

The Pattern of Development the New Female Students at The Modern Islamic Boarding School Darussalam Gontor

Syarifah¹, Farida Isroani^{2*}, Muwahidah Nur Hasanah³, Moh In'ami⁴, Khairunnisa` Arrasyidah⁵

Abstract

One of the centers of educational establishments that place a high value on Islamic law's principles are Islamic boarding schools. In order to provide their children with a high-quality Islamic education, a growing number of parents are considering enrolling them in Islamic boarding schools. However, there are still a lot of santri guardians who are concerned that their children won't be used to living on their own because they will be far from home. Particularly the first-time female students, who have only recently experienced the educational environment of an Islamic boarding school that is distinct from their activities at home. As a result, Islamic boarding schools give new students special guidance to help them adjust well. Campus 2 Gontor Putri creates educational programs that support the coaching process by instilling contemporary pesantren values through exemplary methods, habituation, and advice utilizing a wide range of activities from the core curriculum to extracurricular and intracurricular activities. The motivation of educators, including parents, homeroom teachers, accompanying teachers, sub-district heads, and comrades in arms, is the first of several factors that support these programs. The creation of a conducive educational environment is the third, and the second is qudwah hasanah from all coaching components.

Key words: islamic boarding school, development new female student

History:

Received : 31 Desember 2022

Revised : 11 Januari 2023

Accepted : 21 Juni 2023

Published : 30 Juni 2023

¹University of Darussalam Gontor Ponorogo, Indonesia

²Universitas Nahdatul Ulama Sunan Giri

³IAIN Kudus

*Author Correspondent: syarifah@unida.gontor.ac.id

Publishers: LPM IAIN Shaykh Abdurrahman Siddik Bangka Belitung, Indonesia

Licensed: This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).



Introduction

Education is a major milestone in the process of preparing the younger generation so that they can live in a dynamic era and are able to fulfill their life goals effectively and efficiently. It is inseparable from the noble goal of Islamic education, namely to create humans who have noble character and are able to become caliphs on Earth. Education does not escape the definitions that have been explained by experts, namely tarbiyah, ta'lim, and ta'dib. Education naturally is to provide guidance to someone so that they can develop optimally in accordance with Islamic teachings. (Ma'arif, 2016)

Pondok Pesantren is an Islamic tradisional educational institution to Indonesia, which has grown and developed and has even been rooted in society since several centuries ago. In fact, many education experts argue that the original Indonesian education is Islamic boarding school. According to Dr. KH Abdullah Syukri Zarkasyi, M.A, good education is carried out with education management. The implementation of pesantren education management must be updated and integrated with the values and spirit of the pesantren. These values are sincerity, simplicity, independence, ukhwah Islamiyah combined with a modern management system, namely the integration of the pesantren system with the school system. (Awaluddin Faj, 2011)

One of the efforts to control female students is the existence of student management. Student management can assist the process of fostering female students. The implementation of pesantren education management cannot be separated from the existence of a planning,

organizing, motivating, conforming, and evaluating which is carried out with high discipline, so that it can achieve maximum goals.(Awaluddin Faj, 2011)

Gontor with the new santriwati guidance strategy started with the selection of the *mudabbiroh* (manager of Dormitory), the election of the homeroom teacher and the relief of regulations for new female students who began to adapt to their new environment. This strategy is very good for fostering emotional management of new female students who are looking for maturity and independence in their new environment.

Guidance for female students is one example of school guidance and counseling services. The process of fostering female students in Islamic boarding schools focuses on environmental development. Namely, the Branch as a house, the class as a school, and, the cottage as a community. The guidance obtained in the Branch is fostered by the Branch administrator. The guidance class is fostered by the homeroom teacher, while the guidance in fostering female students at the boarding school is fostered by the student care division which is shaded by the deputy head of the boarding school.

The initial coaching efforts that were given were centered on the environmental side and the psychological side of the students. The neighborhood side of the lodge is the construction in the Branch. Namely the separation between old and new students and the provision of many mentors, commonly called *mudabbirah*. The development of the environment is the initial formation of the education mill. Meanwhile, coaching from the psychological side of female students, such as choosing the head of the room, class leader, and giving responsibility for the tasks given.

Guidance and counseling at the modern Pondok Gontor has the main goal of fostering female students in accordance with the vision and mission of the modern boarding school. Forming female students who aim to become human beings. Can be oriented and active in the community. With the existence of an education and teaching system that is directed at the vision and mission of the institution.

At first, this campus 2 women's boarding house would only be a place for prospective female students to stop, but after the KMI system in Gontor Putri 2 started in 2014, this campus is no longer a place for preparation of prospective students, but has become a permanent cottage that accommodates new students. who graduated and were able to continue their studies at KMI Gontor Putri Campus 2. The cottage is still in the pioneering stage to become a prestigious women's cottage. With competent teachers with a minimum quantity of female students, it can create a very high quality and promising learning and education atmosphere.

In fostering new female students at Pondok Modern Darussalam Gontor Putri, namely in the process of improving education and coaching, female students have been introduced to various kinds of extracurricular activities such as scouting, sports, speech exercises, language development, skills, arts, girls' activities, and others. All of these activities are based on a variety of activities at Pondok Modern Gontor with some adjustments for female students and remain in the responsibility of caring for students and the deputy caregivers of the boarding school.

However, there are inhibiting factors in the maturation process, such as the emergence of personal problems in new female students, including loss of belongings, separation from parents, and dormitory administrators who are not ready to reflect good examples for their members so that it creates a feeling of unhappiness for female students. new to the boarding school environment. Moreover, the lack of understanding of parents on the method of fostering Islamic boarding schools so that they still spoil their children and violate the rules of the boarding school.(Lutfi Izuddin, 2019)

The researcher identified that the emergence of new students' emotional instability with various activities in the Islamic boarding school was caused by the adjustment process, which previously depended on parents to be responsible for themselves. Starting from controlling emotions and creating independence suddenly so that individual problems arise that must be resolved.

