

MEASURING SERVICE-LEARNING PROGRAMS BY UNIVERSITIES ON BOARDING SCHOOLS

Jamilah¹
Eka Damayanti²
Safei³

^{1,2,3}Universitas Islam Negeri Alauddin Makassar

e-mail: jamilah@uin-alauddin.ac.id

ABSTRACT

Islamic boarding schools or pesantren have to adapt to face the various problems that arise in the global era. Each has many resources that have the potential to be developed. The role of universities around the pesantren area can promote the pesantren as a qualified institution and provide quality human resources. Service-learning activities are one type of creative work that universities can do that engages with the community. This literature study article measures the position of service-learning programs at Islamic boarding schools conducted by universities. The result shows that performing service-learning activities involves several stages. The stages are planning as part of pre-implementation, implementation of service-learning activities and reflection as the implementation stage, and assessment, recognition, and celebration as part of the post-implementation stage. The position of the service-learning program in Islamic boarding schools carried out by universities is feasible because service-learning can comprehensively solve problems in the pesantren environment.

Keywords: Pesantren, service-learning

1) INTRODUCTION

Islamic boarding schools are places where students can engage in service-learning activities. As is well known, Islamic boarding schools have main elements, namely kiai, santri, mosques, huts, and books (Dhofier, 1994 in Das & Halik, 2019; Yahya, 2015). The main elements possessed by pesantren are potentials that can be developed by adjusting to the demands of the times (Al-Farisi, 2018).

To keep pace with global changes, Islamic boarding schools must have progressive breakthroughs, in addition to solid and professional teamwork, an effective management system, and reliable cadres of fillers and future movers who are prepared as early as possible (Edwar & Candra, 2020). According to Muin (in Ja'far, 2018), pesantren can develop two potentials; education and society. Those with kiai are open-minded and adaptable to rapid changes. Therefore, there is a need for innovation in the traditional system as a characteristic of pesantren. As stated by Fatmawati (2015), the presence of pesantren as part of the development of civilization is a solution to various problems in society. Opening schools, courses, and skills training for students are examples of innovations that aim to enable students to meet modernization, industrialization, and globalization.

According to Asmani (2016), Islamic boarding schools are Indonesian educational institutions. Schools are not only for learning religion but also for general knowledge. It will help their alumni live in society, such as entrepreneurship or economic independence. Zulhingga (2013) defines pesantren as a community consisting of kyai, ustadz, and santri, as well as pesantren administrators. They all live in the same environment based on Islamic religious values, complete with norms and daily habits. All students have the same rights and obligations while in the pesantren. So, all students have an equal position, regardless of their social status outside (Damayanti et al., 2021). One of the valuable potentials in pesantren is the number of santri. Almost every pesantren in Indonesia has a high quantity of santri, but what about the quality? This is important because one of the goals of the pesantren is to educate students to become proficient in various sectors that can help the welfare of the community.

Although it has tremendous potential, pesantren also has some problems. Some of the challenges they face in the era of globalization are curriculum problems, management and planning problems, financial problems, and student problems (Ja'far, 2018). According to the research of Dheanda Abshorina Arifiah (2021), the learning approach in pesantren is highly important in teaching and learning activities. It is necessary to reform the learning process in various ways and to follow technological developments.

Education in Islamic boarding schools must balance the cognitive, affective, and psychomotor domains. The cognitive domain means the ability or knowledge possessed by students after participating in the learning process. The affective domain is the ability to change attitudes or responses given by students in the learning process. The psychomotor domain is related to students' skills they have learned (Yusuf, 2020). Islamic boarding schools have an essential role in maintaining and developing Islamic knowledge. It involves not just formal worship but also social interactions within the group. This situation has persisted since the pesantren's founding till the present day. Education does not only pursue knowledge; there must be a process of developing skills, attitudes, and values that will be represented in the lives of students in the future. This encourages the development of life skills-based education patterns. In particular, life skills education aims to actualize the potential of students. They can use it to solve the problems they face, provide opportunities for schools to develop flexible learning programs for broad-based education, and optimize the use of resources in the school and the community as principles of school-based management (Riadi, 2019).

