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## Participatory Education At Al-Mutawakkil Islamic College Ponorogo

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**Abstract:** Santri are the sarongs who are closely related to the Koran and science and pesantren is a place for students to study the Islamic science. Al-Mutawakkil Islamic college is a student boarding school located in Ponorogo which is a place to study and life for 17 students, especially for undergraduate student. This paper will look at the involvement and independence of students or santri in this pesantren. This paper is categorized as research with qualitative research methods, with data obtained from observations, interviews, and documentation, and with descriptive analysis. As a result, this pioneering pesantren involves students or santri in all aspects, both for the benefit of the cottage, the community of the cottage environment, as well as for the general public in the Ponorogo area.

**Keywords:** Participatory education, Santri, Al-Mutawakkil Islamic College Ponorogo.

### INTRODUCTION

Pesantren is an Islamic educational institution that has never lost its interest, because there is not only a transfer of knowledge process, but also a transfer of value. Moral education is an education that should be admired because with the ease of access to knowledge today, such as the ease of finding answers via search engines or the existence of narration and content that can be downloaded easily, it is not accompanied by moral values that can be seen or captured like learning and role models in teaching in Islamic boarding schools or pesantren that are controlled for 24 hours. Especially with the notion of learning which is known as an activity that results in changes in behavior for the better (Ika Pasca Himawati, 2016). According to data from the Ministry of Religion of the Republic of Indonesia, the number of Islamic boarding schools in Indonesia has reached 27,722 with a total of 4,175,531 students (<https://ditpdpontren.kemenag.go.id/pdpp>). Not only Islamic boarding schools for basic, secondary or upper education levels, Islamic boarding schools are also available for students.

The existence of student boarding schools is an option for students who want to study religion while studying. Many previous studies related to student boarding schools have been carried out, such as Husniyatus Salamah Zainiyati on the integrative curriculum model at student boarding schools and UIN Maliki Malang Husniyatus Salamah Zainiyati, 2014), Samsudin Salim and Toha Makhsun on the management of student boarding schools (a case study of the management of the Aji Mahasiwa Al-

Muhsin Islamic Boarding School in Yogyakarta) (Samsudin Salim & Toha Makhsun, 2018), Rahmatullah and Akhmad Said about the implementation of Islamic character education in the millennial era at student boarding schools (Rahmatullah & Akhmad Said, 2019), Moh Roqib about the dissemination of religious harmony model for student boarding schools in Purwokerto (Moh Roqib, 2017), Aulia Normalita and Wahyu Oktavia about multilingual communication in the santri community of Darussalam student boarding schools in Kartasura (Aulia Normalita & Wahyu Oktavia, 2019), Aulia Nuha Istiqamah et al about management of student boarding schools in shaping religious character in Al-Manar student boarding schools, Muhammadiyah University of Ponorogo (Aulia Nuha Istiqamah et al, 2018), and other research.

There are several student college in Ponorogo district, because in this area there are several campuses or universities, one of which is IAIN Ponorogo as the only State Islamic University in the Madiun residency which in 2022 has a total of 10.977 students with 3.400 male students and 7.577 female students (academic IAIN Ponorogo, 2022), with so many students not only from within Ponorogo area, but also from various other regions in the archipelago, and student college is one of the options to stay while studying. Al-Mutawakkil Islamic College is one of the college located in Ponorogo.

This paper will examine the extent to which participatory education is applied at the Al-Mutawakkil Islamic College in Ponorogo, because this pesantren is one of the college in Ponorogo district that implements participatory education and involves students in all aspects and matters. As quoted from the [nuponorogo.or.id](https://nuponorogo.or.id) page "The involvement of adult students (at Al-Mutawakkil Islamic College) in all planning, preparation of various programs, implementations in the program to daily activities then encourage achievement is one of the steps in the educational model of teaching in Pesantren to them" (<https://nuponorogo.or.id/geliat-pesantren-mahasiswa-berbasis-nu-di-ponorogo-serupa-tapi-penuh-warna/>, 2020).