However, from some of the problems that arise, there are things that have not been resolved properly, causing conflicts of emotional stress that have an impact on the students themselves. So to examine these problems the researchers took objects from several female students at Gontor Putri Campus 2.

Lutfi Izuddin in his research on the Application of Moral Development Methods to New Santri at Pondok Modern Darussalam Gontor, which used qualitative descriptive field research. By using a phenomenological approach, which describes the data as it is. Revealing that the application of the method of moral development to new students at Pondok Modern Darussalam Gontor is carried out through all the dynamics of life in it through all activities and activities. (Lutfi Izuddin, 2019)

Muhammad Furqon found that the application of student management in the formation of students' morals is by planning, organizing, actualizing, and supervising student programs, namely the santri program that involves all elements of the cottage in the form of activities with direction from the leadership carried out by all members. (Muhammad Furqon, 2016)

Result and Discussion

Definition of Coaching.

Coaching, which means to build and establish, is the root word for coaching. The Big Indonesian Dictionary defines coaching as efforts, actions, and activities that are carried out in an effective and efficient manner to achieve better results. The term "coaching" is similar to the word "guidance," which means "directing," "developing," and "perfecting" one's skills so that they become better as expected by those who coach them. (Ebta Setiawan, 2010)

An activity that preserves and enhances what is already there can also be referred to as coaching. Coaching is an effort or activity to make what is already there better (perfect), either by keeping and guiding what is already there, which is something they already own, or by getting them the knowledge and skills they already have. (Subqi et al., 2016)

Through activities specifically planned by educators, coaching activities aim to support students' development in accordance with their needs, potential, talents, and interests. The goals that student development activities aim to accomplish are in line with Permendiknas No.39 of 2008 regarding the growth of students, specifically:

1. Enhance students' potential by integrating their abilities, interests, and creativity in the most effective way possible.
2. Enhancing the personality of students in order to realize the resilience of the school as an educational setting in order to avoid negative influences and those that conflict with educational objectives
3. realizing the potential of students to achieve superior results based on their skills and interests.
4. In order to build a civil society, prepare students to become noble, democratic, and human rights-respecting citizens. (Mansir et al., 2020)

Albert Bandura asserts that the fundamental ideas of traditional learning theory have a significant impact on coaching and education. This idea is frequently referred to as a "bridge" between behaviorist and cognitive learning theories due to its inclusion of attention, memory, and motivation.

Definition of Santri.

Santri are people who study Islam in order to raise a generation with morals, noble character, and scientific intelligence. Additionally, students study and live in the pesantren in order to study Islamic religious sciences using the yellow book.

Santri are people who follow the rules of their religion, specifically Islam. The first is that the Sanskrit word "santri," which means literacy, is where the word "santri" comes from. Second,

from the Javanese word "cantrik," which refers to a person who follows an ustad wherever he goes or stays in hopes of learning something from him.(Fitriyah et al., 2018)

Santri are individuals or children who attend every Islamic boarding school to learn how to study. Although some of these students attend the Islamic boarding school close to their homes, others come from faraway regions. Additionally, there are students who attend Islamic boarding schools but do not live there; these students come to school to study, but they immediately return to their homes afterward. This is because the Islamic boarding school is not far from the house where the students live.(Fitriyah et al., 2018)

The first-level students, also known as new students, are those who have already registered for Islamic boarding schools and are about to begin participating in activities there. The majority of the new students here were not originally from Islamic boarding schools and came from various backgrounds.

Definition of Islamic Boarding School.

The Arabic word for "lodging," "funduq," is the origin of the term "cottage". The word "santri," which means student, is the root of the phrase "Islamic boarding school". A classroom is referred to as a pesantren. a place where students learn how to study, particularly about religion. The community's desire for additional educational facilities led to the construction of the pesantren.(Krisdiyanto et al., 2019)

According to Imam Zarkasyi, a pesantren is an Islamic educational establishment with a dormitory or cottage system in which the kyai is the central figure, the mosque is the center of activities that animate it, and the primary activity is the teaching of Islamic teachings under the guidance of the kyai and the santri. The following are the four components of Islamic boarding schools: Students, mosques, Islamic teachings, and kyai.(Krisdiyanto et al., 2019)

It is stated in the book by Imam Zarkasyi that it is necessary to observe that the meaning of previous pesantren needs to be reviewed or redefined and reinterpreted. In the past, Islamic boarding schools were thought to be traditional dormitories for Islamic education, where students lived together and studied under the direction of a teacher or teachers, or kyai.(Syafe' et al., 2017)

It is evident that children in the future will need to change and organize themselves in order to compete in the education industry; however, the change and improvement in question is restricted to management and not its style. Therefore, it would be ideal for pesantren in the future to be able to keep up with modern demands by upholding their salacious values and traditions.(Syafe' et al., 2017)

The curriculum at Gontor Islamic Boarding School aims to produce intellectual scholars—those with broad perspectives. One of the qualities of the Gontor pesantren is that it has turned into a pioneer for the improvement of Islamic instruction model that joins the pesantren and madrasah frameworks. The integration of religious and general knowledge has been established. To put it another way, Islamic boarding schools are not educational establishments that oppose the general sciences; rather, they hold the belief that the general sciences and Islamic civilization's spirit are one and the same.(Masnur Alam, 2011)

Development of Santri at Islamic Boarding Schools.

