

# Study of Santri Participation in Strengthening the Religious Character of the Youth Generation in the Mountain Area of Kandangserang, Pekalongan District

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## Abstract

*Santri is a person who learns from a teacher or kiyai. In addition to learning, students are expected to be able to carry out their learning outcomes and become actors of change in society. In Kandangserang, the number of students is very large, but the character of the younger generation is still not in accordance with the character that is in accordance with the guidance of the Islamic religio, so that researchers make research so that they can analyze the participation carried out by santri on the younger generation and to analyze what impact is caused by the participation carried out by santri on the religious character of the younger generation. The method used in this study is using a qualitative approach while the type of research is field research, while the data collection method is observation interviews and documentation. The results of the study : 1.The character factor of the younger generation is not in accordance with Islamic guidelines, namely because the students in the stables do not focus on taking care of the students, but due to economic factors, they go to Jakarta. 2. Participation by santri is by participating in community organizations that aim to change the religious character of the younger generation. The conclusion is that the participation of students in the religious character of the younger generation in the mountainous region of Karangserang has not been maximized because there are several factors, one of which is the economic factor.*

**Keywords:** participation, santri, character, young generation.

## A. Introduction

According to John E. The word “santri” comes from the Tamil language, which means the teacher recites.<sup>1</sup> According to the Big Indonesian Dictionary, a santri is someone who tries to study Islam seriously or seriously.<sup>2</sup> The word santri comes from the word “cantrik” which means someone who always follows the teacher where the teacher goes and stays.

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<sup>1</sup> Muhammad Nurul Huda dan Muhammad Turhan Yani, “Pelanggaran Santri terhadap Peraturan Tata Tertib Pondok Pesantren Tarbiyatut Tholabah Kranji Lamongan”, Jurnal Kajian Moral dan Kewarganegaraan, Vol 02 Nomer 03 Tahun 2015, 740-753,(Surabaya: Fakultas Ilmu Sosial, Universitas Negeri Surabaya, 2015), hlm. 743.

<sup>2</sup> Tim Penyusun, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), hlm. 878.

The students are educated and taught several sciences, one of the education taught in society is social science, with this social science students are expected to have the ability to foster society and solve some of the problems that exist in society, one of the problems that must be solved by students when they leave Islamic boarding schools, namely related to the problem of community character, how students can make their environment, especially the younger generation, have good character in accordance with the teachings of the Islamic religion.

This attitude of love for knowledge is then manifested in various forms of deep respect of the students for experts in the religious sciences, a willingness to sacrifice and work hard to master these sciences, and a willingness to work to later establish Islamic boarding schools as a means of disseminating knowledge, regardless of the obstacles that arise. may encounter later<sup>3</sup>

However, in reality there are still many students or alumni who have not been able to apply the knowledge gained from the Islamic boarding school to practice in society properly, although many have been able to practice it in society, the inability of alumni is of course several factors that influence it, in society there are some students or alumni of Islamic boarding schools who when active in the community are still unable to apply these good characters, one of which is in the mountainous area, the mountainous region is a plateau where the type of culture is still strong with mutual cooperation activities so that students are expected to be able to increase the ability of mutual cooperation, but there is some of the students who have not been able to apply it, both the mukim and the bat students, especially in the current era of development, where the younger generation is partly mixed with western culture, so that in improving the character of the young soul, students must set a good example. It's good to be emulated by other young generations.

Mountainous areas, like in the Karangserang sub-district itself, there have been several examples of students who were caught hanging out with their friends, the majority of whom were happy with the western world, but instead of correcting it, they actually participated and were contaminated by their friends, although not all of them there are still many students who it was successful, in fact, it became a role model for the community, besides that most of the livelihoods of the Kandangserang community, namely wandering and farming, but from our investigation, many students went abroad after graduating from Islamic boarding schools, so they were not optimal in fostering society, especially the younger generation.

Kandangserang sub-district itself is one of the sub-districts in Pekalongan Regency which is located in a mountainous area. those who take part in the community become religious leaders and community leaders but not all alumni from these Islamic boarding schools want to take part in the community so that research is needed to discuss this matter.

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<sup>3</sup> Amin Haedari, dkk, Amin Haedari & Abdullah Hanif, (Eds.), *Masa Depan Pesantren Dalam Tantangan Modernitas dan Tantangan Komplexitas Modern* (Jakarta: IRD Press, 2004), hlm. 185.

## B. Discussion

### Participation

Many experts provide an understanding of the concept of participation. When viewed from the origin of the word, the word participation comes from the English word “participation” which means taking part, participation<sup>4</sup> Meanwhile, according to Sundariningrum in Sugiyah classifies participation into 2 (two) based on the way of involvement, namely:<sup>5</sup>

- a. Direct Participation Participation occurs when individuals display certain activities in the participation process. This participation occurs when everyone can submit views, discuss the main issues, raise objections to the participation of others or to their words.
- b. Indirect participation Participation that occurs when individuals delegate their participation rights. Cohen and Uphoff cited by Siti Irene Astuti D differentiate participation into four types, namely first, participation in decision making. Second, participation in implementation. Third, participation in taking utilization. And Fourth, participation in the evaluation.<sup>6</sup>

So that there is a lot of participation by students in the Karangserang sub-district, one of which is fostering students in madrasah diniyah and duja in the Qur’an education park, although from the results of the survey the implementation of strengthening religious character is lacking because in Kandang Serang the majority of their income is as farmers and immigrants. so that students who are already fast at reciting the Koran or in other terms their alumni are not yet earning a steady income will prioritize earning income because it is for their basic needs.

