

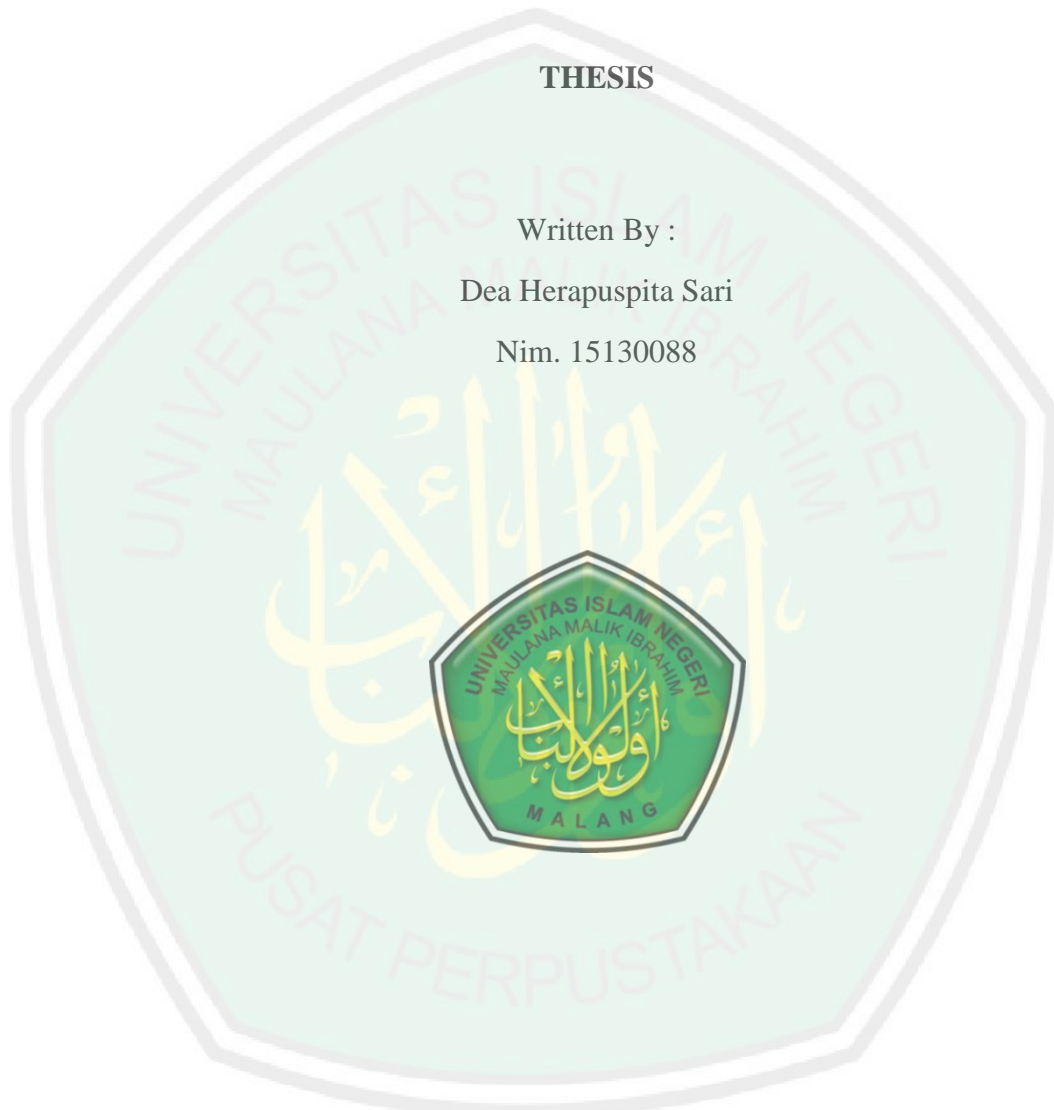
**SOCIAL AWARENESS OF SANTRIS OF TAHFIDZUL  
QUR'AN AT *NURUL FURQON* ISLAMIC BOARDING  
SCHOOL MALANG**

**THESIS**

Written By :

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**SOCIAL STUDIES EDUCATION DEPARTMENT**

**FACULTY OF TARBIYAH AND TEACHING TRAINING**

**MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY**

**MALANG**

**MAY, 2019**

**SOCIAL AWARENESS OF SANTRIS OF TAHFIDZUL  
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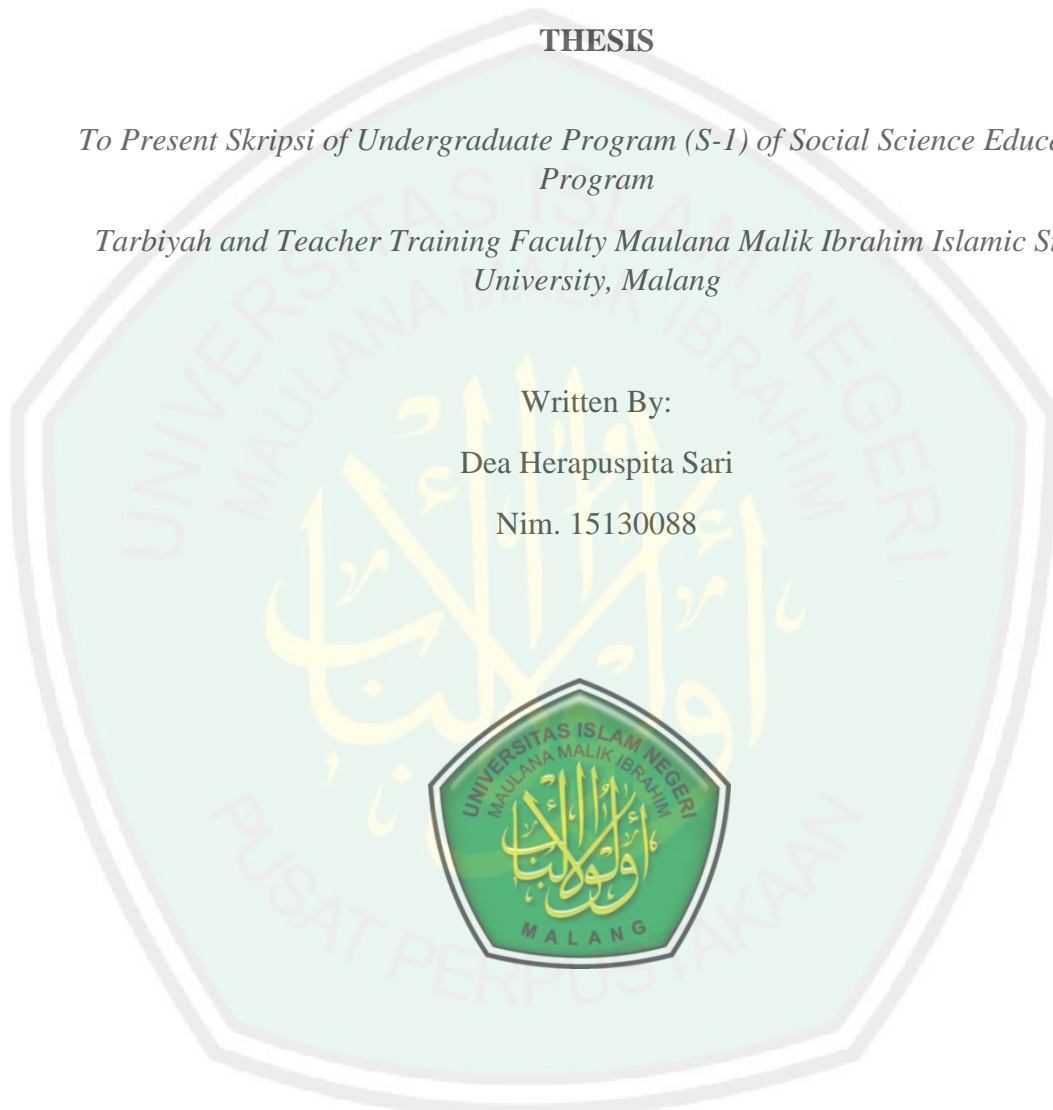
*To Present Skripsi of Undergraduate Program (S-1) of Social Science Education  
Program*

*Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim Islamic State  
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FACULTY OF TARBIYAH AND TEACHING TRAINING  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY  
MALANG  
MAY, 2019**

# APPROVAL PAGE

## SOCIAL AWARENESS PHENOMENON OF SANTRIS OF TAHFIDZUL QUR'AN AT *NURUL FURQON* ISLAMIC BOARDING SCHOOL MALANG

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QUR'AN AT NURUL FURQON ISLAMIC BOARDING SCHOOL  
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## DEDICATION

By praising incessantly to Allah who is Merciful, and doing sholawat delivered to Prophet Muhammad SAW, this thesis is dedicated for :

### MY PARENTS

Djazuli and Sumini as the first and the most important educators who have provide their real affections which never been changed in my life, thank you for the love, support and du'a which father and mother have encouraged.

### MY SISTER

My Sister namely Eli Ernawati, S.Pd, as my beloved sister, may she always be given strong belief in God which always flows on her heart in order to be awarded the firm standpoint in studying and loving the ulama' or boarding school.

### ALL LECTURERS

For the spirit and support in leading me to finish this thesis, a thousand gratitude that I express to all lecturers, especially Dr. Alfiana Yuli Efiyanti, M.A as my advisor because of guiding, motivating, supporting, and sharing wide perspectives honestly and patiently for me.

### MY BEST FRIENDS

My best friends included of Mufidah Khairiyah, Monika, Iffah Hidayati, Umi Anisa, Fikria Zahara, Nita, Ella who have accompanied me and given the colours on my life, and my friends in the class who have supported me until now. In addition, my childhood friends who have never been forgotten.



## MOTTO

وَ الَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبُّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

“Demi Allah, tidaklah sempurna iman seorang hamba hingga ia mencintai saudaranya sebagaimana ia mencintai hambanya sendiri. (HR. Bukhari dan Muslim)”<sup>1</sup>



---

<sup>1</sup> Abdul Basith Basyiron, Mutiara Hadits Budi Luhur, (Surabaya: Bintang Terang 99, 2012), hlm. 06.

Dr. Alfiana Yuli Efiyanti, MA  
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---

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Malang, May 15th, 2016

To Whom It May Concern,  
Dean Faculty of Education and Teacher Training  
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*Assalamu'alaikum Wr. Wb*

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*Nurul Furqon* Islamic Boarding School Malang

Is considered acceptable to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

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## CERTIFICATE OF SKRIPSI AUTHORSHIP

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Malang, May 15 2019

Autor,



Dea Herapuspita Sari

NIM. 15130088



## PREFACE

Thanks to Allah SWT who has granted the mercy and guidance. So that, the researcher is able to complete the thesis entitled **SOCIAL AWARENESS OF SANTRIS OF TAHFIDZUL QUR'AN AT NURUL FURQON ISLAMIC BOARDING SCHOOL MALANG** well. The thesis is intended to fulfill the requirements in order to finalize the study at the Social Studies Education Department at the Faculty of Tarbiyah and Teacher Training at the of Maulana Malik Ibrahim State Islamic University Malang.

Sholawat and greetings may be devoted on our Prophet Muhammad SAW who has led us from the path of darkness to the brightness of Islam, which we look forward to in the interim on the Day of Judgment. The writer realizes that there is a lot of lacks in this thesis based on the adage "There is no ivory that is not cracked." Therefore, full sincerity and humility, the author apologizes for many lacks exist in this work.

The writer expresses the deepest gratitude for all people who have provided the supports. The author thanks to:

1. Beloved parents for the affections, motivation, and never-ending prayers for the success of daughter in the world and in the hereafter
2. Prof. Dr. Abdul Haris, M.Ag as the rector of Maulana Malik Ibrahim State Islamic University Malang.
3. Dr. H. Agus Maimun, M.Pd as dean of Faculty of Tarbiyah and Teacher Training at the Maulana Malik Ibrahim State Islamic University Malang.
4. Dr. Alfiana Yuli Efiyanti, MA as the chief of Islamic Education Department at the Faculty of Tarbiyah and Teacher Training at the Maulana Malik Ibrahim State Islamic University Malang.
5. Dr. Alfiana Yuli Efiyanti, MA as the advisor who leads and guides with patience, sincerity and precision.

6. All staff and employees of the Maulana Malik Ibrahim State Islamic University Malang who have made it easier for researcher to set the matters related to this thesis.
7. All people who help the researcher, who could not be mentioned one by one.

May Allah rewards all the people who helped to write this thesis. The researcher realizes that the thesis is still far from perfection. Therefore, researcher expects to give the critics and suggestions from all reader. Hopefully this thesis can be useful for readers in general and writers in particular. Aamiin yaa rabbal alamiin...

Malang, May, 15th 2019

Researcher



Dea Herapuspita Sari  
15130088

## TRANSLITERASI ARABIC LATIN

Penulisan transliterasi Arab-Latin dalam skripsi ini menggunakan pedoman transliterasi berdasarkan keputusan bersama Menteri Agama RI dan Menteri Pendidikan dan Kebudayaan RI tahun 1987 No. 158/1987 dan No. 0543 b/U/1987 yang secara garis besar dapat diuraikan sebagai berikut:

### A. Huruf

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	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	هـ	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

A. Vokal Panjang	B. Vokal Diftong
Vocal (a) long = â	أو = aw
Vocal (i) long = î	أَي = ay
Vocal (u) long = û	أُو = û
	أِي = ï

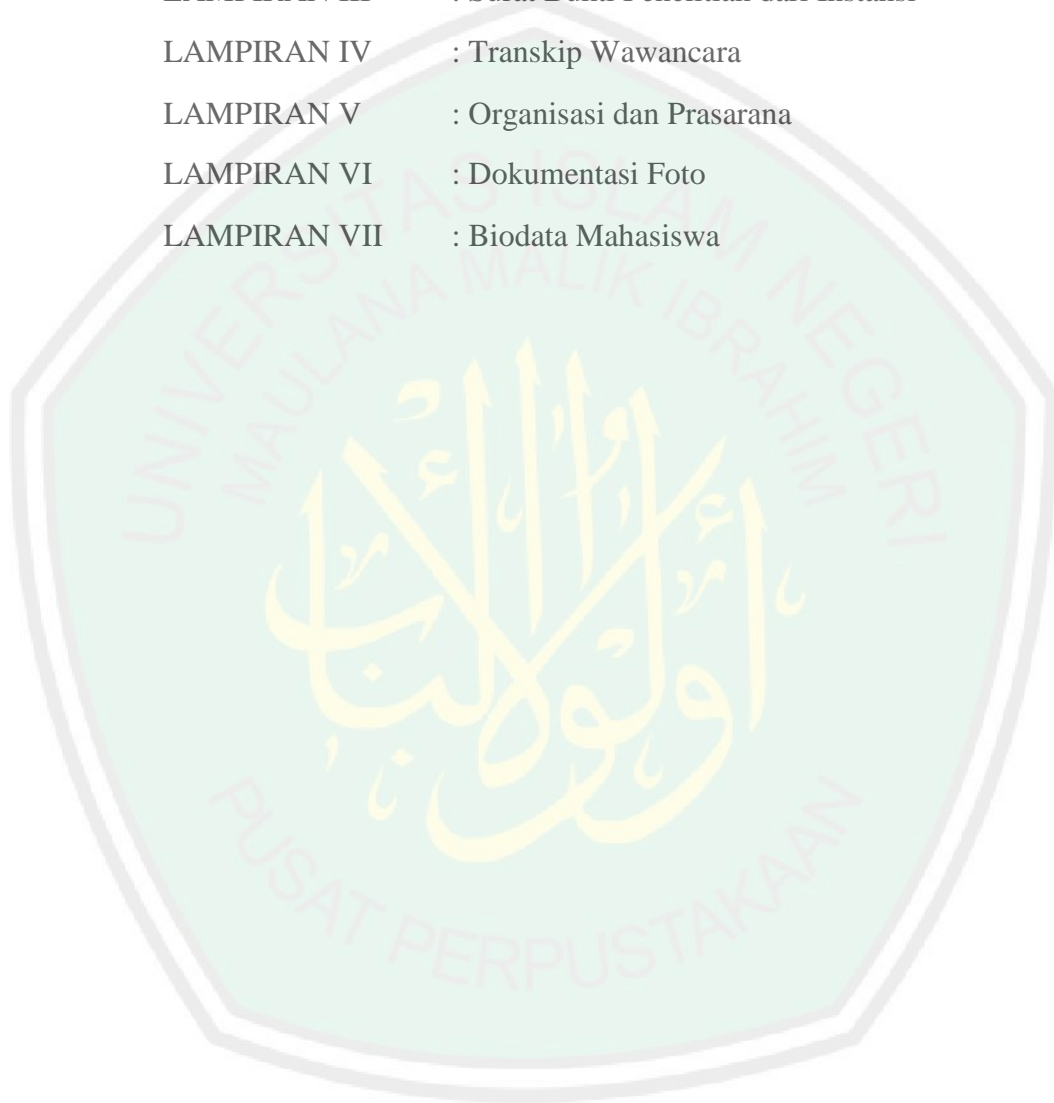
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## ABSTRACT

Sari. Dea Herapuspita. 2019. The Phenomenon of Santri's Social Concern at Tahfidzul Qur'an Islamic Boarding School in Nurul Furqon Malang. Thesis, Department of Social Sciences Education, Faculty of Tarbiyah and Teacher Training, State Islamic University of Maulana Malik Ibrahim Malang. Dr. Alfiana Yuli Efiyanti, MA

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Fundamentally, humans are social beings, which means that each other needs each other between humans in carrying out activities and fulfilling their daily needs. Therefore, between one and another human can form a relationship in the form of taking and giving or, which can be called mutual rapport, without mutual rapport humans will have difficulty living in society and in achieving happiness and prosperity in their lives. Consequently, humans must care for each other so that social relations are harmonious.

Based on the mentioned problem, the focus of the research taken in this study are: (1) How is the phenomenon of santri's (students in Muslim School) social concern at Nurul Furqon Islamic Boarding School in Malang, (2) How is the effort to foster social awareness of students in Tahfidzul Qur'an Islamic boarding school Nurul Furqon Malang, (3) What are the factors that support and constrain the implementation of social concern growth in Tahfidzul Qur'an Islamic boarding school Nurul Furqon Malang.

This study employed a qualitative approach under the type of phenomenological research, namely researchers go to the field to observe and understand the phenomena that are happening in the tahfidzul qur'an boarding school Nurul Furqon Malang. Moreover, data collection techniques used were observation, interviews, and documentation. Meanwhile, data analysis used data reduction, data display, conclusion drawing, or verification.

The results of the study describe that The Phenomenon of Santri's Social Concern in Tahfidzul Qur'an Nurul Furqon Malang Islamic Boarding School shows that, (1) The phenomenon of santri's social concern is still relatively lacking and in the repair period. There are still many santri who are individual or selfish and do not care about others (2) efforts to foster santri's social concern namely in the form of sharing food rations from boarding school, giving assistance to neighbors who die, annual social activities for graduation activities, village work activities, village religious activities, relief activities for victims of natural disasters, *istighosah* Friday *kliwon* activities, *ro'an* picket activities, cooking picket activities, congregational prayer activities, Friday evening *muhadhoroh* activities (3) Factors that are supporting and inhibiting are coming from themselves, others, and available facilities.

**Keywords:** Social Concern, Santri (Students of Muslim School), and Islamic Boarding Schools



## ABSTRAK

Sari. Dea Herapuspita. 2019. Fenomena Kepedulian Sosial Santri di Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang. Skripsi, Jurusan Pendidikan Ilmu Pengetahuan Sosial Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dr. Alfiana Yuli Efiyanti, MA

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Pada dasarnya, manusia adalah makhluk sosial, yakni antara manusia satu dengan yang lainnya saling membutuhkan dalam menjalani aktifitas dan memenuhi kebutuhan hidupnya. Dengan demikian, antara manusia satu dengan yang lainnya dapat membentuk suatu hubungan *take and give* atau yang bisa disebut hubungan timbal balik, tanpa hal itu manusia akan kesulitan hidup bermasyarakat serta dalam mencapai kebahagiaan dan kesejahteraan dalam hidupnya. Maka dari itu, manusia harus saling peduli dengan sesamanya agar hubungan sosial terjalin harmonis.

Berangkat dari permasalahan tersebut, maka fokus penelitian yang diambil dalam penelitian ini adalah: (1) Bagaimana fenomena kepedulian santri di Pondok Pesantren Nurul Furqon Malang, (2) Bagaimana upaya menumbuhkan kepedulian sosial santri di pondok pesantren Tahfidzul Qur'an Nurul Furqon Malang, (3) Apa sajakah faktor-faktor yang menjadi pendukung dan kendala dalam pelaksanaan penumbuhan kepedulian sosial di pondok pesantren Tahfidzul Qur'an Nurul Furqon Malang.

Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan jenis penelitian fenomenologi, yakni peneliti berangkat ke lapangan untuk mengamati dan memahami fenomena yang sedang terjadi di pondok pesantren tahfidzul qur'an Nurul Furqon Malang, teknik pengumpulan data menggunakan observasi, interview dan dokumentasi. Sedangkan analisis data menggunakan data reduction, data display, conclusion drawing/verification.

Adapun hasil penelitian Fenomena Kepedulian Sosial Santri di Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang menunjukkan bahwa, (1) Fenomena kepedulian sosial santri masih tergolong kurang dan dalam tahap perbaikan. Masih banyak santri yang individual atau mementingkan dirinya sendiri dan kurang peduli dengan orang lain (2) upaya menumbuhkan kepedulian sosial santri yaitu berupa Berbagi jatah makanan pondok, memberi bantuan kepada tetangga yang meninggal, kegiatan bakti sosial tahunan kegiatan wisuda tahfidz, kegiatan kerja bhakti kampung, kegiatan keagamaan kampung, kegiatan bantuan korban bencana alam, kegiatan istighosah jum'at kliwon, kegiatan piket ro'an, kegiatan piket masak, kegiatan sholat berjamaah, kegiatan muhadhoroh malam jum'at (3) Faktor-faktor yang menjadi penunjang dan penghambat yaitu berasal dari diri sendiri, orang lain, dan fasilitas yang tersedia.

**Kata Kunci :** Kepedulian Sosial, Santri, dan Pondok Pesantren



## المستخلص

ديا هيرا بوسيتاساري. ٢٠١٩. ظاهرة الوعي الاجتماعي من الطلبة بمعهد نور الفرقان الإسلامي لتحفيظ القرآن مالانج. بحث جامعي، قسم تربية العلوم الاجتماعية كلية علوم التربية والتعليم جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. دكتوراة أفيانا يولي أفيانتي

في الحقيقة، الإنسان هو الكائن الاجتماعي حيث يرتبط ويحتاج بعضه إلى بعض لأداء الأنشطة ويستوفون حوائجهم. فمن ثم، تتشكل العلاقة السببية بين الشخص الواحد وغيرهم. قبدون هذه العلاقة، يصعب الإنسان في المعاشرة مع المجتمع ويصعب في الوصول إلى السخاء والسعادة في حياتهم. فلذلك، على كل إنسان أن يتحباوا ويتوادوا حتى ترتبط العلاقة الوطيدة بينهم. انطلاقا من الخلفية السابقة، فالسؤال المطروح في هذا البحث هو: (١) كيف صورة ظاهرة الوعي الاجتماعي من الطلبة بمعهد نور الفرقان الإسلامي لتحفيظ القرآن مالانج؛ (٢) ما المحاولة لتنشئة الوعي الاجتماعي من الطلبة بمعهد نور الفرقان الإسلامي لتحفيظ القرآن مالانج؛ (٣) ما العوامل الداعمة والمعركة في أداء تنشئة الوعي الاجتماعي من الطلبة بمعهد نور الفرقان الإسلامي لتحفيظ القرآن مالانج.

استخدم هذا البحث المدخل الكيفي بنوع البحث الظاهري، وهو البحث الموجه للملاحظة وتعمق الظواهر المطروحة بمعهد نور الفرقان الإسلامي لتحفيظ القرآن مالانج. فطريقة جمع البيانات هي الملاحظة، المقابلة، والتوثيق. وأما طريقة تحليل البيانات هي تقليل البيانات، عرض البيانات والاستنتاج.

