

RELIGIOUS TRANSFORMATION OF SANTRI AT THE DAARUT TAUHID ISLAMIC BOARDING SCHOOL, BANDUNG-INDONESIA

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***Abstract.** This study aims to ascertain how the educational programs at Pondok Pesantren Daarut Tauhiid Bandung are planned. This study will also examine the educational system at the Daarut Tauhiid Islamic Boarding School in Bandung. However, the primary goal of this study is to examine how student religiosity has changed inside the educational setting. In this study, a qualitative methodology is combined with a descriptive technique. Gathering information for research through observation, discussion, and documentation. The study's findings suggest that collaborative conversation between educators and students is crucial to educational planning. The three stages of the curriculum—self-destruct, self-building, and organizational building—form the foundation of the educational process. The educational process results in changes where pupils have an increased capacity to remember God, be kind, Worship, and think favorably of God's provisions.*

Keywords: Religious transformation, santri, Islamic boarding school

In Indonesia, the government is in charge of providing formal education through two different channels: public schools run by the Ministry of Education and Culture and religious schools run by the Ministry of Religion. The Ministry of Religion also oversees the curriculum for Islamic religious schools. Nevertheless, there is no correct curriculum, as seen by public schools with curriculums that alter according

on the current leaders. The curriculum in Indonesia is beginning to advance, nevertheless, as evidenced by the 2013 curriculum, which places a strong emphasis on character and incorporates learning tools. On the other hand, only a few schools have been properly accredited and assigned to implement the 2013 curriculum, meaning that not all schools apply the curriculum. Additionally, not all educators possess integrated theory and practice. Let's consider the state of education in industrialized nations. In that situation, they pair lessons with ethical considerations to demonstrate the students' commitment to both studying and interacting with the community.

The formal education system in Indonesia is extremely complicated, and all parties, including the stakeholders, must work together to create the best system. Specialization initiatives and ongoing professional development are prioritized in formal education. According to this justification, theoretical worth is given priority due to individual demands for the future, particularly in the workplace or other professions. While the material provided in formal education is insufficient to meet the needs for individual abilities in interacting with other people and individual needs in religious practices that are part of the character area, supporting materials are required for these needs outside of formal education, namely non-formal education. Outside of the conventional educational system, formal activities are planned and carried out independently in order to guarantee that students meet their learning objectives. (Sudjana, 2007)

The management and implementation of education, including the implementation of non-formal education units and the implementation of non-formal education programs, is governed by Article 26 of Law Number 20 of 2003 concerning the National Education System and Article 100 paragraph 1 of Government Regulation Number 17 of 2010. Article 100, paragraph 2, then, regulates the implementation by non-

formal education units, including study groups, community learning activity centers, *taklim* assemblies, and non-formal early childhood education. While this is going on, Article 100, Paragraph 3 of the Constitution regulates the implementation of non-formal education programs, including those that teach life skills, early childhood education, youth education, women's empowerment, skills education, and job training (Program Package A is equivalent to SD/MI, Program Package B to SMP or MTs, Program Package C to SMA/MA, and Program Package C Vocational to SMK or MAK).

According to the justification provided, non-formal education is a supplement to formal education when students' knowledge, abilities, and attitudes are deemed insufficient in formal education units. The Ready-to-Use Santri Training for Daarut Tauhiid is a form of non-formal education in Indonesia that places a significant emphasis on developing young people's character and has generated many graduates with a positive outlook on life. Abdullah Gymnastiar, the creator of the SSG DT training, stated in Bandung that graduates of education and training who apply to Daarut Tauhiid institutions must possess the BAKU characters, which stand for excellent and robust, good character with indicators: honest, sincere, and tawadhu in every activity, and robust character with indicators, tough, discipline, and daring in doing good.

