



The influence of educator performance, guidance patterns, and learning motivation on the religious integrity of Santri at An-Nahdlah Islamic Boarding School Makassar

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ABSTRACT

This research focuses on the impact of educators' performance, learning motivation, and guidance patterns on the religious integrity of students at An-Nahdlah Islamic Boarding School Makassar. It employs a quantitative correlational approach with educators and students as the population. Instruments include questionnaires, interviews, observations, and document checklists, analyzed through multiple linear regression. The results suggest a need for improving educators' performance through training, facilitated by the Islamic boarding school or initiated by teachers. Enhancing resource management, competence, and implementing rewards and punishments are vital. Collaboration between the school, parents, and the community is crucial for shaping students' religious integrity. Modernization in areas like human resources, curriculum, facilities, and infrastructure is essential for meeting National Education Standards.

Keywords: Education performance; coaching patterns; learning motivation; religious integrity; Islami boarding school

1. INTRODUCTION

Indonesia has Pancasila as the foundation of the Nation, which serves as a reference for governance in national life (Wijaya, 2020). As the country with the world's largest Muslim community, Indonesia possesses characteristics not only in terms of its cultural and traditional aspects but also in its Islamic education model. One of the Islamic education systems in Indonesia that has existed since the 15th century is the pesantren education system. As a distinctive Indonesian educational system, pesantren has flourished and grown rapidly, setting it apart and making it challenging to find a similar education system in other countries.

Islamic boarding school or known as *pondok pesantren* is referred to as a unique educational institution because it possesses distinctive characteristics not fully found in public schools. These characteristics include figures like *kyai* (Islamic scholars), *santri* (students), the *pondok* (boarding house), *kitab kuning* (traditional Islamic texts), and the mosque. Apart from its uniqueness, *pondok pesantren* is also considered an authentic Indonesian product of Islamic education. Some even assert that *pesantren* is the "father" of Islamic education in Indonesia (Mahdi, 2013). One of the oldest guardians of the faith, Maulana Malik Ibrahim, used mosques and *pesantren* as centers for the transmission of Islamic knowledge in developing his missionary work (Rifa'i, 1993).

The development of *pesantren* has experienced many dynamics and fluctuations, influenced by the political conditions and situations in Indonesia. This is particularly evident during the colonial era, but *pesantren*, as an educational institution, has proven to play a significant role in enlightening the nation and contributing to the struggle for independence. Many national figures have emerged from *pesantren*, starting from the fight for independence to the present day. *Pesantren* is an institution that is not resistant to modern progress; it is evident that many *pesantren* currently utilize virtual resources, such as the Maktabah Syamilah, to seek references and literature for solving contemporary issues.

In its development, many *pesantren* have enriched their educational content by incorporating various curricular components into their teaching systems, such as scouting, skills development, arts, health, study tours, and martial arts. Nevertheless, spiritual education remains prominent, grounded in values of sincerity, simplicity, self-reliance, Islamic brotherhood, guided freedom, wisdom, devotion (worship), leadership exemplification, and so forth. (Mastuhu, 1988).

The role of *pesantren* as an Islamic educational institution is to educate its students (*santri*) to be servants of Allah, understanding their existence as servants who must worship Him and as stewards on Earth capable of providing benefits to their surroundings. This role requires *pesantren* to instill high religious integrity in their students, creating a unity between their worship behavior and social conduct. Achieving these goals necessitates synergy among all elements of human resources within the *pesantren*, including *kyai* or Islamic scholars, parents of students, students themselves, and the community. Effective management is crucial to optimize the potential held by the *pesantren* in this regard.

In an educational institution, the existence of educators plays a vital role. They provide the rhythm and color to their students' learning experiences. The competence of educators significantly influences the achievements of their students. The professionalism of educators is measured by their professional competence related to their field of expertise, pedagogical competence related to classroom management, social competence related to communication with their environment, and personal competence related to their character and ethics. All of these competencies are synergistically directed toward the educator's behavior in their work and effectiveness

in carrying out their tasks and responsibilities, ultimately influencing the students toward the goals of the learning and education process.

Meanwhile, another external factor is the guidance pattern implemented by the *pesantren* management for its students. This guidance pattern represents the method used by the *pesantren*, carried out by mentors or *kyai*, to guide the students. The guidance of students is related to the delivery of information and knowledge, both in religious and general subjects, associated with moral development and training, and connected to the enhancement of the students' capacities and skills (Hardjana, 1986).