Universities can play a role in managing, developing, and raising Islamic boarding schools together. Through community service as one of the three dharmas of higher education, Islamic boarding schools can become communities or institutions that can be served. Riduwan (2016) suggests that community service by universities can be in the form of community education, community service, research results application, action research, regional development, and student study service. The implementation of community service can be done by institutions, research centers, departments, laboratories, groups, and individuals.

For universities, education means helping students deal with various obstacles. Through education, students can become human beings who are very useful to others. Useful here means being able to help others in a caring way. This service is, of course, practiced in learning activities. Thus, students will not only focus on achieving learning outcomes but also have a concern for other people. In higher education, this approach will lead to the fulfilment of elements of education, research, and community service as the three dharmas of higher education.

One of the learning methods that can be applied is service learning. Service-learning is an approach in teaching and learning that links positive and meaningful actions in society through academic, personal, and community learning (Maurice, 2010). Through this method, students not

only learn to understand the course for themselves but how their knowledge can be useful in helping others.

Service-learning is a teaching method that applies to academic achievement and self-capacity that will be developed through activities in the community. The principle of the method is based on David Kolb's experiential learning theory (1984). Kolb believes that knowledge is gained through experience and that changes in one's views occur under certain conditions (Setyowati & Permata, 2018). Service-learning is a teaching and learning process that allows students to learn certain materials by providing services to real-life community members. Some experts state that SL is a method that encourages students' self-improvement, teamwork, and building leadership and communication skills (Yusop & Correia, 2013). A similar statement was also made by Felzien and Salem (2008), who noted that service-learning allows students to improve their knowledge through learning experiences with community partners, connecting services to academic subjects of study, and contributing to cognitive and affective domain development. Social responsibility, concern for citizens, acceptance of cultural variations, and self-confidence are examples of affective domain results. So, the impact on society is that students can develop new knowledge, attitudes, communication, and teamwork skills that will be useful later.

Stukas et al. (1999) specifically mentioned the benefits of service-learning. The benefits include improved academic ability, attitude, attendance, and discipline. Academic ability increases in line with the understanding that students gain from their experiences in society. Students also discover their self-concept, better understand their role as citizens, understand human values, promote their leadership spirit, and are optimistic about facing the future.

In practice, the application of service-learning methods in the learning process is still rarely done. Meanwhile, the demands of a student-based approach to actively participating in the learning process are essential. According to Asmiyah, 2018 service-learning in universities is still not commonly implemented in Indonesia, while universities carry out three primary obligations, namely education, research, and community service. Anderson Terry Pickeral, 1998 in Yusuf (2020) revealed that the challenges of implementing service-learning can be in the form of compatibility between theory and practice, time-consuming preparation, length of the learning process, students, community, and support from various parties. Based on this, it is necessary to know the stages of implementing service-learning in courses. By knowing these stages, service-learning planning can be more concise and feasible to develop in university courses. Thus, community service is easier to implement at institutions, especially Islamic boarding schools.

2) METHOD

It is a descriptive study of the literature study. The writing method emphasizes determining the steps for implementing service learning in the learning process in the community.

3) RESULTS AND DISCUSSION

Based on the guidelines, there are three main components to effective learning. Clear learning objectives, working on projects with partner communities and implementing reflection as a learning experience (Gelman et al., 2001). Based on the Service-Learning Implementation guide at UIN Alauddin Makassar, service-learning activities consist of three parts: Pre-Implementation, Implementation, and Post-Implementation (Kambau et al., 2016). The three main processes of preparation, implementation, reflection, and evaluation are outlined in further detail. In principle, the steps described are fairly similar to those described by Celio et al. (2011); Jacoby (2014); and Jenkins & Sheehy (2011), which describe various steps for implementing service-learning. These steps are preparation, implementation, assessment, reflection, and celebration.

The first step of service-learning is to determine the learning outcomes that are possible to achieve with the service-learning method. At this stage, the lecturer must measure the learning objectives, time, and intensity of activities in the community for real. Jacoby (2014) suggested that

after determining the learning outcomes, the lecturers should consider the effective service for students. The same thing was also emphasized by Jenkins and Sheehey (2011), that it is crucial to pay attention to learning outcomes and the service.