فنتائج البحث من ظاهرة الوعي الاجتماعي من الطلبة بمعهد نور الفرقان الإسلامي لتحفيظ القرآن مالانج تدل على أن: (١) تعتبر ظاهرة الوعي الاجتماعي بأنها في حالة عسيرة وإصلاحها ما زال على قدم وساق. هناك كثير من الطلبة التي تقدمم الأنا أو تهتم بنفسها ولم تبال بالآخرين؛ (٢) فالمحاولة المبذولة في تنشئة الوعي الاجتماعي من الطلبة بتوزيع الأطعمة، تعزية الجيران، المساعدة الاجتماعية السنوية، التعاون مع المجتمع، مشاركة الأنشطة الدينية، مساعدة الضحايا للكوارثة الطبيعية، الاستغاثة يوم الجمعة، التنظيف الجماعي، الطباخ، صلاة الجماعة، نشاطة المحاضرة ليلة الجمعة؛ (٣) العوامل الدافعة والمعركة تنبع من النفس، الآخرين، والمرافق المتوفر.

الكلمات الأساسية : الوعي الاجتماعي، الطلبة، المعهد الإسلام

# CHAPTER I

## INTRODUCTION

### A. Background

Basically, human is social being, it means that, each human needs each other in carrying out activities and fulfilling their daily needs. Thus, human can make form a take and give relationship or it can be called as reciprocal relationships, without that item, human will have difficulty to live in society and achieving happiness and prosperity in their lives.

Therefore, human must care each other so that the social relations between them can be harmonious. However, educated people, especially students tend to be apathetic in terms of sociality at this time. There are still many students who become students of butterflies. The point is that they do not take a part in social activities such as organizations inside or outside the campus, but only go to college and return to their respective boarding houses when the lecturer was over. So that their interaction with the outside world and society is very a little time. Though students are social of change agents and social of control agents who are ready to bring the change to society in accordance by the changing of period. In fact, the researcher often encounter the phenomenon of students who do not know their own boarding house, which is different from their room with the community or the surrounding

community. How will bring changes to society if they do not know the community itself.

For this reason, the students of the present age must develop social awareness. Social care is very important. Every human being should have a high level of concern to achieve social stability. Social care is an attitude of connection with humanity in general, an empathy for every members of human community. Social care is the natural condition of human species and devices that bind society together (Adler, 1927). Therefore, social care is our interest or interest in helping others. Adler defines social concern as an attitude of connection with humanity in general, an empathy for every member of the human community (Gregory, 2008: 68). Social care is manifested as cooperation with others for socia (Ngainun naim, 2013: 41).

Our closest environment has a big influence in determining the level of our social care. The environment referred in this case is family, friends, and the community where we grow. Because of them, we get values about social care. These embedded values will become our conscience to always help and look after others later on. Social concern is not intended to interfere in other people's business, but rather to help solve problems faced by others with the aim of goodness and peace.

Social care itself is very much related to IPS learning. We know that Social Sciences or social studies are knowledge about everything related to society. In Indonesia social science lessons are adjusted to various social perspectives that develop in society.

Social Sciences Learning is expected to be able to develop values, attitudes, and skills that be able to analyze, analyzing symptoms and social problems in society in everyday life. So that the students will become active, have a good attitude, respect each other and become good citizens in their social life. And it will understanding that between human and another human needs, mutual respect, and have a sense of responsibility for their obligations. So, actually, social awareness itself has been studied in the learning of Social Sciences.

To foster the social awareness, there are actually many ways. In addition, to participating in social activities and various social organizations, Islamic boarding schools also can be an option for students, especially for Muslim students who study religion as well as learn in social terms. Because, in boarding schools, we are taught to live in a society even if only on a small scale.

Mastuhu (1994: 6) defines that Islamic boarding schools are traditional Islamic institutions to understand, appreciate and practice the teachings of Islam (tafaqquh fi al-din) by emphasizing the importance of the morality of Islam as a guideline for living in everyday life.

In the current era of globalization, the role of Islamic boarding schools is very much needed, knowing the changing period lead to various changes that will be experienced by society, from cultural, social, political, and even ethical changes to existing norms, all of which require active roles from various

institutions, especially Islamic boarding schools, which are expected by the community to be able to overcome these problems.

The boarding school that the researcher chose was Nurul Furqon Malang, where the majority of students were the students who had different backgrounds and came from different regions. Both from Java, outside of Java, where outside Indonesia is studying in various campuses in Malang. The uniqueness of the Nurul Furqon Malang Tafihdzul Qur'an Islamic boarding school includes: First, the Al-Qur'an memorization program. Secondly, almost all students are students from various regions in Indonesia. Third, art programs such as banjari, tilawah, make up. Fourth, the existence of social service programs. Fifth, daily pickets, cooking, and cleaning. Based on the five uniqueness in Nurul Furqon Malang Islamic boarding school, basically there are ways to, train, familiarize, and foster the concern of santri towards the people who are in the pesantren and surrounding areas and preparing the plunging into the community and socializing directly with the community in each area later. However, for the social activities of the community and interaction with residents around the researchers, the feeling is still lacking. Because, there are almost no program activities that deal directly with the community. For the quality of memorization and knowledge, this islamic boarding school is no doubt. However, the societal awareness is still not so paid attention. So the researchers are interested in conducting research with the title " Social Awareness of Santris of Tahfidzul Qur'an at Nurul Furqon Islamic Boarding School Malang ".



**B. Research Focus**

1. How is the social awareness of santri's of Nurul Furqon Islamic Boarding School Malang?
2. How are the efforts in fostering social awareness of students Nurul Furqon Tahfidzul Qur'an Islamic Boarding School Malang?
3. What are the factors that support and constrain the building up of santris social awareness Nurul Furqon Tahfidzul Qur'an Islamic Boarding School Malang?

**C. Research Purpose**

1. To find out the social awareness of santri's of Nurul Furqon Islamic Boarding School.
2. To understand the efforts in fostering social awareness of santris Nurul Furqon Tahfidzul Qur'an Islamic Boarding School Malang.
3. To find out the factors that support and constrain the building up of santris social awareness Nurul Furqon Tahfidzul Qur'an Islamic Boarding School Malang.

**D. Benefit Of Research**

The benefits of research in this study are divided into two as stated below :

1. Theoretical benefits

This research is expected to be a contribution of scientific information for the development of research in the field of community development carried out by foundations and organizations, especially Islamic boarding schools.

## 2. Practical benefits can be described as follows:

### a. For researchers

As input for researchers to develop scientific attitudes and be able to add knowledge and new insights in looking at the study of the phenomenon of social care of students in Nurul Furqon Islamic boarding school tahfidzul

Qur'an Malang. Apart from that, it is also a form of self-actualization as a student who has taken four-year lecture process at UIN MALIKI Malang.

### b. For IPS Education Students

This research is expected to be able to produce research reports that can be used as one of the literature as well as the application for fellow students. As a student majoring in P.IPS, theory is not only to be studied, but also practiced in daily life. So that the knowledge obtained can be beneficial for oneself and others around them and is expected to be able to add and enrich scientific knowledge.

### c. For universities

This research is expected to be able to add to the student research archive for the university. Indirectly, it will help the University to improve the academic quality of its students. Because the academic quality of students can be seen from how often students do research. As is well known that research requires plans, concepts, thoughts, guidance, extra time and effort to implement and solve them.

d. For Other Researchers

Benefits obtained from the existence of this research, for other researchers that can add information about the phenomenon of santri social care in Nurul Furqon tahfidzul qur'an Islamic boarding school in furqon Malang.

**E. Originality of Research**

A function of the originality of the study is to compare and state that this thesis has differences in writing that already exist so there is no repetition of writing.

The scientific work and the results of writing related to the Islamic boarding school system:

**Tabel 1.1**

**Originality of Research**

No	Name of Researcher, Title, Form, Publisher, and Year of Research.	Similarity	Difference	Originality of Research
1.	Nurjanah, an Islamic boarding school effort in overcoming juvenile delinquency, thesis, STAIN Purwokerto, 2013.	This research examines Islamic boarding schools	This study discusses the efforts of Islamic boarding schools in overcoming juvenile delinquency.	This research is about increasing social awareness of santri in Islamic boarding schools. While the study focused more on the efforts of Islamic

				boarding schools in overcoming juvenile delinquency.
2.	Suprapti Wulaningsih, the role of the As-salafiyah Islamic boarding school in shaping the character of santri in the Mlangi religious tourism village, thesis, UIN SUKA, 2014.	This research examines Islamic boarding schools and santri.	This study discusses the formation of santri characters	This research discusses about increasing social awareness of santri while the research focuses more on students who are competent in science but still have a morality and character.
3.	Lukita Purnama Sari, the role of Islamic boarding schools in moving the participation of santri to build communities, thesis, UNY, 2010.	This research examines Islamic boarding schools and santri.	This study discusses the role of Islamic boarding schools in moving the participation of santri to build a society.	This study discusses the increasing awareness of santri in Islamic boarding schools, while the research is more about the role of Islamic boarding schools that move santri to participate in building society.

From the explanation of the table above, it can be concluded that the similarities between the three are both researching about pesantren, while the differences between the three are: First, discussing the efforts of Islamic boarding schools to overcome juvenile delinquency, its relation to mental

religious development, efforts to reduce the influence of the outside environment and strive to fix individual behavior in accordance with the values of people's lives. Second, discussing the role of Islamic boarding schools in shaping the character of santri, in relation to the role of non-formal education, especially in the role of As-salafiyah Islamic boarding schools as community development in shaping the character of Mlangi religious tourism village. Third, discussing the role of Islamic boarding schools in mobilizing the participation of santri in building society, in relation to utilizing the functions of Islamic boarding schools as community development institutions. The ideas of pesantren community began to be socialized to the wider community.

Then, the results that have been achieved by the three namely: first, the final results show that the Baitusshofa Islamic boarding school functions itself in overcoming juvenile delinquency and participating in fostering the younger generation to have a bright religion in the Islamic religion, and avoiding things that plunge it. The types of juvenile delinquency that are dealt with such as drinking, gambling, wandering, stealing, illegal drugs, and various other social problems. second, the results show that the role of the As-salafiyah Islamic boarding school plays an important role in shaping the character of santri including students who have maturity of knowledge ('alim), maturity of



behavior ('amil), maturity of insight, reading conditions and development ('aql) and maturity ('wise). In addition, the role of the pesantren in forming visible characters includes as a guide, facilitator, corrector, inspirator, informant, motivator, mediator, evaluator. Third, the results show that the role of Islamic boarding schools plays an important role in mobilizing santri to participate in building communities, among others in the form of activities 1) Lectures in recitations 1 week for 2 times, 2) Garden of Al-Qu'an (TPA), 3) Pesantren health posts (poskestren).

The originality of this study discusses about increasing the social care of santri, it is clear that the research has not yet researched the social concerns of santri and there has been no repetition for the second time.

## **F. Definition of terms**

### **1. Phenomenon**

In Kamus Besar Bahasa Indonesia , phenomena means things that can be witnessed by the five senses and it can be explained scientifically or events that cannot be ignored. As stated in KBBI, it is also explained that the similarity of phenomena is a phenomenon that means a thing or a situation, an unusual event and worth noting and sometimes indicates something will happen (Ministry of Education and Culture, 1990: 227).

Hiring experts, phenomena are things that can be witnessed by the five senses and can be assessed and explained scientifically (Prof. Dr.Buchari Lapau, Dr. MPH: 2012).

## **2. Social awareness**

Concern means paying attention to or paying attention to something (Lanny Okavia et al: 2014. P. 170). Concern is an attitude and action that always wants to help other people and people in need.

The meaning of social care in this study is the attention of both the attitudes and actions of the santri towards fellow pesantren members, the community around the pesantren and even between religious people

## **3. Santri**

Santri is a student who is serving and seeking knowledge from a teacher with the aim of being able to learn from him a general science or explore the knowledge of Islamic religion in a boarding school which is a place of learning for santri.

## **4. Islamic boarding school**

Islamic boarding schools are dormitories for students to devote themselves, seek knowledge, rest, gather with friends, and carry out activities in the pesantren independently and in totality. Islamic boarding school is an Islamic educational institution (Islamic boarding school) which aims to understand, appreciate, and practice the teachings of Islam by emphasizing the importance of the morality of Islamic religion as a guide to daily life both in the cottage and when in the community later. in general, boarding schools are led by a kyai / have as the main caregiver. To arrange all activities and activities in the cottage, the clerics appoint senior students

or commonly referred to as the head of the boarding house along with the board of directors to guide and organize their classmates.

### **G. Systematics Discussion**

Globally, the thesis that the researcher make will contain six chapters and sub-chapters, between sub-chapters one with the other sub-chapters, there are mutual links. To facilitate understanding in the preparation of the thesis, the systematic discussion used in this paper is as follows:

#### **CHAPTER I : INTRODUCTION**

Introduction is the first chapter that takes the reader, therefore, this introductory chapter contains: background problems, formulation of the problem, research objectives, research benefits, previous research (research originality) needed as proof of the authenticity of the research and no repetition for the second time , definition of terms, scope and limitations of research and systematic discussion. Because, chapter one is the first step in conducting research, so the basics of research are needed.

#### **CHAPTER II : STUDY OF LITERATURE**

Contains the theoretical foundation and bibliography. The theoretical foundation contains two main things, namely the theoretical description of the object or problem under study, which will be described in the theoretical and framework of thinking later. The theoretical foundation is needed as a reference in conducting research. While the selection of library materials to be examined is based on two principles, namely: the principle of relevance and the principle of updating.

### CHAPTER III: RESEARCH METHOD

Discussing the steps that must be taken in conducting research. It includes several things including: approach and type of research, the presence of researchers, research locations, data and data sources, techniques or procedures for data collection, data analysis, and procedures or stages of research.

### CHAPTER IV: DATA EXPOSURE AND RESEARCH FINDINGS

In this chapter, the contents describe the general background of research, exposure to research data, and research findings. For the presentation of the data contains an overview of the profile of Islamic boarding schools, namely in the form of the early history of the establishment of Nurul Furqon Tahfidzul Qur'an Islamic boarding school, as well as the Vision and Mission of Tahfidzul Qur'an Nurul Furqon Islamic boarding school, etc. Then it contains about how to increase the social care of santri as well as what are the supporting and inhibiting factors for increasing social awareness of santri. While the research findings are an increase in social awareness of santri in Nurul Furqon Tahfidzul Qur'an Islamic boarding school Malang, as well as supporting and inhibiting factors for increasing the social care of santri in Tahfidzul Qur'an Islamic boarding school.

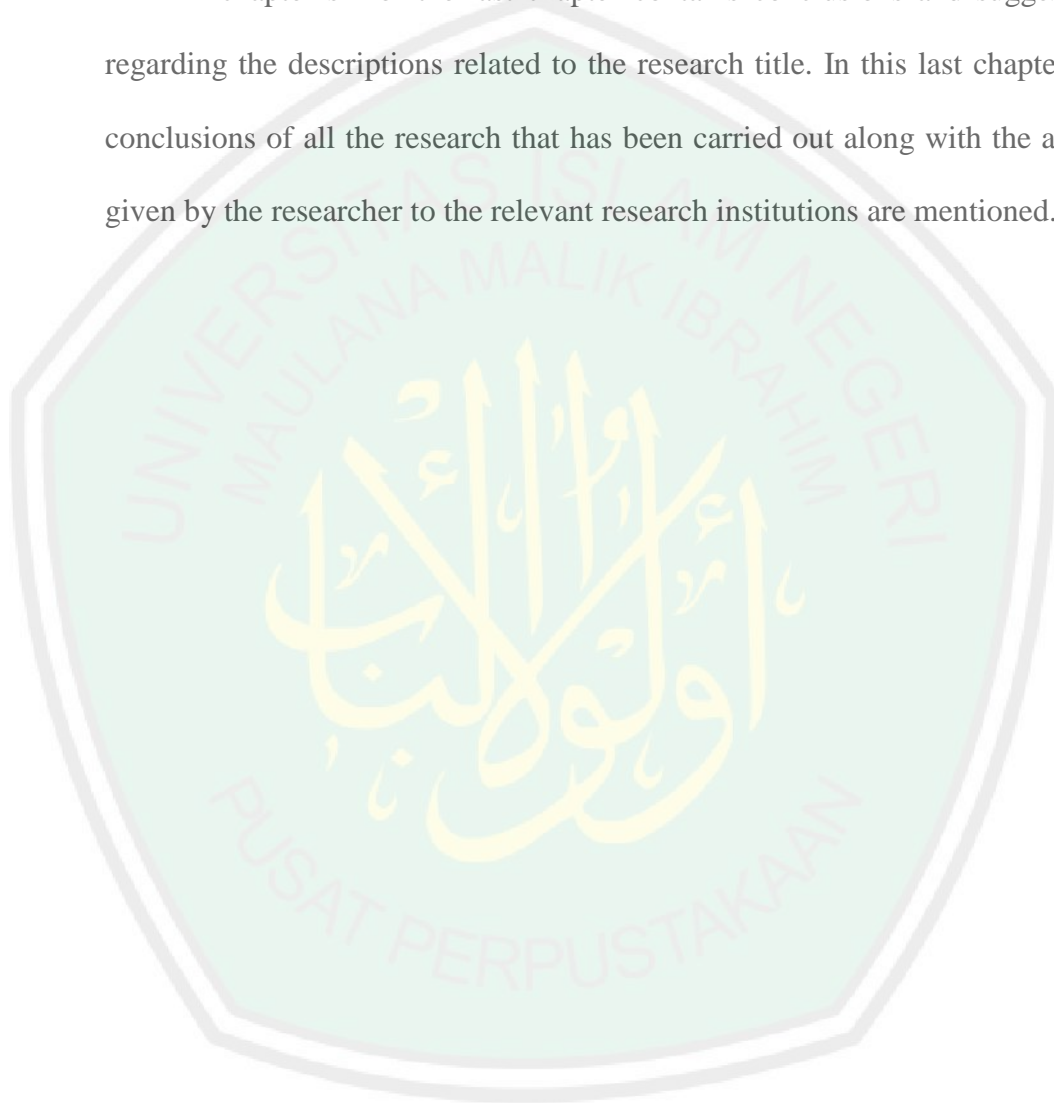
### CHAPTER V: DISCUSSION OF RESEARCH RESULTS

The discussion of the research findings is then analyzed so that the results of what has been written in the problem statement appear. The discussion in chapter 5 aims to: answer research problems, interpret research

findings, integrate research findings, modify existing theories, explain other implications of the results of research that has been carried out.

#### CHAPTER VI: CLOSING

In chapter six or the last chapter contains conclusions and suggestions regarding the descriptions related to the research title. In this last chapter, the conclusions of all the research that has been carried out along with the advice given by the researcher to the relevant research institutions are mentioned.





## CHAPTER II

### LITERATURE REVIEW

#### **A. Theoretical Foundation**

##### **1. Social Awareness**

###### **a. Introduction to Social Awareness**

Social Awareness is the ability to take the perspective of and empathize with others from diverse backgrounds and cultures, to understand social and ethical norms for behavior, and to recognize family, school, and community resources and supports.<sup>2</sup> Social awareness is a crucial component of appropriate classroom behavior, which contributes to an environment conducive to learning. Social awareness is also widely established as an important factor in workforce success. One recent employer survey conducted by the Partnership for 21st Century Skills demonstrates that four of the five most important skills for high school graduates entering the work force are linked to social awareness: professionalism, collaboration, communication, and social responsibility.<sup>3</sup>

Social awareness may contribute to better behavior and achievement in school and increased engagement with community and school resources:

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<sup>2</sup> CASEL.org (<http://www.casel.org/social-and-emotional-learning/core-competencies/> diakses 25 Maret 2019, 2019)

<sup>3</sup> Transforming education, introduction to social awareness, (california office to reform education, 2014 ).

### 1) Positive Classroom Behavior

Students with strong social awareness can more easily adapt to their environment, empathize with the perspectives of others, and engage in fewer disruptive classroom behaviors. This, in turn, creates an environment where students can focus on learning.

### 2) Better Relationships

Students who demonstrate strong social awareness are able to engage in constructive communication with their peers and resolve conflicts when they arise. These students benefit from peer learning and know how to take advantage of social supports.

### 3) Fewer Risky Behaviors

Students who are able to adapt to new environments, understand the needs and perspectives of others, and know where to get support when they need it are less prone to emotional distress and less likely to engage in risk behaviors, such as drug use and aggression, that interfere with school success.

**Social awareness** is the ability to comprehend and appropriately react to both broad problems of society and interpersonal struggles. This means that being socially aware relates to being aware of your environment, what's around you, as well as being able to accurately interpret the emotions of people with whom you interact.<sup>4</sup>

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<sup>4</sup>Study.com “Social Awareness: Definition, example, & Theories. (<https://study.com/academy/lesson/social-awareness-definition-example-theories.html>, diakses pada tanggal 25 Maret 2019, 2019)

Social awareness requires competency in areas such as emotional intelligence and empathy. Theoretically, social awareness is actually the interworking of multiple concepts at once.

- **Social sensitivity** means empathy for others and the ability to infer
- **Social insight** means moral judgment and the ability to comprehend situations quickly
- **Social communication** means the ability to interact appropriately with others, including problem-solving interactions

Some even equate the theory of emotional intelligence with social awareness. Revisiting the previous example, if the acquaintance had noticed that the group of friends seemed to be having a serious discussion, he may have refrained from telling a crass joke. He might even have asked if everything was okay in the group before bringing the attention to himself. This would have shown a high level of emotional intelligence.

Additionally, others, like Howard Gardner, equate social awareness with a theory of **social intelligence**, which relates to a person's interpersonal skills and ability to motivate others into cooperative behaviors.

#### **b. Definition of Social Awareness**

Adler defines social concern as an attitude of connection with humanity in general, an empathy for every member of the human

community. Social care is manifested as cooperation with others for social progress.<sup>5</sup>

Darmiyati Zuchdi (2011: 170) explains that social care is an attitude and action that always wants to provide assistance to the people in need. Talking about the issue of social care is not separated from social awareness. Social awareness is the ability to understand the meaning of social situations. It really depends on how empathy for others. Based on some of the opinions stated above, it can be concluded that social concern is an attitude that always wants to help others in need and is based on a sense of awareness (Malik, 2008: 423).<sup>6</sup>

For that social concern is the feeling of being responsible for the difficulties faced by other people where someone is motivated to do something about it. "Social Concern" in social life is more defined as someone's good behavior towards others around him. Social care starts from the willingness to "give" rather than "accept". What is the teachings of the Prophet Muhammad to love the small and the great Respect; 'big' group people should love and love 'small' group people, instead 'small' people in order to be able to position themselves, respect and give 'big' group rights.

A. Tabi'in, concluded that social care is an important value that must be owned by someone because it is related to the values of honesty,

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<sup>5</sup> Arman marwing, "kritik kepedulian sosial ADLER dan ikhlas terhadap perilaku pro-sosial mausia modern", Kotemplasi, Vol.04, No.02, 2016, hal.255.

<sup>6</sup> A. Tabi'in, " Menumbuhkan Sikap Peduli Pada Anak Melalui Interaksi Kegiatan Sosial", Vol. 01, No. 01, 2017, hlm. 43.

compassion, humility, friendliness, kindness and so forth. With the rapid progress of modern technologies that can connect individuals with other individuals without limitation of space and time, making some individuals have the dominant individualistic nature due to the impact of the times and technology. A real example that can be found is that individuals and groups tend to laugh at people who fall rather than help them first. However, this does not apply if those who fall are sophisticated gadgets. Because of that, the topic above is very important for us to understand and learn so that social awareness in our cultural culture can grow back.<sup>7</sup>

**Social Awareness** is the ability to take the perspective of and empathize with others from diverse backgrounds and cultures; to understand social and ethical norms for behavior; and to recognize family, school, and community resources and supports.<sup>8</sup>

What we know about Social Awareness comes from multiple strands of research on concepts like emotional intelligence, social capital, social perspective taking, and cultural competency.

Being socially aware means having the ability to:<sup>9</sup>

**Emotional Intelligence,**

- Recognize one's own emotions and other people's emotions
- Use information about emotions to guide thinking and behavior

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<sup>7</sup> *Ibid*, hlm. 57.

<sup>8</sup> transforming education, "Social Awareness A Key Component of Social-Emotional Learning". Hal.5

<sup>9</sup> *Ibid*, hal. 6



### **Social Perspective Taking,**

- Discern the thoughts, feelings, and motivations of others
- Understand how others view a particular situation

### **Social Capital ,**

- Understand social and ethical norms for behavior
- Recognize and use family, school, and community resources and supports

### **Cultural Competency,**

- Be aware of one's own cultural identity and views about differences of culture.

### **c. Social Awareness Matters**

#### 1) Positive Classroom Climate

Students with strong social awareness adapt more easily to their environment, empathize with the perspectives of others, and engage in fewer disruptive classroom behaviors. This, in turn, creates an environment where students can focus on learning.

#### 2) Better Relationships

Students who demonstrate strong social awareness are able to engage in constructive communication with their peers and resolve conflicts when they arise. These students benefit from peer learning and know how to take advantage of social supports.