Pondok Pesantren An-Nahdlah is one of the urban Islamic boarding schools in South Sulawesi that continues to exist, preserving and developing the *pesantren* tradition. Although it has not reached the level of Pondok Pesantren As'adiyah and Pondok Pesantren DDI (Darud Da'wah wal Irsyad), its presence in Makassar City now gives it a unique strategic value. Similar to other *pesantrens*, An-Nahdlah also engages in the mission of preserving and perpetuating scholarly values in religious fields through the tradition of studying and discussing traditional Islamic texts (*kitab kuning*). Initial research indicates that *Pesantren* An-Nahdlah has been relatively successful as one of the *pesantrens* in urban areas in Makassar. This is evident in the increasing number of parents enrolling their children in the *pesantren* for education.

In general, teachers at Pesantren An-Nahdlah are mostly private instructors with honorary status. The main issue faced by honorary teachers is the low level of welfare or compensation received, which sometimes does not align with the Regional Minimum Wage (UMR). The inadequate compensation can sometimes impact their level of competence and performance. This is the focal point of the current research study.

In addition to the issue of educators' performance, generally, *pesantrens*, including Pondok Pesantren An-Nahdlah Makassar, have a relatively complex education system with a set of stricter rules and regulations, as well as more demanding subject materials compared to public schools. Sometimes, this complexity is not accompanied by the quality and quantity of adequate learning facilities and infrastructure. This can undoubtedly impact the learning motivation of the students (*santri*). This aspect is a focal point in the current research to assess the level of learning motivation among students seeking knowledge at Pondok Pesantren An-Nahdlah Makassar.

The guidance pattern for students is the essence of education at Pondok Pesantren An-Nahdlah. This is intended to ensure that students, upon leaving the *pesantren*, not only possess comprehensive knowledge of Islam but also exhibit noble character. Achieving this goal requires appropriate strategies and methods. The guidance encompasses aspects of worship, morality, discipline, and learning. It is carried out in a structured, measurable, and systematic manner by *kyai* (Islamic scholars) and mentors at Pesantren An-Nahdlah, aiming to shape students with strong religious integrity.

These three aspects are the focal points of this research study, considering that Pesantren An-Nahdlah is one of the urban *pesantrens* in Makassar, presenting unique

challenges compared to *pesantrens* in rural areas. The urban environment, characterized by individualistic tendencies, materialism, and a high level of competition, poses challenges for educators in *pesantren* to shape students with high religious integrity. This is marked by steadfast personalities committed to adhering to the values of Islamic teachings.

This research is focused on examining the implications of educators' performance or mentors, the guidance pattern, and students' learning motivation on the religious integrity of students at Pesantren An-Nadhlah Makassar. The mentioned independent variables are undoubtedly interconnected with the dependent variable. This study is considered crucial as it aims to determine the magnitude of the contribution that these independent variables can provide, serving as a reference for the *pesantren* in developing its educational approach in shaping the religious integrity of students.

2. METHODS

The research methodology employed is quantitative research in the form of a correlational study. Pondok Pesantren An-Nadhlah Makassar was chosen as the focus of the study due to the researcher's observation of its rapid development. This is evidenced by the increasing number of students pursuing education at the *pesantren*.

This research encompasses the entire population of educators and students at Pondok Pesantren An-Nadhlah Makassar for the academic year 2022-2023, consisting of 66 educators and 845 students. Since the number of educators is less than 100, the researcher employed a total sampling technique, meaning all educators serve as samples in this study. Meanwhile, for the students, as the population exceeds 100 and is considered homogenous, the researcher utilized a random sampling technique. A total of 100 students were randomly selected, ensuring an equal chance for each population member to become a research sample (Arikunto, 2006).

The variables in this study consist of five independent variables (predictors), namely the performance of educators (X1), learning motivation (X2), and the guidance pattern for students (X3), as well as one dependent variable (criterion), the religious integrity of students (Y), as seen in the following diagram.

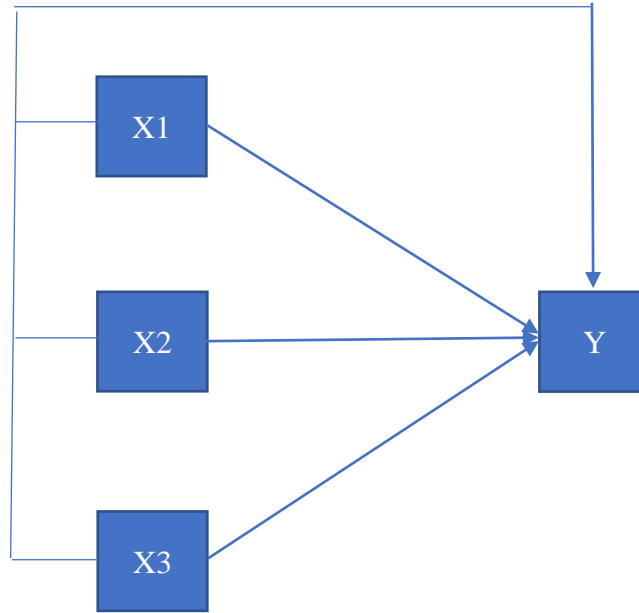


Diagram 1. Correlation among variables

Information:

