LEARNING MODEL SERVICE-LEARNING AT BOARDING SCHOOL

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Abstract

This article aims to describe service-learning carried out at Pondok Pesantren Al Urwatul Wutsqo Jombang. This article used a qualitative approach with case study design. Data was collected using in-depth interviews, participatory observation, and documentation. Data analysis techniques include data collection, data condensation, data presentation, and drawing conclusions, checking the validity of the findings by extending participation; source triangulation techniques, theories, and methods; and persistence of observation. Research informants are pesantren caregivers, ustadzah, students and the community. The results showed that: first, the steps of service learning that were applied at Pondok Pesantren al Urwatul Wutsqo Jombang and Darussalam Sumbersari Kediri, among others: 1) Intention, 2) Curriculum integration, 3) Preparation includes; debriefing and selection of participants service learning, determining the place of service-learning service, division of groups and accompanying teachers, departure of participants service learning, 4) Implementation of service learning, 5) Meditation/contemplation, 6) Evaluation of service learning, and 7) Closing of service-learning

Keywords: Service-learning, Islamic Boarding School, Curriculum integration.

Abstrak

Penelitian ini bertujuan untuk mengungkapkan pembelajaran service learning yang diterapkan di Pondok Pesantren Al Urwatul Wutsqo Jombang. Penelitian ini menggunakan pendekatan kualitatif dengan rancangan studi multisitus. Pengumpulan data dilakukan dengan teknik wawancara mendalam, observasi partisipatif, dan dokumentasi. Teknik analisis data meliputi pengumpulan data, kondensasi data, penyajian data, dan penarikan kesimpulan, pengecekan keabsahan temuan dilakukan dengan perpanjangan keikutsertaan; teknik triangulasi sumber, teori, dan metode; dan ketekunan pengamatan. Informan penelitian adalah pengasuh pesantren, para ustadzah, santri dan masyarakat. Hasil penelitian menunjukkan bahwa : pertama, langkah-langkah pembelajaran service learning yang diterapkan di Pondok Pesantren al Urwatul Wutsqo Jombang dan Darussalam Sumbersari Kediri antara lain: 1) Niat, 2) Integrasi kurikulum, 3) Persiapan meliputi; pembekalan dan seleksi peserta service learning, menentukan tempat pengabdian service learning, pembagian kelompok dan guru pendamping, pemberangkatan peserta service learning, 4). Pelaksanaan service learning, 5) Muhasabah/perenungan, 6) Evaluasi service learning, dan 7) Penutupan service learning.

Kata Kunci: Service Learning, Pondok Pesantren. Integrasi kurikulum,

INTRODUCTION

The biggest challenge of education today is how students apply their knowledge in society. In addition, what is happening now is the emergence of primordial attitudes of ethnicity¹ and religion. In the political field, the existence of regional autonomy also gives rise to identity politics, so that it is prone to divisions among the community.² Furthermore, the emergence of a high sense of self-centered is also a powerful factor the emergence of an attitude of care (care) on others. This can be seen from various incidents, including cases of bullying that occurred in SMPN students in Malang Regency, which caused them to be hospitalized.³ All of this will become a bigger and more serious problem, if it is not immediately anticipated and a solution is sought.

Social care for children must be the concern of all parties, both parents and educational institutions. However, in reality, in some schools there is still a learning process that only prioritizes the delivery of material, rather than inculcating the value of social care. Santri are only listeners of the teacher's lecture, students are only passively waiting for orders from the teacher. They only receive learning experiences only in the classroom. As a result, students become bored when participating in learning, do not develop their potential, are only able to master what the teacher explains, are unable to solve some problems that occur in everyday life, do not care about social problems that occur because they are not used to being faced with life. real in society.⁴

On the other hand, parents are too worried about the academic results (cognitive aspect) of their children. So, they put them in private lessons or tutoring. In fact, all of that is not necessarily in accordance with the abilities and interests of the child. Those parents forget that there is something more important, namely the aspect of social sensitivity that a child should have. According to Femi, if children are not accustomed to social life, empathy, sympathy and caring for others will not appear. As a result, children become selfish individuals, children will find it difficult to get along both at school and in society.⁵

In order for children to have an attitude of caring for others, it is necessary to get used to it. Caring attitude is an interest in wanting to help and help others. The essence of a socially caring attitude is that there is a real action to help others, not just saying sorry when you see other people who are in trouble. So that people who have a socially caring attitude will bring up an attitude of empathy and are willing to sacrifice for the suffering of others.