The next step is to find a community to serve through service learning. If there is a service-learning centre, the lecturer better asks for help in choosing the appropriate community. In Barbara Jacoby, 2014 it is said that in selecting the community, should consider the purpose of the activity, the tools/materials needed, the number of students, schedule, experience, knowledge, and skills required. Initial communication by the Service-Learning Centre or the lecturers with the community to meet the goals of the activity among the community and students.

The next step is to make a detailed plan. Service activities to be carried out in the community or society should be prepared comprehensively and in detail. Making learning tools and preparing the instruments to be used are examples of preparations. Lecturers are also ready for the possibilities that can occur during service-learning activities and the anticipation. This step is called "detailed" because the lecturer already has information about the community to be served, including transportation to the location, security, and dress code and behave. All service-learning activities are monitored by lecturers and involve the community and students. Celio et al. (2011) emphasized that it is important to monitor the activities carried out by students in the community. This is done as a form of checking the implementation of responsibilities that have been understood together with the community. Monitoring will later be related to the assessment.

After the planning process is completed, it is time to communicate with the students to prepare them for the time, knowledge, and skills required. The more students understand what they are going to do, the better. Proposals or creative ideas may emerge from the discussions carried out. It is also necessary to talk about possible things that may happen in society and ways to deal with them (Jacoby, 2014; Jenkins & Sheehey, 2011).

The implementation stage of service learning follows the plans already presented. Particularly in direct service, students can communicate with the community to be engaged. The goal is that both of them understand the purpose of the activity and their respective roles. This implementation meets the learning objectives and the form of services provided. While in the community, students discuss or consult their activities with lecturers. According to Celio et al. (2011), this is the stage at which students achieve their learning objectives. So, it is necessary to maintain coordination with students.

Learning achievement gained through the service process to the community. Thus, students are increasingly aware of their knowledge and the needs of the community they serve. One thing that is crucial from this implementation stage is reflection. The reflection is suited to the accomplishments of the learning process and the services provided. Reflection can be carried out at the beginning of implementation, during implementation, and at the end of service learning. Dubinsky, 2006, said that reflection is a process where students convey their intellectual and emotional abilities. Hatcher & Bringle (1997) in Dubinsky (2006) mention five things in the implementation of reflection, namely;

1. Explain how the experience of the service provided is related to the lecture material and learning objectives.
2. The reflection structure consists of descriptions, expectations, and ascertainable items.
3. The time for reflection is carried out regularly during the semester to obtain a broader and deeper reflection.
4. There is always feedback to help students improve their critical analysis.
5. Provide opportunities for students to convey the values they have obtained.

The next stage is to conduct assessments for the served community and student learning outcomes. It is necessary to assess the served community to determine the benefits acquired so lecturers and students may identify whether learning objectives are met. Cooks and Scharrer (2006) demonstrated several methods for assessing students, such as interviews, focus groups, journal analysis, and activity video analysis. Bringle and Hatcher (1996) suggest that reflection is associated with learning objectives. It can be followed by analyzing with rubrics or presenting essays or posters.

The next step is to complete the final assessment and reflection. Comprehensive evaluation and reflection are carried out at this level. Lecturers should lead students in in-depth assessments to help them understand the significance of their accomplishments, discover unanswered questions, and choose the appropriate action. Jacoby (2014) said that, on deep reflection, there may be students who are not satisfied because they are not optimal in providing services. There may also be changes in perspective that they get from the difficulties they have experienced. The value of learning outcomes has been determined as a kind of knowledge (cognitive) attainment in the most recent evaluation. The results of reflection and observation during monitoring can provide information on desired attitudes (affective) and skills (psychomotor) achieved after the learning process with service learning.

The last stage is to introduce and celebrate. Service-learning does not only end with final exams and final reflections. It is also necessary to provide rewards for the students. The simple ones are a form of appreciation for their hard work in the community. Students who have completed their service-learning activities can make videos or posters and display them to be introduced to the faculty or university and even in international seminars (Jacoby, 2014; Jenkins & Sheehey, 2011).