### 3) Fewer Risky Behaviors

Students who are able to adapt to new environments, understand the needs and perspectives of others, and know where to get support when they need it are less prone to emotional distress and less likely to engage in risky behaviors, such as drug use and aggression, that interfere with school success.

### 4) Greater Career Success

An employer survey conducted by the Partnership for 21st Century Skills demonstrates that four of the five most important skills for high school graduates entering the work force are linked to social awareness: professionalism, collaboration, communication, and social responsibility.<sup>10</sup>

## **d. Social Awareness According To Experts**

### **1) Social Awareness Theory according to Greenspan (1981a)**

“the term social awareness may be defined as the individual’s ability to understand people, social events, and the processes involved in regulating social events. The emphasis on interpersonal understanding as the core operation in social awareness indicates that this construct is a cognitive component of human competence” (p. 18). Social awareness is a multidimensional hierarchical construct that includes: social sensitivity (which subsumes the subdomains of role-taking and social inference); social insight (subdomains of social comprehension, psychological insight, and moral judgment); and

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<sup>10</sup> Ibid, hal. 10

social communication (subdomains of referential communication and social problem- solving). Social awareness is one component of a larger all-encompassing model of personal competence that also includes emotional competence, physical competence, conceptual intelligence, and practical intelligence.

**a) Social interpersonal abilities: Cognitive component**

In the area of cognitive social abilities, Stephen Greenspan's theoretical/conceptual model of personal competence has been most prominent. Building on the tradition of Edgar Doll's definition of mental retardation, which included "social incompetence" as one of six criteria, Greenspan has argued that the components of personal competence associated with social awareness or intelligence have been overlooked in definitions of individuals with mental retardation.

Greenspan's "Model of Personal Competence", first articulated in 1981, emphasizes the need for individuals working with individuals with disabilities to pay as much attention to social awareness as is paid to cognitive abilities (i.e., intelligence) and adaptive behavior. Although Greenspan's taxonomy has undergone a number of revisions over a span of approximately 25 years (including revisions back to prior models), the basic structure remains a powerful influence on the work of researchers in the area of social competence and cognitive social ability. For example, the

Greenspan model has played a prominent role in recent professional and scholarly attempts to define mental retardation. Although Greenspan's conceptualization of social competence, social awareness, and/or social intelligence has morphed in various directions over the years, we use his 1985 model of social awareness as the cognitive dimension of social/interpersonal ability in this paper. A schematic representation of an adapted Greenspan social awareness model is presented in Figure 3.

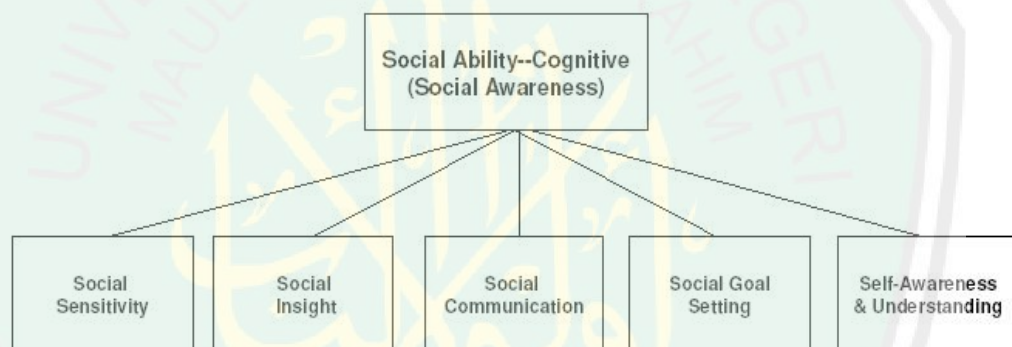


Figure 3: Adapted version of Greenspan's (1981) model of social awareness (narrow abilities excluded)

Social awareness may be defined as the individual's ability to understand people, social events, and the processes involved in regulating social events. The emphasis on interpersonal understanding as the core operation in social awareness indicates that this construct is a cognitive component of human competence. Greenspan's social awareness taxonomy is divided into the 3 broad

domains of social sensitivity, social insight, and social communication.

Greenspan views social sensitivity as a person's ability to correctly interpret the meaning of a social object or event. Subsumed under the umbrella of social sensitivity are the subdomains of role-taking (ability to understand the viewpoint and feelings of others) and social inference (ability to correctly interpret social situations). Social insight may be defined as the individual's ability to understand the processes underlying social events and to make evaluative judgments about such events. Subsumed under social insight are the narrower abilities of social comprehension (ability to understand social institutions and processes, psychological insight (ability to interpret and understand one's personal characteristics and motivations), and moral judgment (ability to evaluate and make judgments about another individual's social actions in relation to moral and ethical principles). Social communication, the final broad social awareness domain in Greenspan's model, is defined as the individual's ability to understand how to intervene effectively in interpersonal situations and influence successfully the behaviors of others. Components of social communication include referential communication (ability of an individual to relate his/her feelings, thoughts, and perceptions to others) and social problem-solving



(ability to understand how to influence the behavior of others in order to attain a desired outcome).

Greenspan's taxonomy, which in reality is more of a working model, provides much needed structure to a domain (social competence) that has often been marked by confusion and debate over what social competence encompasses, how best to define it, and what to call it. Given that the "hardening of the categories" in the social awareness domains has yet to occur, we have added, based on the current literature review, an additional social cognitive ability to the Greenspan model represented in Figure 3.

Drawing from the previously discussed literature on social-cognitive models of motivation, social goal-setting has been identified as an important student characteristic related to school learning. According to Wentzel, (2002), the day-to-day experiences of children raise many socially related questions (e.g., How and why children strive to achieve social outcomes?, What type of social goal setting occurs?).

Social goal setting is defined as the setting of goals to achieve specific social outcomes (e.g., making friends) or to interact with others in certain ways (e.g., assisting someone with a task). A major social cognitive challenge for children, particularly for some children with disabilities, is the setting of social goals in pursuit of peer acceptance and avoidance of social conflict. This is a

challenging task given the inherently ill-defined, complex, and nuanced world of social situations (e.g., classrooms). Research linking pro-social goal-setting and school success and adjustment indicates that social goal-setting should be considered as one of the many MACM domains.<sup>11</sup>

Understanding Self Awareness (Self Awareness) Self awareness is attention that takes place when someone tries to understand his internal state. The process is a kind of reflection where one consciously thinks about the things he experiences next emotions about the experience. In other words, self awareness is a situation when we make ourselves aware of the emotions we are experiencing and also our thoughts about those emotions.<sup>12</sup>

## 2) Social Awareness Theory According to Daniel Goleman

the ability to understand and respond to the needs of others. This is the third of the domains of emotional intelligence proposed.<sup>13</sup>

According to Daniel Goleman the competencies associated with being socially aware are:

- **Empathy**, understanding the other person's emotions, needs and concerns.

<sup>11</sup> Kevin McGrew, Ph.D. *Beyond IQ: A Model of Academic Competence & Motivation (MACM)*

<sup>12</sup> Elza Kusumaningrum. 2016, *Perbedaan Perilaku Prosocial Dan Self Awareness Terhadap Nilai Budaya Lokal Jawa di Tinjai Dari Jenis Kelamin Pada Siswa SMA Kyai Ageng Basyariyah Kecamatan Dagangan Kabupaten Madiun*, Vol 6, No 2, hlm 23.

<sup>13</sup> Social Awareness (<https://www.change-management-coach.com/social-awareness.html>, diakses pada 25 Maret 2019, 2019)

- **Organizational Awareness**, the ability to understand the politics within an organization and how these affect the people working in them.
- **Service**, the ability to understand and meet the needs of clients and customers.

Awareness of social situations means you carefully consider what people want, and plan to communicate with them in a way that is intended to meet that need.

Research reported in Scientific American suggests that our levels of empathy - the ability to understand the feelings of others - are lower today than 30 years ago. An increase in social isolation is one theory used to explain this finding. Digital communication, social networking, video conferencing and other forms of new media contribute to social isolation and are often blamed for the reduction in empathy. After all, it's much easier to say negative things about others if you don't have to say it to their face. And if I don't feel like engaging in your problems, I can simply log off, or even 'unfriend' you. It's an easy option. The trouble is that when there is no empathy, when we don't work to understand the needs of others, there is a significant loss of trust. If I don't really know what you're thinking and feeling I trust you less, and isolate myself more. This can have major implications for business where trust is essential for successful leadership and partnerships.

a) Understanding = Trust

More importantly though, when you respond to the needs and feelings of other people, you *gain* their trust. Others will be labelled uncaring and insensitive, but you are trusted when you're able to understand and respond to the needs and values of individuals, and the group. This is true whether you're a salesperson dealing with the public, or a leader in an organization.

b) Empathy

Leaders in organizations have traditionally viewed empathy with suspicion, thinking that there is no place for soft emotional skills in the tough world of business. My experience is that managers worry that employees will take advantage of them if they show any empathy. But changing times and the need to consider the feelings of employees has led to social awareness becoming a critical skill for effective leaders. This has even impacted the training given to doctors. Today doctors are trained to formulate a bio-psycho-social understanding of the problem rather than treating patients purely as a diagnosis. Empathy is really about acknowledging the emotions of others, being thoughtful and considerate of their feelings, and making decisions that take those feelings into consideration.

### c) How to build social awareness

- Improve your listening skills. Take a short course in effective communication skills.
- Pay close attention to interactions with other people. Be aware of what they say, how they say it and what they do.
- Use a gentle self hypnosis audio download to improve your ability to understand others.
- Identify other people's emotional states. Listen carefully to what they're saying and notice how they respond to external events, such as someone greeting them or asking them to do something.
- Think about your feelings. How does the other person's emotion make you feel?
- Think before you answer and give clear answers.

### d) Sensitivity and diversity

Being socially aware is important as it affects your response to people and situations. The starting place for becoming socially aware is self awareness. Self awareness is essential in order to understand the feelings and emotions of others while self management is necessary to ensure that your response is appropriate to the situation. An empathic response requires awareness of diversity and a sensitivity to the needs and emotions of others. Diversity encompasses acceptance and respect while recognising our individual differences and uniqueness. Open communication plays an essential role in managing diversity and building an awareness of social situations.



e) Everything starts with an 'E'

I always enjoyed graffiti I saw years ago that said "Everything starts with an 'E'. While it's true that the word '*everything*' starts with an 'e' I've discovered that empathy always starts with 'u' - (you). Mother Teresa (1910-1997) told us that empathy has to start with us. She said '*Do not wait for leaders; do it alone, person to person*'. This advice comes from one of the best voices for social awareness that we can listen to. Social awareness is a key element of *your* emotional intelligence. Don't complain about people who are not understanding of your needs. Focus rather on growing your emotional intelligence and practicing empathy, service and organizational awareness yourself. Being socially aware is an essential building block for emotional intelligence. **"Seek first to understand, then to be understood"**. The more it's practiced the more likely it is to become a habit. As we improve social awareness we also improve our experience of life, create opportunities for better work life balance, become aware of other peoples emotions, and improve our ability to respond to change.

## 2. Santri

### a. Definition of Santri

KBBI explained that santri were people who studied Islam, people who worshiped earnestly, and pious people. The three meanings of the santri words were sparked by experts, of course giving meaning that was

not arbitrary and had gone through the process of approaching meaning, conformity and use of syllables.

With regard to understanding, the term santri is interpreted into various explanations. Among o them are:

- 1) Santri comes from the word Cantrik (Sanskrit, or Javanese) which means people who always follow the teacher, wherever the teacher resides.
- 2) Santri comes from Tamil in the Tamil language vocabulary which means the teacher of the Koran.
- 3) According to Zamaksari Dhofier, santri are derived from the words sant (good human) and tri (helpful) words, so that santri means good people who are collectively helpful.
- 4) Opinion of Clifford Geertz (and several other scientists), santri are from Indian or Sanskrit shastri which means Hindu scientists who are good at writing and educated.<sup>14</sup>

The four definitions above are some of many definitions of Santri. There are many more definitions of Santri that have been described and explained by scientists and scholars. Like the definition of Santri according to Abuya Dimiyati below.

Abuya Dimiyathi, founder of the Islamic Boarding School of Cidahu Pandeglang Banten, explained the meaning of the words santri, from each letter:

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<sup>14</sup> H.R Umar Faruq, “*Ayo Mondok Biar Keren*”, (Lamongan: Media Grafika Printing, 2016), hlm.67.

- 1) Sin, satrul Auroh (closing aurat). The definition of closing aurat contains two related meanings. Namely, closing the visible and invisible genitalia. The picture that was seen earlier, its relationship with the Shari'a, while the one that was not seen was guarding the heart from bad deeds, such as arrogance, negative thinking, envy, and other negative actions.
- 2) Nun, naibul ulama '(substitute for ulama)'. Santri are required to continually prepare themselves, absorb as much knowledge as possible, which is then actualized to the public. Undergo, emulate, and continue the struggle of the Prophet and the scholars'.
- 3) Ta ', tarkul ma'ashi (stay away from immorality). Daily habituation at boarding schools aims to form santri who have a taboo feeling towards immorality. The feeling of discomfort continues to fear, then has a strong feeling to prevent him from falling into immorality. If so, Islamic boarding schools are a strong fortress to maintain Islamic law well.
- 4) Ra 'raisul ummah (leader of the ummah). The leader or being a caliph is a noble goal enshrined in the Qur'an in Surah Al-Baqarah verse 30 which means "Verily I created on this earth a leader." This verse explains the position of the Prophet Adam, the scholars' gave the understanding that, human are leaders on earth.<sup>15</sup> The role of human is as the Caliph, both the badness of a country, the

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<sup>15</sup> Ibid, hlm 87-88

environment, and the circumstances around it depends on the people how they manage.

Santri are students who live in cottage, to surrender themselves. This is an absolute requirement to allow him to become a student of the clerics in the fullest sense. In other words he must obtain the willingness of the kyai, by following all his will and serving all his interests. Service must be considered an honorary duty which is a measure of surrender. The willingness of this cleric, who is known in the pesantren with the name "barokah", is the reason for the santri's foothold in studying; with pressure on the need to obtain the willingness of the clerics it was created a consensus mechanism in the formation of values in the cottage. Status as a santri in cottage, thus has a function as a medium to create submission to the values that apply in the cottage itself. Therefore, it is not appropriate to use the term "drp-outs" for santri who did not finish the lesson at the cottage and were unable to establish their own cottage. As long as he can be processed into a human being who is subject to the values that apply in the cottage where he studied in the hope that he will be able to hold on to the values in his life in the outside community, he is considered to have become a good santri.<sup>16</sup>

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<sup>16</sup> LP3ES, "*Pesantren Dan Pembaharuan*" (Jakarta: PT. Pustaka LP3ES Indonesia, 1974) hlm 48-49.

## **b. Types of Santri**

Furthermore, the santri as the third element of the pesantren culture are the essential element of the other elements. Usually students consist of two groups. first, santri mukim are santri from remote areas and settle in boarding schools. Second, santri kalong are santri who come from the surrounding areas of the pesantren and usually they do not settle in boarding schools. They returned to their homes each after completing a lesson at the boarding school. Usually, the difference between large pesantren and small pesantren can be seen from the composition of santri kalong. The bigger a pesantren will be, the greater number of Muslim students. In other words, small Islamic boarding schools will have more santri kalong than santri mukim.<sup>17</sup>

## **3. Islamic Boarding School**

### **a. Understanding of Islamic Boarding Schools**

The words of pesantren (Islamic Boarding School) are derived from the word santri, with the prefix and the suffix means the residence of the santri. Whereas the origin of the word "santri", in the view of Nurcholish Majid can be seen from two opinions. first, pedapat says that "santri" comes from the word "satri", a word from Sanskrit which is literate. This opinion according to Nurcholish Majid seems based on the satri people is a literal class for Javanese people who try to explore religion through books that read and speak Arabic. On the other hand,

<sup>17</sup> Yasmadi, *"Modernisasi pesantren kritik nurcholis majid terhadap pendidikan islam tradisional"* (Jakarta: ciputat press, 2002), hlm 66.



Zamakhsyari Dhofier argues, said the santri in Indian means people who know the holy books of Hinduism. Or in general it can be interpreted holy books, religious books, or books about knowledge.<sup>18</sup>

The two opinions stated that the words of the santri actually came from Javanese, from the word "cantrik", meaning someone who always follows a teacher where the teacher goes to settle down.<sup>19</sup>

In the research Prof. Dr. Mujamil Qomar, M.Ag, he defined that pesantren as a place of education and teaching that emphasized Islamic religious studies and supported the dormitory as a permanent residence for santri. So the speeding pesantren or the Ramadan Islamic boarding school held in public schools, for example, are not included in this understanding.<sup>20</sup>

According to muhtarom, Islamic boarding schools generally represent a model of education in traditional societies.<sup>21</sup>

Islamic boarding schools are a unique life, as can be concluded from their outward picture. Islamic boarding schools are complexes with locations that are generally separated from their surrounding life. In the complex there were several buildings: the residence of the caregiver's residence (in the Javanese-speaking area called "Kyai", in the Sundanese-speaking area "ajengan", in the Madurese-speaking area "nun" or

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<sup>18</sup> Ibid, hlm 18.

<sup>19</sup> Ibid hlm 18-19

<sup>20</sup> Mujamil qomar, *"Pesantren Dari Transformasi Metodologi Menuju Demokrasi Institusi"* (Jakarta : PT Gelora Asksara Pratama), hlm 2.

<sup>21</sup> Ahmad Musthofa haroen, *"Khazanah Intelektual Pesantren"* (Jakarta: CV. Maloho Jaya Abadi, 2009), hlm 19.

"bendara" abbreviated as ra); a mosque or mosque; the place of instruction is given (Arabic madrasas, which also often contain school connotations); and dormitory for the residence of the pesantren (santri) students from the Sanskrit language with a change in understanding.<sup>22</sup>

#### **b. History of Islamic Boarding Schools**

Islamic boarding schools are expected to begin with the entry of Islam in Indonesia. The first Islamic boarding school was founded by one of Wali Songo, Sheikh Maulana Malik Ibrahim. Islamic boarding schools grew and developed gradually but surely, became the center of the study of Islamic sciences. Until the end of the 19th century pesantren were still non-classical, until the advent of renewal in the early 20th century, which included classical systems and sciences. For now pesantren can be classified into two, namely traditional and modern boarding schools.<sup>23</sup>

#### **c. Elements of Islamic Boarding Schools**

Islamic boarding schools have the main elements consisting of (1) Actors: Kyai, Ustadz or Teachers, Administrators, Caregivers, and Santri. (2) Hardware facilities: huts or dormitories, mosques, clerical houses, clerics' homes or teachers, halls, management offices, santri offices, libraries, cooperative offices, and skill centers. (3) Software facilities: goals, curriculum, yellow books, teaching and learning methods, and learning evaluation. Among these elements, the clerics are the determining elements and key figures that determine the style of life of

<sup>22</sup> LP3ES, "*Pesantren Dan Pembaharuan*", (Jakarta: PT. Pustaka LP3ES Indonesia , 1974), hlm 40.

<sup>23</sup> Adi Fadli, "*Pesantren: Sejarah Dan Perkembangannya*", kontemplasi. Vol. 05, no. 01, 2012, hlm.41.

the pesantren. Kyai is a role model for the santri and the surrounding community, thus fostering a very thick "paternalistic" attitude.<sup>24</sup>

#### **d. Type of Islamic Boarding School**

Based on the components in the Islamic boarding schools and educational facilities owned, there are various types of pesantren in Indonesia. According to Manfred Ziemek, there are 5 types of boarding schools, namely: type A, B, C, D, and E. The sentence type of this pesantren will be discussed in the following descriptions.<sup>25</sup>

*First*, Islamic boarding schools of type A. Islamic boarding schools with type A have very limited facilities, namely mosques and houses of clerics. For this pesantren, the mosque is the center of transmission and the transfer of Islamic knowledge.

*Secondly*, Islamic boarding schools are type B. Islamic boarding schools of this type have more complete facilities than Islamic boarding schools type A. There are 3 facilities available in this type B boarding school, namely: mosques, clerical houses, and huts or dormitories. The difference between pesantren types A and B lies in the availability of huts or dormitories in them. If the type A santri mukim settles with the cleric at the house of the clerics, then the type B santri mukim is located in a dormitory that is separate from the kyai's house. Physically, this santri dormitory consists of wooden / bamboo houses for residence and a

<sup>24</sup> Departemen Agama RI Badan Litbang Dan Diklat Pustlibang lektur keagamaan 2006, "*Pergeseran Literatur Pondok Pesantren Salafiyah Indonesia*", (Jakarta: Departemen agama RI badan litbang dan diklat pustlitbang lektur keagamaan, 2006), hlm.49.

<sup>25</sup> Abdullah Aly, "*Pendidikan Islam Multikultural Di Pesantren*", (Yogyakarta: Pustaka Pelajar, 2011). Hlm 175-181.

simple learning place. However, this type of boarding school has 5 main components of the pesantren, namely: mosques, dormitories, teaching classical Islamic books, santri, and clerics.

*Third*, Islamic boarding schools with type C. This type of boarding school has 4 important facilities for educational activities, namely: mosques, clerical homes, huts, and madrasas. Noting the availability of facilities owned, this Islamic boarding schools shows its desire to develop Islamic boarding schools with the addition of formal education facilities and programs, namely: madrasas.

*Fourth*, Islamic boarding schools are of type D. Islamic boarding schools with this type can be characterized by three things: (1) having 5 main components of pesantren, (2) having madrasa, and (3) having skills programs. Among the skills offered by the pesantren are skills in the agricultural sector such as skills in mastering land, ponds, gardens, livestock, and others.

*Fifth*, pesantren with type E. Islamic boarding schools with this type can be characterized by five things, namely: (1) having 5 main components of pesantren, (2) having madrasas, (3) having skills programs, (4) having public schools, and (5 ) have a college. The addition of public schools in Islamic boarding schools from elementary, junior high, high school, vocational schools to tertiary institutions shows the concern of Islamic boarding schools to the demands of the times.

### e. The purpose of Islamic Boarding Schools

The purpose of pesantren education is to create and develop Muslim personalities, namely the personality of believers and godfathers, noble, beneficial to the community or worshiping the community by becoming a servant or servant of the community but the apostle, which is the servant of the Prophet Muhammad (following the Sunnah) Prophet), able to stand alone, free, and resilient in personality, spread religion or uphold Islam and the glory of the people in the midst of society ('Izz al-Islam wa al-Muslimin) and love science in order to develop human personality.<sup>26</sup>

The general purpose of Islamic boarding schools is to foster citizens to have Muslim personalities in accordance with the teachings of Islam and instill that religious feeling in all aspects of their lives and make them useful people for religion, society, and the country.<sup>27</sup>

The Special Purpose of Islamic Boarding Schools is as follows :

- 1) Educating students or santri members of the community to become Muslims who fear Allah SWT, have a noble character, have intelligence, skill, and be physically and mentally healthy as citizens who have a belief;
- 2) Educating students or santri to make Muslims Muslim as cadres of ulama and preachers who are sincere, steadfast, tough and self-employed in practicing Islamic history as a whole and dynamically;

<sup>26</sup> Mujamil Qomar, "*Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*", (Jakarta: PT. Gelora Aksara Pratama, ) hlm 4.

<sup>27</sup> Ibid hlm. 6.



- 3) Educating students / santri to gain a personality and strengthen the spirit of nationalism in order to foster development human beings who can build themselves and be responsible for the development of the nation and state;
- 4) Educating micro (family) and regional (rural / community environment) extension workers;
- 5) Educating students / santri to become capable staff in various development sectors, especially mental-spiritual development;
- 6) Educating students / students to help improve the social welfare of the environmental community in the framework of the nation's community development efforts.<sup>28</sup>

From some of these objectives, it can be concluded that the purpose of Islamic boarding schools is to construct Muslim personalities who master Islamic teachings and practice them, so that they are beneficial to religion, society and the country.<sup>29</sup>

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<sup>28</sup> Ibid, hlm.6-7.

<sup>29</sup> Ibid, hlm 7.