In order to understand and form a socially caring attitude, students need to be trained and accustomed to being faced with real situations and conditions.⁶ Thus, habituation is expected to be able to form a sense of caring as evidenced by real actions that always want to

¹ Perasaan kesukuan yang berlebihan, <https://kbbi.web.id/primordialisme>. diakses 10 Nopember 2019.

² Hendra Kurniawan, *Matinya Rasa Kepedulian Sosial* (Bernas Jogja, 2013), 4.

³ <https://www.kompas.com/tren/read/2020/02/04/184500565/kasus-bullying-siswa-smp-di-malang-kpai-sekolah-diduga-tak-miliki-sistem?page=all>, di akses 12 Nopember 2020

⁴ Bambang Soenarko and Endang Sri Mujiwati, "Peningkatan Nilai Kepedulian Sosial Melalui Modifikasi Model Pembelajaran Konsiderasi Pada Mahasiswa Tingkat I Program Studi Pgsd Fkip Universitas Nusantara PGRI Kediri," *Efektor* 2, no. 2 (April 10, 2015), <https://doi.org/10.29407/E.V2I2.85>.

⁵ Femi Olivia and Lita Ariani, *Inner Healing@ School* (Elex Media Komputindo, 2013).

⁶ Ahmad Tabi'in, "Menumbuhkan Sikap Peduli Pada Anak Melalui Interaksi Kegiatan Sosial," *IJTIMAIYA: Journal of Social Science Teaching* 1, no. 1 (2017).

help others. In addition, the most important element in social life is the interaction between humans. This is in line with the goals of character education. One of them is to form a nation that is moral, has noble character, is tolerant, cares for others, all of which are imbued with faith and piety to Allah SWT.

Based on the problems described above, it is necessary to have an approach that combines learning with community service as an effort to form the character of social care, namely service learning. Learning service learning is a learning combining the materials in the classroom to real life, whose purpose is to serve. In other words, the learning model service is a learning that makes students learn directly with various problems in society. Santri are challenged to implement a program in the form of service or service in order to help the community overcome various problems with the provision of several theories that have been accepted during class learning.⁷ So that students are expected to get used to dealing with various problems and also try to think of solutions. Because there is a relationship between students and the community in the form of service, it is hoped that it can increase a sense of social care for students.

Service learning is a method that facilitates students to develop knowledge, skills and experience. Service learning provides space for students to be sensitive to real problems in their environment. Service Learning is a learning process that collaborates academic learning with meaningful real actions in society, personal development and responsibility as citizens.⁸

Researchers have determined the research location based on the symptoms found during observations and interviews. The research location is Pondok Pesantren al Urwatul Wutsqo Jombang to develop its Sufism-based educational curriculum. This was greatly influenced by the caretaker of the cottage who became Mursyid Thoriqoh Syadiliyah al Mas'udiyah. In addition, it also launched a service program, for second grade students (2) as well as for final grade students in odd semesters at the MA al Urwatul Wutsqo level. This service is a routine program that must be carried out by all students. This service program is carried out in educational institutions such as MI or SD, MTs or SMP and MA or SMA. The service activities include teaching the Qur'an, helping TU, helping picket teachers and assisting janitors in cleaning educational institutions. This service program is expected to be able to carry out the vision and mission of the Al Urwatul Wutsqo Islamic boarding school in Jombang, namely forming students who have noble personalities, fighters for the Qur'an and become individuals who care about what is happening in society.⁹ This service includes teaching training activities, namely helping PAI teachers and helping to become picket teachers, helping school administration, helping to become gardeners.¹⁰ Based on the field data at the two Islamic Boarding Schools mentioned above, the researchers saw the implementation of service learning that was developed at the Islamic boarding school.