This becomes interesting to study because this educational pattern is considered capable of increasing the mastery and understanding of students. Furthermore, this research is expected to provide an overview of the pattern of education in student boarding schools in Indonesia, especially in the Ponorogo area.

## **METHOD**

This research will be conducted using a qualitative method with data obtained from interviews, observations and documentation, then analyzed in a description. This study uses a descriptive analysis method, namely by collecting, studying, analyzing, and interpreting as well as describing data related to participatory education and Al-Mutawakkil Islamic College. This method will describe objectively and critically in order to provide improvements, responses, and solutions to the topic under study. The researcher also conducts an assessment of books or other writings that support the depth and sharpness of the analysis in this research (Suharsimi, 1986).

Based on the place of data acquisition, this research is included in field research, which is one type of research whose data is obtained from interview, observation, and documentation. The approach in this research is a qualitative approach, where this

approach is carried out in order to find the truth of an actual phenomenon and with regard to the interpretation of the data found. Qualitative research is research conducted to seek an understanding of the underlying meaning, *verstehen* about phenomena and human life by being directly and indirectly involved in the setting being studied, contextual, and comprehensive (Champion & Black, 2009). The analytical method used by the researcher is the deductive method that defined as the process of drawing conclusions from a general premise that begins with the arguments and basic theories. In this study, the researcher conveyed about the education in Al-Mutawakkil Islamic College Ponorogo and analyzed with theory participatory education.

## **RESULT AND DISCUSSION**

### **Participatory Education**

A learning strategy is an educator's effort to be able to achieve or provide quality education (Moh Subekhan & Susilawati, 2020). Participative is an adjective of participation or involvement. Participatory learning means a learning process in which there is an involvement or participation of certain parties. So participatory learning or participative teaching is a learning model that involves all components, especially students actively, both in the planning, implementation, and evaluation stages of learning (Ardistani, 2005). Indicators in participatory learning are the presence of emotional and mental involvement, the willingness of students to contribute, and the benefits of the learning held (Wahyu Edy Setiawan, 2015). This educational pattern will provide freedom and independence for students in the learning process (Ilun Mualifah, 2013). This learning model is considered to have been born from John Dewey's progressive education and according to Malcolm Knowles this pattern is categorized as a pattern for educating adults or what is called *andragogy*, while the most widely used educational pattern is the indoctrination model or the so-called *pendagogi*.

The principles in this learning pattern are based on learning needs or learning needs based, oriented towards learning goals and objectives oriented, student centered or participant centered, and departing from learning experiences or experiential learning (Sudjana, 2005). This is because in participatory learning, looking at students who have their respective weaknesses and strengths so that uniformity is not appropriate, then if this pattern is applied to children, with the nature of the child's world being the world of play and full of creativity, then this pattern can provide space to activate the child (Gusti Ayu Putu IPD et al, 2014). The participatory learning steps offered by Crone and Hunter are (Yeti Mulyati, <http://file.upi.edu>): First, preparing study groups, as an effort to collect the aspirations, hopes, desires, needs of students. Second, identify learning needs and analyze learning objectives. Third, compiling and developing teaching materials and choosing learning methods and techniques. Fourth, assess the implementation and learning outcomes.

The steps for participatory learning offered by Sudjana are (Moh Subekhan & Susilawati, 2020): First, the stage of fostering intimacy to condition students to be able to carry out participatory education. Second, the stage of identifying needs, sources, and obstacles in learning. In this process, students can state their needs and what they want

from learning activities. Third, the stage of formulating learning objectives by involving students in determining the direction in achieving learning objectives. Fourth, the preparation of a learning activity program consisting of various learning components such as learning materials, methods and techniques, learning facilities and facilities and study time. Fifth, the implementation of learning activities. Sixth, assessment of the process, results, and influence of learning activities.