Santri Siap Guna (SSG) Daarut Tauhiid, was initially initiated by KH. Abdullah Gymnastiar (Aa Gym) on April 25, 1999, with a vision approach as a community service both in the field of da'wah, economy, and social society. And the multidimensional crisis that is happening in today's society, namely: a moral crisis, an economic crisis, a crisis of trust that has an impact on leaders and officials committing corruption, gambling is rampant, and criminal and brutal acts that have no humanity and the many young people who become drunks. Therefore, become a very heart-wrenching concern. The output of the SSG program hopes there will be changes

in the society so that ideal leaders are born and prepare young people with clear personalities and concepts of life. So that the concept of Santri Siap Guna, which has been running from 1999-2015, gave birth to 30 batches with participants from various cities both on the island of Java and outside Java, namely: Bali, Kalimantan, Sulawesi, Ambon, and Sumatra. Based on observations from the researchers' initial observations of several participants who had attended the Santri Siap Guna Daarut Tauhiid training in Bandung, there were many positive responses, including increased self-confidence, increased academic achievement, and changes in character to become more active and diligent in worshiping *mahdah* and *ghairu mahdah* which affected the environment. On this basis, researchers are interested in conducting research at this training institution. A question is, what curriculum is used? What learning model can provide effectiveness to participants? and how are the changes to participants in the students?

Method

The chosen research approach is the descriptive method (Sugiono, 2017:8), which states that field research is the collection of data from the field by conducting direct investigations in search of relevant topics. In this instance, the authors collect data and information from respondents and informants, specifically the Head of Education and Training, Trainers, participants, and graduates of Santri Siap Guna Daarut Tauhid Bandung Training.

Results and Discussion

Planning for Santri Training Activities Ready to Use Daarut Tauhid Bandung

The activity that has been running for 16 years is “SSG DT Education and Training”, with three months of training

every Saturday and Sunday from 15.00 WIB to 22.00 WIB, while Sunday at 06.00 WIB to 17.00 WIB. Located in the DT area, Pondok Hijau, SECAPA AD, KPAD At-Taqwa Mosque, UPI Campus (Al-Furqon Mosque, FPMIPA, Gymnasium, Soccer Field), Sukawana/Situ Lembang, Cikole Campground. This training has an input profile with participants aged 17-40 years, and the output profile is being able to lead and ready to be led, practice the 3A and 3B concepts, have sensitivity, care for the community, and have confidence.

The ongoing activities include classroom-based material activities and activities or materials conducted outside the classroom. The topics covered are *ma'rifatullah*, leadership, and entrepreneurship. The delivery technique consists of mentoring, lectures, talks, simulations, demonstrations, and *uswah* (modeling). Training strategies include experiential learning, learning by doing (familiarization by directly doing), and accelerated learning (acceleration).

Ready-to-use Santri training is commonly referred to as a Saturday-Sunday Islamic boarding school. This is because the learning process begins on Saturday at 15:30 after Asr Salah, continues through Sunday, and concludes at 17:00 for three months. The letter Ali Imran verses 103-104 provides the reasoning for the basic concept of Santri *Siap Guna*, and cling to the rope (religion) of Allah, and do not be divided, and recall Allah's goodness upon you when you were (in a state of ignorance) your foes. Allah first linked your souls so that, by His grace, you became brothers, and then, when you were on the brink of the abyss of torment, He rescued you. Thus, Allah clarifies His verses for your guidance (103). And let there be among you a group of persons who exhort to righteousness, command what is good and forbid what is bad, and who are blessed (104). God says in this verse that as a community and as members of society, some of us must be our callers or reminders, so that if any of us has done something wrong, someone will recall or correct us. The Ready-to-Use

Santri Education and Training (DIKLAT SSG) initiative is one approach to achieve this. In addition, Ready-to-Use Santri are prepared as a means of cadre and fostering independent young people who are capable of becoming motivators, stabilizers, and integrators for the community, to realize the movement to build the nation's conscience in order to create a generation with the spirit to always fight hard, repent, care, and be sensitive.

SSG Daarut Tauhid Bandung has the vision to build a leadership spirit, and independence, based on Ma'rifatulloh, who has a role in society as a stabilizer, motivator and integrator. In addition, the mission is the realization of the younger generation who have the concept of success in Muslim life (7B), namely worship properly and *istiqamah*, have good character, study and practice endlessly, work hard, be smart and sincere, be humble in life, help others.

Participants must assemble at the Daarut Tauhiid mosque on Saturday at 15:30 WIB to pray Asr in congregation. Ikhwan participants wear white koko shirts, white caps, and black pants, while sisters are required to wear navy blue or black robes. Name tags bearing the participant's name and group are affixed to the participant's left chest. After reciting the Asr prayer, the participants form a line in the direction of the center of the five or the specified apple field.