### Santri

The word santri itself, according to C. C Berg, comes from the Indian language, shastri, that is, a person who knows the holy books of Hinduism or a scholar who is an expert on Hindu religious scriptures. Meanwhile, A. H. John said that the term santri comes from the Tamil language which means the teacher recites.<sup>7</sup> Nurcholish Madjid also has a different opinion, in his view the origin of the word “Santri” can be seen from two opinions. First, the opinion that “Santri” comes from the word “sastri”, a word from Sanskrit which means literacy. This opinion, according to Nurcholish Madjid, is based on literary class students for Javanese people who are trying to explore religion through books written in Arabic and in Arabic. Second, the opinion that the word santri actually comes

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<sup>4</sup> John M. Echols dan Hassan Shadily. Kamus Inggris Indonesia An English Indonesia Dictionary. (Jakarta : PT. Gramedia, 2000,) hlm. 419

<sup>5</sup> Sundariningrum, *Klasifikasi Partisipasi*(Jakarta: Grasindo, 2001,) hlm. 38

<sup>6</sup> Siti Irene Astuti Dwiningrum, *Desentralisasi dan Partisipasi Masyarakat dalam Pendidikan*. (Yogyakarta: Pustaka Pelajar,2011,) hlm. 61-63.

<sup>7</sup> Babun Suharto, *Dari Pesantren Untuk Umat: Reiventing Eksistensi Pesantrendi Era Globalisasi* (Surabaya: Imtiyaz, 2011 ), hlm . 9.

from the Javanese language, from the word “cantrik” means someone who always follows a teacher where this teacher goes to live.<sup>8</sup>

According to Zamakhsyari Dhofier in his book entitled Tradition of the Islamic Boarding School Study of Kyai’s View of Life, students are divided into two groups, namely:

- a. Santri mukim, namely students who come from remote areas and live in Islamic boarding schools. The mukim santri who have lived in the pesantren the longest are usually a separate group that is responsible for taking care of interests. Islamic boarding schools daily, they also bear the responsibility of teaching young students in recitation activities at Islamic boarding schools.
- b. Santri bats are students who come from villages around the pesantren, who usually do not live in the pesantren. To follow their lessons at the Islamic boarding school, they commute from their own homes. Usually the differences between large and small pesantren can be seen from the composition of the bat students. The larger a pesantren, the greater the number of mukim students. In other words, small pesantren will have more bat students than their mukim students.<sup>9</sup>

From the results of our observations in the Karangserang sub-district, Pekalongan district, the number of students and students is greater than that of school students. the younger generation of religious leaders also to parents who need recitation, so their work is highly expected in society because students are considered to be people who are able to strengthen religious character in the younger generation,

### **Religious character**

Terminologically, Thomas Lickona defines character as “A reliable inner disposition to respond to situations in a morally good way.” Meanwhile, Lickona also offers three character concepts which include: moral knowing; moral feeling, and moral behavior”. Noble character (good character) includes knowledge about goodness (moral knowing) which gives rise to a commitment to goodness (moral feeling), and finally actually doing good (moral behavior). Thus, character refers to a series of knowledge (cognitives) attitudes (attitudes), and, motivations (motivations), as well as behaviors (behaviors) and skills.<sup>10</sup>

In language, the word religiosity is a verb that comes from the noun religion. Religion itself comes from the word re and ligare which means to reconnect what has been broken, namely to reconnect the relationship between God and man who has been cut off by his sins.<sup>11</sup>

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<sup>8</sup> Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional* ( Jakarta: Ciputat Press, 2005), hlm. 61.

<sup>9</sup> Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*,(Jombang: LP3ES, 1977), hlm. 51.

<sup>10</sup> Marzuki. Pr insip dasar akhlak mulia: *pengantar studi konsep-konsep dasar etika dalam islam*. (Yogyakarta: debut wahana press-fise uny 2011). hlm. 470.

<sup>11</sup> H.M. Arifin, *Menguak Misteri Ajaran Agama-Agama Besar*, (Jakarta: Golden Terayon Press,1995), hlm. 15.

The character of the younger generation in the Karangserang sub-district is now getting better, although there are some who are not good, but the increase from year to year has a significant increase, so that if students are also involved or involved in the implementation of religious character development, the development is very good.