- X₁ = Educators' performance
- X₂ = Learning motivation
- X₃ = Guidance patterns
- Y = Religious Integrity of Students

3. RESULTS AND DISCUSSION

Educators' Characteristics

The diversity of respondents based on gender, age, level of education, and work experience can be illustrated in the following table.

Table 1. Respondents based on gender

No	Gender	Count	%
1	Male	41	62,12 %
2	Female	25	37,88 %
	Total	66	100 %

Source: primary source

Table 2. Respondents based on age

No	Age	Count	%
1	26 – 35	12	18,18
2	36 – 45	19	28,79
3	46 – 55	23	34,85
4	56 – 65	12	18,18
	Total	66	100

Source: primary source

Table 3. Respondents based on level of education

No	Level of education	Count	%
1	Degree	45	68,18
2	Master degree	16	24,24
3	Doctoral degree	5	7,58
	Total	66	100

Source: primary source

Table 4. Respondents based on work experience

No	Work experience (year)	Count	%
1	1 – 5	3	4,45
2	6 – 10	8	12,12
3	11 – 15	25	37,88
4	16 – 20	21	31,82
5	> 21	9	13,64
	Total	66	100

Source: primary source

Students' (*Santri*) Characteristics

The diversity of respondents based on gender, age, level of education, and grade can be illustrated in the following Table

Table 5. Respondents based on gender

No	Gender	Count	%
1	Male	44	44
2	Female	56	56
	Total	100	100

Source: primary source

Table 6. Respondents based on age

No	Age scale	Count	%
1	12-15	35	35
2	16-18	65	65
	Total	100	100

Source: primary source

Table 7. Respondents based on level of education

No	Level of education	Count	%
1	Madrasah Tsanawiyah	35	35
2	Madrasah Aliyah	65	65
	Total	100	100

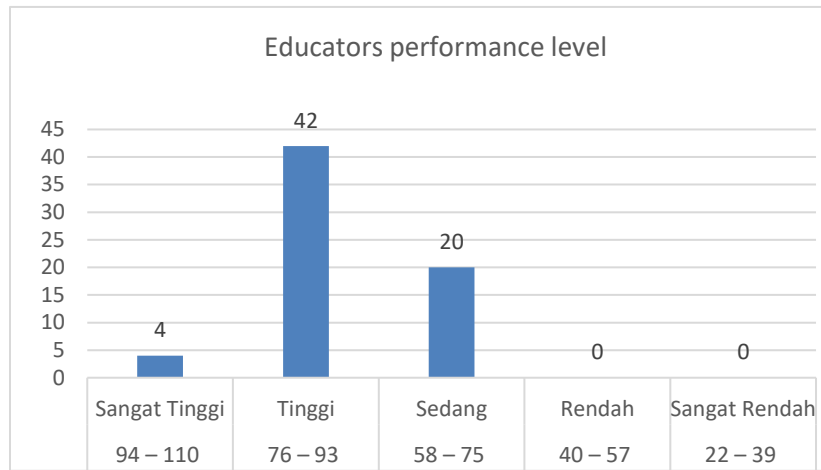
Source: primary source

Table 8. Respondents based on grade

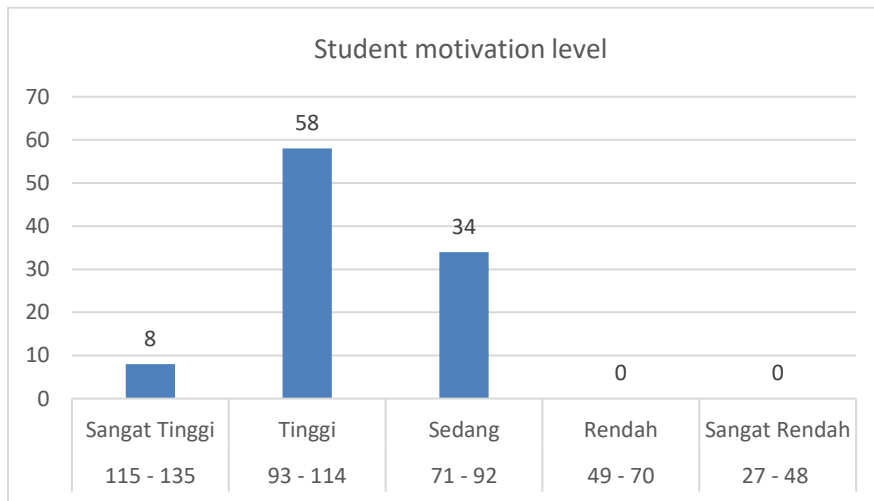
No	Grade	Count	%
1	VII	6	6
2	VIII	10	10
3	IX	19	19
4	X	22	22
5	XI	18	18
6	XII	25	25
	Total	100	100