After assembling at the Five Center at precisely 16.00, the afternoon apple was held, and for roughly 30 minutes, the apple was directed and motivated. Then, at 16.30, the participants were provided with indoor training materials until 17.00. After completing the indoor training, the participants were instructed to line up in groups and proceed to the Daarut Tauhiid mosque to perform the Maghrib prayer in congregation. After performing Maghrib, the participants remained in the mosque till Isha to hear the discourse. The participants then do the isha prayer in congregation. Following

the Isha prayer, the participants proceed to the center of the square and form an orderly queue. Participants then consume a communal dinner consisting of prepackaged rice purchased by each chairman or a group appointed to purchase food. Where the food is purchased 15 minutes prior to the meal at the closest stalls, the participants have brought the food for approximately 5,000 rupiah.

After the participants finished eating, the participants in groups lined up neatly, moving towards Darul Hajj or a room with a capacity of 500 people to get indoor training materials from 20.00-22.00. Then from 22.00-02.00 the participants have to rest in the room provided, the brothers and sisters separately. During recess, each group appointed by the trainer takes turns on night vigil at vital objects in the Daarut Tauhiid institution. The trainer instructed the participants to gather in groups and line up neatly while bathing and washing at 03.00 in the center of Lima. After all the participants had gathered, the participants moved to the DT mosque to carry out the 11 *rakaat tahajut* prayer in the congregation until dawn. After performing the dawn prayer, the participants performed the remembrance of *al-ma'surat* in the congregation, after completing the remembrance of *al-ma'surat* the participants were still allowed to listen to lectures from KH Abdullah Gymnastiar or the *Asatid* DT team.

The participants listen to the lecture until suruk, or the rising of the sun, at which point they do two rak'ah prayers. Following the prayer, the participants returned to line up neatly and in groups, wearing field attire for the brothers consisting of long-sleeved navy blue shirts, pdl pants, and pdl shoes. In comparison, the sisters' field attire consists of a long navy blue shirt to the calf, a black skirt, and a black headscarf. After the participants have assembled and moved to the heart of Lima to do morning exercises, they engage in outdoor training activities from 07.30 to 11.30 a.m. Following the mid-day prayer, participants ate lunch. The training then

continued with outdoor exercises till sunrise. After the Asar prayer at the mosque, the participants participated in an afternoon rally and got instructions from the trainer to complete the following activities.

Pre-training is an activity where heterogeneous participants are gathered to equalize perceptions and learning contracts; the term for equating perceptions in this training is “PUD” (Internal Affairs Regulations), and all matters pertaining to how to dress, requesting permission to leave the line, and activities have been standardized.

Physical tests consisting of push-ups, sit-ups, pull-ups, and 12-minute runs are administered to measure the beginning state of the participants’ average physical capacity. The trainer must be able to alter the levels and tasks so that they do not surpass the participants’ ability limits.

The Process of Santri Training Activities Ready to Use Daarut Tauhid Bandung

The stages or processes of the Ready-to-Use Santri training that have been ongoing have a training curriculum consisting of three stages each month, the first month is focused on self-destruction, the second month is self-awakening, and the third month is organizational building. Participants were given material in the first week in the form of how to develop their potential of the participants. In addition, participants are invited to cross obstacles in nature by finding solutions and daring to go through the road, such as: passing through water tunnels, passing rivers with rocks and currents, and crossing rivers with a rope. It is assumed that participants can find solutions and be patient with the problems in their lives. Explore the wisdom in this activity is to seek and think about the lessons learned during the field orientation activity, including participants feel how to cooperate in every problem they experience, establish social communication with other participants, feel the challenges that are passed without

complaining but are directed always to be grateful and keep moving until the goal is reached.

The second and third-week participants are given *tahsin* material, which aims to improve the reading of the Qur'an of the training participants. This week, participants received material on self-knowledge. Its means that if we know who we are, we will also know who our God is. On Sunday, participants gain physical skills such as self-defense and stick gymnastics. In this physical skill process, participants are directed to explore the wisdom of the benefits of this physical activity: Allah loves strong Muslims more than weak Muslims.