⁷ Luisa Handoyo D., "Penerapan Service Learning Untuk Meningkatkan Kepedulian Sosial Mahasiswa Terhadap Masalah Ketahanan Pangan," *Jurnal Penelitian* 18 (2015): 132–42.

⁸ Firman Mansir, "Aktualisasi Pendidikan Agama Dan Sains Dalam Character Building Peserta Didik Di Sekolah Dan Madrasah," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (July 13, 2021): 2021, <https://doi.org/10.18860/JPAI.V7I2.11704>.

⁹ Wawancara Qurrotul Ainiyah, 1 September 2019

¹⁰ Pra observation in Pondok Pesantren Al Urwatul Wutsqo Jombang dan interview with Qurrotul Ainiyah, 1 September 2019

METHOD

This type of research is a case study. This is because it aims to examine problems that are unique and limited in nature.¹¹ In this context it is the implementation of service learning, in a limited scope, namely the model policy service learning carried out by the Al Urwatul Wutsqo Islamic Boarding School Jombang. The data collection strategy carried out by the researchers used three techniques, namely: First, Observation (Observation).¹² In this study, the researcher used participatory observation. The things that were observed were related to the focus of the research, namely activities related to the preparation stage for service learning, the serving stage in service learning and the reflection stage in service learning which was carried out at the cottage.

Second, interview or interview.¹³ This interview technique was used to obtain information about the preparation stage, serving stage and reflection stage in service-learning learning to form social awareness of students at the Darussalam Kencong Islamic Boarding School Kediri and Al Urwatul Wutsqo Islamic Boarding School Jombang. While the people who will be interviewed in this study are the caregivers of the pesantren, the Ustadz and Ustadzah councils, the students who are the service participants and the village community where the service is.

Third, documentation. The technique used to collect data.¹⁴ The data from the documentation,¹⁵ will be used to check the truth of the results of interviews and observations. The documentation technique in this study was carried out to obtain data information about records or documents in the implementation of service learning learning in forming students' social awareness, important files and notes from the activity agenda, photos supporting activities and also persons as actors in the activity. , including the profiles of each Islamic boarding school. This is used to support the research data used in order to answer the research focus.

Data analysis techniques are used in order to compile, group and look for models or themes to understand their meaning. This data analysis uses an interactive model from Miles, Huberman and Saldana which includes data collection, data condensation, data presentation and conclusions.¹⁶ Following are the steps of data analysis according to Miles and Huberman and Saldana: First, data collection. This stage is the researcher collects data in order to obtain information in accordance with the focus being sought. In this study, data collection was carried out by interviewing several informants, then conducting field observations and documentation related to the implementation of the model service learning in the formation of students' social awareness.

¹¹ Agus Maimun, *Penelitian Studi Kasus Bidang Pendidikan Islam* (Malang: UIN Maliki Press, 2020), 20.

¹² Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2006), 220.

¹³ John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2010), 264.

¹⁴ Lexy J. Moeloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2017), 216.

¹⁵ Data dokumentasi antara lain: (1) foto-foto kegiatan wawancara, (2) berkas laporan kegiatan imtihan amali dan pengabdian, (3) berkas-berkas bukti pelaksanaan *service learning* (4) foto kegiatan ketika santri melaksanakan program pengabdian dan sebagainya.

¹⁶ B. & A. M. Huberman Miles, M, *Analisis Data Kualitatif*, (Penerjemah: Tjetjep Rohendi Rohidi) (Jakarta: UI-Press, 1992), 15–19.