### **The younger generation**

Youth is a generation whose shoulders are burdened with various hopes, especially from other generations.<sup>12</sup> This can be interpreted that the younger generation is the hope of the nation which is the spearhead of the development of this nation. They are the ones who will change this nation, will it become a nation that has a good civilization or culture or vice versa. It all depends on the younger generation. Youth is often called the younger generation, which is a demographic and sociological term in a certain context. Some literature suggests that what is meant by youth is:

- a. Those aged 10-24 years
- b. Those aged between 15-30 years
- c. Those aged 15-35 years
- d. Those who psychologically have a young soul and have a youth identity.

From some of the opinions above, it can be concluded that what youth say is those aged 10-35 years or more, provided that those aged 35 and over psychologically have a youth spirit and have a youth identity.<sup>13</sup>

various generational problems that arise at this time, among others:

- 1) The decline in the spirit of idealism, patriotism and nationalism among the people, including the spirit of youth.
- 2) The uncertainty experienced by the younger generation about their future.
- 3) There is an imbalance between the number of young people and the educational facilities available, both formal and non-formal. The high number of dropouts due to various reasons is not only detrimental to the young generation itself, but also to the whole nation.
- 4) Lack of field and job opportunities as well

While the methodology we use in this study is a qualitative approach. A qualitative approach is an approach in research that emphasizes its analysis on deductive and inductive inference processes and on the analysis of the dynamics of the relationships between observed phenomena, using scientific logic.<sup>14</sup>

Qualitative research places more emphasis on the use of the researcher himself as an instrument. Lincoln and Guba argue that in a qualitative approach researchers should use themselves as instruments, because non-human instruments are difficult to use flexibly to capture various realities and interactions that occur. Researchers must be able to uncover social phenomena in the field by deploying all of their sensory functions. Thus, researchers must be accepted by

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<sup>12</sup> Hartomo, Arnican Aziz, *Ilmu Sosial Dasar* (Jakarta: Bumi Aksara, 2008), hlm. 109.

<sup>13</sup> Munandar Soelaeman, *Ilmu Sosial Dasar* (Bandung: Refika Aditama, 2011), hlm 164

<sup>14</sup> Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1998), hlm. 5.

informants and their environment in order to be able to uncover hidden data through speech, body language, behavior and expressions that develop in the informant's world and environment.<sup>15</sup>

While the type of research used in this research is (*field research*), namely research conducted at the location of the symptoms being investigated.<sup>16</sup> From this research will be obtained a descriptive data that describes a characteristic regarding a particular field. The data used in the research were obtained by collecting information data found in the field. In this study, the object of research is the role of the santri in strengthening the religious character of the younger generation.

From these discussions we can analyze the results of our analysis, namely that :

1. The participation carried out by the santri in strengthening the character of the younger generation in the Karangserang sub-district, Pekalongan Regency has not been maximized because there are several factors that have caused this character strengthening not to be maximized, namely the students in the Serang enclosure area who are the bat students because those who have done a lot of work are the bat students many of them work as farmers and there are also those whose jobs are migrating in Jakarta so they are not very focused on strengthening the character of the younger generation in the Karangserang sub-district, Pekalongan district.
2. Most of the santri who have settled in their homes do not want to immediately enter into the community because they are still too young and have not had enough experience, even though their abilities are very sufficient to be involved in the community because the santri are provided by their teachers so that they can become role models for the people and to guide Public.

### C. Conclusion

Mountainous areas, like in the Karangserang sub-district itself, there have been several examples of students who were caught hanging out with their friends, the majority of whom were happy with the western world, but instead of correcting it, they actually participated and were contaminated by their friends, although not all of them there are still many students who it was successful, in fact, it became a role model for the community, besides that most of the livelihoods of the Karangserang community, namely wandering and farming, but from our investigation, many students went abroad after graduating from Islamic boarding schools, so they were not optimal in fostering society, especially the younger generation. Karangserang sub-district itself is one of the sub-districts in Pekalongan Regency which is located in a mountainous area. those

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<sup>15</sup> Mohammad Mulyadi, "Penelitian kuantitatif dan kualitatif serta pemikiran dasar menggabungkanya", *JURNAL STUDI KOMUNIKASI DAN MEDIA*, No. 1. (Januari- Juni Vol. 15. 2011) hlm. 131

<sup>16</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 1992), hlm. 62.

who take part in the community become religious leaders and community leaders but not all alumni from these Islamic boarding schools want to take part in the community so that research is needed to discuss this matter.

From this presentation, we can analyze the results of our analysis, namely that the participation carried out by santri in strengthening the character of the younger generation in the Karangserang sub-district, Pekalongan district, has not been maximized because there are several factors that have caused this character strengthening to have not been maximized, namely students in the Kandang Serang area, which is a santri bats because many of them have done a lot of work as farmers and there are also those whose jobs are migrating in Jakarta so they are not very focused on strengthening the character of the younger generation in the Karangserang sub-district, Pekalongan district. Most of the students who are already living in their homes do not want to go straight into the community because they are still too young and have not had enough experience, even though their abilities are already very sufficient to be involved in the community because the students are provided by their teachers so that they can become role models for the people and to guide the community.

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