In the third and fourth week, participants received spiritual material about monotheism. This material taught them to permanently straighten their intentions in any activity solely for the sake of Allah so that every activity they went through was worth Worship. This week, participants are also directed to be able to serve the community such as being sensitive to the surrounding environment, helping others, and always being sincere in every help given. The mentoring program aims to enable participants to gather with trainers to evaluate their strengths and weaknesses during the training.

In the fourth week, participants were given religious knowledge in the form of *fiqh*, where it was intended that participants in every Worship performed according to the established *fiqh*. In addition, on Sundays, participants are given training in the form of reaping, marching training, obstacles, this aims to make the training participants brave in every situation, participants are directed to be neat and orderly, and obstacles are aimed at making participants pass every obstacle in life they face. Finally, the last activity in the fourth week of the first month is *muhasabah*, where participants are invited to evaluate the activities and training that have been carried out for one month and measure whether the goals and formations so that participants succeed in breaking themselves are

measured from participants being more confident, more confident in God's provisions and having a strong physique.

The self-destruct stage is the initial stage to break the myth of "I Can't" that makes people retreat in their lives. Other Physical Challenges include strength walking, a very stressful sport, and crossing rivers, where participants with a rope cross rivers and waterfalls. By looking at the results about breaking the myth of "I Can't," most respondents are still in the fairly good category. This self-destruct stage is the initial phase, which Kirkpatrick (1998) categorizes as the reaction stage. In this study's evaluation of the participants' reactions, the majority were in the fairly good category. According to Kirkpatrick (1998), if a participant has a negative reaction and does not like the ways of the training provider, it is not expected that the participant will be able to learn and understand well the material presented. Things that are evaluated at this level include training materials, instructors, facilities provided, time, and methods. The fairly good category is moderate, but judging from the existing trends, it can be understood that the tendency of participants to lead to a positive perspective or to act positively on "self-destruction" activities.

From the recorded observations, participants felt disappointed (which was part of the unfavorable category) in terms of growing self-esteem on trivial things, such as tidying up the arrangement of shoes or footwear, as well as some physical challenges that were deemed too heavy. Even though the organizers have used standard security facilities, the fear of accidents still does not disappear in participants' minds. From the first week to the fourth week in the second-month, participants still get *tahsin* material. It is in order that participants must be able to read the Qur'an with *tartil*. The participants returned the practical worship fiqh material in the first week. It is directed and equalizes the perception of how to carry out Worship in a *tuma'ninah* way. On Sunday, participants were provided with material on the mental attitude of

entrepreneurs, which aims to make participants ready to become independent by entrepreneurship. In addition, the material for the first month of PBB exercises is applied in the first week of the second month of training in the form of a PBB competition with the aim that participants can compete with other participants for the training they have received. The second week received material on the leadership of the Prophet where participants were directed to constantly reflect on the Prophet Muhammad SAW in leading the world. On Sunday, participants get a life simulation that is assumed in a game, namely the Trust Fall + Blind Lead game which aims always to be kind to others and grow trust in the trust we give to others and the trust we hold. In addition, participants received material about entrepreneurship and stories of successful entrepreneurs, and participants directly practiced in the field by selling.

In the third week, the participants were given directions to empower the community to be more sensitive to the environment so that we live in a society and must help each other. On Sunday, participants were given a problem-solving game simulation so that participants get used to solving problems in any form. This week the participants are also conditioned by the committee in socializing social services, which later SSG students are ready to take part not only as individuals but also active in social or community. In the fourth week, the participants were given self-management materials so that every time they used was used productively. At the end of the month's second week, the participants were pampered with *rihlah*, where they were invited to reflect on nature and be grateful to enjoy the natural wealth that Allah SWT created. Finally, there is an evaluation activity for the second month where a reward has begun to be applied for participants who always progress scientifically, physically and spiritually. This week ends with a presentation of the work program, where

the work program that has been prepared will be implemented in the third month of training.

After going through the self-destruct stage to grow the participants' self-confidence, the next stage is the self-building stage which focuses on the participants' Islamic knowledge such as *tahsin*, the method of reading the Qur'an properly and correctly, and fostering mental independence using entrepreneurship. On the second Sunday of the week, participants were still directed to explore wisdom with games. In addition, participants were affiliated to find stories of successful entrepreneurs as examples and role models for participants to be motivated to become financially independent immediately.