Education does not end with the transfer of knowledge in Islamic boarding schools. According to Azyumardi Azra, pesantren are not only a means of knowledge transfer but also a group of scholars and guardians of Islamic culture. Santri is a crucial component of pesantren. because educators continue to view students as having both strengths and weaknesses that need to be addressed. According to Taufik Abdullah, the boarding system at pesantren places students and kiyai in a strict educational environment with discipline to help them become good people.(Masnur Alam, 2011)

The presence of present day Islamic live-in schools puts more accentuation on cultivating the personality of creating abilities, and their reality is as of now coordinated, specifically the

capacity as an Islamic minister, incorporated with different abilities, for example, being a talented Muslim rancher, and as per the heading of social training and doesn't plan understudies to become representatives.country.Additionally, modern Islamic boarding schools train students to become teachers or da'is (community educators).(Masnur Alam, 2011)

Islamic boarding schools of the present day are adaptable.As a result of the demands posed by the growth of contemporary science and technology, changes and advancements in education are adapted.The applicable management principles are used to manage modern Islamic boarding schools in an orderly manner.(Fata Asyrofi Yahya, 2015)

At Pondok Modern Gontor, a number of institutions either directly or indirectly organize the education and teaching process to speed it up and guarantee its success.Gontor organizes two educational levels: the secondary level, known as Kulliyatul Mu'allimin al-Islamyiah (KMI), and the tertiary level.KMI and Santri Care are the two organizations that directly manage education and teaching at the secondary level.KMI is in charge of intracurricular activities, and the Director of KMI is in charge of them. The student care center, which is also the Pondok Leader, is in charge of extracurricular activities and some co-curricular activities.However, a staff member who goes by the name "Santri Care" oversees its day-to-day operation.(Fadillah, 2016)

Guidance and Counseling in Islamic Boarding Schools

The establishment of educational establishments with a focus on character development will bolster the belief that character should be nurtured and trained.Student management, which is part of guidance and counseling, is one way to help students.In addition to the significance of coaching, Islamic boarding schools employ effective management in the development of their students.

Islamic teachings are developed in a variety of ways, including oral, written, and concrete actions that serve as examples for others to follow. In his book.(Irfan Setia Permana, 2018)

Syahidin says that coaching efforts can be made by using the following strategies: 1). The excellent technique. The instructive technique is by giving a genuine guide to understudies, both in words and deeds. Exemplary is one of the Prophet's educational methods, and it has the greatest impact on the success of his da'wah mission. 2). Method of habituation, as stated by M.D. Dahlan and cited by Hery Noer Aly, is the development of routines.To become accustomed to a behavior, skill, or mindset, habituation can be used. 3). The method of giving advice. Advice is an explanation of goodness and truth with the goal of avoiding danger and pointing the person being advised in the direction of a path that will bring happiness and benefits. Gontor has a philosophical foundation for teaching morals in contemporary boarding schools.(Nofiaturrahmah, 2014)

According to Mr. Muhammad Hudaya, Lc,.M.Ag. that every activity at Islamic Modern Boarding School Gontor is based on the principles outlined of The Qur'an and Hadith, and every effort is made to follow the sunnahs outlined in the Hadith. Islamic Modern Boarding School Gontor moral development is based on the five soul and philosophy of life In addition to the Al-Qur'an and Hadith, Gontor's souls of its modern hut, namely:1) Sincerity; 2) Simplicity; 3) Independence; 4) Ukhwah Islamiyah; and 5) Freedom. The objective of all educational activities, including student development. As a rule, the point of training in Gontor is to make a straightforward way of life as per needs, be free in all viewpoints, have areas of strength for an of fraternity among individual Muslims, and be allowed to pick a perspective on life as per strict requests.(Rizki Sista et al., 2018)

At the modern boarding school Darussalam Gontor, some of the teaching methods include: First is Schooling and instructing. Schooling and showing exercises are center exercises in Gontor.Officially completed in classes with a reasonable extent of strict and general grant.In contrast, the Five Term, Pondok's motto, the philosophy of life in Gontor, and the Five Souls constitute the foundation of life in Gontor. Second is Regeneration The goal of regeneration is to produce competent individuals in a specific field who will then benefit the people. Cadreization

begins during the students' period when they are assigned to particular sections of the student organization.(Rizki Sista et al., 2018)

Development and the environment as a part of development.

a. The psychology of development

Humans are living things that are more perfect than other creatures. With respect to deciding elements in human turn of events, it just so happens, there are different suppositions from specialists, so these feelings lead to different hypotheses about advancement. The concept of nativism in the process of human development was proposed by Schopenhauer. This hypothesis expresses that human improvement not entirely set in stone by nativus factors, to be specific genetic variables which are factors brought by the person upon entering the world.(Abu Ahmadi, 2003)

John Locke's theory of empiricism states that an individual's development will be determined by the empirical or experiences gained during that development. This theory, which views heredity or heredity as having no role, is frequently referred to as the "tabularasa" theory.(Abu Ahmadi, 2003)

Convergence theory is a combination of the two previously mentioned theories, specifically William Stem's theory that development is influenced by both innate and environmental factors. Endogenous factors are factors or characteristics that an individual inherits from their parents. Exogenous factors—such as experiences, the environment, education, and so on—come from outside the individual and are frequently referred to as "mileu".(Abu Ahmadi, 2003)

b. Education as a process as a determination mileu.