## **B. Social Awareness at Indonesia Islamic Boarding Schools A Preliminary Findings**

### **1. Action Learning through mutual cooperation activities and routine recitation of Pesantren**

Action learning means learning techniques that are carried out to enable management trainees who work to analyze and solve other learning problems. This method is a way to convey ideas / ideas through the process of finding. Students actively strive to find their own patterns relating to Islamic education learning especially with regard to extra-curricular lessons, one of which is the method of reciting the al-qur'an based on learning experience. Students in this case also carry out mental activities before the information learned can be understood.<sup>30</sup>

Social care will be found when someone experiences it himself and finds it when interacting with other people. The purpose of this approach is to give the santri the opportunity to act personally or socially based on values and encourage santri to realize themselves as members of a social system. So, santri were accustomed to mingling with the community in their daily activities, they plunged into various community activities such as mutual cooperation, routine recitation activities of the huts and local communities, such as tasyakuran activities, nariyah, tahlilan and so on. Acting and communicating directly so that students discover the social values embraced by the community from their interaction activities. The discovery of the value is certainly found after students interact on a daily

<sup>30</sup> Teguh Putra dkk, "Penerapan strategi belajar Action Learning Dan Strategi Belajar Main Map Dalam Ekstra Kurikuler Pejaran Agama Di SD 064979 Negeri Setia Budi Medan", Jurnal AT-TAZAKKI, UIN Sumatera Utara, Vol.2, No.1 Januari-Juni 2018, hlm. 18.

basis (repeated). So that it is able to develop students to think reflective of the events he experienced while interacting with the community and finally making social care in the community exist in him.<sup>31</sup>

Activities such as mutual cooperation, routine recitation of huts and local communities, such as tasyakuran, nariyah activities, tahlilan have been successfully implemented by the Al Huda Islamic Boarding School Management using the Action Learning method by deploying santri in the Doglo Candigatak Cepogo Boyolali village activities. Such activities will train santri on how to mingle with the surrounding community, so that social care for the community will grow for the santri.

## 2. Night Safety

Night safety is the most tangible form of social awareness, because has very urgent function, for instance to maintain security and order of the people. In addition, this is an implementation of adab and muamalah to fellow beings on the value of serving others. In Al-Ishlah Islamic boarding school the night watch picket is already scheduled, but to fulfill the obligation requires determination and enthusiasm. This is because they are worried that tomorrow they cannot wake up in the morning and also sleepy while in the school. So when the researcher made observation, the researcher only found a handful of santri who guarded the night. Most of

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<sup>31</sup> Ana Saifah Iqomatul Haq, "Penanaman Nilai-Nilai Sosial Pada Santri Di Pondok Pesantren Al-Huda Doglo Candi Gatak Cepogo Boyolali", Jurnal Skripsi, Fakultas Tarbiyah IAIN Surakarta, 2017, hlm. 16.

them were santri who took part in the recitation of the book of al-Hikam.<sup>32</sup> With this kind of activity, of course, it will train students to care more about each other. And this activity has been successfully implemented in the AL-Ishlah boarding school Bandar Kidul Mojoroto Kediri City.

### 3. Amal Bhakti, Dakwah and Khitobah Activities

Social awareness at Muhammadiyah Boarding School (MBS) Modern Islamic Boarding School in Yogyakarta was instilled in the santri through several activities such as through the Bhakti Santri Charity activities which were conducted once a year, giving basic food packages to disadvantaged families, providing educational scholarships and others.<sup>33</sup> In addition, other social activities namely santri are included in the community. Through the activities of Da'wah and Khitobah Santri.

Da'wah santri is an activity that involves the community and is carried out every month. This activity trains mental students to speak in the midst of society and practice the knowledge that has been done while in the boarding school. Khitobah santri is an activity carried out by santri on Friday sermons in mosques around Islamic boarding schools. Amal Bhakti Santri is a practice method carried out by santri once a year. In this activity, santri invited about the value of social care and the santri had the opportunity to ask for the values obtained from compilation in Islamic boarding schools.

This method provided opportunities for the santri to develop social skills,

<sup>32</sup> Muhammad Ahsan Jauhari, “*Perilaku Sosial Santri Pondok Pesantren AL-Ishlah Bandar Kidul Mojoroto Kota Kediri Setelah Mengikuti Pengajian Kitab AL-Hikam*”, Jurnal, Vol.1, No. 1, Juni 2017, hlm. 15.

<sup>33</sup> Sutrisno, “*Implementasi Pendidikan Karakter di Pondok Pesantren Modern Muhammadiyah Boarding School (MBS) Yogyakarta*”, Jurna Pendidikan Luar Sekolah, Vol. VI, No. 5, 2017, Hlm. 516.

and well social skills when supporting community life. This is contrary to the conversation of Nel Noddings (in Nucci and Narvaes, 2014: 246-252) which states the character given to students. Students then provide opportunities to practice the values in the community.<sup>34</sup>

#### 4. Making Baitul Maal wat Tamwil (BMT) and Farmers' Granaries

Activities in the agenda of good internal islamic boarding school, specifically held for santri and family members of islamic boarding school such as classical book studies, as well as activities shown to the general public such as recitation and religious studies directly or indirectly have formed personal character not only become capable people in the science of religion, but they are also sensitive to establish relationships between fellow beings (community).<sup>35</sup>

The proof of islamic boarding school's social awareness is further proven by the Boyolali Al-idrus boarding school. By adjusting the geographical conditions of the Islamic boarding school environment, Alidrus Islamic boarding school creates a community social empowerment activity as a manifestation of the concern of Al-Idrus Islamic boarding school to the surrounding community so that the life patterns of the community are more prosperous and harmonious relations between the two are developed by developing the agricultural sector. ) and Financial Institution Unit (BMT Al-idrus).<sup>36</sup>

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<sup>34</sup> Ibid, hlm. 120.

<sup>35</sup> Soerjono Soekanto, "Sosiologi Suatu Pengantar" (Jakarta : PT Grafindo Persada, 2001), hlm.265.

<sup>36</sup> Abdurrahman, "*Pemberdayaan Pondok Pesantren Al-idrus Terhadap Perkembangan Ekonomi Masyarakat Desa Repaking Kecamatan Wonosegoro Kabupaten Boyolali*", Jurnal Skripsi, fakultas Adab dan Ilmu Budaya UIN SUKA Yogyakarta, 2015, hlm. 17.



## CHAPTER III

### RESEARCH METHODS

#### A. Approaches and Types of Research

This research is expected to be able to uncover social phenomena as well as deeply explore the social care of santri at Islamic Boarding School of Tahfidzul Qur'an Nurul Furqon Malang through the phenomena or activities that appear as well as the experience of researchers and santri. So from that the approach taken in this study uses a qualitative approach, namely a research procedure that describes the behavior of people, events or certain places in detail and depth. Qualitative research methods are often called naturalistic research methods because their research is carried out in natural conditions.<sup>37</sup>

While this type of research is conducted using qualitative descriptive. Descriptive research is research that seeks to describe or describe "what is" about a variable, symptom or circumstance. Descriptive research is research that seeks to provide an in-depth picture of the findings in the field based on actual social facts. Bogdan tailor provides an understanding of qualitative research techniques as research procedures that produce descriptive data in the form of verbal information interviews from people and behaviors of interest.<sup>38</sup>

Descriptive qualitative is research whose data is in the form of words (not numbers) originating from interviews, report notes, documents and others,

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<sup>37</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif dan R&D*, (Bandung: Alfabeta, 2008), hlm. 14

<sup>38</sup> Moleong, L.J, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 1990), hlm 3

or research in which prioritizes the description of an event or process as it is in an environment experienced to obtain the deep meaning of that essence.<sup>39</sup>

By using qualitative deskriptive approach, it is hoped that it will be able to facilitate the writer to know and know deeply about the information and data obtained from the informants (administrators, santri and alumny of the Tahfidzul Qur'an Nurul Furqon Malang Islamic Boarding School), facilities, and the location of the research observed directly by the researchers themselves related to social awareness of santri.

#### **B. Researcher's Presence**

In research that uses a qualitative approach that is the main tool is human, meaning involving the researchers themselves as instruments by paying attention to the ability of researchers in terms of asking, tracking, observing, understanding and abstracting as important tools that cannot be replaced by other means. In qualitative research researchers must be present in the field.<sup>40</sup>

In qualitative research, "the researcher himself or with the help of others is the main data collection tool". The researcher plays a role as a determinant of the overall scenario, so that data is more dependent on the researcher. The presence of researchers can be intended to be able to understand the realities that exist in the field, related to the object of research, because researchers as

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<sup>39</sup> Nana Sudjana, *Metode statistik* (Bandung: Tarsito, 1989), hlm 203

<sup>40</sup> Wahid Murni, *Cara Mudah Penulisan Proposal dan Laporan Penelitian Lapangan*, (Malang: UM Press, 2008), hlm. 31.

well as planners, the implementation of data collection, analysis of data interpreters, and in the end he became the reporter of research results.<sup>41</sup>

The presence of researchers here is absolutely necessary, because qualitative research requires the presence of researchers in the field to observe directly the variables that will be studied and explore in-depth information and conduct questions and answers with informants, creating good relations with various parties in question. In this case, the head of the Islamic boarding school, the boarding school boarding school, the students who are still in the Islamic boarding school and alumny of the tahfidzul Islamic boarding school qur'an Nurul Furqon Malang.

The researcher has a role as the main instrument. The researcher is the main tool for data collection. The researcher wanted to reveal how the phenomenon of the level of concern of santri in the tahfidzul Islamic boarding school qur'an Nurul Furqon Malang.

### **C. Research Location**

The research location is a place where researchers can find the data needed during the research process. The location of the study also determines whether the data that can be taken from the location of the study meets the requirements of the data requirements in the study. Geographic considerations as well as practical aspects such as time, cost, energy also determine the location of the study.

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<sup>41</sup> Cahya Janwardhi, "Internalisasi Nilai-Nilai Pendidikan Sosial Dalam Menumbuhkan Kepedulian Sosial Siswa MTsN Turen", skripsi, Fakultas Tarbiyah Uin Malang, 2018, hlm.28.

Determination of the location of the study is intended to simplify and clarify the object that was the target of the study. The research locations chosen by the researchers were the tahfidzul quran Islamic boarding school, Koprul street Usman Alley 1 No. 35, Sukoharjo Village, Klojen Sub-District, Malang City, Malang, East Java, Number Phone 0341329445, Postal Code 65118.

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

Pohan revealed that data is facts, information, or information. Information that is a raw material in research is used as a problem solving material or material to reveal a symptom. Considering that it is still in the form of raw material, the material needs to be processed in advance so that it can be useful as a problem solving tool or to formulate research conclusions.<sup>42</sup>

According to the type, the research data is of various types. This is because the type of data is very much determined by the field of research being carried out. For example, if we conduct research in the field of education, the education data we need is evaluation of learning, curriculum, learning media, counseling, and the like.<sup>43</sup>

According to Lofland (1984: 47), the main data source in qualitative research is the words, and actions of the people who were observed and interviewed. The main data sources are recorded through written notes or through video recording / audio tapes, photo taking, and movies. the rest is additional data such as documents and others. In this regard, in this section the

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<sup>42</sup> 35 Syafruddin Pohan, *Perspektif dan Paradigma Penelitian Kualitatif*, sebagaimana dikutip oleh Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian*, (Jogjakarta: ar-Ruzz media, 2011), hlm. 204.

<sup>43</sup> Ibid, hlm 204

data types are divided into words and actions, written data sources, photographs and statistics.<sup>44</sup>

The data sources used by researchers to review this study are as follows:

#### 1. Primary Data (Primary Data Source)

As explained above, this primary data source is obtained from observations, observations, and interviews. For this primary data source is the main data source, which is recorded through written notes, through recording, and documentation in the form of photos.

The data sources that will be obtained from the interviews are as follows:

- 1) Head of the Tahfidzul Qur'an Nurul Furqon Islamic boarding school.
- 2) Administrators of the Tahfidzul Qur'an Nuru Furqon Islamic boarding school.
- 3) Santri in Tahfidzul Qur'an Nuru Furqon Islamic boarding school in Malang.
- 4) Santri alumny of Tahfidzul Qur'an Nuru Furqon Islamic boarding school Malang.

#### 2. Secondary data

To get more valid data in research is a source of data beyond words (interviews), namely the source of written data, archives and documents that exist. The data sources to be obtained include:

- 1) The history of the establishment of Tahfidzul Qur'an Nurul Furqon Islamic boarding school

<sup>44</sup> Lexy.J.Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi*, (Bandung: PT,Remaja rosdakarya,2016), hlm. 157.



- 2) Vision, mission and goals of Tahfidzul Qur'an Nurul Furqon Malang boarding school
- 3) Organizational structure of Tahfidzul Qur'an Nurul Furqon Malang Islamic boarding school
- 4) Program activities for Tahfidzul Qur'an Nurul Furqon Malang boarding school
- 5) Work program of the head of the lodge and management of Tahfidzul Qur'an Nurul Furqon Malang
- 6) Facilities and infrastructure for Tahfidzul Qur'an Nurul Furqon Malang boarding school.

#### **E. Data Collection Techniques**

Data collection techniques are carried out to obtain data / information needed in order to achieve the research objectives. According to Moleong, the main data source in qualitative research is words and actions, the rest are additional data such as documents and others. Data collection is done using the method:

##### **1. Observation**

Nasution (1988) states that, observation is the basis of all science. Scientists can only work based on data, that is, facts concerning two conditions obtained through observation. The data is collected and often with the help of various sophisticated tools, so that very small objects

(protons and electrons) and very far (space objects) can be observed clearly.<sup>45</sup>

Marshall (1995) states that "Through Observation", the researcher learns about the behavior and meaning attached to those behaviors ". Through observation, the researcher learns about the behavior, and the meaning of the behavior.<sup>46</sup>

From the explanation of the definition above, what is meant by the observation method is a method of collecting data through observation of the five senses which is then recorded. This method is used to obtain data through observations related to daily activities and activities in research locations such as religious activities as an example is the routine of studying al-qu'an memorized deposits, congregational prayers, reciting the book, and others. while social-related activities such as roan activities or charity work clean the cottage and its environment, cooking pickets and several other pickets, social service activities held every month, and others, as well as the conditions and facilities provided by Islamic boarding schools.

## 2. Interview

Esterberg (2002) defines the interview as follows. "A meeting between persons to exchange information and ideas through question and response, resulting in communication and joint construction of meaning about a particular topic".

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<sup>45</sup> Sugiono, "metode Penelitian Kuantitatif, Kualitati, dan R&D", (Bandung: Alfabeta CV, 2015), Hlm. 226.

<sup>46</sup> Ibid, hlm. 226.

Interviews are used as data collection techniques if researchers want to conduct a preliminary study to find problems that must be studied, but also if researchers want to know things from respondents who are more in-depth. This data collection technique is based on reports about oneself or self-report, or at least on personal knowledge or beliefs. So, interviewing provides a researcher with a meaningful understanding of how the participant interpreting a situation or being able to be gained through observation alone.<sup>47</sup>

The purpose of the interview is, as confirmed by Lincoln and Guba (1985: 266), among others: constructing about people, events, organizations, feelings, motivations, demands, caring, and others roundness; reconstructing such rounds as experienced by the past; projecting roundness as expected to be experienced in the future; verify, change, and expand information obtained from others, both human and non-human (triangulation); and verify, change, and expand the construction developed by the researcher as a member check.<sup>48</sup>

Interviews consists of planned interviews (standardized interviews) and unstandardized interviews. This planning interview consists of a question that has been planned in advance relating to the data to be interviewed. Whereas, this unplanned interview consists of questions that do not have a specific structure, but are always centered on certain points.<sup>49</sup>

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<sup>47</sup> Ibid, hlm. 231

<sup>48</sup> Lexy. J.Moleong, Op., Cit., Hlm.186.

<sup>49</sup> Moleong, L. J, "*Metodologi Penelitian Kualitatif*", ( Bandung: PT Remaja Rosdakarya, 1990), hlm. 4

In this study, researchers used planning interviews where the questions according to the topic had been prepared by the researcher, and the interview did not plan if there was information that needed to be explored in more depth from the informants or informants so that the data obtained was completely valid.

In this study, the researchers took several speakers as informants:

- a). Leader of the tahfidzul Islamic boarding school qur'an Nurul Furqon Malang
- b). Management of the tahfidzul Islamic boarding school qur'an Nurul Furqon Malang.
- c). Santri Islamic Boarding School tahfidzul qur'an Nurul Furqon Malang
- d). Santri's alumny of the tahfidzul Islamic boarding school qur'an Nurul Furqon Malang.

### 3. Documentation Method

A document is a record of past events. Documents can be in the form of writing, pictures, or monumental works from someone. Documents in the form of writing, for example diaries, history of life (life history), stories, biographies, regulations, policies. Documents in the form of images, such as photos, live images, sketches and others. Documents in the form of works such as works of art, which can be in the form of pictures, sculptures, films, etc. Document study is a complement to the use of observation and interview methods in qualitative research. In the case of the Bogdan document, it states that "the phrase personal document is used broadly to

refer to any first person narrative produced by an individual who describes his or her own actions, experience and belief".

Research results from observations or interviews, will be credible or more if supported by a personal history of life in childhood, at school, at work, in the community and auto biography. Publish autobiographies provide a readily available source of data for discerning qualitative research (Bogdan). The results of the study will also be more credible if it is supported by existing photographs or academic papers and art. Photographs that provide descriptive data, are often used to understand the subjective and are frequently analyzed inductive.<sup>50</sup>

The documentation method carried out by researchers is in the form of books, archives and other sources relevant to the title of this research. In addition, this documentation method is used to obtain written data about all matters relating to boarding schools and activities that exist in boarding schools.

#### **F. Analysis of Data**

Qualitative data analysis (Bogdan & Biklen, 1982) is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, finding patterns, discovering what is important and what is learned, and decide what can be told to others.<sup>51</sup>

The raw data that has been collected by researchers will be of no use if not analyzed. Data analysis is a very important part of the scientific method,

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<sup>50</sup> Sugiyono, Op., Cit., Hlm. 240.

<sup>51</sup> Lexy. J.Moleong, Op., Cit., Hlm. 248.



because by analyzing the data can be given meaning and meaning that is useful in solving research problems. The raw data that has been collected needs to be broken down into groups, categorization is carried out, manipulation is done and squeezed in such a way that the data has meaning to answer the problem and it is useful for testing hypotheses.<sup>52</sup>

Data analysis in qualitative research, carried out at the time of data collection took place, and after completion of data collection in a certain period. At the time of the interview, the researcher had analyzed the answers of the interviewees. If the answers interviewed after being analyzed feel unsatisfactory, the researcher will continue the question again, to a certain extent, obtained data that is considered credible. Miles and Huberman (1984), suggest that the activities in qualitative data analysis are carried out interactively and take place continuously until complete, so that the data is saturated. Activities in data analysis, namely data reduction, data display, and conclusion drawing / verification.<sup>53</sup>

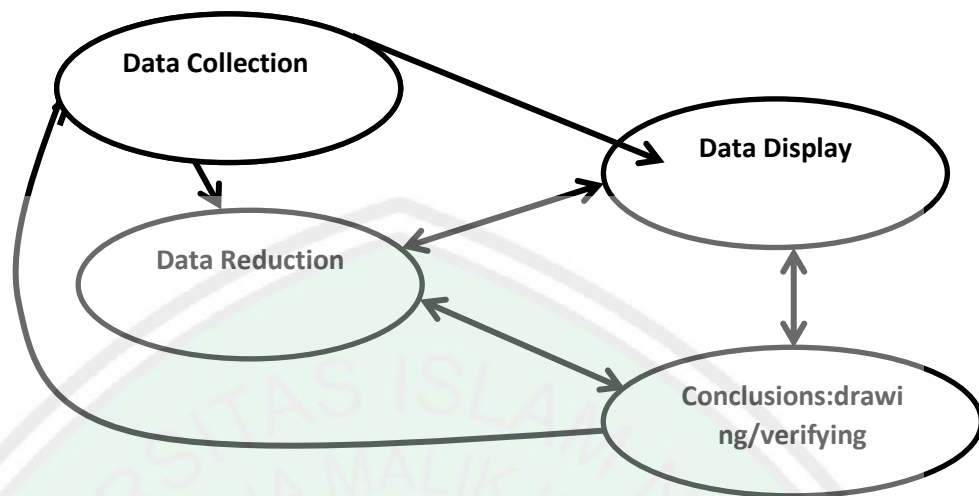
According to Miles and Huberman, activities in data analysis include data reduction, data display, and conclusion drawing / verification.<sup>54</sup>

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<sup>52</sup> Moh. Nazir, "*metode Penelitian*", (Jakarta: Ghaila Indonesia, 1988), Hlm. 405.

<sup>53</sup> Sugiyono, Op., Cit., Hlm. 246

<sup>54</sup> Sugiono, Op., Cit., Hlm. 247-253.



Bagan : 3.1 *The steps of data analysis according to Miles and Huberman*  
 Source: Sugiono 2015

### 1. Data Reduction

The amount of data obtained from the field is quite large, so the researcher must record the data carefully and in detail. reducing data means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns. Data that has been reduced will provide a clearer picture, and make it easier for researchers to carry out further data collection on the alternative socio-economic marginalization of farm workers, and look for it again if needed.

### 2. Data Display

After the data has been reduced, the next step is to display the data. The presentation of data in this study was carried out in the form of brief descriptions, charts, graphs, and matrices. through displaying data, it can make it easier for researchers to understand what is happening, plan further work based on what has been understood.

### 3. Conclusion Drawing / Conclusion

The third step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verification. The initial conclusions of this study are still transient, and will change if no strong evidence is found that supports the next stage of data collection. But if the researchers' initial conclusions are supported by valid and consistent evidence when returning to the field to collect data, then that conclusion is a credible conclusion.

Conclusions in qualitative research are new findings that have never before existed. This finding can change descriptively or the description of an object that was previously still dark so that after being examined it becomes clear, it can change causal or interactive relationships, hypotheses or theories. The interactive model in data analysis is shown in the chart listed above.

#### G. Research Procedure

Maleong stated that the implementation of the research had four stages : First, the stage before going to the field. Second, the stage of field work. Third, the stage of data analysis. Fourth, the stage of report writing. In this research the steps taken are as follows:<sup>55</sup>

The pre-field stage includes the adjustment of paradigms with theory, the exploration of writing tools includes field observations and permission requests

<sup>55</sup> Moleong, Lexy J, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2002), hlm. 94-108. Sebagaimana dikutip oleh Masruroh, “*Upaya Pengembangan Sikap Sosial Santri Di Pondok Pesantren Al-Ishlahiyah Malang*”, skripsi, Fakultas Tarbiyah UIN malang, 2005, hlm.56-58

to the subject under study, consultation on research to be conducted, preparation of research proposals.

#### 1. Develop research instruments

The preparation of this instrument is arranged based on the type of data used by research data sources, the instruments used in collecting data are observation, interviews, and documentation.

#### 2. Visit the informant

So that in the study there was no misunderstanding for the respondent, the researcher needed to go to the respondent to provide information as needed to the respondent.

The activity carried out by the researcher before conducting the research was to conduct observation permits in the Islamic boarding school through the head of the Islamic boarding school. In this case, it is to find a general description of activity and activity in Nurul Furqon Islamic boarding school in Malang, from the results of these observations, ideas, ideas and inspiration emerge about the activities in question. So that from the process, the idea and inspiration was outlined in the form of research titles which were then proposed to get approval. There are several stages of research including:

##### a). Stage of field work,

By holding field observations to Nurul Furqon Islamic boarding school about the efforts of Islamic boarding schools in developing the social attitude of santri by involving several informants to obtain data, by

observing various activities and routines in the Islamic boarding school and interviewing several related parties. This is done by researchers to get the actual data and information related to the title. As a form and real evidence that the data obtained is really in accordance with the data in the field and there is no engineering or forgery.

b). Data Analysis Phase

This includes analysis of data obtained in the form of interviews and documents with related parties in Tahfidzul Qur'an Nurul Furqon Islamic boarding school, including the head of the lodge, boarding house, students and santri's alumny of Nurul Furqon Malang. Then, do the interpretation of data in accordance with the context of the problem under study. Furthermore, implementing the data validity text by checking the data sources obtained that are truly valid as a basis and material to provide data meaning which is the process of determining in understanding the research context being studied.

c). Report writing stage

The activity of compiling research results from all series of data collection activities until giving data meaning. After consulting with the supervisor to find out the shortcomings, the researcher get improvements for the perfection of the thesis and continuing it with the accountability test results of the research before the examiners.