This stage is still in the reaction phase in Kirkpatrick's (1998) concept. The development of participants in the second month of the SSG training process was still dominated by a fairly good participant perspective. In other words, the reactions perceived by the participants were still at a moderate stage. Although the trend direction is still positive, there is a change in the participants' perception in which three people who feel good feel less, and those who feel that the training is not good to increase to 3 people. It is interesting to note that there is a shift in the negative direction. Kirkpatrick (1998) reminded that the reaction phase is a difficult initial phase if the participants have reacted negatively. The results of the observations noted that participants were not satisfied with the method used to build self-confidence through game activities: trust fall-blind, which, even though it was standard and safe, was considered risky and could not build self-confidence.

In the first week of the third month, participants receive training to be able to coordinate and organize an event with event organizer materials. In addition, participants also received material on how to build an effective team so that the desired goals were quickly resolved. On Sunday, participants were invited to do game activities aimed at stimulating

participants to gain wisdom that we must be ready to be led or ready to lead. In addition, there is a follow-up social service that has been socialized in the third week of the second month, namely discussing the extent of the preparation for the social service that will be carried out starting from determining the location of the social service and what activities will be carried out by the team that the committee has grouped.

In the second week, a *tahsin* learning was evaluated in 6 meetings to determine the extent to which the participants understood and practiced it by always *istiqamah* recitation of the Qur'an. In addition, this week, participants were given knowledge in the form of *fiqh munakahat* which aims to prepare participants to formulate the vision and mission of marriage that will be carried out in the future. On Sunday, participants were given the material on P3K (First Aid in Accidents), where participants simulated accident victims. Besides, participants were also given material on PPGD (Emergency First Aid) where participants had to be ready for any possibility. Furthermore, participants were given a simulation of victim evacuation and knowledge about ropes. This week ends with an evaluation of the evacuation that the participants have done, starting from discussing the obstacles, challenges and conveniences encountered during field practice.

The third week of Saturday and Sunday is used fully for social service activities that the team has planned in accordance with the specified location and activities that have been planned before the social service takes place. The location specified for social services is usually a suburb which still needs a lot of guidance in terms of education and hygiene. Activities carried out, for example are fostering teenagers or children in the environment, implementing a clean living culture, social services in the form of health services and sharing knowledge, and exemplifying good personality or character among human beings. And finally, the fourth week in the third month is given knowledge in the form of the jurisprudence of *safar*,

which aims for participants to know and apply how the laws of travel. Which ends with an evaluation of all activities carried out. Next, on Sunday, participants were given the material on bivouac management, bivouac simulation, and gasketing practices. Furthermore, this will be realized with participants undergoing bivouac in a place that has been prepared.

In the self-building stage, which has made participants have the knowledge and mental provisions that have been tested, in this third stage is building an organization that focuses on community service, where all divisions based on the need for community service activities for five days, at a predetermined location. by an organization that has been formed, this activity is simulated so that participants can mingle and organize in the community.

The perspective shift occurred again in the initial phase or reaction in the third month of SSG training. The majority of participants still perceived the activity in the fairly good category. Still, participants in the good category again decreased by one person, and those who perceived this activity in the poor category also decreased by one person. But overall, the trend of public perception has now changed to be more moderate, not leading to a positive reaction nor an adverse reaction. It is a good step to step into the learning and behavior stages. The observations noted that the participants seemed lighter in carrying out their activities, with closer intimacy between the participants, and the types of activities that were more competitive with the formation of two groups and their organizational structures.

Religiosity Change of Santri Before and After Training

Judging from the statistical results in the previous chapter. Thus, it can be interpreted that for the activity “remembering Allah every time you start work”, participants who experienced good behavior changes increased, namely from 21 people to 28 people, then 37 people who experienced good

behavior changes, which initially only amounted to 28 people. 34 people. Meanwhile, bad behavior in “Remembering Allah every time you start work” has decreased.