Source: primary source

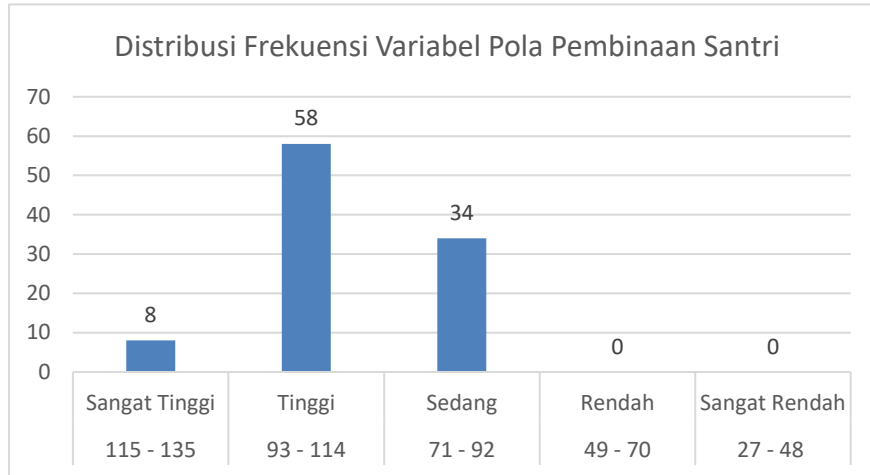
The diagram below illustrates the levels of teachers performance, student motivation, guidance patterns, and student religious integrity.



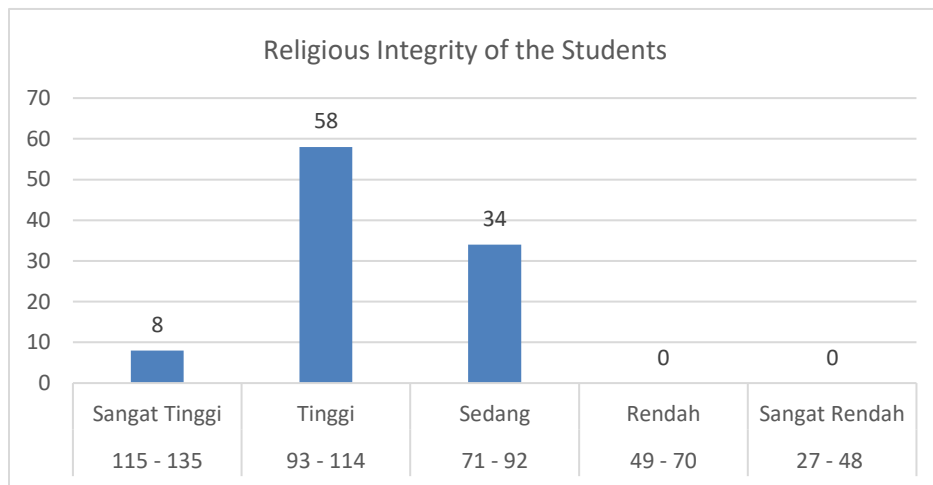
Graph 1. The teachers' performance level



Graph 2. The level of student learning motivation



Graph 3. Guidance patterns



Graph 4. The level of religious integrity among students

The Simultaneous Influence of Teachers Performance, Learning Motivation, and Student Guidance Patterns on the Religious Integrity of Students in the An-Nahdlah Islamic Boarding School Makassar

The results of hypothesis testing using simultaneous testing (F-test) obtained a calculated F of 21.219, while the tabulated F-value is 3.090, with a significance level of 0.000. According to the testing criteria, it indicates that the calculated F (21.219) is greater than the tabulated F (3.090), and the significance (0.000) is less than the alpha level of 5% or 0.05. This suggests that there is a significant positive influence of educator performance, learning motivation, and student coaching patterns on the religious integrity of students at the an-Nahdlah Islamic Boarding School.