In general, environmental influences are passive, meaning that individuals are not coerced by the environment. Individuals are provided with opportunities or possibilities by the environment. In education, not so much. In accordance with the ideals or objectives of education, education is carried out with full awareness and methodically to develop individuals' potentials or talents. As a result, education aims to direct individual development toward a specific objective and is active, full of responsibility.(Abu Ahmadi, 2003)

The theory of behaviorism and empiricism states that the environment is powerful and has a significant impact on human life. As a result, the environment must have educational values, namely that it values human thought patterns, attitudes, and actions. An educational environment is what we mean when we talk about education. Pesantren is an example of an environment that promotes educational ideals. In the pesantren environment, there are physical and non-physical things. The mosque's physical appearance and the yellow book. Values that can be comprehended, internalized, and applied in everyday life are non-physical.(Abuddin Nata, 2017)

The aforementioned physical and non-physical environments later evolved into the characteristics of the pesantren environment, which in turn evolved into a singular setting for educational endeavors. The academic atmosphere could then be used to describe this. Habituation models, exemplary leadership, and models of habituation are needed to achieve this. For instance, if you want to cultivate a culture of discipline, hard work, and friendliness, leadership must begin first.(Abuddin Nata, 2017)

The process of education in Islam is influenced by three factors: factors of innate human nature, factors of the environment, and factors of Allah SWT's guidance. In Islam, there are three types of educational environments: the home, the school, and the community.(Abuddin Nata, 2017)

As an essential component of community-based educational establishments, Islamic boarding schools represent a community with its own set of values. Rules that are distinctive

from those of other educational establishments can be developed at Islamic boarding schools. Mastuhu revealed the following benefits of Islamic boarding schools:

1. utilizing education as a whole. That is, activities related to education are incorporated into the entirety of everyday activities. Time calculations are not accepted at Islamic boarding schools.
2. being in charge of freedom. Every human being has freedom, but because it has the potential to lead to anarchy, that freedom needs to be restricted. Restrictions (non-freedom) must be limited because they tend to kill creativity. Guided freedom is the intended value. Islamic teachings are characterized by guided freedom.
3. the capacity to regulate oneself. Students at Islamic boarding schools manage their own lives within religious boundaries.
4. Have a lot of unity.
5. assisting educators and parents. (Sofyab Sauri & Diding Nurdin, 2019)

Self-improvement through ingraining values and propensities inside the Islamic all inclusive school climate. According to Kafrawi, the environment (boarding system or living together), the behavior of the kiai as the central figure, and the practice of the books studied all play a role in this. (Sofyab Sauri & Diding Nurdin, 2019)

The New Santriwati Development Method at 2nd Campus of Islamic Modern Boarding School Gontor

The coaching method at Pondok Gontor is inseparable from the values of the founder of modern Islamic boarding school Gontor. Kyai taught and practiced. These principles are ingrained in the Five Terms of Motto, and other fundamental principles. Positive value is gained from all aspects of guidance, particularly when it comes to instilling contemporary boarding school values in female students who are new to the school.

Activities that foster, educate, and implement all aspects of good coaching are one way to introduce the Islamic boarding school's values to new female students. Development also included innovations that did not abandon the fundamental principles of contemporary boarding. According to Mr. Alwi, the deputy caregiver for the 2nd Campus of Islamic Modern Boarding School Gontor for Girl that keeping the basic values of the Islamic boarding school and the values of the Islamic boarding school intact, making changes to the technology, and managing the school to achieve perfection. It is not permissible to substitute foreign values that harm Islamic boarding schools' fundamental values for well-implemented patent values.

He also stated that Islamic boarding school activities, specifically management by object, were used to guide female students. The activities that are done are based on the productive age of female students. One of the things that is done is to foster and instill a sincere spirit, which is one of the first five souls that every female student wants. Obviously, carrying out a coaching activity with effective management so that it can be managed, organized, controlled, and guided. (Ara Hidayat, 2010)

The Islamic boarding school offers these activities to new female students, with the hope that they will be able to actively participate in them and gain knowledge through the activities. The OPPM activity program in the Branch, the KMI activity program in class, and the Pondok activity program in the pondok environment are the three categories of activities that will be discussed by the researchers in this study. This is based on the idea that guidance and counseling for students in Islamic boarding schools should include activities like:

1. Student Organization (OPPM) Programs.

The Modern Islamic Boarding School Student Organization (OPPM) is a component that manages activities that support the development of female students in Islamic boarding schools. The OPPM activity program in branch is fostering new female students at 2nd Campus of Gontor for girls. Similar to student management, which regulates the activities of female

students to support the learning process in class so that it can run smoothly, orderly, and regularly so that it can contribute to the achievement of school goals and overall educational goals, the organization's arrangement of activities is the process of fostering female students.(Syarifah, 2018)

Because the Branch is the facility and location where the female students live from the time they wake up until the time they go back to sleep, it is one of the supporting factors that contributes to the success of the OPPM-formulated activities. Also, the training in the Branch is overseen by the Branch the board. Especially when it comes to teaching brand-new female students who have passed the gontor entrance exam. These girls are then put into groups and given a physical, mental, and emotional orientation to make sure they are ready to participate in all activities at the Islamic boarding school.(Mulyasa, 2004)

As a result, OPPM provides a regional activity program to assist the Islamic boarding school in welcoming new female students.

a. *Haflah Wudiyah*

According to Chief of Branch say that Haflah Wudiyah was one of the OPPM activities that was part of a series of khutbatu-l-'arsy events. These events evolved into a cottage introduction program for children who had just entered the cottage and were unfamiliar with it. For the purpose of providing new students, particularly the Islamic Brotherhood in the Branch, with introductions and knowledge, this activity evolved into a race.

One of the activities in student management aims to channel and develop students' general abilities (intelligence), talents, and interests.as well as expanding students' psychomotor abilities, knowledge, and knowledge.(Rahmat Hidayat & Candra Wijaya, 2017)

The purpose of this activity is to introduce Branch, or orientation for Branch introduction.includes competitions that can help new female students develop their cognitive, emotional, and psychomotor skills.because female students are competing in competitions to appreciate themselves and are just beginning to build an Islamic brotherhood.Beginning with competitions between rooms, generational competitions, and competitions between individuals and groups.

b. **Branch Court**

District Council One of the OPPM-provided activities for the regional assembly is to evaluate everything that takes place in the district and create a work schedule for a week. Every Tuesday afternoon, all room chairs from members and all regional administrators (mudabbiroh) participate in this activity. Activities with rayon. This activity is the purpose and function of education management, namely planning and controlling, and it follows siray, which is the formation of disciplinary values.