From the results of observations or observations made during the research, this phenomenon can be seen since the training has been completed. For example, in starting an activity, such as going to eat or riding a vehicle to travel, there is a moment that is used to pray. Of course, this is inseparable from training activities that are realized in practices such as praying before eating. This activity is reflected in the trainer reminding participants to pray for each other, and to *dhikr* together. According to Kirkpatrick (1998), this stage is included in the learning category where there are three domains of competence: knowledge, skills, and attitude. The expected output from the SSG training itself is attitude.

There is a significant difference between before and after training in terms of “Remembering Allah every time you start work” this is part of a systematic process, namely training, in applying the knowledge, tools, and resources needed to effect change in the people who will be affected (Wibowo, 2006). In this case, the SSG training participants are the target of change itself, where participants are given an understanding of “remembering Allah” by saying “*bismillahirrahmanirrahim*” every time they start work.

Training in this segment refers solely to As-Suyuthi, *Jam'ul Jawani* where it is said, “every matter that is not with *bismillahirrahmanirrahim* will be cut off”, and refers to several verses in the Qur'an. “...Indeed, those who believe are those who when the name of Allah trembles their day” (Surah Al Anfal: 2). Then, “But Allah made you love faith and made faith beautiful in your heart and made you hate disbelief, wickedness, and disobedience” (Surah Al Hujat: 7).

In the activity with the theme or item “Grateful for every achievement”, referring to the results of statistical calculations,

it is known that participants who experienced changes in the fairly good category decreased from 42 people before the training to 23 people. However, the excellent category increased by 18 people, while the less good category actually experienced an addition of one person. It is interesting to note because although there was an increase in the behavior of the participants in the theme “Grateful for every achievement”, on the one hand there was also a decrease in the quality of being grateful to the participants after the training. On the other hand, of course, the phenomenon of adding participants in the poor category is not the target to be achieved in training.

Training activities emphasize “Grateful for all the blessings” according to the results of observations to participants where participants face unusual activities. Given the diverse backgrounds of the participants, the activities with the theme of communication were faced quite heavily by the participants. The target of the pleasure of communication itself is that participants are expected to be able to communicate in a clear and firm language by eliminating useless words. With such targets and diverse backgrounds, the participants faced it quite hard, because the method applied was in the form of physical punishment such as push-ups if there was a communication error. So it can be estimated that participants may interpret the target of communication favors differently. The form of push-ups is an evaluation, according to Kirkpatrick (1998) if a participant reacts negatively and does not like the ways of the training organizers, it is not expected that participants will be able to learn and understand well the material presented.

According to Kirkpatrick’s (1998) concept, this activity is dominated by outdoor training activities, and the provision of material is a form of training that combines learning and behavior. In the implementation during the activity, it can be seen that some participants have difficulty understanding the pleasures of communication. The difficulties experienced by

participants in the activity of “being grateful for every achievement”, especially in this communication favor where there are elements of discipline and punishment, can cause behavior changes as Jeff Davidson (2005) explains that change can also be meaningful as the occurrence of significant disruptive events. It can be interpreted that disturbing events in the context of this SSG training are in the form of punishment such as push-ups.

The training in this activity phase refers to gratitude and gratitude for the blessings Allah has given, which is as contained in the QS. Ar Rahman(1-3), “(God) the most merciful, Who has taught the Qur’an. He created man.” Besides that, as for QS. Ash Shu’ara (79-80) where it is mentioned physical pleasures, “And my Lord, whom He gave me food and drink; and when I am sick, it is He who heals me”, and “...Allah determines whom He wills (to be given) His mercy (prophecy); and Allah has a great bounty.” (Surat al-Baqarah: 105).

It can be seen that the activity with the theme “thinking positively to the Creator” changed the perception of 19 participants in the excellent category. A decrease followed the increasing number of participants in the good category in the number of participants with a poor perception of 22 people. Meanwhile, participants who had a lousy perception increased by three people.

Emphasis on the activity of “thinking positively on the Creator,” which took place in the form of listening to the material presented, noting essential points, and discussing this. According to observations, the researcher noted several things that became obstacles for participants in understanding the aims and objectives of this session. The obstacles that participants complained about were the decreased concentration of participants. The participants expressed this because the participants felt tired during the day’s activities. At this stage, participants are expected to understand the training material, namely “Thinking positively to the Creator”. Because

Kirkpatrick (1998) explains that in the learning training phase, which in the context of this research is “Thinking positively to the Creator”, the emphasis for evaluation is on how far the participants have learned about the training material in order to improve the competence of participants.