### **Participatory Education At Al-Mutawakkil Islamic College Ponorogo**

Al-Mutawakkil Islamic College was founded on 1 Muharram 1439 H or to coincide with 21 September 2017 AD in Segaran Hamlet, Singosaren Village, Jenangan District, Ponorogo Regency which is now located on Jl. Niken Gandini Jenangan District Ponorogo. This boarding school was founded from a scientific assembly called Majelis Hasbunallah which had been established three years earlier, namely on 1 Muharram 1436 H or which coincided with Legi Friday, October 24 2014 (Sunartip, 2021). This assembly was engaged in the study of the Al-Hikam book which was held every Friday 'at night.

The congregation of this assembly came from many groups, such as the students of IAIN Ponorogo, alumni of Arrisalah International Islamic College where the caregivers used to teach, and the community around the assembly. For caregivers, this Hasbunallah Assembly is the course of the *Tarekat/Thoriqoh Qadiriyyah wa Naqsabandiyah* (This tarekat is the result of a combination of the *Naqsabandiyah* order founded by Baha-ud-Din *Naqshband* Bukhari with the *Qadiriyyah* order founded by Sheikh Abdul Qadir al-Jailani. The *Naqsabandiyah* and *Qadiriyyah* orders were united on the thoughts of Sheikh Abdul Karim Syambas (Imam of the Grand Mosque). The nanny was bai'at by KH. Muhammad Abdul Ghufon Al-Bantany, on October 8, 2014 at 15:15 WIB at Pondok Uniq, Dampit-Malang-East Java (Sunartip, 2021).

This assembly was founded because of a call from the heart after seeing the economic, political, social, and cultural realities in society. That it is really difficult to find the true purpose of life. Society has a barometer of welfare with material and position (Sunartip, 2021). Until it is very easy to find the deflection of the meaning of life towards various worldly things. Even the rituals of worship, the delivery of religious values can almost certainly be co-opted by the world's interests. So that it results in easily sparking lust leading to bad behavior, attitudes and actions towards destruction and hostility. The Hasbunallah Assembly was established to invite families, communities, nations and the world to have the main goal of creation and caliphate, namely to worship, be oriented, oriented and take whatever steps this takes towards Allah. So that the Hasbunallah Assembly is intended to penetrate all aspects of human life to realize these ideals by not discriminating against religion, ethnicity and class, and based on the holy quran, *sunnah*, *ijma'*, qiyas and the noble guidance of the Salaf. pious according to the command of Allah SWT and the guidance of the Prophet Muhammad, with the aqidah *Ahlu-s-Sunnah Wa-l-Jama'ah* (Sunartip, 2021).

The caregiver's background is a lecturer at an Islamic University in the residency of Madiun, now has approximately 17 students and female students from various

regions such as Madiun, Magetan, Ngawi, Jombang, Lamongan, Tasikmalaya, and Papua who are now residing in Islamic boarding schools. This college was being pioneered in a rented house. Since the establishment of the Assembly to the Islamic Boarding School, the caregivers have changed their rented house four times, but all the students have not hampered the status of the cottage. In fact, according to AHR, one of the students said (AHR, 2021):

"Father's belief and persistence in establishing a *pesantren* is very strong, Mr. penah dawuh 'don't wait to have everything to fight, fight with what you have now'. Even though he often changes rents, he doesn't lose the spirit of staying here, but he is getting stronger in fighting for this *pesantren* to become a big *pesantren* and can produce great kiai who can lead the people."

Then according to NK (NK, 2021):

"I didn't believe it at first, but it's true what it is if Al-Mutawakkil hut is really a contract. I also experienced moving house twice, experiencing how difficult it is to find a new place and how hard it is to move things together. But it made me realize that fighting doesn't have to be established, fighting can be started as long as you have the will".

Furthermore, according to YSA (YSA, 2021):

"For me this is a journey like the Prophet Muhammad who migrated from place to place, wherever you are, there must be changes both in the cottage and in the community."