The performance of educators refers to a teacher's ability to carry out teaching duties within an educational institution or in their classroom. It entails being responsible

for the students under their guidance, with the aim of enhancing the academic achievements of those students. Teacher performance is a condition that reflects a teacher's capabilities in fulfilling their duties within an educational unit and describes the activities exhibited by the teacher during the teaching process.

A teacher with good performance is evident in their competence in planning, implementing, and evaluating lessons, as well as taking follow-up actions based on the evaluation results. Educators or teachers with good performance will have implications for students, both in terms of cognitive, psychomotor, and affective improvements.

Similarly, the motivation of students plays a crucial role in the learning process. Students will have a high level of learning enthusiasm when there is appropriate encouragement for them. Learning motivation will have implications for the improvement of students' academic achievements. Cognitive and psychomotor understanding will certainly foster the affective aspect of students. This is the connection between learning motivation and the religious integrity of students.

Meanwhile, the coaching patterns for students, whether related to learning or the cultivation of discipline through habitual enforcement of rules and regulations, will have implications for student behavior. The coaching of students will impact the emergence of religious integrity. This is because students are not only guided through habits in the form of cognitive and psychomotor learning activities but also through a series of activities and rules that bind the students to behave with discipline, which certainly has an affective aspect during their stay at the an-Nahdlah Islamic Boarding School.

The performance of educators in learning activities, the encouragement of students to study more diligently due to high learning motivation, and the coaching patterns for students through a series of enforcement of rules and structured learning activities have proven to be able to foster religious integrity among students. This is evidenced by the calculation results showing that the implications of these three factors contribute to a proportion of 61.7 percent, while 38.3 percent is influenced by other factors. The significant influence of these three variables in cultivating the religious integrity of students highlights the need for serious attention.

The outcomes of Islamic Boarding Schools, including the an-Nahdlah Islamic Boarding School in Makassar, generally focus not only on producing students and Muslim scholars with proficient knowledge of Islamic sciences but also on fostering noble behavior. With the hope that the presence of alumni from the an-Nahdlah Islamic Boarding School in Makassar can bring benefits, not only for the students themselves but also for religion, family, the community, the nation, and the country as a whole.

CONCLUSION

Despite the good performance of educators in this study, there is still approximately 30 percent that falls into the moderate category. Therefore, there is a need for improvement in the performance of educators through various educational

and training activities, whether facilitated by the an-Nahdlah Islamic Boarding School in Makassar or initiated by the respective teachers. The management of resources at the Islamic Boarding School also needs to be enhanced through the improvement of the competence of human resources in the *pesantren*, empowerment, and the use of rewards and punishments as an evaluation of their performance.

Parents are the first and foremost educators for students at the an-Nahdlah Islamic Boarding School in Makassar. The role of parents in the family environment cannot be replaced by educators. Parental understanding of the importance of education for their children should be followed by concrete actions in the form of full support for their children's education. This support can take the form of adequate learning facilities, encouragement or motivation to consistently improve academic performance, as well as providing proper guidance for the intellectual and behavioral development of their children amidst influences that may not align with the expectations of both parents and the *pesantren* regarding the educational outcomes at the boarding school.

The collaboration between the an-Nahdlah Islamic Boarding School, parents of students, and the community is a necessity in the effort to shape the religious integrity of students. While education provided by the Islamic Boarding School enhances the cognitive, psychomotoric, and affective competencies of students, it still requires reinforcement and support from families and communities as informal educational institutions that provide strength and continuity to the education of students.

The coaching patterns for students, whether related to the learning process or the enforcement of rules and regulations, should be directed within the educational context. This means that both aspects need to be aligned. The learning process aims to develop the potential of students in the cognitive, psychomotoric, and affective aspects. Meanwhile, the application and enforcement of rules and regulations are directed towards developing the behavior of students to instill discipline, independence, responsibility, integrity, and other behaviors that are essential components of the learning material in the Islamic boarding school.

The current modernization of the an-Nahdlah Islamic Boarding School is a necessity. This modernization can encompass aspects such as human resources management, curriculum, facilities, and students. Good management in these aspects aims to fulfill the 8 National Education Standards, namely: 1) Graduation Competency Standards, 2) Content Standards, 3) Process Standards, 4) Education Assessment Standards, 5) Education Workforce Standards, 6) Facilities and Infrastructure Standards, 7) Management Standards, and 8) Financing Standards. Therefore, it is expected that synergy among all elements of the Islamic boarding school, which share a concern for its development, will be established, including kyai (Islamic scholars), caretakers, educators, parents of students, the government, the community, and the students themselves. This collaboration aims to nurture students capable of providing benefits for religion, family, the environment, and the nation.

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