Beckhard and Harris in Kasali (2005) conclude that changes will change if there are several conditions, namely: (1) cost benefits, that the benefits must be greater than the costs of the change; (2) the perception of tomorrow, people in the organization see a better perceived tomorrow; (3) dissatisfaction, that there is a prominent dissatisfaction with the current situation that is being handled by the leadership; (4) a practical way, that there are practical ways to get out of the current situation.

Kirkpatrick (1998) explained that in the learning training phase, which in the context of this research is “Thinking positively to the Creator”, the emphasis for evaluation is on how far the participants have learned about the training material to improve the competence of participants. This activity is based on the QS At-Taubah, “Say: “Nothing will happen to us except what Allah has decreed for us, He is our protector, and only in Allah those who believe should put their trust.” (Surat At-Taubah: 51)

The description of the afterlife orientation has increased in the good category, and the fairly good category and the less good category have decreased. The method applied in this phase is a habituation method in which the trainer and participants participate in the study together. The emphasis in this phase is for participants to be more realistic by not dreaming too high and remembering death more. Kirkpatrick (1998) explains that this method is included in one of the four levels of evaluation, namely the level of behavior. At this level, it measures the extent to which participants apply/implement the understanding of the competencies they have acquired in

their scope of work. This level evaluation is carried out to determine how far the changes occur in ex-participants when they return to their environment. Observations noted that participants were more able to make practical and tactical plans in everyday life, but were not ambitious.

Kirkpatrick (1998) explains that this method is included in one of the four levels of evaluation, namely the level of behavior. At this level, it measures the extent to which participants apply/implement the understanding of the competencies they have acquired in their scope of work. The relevant opinion in understanding the phenomenon of the findings from the training with the “afterlife oriented” segment is that expressed by Beckhard and Harris in Kasali, where changes will change if they experience particular stages of situations. In this study it is about the perception of a better tomorrow, by remembering death and not dreaming too high. It refers to the verses in the Qur’an and hadith. “And I will lead them astray, and will arouse empty dreams in them...” (Surah An-Nisa: 119). “Remember the destroyer of all pleasures, namely death” (Tirmidhi)

The activity with the theme of “worship and prayer” in principle is to get used to performing *tahajjud* prayers and praying. The activity during the training was praying *tahajjud* in congregation 11 *rakaat* and praying individually. Participants responded that after the training, there was an increase in behavior in the good category as many as 6 people. Meanwhile, participants with perceptions included in the fairly good category decreased by 6 people, and those who were not good did not change, namely as many as 11 people. What is experienced by the participants in this activity is included in the behavior level. Kirkpatrick (1998) explains that evaluation at this level is not enough just to measure changes that occur in the behavior of ex-participants. However, evaluating the extent to which the changes can be applied in daily practice is also necessary. Observations made to the ex-participants

concluded that there was a behavior change, in this case, the *tahajjud* prayer, even though it was not done in the congregation, but the ex-participants continued to carry it out even though the training activity was over.

What is experienced by the participants in this activity is included in the behavior level, where Kirkpatrick (1998) explains that evaluation at this level is not enough just to measure changes that occur in the behavior of ex-participants. Observations made in this study also showed the outcome of the training, with the participants' behavior being carried on in their daily lives, namely in performing *tahajjud* prayers and praying. The training outcome in this session is based on Ibn Taimiyah's opinion that worship means submission (total commitment to the rules) and love for Allah. In worship, these two attitudes unite in the self who is servant to His Lord. This understanding is actually what this activity wants to achieve, of course, praying *tahajjud* and praying are only indicators that can be observed. Thus, changes that occur in participants meet the criteria for practical evaluation of training activities, as stated by Kirkpatrick (1998) where changes in behavior occur due to training activities.