## CHAPTER IV

### DATA EXPOSURE AND RESEARCH FINDINGS

#### A. Data Exposure

##### 1. The Profile of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang

###### a. The History of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang

Kyai Haji Muhammad Chusaini Al-Hafidz is one of kyai tahfidz in Malang. He has given trust from his teacher to teach the children in reciting Alqur'an during 6 years when he was 15 years old (1971) then continue to teach Alqur'an around the mosques during 10 years, eventhough he has been merried with Hj. Dewi Wardah Wahyuni. In 1987 (after merried), he inisiative to build TPQ (Taman Pendidikan Alqur'an) in order to give a place to teach Alqur'an, even he still taught around. Based on his opinion, teach around the mosque is the best reason than privat studies at home because there will be more childen in the same time. One time, there is a child or two TPQ's children that has been finished in binadzor method then they was commanded by their parents to still continue study Alqur'an. In order that their activities was not boring, their parents suggested to memorizing Alqur'an. This is inspirated him to add more activities beside reciting Alqur'an (binnadzor), that is memorizing Alqur'an applied to the other children. At that time, the activities to memorize Alqur'an was usually applied in a stayed place like pondok pesantren (the children who stayed in pondok

pesantren was called as santri), and a part of his santri was not continue their formal education to the high level. But, they actually still in Junior High School, Senior High School, untill Collage Studies that still give their effort to make their spare time to memorize Alqur'an with Him eventhough they didn't stayed at pondok pesantren. The time is go on, by his patient and istiqomah, there are 5 santri of boys that succeed in finishing 30 Juz while the other santri still continue to finished their memorizing. Finally, there is thought from him, "The Children can finished their momorizing Qur'an eventhught they didn't stayed at pondok, how if they stayed in pondok pesantren?, It might make their memorizing be faster and structured."

Begin to that story, K.H. Muhammad Chusaini A-Hafidz look for the children who came from outside the district that have willing to be the cleaning service in Masjid Raudatusshalihin Wetan Pasar Besar Malang and they will memorizing Alqur'an. That is the begining of santri existence eventhough there is no place and those only for two people, but they could sleep in the msque. Day by day, santri become more and more from 2 until beome 10 that they are friends of both santri. Knowing how big their effort in memorizing Alqur'an, the administrator of mosque (takmir) was inisiative to make the room on the rooftop next to the tower of the mosque. After building the room, there are so many children that being santri overthere. Not only the children who did not continue their education, but also 20 of the students collage around Malang have

interested in memorizing Alqur'an and became santri overthere. K.H. Muhammad Chusaini Al-Hafidz and their families became the guidance of santri, they never asked for fee from santri at that time. But, by the increasing of santri, the financial condition of K.H. Muhammad Chusaini Al-Hafidz did not enough to fullfill the santri daily needs. Thus, He decides to apply syahriah (fee) based on the santri's willing. On 22th of August 2002, Pondok Pesantren Tarbiyah Tahfizhul Qur'an was inaugurated. But, in this case, the takmir masjid of Riyadushsholihin Wetan Pasar Besar Malang was participated in building Pondok Pesantren Tarbiyah Tahfizhul Qur'an, to give a memories to them as the founder, so that the name of Pondok Pesantren Tarbiyah Tahfizhul Qur'an was changed into Pondok Pesantren Tahfizhul Qur'an (PPTQ) Putra Raudhatushshalihin.

After the inauguration of Putra Raudhatushshalihin's Islamic Boarding School Tahfizhul Qur'an (PPTQ) the activities in it began to be orderly little by little. Over time, the rooms on the roof of the mosque were insufficient, because they were only intended for approximately 25 santri. Seeing this, with the contribution and togetherness of the worshipers of the mosque, Aghniya '(donors) and participants, they could buy a 225 meter<sup>2</sup> house for 200 million. Although the house has not been built like a hut, but it can be occupied to accommodate students who increase every month. At that time, Putra Raudhatushshalihin Islamic Boarding School Tahfizhul Qur'an (PPTQ) was the only Pondok

Tahfizhul Qur'an in Malang. So that there are many students are there, and most of the students are poor city students, both public and private, and those who really want to memorize the Alqur'an, or have already brought some memorized juz, and there are also those who have recited from their respective regions . Seeing the large number of students, there is a student with a percentage of around 90%, making it famous as a student hut specifically memorizing the Qur'an. The male santri alumni are around 100 and there have already been founding TPQ and Islamic Boarding School Tahfizhul Qur'an.

During the construction of PPTQ Putra Raudhatussalihin, TPQ students continued to memorize the Qur'an both male and female. As before, he never planned to build a PPTQ specifically for women, but seeing female santri almost like that, it crossed his mind to build a women's PPTQ. Development also needed costs, but at that time to build a pondok pesantren, he had absolutely no fees. Determination, hope and conviction, that Allah the Most Rich, ventured to build a pondok pesantren with a debt capital of 75 million with a deadline of 25 years, but he managed to pay it off with a shorter period of 10 years and there was a bail of 5 million from a collection of funds local Muslim women. The capital is used to buy 125 meter<sup>2</sup> (75 million) houses and the rest is for development capital. The house is old (13 m wide) so it is not suitable to be inhabited or made into a cottage. So he sought a loan of money to demolish the house, then put the first stone in the month of Rajab to

attract the community to donate development funds or be willing to become donors. All of his tithe were like fasting and kept getting closer to Allah, for about 4 years (2005-2009), the PPTQ of the princess had been built on 4 floors and cost approximately 600 million.

After the PPTQ building was occupied, there were no santri who were there. Therefore, through the mouth of the local people there was someone who introduced the pondok pesantren. On June 8, 2009, only four children were married and they were from TPQ students, his nephew and there were children who came from the advice of local people. After that, the PPTQ students began to add up to 12 santri, with a trial period in 2009. Besides that, after the construction of the PPTQ women, there were TPQ students who had studied 30 juz, then to beg for the female PPTQ, the first graduation was held with one participant students on January 1, 2010 and the name PPTQ Putri were the Putri Nurul Furqon Islamic Boarding School Tahfizhul Furqon (PPTQ) and inaugurated by the head of Malang Muslimat namely Ibu Nyai Hj. Muthommimah Hasim Muzadi. Over time the female santri increased after the inauguration until the room was not sufficient to accommodate. Gradually the house near the cottage can be bought even though it is expensive, but to fight in the way of Allah, then all determination, conviction, tithe and always draw closer to God, all will be resolved. Currently PPTQ Putri Nurul Furqon is 600 meters wide and is still under construction until this year (2017). The



santri alumni are about 86 children and some have taught the Qur'an in several places and cared for the Tahfizhul Qur'an boarding school.

As before without any planning, in 2012 KH. Muhammad Chusaini Al-Hafidz laid the first stone on the ground (10m x 20m) given by donors to build a Tahfizhul Qur'an Islamic Boarding School on Jl. Kedawung 8D 1/6 Kec. Tulusrejo Lowokmaru Malang as a branch of PPTQ Putra Raudhatussalihin. This is a proof of people's interest in developing Islamic Boarding Schools specifically for audiences who want to memorize the Qur'an. In addition, this is proof of people's trust for him to care for the PPTQ which is quite far from home and far from the PPTQ that was previously established. PPTQ was inaugurated on November 8, 2015 by Malang mayor H. Muhammad Anton with the name Baitul Ghoni Islamic Boarding School Tahfizhul Qur'an (PPTQ). After the inauguration of PPTQ Baitul Ghoni, 6 students from PPTQ Putra Raudhatussalihin were filled. In June 2016 15 students were filled and they continued to grow over time.

In 2016 with things that had never been planned before, his son-in-law granted a house which would previously be used as a boarding house in the Summersari area near UIN Maulana Malik Ibrahim as a special Tahfidz house for girls. This house is called BTQ (Baitul Tahfizhul Qur'an) PPTQ branch Putri Nurul Furqon. According to his son-in-law the use of the house as BTQ is the right thing because it will be inhabited by santri who are generally well-known to be able to protect the

environment with good moral character and will be useful as a place to memorize the Qur'an. Right on August 1, 2016, 22 santri were occupied.

After the establishment of the four institutions consisting of Tahfizhul Qur'an Islamic Boarding School (PPTQ) Putra Raudhatussshalihin, Tahfizhul Qur'an Islamic Boarding School (PPTQ) Putri Nurul Furqon, PPTQ Baitul Ghoni, Baitul Tahfidz Qur'an (BTQ) PPTQ Branch Putri Nurul Furqon , then the Al-Chusainiyah Islamic Foundation was inaugurated on November 18, 2016 which was raised by KH. Muhammad Chusaini Al-Hafidz.

**b. Geographical Location of Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Malang**

Nurul Furqon Tahfizhul Qur'an (PPTQ) Islamic Boarding School is located in Sukoharjo Village, Klojen District, Malang City, precisely Jl. Corporal Usman I / 35 RT 04 RW 04 Wetan Pasar Besar Malang, or ± 30 meters east of PPTQ Raudhatussshalihin. The Latitude Coordinate Points are  $-7.98601^{\circ}$  and Longitude is  $112.63432^{\circ}$

**c. Vision and Mission of Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Malang**

1. Vision: *"print the Islamic students of the Qur'an lafdhon wa maknan wa amalan wa mutakalliman"*. (santri who are able to memorize the Qur'an and its meaning and are able to practice it and be able to speak Al-Quran).

2. Mission:

1. Prepare memorizing cadres of the Qur'an.

2. Making the Qur'an to be the top priority of education services by promoting akhlakul karimah.
3. Improve the quality of memorizing the Qur'an from year to year.
4. Establish cooperation with the community, government and related institutions.

## **2. Activities at the Tahfidzul Qur'an Islamic Boarding School in Nurul Furqon Malang**

### **a. Academic**

Basically, PPTQ Putri Nurul Furqon Klojen Malang is a special pondok pesantren for memorizing / tahfizh Al-Qur'an, but in its academic activities, it is no different from the pesantren in general, namely discussing classical books (kitab). The method used is also a classical method. In teaching and learning activities, memorizing material / tahfizh is held directly by caregivers. Whereas for the classical PPTQ books Putri Nurul Furqon Klojen Malang brought Muallim / Ustadz from outside the lodge who were experienced in their field and the average Muslim group was also a hafizh Al-Qur'an.

**Tabel 4.1**

**Schedule of Recitation of the Book of PPTQ Putri Nurul  
Furqon Klojen Malang**

Day	Time	Book (Kitab)	Mu'alim	Note
Wednesday	18.00-1845	<i>Ta'lim Muta'alim</i>	Guz Nizar Asrofi	Akhlaq
Thursday	18.00-19.30	<i>Muhadhoroh (Diba', Asmaul husna, Manaqib, Burdah)</i>	Ning Rovita Agustin	Muhadhoroh
	19.30-20.30	<i>Mukhtarul Ahadits</i>	Ning Rovita Agustin	Hadits
Friday	18.00-18.45	<i>Fathul Mu'in</i>	Gus Kholil	Fiqih
	18.45-19.15	<i>Qurrotul Uyun</i>	Gus Khiolil	Akhlaq
Saturday	16.30-17.00	<i>Riyadussholihin</i>	Ustadz Imam Sukarlan	Aqidah Akhlaq
Sunday	16.30-16.50	<i>Tafsir Jalalain</i>	Ustadz Nurul Huda	Tafsir
	16.50-17.10	<i>Qiro'ah Sab'ah</i>	Ustadz Nurul Huda	Qiro'ah Sab'ah

Source: PPTQ document Putri Nurul Furqon Klojen Malang

As for the memorization / tahfizh Al-Qur'an material schedule which is directly cared for by the caregivers, it is carried out 3 times a day.

**Tabel 4.2****Time Allocation of Memorized Deposits**

Morning	At 05.00 (After Subuh) to 06.30 am
Afternoon	At 15.30 (After Ashar) to 16.30 pm
Evening	At 19.30 (After Isya') to 20.30 pm

Source: PPTQ document Putri Nurul Furqon Klojen Malang

On Sunday mornings, the activities of the santri are roasted royang (ro 'an) cleaning the entire boarding school area. Even though every day the santri get the duty of cleaning pickets alternately, this Sunday is done together. This is done to apply Islamic values about cleanliness and also to foster a sense of togetherness and harmony.

Whereas to develop religious insights and skills at PPTQ Putri Nurul Furqon Klojen Malang, it is supported by several activities including: Khotmil Qur 'an bil ghoib every Sunday at the end of the month, Istighosah every night Friday, legends, extra Banjari, Make-Up , extra Calligraphy, extra Journalism and Guardianship every once a year.

**b. Religious**

In addition to the academic activities described above, the Tahfidzul qur'an Nurul Furqon Islamic boarding school also has several religious activities such as: prayer fardhu congregation, evening prayer together, khotmil alqur'an, Istighosah, public recitation, and others.



### **c. Social**

The social activities implemented in the Nurul Furqon Malang tahfidzul qur'an boarding school include: sharing food rations for people in need around Islamic boarding schools, social services that are held once a year, in the fasting month, reciting with residents around pondok pesantren, community service activities with residents, the routine of Islamic boarding schools contributing matrei and humanitarian examples to victims of natural disasters and people around the affected Islamic boarding schools, and others. In the boarding school itself there are also activities that can train social concern in oneself, namely with the presence of pickets. Either cooking pickets or roasted pickets or cleaning the cottage together. Because with the picket we can help each other and learn to work together with our picket group friends, of course every santri has their respective assignments so they can be finished on time. Usually, once a roan consists of 9 to 10 students.

### **3. Organizational Structure of Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Malang**

PPTQ Putri Nurul Furqon Klojen Malang has an organizational structure whose highest structural position is held by carers, then there is a Daily Management. The Central Management is in charge of monitoring and giving direction to the Daily Management in carrying out their management. While the Daily Management consisting of various divisions had the task of disciplining the santri, both in taking part in Al-Qur'an memorization deposits, following the study of classical books, following

Islamic prayer, socializing with the community around the lodge and so forth.

The daily management changes are carried out every 2 (two) years. However, sometimes on the way to serving as a caretaker, there are daily management members who suddenly come home from the lodge forever (boyong). This resulted in a shortage of members in the performance of the board. So, you have to find a replacement so that the management work program continues to run smoothly.

Each of these positions has been assigned their respective duties in accordance with their positions and once a month the Board of Directors Meeting is held to evaluate the work programs that have been made and also develop existing work programs.

#### **4. Facilities and Infrastructure of Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Malang**

Based on the results of the study, the writer can conclude that the facilities and infrastructure in PPTQ Putri Nurul Furqon Klojen Malang are sufficient for the size of a pesantren. 4 floors, the first floor as a hall for ta'im activities, then the second and third floors are used as santri rest rooms and the fourth floor is a clothesline as well as a place for nderes santri. For the number of santri rooms there are 13 and for bathrooms there are 17. As well as other supporting infrastructure that has been presented on the attachment page.

## B. Finding Resource

### 1. Social awareness of santri's of Nurul Furqon Islamic Boarding School

#### Malang

What is the social concern of the santri in this poor tahfidzul quran Islamic boarding school. Is it already sensitive to the environment or even vice versa, which tends to be ignorant and think only of himself?

As personal experience that is often experienced by one of the students in the Tahfidzul Islamic Boarding School of Nurul Furqon Malang, namely Arini Bidayati. He told me that;

"In my opinion, social care in this pesantren is lacking. They tend to be indifferent to their friends even though they are roommates. For example, my personal experience is that when I get sick, no one takes care. Never mind caring for, buying medicine, getting food for me, Lawong just asked or not. I also don't know whether because they are too busy with their business or because they deliberately don't care. But because I got used to it, I didn't feel hurt. And from there I learned and understood that their characters were mostly like that. Eventually I also joined EGP (I thought about it) with people. Tends to be ignorant and even insensitive. Maybe it's the origin of why many santri here have my version of individualism".<sup>56</sup>

According to Arini, the students at PPTQ Nurul Furqon still tend to be individual and indifferent, he felt from his experience that he was not cared about with his friends when he was sick. In addition to Arini Bidayati, there

<sup>56</sup> Original text Interview result with Arini Bidayati, Santris of Tahfidzul qur'an at Nurul Furqon Islamic Boarding School Malang, April 10-20 April 2019:

"Menurut saya kepedulian sosial di pesantren ini kurang. Mereka cenderung cuek dengan temannya meskipun teman satu kamar. Contohnya pengalaman saya pribadi yaitu ketika saya sakit tidak ada yang merawat. Jangankan merawat, membelikan obat, mengambilkan makanan untuk saya, Lawong di tanya aja enggak. Saya juga tidak tahu apakah karena mereka terlalu sibuk dengan urusannya ataukah karena memang sengaja tidak peduli. Tetapi karena saya sudah terbiasa jadinya ya saya tidak merasa sakit hati. Dan dari situ saya belajar dan memahami bahwa karakter mereka kebanyakan memang seperti itu. Lama kelamaan saya juga ikut EGP (Emang Gue Pikirin) sama orang. Cenderung cuek bahkan bisa dikatakan tidak peka. Mungkin itu asal mula kenapa santri-santri disini banyak yang mempunyai sifat individualisme itu versi saya".

were several santri informants and administrators who shared their experiences of how the phenomenon of santri social care in this boarding school. As follows the interview with the santri and boarding school boarders in the court division.

"My name is Emilia Umrotin as the secretary division at PPTQ Nurul Furqon. In my opinion, santri in this Islamic boarding school are still classified as individual, insensitive, and often ignore. The previous example when PPTQ Nurul Furqon held a pilgrimage to Bali then the ministerial division made a Photo Challenge agenda for students who took part in the Balinese pilgrimage. In the Photo Challenge, students must look for good photo spots with interesting styles and presentations and then upload them on Instagram social media. Photos that have the most likes then they are the winners. Our expectations will be that there are many santri who participate and are happy with this activity. However, it turns out that our expectations are wrong, only a handful of santri participate."<sup>57</sup>

As explained by the secretary division of PPTQ Nurul Furqon namely Emilia that when the organizers held a secretariat event there were still a few students who participated in the activity. There are still many who are ignorant and don't want to know. Such management is also felt by other administrators such as the following security division:

"My Assalamualaikum is Eva Famila as security at PPTQ Nurul Furqon. When asked about the social concerns of santri here in my

<sup>57</sup> Original text result with Emilia Umrotin, kesiantrian devision manager of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019 Interview:

" Nama saya Emilia Umrotin sebagai devisi kesiantrian di PPTQ Nurul Furqon menurut saya santri di pondok pesantren ini masih tergolong individual, tidak peka, dan sering mengabaikan. Contoh kemarin ketika PPTQ Nurul Furqon mengadakan ziarah ke Bali kemudian devisi kesiantrian membuat agenda Photo Challenge bagi para santri yang ikut ziarah Bali. Dalam Photo Challenge tersebut santri harus mencari spot foto yang bagus dengan gaya yang menarik dan kekinian kemudian di upload di media sosial instagram. Foto yang mempunyai like terbanyak maka dia pemenangnya. Ekspektasi kita akan ada banyak santri yang ikut berpartisipasi dan senang dengan kegiatan ini. Namunn, ternyata ekspektasi kita salah hanya segelintir santri saja yang ikut berpartisipasi".



opinion they are less sensitive. Because these pesantren are not boarding houses, it is only natural that there are many rules that must be obeyed. Santri who violates the rules will be takzir. With takziran they should be sensitive to what they have done is wrong. I have been scolded and even fought with santri who violated the rules because they did not accept me if I takzir for various reasons. That means he is insensitive and doesn't care about his surroundings. Because without them knowing they are violating the rules there are people who are harmed ".<sup>58</sup>

The statement about social concern according to Eva Famila as a security division in PPTQ Nurul Furqon, namely that santri in this pesantren still often violate and do not want to be punished. In addition to the board of directors, the researchers also explored more information about the phenomenon of social care at PPTQ Nurul Furqon with the santri, which will be more complex and varied. From there, the researcher will be able to conclude how the phenomenon of santri social care in the tahfidzul Islamic boarding school qur'an Nurul Furqon Malang. The following are the results of interviews with the students:

"Assalamu'alaikum, I am Nashirotul Ulya or commonly called Uul. Immediately, right ... I used to be surprised when I first entered here. Because I was ignored by the mother even though I was a new santri. As far as I know, from my experience it is usually in a boarding school if there are new santri being invited until the new santri is really at home. But not in this pesantren they are less caring and mediocre. In addition, the experience that I often experience is often running out of rations at the cottage. Because I

<sup>58</sup> Original text Interview result with Eva Famila, Security division of Tahfidzul qur'an at Nurul Furqon Islamic Boarding School Malang, April 10-20 April 2019:

"Assalamu'alaikum saya Eva Famila sebagai keamanan di PPTQ Nurul Furqon. Kalau ditanya tentang kepedulian sosial santri disini menurut saya mereka kurang peka. Karena ini pesantren bukan kos-kosan jadi wajar jika ada banyak peraturan yang harus ditaati. Santri yang melanggar peraturan akan di takzir. Dengan adanya takziran harusnya mereka peka terhadap apa yang sudah ia lakukan adalah salah. Saya pernah dimarahi bahkan cecok dengan santri yang melanggar peraturan karena tidak terima kalau saya takzir dengan berbagai macam alasan. Itu berarti dia tidak peka dan tidak peduli dengan sekelilingnya. Karena tanpa mereka sadari dengan mereka melanggar peraturan ada orang yang dirugikan".



often go home late at night so I often run out of dinner. The santri should be able to estimate the portion and take enough side dishes. Poor other santri who haven't eaten yet. "<sup>59</sup>

"Assalamu'alaikum wr.wb, I am Zahrotul Musailina santri in this cottage. Regarding social care in this Islamic boarding school, in my opinion, there are many students here who are ignorant. If I am ignored, it's normal. Because I also tend to be ignorant. Not that I don't care or be indifferent but tend to because I feel like I'm no longer a child who goes everywhere together, why always together In my opinion, that's good, huh, hehe, so I prefer to do it myself. Maybe some santri are like me because our majority is a student who has his own activities and is not the same. So maybe because of the diverse activities of the students the santri seemed ignorant, indifferent and unconcerned".<sup>60</sup>

According to the experience of Nashirotul Ulya, many students at PPTQ Nurul Furqon were ignorant and ignorant. He often ran out of cottage rations and was ignored when he became a new santri at PPTQ Nurul Furqon. It is different with Zahrotul Musailina who prefers to do everything herself because she feels she is an adult. So when you do

<sup>59</sup> Original Text Interview result with Nashirotul Ulya, santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

"Assalamu'alaikum, saya Nashirotul Ulya atau biasa di panggil Uul. Langsung saja ya... Dulu pas saya pertama kali masuk sini agak kaget. Karena saya dicueki sama mbak-mbak padahal kan saya santri baru. Setahu saya, dari pengalaman saya biasanya di sebuah pondok pesantren itu kalau ada santri baru di kancani sampai si santri baru ini bener-bener kerasan. Tapi tidak di pesantren ini mereka kurang peduli dan biasa-biasa saja. Selain itu pengalaman yang sering saya alami adalah sering kehabisan jatah makan sore di pondok. Karena saya sering pulang sore menjelang malam jadi saya sering kehabisan jatah makan sore. Seharusnya para santri bisa mengira-ngira porsi dan mengambil lauk secukupnya saja. Kasihan santri lainnya yang belum makan."<sup>59</sup>

<sup>60</sup> Original Text Interview result with Zahrotul Musailina, Santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

"Assalamu'alaikum wr.wb, saya Zahrotul Musailina santri di pondok ini. Tentang kepedulian sosial di pondok pesantren ini menurut saya santri di sini memang banyak yang cuek. Kalau saya dicuekin ya biasa saja. Karena saya orangnya juga cenderung cuek. Bukan berarti saya tidak peduli atau acuh tapi cenderung karena saya merasa bukan anak kecil lagi yang kemana-mana bareng-bareng, ngapa-ngapain selalu barengan. Menurut saya itu rempong ya hehe jadi saya lebih suka melakukannya sendiri. Mungkin sebagian santri ada yang seperti saya karena mayoritas kita adalah seorang mahasiswa yang mempunyai kegiatan sendiri-sendiri dan tidak sama. Jadi mungkin karena kegiatan yang beragam tersebut santri jadi terlihat cuek, acuh dan tak peduli".

everything together, you will break down. There are also santri who are always attentive to their surroundings even though their surroundings are ignorant of them. As experienced by the following santri:

"I am Anita, my principle is that I want to make people around me feel comfortable being friends with me. By way of attention with friends and often say hello. When there are problems, I immediately apologize and say hello first because I don't like having problems that don't end and drag on. Indeed, here there are quran memorizing huts and people who memorize the Alqu'an, they should not be able to beat up too often with people because it is feared that there will be a lot of stories but the edges are not even taught. So it's natural that most of them like themselves. If I myself cannot be an individual because I am a person who is crowded and I cannot be ignorant of people except for certain reasons".<sup>61</sup>

The obstacles of the santri are almost the same, namely about the santri who are less sensitive, santri who tend to be ignorant and neglect. Even more ignorant as if being indifferent to his surroundings. And most are still concerned with their own interests. Indeed this is unfortunate because a santri should maintain good communication and embrace each other both with his cottage friends and with the community around the

<sup>61</sup> Original Text Interview result with Anita, Santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019

" saya Anita, prinsip saya adalah saya ingin membuat orang disekiling saya merasa nyaman berteman dengan saya. Dengan cara perhatian dengan teman dan sering menyapa. Ketika ada permasalahanpun saya segera minta maaf dan menyapa terlebih dahulu karena saya tidak suka jika punya masalah yang tak kunjung selesai dan berlarut-larut. Memang disini kan pondok hafalan qur'an dan orang yang menghafal alqu'an itu kan tidak boleh terlalu sering gumbul sama orang karena di khawatirkan akan banyak cerita malah ujung-ujungnya nggak ngaji. Jadi wajar kalau kebanyakan mereka suka sendiri-sendiri. Kalau saya sendiri tidak bisa menjadi individual karena saya orangnya rame dan saya tidak bisa cuek sama orang kecuali dengan alasan tertentu".

pesantren. So that when students have been deployed to the community he can adjust himself to the conditions around him.