Table 1. Stages of Service Learning (SL)

| Service Learning (SL)Steps | |
|----------------------------|---|
| Pre-Implementation | Lecturers determine learning outcomes |
| | Lecturer considers SL activities |
| | Lecturer (SL centre) determines the community of SL activities |
| | Lecturers make detailed and comprehensive plans |
| | Lecturer discussing with students about SL planning |
| Implementation | Lecturers, students and the community discuss SL activities |
| | Reflection on the early stages of implementation |
| | Students carry out SL activities |
| | Reflection on implementation stage |
| | Students carry out SL activities |
| Post Implementation | Lecturers evaluate SL activities in the community |
| | Lecturer doing final reflection on students |
| | Lecturer conducts final evaluation on students |
| | Lecturer makes SL activity documents |
| | Lecturers recognize and celebrate student SL activities to the campus community |

Monitoring

Service-learning has three key features: it focuses on efficient and effective togetherness in the community. Service-learning also focuses on the involvement of lecturers and students as supervisors who are active in all stages of implementation and are related to the connection between content and learning activities (Bawole & Oentoro, 2019; Regina, 2017).

Service learning is a combination of academic material and community service. These two components must be interrelated to provide meaningful service to the community that facilitates them with experiences related to the course. Service-learning is a collaborative learning strategy. So that requires a partnership between the university and the community. Reflection in service-learning connects course material and community service experiences or meets the theory and practice. Therefore, through instructional design that includes critical reflection, students examine their experiences critically and articulate specific learning outcomes, thereby increasing the quality of their learning and devotion (Syamsudduha & Tekeng, 2017).

4) CONCLUSION

Based on the findings, service learning can be delivered in higher education through several stages. The stages are: planning as part of the pre-implementation; application and reflection as part of the implementation; assessment, recognition, and celebration as part of the post-implementation stage. Each stage is monitored by all the parties involved, especially the lecturers. With knowledge of these stages, one can measure the appropriate courses that can be carried out with service-learning activities, especially in Islamic boarding schools. The learning objectives and the types of community service activities in the pesantren are considered based on the needs of the pesantren and students.

REFERENCE

- Al-Farisi, Y. (2018). Potensi Pondok Pesantren dan Upaya Pengembangan dan Pembinaannya. *Jurnal Pendidikan Agama Islam*, 3(2), 42–49.
- Arifiah, D. A. (2021). Solusi Terhadap Problematika Pendidikan dalam Pembelajaran di Pesantren Pada Era Globalisasi. *Jurnal Pendidikan*, 9(2), 36–43. <https://doi.org/10.36232/pendidikan.v9i2.1110>
- Asmani, J. M. (2016). Pesantren Sebagai “Kiblat” Pendidikan dan Pengetahuan Indonesia. *Islamic Review : Jurnal Riset Dan Kajian Keislaman*, 5(1), 59–84.
- Bawole, P., & Oentoro, K. (2019). Service-Learning Sebagai Alternatif Metode Pembelajaran Mahasiswa dalam Pengabdian Kepada Masyarakat “Studi Kasus : Ifsts-L Yogyakarta, Halmahera Utara, Dan Sumba Tengah.” *Seminar Nasional Pendidikan Program Studi Pendidikan Fisika*.
- Bringle, R. G., & Hatcher, J. A. (1996). Implementing Service Learning in Higher Education. *Journal of Higher Education*, 67(2), 221–239.
- Celio, C. I., Durlak, J., & Dymnicki, A. (2011). A Meta-analysis of the Impact of Service-Learning on Students. *Journal of Experiential Education*, 34(2), 164–181. <https://doi.org/10.5193/jee34.2.164>
- Cooks, L., & Scharrer, E. (2006). Assessing learning in Community Service Learning: A Social Approach. *Michigan Journal of Community Service Learning*, 13(1), 44–55.
- Damayanti, E., Budi, R., Susilawati, S., & Syafruddin, B. (2021). Menakar Eksistensi Lembaga Pendidikan Pesantren di Tengah Pandemi Covid-19. *Jurnal Inspiratif*, 10(1), 227–241.
- Das, W. H., & Halik, A. (2019). *Pendidikan Islam di Pondok Pesantren: Problematika dan Solusinya*. Uwais Inspirasi Indonesia.
- Dubinsky, J. (2006). The role of reflection in service learning. *Business Communication Quarterly*, 69(3), 306–311. <https://doi.org/10.1177/108056990606900308>
- Edwar, T. M., & Candra, B. N. L. (2020). Problem dan Antisipasi Dakwah Pesantren Di Era Globalisasi. *Mudabbir: Jurnal Manajemen Dakwah*, 1(1), 40–51.
- Fatmawati, E. (2015). *Profil Pesantren Mahasiswa: Karakteristik Kurikulum, Desain Pengembangan Kurikulum, Peran Pimpinan Pesantren*. LKIS Pelangi Aksara.
- Felzien, L., & Salem, L. (2008). Development and Assessment of Service Learning Projects in General Biology. *Bioscience*, 34(1), 6–12.
- Gelman, A., Glatman, S., Drabkin, V., & Harpaz, S. (2001). Effect of Storage Temperature And Preservative Treatment On Shelf Life Of The Pondraised Freshwater Fish, Silver Perch