This discipline-oriented activity is carried out in the form of a training contract agreement between participants and organizers. The commitments formed are in the form of agreed rules such as not being late when the activity starts, and being considered resigning if they are absent more than three times without clear information. The participants perceived this activity to be able to change their daily habits regarding discipline and commitment. It can be seen from the increase in the number of participants in the category regarding the perception of commitment from 35 people to 50 people, and the number of participants with a fairly good perception decreased from 26 people to 13 people, as well as the less good category. Observations indicated that after post-training participants were more disciplined about time, no longer

procrastinating on work, and more committed to carrying out what they had become responsibilities, especially in daily work. According to Kirkpatrick (1998), the behavior or behavior experienced by participants after this training has covered the stages of change in the form of knowledge and attitudes. Observations indicated that after post-training participants were more disciplined about time, no longer procrastinating on work, and more committed to carrying out what they had become responsibilities, especially in daily work. According to Kirkpatrick (1998), the behavior or behavior experienced by participants after this training has covered the stages of change in the form of knowledge and attitudes.

In the observations made, the element emphasized in this commitment activity is the agreement between the participants and the training organizer with firm consequences. Not being late when the activity starts and being considered resigned if he is absent more than three times without a clear explanation is a form of commitment that, according to observations, poses a challenge for the participants. This finding can be understood in Kurt Lewin's (1951) change model, which suggests that the agreement made between the participants and the organizer is a step to the unfreezing phase. This unfreezing phase is a consequence of violating commitments that are considered to be easily violated by participants; therefore, the organizers then intensify feelings of dissatisfaction—due to violations—to the participants. When the feeling of dissatisfaction with the current situation is strong enough, the next stage is moving, or the change can begin. The change, in this case, is moving from an unsatisfactory situation to a new desired situation, namely from being accustomed to breaking commitments and being inconsistent to being more committed and consistent.

Activities that emphasize the process of self-introspection are carried out in the form of learning from the trainer as an example, where “mirroring” is a self-correction process in

each activity. Kirkpatrick (1998) categorizes this activity in the learning process. The understanding of the material in this process is delivered in three competency domains: knowledge, skill, and attitude. There has been a change with a good trend, where participants in the good category have increased, while the number of good and bad categories has also decreased. However, the decrease is not much. Observations made during the research show that although there is a small increase in a better direction because mirroring activities are always carried out during the training activities, the learning process can still occur. It's can be observed through a series of evaluation processes on the daily practical activities of the participants, where there is a tendency for the alumni of the training to be more aware and critical of the things that have been done.

Kirkpatrick (1998) categorizes this activity in the learning process. The understanding of the material in this process is delivered in three competency domains: knowledge, skill, and attitude. Observations made during the research show that although there is a small increase in a better direction because mirroring activities are always carried out during the training activities, the learning process can still occur. In its realization, the activity of “reflecting” during the SSG training procession is emphasized in each activity as a form of self-introspection. The results of the significant comparison test between before and after this activity according to the model of Tyagi (2001) in Nasution (2010), which does not only concern the behavior of individuals or participants. This Tyagi model has several system components in the change process, which starts with the power to make changes, recognize and identify problems, process problem solving, implement changes, measure, evaluate, and control the results. It is related to the complexity of a situation in everyday life, so the “mirror” activity is also carried out in every activity to approach the complex situations of everyday life.

The process of solving problems, implementing changes, measuring, evaluating, and controlling results is manifested in SSG training activities, with trainers providing examples to participants. The process of “mirroring” in this activity itself is the embodiment of a hadith narrated by Ahmad, “People around us are mirrors. A person is very dependent on the religion of his close friends. Let you see who will be friends.” (Ahmad).

Conclusion

The Daarut Tauhiid Islamic Boarding School in Bandung divides the ready-to-use santri training process into three stages over the course of three months: the first month focuses on self-destruction, the second month focuses on self-building, and the third month focuses on organizational building. In each stage, participants undergo various stages of change based on their individual needs. In each level of the program's implementation, it was discovered that the majority of participants believed that the training provided was of a high quality, that it boosted their self-confidence, their religious knowledge, and their capacity for self-study under the guidance of entrepreneurship. Participants were made more sensitive to their surroundings by directing them to perform social work within the context of community service, so that the training program is not only felt by the participants but also by others. Therefore, changes in the religiosity of SSG training participants before and after participating in the Santri Siap Guna Daarut Tauhiid Bandung training program is a significant change where the religiosity dimension applied during the training results in a significant change in the religiosity dimension, indicating that participants continue to apply the culture that was applied during the training until after the training, such as remembering Allah in every activity, *tawadlu*, and *syukur*.

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