For caregivers, the reason for the establishment of this *pesantren* is that there is an inner calling for the phenomenon that some students who teach on campus have minimal national insight, even some of them believe that the caliphate system offered by HTI is the only way out of various national problems. In addition, there is a call to educate anyone to understand Islam that is *rahmatan lil'alamin*, contemporary, according to scientific developments, and leans towards *ahlu sunnah wal jama'ah*, as well as an effort to prepare teachers, educators, and instructors for *pesantren*, as later in PP Al -Mutawakkil (Sunartip, 2021). Recitation activities are carried out after the congregation of dawn, sunset, and evening prayers which are divided into three grade levels. Books used in general recitations with caregivers such as *ta'lim muta'alim*, *daqiqul akbar*, tafsir surah Yasin, *bidayatul hidayah* by Imam Ghazali, *syarah tijan darori*, *'uqdujjain*, *qomi' tughyan*, *an-nur al-mubin* by KH Hasyim Asy-'ari, *al-muqtathofat li ahli bidayah* karya KH Marzuki Mustamar, dan *Al-Mawaidl al-'ushfuriyyah*.

Not all students at this *pesantren* are students in university, but there are also some students over the age of 20 who are not students, such as ASM from Tasikmalaya, SM from Papua, and MEI from Ponorogo. The reasons students can survive in this *pesantren* are because of the family atmosphere, learning models that are closely related to practice and daily life, motivation and advice from caregivers, as stated by HMA (HMA, 2021):

"What makes me feel at home is that this *pesantren* is not generally a *pesantren*. In addition to learning, on the other hand we are also guided, escorted, and understood about practices such as hoeing, casting, painting, and others. Actually,

it's a job that other people can do, but Pak Yai's intention is that we are taught education using a practical model. So I learned a lot from his experience.”

According to the management, the students were also asked to propose programs, with a commitment that they should be carried out and monitored together (Sunartip, 2021). The involvement of students in this Islamic boarding school is carried out in various ways and activities, such as:

- a. Arrange various teaching materials between caregivers and students who are invited to negotiate from the beginning, such as choosing books to be able to see the potential for students' understanding of the book to printing books (ZN, 2021). This is done by compiling a curriculum and books for students, as well as evaluation materials from the curriculum and books that have been used previously (Sunartip, 2021).
- b. Repair of cottage infrastructure, when the cottage occupies a new rented place, the caregiver together with the students make the place more comfortable, such as by adding bathrooms, making partitions for study rooms or prayer rooms, making blackboards, making aquariums or ponds, and repairing if necessary or there is damage (NKAN, 2021).
- c. Doing greenery by making planting media, greening the shoulders around the cottage, planting vegetables and flowers. When housed in a blue house that has 2.000 M of garden land at the back, this pesantren plants it with various types of flowers dominated by sunflowers and vegetables such as tomatoes, eggplant, chili, spinach, lemongrass, spinach, mustard, pumpkin, and beans. long, so that many attract the attention of residents and become a tourist attraction for residents around. During the harvest season, the vegetables, in addition to being used for huts, are also distributed to the surrounding residents (the edu corner of Radar Madiun Sunday edition, February 7, 2021).

Figure 1. Harvest vegetables at the old location



Source: Sunartip

- d. Charity activities, in the form of distributing rice or basic necessities to local residents, including slaughtering sacrificial animals and distributing zakat, infaq, and alms in collaboration with various elements, such as companies, governments, and certain organizations (NKAN, 2021).