## **2. Efforts in fostering social awareness of Santris Nurul Furqon Tahfidzul Qur'an Islamic Boarding School Malang**

The efforts to develop the social care of students in the Tahfidzul Islamic boarding school in Nurul Furqon Malang have been realized in various programs and routines in their daily lives. Daily programs and routines are also included in an effort to foster santri social care. This research is more focused on what efforts exist in the pesantren environment in the form of programs and daily routines in fostering social awareness of santri. This is because the life of the pesantren through training, education, and boarding is more dominant in growing and fostering the social care of santri.

Below is a detailed observation of the researcher to the tahfidzul qur'an Nurul Furqon Malang boarding school to carry out research on efforts to foster santri social awareness:

"Researchers as students who live in the dormitory of the Tahfidzul qur'an Nurul Furqon Malang boarding school must have known and understood the efforts and implementation of all programs and routines in it in an effort to foster santri social awareness. For the interview session, the researcher had previously obtained permission and authority from the head of the lodge to interview all informants. After that the researchers contacted all informants to get confirmation of their willingness to interview. The interview session lasted 10 days because it adjusted the time of each informant".<sup>62</sup>

<sup>62</sup> *Original Text : "Peneliti selaku santri yang tinggal di asrama pondok pesantren tahfidzul qur'an Nurul Furqon Malang pastinya telah mengetahui dan memahami bagaimana upaya dan pelaksanaan dari seluruh program dan rutinitas di dalamnya dalam upaya menumbuhkan*

"The interview session began on April 10 to April 20, 2019. First the researcher met with the main informant as the main leader named sister Izzatul Umniyah as vice chairman and santri at the tahfidzul qur'an Nurul Furqon Islamic boarding school. Furthermore, from the management, namely Eva Famila sister as the security division, Emilia Umrotin as the secretary division, Then from the santri namely Arini Bidayati, Nashirotul Ulya, Anita, Zahrotul Musailina and finally from the alumni namely Fahim Roudhotul Haq and Badi'atul Laihah."<sup>63</sup>

The efforts to develop the social care of students in the Tahfidzul qur'ah Nurul Furqon Malang boarding school are realized in various daily programs and routines. daily programs and routines are also included in efforts to develop santri social care. It is also to develop santri social care in the Tahfidzul qur'an Nurul Furqon Islamic boarding school are realized in various programs and activities as delivered by sister Izzatul Umniyah as vice chairman to researchers :

"I am Izzatul Umniyah, the deputy chairman of PPTQ Nurul Furqon. Regarding any efforts made by the boarding schools to create harmony among santri, fostering social awareness of santri actually exists a lot without us knowing it. Like sharing cottage rations, giving assistance to the deceased neighbors, there is an annual social service activity held in the fasting month, a santri graduation activity where it invites residents to come and enliven the event, participate in village service activities, attend religious events in the village , assistance in the care of victims of natural

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*kepedulian sosial santri. Untuk sesi wawancara, peneliti sebelumnya sudah mendapatkan izin dan wewenang dari ketua pondok untuk melakukan wawancara kepada seluruh informan. Setelah itu peneliti menghubungi seluruh informan untuk mendapatkan konfirmasi dari kesediaannya untuk sesi wawancara. Sesi wawancara berlangsung selama 10 hari karena menyesuaikan waktu dari masing-masing informan".*

<sup>63</sup> *Original Text "Sesi wawancara dimulai pada tanggal 10 April sampai 20 April 2019. Pertama peneliti menemui informan utama selaku pimpinan utama bernama saudari Izzatul Umniyah sebagai wakil ketua sekaligus santri di pondok pesantren tahfidzul qur'an Nurul Furqon malang. Selanjutnya dari pihak pengurus yakni saudari Eva famila sebagai devisi keamanan, Emilia Umrotin sebagai devisi kesantrian, Kemudian dari pihak santri yakni Arini Bidayati, Nashirotul Ulya, Anita, Zahrotul Musailina dan yang terakhir dari pihak alumni yakni Fahim Roudhotul Haq dan Badi'atul Laihah."*



disasters, Friday night activities, kliwon istighosah, with local residents. The aforementioned activities are activities that are directly related to the community. Then the cottage also has social activities, for example roan or cleaning the cottage, cooking pickets, congregational prayers, activities every Friday night namely Muhadhoroh, joint pilgrimage every year, and others. These activities are social activities that can foster our social care because they are done together, need cooperation, and good communication".<sup>64</sup>

In accordance with the observations of the researcher and what was explained by the deputy chairman of the Tahfidzul qur'an Islamic boarding school Nurul Furqon regarding various activities in Islamic boarding schools in an effort to foster social awareness of the students, the researchers will explain one by one about these activities.

a. Share the cottage ration food

This activity is a social activity held when there is still a lot of cottage food rations. Usually santri wrap the food with oil paper and distribute it to people who are still roaming around the big market at

<sup>64</sup> *Original Text Interview result with Izzatul umniyah, Vise Chairman of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:*

*"Saya Izzatul Umniyah wakil ketua PPTQ Nurul Furqon, mengenai upaya-upaya apa saja yang dilakukan oleh pengurus pondok pesantren untuk menciptakan keharmonisan antar santri menumbuhkan kepedulian sosial santri sebenarnya ada banyak tanpa kita sadari. Seperti berbagi makanan jatah pondok, memberi bantuan kepada tetangga yang meninggal, ada kegiatan bhakti sosial tahunan yang diadakan pada bulan puasa, kegiatan wisuda santri dimana disitu mengundang warga untuk datang dan meramaikan acara, ikut serta dalam kegiatan kerja bhakti kampung, menghadiri acara keagamaan di kampung, bantuan kepedulian korban bencana alam, kegiatan malam jum'at kliwon istighosah bersama warga sekitar. Kegiatan tersebut di atas merupakan kegiatan yang berhubungan langsung dengan masyarakat. Kemudian pondok juga mempunyai kegiatan sosial contohnya ro'an atau bersih-bersih pondok, piket masak, sholat berjamaah, kegiatan setiap malam jum'at yaitu muhadhoroh, ziarah wali bersama setiap tahunnya, dan lain-lain. Kegiatan-kegiatan tersebut merupakan kegiatan sosial yang bisa menumbuhkan kepedulian sosial kita karena dilakukan bersama-sama, butuh kerjasama, dan komunikasi yang baik."*



night such as pedicab drivers, homeless people who sleep in stores around the market and scavengers.

c. Annual social service activities

This activity is conducted once a year, namely in the fasting month. Here, PPTQ students Nurul Furqon collects clothes and hijab that are still feasible to donate to orphanages or people who are more in need. Before donating clothing, it is submitted first to the organizing committee to be sorted. After that it is neatly wrapped and ready to donate.

e. Village service work activities

This community service activity is held by the community around the Islamic boarding school. But all PPTQ students Nurul Furqon also participated in the devotional work activities except those who were unable to attend.

g. Relief activities for victims of natural disasters

PPTQ Nurul Furqon diligently contributes both material and prayer to victims of natural disasters. After donations have been collected, the management usually sends them directly to the central posts to collect the donations for victims of natural disasters.

h. Istighosah jum'at kliwon activity

Every once a year, on the night of the Kliwon's Friday night, the boarding house of Nurul Furqon held an istighosah activity with caregivers and all santri at the Roudhotussholihin mosque that located

near the pesantren. The event was also attended by the community or villagers around the pesantren.

i. Picket roan activity

The picket activity is carried out once a week on Sundays. This activity was carried out by all PPTQ students Nurul Furqon. This picket roan activity is divided into groups in each place. In one group usually consists of 10 people. So every 10 people clean one place that has been determined by the management.

j. Cooking picket activity

Same with picket roan, cooking pickets are also done once a week. It's just that the picket is carried out simultaneously by all santri on Sundays, if cooking pickets are done once a week free to choose what day adjusts the class schedule. The number of groups is also the same as picket ro, which is between 9 and 10 people.

k. Activities in congregational prayer

Prayer activities take place at maghrib and at dawn. Because the majority of santri are students who have different schedules and spend a lot of time on campus. So the effective time for congregational prayers is Maghrib and dawn. After the prayer is finished, the santri shake hands each others.

l. Muhadhoroh Friday night activities

Friday night activities are divided into several activities, namely; muhadhoroh, in the area, prayer, manakiban and others. After the activity

finished the students greeted each other by reciting prayers. And many of them did not go straight to their rooms but still gathered in the hall and conversed.

### 3. Supporting and Inhibiting Factors in the Growth of Santri Social Concern at Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Malang

To foster *santri* social awareness, social activities were made in which all *santri* were required to take part in these activities. However, in its implementation there are supporting and inhibiting factors.

The following are supporting factors in the implementation of activities to develop social awareness of *santri* as supporting and complementary means of existing obstacles and shortcomings.

This was expressed by Imroatul sister 'arifah to the researcher:

"In following the activities, I got a lot of support and motivation from caregivers, parents, administrators, and close friends. Advised by teachers and parents. My parents always say that we have to help each other in terms of kindness"<sup>65</sup>

The same thing was expressed by sister Azizatul Qolby as the ministry division to researchers:

"Things that become supporters in carrying out their obligations and participating in all activities to develop social care of *santri* include

<sup>65</sup>Interview result with Imroatul 'arifah, Santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019

"Dalam mengikuti kegiatan yang ada, saya mendapat banyak dukungan serta motivasi dari pengasuh, orang tua, pengurus, dan teman-teman dekat. Diberi nasehat-nasehat oleh guru dan orang tua. Orang tua saya selalu bilang bahwa kita harus saling tolong menolong dalam hal kebaikan"

motivation from myself, self-awareness to benefit the surrounding environment. Of course, also advice from parents who are never bored to remind them to be good and helpful people. "<sup>66</sup>

Self-will and awareness were also expressed by sister Ifadah Umami to the researcher:

"The willingness and self-awareness, want a change and difference between before and after entering the world of boarding schools, because basically a good human being is better than yesterday and is able to defeat the selfish feeling that is in him for mutual benefit and live side by side with other people. Support and motivation from both parents, family, close friends. And want to be useful for families and other people in the surrounding environment."<sup>67</sup>

In addition, for motivation, there are other things that support the implementation of activities to develop social awareness of santri at PPTQ Nurul Furqon. As stated by sister Fina Idamatussilmi to researchers:

"I am passionate about participating in the activities that are here because I want blessing and the benefits of knowledge from the people of yai and bu nyai. I was also inspired by him who was always friendly, caring, and affectionate with his students, the community and the surrounding environment. For this reason, I

<sup>66</sup> Original Text Interview result with Azizatul Qolby, Kesantrian Devision of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

"Hal-hal yang menjadi pendukung dalam menjalankan kewajiban dan mengikuti seluruh kegiatan penumbuhan kepedulian sosial santri antara lain adalah motivasi dari diri saya sendiri, kesadaran diri sendiri untuk bermanfaat bagi lingkungan sekitar. Tentunya juga nasehat-nasehat dari orang tua yang tak pernah bosan mengingatkan agar menjadi orang yang baik dan bermanfaat".

<sup>67</sup> Original Text Interview result with Ifadah Umami, Ubudiyah devision of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

"Adanya kemauan serta kesadaran diri, ingin adanya perubahan dan perbedaan antara sebelum dan sesudah masuk di dunia pesantren, karena pada dasarnya manusia yang baik adalah yang lebih baik dari pada hari kemarin serta mampu mengalahkan rasa egois yang ada dalam dirinya untuk kemaslahatan bersama dan hidup berdampingn dengan orang lain. Dukungan dan motivasi dari kedua orang tua, keluarga, teman dekat. Serta ingin bermanfaat untuk keluarga dan orang lain yang ada dilingkungan sekitar".



also have to be enthusiastic and be a good santri so that my knowledge will benefit”.<sup>68</sup>

The same was expressed by sister Ni'matul Lathifah to the researchers:

“I was inspired by my roommates who were always diligent in participating in cottage activities. Especially social-related activities. Room children who are diligent and disciplined have a positive influence, support, and help when I have difficulty. The advice given by religious teachers and caregivers when the teaching and learning process inspired and motivated me in establishing social relations in Islamic boarding schools and daily activities and routines”.<sup>69</sup>

In addition, to motivate oneself and the closest people, the santri from the Islamic boarding school were also inspired by a kyai's generosity and compassion towards those around him especially to his santri. As well as advice given by teachers and parents to care for each other and love each other.

The inhibiting factors in the effort to develop santri social care in the Tahfidzul qur'an Nurul Furqon Islamic boarding school through social activities were also experienced by all components of the pesantren. As

<sup>68</sup> Original Text Interview result with Fina Ida, Santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019

“ Saya semangat dalam mengikuti kegiatan-kegiatan yang ada di sini karena saya menginginkan barokah dan manfaat ilmu dari abah yai dan bu nyai. Saya juga terinspirasi dari beliau yang selalu ramah, peduli, dan sayang dengan santri-santrinya, masyarakat serta lingkungan sekitarnya. Untuk itu saya juga harus semangat dan menjadi santri yang baik agar ilmu saya bermanfaat”.

<sup>69</sup> Interview result with Ni'matul Latifah , Santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

”Saya terinspirasi dari teman-teman kamar saya yang selalu rajin dalam mengikuti kegiatan pondok. Terutama kegiatan yang berhubungan dengan sosial. Anak kamar yang rajin dan disiplin memberikan pengaruh positif, dukungan, dan bantuan ketika saya mengalami kesulitan. Nasehat yang diberikan oleh ustadz-ustadzah dan pengasuh ketika proses belajar mengajar menginspirasi dan memotivasi saya dalam menjalin hubungan sosial di pondok pesantren serta kegiatan dan rutinitas sehari-hari”.



stated by the head of the lodge, Intan Ummu Kinasih, to the researcher as follows:

“I feel that with various social activities themselves, it is enough to be able to foster social awareness of santri. But all that returned again to each santri. There are some santri who routinely participate in all activities but after their activities return to their own place again. For example, they often play gadgets rather than chatting and chatting with friends. Because here the majority are students so they are also preoccupied with their respective duties. In addition to students, they are memorizers of the Qur'an so the santri are alone to prepare the memorization for the deposit”.<sup>70</sup>

From the explanation of the head of the PPTQ Nurul Furqon Malang hut the constraints or inhibiting factors for the growth of santri's social concern are the existence of gadgets, then college assignments and the necessity for memorizing deposits. Because the efforts made by the management to foster social awareness of santri have been carried out through various activities.

The same thing was also expressed by sister Novi Wildania as the director of Ubudiyah to the researchers:

“In my opinion the laziness of the santri is an obstacle in participating in activities. They already know that this time there are activities, but because of the problems and preoccupations with playing gadgets they ignore and finally many people are not participating in the activities. It is unfortunate that actually a santri

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<sup>70</sup>Interview result with Ummu Intan Kinasih, Chairman of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

“Saya rasa dengan berbagai kegiatan sosial nya sendiri sudah cukup untuk bisa menumbuhkan kepedulian sosial santri. Namun semua itu kembali lagi pada masing-masing santri. Ada sebagian santri yang rutin mengikuti semua kegiatan tapi setelah kegiatan mereka kembali sendiri-sendiri lagi. Contohnya mereka lebih sering bermain gadget dari pada ngobrol dan bercengkrama dengan teman-temannya. Karena di sini mayoritas adalah mahasiswa jadi mereka juga disibukkan dengan tugas masing-masing. Selain mahasiswa mereka adalah seorang penghafal Al-Qur'an jadi para santri menyendiri untuk nderes menyiapkan hafalan untuk setoran”.

brings a gadget to the hut. However, because the majority of the students are students whose gadgets are a basic necessity they cannot help but take them to the cottage”.<sup>71</sup>

Gadget problems were also expressed by sister Zahrotul Musailina to researchers:

“my experience about cellphones, cellphone monitoring is an object that keeps the near and far away. And that makes it as if there are no humans around us. Recently there has been a rule that you can't hold your cellphone after the Maghrib prayer until the Islamic prayer call is echoed. After maghrib because there was no one holding the cellphone, finally many children interacted with their friends but after the Islamic call to prayer echoed they hurriedly took the cellphone and played it again and no one spoke anymore and only focused on their respective gadgets”<sup>72</sup>

Moreover, gadgets, there are also other factors that hinder efforts to develop santri social care. As expressed by sister Afifatut Thoyyibah to researchers:

“In my opinion, one of the obstacles is age. Because the majority of students here are students so they prefer to be alone. A lot of busyness doesn't have time to play again, maybe jokingly needs to, but it won't take long because it will waste time. There are still many more important things to do. Maybe it's because they spend

<sup>71</sup> Original Text Interview result with Novi Wildania, Obudiyah of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

“Menurut saya rasa males yang dimiliki santri menjadi penghambat dalam mengikuti kegiatan. Sebenarnya mereka sudah tau kalau pada jam sekian ada kegiatan, tetapi karena males dan sudah keasyikan main gadget mereka mengabaikan dan akhirnya banyak yang mbolos tidak ikut kegiatan. Sangat disayangkan sebenarnya seorang santri membawa gadget ke pondok. Namun, karena ini pesantren yang mayoritas adalah mahasiswa yang mana gadget adalah sebuah kebutuhan pokok mau tidak mau diizinkan untuk membawanya ke pondok”.

<sup>72</sup>Original Text Interview result with Zahrotul Musailina, Santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

“pengalaman saya tentang hp, memag hp adalah sebuah benda yang menjauhkan yang dekat dan mendekatkan yang jauh. Dan yang menjadikan seolah-olah tidak ada manusia di sekitar kita. Baru-baru ini ada sebuah peraturan kalau tidak boleh memegang hp setelah sholat maghrib hingga adzan isya' berkumandang. Setelah maghrib karena tidak ada yang pegang hp akhirnya anak-anak banyak yang berinteraksi dengan temannya tapi setelah adzan isya' berkumandang mereka buru-buru mengambil hp dan memainkannya kembali serta tidak ada yang berbicara lagi dan hanya fokus dengan gadget mereka masing-masing”

more time on their own time, which makes them less familiar and less familiar with each other so that the feeling of caring for that person will also be less If I am a person like that”.<sup>73</sup>

A similar thing was expressed by sister Fahimah, as the alumni of PPTQ Nurul Furqon to researchers:

“Back when I was still home and I was still in college I spent a lot of time on campus. I often come home at night before nine o'clock at night. And finally I did not take part in the activity because the activity was finished. Arriving at the hut, I immediately prepared a memorandum deposit for the next day, not to mention the piling up tasks that I had to complete immediately. So I rarely bump into people and spend more time in the room. There are also many new santri who I do not know his name and do not know. So in my opinion the factors that hinder efforts to foster social awareness are because they spend a lot of time on campus”<sup>74</sup>

Another inhibiting factor was also expressed by sister Badiatul Laihah as PPTQ alumna Nurul Furqon to the researchers:

“in my opinion the obstacles are environmental factors. Actually I'm not a cool person. I am not used to being alone in doing

<sup>73</sup> Original text Interview result with Afifatut thoyyibah, Santri of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

“Menurut saya yang menjadi penghambat salah satunya adalah faktor usia. Karena santri disini mayoritas adalah mahasiswa jadi mereka lebih suka sendiri-sendiri. Banyak kesibukan tidak ada waktu main-main lagi mungkin bergurau perlu tapi tidak akan lama karena itu akan membuang waktu. Masih banyak hal lain yang lebih penting untuk dikerjakan. Mungkin karena lebih sering menghabiskan waktu sendirin itu yang menyebabkan mereka kurang akrab dan kurang mengenal satu sama lain sehingga perasaan peduli dengan orang itu juga akan kurang. Kalau saya peribadi sih seperti itu”

<sup>74</sup>Original Text Interview result with Fahimah, Alumna of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

“Dulu ketika saya masih mondok dan masih kuliah waktu saya banyak saya habiskan di kampus. Saya sering pulang malam hari tentunya sebelum jam sembilan malam. Dan akhirnya saya tidak mengikuti kegiatan karena kegiatannya sudah selesai. Sesampainya di pondok saya segera menyiapkan setoran hafalan untuk keesokan harinya belum lagi tugas yang menumpuk yang harus segera saya selesaikan. Jadi saya jarang gumbul(berkumpul) dengan orang dan lebih sering menghabiskan waktu di kamar. Banyak juga santri baru yang saya tidak tahu namanya dan tidak kenal. Jadi menurut saya faktor yang menghambat upaya menumbuhkan kepedulian sosial yaitu karena banyak menghabiskan waktu di kampus”.

everything. I am also a person who is sensitive to something that happened, maybe because I was used to being together when I was living in Jombang. When I moved here I was shocked at first because I wasn't used to being cheated. But because the majority and almost all santri here tend to be indifferent, being indifferent and sometimes insensitive is now in me”.<sup>75</sup>

Based on the results of interviews above by administrators, santri and also alumni, the researcher can conclude that those who become obstacles in an effort to foster social awareness of students are allowed to carry gadgets in huts, many lectures, memorization deposits, laziness, tight lecture schedules, and santri environment.

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<sup>75</sup> Original text Interview result Badiatul Laihah. Alumnus of Tahfidzul qur'an at Nurul Forqon Islamic Boarding School Malang, April 10-20 April 2019:

“menurut saya yang menjadi penghambat adalah faktor lingkungan. Sebenarnya saya bukan orang yang cuek. Saya tidak terbiasa sendirian dalam melakukan segala hal. Saya juga orang yang peka terhadap sesuatu yang terjadi itu mungkin karena saya sudah terbiasa bersama-sama ketika mondok di Jombang. Saat saya pindah ke sini awalnya saya kaget karena tidak terbiasa dicueki. Tapi karena mayoritas dan hampir semua santri disini cenderung cuek jadi sifat cuek dan kadang tidak peka sekarang ada pada diri saya”.



## CHAPTER V

### DISCUSSION OF FINDINGS

#### **A. Social awareness of santri's of Nurul Furqon Islamic Boarding School**

##### **Malang.**

About social awareness I use the glasses of the theories of Daniel Goleman and Greenspan. Daniel Goleman said that Social Awareness has 3 constraints, namely: empathy, organizational awareness, and service. In addition, Greenspan's views on social awareness have 5 limitations including: social sensitivity, social insight, social communication, social goal setting, self awareness and understanding.

From the aspect of empathy and social sensitivity as long as I know from observing the *santri* in the Tahfidzul qur'an Nurul Furqon Islamic boarding school that their empathy and social sensitivity are still lacking. This might be because they are busy memorizing and the number of college assignments. 7 out of 10 students who I interviewed said that they were too focused on the activities of Islamic boarding schools and campus activities so there was no time to relax and gather with their friends. as stated by sister Musailina<sup>76</sup> which says that she prefers to do all the activities herself and individually because she feels that by doing everything herself she will speed up the work so that maybe that's what makes the *santri* look more indifferent and doesn't care people around him.

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<sup>76</sup> look at chapter IV page 77



From the organizational aspects of awareness, service and social communication, as far as I know from the observations of *santris* in the tahfidzul Islamic boarding school in Nurul furqon Malang, it is good enough. 70% of students can carry out their tasks in groups according to their respective sections. Examples such as cooking pickets and cottage cleaning are carried out together. then 30%, the santri did not carry out their duties well on lazy grounds and many other reasons. as stated by sister emilia<sup>77</sup> that there are some santri who are lazy if they are invited to work together and do not carry out the mandate well but are more absorbed in their own affairs.

From the aspect of social insight and self awareness & understanding, as far as I know from observing santri in the tahfidzul qur'an Nurul Furqon Malang boarding school that their social insight and self awareness and understanding are still lacking. This may be due to a lack of closeness between one another and social insights and self awareness do not arise. This was also said by 8 out of 10 people who interviewed, one of which was said by arini<sup>78</sup> that students at Nurul Furqon were still ignorant of other people and even self-awareness to carry out their obligations often forgot and did not care. They only do work according to their own needs and in accordance with what they consider important but forget the obligations, work, and other responsibilities in the social world.