Because in the siding of the rayon, activities that support the coaching process are planned, the rayon supervisor has control over the progress of the planned results, and the rayon provides a work evaluation of the supervisor and, particularly, the rayon members.(Syarifah, 2018)

This movement expects to impart a feeling of obligation and discipline in new female understudies towards the guidelines and action programs in the locale.This is done to get new students used to doing everything in the lodge using the five souls, one of which is sincerity.(Rizki Sista et al., 2018)

c. **Branch Working Conference**

Branch Working Conference One of OPPM's activities is the annual regional work meeting, which aims to organize and discuss activities, the regional organizational structure, and work programs in the regional government.This deliberation was held after

the regional committee, whose job it was to help run this deliberation activity, was put in place.

This activity is a part of education management's goals and functions, which include organizing and directing. organizing as a mandated committee for new female students, which is a form of the mandate's movement or action. (Syarifah, 2018)

The mandate and responsibility that new female students are given, such as serving on a committee at the regional work meeting, is to educate and familiarize them with everything they need to do as soon as possible so they don't feel awkward when they do bigger events at the next grade level.

2. Kuliyyatul Mu'alimat al-Islamiyyah (KMI) Programs

Kuliyyatul mu'alimat al-Islamiyyah is a system for fostering female students at 2nd Campus of Gontor for girl. (Tim Publikasi, 1441) *Kuliyyatul mu'alimat al-Islamiyyah* is an institution that always strives to improve the quality and quantity of female students and teachers, particularly in the academic field. Some of their programs for Development the new Student are:

a. *Tasji-'ul Lughah*

Tasji-'ul Lughah is an activity program that aims to increase children's willingness and proficiency in speaking while also educating new children about the significance of language. At the beginning and end of the year, this activity focuses on Arabic language activity programs, while at the end of the year, it focuses on English language activity programs.

An implementation of student management within the scope of guidance and counseling for female students in Islamic boarding schools is support in learning activity programs like *tasyji'ul lughah*, which are held for newly admitted female students. The direction given is coaching, which is a support of assist understudies with having the option to perceive and comprehend how to learn, either freely or in gatherings. (Syarifah, 2018)

Gontor offers strengthening services in Arabic and English, two common languages that female students use to communicate with one another. These two required languages are also used in education and teaching, both inside and outside of the classroom. The purpose of the service is to teach female students how to speak Arabic and English.

The *tasyji'ul lughah* movement is explicitly for new female understudies to be spurred in involving Arabic and English in their regular routines. This activity employs the exemplary and habituation methods, specifically the exemplary exemplified by seniors and *asatidzah*, and the habituation of the mandatory language in communicating, which is a habit established at the beginning of the boarding school experience. to make it simpler for new students to comprehend their lessons and comprehend the Qur'an as Muslims' holy book.

b. Hajj Manasik Practice.

Hajj Manasik Practice Every new KMI female student must participate in pilgrimage practice activities taught in fiqh material as part of the Hajj ritual. the Hajj rituals will take place For intensive class 1 this year, and for class 1. (Tim Publikasi, 1441)

Practical activities are a new way for students to learn in the classroom. In schools that focus on student learning management, this activity is included in student management. According to W. Mantja, "student management" refers to the process of overseeing all aspects of a school's development—from planning student admissions to providing guidance to students while they are in the classroom all the way through graduation—by fostering an environment that encourages effective teaching and learning. (Rahmat Hidayat & Candra Wijaya, 2017)

It is easier to comprehend and provides fun learning stimuli in an environment that is innovative and active. Female students are given the opportunity to practice what they have learned in class about the Hajj outside of class so that they can directly apply what they have learned in class.

The KMI program outside the homeroom, for example, the functional program, expects to make the most common way of becoming acclimated to the right journey exercises so you are not new while playing out the journey in Mecca. Gontor always gives his students keys so that graduates of KMI Gontor can live their lives using the keys the boarding school gives them and share their knowledge with others.

3. Activities of the Pondok program in the new development process at Gontor Putri Campus 2.

Every activity at the Pondok has educational values in it. It can't be separated from empowering the Pondok's values, which serve as the basis for putting each activity into action, coaching through the teacher's guidance in each activity, coaching in the habituation process, and exemplary aspects as *qudwah hasanah* for new female students.

The boarding school tries to instill a sense of responsibility and obedience to God in its students through discipline for all activities. The nurturing female students at the boarding school implement all of these disciplines, which are incorporated into every aspect of the boarding school's educational and coaching activities.

One of the PMDG institutions with the responsibility of teaching *ubudiyah* and *khuluqiyah* to female students is student care. This institution always controls every female student's extracurricular activity, which includes things like organization, scouting, language, discipline, sports, skills, art, etc., to keep the dynamics of female students' lives stable. The modern Islamic boarding school student organization (OPPM), the scout movement coordinator, and the student council all carry out all of this in a methodical manner. (Tim Publikasi, 1441)

As a coaching process for all students, from newcomers to returning students, the care of the students is in charge of implementing all boarding school activities. In this conversation, the scientist depicts the consequences of exploration on Islamic live-in school exercises as a training cycle, particularly for new female understudies.

a. Course

Course is one of the boarding activities designed specifically for first-time female students. It helps students learn more about specific lessons, whether they are taught in class or outside of it. This Course is an extra lesson designed especially for first-time female students who want to learn more about a science. Additional education, Language Course, and Scouting are three additional lessons taught at campus 2nd campus for girls specifically for new female students.

1) Additional education (Teaching).

Additional education (Teaching) is an additional lesson that the teaching section offers to brand-new female students in order to help them better comprehend the sequence of *muhadharah*, also known as speech activities. A good and accurate method of speech simulation is this activity by providing speeches as examples from the beginning to the end of the *muqaddimah*.