- (Bidyanus bidyanus). *Journal Food Protection*, 64, 1584–1591.
- Ja'far. (2018). Problematika Pendidikan Pondok Pesantren di Era Globalisasi. *Journal EVALUASI*, 2(1), 350–370. <https://doi.org/10.32478/evaluasi.v2i1.83>
- Jacoby, B. (2014). *Service-Learning Essentials: Questions, Answers, and Lessons Learned*. John Wiley & Sons Inc.
- Jenkins, A., & Sheehy, P. (2011). A Checklist for Implementing Service-Learning in Higher Education. *Journal of Community Engagement and Scholarship*, 4(2).
- Kambau, R. A., Kadir, N. A., Mutmainnah, Jamilah, & Rahman, A. (2016). *Panduan Implementasi Service-Learning di Uin Alauddin Makassar*. Nur Khairunnisa.
- Maurice. (2010). *Service Learning Handbook. North Carolina: Guilford County Schools*. www1.gcsnc.com/...ing/pdf/ServiceLearningHandbook.pdf
- Regina, C. (2017). *Service-Learning in Central and Eastern Europe Handbook for Engaged Teachers and Students*. Archivo Digital.
- Riadi, M. (2019). *Pengertian, Tujuan dan Jenis Kecakapan Hidup*. KajianPustaka.Com. <https://www.kajianpustaka.com/2019/01/pengertian-tujuan-dan-jenis-kecakapan-hidup.html>
- Riduwan, A. (2016). *Pelaksanaan Kegiatan Pengabdian Kepada Masyarakat oleh Perguruan Tinggi*. Sekolah Tinggi Ilmu Ekonomi Indonesia (STIESIA) Surabaya.
- Setyowati, E., & Permata, A. (2018). Mengintegrasikan Tujuan Akademik dan Pendidikan Karakter Peserta Didik Melalui Pengabdian Kepada Masyarakat. *Jurnal Bakti Budaya*, 1(2). <https://doi.org/10.22146/bb.41076>
- Stukas, A., Clary, E., & Snyder, M. (1999). Service Learning: Who Benefits and Why. *Social Policy Report / Society for Research in Child Development*, 13, 1–19. <https://doi.org/10.1002/j.2379-3988.1999.tb00039.x>
- Syamsudduha, S., & Tekeng, N. Y. (2017). Penerapan Service Learning dalam Pembelajaran Matakuliah Pedagogik Pada Kurikulum Pendidikan Calon Guru. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 20(1), 1–17. <https://doi.org/10.24252/lp.2017v20n1a1>
- Yahya, F. A. (2015). Problem Manajemen Pesantren, Sekolah dan Madrasah: Problem Mutu dan Kualitas Input-Proses-Output (Pesantren, School And Madrasah Management Problems: Quality and Input-Process-Output Quality Problems). *El-Tarbiawi*, 8(1), 93–109.
- Yusop, F., & Correia, A.-P. (2013). The Benefits And Challenges of Implementing Service-Learning in An Advanced Instructional Design and Technology Curricula: Implications For Teaching Professional Courses. *The New Educational Review*, 32, 220–232.
- Yusuf, M. (2020). Pendidikan Pesantren Sebagai Modal Kecakapan Hidup. *INTIZAM: Jurnal Manajemen Pendidikan Islam*, 3(2), 77–92.
- Zulhimma. (2013). Dinamika Perkembangan Pondok Pesantren di Indonesia. *Jurnal Darul 'Ilmi*, 1(2), 165–181.