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<sup>77</sup> look at chapter IV page 75

<sup>78</sup> look at chapter IV page 74

From the aspect of the Social Goal Setting, as far as I know, from the observations of the santri in the Nur Furqon tahfidzul qurant Islamic boarding school that the social goal setting is still lacking, it is already in the stage of improvement through social activities held in Islamic boarding schools. because determining social goal settings will be difficult if done alone and easier if done together. For example, social service activities are carried out every month. Here 75% of the students have begun to understand social goal settings even though they are still lacking. From the results of interviews on 10-20 April 10 santri said that since they took part in social services at boarding schools, the social goal setting began to take shape. As said by the female student Anita<sup>79</sup> who said that she wanted the people around her to be comfortable with her by always doing good and always positive thinking so that her social goal setting was clear namely to help others and make other people happy.

#### **B. Efforts to Build Social wareness of Santri in Tahfidzul Quran of Nurul Furqon Islamic Boarding School**

With the effort to develop social awareness conducted by Islamic boarding schools, it is expected that the social awareness boundaries of Daniel Goleman and Greenspan are used as references for this study, namely empathy, organizational awareness, and service, social sensitivity, social insight, scial communication, social goal setting, self awareness and understanding can be achieved.

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<sup>79</sup> look at chapter IV page 78

from the results of observations in the Nurul Furqon Islamic Boarding School Tahfidzul Qur'an Malang, researchers saw that the growth social awareness of santri in *Tahfidzul Quran* of Nurul Furqon Islamic Boarding School Malang have been actualized in various programs and routines in their daily lives. The efforts are in the form of programs and daily routines in the school area. It will be carried out through training, education and boarding.

Islamic boarding schools as institutions of development and character establishment, especially on religious education and living in a dormitory, thus the boarding school has made itself as an institution of character development, where they learn to be responsible for taking care of themselves, and learn to live side by side with others.<sup>80</sup>

Based on interviews with Izzatul Umniyah<sup>81</sup> as deputy chairman of the Islamic boarding school Tahfidzul Qur'an of Nurul Furqon Malang and in accordance with the schools' code of conduct, stated that the efforts are in the form of schools' activities and programs through training, education, and 24 hours boarding in the Islamic boarding schools area which are able to raise the social care of santri, as follows:

1. Share the cottage ration food

Sharing with people in need is a noble thing. Sharing is giving something together (according to the Great Indonesian Language

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<sup>80</sup>Mu'awanah, Manajemen dormitory Mahasiswa Studi Ma'had UIN Maliki Malang, (Kediri:STAIN Kediri Press), hlm 15-17

<sup>81</sup> look at chapter IV page 80-81

Dictionary, 2015). Sharing is an activity of giving or receiving something such as goods, stories, money, food, and all things that are important to our lives. Sharing can also be to God, others, nature, and everything on this earth.<sup>82</sup>

Share the cottage ration food has been done by *santri* at tahfidzul qur'an islamic boarding school Nurul Furqon Malang as a form of social awareness of fellow creatures of God. However, when I saw only a number of *santri* participated in the activity. From the interview with one of the students, Novi Wildania<sup>83</sup>, who said that students who did not participate in Share the cottage ration food activities because he was lazy. This means less social sensitivity and empathy. Whereas from the interview results of sister Ifadah Umami<sup>84</sup> who said that she participated in the Share the cottage ration food activity because of the willingness and self awareness. Then on the same page sister Qolby said that she participated in the Share the cottage ration food activity because of the motivation that grew from within herself.

The results of interviews from several informants can be concluded that there are 30% of students who answer lazily and prefer to work on their own interests. Whereas students who want to share the cottage ration food because they are sincere from the heart, there are 70%. This shows that the Share the cottage ration food activity has succeeded in fostering

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<sup>82</sup> Putri Mayangsari Ashar, Cindy Maria, dan Evany Victoriana. 2017, *Studi Deskriptif mengenai Motivasi Prosocial pada Relawan Komunitas Berbagi Nasi di Kota Bandung*, Vol 01, No 3, hlm 197.

<sup>83</sup> look at chapter IV page 88

<sup>84</sup> look at chapter IV page 85

the social care of santri in the tahfidzul Islamic boarding school qur'an Nurul Furqon Malang.

## 2. Annual social service activities

Nasution 2009 argued that the principle of social solidarity covers 3 (three) things: mutual help, cooperate, sharing with each other. In this case, one source of social solidarity is cooperation. Cooperation refers to activities that help each other in society. One form of cooperation in society is a social movement such as social service. This social service is an activity that is a manifestation of humanity for fellows.<sup>85</sup>

This activity can familiarize our sense of kinship to others. Although this social service is held once a year, in the *Ramadhan* month, this social service activity has a big role in raising social awareness of *santri*. Interestingly when I observed the activity almost all *santri* were enthusiastic. They collected clothes that they no longer used but were still worth donating and packing the clothes into a cardboard box. From the interview with one of the students named Arifah<sup>86</sup>, he said that the principle is that fellow human beings must help each other in terms of goodness because that is why arifah always follows this annual social service activities.

Interviews of several students in the Nurul Furqon Islamic boarding school in Malang concluded that 95% of *santri* participated in the Annual

<sup>85</sup> Kania Puspa Kinasih dan Asep Dahliyana. 2018, “*Membangun Solidaritas Peserta Didik Melalui Kegiatan Bakti Sosial Organisasi Siswa Intra*”, Vol 16, No 01, Hlm 24.

<sup>86</sup> look at chapter IV page 84-85



social service activities because of their concern for fellow human beings. This means that the Annual social service activities held by Islamic boarding schools have succeeded in forming social sensitivity, social insight, social goal setting, self awareness, empathy. It can all be seen from the enthusiasm of the santri who participated in the activity in a long way, sincere without feeling selfless.

### 3. Village service work activities

With the village service work activities being held, social awareness of students can be formed. This activity is required for all santri without exception but interestingly when I see in the field only a few santri participate in the activity. From the results of interviews with one of the students, Novi<sup>87</sup> said that the students who did not take part in the activity were because they were lazy. This means that sensitivity to social is lacking. Whereas the results of interviews from sister Fina<sup>88</sup> said that she took part in the activity because she was looking for merit and blessings. Meanwhile, Eva<sup>89</sup> said that she took part in the activity because she was afraid of the security of the hut who always controlled the activities.

The results of interviews from several informants can be concluded that the santri who answered because he was afraid of cottage security there were 50% and santri who were sincere because they wanted to earn 20%. Whereas 30% is due to students being lazy and not participating in

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<sup>87</sup> look at chapter IV page 88

<sup>88</sup> look at chapter IV page 86

<sup>89</sup> look at chapter IV page 76

activities. From here we can see only a few students who have social sensitivity, empathy and self awareness. And the others are still under duress and many still don't care.

#### 4. Village religious activities

Religious activity is one of the factors to cure a person from diseases related to deterioration of faith, and for someone who always adorns himself with religious activities, they will always get guidance and mercy from Allah Almighty.<sup>90</sup>

Usually the people in the village also hold religious activities such as *tahlilan* and recitation. *Tahlil* is a remembrance performed by Muslims. It is considered as having the greatest value and has many virtues. The word *tahlil* countryman with the word *takbir* (say allahu akbar), *tahmid* (say alhamdulillah), *tasbih* (say subhanallah), Hamdalah (say alhamdulillah rabbil 'alamin), and so on. The term *tahlilan* is then better understood in the Indonesian society as part of the ritual salvation carried out by some Muslims, the majority of whom are in Indonesia, to commemorate and pray for those who have died.<sup>91</sup>

To maintain good social relations with the community, the Islamic boarding schools send several delegates to come to the event and the community welcomes them. This activity was carried out together with the

<sup>90</sup> Herman Pelani, Bahaking Rama. 2018, Wahyuddin Naro. "Kegiatan Keagamaan Sebagai Pilar Perbaikan Perilaku Narapidana di Lembaga Pemasarakatan Wanita Kelas IIA Sungguminasa Gowa", Vol 06, No 03, hlm 448.

<sup>91</sup> Andi Warisno. 2017, "Tradisi Tahlilan Upaya Menyambung Silaturahmi", Vol 02, No 02, hlm 71.

villagers whose purpose was to increase the sensitivity of santri sensitivity. However, like previous activities from observations, I saw Village religious activities as well as there were still many santri who did not follow them, even from 160 santri, only about 60 people participated in the activity. From the results of interviews with one of the santri who did not take part in the activity, Fahimah<sup>92</sup> said that she did not attend the Village religious activities due to the large number of college assignments and finally leaving the activity. The same thing was said by sister Ulya, where she always came home late at night because the activities on campus were so crowded that when she was at the hut she was tired and finally did not attend Village religious activities.

While the results of interviews from one of the santri who attended the Latifah<sup>93</sup> religious activities activities, he said that he took part in the activity because he saw his room's diligent children in participating in the event, he was finally inspired and aware of his responsibilities as a santri. If it is associated with the greenspan theory, it is self awareness and social insight.

From the results of observations and interviews of some santri who participated in or did not take part in the activity, it can be concluded that santri who participated in the activity were only 30% while those who were 70% were busy with assignments and activities on campus. Even

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<sup>92</sup> look at chapter IV page 89

<sup>93</sup> look at chapter IV page 86

though 30% of the students who took part in the activity had a self awareness and social insight, it was hoped that other activities could foster santris awareness awareness perfectly.

#### 5. Istighosah jum'at kliwon activity

*Istighosah* in Arabic can be interpreted as "asking for help". This term is taken from "*Yâ Hayyu yâ Qoyyûm birohmatika astaghîts*" O the One Who is the Most Living and who does not need help, give me help. The practice of this ritual has actually long been part of the religious traditions of NU members, especially those who are members of the tarekat group.<sup>94</sup>

Istighosah is the purpose of asking God for help and being done collectively. That means there are problems that are addressed communally. That the problem is considered a joint problem and must be resolved together. Because of a shared problem, what will be formed is social sensitivity. So if I connect with the Greenspan theory, istighosah is an activity to improve social sensitivity.

Interestingly here from the results of the observations I saw the enthusiasm of the students was very high. The interview results from a santri who took part in the activity, Fina<sup>95</sup> said that she participated in this activity to get blessings and rewards. Whereas from the interview with Fatma, he said that he attended this istighosah activity because there were

<sup>94</sup> Rubaidi. 2009, *Deklarasi Tradisi Keagamaan: Studi Tentang Perubahan Makna Simbolik Istighosah di Jawa Timur*, Vol 08, No 02, Hlm 330.

<sup>95</sup> look at chapter IV page 86

free snacks distributed after the event for which he was interested in participating in the activity. In addition there were a handful of santri who did not take part in the activity. When I interviewed why they did not take part in istighosah activities, their answer was because they were unable or menstruating.

The results of the researchers' observations and interviews from several informants can be concluded that 75% of the santri attending the Istighosah Friday kliwon activity are because in order to get blessings and obey cottage regulations, 5% of santri attend Istighosah Friday kliwon activity because they want free food, while 20% of the other santri who did not attend the Istighosah Friday kliwon activity were unable to attend to illness, menstruation and others.

#### 6. Cooking picket activity

Through cooking picket activity, it is expected that social awareness of students can be formed. If in greenspan theory is social sensitivity and social communication, then in Daniel Goleman's theory is empathy and organizational awareness. So, because Cooking picket activity is carried out in groups and there are individual tasks so that it requires collaboration in a group structure (organization) and also requires social sensitivity between members. If in cooking picket the activity of the santri runs his picket well according to his duties, the santri has organizational awareness.



From the results of interviews with sister Arifah<sup>96</sup>, she said that she attended cooking picket activity because of the motivation and advice from parents and clerics to take part in all activities in the Islamic boarding school so that their knowledge was useful and blessing. Whereas Famila<sup>97</sup> said that most santri who take part in cooking picket activity are afraid of the security of the cottage. If the santri are found to be not picky, they will be punished. Even then there are still many santri who violate for various reasons. In addition, the results of interviews with some santri who did not take cooking picket activity were because they had campus activities that could not be left behind, finally they did not take Cooking picket activity. Even though the activity has also become his responsibility as a santri in the Nurul Furqon Islamic boarding school in Malang.

Throughout the observations and interviews the data shows that 9 out of 10 santri have attended the Cooking picket activity in an orderly manner. 5% of them participated in the activity because they avoided punishment, 4% of them participated in the activity because of self awareness, organization awareness and responsibility, and 1% did not take cooking picket activity because it was busy with campus activities. From these data, it can be seen that most santri are able to be orderly and responsible for their duties.

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<sup>96</sup> look at chapter IV page 84-85

<sup>97</sup> look at chapter IV page 75

From the results of interviews, some informants said that they cared if they really knew and were close to that person. As the researchers have explained above, there is an adage that says do not know then do not love. So, in the effort to build social care, each elements must know each other and communicate oftenly. Through the above activities, the administrators and caregivers have actually sought to build social awareness of *santri* either with the community or friends. However, from the results of observations made by researcher, there are still many *santri* who do not have social sensitivity and concern. It is because of several inhibiting factors. Here, the researcher will explain in more detail about the supporting and inhibiting factors for developing social awareness of *santri* in the Tahfidzul Quran of Nurul Furqon Islamic boarding school Malang.

### **C. Supporting and Inhibiting Factors in the Growth of Santri Social awareness at Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Malang**

#### **1. Supporting Factors in the Growth of Santri Social Awareness at Tahfidzul Quran Islamic Boarding School Nurul Furqon Malang**

In the Great Indonesian Language dictionary, supporting factors mean as things or conditions that can encourage or grow an activity, business, or production.<sup>98</sup> For an Al-Quran memorizer *santri* and a student who certainly has many lecture assignments, it is likely that a *santri* will become more individualist. In order to increase the spirit of *santri* social care in the *Tahfidzul Quran* of Nurul Furqon Islamic boarding school in

<sup>98</sup> Kamus Besar Bahasa Indonesia, “*Pengertian Faktor Penunjang* “  
(<http://kamus.cektkp.com/faktor-pendorong>, diakses pada tanggal 27 April 2019 pukul 13.51 W.I.B)

Malang, it needs a balancer, namely the supporting factors of the inhibiting factors of the *santri's* social care. The efforts continue to be carried out by caregivers and also the management of the *Tahfidzul Quran* of Nurul Furqon Islamic boarding school Malang. Below are the supporting factors that researcher can describe from the results of observations and interviews are:

a. Motivation from parents and teachers

Motivation comes from other words Motive which means encouragement. The motive is defined as the power contained in the driving force. Motive does not stand alone, but are interrelated with other factors, both external factors and internal factors. Things that affect motive are called motivation. Michel J. Jucius mentions motivation as an activity that encourages a person or self to take a desired action.<sup>99</sup>

Some interviewees said that they participate oftenly in various activities in Islamic boarding schools because of the motivation and advice from parents and teachers, including activities in an effort to increase *santri* social awareness. As said by one of the *santri* named Arifah<sup>100</sup> that he always participates in various Islamic boarding school activities because he gets the motivation, support and advice from parents and teachers. From the results of interviews with 20 *santri* there

<sup>99</sup> Widayat Prihartanta. 2015, "*Teori-Teori Motivasi*", Vol 01, No 83, hlm 3.

<sup>100</sup> look at chapter IV page 84-85

were 10 students who answered always remembering advice, motivation, and support from the closest people such as friends, parents, and teachers when going to various boarding activities. If it is associated with Greenspan theory Motivation from parents and teachers is one way to grow social sensitivity, social insight, social goal setting, and social awareness. And if it is related to Daniel Goleman's theory, Motivation from parents and teachers is a way to improve empathy, organizational awareness, and service.

b. Have a sense of responsibility

The responsibility according to the Great Indonesian Language dictionary is ‘the condition to bear everything (if anything happens may be prosecuted, blamed, prosecuted and so on). Responsibility is human awareness of intentional or unintentional behavior or actions. Responsibility also means doing as a realization of awareness of its obligations.<sup>101</sup>

From the results of interviews with Iffah, he participated in the activities held by the Islamic boarding school because of his sense of responsibility as a santri who had to obey all the rules in the pesantren and follow all the activities he had set. The college assignment is his responsibility as a student but the activities of the boarding school must also be followed as his responsibility as a *santri*. In contrast to Rina, she

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<sup>101</sup> Shabri Shaleh Anwar. 2014, “*Tanggung Jawab Pendidikan Dalam Perspektif Psikologi agama*”, Vol 01, No 01, hlm 13.

participated in the cottage activities because there was security that always controlled all activities and she did not want to deal with the security of the lodge. For that he routinely participates in cottage activities.

The results of observations by researchers and the results of interviews from several informants can be concluded that 40% of santri carry out their obligations as santri and attend social activities because they have a sense of responsibility and the other 50% are forced and afraid of security, 10% of students choose indifferently and care about what various social activities are held by Islamic boarding schools.

c. Inspired and imitated the clerics (Kyai)

According to Soekanto 1999 *Kyai* is a person who during his life specifically carried out worship solely because of Allah. This is in line with the opinion of Haidar Putra Daulay 2001 that *kyai* is the central figure in the dormitory (Islamic school). The progress and retreat of the dormitory is also determined by the authority and charisma of the cleric.<sup>102</sup>

From the results of interviews with one of the students, Fina<sup>103</sup> said that she was inspired by a teacher or cleric who always gave a good example to her santri. The same thing was said by sister Ni'mah who said that she wanted to have good morals such as the father or

<sup>102</sup> Faqih Affandi M. 2016, “ *Pola Kepemimpinan Kyai Dalam Pendidikan Dormitory (Penelitian di Pondok Dormitory Asyi'ar Leles)*”, Vol 01, No 01, hlm 23-24.

<sup>103</sup> look at chapter IV page 86



caregiver of this boarding school. Therefore he always imitated the good deeds of the clerics by always doing good with the people around him and not violating the rules of the Islamic boarding school.

Based on observations and interviews from several sources, the data showed that 98% of the santri in the Islamic boarding school tahfidzul qur'an Nurul Furqon Malang were in good faith and were helpful and helpful with everyone without exception. All santri want to imitate the morality of the morality so that later in the santri community they can benefit the people around them. With the presence of *santri* who are inspired and want to imitate the goodness of the kyai, if it is associated with the theory of Daniel Goleman, a *santri* will have Empathy and service. And if it is associated with the Greenspan theory, a santri will have social sensitivity, social communication, and social goal settings.

d. Want to receive blessing knowledge

Blessings is a picture of the form of effort to get an abundance of goodness or excess through an "intermediary", whether it is someone, something or object, place and time, and an action in which has been given an abundance of goodness or privilege that is permanent or constant so that it has a special position beside Him.<sup>104</sup>

<sup>104</sup> Burhanuddin. 2017, " *Konsep Berkah (Barokah) dalam Perspektif Quran dan Hadits Serta Implementasinya dalam Pendidikan*", Vol 06, No 02, hlm 171.

The results of interviews with several santri showed that 100% of students who were in the tahfidzul qur'an Nurul Furqon Malang boarding school expected blessings and useful knowledge. That's the reason why they always have good character with fellow human beings and always take part in the activities of Islamic boarding schools, both al-quran memorization and other social activities. as Silmi<sup>105</sup> revealed, he said that he was passionate about participating in various activities at the pesantren because he wanted to get blessings and useful knowledge. The same thing was also expressed by Ifada<sup>106</sup> who said that he wanted to be useful for the people around him. This shows that social insight and social goals of the santri settlers have begun to emerge even though they are still gradual.

In carrying out the program of activities in an effort to increase social awareness of the *santri*, there are also obstacles that sometimes prevent its implementation, because how perfect a thing must be there are obstacles and risks in carrying it out. But it will not hard and become a barrier if treated wisely. Here are the obstacles that exist in the *Tahfidzul Quran* of Nurul Furqon Islamic boarding school to raise social awareness of *santri*.

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<sup>105</sup> look at chapter IV page 86

<sup>106</sup> look at chapter IV page 85

## 2. Inhibiting Factors in the Growth of Santri Social Awareness at Tahfidzul Quran Islamic Boarding School Nurul Furqon Malang

### a. Lazy

When I observed there were some santri who did not take part in social activities. From the results of interviews with several students who did not take part in the social activities. 4 out of 10 santri said that they were lazy and were not interested in participating in the activity. As said by an informant, Novi<sup>107</sup> who said that most students who did not take part in social activities were because they were lazy. Though the holding of these activities is to foster santri social awareness. And this will be an obstacle to the process of developing social awareness of santri.

### b. Gadget

Gadgets in the general sense are considered as electronic devices that have special functions on each device. For instance, computers, mobile phones, games and more. Gadget has many features and applications that are right for us to share news and stories. So that with this utilization, it can add friends and establish distant relatives without use a relatively long time to share.<sup>108</sup>

When I observed that there were some santri who were still playing gadgets when the activities of the lodge began, many of the

<sup>107</sup> look at chapter IV page 88

<sup>108</sup> Puji Asmaul Chusna. 2017, “ *Pengaruh Media Gadget Pada Perkembangan Karakter Anak*”, Vol 17, No 02, hlm 319.

santri gathered in one room but did not talk to each other. From the results of interviews with Ms. Zahro<sup>109</sup> who said that with the gadget the santri became like not knowing each other. Even when the cottage activities have begun, the students still play their gadgets. From the results of observations by researchers and the results of interviews with several santri in the tahfidzul quran Islamic boarding school in Nurul Furqon, poor data shows that 90% of gadgets can make santri become indifferent to people around them so often forget about social activities in boarding schools. Whereas 10% of santri can still limit themselves to playing gadgets.

#### c. Busy memorizing Quran

The results of the researchers' observations show that many santri were alone because they prepared memorized al-quran deposits. The results of interviews with several santri said that they were always looking for a quiet place when preparing a memorandum deposit. So they have very little time to talk with friends and become less concerned with friends' affairs. As said by Ms. Anita<sup>110</sup> the santri who memorized the quran was not allowed to gather too often with friends because it was feared that there would be many stories and eventually not recite.

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<sup>109</sup> look at chapter IV page 88

<sup>110</sup> look at chapter IV page 78

From the results of observations and interviews, the data shows that 75% of al-quran memorizing students are more often alone and sometimes forget other social activities. while 25% of other santri still like to gather and socialize as usual and still be able to take part in social activities in Islamic boarding schools.

#### d. Tight Lecture Schedule

Definition of university students in Great Indonesian Language Dictionary (KBBI) is students who study at Higher Education (Depdiknas, 2012). Students have an important role in realizing the ideals of national development, while Higher Education is an educational institution that is formally entrusted with the task and responsibility of preparing students in accordance with the goals of higher education.<sup>111</sup>

The majority of santri in the tahfidzul qur'an Nurul Furqon Islamic boarding school are students who have a thousand activities and activities. So that his role as santri is often overlooked. The result of Fahimah<sup>112</sup> interview said that she often came home late at night because of the tight schedule on campus. And when he got to the hut he was tired and immediately fell asleep. He often did not take part in social activities at the Islamic boarding school even though he rarely gathered and talked with his friends. Similar things were experienced

<sup>111</sup> Dyah Ayu Noor Wulan dan Sri Muliati Abdullah. 2014, “ *Prokrastinasi Akademik Dalam Penyelesaian Skripsi*”, Vol 05, No 01, hlm 56.

<sup>112</sup> look at chapter IV page 89



by several santri in the Nurul Furqon Islamic boarding school when interviewed.

From the results of observations and interviews, of the 20 *santri* interviewed there were 14 *santri* who answered that they spent a lot of time on campus and after that they did assignments and then prepared memorization of the Qur'an so that other cottage activities besides the memorization deposit were considered insignificant and finally they ignored the activity. Whereas the other 6 *santri* answered that their campus activities were not until late at the latest until their evening hours. So cottage activities both rote deposits and other routine activities can still be followed. even they can still gather and tell their friends.

## CHAPTER VI

### CONCLUSIONS AND SUGGENSTIONS

#### A. Conclusion

Based on research on the phenomenon of santri social care in Tahfidzul Quran of Nurul Furqon Islamic boarding school Malang, some conclusions are taken to answer the research quaestions. The conclusions are:

1. The Phenomenon of Santri Social Care in Tahfidzul Quran of Nurul Furqon Islamic Boarding School Malang is still less and in the stage of improvement. The advantages and disadvantages must be there. With the good quality of the education system in this Islamic boarding school, it is an excess but, the weakness itself is that social care is still less. There are still many santri who are individually or concerned with their own affairs and careless about others. However, with some efforts conduct by the board and caretakers of the Islamic boarding school continuously, the social care of santri will grow as the time goes by.
2. The efforts to increase aantri social care in Tahfidzul Quran of Nurul Furqon Islamic Boarding School Malang are: (a) Social care effort related to residents around dormitory or the community which include: sharing food rations, giving assistance to societies who passed away, annual social service, village community service, village religious activities, assistance for victims of natural disasters, Friday night istighosah activities. (b) Efforts for

social care with fellow Islamic boarding school students are include: roan picket activities or dormitory cleaning, cooking picket, congregational prayer, Friday evening muhadhoroh. These efforts were carried out to increase the social care of santri in Tahfidzul Quran of Nurul Furqon Islamic boarding school Malang.