In Islam, three factors play a role in the education process: human innate factors, environmental factors, and factors of guidance from Allah SWT. In Islam, there are three types of educational environments: the home, the school, and the community.

This Course *muhadharah* activity is very helpful and has good educational value for new female students. It teaches female students how to speak well and in a fascinating way, as well as how to develop interesting language hyperbole so that many people can clearly understand the speech's purpose and content. They are also trained to use Arabic and English, two foreign languages, in addition to

the entertaining delivery. Then, this activity can be used to teach the female students how to speak in front of a large group of people and other positive values. All new female students are required to attend this event, and each of them will get their own turn to give a speech. This activity is not just for people who have the ability to speak in front of a large group; it is also for people who have the potential to do so.

In this activity, in addition to mentally training the new female students to speak effectively, they are also disciplined in creating speech texts. Before giving a speech, female students must not only prepare good material but also go through a process set by the teaching department. For example, they must ask for the supervisor's signature to check the speech's text and get a stamp from the teaching department to show that the speech is legal and ready to deliver.

2) Leanguage Course.

Leanguage is additional learning offered by the language section specifically for new female students. It aims to expand vocabulary in Arabic and English and provides examples of how to speak Arabic every day by adding ushlab arabi and daily vocabulary. The homeroom teacher acts as a material filler for this weekly activity, which takes place in the afternoon.

Self-improvement through ingraining values and propensities inside the Islamic all inclusive school climate. According to Kafrawi, the environment (boarding system or living together), the behavior of the kiai as the central figure, and the practice of the books studied all play a role in this. (Sofyab Sauri & Diding Nurdin, 2019)

A habituation process, *ilqo' mufrodatt* (delivering vocabulary), *asalib* (conversational sentences), and *Muhadatsah* (dialogue with friends) are used in this activity. The students engage in this activity on a daily basis.

Idhof activities are one of the routine activities that help new female students improve their language skills by teaching them how to say Arabic and English words and phrases they use in everyday life. So that they can become accustomed to speaking Arabic and English fluently. New female students will benefit from this activity's exemplary procedures, instructions, and assignments. They were able to motivate *asatidzah* to implement it in their daily lives by paying close attention to how well she spoke Arabic and English.

The existence of a setting that encourages the habituation process, specifically through the example set by all Darussalam residents, who are required to speak the two official languages. They still use that language when they talk to teachers, friends, and even when they go shopping. As *trimurti Gontor* aspires, this is how new female students become accustomed to a foreign language, which is essential for successful education.

3) Scout

Scout is an additional specialized scouting lesson. Held on Thursday afternoon, dressed entirely in scout uniform and prepared to receive scouting instruction from the Coordinator at Pondok Gontor Putri Campus 2.

The aforementioned physical and non-physical environments later evolved into the characteristics of the *pesantren* environment, which in turn evolved into a singular setting for educational endeavors. The academic atmosphere could then be used to describe this. Habituation models, exemplary leadership, and models of habituation are needed to achieve this. For instance, if you want to cultivate a culture of discipline, hard work, and friendliness, leadership must begin first. (Abuddin Nata, 2017)

Darussalam Gontor Modern Islamic Boarding School for Boys and Girls, particularly me, who conducts research at the Women's Campus 2, not only educates female students through formal activities like studying in class, reading, and memorizing books, but Gontor's education also includes a variety of activities, such as Scout activities, which we commonly refer to as Scouts.

Despite the fact that there are many Scout activities that are very useful in life, particularly those that are applied in Gontor's educational realm, many people believe that Scouting is not appropriate for women. The advantages or values that we can take from this exploring action are preparing female understudies to have abilities in many fields, for example, abilities in making tunes or shouts pointed toward jazzing up their group, abilities in tying ropes and shaping trailblazers (a stick outline framed and be a magnum opus).

In addition, we learn to read signs in the form of signs or Morse codes in scouting (grass codes, numbers, whistle blows, or flags). Fostering a sense of togetherness, sportsmanship in all competitions, and the principle of togetherness in the continuation and after the competition are the most important activities and values in Scouting.

This idhof scout activity was held for female students, particularly new female students, to teach them how to innovate and work in this scouting and to unwind from formal Pondok activities. New female students are legally required to adhere to the Pondok's routines during this activity. Because a once-a-week program is included in this. In addition, the goal is to increase the number of extracurricular activities that new female students participate in, particularly those that foster activity and community.

In accordance with Pondok Gontor's motto, which states that one should be virtuous, able, knowledgeable, and free to think. Exploring exercises are a way to help the method involved with encouraging female understudies, besides this idhof scout is only a method for supporting liveliness and widening the information on new female understudies, particularly outside the homeroom.

b. Directed Night Learning.

One of the house exercises that upholds new female understudies who are dynamic in their learning is directed night study. This activity is done so that new students can get used to saying the lessons they've learned in class over and over again and remember them by heart. After prayer at supper, this activity continues until half past ten in the evening.

In most cases, environmental influences are passive, meaning that individuals are not coerced by the environment. (Abu Ahmadi, 2003) Individuals are provided with possibilities or opportunities by the environment. In Islam, three factors influence the education process: human innate factors, environmental factors, and guidance factors from Allah SWT. In Islam, there are three types of educational environments: the home, the school, and the community. (Abuddin Nata, 2017)

In addition to repeating and reviewing the material covered in the morning class, guided night study activities help new students become accustomed to actively asking questions of the ustadzah around them and train them to discuss freely with other friends. Teachers may also be holding *ta'hil*—also known as explaining the lesson—in the interlude during the evening study.

This *ta'hil* activity is typically performed by female students or teachers who are already proficient in particular subjects. The objective is to train female teachers on how to teach *ta'lim wata'alum*, particularly to new female students, and to improve female students' comprehension of lessons.