Figure 2. Submission of sacrificial animals from the Ponorogo Police Station



Source: Sunartip

- e. Economic independence of the cottage by selling sunflower seeds, herbal medicines, and taverns. Students make products and sell or market these products together. Selling the herbs and sunflower seeds are carried out through an online platform such as WhatsApp and Facebook, while selling the beverages are carried out in front of the cottage on a rotating seller schedule (ZN, 2021).
- f. Repair and casting of public roads located around the lodge or in the recommended area. Many of these actions have been carried out since Pesantren was in the Singosaren Perumnas, because many roads around the Perumnas and the surrounding community were damaged, and interfered with mobility or were prone to accidents, so the caregivers took the initiative to repair the roads with the students (NKAN, 2021).
- g. The mass circumcision for the residency of Madiun which was held on July 6, 19-19, was attended by 100 registrants from Ponorogo, Magetan, Ngawi, and Madiun Regencies. Then in the evening a national study was held in collaboration with various religious figures, academics, police, TNI, and government officials (<https://mediaponorogo.com/2019/07/08/indonesia-berkah-ii-usaha-merawat-menjaga-nkri/>, 2019). This activity is supervised by students who are assisted by students who are tutors. Done with planning, donor and sponsor search, implementation, and evaluation done together. See more in the Compilation Team, Documentation of Indonesia Berkah (Ponorogo: PP Al-Mutawakkil, 2019).

The board emphasized that the involvement of these students began with planning, preparation, implementation, evaluation, and program reflection. Of the twelve santri interviewed, all of them welcomed the pattern of education used in this pesantren. First, NKAN who came from Ngawi with a stay of 2 years stated that this pattern was very good, because students were taught science directly and trusted in carrying out field practice. Second, MM who came from Ngawi with a stay of 3 years stated that this pattern is extraordinary because it can be used as teaching for students and makes Santi know the method and process. Third, BS who came from Ponorogo with 3.5 years of stay, stated that this pattern made Santi interpret real life, so that when she entered the community she was able to do anything, was not surprised, and could not only recite the Koran. Fourth, YSA who came from Ngawi with a stay of 2 years stated that learning is not only based on books, but also with work.

Fifth, NNA who came from Mojokerto with 2.5 years of stay stated that this pattern was correct, because she and her friends felt that they were more enthusiastic

and challenged. Sixth, EN who came from Magetan with a stay of 2 years stated that he was happy with this pattern, because he could apply knowledge directly and can establish togetherness with each other. In addition, learning is not only obtained through the classroom. Seventh, the VP who came from Madiun with a stay of 3 years stated that this pattern is very good because it can shape the character of the santri directly, and does not only use theory. Eighth, HMA who came from Jombang with a stay for 2 years stated that this pattern was very helpful in building the character of students, and could minimize laziness.

Ninth, NK, who came from Ngawi with 3 years of stay, stated that he liked this pattern, could train the social spirit of the students and how to act when they returned to the community, teach creativity, and cohesiveness of the students. Tenth, EM who came from Magetan with a stay of 2 years stated that this pattern is a good pattern and can spread kindness everywhere. Eleventh, AHR who came from Lamongan with a stay of 2 years stated that with this pattern he got the blessing of more knowledge. Twelfth, ZR who came from Ngawi with a stay of 2 years who stated that this pattern was good, as a form of devotion to the cottage, social community, and devotion to teachers.

In participatory education, there are indicators that must be met, such as the presence of emotional and mental involvement, the willingness of students to contribute, and the benefits of the learning held. In this pesantren, there is emotional and mental involvement of students and caregivers, this is evidenced by the welcome and feeling obtained from this pattern, such as students who feel happy, like, and other good receptions related to the applied education pattern. Then the willingness of students is formed by itself, because it is done on the awareness and desire of the students themselves. This can be proven by the persistence of the santri in the pesantren until now, with long stays ranging from 2 years to 3.5 years. As for the benefits of learning, students are also recognized as a provision to live in society in the future.

Not only in activities, this pesantren also involves students as students in the formation of curricula and teaching materials, so that they can fulfill the participatory education offered by Crone and Hunter who tend to interpret participatory education in their involvement in determining the direction of education in the curriculum to be made. The participatory learning steps offered by Sudjana are more general in nature, but both are inseparable from the management function which relies on planning, organizing, implementing or actuating, and evaluating.

## **CONCLUSION**

This pioneering Islamic boarding school, which is still standing in a rented house, is able to implement participatory education with students, and the application of this pattern, students are able to apply their knowledge directly, practice, hone social sensitivity, and improve their quality, independence, and benefit themselves for the surrounding environment.



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