3. Supporting and Inhibiting Factors in increasing santri social care in Tahfidzul Quran of Nurul Furqon Islamic Boarding School Malang are (a) the supporting factors include: advice and motivation from parents and teachers, having a sense of responsibility, being inspired and imitating kyai, willingness to have blessing and benefit knowledge. The existence of supporting factors in an effort to develop social awareness of santri is to evoke more enthusiasm in improving the quality of santri social care. (b) Whereas the inhibiting factors include: friends influence, many task, social media and gadgets, busy in memorizing Quran, spending more time on campus, and age. These obstacles make a santri who is also a student are having less social awareness and still thinking about themselves.

## **B. Suggestions**

Based on the results, the researcher suggests -with humility to the caregivers- to develop social awareness of students in Tahfidzul Quran of Nurul Furqon Islamic boarding school Malang. The researcher hopes this suggestion can be used as a material for self-reflection to reach a better quality for Tahfidzul Quran of Nurul Furqon Islamic Boarding School.

1. For institutions, it should be more disciplined and emphasized in implementing the activities. Both religious activities and those involving social activities in order to create obedient santri and the process of growing social care can be achieved. If the social activities are unsuccessful, the management should be able to replace them with other social activities such as the night patrolling activities carried out between the santri which aims to awaken the santri to wake up at night, khithobah or lecture training in front of the community every month.
2. For santri, they should be more aware that humans are social beings who need each other so that there is no individual feeling in themselves and always help others. Both with peers or with local societies who need help. As well as enthusiasm in participating in all dormitory programs to increase social care of the students themselves. Because a santri is not only required to expert in religious knowledge, but also must be balanced with the science of socialization so that later when they socializing into the community, santri will be easier to apply her knowledge and can easily familiar with the community.

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Title of Skripsi : Social Awareness Phenomenon of Santris of Tahfidzul Qur'an at  
*Nurul Furqon* Islamic Boarding School Malang

No	Date of Consultation	Consultation Material	Signature
1	15 April 2019	Revisi Proposal	
2	16 April 2019	Konsultasi bab IV	
3	23 April 2019	ACC bab IV	
4	24 April 2019	Konsultasi bab V	
5	2 May 2019	Revisi bab V	
6	7 May 2019	ACC bab V	
7	9 May 2019	ACC bab VI	
8	10 May 2019	Konsultasi Keseluruhan	
9	13 May 2019	Revisi Keseluruhan	
10	14 May 2019	ACC Keseluruhan	

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Nomor : 411 /Un.03.1/TL.00.1/04/2019  
Sifat : Penting  
Lampiran : -  
Hal : Izin Penelitian

09 April 2019

Kepada  
Yth. Pengasuh Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang  
di  
Malang

*Assalamu'alaikum Wr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Dea Herapusita Sari  
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Jurusan : Pendidikan Ilmu Pengetahuan Sosial (PIPS)  
Semester - Tahun Akademik : Genap - 2018/2019  
Judul Skripsi : **Social Awareness Phenomenon of Santris of Tahfidzul Qur'an at Nurul Furqon Islamic Boarding School Malang**  
Lama Penelitian : **April 2019** sampai dengan **Juni 2019**  
(3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Dekan,

Dr. H. Agus Maimun, M.Pd.  
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2. Arsip



المعهد الإسلامي لتحفيظ القرآن للبنات نور الفرقان  
**PONDOK PESANTREN TAHFIZHUL QUR'AN PUTRI**  
**“NURUL FURQON”**

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**SURAT KETERANGAN**

**Nomor : 076/B-2/PPTQ.NF/V/2019**

Yang bertanda tangan di bawah ini,

Nama : Umu Intan Kinasih  
Jabatan : Ketua Pondok PPTQ Nurul Furqon

Menerangkan bahwa,

Nama : Dea Herapuspita Sari  
Jenis Kelamin : Perempuan  
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Telah melaksanakan penelitian di PPTQ Nurul Furqon Malang dengan judul skripsi  
**“Social Awareness Phenomenon of Santris of Tahfidzul Qur’an at Nurul Furqon  
Islamic Boarding School Malang”**, terhitung mulai April 2019 sampai Juni 2019 (3  
Bulan).

Malang, 15 Mei 2019

Ketua Pondok PPTQ Nurul Furqon

Umu Intan Kinasih

## Transkrip Wawancara

### Transkrip Wawancara

**Informan** : Ketua pondok pesantren tahfidzul qur'an Nurul Furqon Malang

**Nama** : Izzatul Umniyah (izza)

**Tanggal** : 10 April 2019

**Waktu** : 11.30-12.00

**Tempat** : Kamar santri pondok pesantren tahfidzul qur'an Nurul Furqon Malang

### Hasil Wawancara

**Peneliti** : “Mbak, maaf nih ganggu sebentar. Saya ingin melakukan wawancara ke mbak Izza. Maukah mbak jadi informan untuk penelitian saya?”

**Izza** :”Wahhh penelitian? Iya deh gak papa mau tanya apa?”

**Peneliti** : “ Langsung aja ya mbak, program apa sajakah yang ada di pondok pesantren tahfidzul qur'an Nurul Furqon Malang dalam upaya menumbuhkan kepedulian sosial santri?”.

**Izza** : “Disini ada beberapa rutinitas dan kegiatan pesantren dalam kesehariannya untuk melatih dan membiasakan santri hidup bermasyarakat baik di pesantren maupun di masyarakat daerah masing-masing. Program-program tersebut berupa: 1. Berbagi jatah makanan pondok, 2. Memberi bantuan kepada tetangga yang meninggal, 3. Kegiatan bhakti sosial tahunan, 4. Kegiatan wisuda tahfidz, 5. Kegiatan kerja bhakti kampung, 6. Kegiatan keagamaan kampung, 7. Kegiatan bantuan korban bencana alam, 8. Kegiatan

istighosah jum'at kliwon, 9. Kegiatan piket ro'an, 10. Kegiatan piket masak, 11. Kegiatan sholat berjamaah, 12. Kegiatan muhadhoroh malam jum'at.

**Peneliti** : “Mengapa kegiatan dalam upaya menumbukan kepedulian sosial santri di pondok pesantren tahfidzul qur'an perlu diadakan?”

**Izza** : “Gunanya adalah untuk melatih sikap simpati dan empati, peduli, turut menjaga lingkungan walaupun lingkungan tersebut bukan sepenuhnya milik kita tapi bersifat umum, melatih santri untuk berfikir yang sejalan dengan hati nuraninya, melatih keberanian mengemukakan pendapat, melatih untuk bersikap percaya diri di depan banyak orang, serta melatih kepekaan terhadap orang-orang serta lingkungan sekitar dan memahami orang lain.

**Informan** : **Santri pondok pesantren tahfidzul qur'an Nurul Furqon Malang**

**Nama** : **Ardilah Tuhu Laula (Dila)**

**Tanggal** : **14 April 2019**

**Waktu** : **11.45-12.17**

**Tempat** : **Kantor pondok pesantren tahfidzul qur'an Nurul Furqon Malang**

### **Hasil Wawancara**

**Peneliti** :”Mbak dila maaf ya ganggu waktunya sebentar. Saya boleh wawancara sampean buat penelitian skripsi saya?”

**Dila** : “Iya boleh mbak monggo tanya-tanya nggak apa-apa”.



Peneliti : “Bagaimana pendapat mbak dila tentang santri di pptq Nurul Furqon ini dari segi sosialnya. Atau kepedulian sosialnya terhadap teman dan masyarakat sekitar”?

Dila : “menurut saya mba-mbak di sini baik, ramah, tapi kalau sudah kenal dan dekat. Kalau hanya sekedar kenal ya biasa aja kayak misalnya cuek”.

Peneliti : “Apakah mbak dila pernah mempunyai pengalaman di pondok ini tentang ketidak pedulian para santri terhadap santri lainnya? kalau pernah bisa diceritakan”

Dila :” iya saya pernah mengalaminya. Mungkin tidak hanya saya tapi juga santri-santri lainnya. saya sering kehabisan makanan jatah pondok. Kalau jatah makanannya itu enak pasti akan langsung habis. Dan mereka seperti tidak peduli dengan santri lainnya apakah sudah makan atau belum. Selain masalah jatah makan pondok yang sering kehabisan pengalaman yang lain yang saya alami adalah di pondok sini susah untuk mencari penyemak hafalan. Padahal santri yang dimintai tolong buat nyemak itu sudah selesai setoran tapi tetap saja tidak mau”.

Peneliti : “Menurut mbak dila apa faktor yang membuat sntri di sini kurang peka dan kurang peduli dengan sesama?”.

Dila : “mungkin karena mereka rata-rata sibuk baik kuliah, organisasi, dan hafalan. Kemudian juga para santri jarang bareng-bareng dan lebih sering sendiri-sendiri jadi kurang adanya kedekatan antar santri. Selain itu menurut saya santri di sini banyak yang gengsi untuk menyapa duluan karena takut garing atau malah dicuekin”.

Peneliti :”terimakasih mbak dila atas jawaban-jawabannya. Mohon maaf sudah mengganggu waktu istirahatnya sampean”.

Dila :”iya mbak sama-sama. senang bisa membantu”.



**Informan** : Kesantrian pondok pesantren tahfidzul qur'an Nurul Furqon Malang

**Nama** : Emilia Umrotin (Emil)

**Tanggal** : 14 April 2019

**Waktu** : 14.00-14.30

**Tempat** : kamar santri pondok pesantren tahfidzul qur'an Nurul Furqon Malang

#### Hasil Wawancara

Peneliti : “Makasih ya mbak Emil sudah mau jadi narasumber saya”.

Emil : “Iya mbak nggak apa-apa. Senang bisa membantu”.

Peneliti : “ Bagaimana Menurut mbak Emil tentang kepedulian sosial santri di pondok pesantren PPTQ Nurul Furqon ini?

Emil : “ Santri di sini masih banyak yang bersifat individual mbak. Dan kurang peka dengan keadaan sekitar”.

Peneliti : “ Contohnya seperti apa mbak ketidak pekaan santri di pondok pesantren ini. Apakah ada pengalaman pribadi yang dialami oleh devisi kesantrian terhadap sikap santri”?.?

Emil : “ Iya, tentu saja ada. Beberapa waktu lalu PPTQ Nurul Furqon mengadakan ziarah wali bersama seluruh santri, keluarga ndalem dan warga sekitar pondok. Nah dalam acara ziarah wali tersebut, kami devisi kesantrian membuat acara di dalam acara yaitu membuat lomba foto. Yang mana peserta harus foto di tempat-tempat tertentu selama ziarah. Dan foto yang paling bagus akan menjadi pemenangnya. Tujuan devisi kesantrian tentunya adalah kebersamaan dan kekompakan antara santri. Tapi ternyata peserta

hanya segelintir orang saja. Sebenarnya sudah sering para santri mengabaikan kegiatan-kegiatan semacam ini. Begitu mbak”.

**Peneliti** : “Untuk lebih spesifiknya apa saja upaya devisi kesantrian untuk menumbuhkan kepedulian sosial santri di sini. Melalui kegiatan apa saja”?.

**Emil** : “ Untuk kegiatan rutin devisi kesantrian mempunyai beberapa program kegiatan yang saya rasa dengan kegiatan ini rasa saling memiliki dan kebersamaan akan terjalin. Dengan begitu kepedulian sosial santri akan tumbuh sendiri seiring berjalannya waktu. Contoh dari kegiatan-kegiatan tersebut yaitu : Muhadhoroh, make up class, Mading dll. Semuanya membutuhkan kekompakan dan kerjasama yang baik “.

**Peneliti** : “ooh jadi begitu ya mbak. Terimakasih atas infonya”

**Informan** : **Santri pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

**Nama** : **Nashirotul Ulya (Uul)**

**Tanggal** : **15 April 2019**

**Waktu** : **10.20-10.40**

**Tempat** : **kamar santri pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

### **Hasil Wawancara**

**Peneliti** :“Assalamu’alaikum mbak ulya, bolehkah saya minta waktunya sampean sebentar untuk wawancara penelitin skripsi?”.

**Uul** :“Iya dek silakan. Mau tanya apa?”.

Peneliti :“Nggeh mbak langsung aja ya pertanyaannya. Menurut mbak Ulya bagaimana kepedulian sosial santri di pindok pesantren ini, apa yang mbak rasakan tentang sikap kepedulian sosial santri di PPTQ Nurul Furqon?”.

Uul :“ santri-santri disini banyak yang cuek. Ini pengalaman saya pribadi dulu pas saya pertama kali masuk sini agak kaget. Karena saya dicueki sama mbak-mbak padahal kan saya santri baru. Setahu saya, dari pengalaman saya biasanya di sebuah pondok pesantren itu kalau ada santri baru di kancani sampai si santri baru ini benar-bener kerasan. Tapi tidak di pesantren ini mereka kurang peduli dan biasa-biasa saja. Selain itu pengalaman yang sering saya alami adalah sering kehabisan jatah makan sore di pondok. Karena saya sering pulang sore menjelang malam jadi saya sering kehabisan jatah makan sore. Seharusnya para santri bisa mengira-ngira porsinya dan mengambil lauk secukupnya saja. Kasihan santri lainnya yang belum makan”.

Peneliti :”Menurut mbak Ulya, apa faktor atau penyebab santri-santri disini banyak yang mempunyai sifat cuek?”.

Ulya :”Mungkin karena faktor sibuk kuliah dan capek. Jadi agak cuek sama orang lain”.

Peneliti :”Kemudian apa upaya yang sudah dilakukan di pondok pesantren ini untuk merubah sikap ketidak pedulian mereka. Atau upaya apa yang sudah dilakukan untuk menumbuhkan kepedulian sosial mereka?”.

Ulya :” Kegiatan bakti sosial sosial, piket masak, piket ro’an, kegiatan muhadhoroh malam jum’at, kerja bakti atau gotong royong bersama warga. Saya pikir itu dek”.

Peneliti :”ooh iya.. terimakasih mbak atas infonya”.

Ulya :”Sama-sama dek. Semangat skripsinya”.

**Informan : Keamanan pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

**Nama : Eva Famila (Eva)**

**Tanggal : 16 April 2019**

**Waktu : 12.13-12.30**

**Tempat : kamar santri pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

#### **Hasil Wawancara**

Peneliti :”Eva saya ingin wawancara kamu sebentar sebagai devisa keamanan di pondok pesantren tahfidzul qur’an Nurul Furqon bisa?”.

Eva :”iya boleh de”.

Peneliti :”Menurut kamu bagaimana kepedulian sosial santri di pondok pesantren ini?”

Eva :”Kalau untuk kegiatannya sendiri saya rasa sudah ada beberapa kegiatan sosial yang rutin dilakukan. Akan tetapi untuk santrinya sendiri kurang begitu antusias dan peduli dengan kegiatan-kegiatan tersebut”.

Peneliti :”Untuk kegiatannya sendiri dari devisa keamanan apa kontribusinya untuk menumbuhkan kepedulian sosial santri di PPTQ Nurul Furqon?”

Eva :”Kalau untuk kegiatannya sendiri tidak ada. Tapi karena adanya keamanan yang selalu menertibkan santri bisa belajar untuk peka dan saling mengingatkan dengan sesama temannya. Karena ini pesantren bukan kos-kosan jadi wajar jika ada banyak peraturan yang harus ditaati. Santri yang melanggar peraturan akan di takzir. Dengan adanya takziran harusnya mereka peka terhadap apa yang sudah ia lakukan adalah salah. Saya pernah dimarahi bahkan

cekcok dengan santri yang melanggar peraturan karena tidak terima kalau saya takzir dengan berbagai macam alasan. Itu berarti dia tidak peka dan tidak peduli dengan sekelilingnya. Karena tanpa mereka sadari dengan mereka melanggar peraturan ada orang yang dirugikan”.

Peneliti :”Apa hukuman bagi snatri yang melanggar peraturan?”

Eva :”Macam-macam de. Menyesuaikan tingkat ringan beratnya peraturan yang dilanggar. Bentuk takzirannya mulai dari denda berupa uang hingga sita HP”.

Peneliti :”Terimakasih Eva atas informasinya”.

Eva :”Sama-sama Dea”.

**Informan : Ubudiyah pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

**Nama : Novi Wildania (Novi)**

**Tanggal : 19 April 2019**

**Waktu : 11.00-11.30**

**Tempat : kamar santri pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

#### **Hasil Wawancara**

Peneliti :”Mbak mohon maaf mengganggu waktunya sebentar mau wawancara boleh?”

Novi :”Iya silakan mumpung nganggur hehe”

Peneliti :”Saya akan meneliti tentang kepedulian sosial santri di PPTQ Nurul Furqon. Adakah upaya yang dilakukan oleh devisi ubudiyah dalam menumbuhkan kepedulian sosial santri di pondok pesantren Nurul Furqon?”

Novi : “kalau spesifiknya mungkin sholat berjamaah. Karena dilakukan bersama-sama. jadi dengan seringnya para santri berkumpul maka peluang untuk lebih saling mengenal akan lebih besar”.



Peneliti :”Menurut devisa ubudiyah sendiri apa yang menjadikan upaya penumbuhan kepedulian sosial santri di pondok pesantren ini terhambat?”

Novi :” Menurut saya rasa males yang dimiliki santri menjadi penghambat dalam mengikuti kegiatan. Sebenarnya mereka sudah tau kalau pada jam sekian ada kegiatan, tetapi karena males dan sudah keasyikan main gadget mereka mengabaikan dan akhirnya banyak yang mbolos tidak ikut kegiatan. Sangat disayangkan sebenarnya seorang santri membawa gadget ke pondok. Namun, karena ini pesantren yang mayoritas adalah mahasiswa yang mana gadget adalah sebuah kebutuhan pokok mau tidak mau diizinkan untuk membawanya ke pondok”.

**Informan : Alumni pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

**Nama : Badi’atul Laihah**

**Tanggal : 20 April 2019**

**Waktu : 14.35-14.45**

**Tempat : kamar santri pondok pesantren tahfidzul qur’an Nurul Furqon Malang**

#### **Hasil Wawancara**

Peneliti :”Assalaamu’alaikum mbak i’ah... bagaimana kabarnya?”

I’ah :”Wa’alaikumussalam dek, alhamdulillah baik. Sampean sendiri apa kabar?”

Peneliti :”Alhamdulillah saya baik juga mbak. Kedatangan saya ke sini karena ingin mewawancari sampean sebentar untuk penelitian skripsi saya. Apakah sampean bersedia?”

I’ah : “Iya dek bersedia, monggo dek nggak apa-apa”

Peneliti :”Jadi begini mbak, saya ingin meneliti tentang kepedulian sosial santri di PPTQ Nurul Furqon. Nah sampean adalah salah satu narasumber saya sebagai alumni. Langsung saja ya mbak.... apakah mbak i’ah punya cerita atau pengalaman pribadi tentang kepedulian sosial santri di PPTQ Nurul Furqon? Yang menyenangkan ataupun tidak menyenangkan nggak apa-apa. Yang paling diingat hingga saat ini”.

I’ah :”Apa ya dek... ooh ini, jadi saya pernah ada kuliah dadakan dan waktunya sangat mepet. Kemudian saya mau pinjam motor ke salah satu santri tapi dia bilang motornya dipinjam orang padahal saya tau kalau motor nya ada di parkiran. Saya sudah bilang saya sangat butuh untuk kuliah tapi dianya seperti tidak peduli. Yasudaah mau gimana lagi. Dan masih banyak contoh-contoh kecil lainnya sih”.

Peneliti :”ini antara pelit dan tidak peduli sepertinya hehehe. Kemudian menurut sampean nih mbak apa faktor yang menjadikan para santri banyak yang kurang memiliki sikap kepedulian sosial?”

I’ah :” menurut saya yang menjadi penghambat adalah faktor lingkungan. Sebenarnya saya bukan orang yang cuek. Saya tidak terbiasa sendirian dalam melakukan segala hal. Saya juga orang yang peka terhadap sesuatu yang terjadi itu mungkin karena saya sudah terbiasa bersama-sama ketika mondok di Jombang. Saat saya pindah ke sini awalnya saya kaget karena tidak terbiasa dicueki. Tapi karena mayoritas dan hampir semua santri disini cenderung cuek jadi sifat cuek dan kadang tidak peka sekarang ada pada diri saya”.

Peneliti :” ooh jadi begitu ya... oke mbak saya rasa cukup wawancara kali ini terimakasih sudah mau menjadi narasumber saya hehe. Semoga mbak I’ah selalu diberi kesehatan aamiin”.

I’ah : “iya dek sama-sama. aamiin”.

**Struktur Organisasi Pondok Pesantren Tahfidzul Qur'an Nurul  
Furqon Malang**



Pengasuh	: KH. M. Chusaini Al-Hafidz
Ketua Pondok	: Ummu Intan Kinasih
Wakil Ketua	: Izzatul Umniyah
Sekretaris I	: Mienca Al- hasna
Sekretaris II	: Halimatul Qowiyyah
Bendahara I	: Yulaikha
Devisi Ubudiyah	: Arina Zusni Mubarroq
Devisi Keamanan	: Happy Nur H.S
Devisi Perlengkapan	: Mila Samsyiah
Devisi Kesehatan	: Nurul Assa'adah
Devisi Konsumsi	: Haninul Khoiroh
Devisi Koperasi	: Ma'nusatul Khoro
Devisi Kesantrian	: Azizatul Qolby
Devisi Kebersihan	: Luluk Dina Mazidah

### Sarana dan Prasarana PPTQ Putri Nurul Furqon Klojen Malang

No	Nama Barang	Jumlah Barang
1.	Bangku kecil	10
2.	Bangku besar	50
3.	Rak Al-Qur'	1
4.	Jam dinding	2
5.	Sound	7
6.	Galon	21
7.	Rak sabun	10
8.	Mikrofon	5
9.	Wireless	2
10.	Computer	1
11.	Tongkat Lampu	1
12.	Lampu ces	4
13.	Magicom	5
14.	Kipan angin	8
15.	Almari	202
16.	Aula setoran	1
17.	Kamar mandi	17
18.	Kamar santri	12
19.	Kamar pengurus	1
20.	Kamar tamu	1
21.	Ruang tamu	1
22.	Dapur	1
23.	Gudang	1
24.	Kamera	1
25.	Papan Tulis	2

26.	Printer	1
27.	Telepon	1
28.	Kulkas	2
28.	Papan Mading	1
30.	Jemuran	2
31.	Setrika	7
32.	Tikar	10
33.	Kompor gas	2
34.	LCD	1
35.	TV	1
36.	Sepeda motor	2

Sumber: dokumen PPTQ Nurul Furqon Klojen Malang



**Wawancara Dengan Wakil Ketua PPTQ Nurul Furqon Malang**



**Wawancara Dengan Santri PPTQ Nurul Furqon Malang**



**Wawancara Dengan Santri PPTQ Nurul Furqon Malang**



**Wawancara Dengan Devisi Keamanan PPTQ Nurul Furqon Malang**



**Wawancara Dengan Devisi Kesantrian PPTQ Nurul Furqon Malang**



**Wawancara Dengan Devisi Keamanan PPTQ Nurul Furqon**





**Kegiatan Sholat Berjamaah Santri PPTQ Nurul Furqon**



**Kegiatan Setoran Hafalan Santri PPTQ Nurul Furqon**



**Kegiatan Setoran Hafalan Santri PPTQ Nurul Furqon**



**Kegiatan Wisuda Tahfidz Santri PPTQ Nurul Furqon**



**Kegiatan Ziarah Santri PPTQ Nurul Furqon**



## BIODATA

Name : Dea Herapuspita Sari  
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### EDUCATIONAL BACKGROUND

NO	Jenjang Pendidikan	Nama Sekolah	Tahun Lulus
1.	TK	TK Roudlotul Athfal, Mojomalang	2003
2.	MI	MI Tarbiyatul Athfal, Mojomalang	2009
3.	MTS	MTS Tarbiyatul Islam, Soko	2012
4.	MA	MA Islamiyah Sunnatunur, Senori	2015
5.	Perguruan Tinggi	UIN Maliki Malang	2019

Malang, May 15, 2016

Writer



(Dea Herapuspita Sari)