One of the cottage programs that new female students at Pondok Modern Darussalam Gontor Putri 2 use every day is guided night study. This activity provides new female students with a wealth of educational opportunities, one of which is time management. Even the new female students who are unable to attend the Guided Evening Learning activities are required to obtain permission from the homeroom teacher and the KMI teacher, and they are also accustomed to and educated to arrive on time for these activities. In addition, the new female students are bound by the routine of repeating the lessons they have learned in the morning. Sanctions will be imposed on the santriwati if there is no clear explanation or if they are not present at the time of the act.

c. Holding a Special Seminar for New Santriwati.

The Islamic boarding school organizes special events to support the activities of new female students in a variety of areas, including health, saving money, cleanliness, and so on, as part of its efforts to encourage new female students. One of the programs that can assist the boarding school coaching process is this one.

The seminar activities that were held at the Islamic boarding school were specifically for new female students. In keeping with the goals of the school's education, this activity aims to teach female students self-regulation (independence), a love of knowledge, and simplicity. (Sofyab Sauri & Diding Nurdin, 2019)

This activity is one of the activities that upholds educational values aimed at fostering new female students. It affects the independence of new female students, gives them knowledge that can add insight, and gives them opportunities to think broadly. The Islamic boarding school's motto includes all of these objectives, as well as creating a positive environment for female students to use in their daily lives. Female students will be able to make observations of what they see and remember through these activities, which will then allow them to practice according to what they see and remember. Several seminar activities as part of the environment's coaching process, including:

1) Health and hygiene seminar.

A health and hygiene seminar was held specifically for new children. The purpose of this seminar is to educate new female students about the significance of cleanliness and health maintenance.

The theory of behaviorism and empiricism states that the environment is powerful and has a significant impact on human life. As a result, the environment must have educational values, namely that it values human thought patterns, attitudes, and actions. An educational environment is what we mean when we talk about education. (Abuddin Nata, 2017)

By providing new female students with an educational activity, such as a seminar, delivered by an expert, the child's mindset will be influenced, and an educational environment that is clean and appropriate for their lives will be created.

The purpose of this activity is to teach new female students how to keep their rooms clean. Because cleanliness is a part of faith, and Allah actually likes clean people. Because true cleanliness will result in a healthy environment, this activity places a premium on cleanliness for new female students.

2) Economic Seminar.

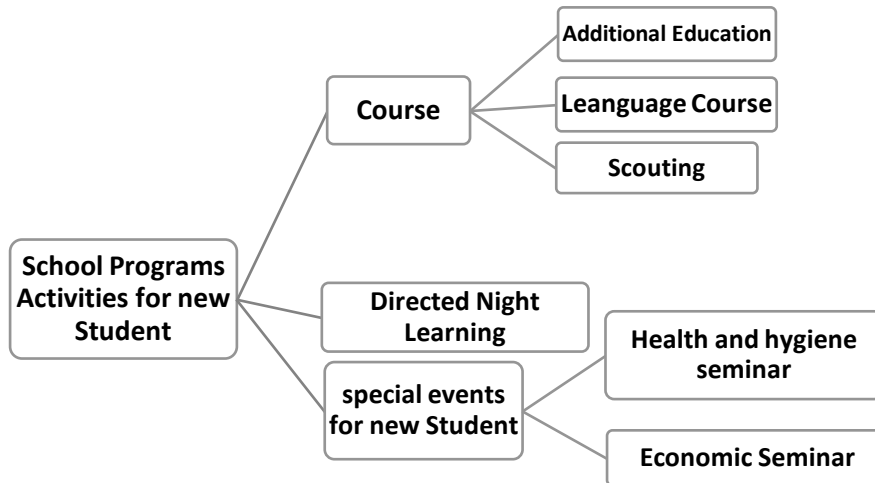
One of the specialized boarding school activities for new female students, the savings seminar aims to educate them on the significance of financial management at the boarding school.

The convergence theory, which is a combination of the two empiricism theories and the nativism theory mentioned earlier, holds that both the innate and the experience or environment play a significant role in development. (Abuddin Nata, 2017)

A person's attitude and mindset will be influenced by a good habituation, especially in a group where many people are gathered together; this influence should be strong from an environmental or innate perspective.

This activity is designed with the mindset of new female students in mind so that they can better understand that the saving system needs to be adapted early on in order for them to be accustomed to a good lifestyle after becoming independent.

Figure 1 - Map of Activities at the Boarding School in Development The New Student Dormitory.



Conclusion

At Gontor Putri Campus 2, the process of welcoming new female students makes use of examples like habituation and giving advice. by establishing an educational unit that instills contemporary boarding school values and helps the coaching process. making use of a wide range of activities, both inside and outside of the classroom. The researchers came to the following conclusion after conducting extensive research: 1) At Gontor Putri Campus 2, the process of welcoming new female students makes use of excellent strategies, such as habituation and offering advice. by establishing an educational unit that instills contemporary boarding school values and helps the coaching process. making use of a wide range of activities, both inside and outside of the classroom. 2) There are three factors that contribute to the growth of new female students at Gontor Putri Campus 2, the first of which is motivation from educational supervisors like parents, homeroom teachers, district administrators, and comrades in arms. The second is having good education, and the third is having qudwah hasanah from all coaching aspects. At Islamic boarding schools, there are two things that make it hard to recruit new female students. The first is internal factors like making it clear that they want to go there and learning to control their emotions. The second is external factors like the many new activities at the school, qudwah sayyiah, and problems with friends and seniors.

References

Abu Ahmadi. (2003). *Psikologi Umum* (Vol. 3). Rineka Cipta.
 Abuddin Nata. (2017). *Ilmu Pendidikan Islam* (Vol. 4). Kencana.

- Ara Hidayat, I. M. (2010). Pengelolaan pendidikan ; Konsep, prinsip dan aplikasi dalam mengelola sekolah dan madrasah / Dinas Perpustakaan dan Arsip Daerah DIY. In *Pustaka Educa* (1st ed.). Pustaka Educa. <http://balaiyanpus.jogjaprovo.go.id/opac/detail-opac?id=74344>
- Awaluddin Faj. (2011). Manajemen Pendidikan Pesantren Dalam Perspektif Dr. KH. Abdullah Syukri Zarkasyi, M.A. *At-Ta'dib Jurnal of Pesantren Education*, 6(2), 239–256. <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/558/495>
- Ebta Setiawan. (2010). “Kamus Besar Bahasa Indonesia (Offline) Versi 1.1.” <Http://Pusatbahasa.Diknas.Go.Id/Kbbi/>.
- Fadillah, M. K. (2016). Manajemen Mutu Pendidikan Islam di Pesantren (Studi di Pondok Modern Darussalam Gontor). *At-Ta'dib*, 10(1). <https://doi.org/10.21111/AT-TADIB.V10I1.333>
- Fata Asyrofi Yahya. (2015). Problem Manajemen Pesantren, Sekolah, Madrasah. *El-Tarbawi Jurnal Pendidikan Islam*, 8(1), 106. <https://doi.org/10.20885/tarbawi.vol8.iss1.art6>
- Fitriyah, W., Wahid, H., & Muali, C. (2018). Eksistensi Pesantren Dalam Pembentukan Kepribadian Santri. *Jurnal Studi Keislaman Dan Ilmu Pendidikan*, 6(2).
- Irfan Setia Permana. (2018). Pola Pembinaan Islam Di Pesantren (Studi Kasus di Pondok Pesantren Baitul Anshor Cimahi). *Jurnal El-Hamra (Kependidikan Dan Kemasyarakatan)*, 3(2), 1–11.
- Krisdiyanto, G., Muflikha, M., Sahara, E. E., & Mahfud, C. (2019). Sistem Pendidikan Pesantren dan Tantangan Modernitas. *Tarbawi: Jurnal Ilmu Pendidikan*, 15(1), 11–21. <https://doi.org/10.32939/TARBAWI.V15I1.337>
- Lutfi Izuddin. (2019). Penerapan Metode Pembinaan Akhlak Terhadap Santri Baru Di Pondok Modern Darussalam Gontor Tahun Pelajaran 2018/2019 [Karya ilmiah (Skripsi)]. Universitas Muhammadiyah Surakarta.
- Ma`arif, M. A. (2016). Pendidikan Islam Dan Tantangan Modernitas (Input, Proses Dan Output Pendidikan Di Madrasah). *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 1(2), 47–58. <https://doi.org/10.31538/ndh.v1i2.1>
- Mansir, F., Parinduri, M. A., Abas, S., & Utara, M. (2020). IMPLEMENTASI PENDIDIKAN KARAKTER MELALUI KEGIATAN PEMBINAAN PESERTA DIDIK DALAM MEMBENTUK WATAK KUAT-POSITIF. *Taman Cendekia: Jurnal Pendidikan Ke-SD-An*, 4(1), 429–437. <https://doi.org/10.30738/TC.V4I1.6811>
- Masnur Alam. (2011). Model Pesantren Modern Sebagai Alternatif Pendidikan Masa Kini Dan Mendatang. In 1 (p. 180). Gaung Persada (GP) Press.
- Muhammad Furqon. (2016). *Implemetasi Manajemen Kesiswaan Dalam Pembentukan Karakter Santri Di Pondok Pesantren Aspik Kembangan Kaliwungu Kendal*, Resma (, 2016), p. 64. . Universitas Islam Negri Walisongo Semarang.
- Mulyasa. (2004). *Manajemen Berbasis Sekolah (Mbs)*. Remaja Rosdakarya.
- Nofiaturrmahmah, F. (2014). METODE PENDIDIKAN KARAKTER DI PESANTREN. *Jurnal Pendidikan Agama Islam*, 11(2), 201–216. <https://doi.org/10.14421/JPAI.2014.112-04>
- Rahmat Hidayat, & Candra Wijaya. (2017). *AYAT - AYAT ALQURAN Tentang Manajemen Pendidikan Islam*. LPPPI.
- Rizki Sista, T., Darussalam Gontor Safiruddin Al-Baqi, U., & Darussalam Gontor, U. (2018). Implementasi Pendidikan Agama Islam Dalam Pembinaan Moral Remaja (Studi Kasus di Pesantren Modern Muadalah dan Pesantren Salaf/ Tradisional). *At-Ta'dib*, 13(2), 83–103. <https://doi.org/10.21111/AT-TADIB.V13I2.2415>
- Sofyab Sauri, & Diding Nurdin. (2019). *Manajemen Pendidikan Berbasis Nilai* (Vol. 1). PT. Refika Aditama.
- Subqi, I., Pengembangan, D., Islam, M., & Salatiga, I. (2016). POLA KOMUNIKASI KEAGAMAAN DALAM MEMBENTUK KEPERIBADIAN ANAK. *INJECT (Interdisciplinary Journal of Communication)*, 1(2), 165–180. <https://doi.org/10.18326/INJECT.V1I2.165-180>

- Syafe', I., Islam, U., Raden, N., & Lampung, I. (2017). PONDOK PESANTREN: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 61–82. <https://doi.org/10.24042/ATJPI.V8I1.2097>
- Syarifah. (2018). *Manajemen Pengelolaan Lembaga Pendidikan* (Agus Budiman, Ed.; 1st ed., Vol. 1). Unida Gontor Press.
- Tim Publikasi. (1441). *Dokumentasi, Warta Dunia Pondok Modern Darussalam Gontor (WARDUN)* (Vol. 73, p. 6). Darussalam Press.