Second, data condensation (data condensation). At this stage the researcher records and writes in detail, summarizes, sorts out, looks for patterns, discards unnecessary data from various data that has been obtained in the field. Because the data from the field is very large. This is because the longer the researcher is in the field, the more data will be obtained. The data condensation in this study was carried out after the data was collected based on field notes, interview transcripts and documentation regarding service-learning learning in forming students' social awareness including the preparation stage, serving stage and reflection stage. Third, data presentation. At this stage the researcher makes a brief description, connects one pattern to another, makes a kind of flowchart.¹⁷ Referring to the opinion that Miles and Huberman used in presenting qualitative research data, namely narrating a text. In addition, it can also be in the form of making a kind of graph, concept map and flowchart. Fourth, drawing conclusions. Next is to draw a conclusion or verification. The conclusion is said to be credible if the conclusions are made at an early stage, there is support in the form of valid evidence and the consistency of a researcher when going to the field again to collect data.

RESULT AND DISCUSSION

Learning service learning goes well in accordance with the expected goals, it is necessary to process or steps that need to be done. According to Kaye, when you want to implement a program service learning, you have to really be prepared and think about everything. That's when the time to see the actual process, the steps that must be followed by the students in the success of the program service learning.¹⁸ Based on the results of the study, it was found that the steps of service learning were described and analyzed as follows:

Intention (*Niat*).

The first step taken by Pondok Pesantren Al Urwatul Wutsqo Jombang in implementing service learning is to determine the intention or goal. This intention or goal is very important in implementing service learning to the next step. According to Witmer, it is necessary to think about whether activities are service learning related to the goals of the institution's vision and mission. For example, if one of the goals is that all students will demonstrate the ability to communicate in a variety of ways, opportunities to communicate should be part of a program service learning.

Problem solving skills and critical thinking are other examples of goals that can be achieved through projects service learning. In fact, most school goals will be met or improved through learning experiences service learning.¹⁹ This shows how important it is to determine intentions or goals before implementing a program service learning. So that the implementation of service learning does not go out of the set goals.

In Islam intention itself is the basis of all deeds. Even this intention can determine whether or not a worship is valid.²⁰ This is also in accordance with Anas bin Malik Radhiyallahu 'anhu said:

¹⁷ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Depok: PT RajaGrafindo, 2014), 131.

¹⁸ Cathryn Berger Kaye, *The Complete Guide to Service Learning* ((USA: Free Spirit Publishing, 2014).

¹⁹ Christine I. Celio, Joseph Durlak, and Allison Dymnicki, "A Meta-Analysis of the Impact of Service-Learning on Students," *Journal of Experiential Education* 34, no. 2 (2011): 164–81, <https://doi.org/10.1177/105382591103400205>.

²⁰ Hadist Tentang Niat

مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ

It means: "Whoever seeks knowledge only wants to be called a scholar, to argue with stupid people, so that they will be seen by humans, Allah will put him in hell."²¹

The intention or purpose of the Al Urwatul Wutsqo Islamic Boarding School in carrying out the service program is to make students a warrior of knowledge, especially the science of the Qur'an, to make students to be useful human beings, to teach students to be ready to serve and care for the community wherever they are; train sincerity and patience in various circumstances and conditions and print the teachers of the Qur'an.

The intention or goal that has been set by the Al Urwatul Wutsqo Islamic Boarding School Jombang is basically to prepare its students to be ready to practice knowledge in society. In addition, it is also to develop and form mental, moral and ethical character while participating in service programs and Safari Da'wah. When viewed in terms of character building and increasing knowledge. So what has been done by Pondok Pesantren Al Urwatul Wutsqo Jombang is in accordance with Judith's theory. T Witmer and Carolyn S. Anderson.

According to Judith. T Witmer and Carolyn S. Anderson The goals of learning service are first intellectual development (eg, problem solving); second, the acquisition of basic skills (eg, communication); third, moral and ethical development; fourth, social responsibility and citizenship; fifth, prepare for a career; sixth, understand the diversity of society; seventh, personal growth.²²

Witmer's theory above is also supported by Dan W. Butin's theory which states that the purpose of service learning is to increase students' personal efficacy, students' moral development, social responsibility, community involvement, academic learning, transfer of knowledge, and critical thinking skills. The emphasis on service learning is the relationship between service learning and improving the cognitive abilities of students as the key to validate and support them to a higher level of education.²³

From the results of the analysis with several theories about the goals of service learning above, it shows that the goals to be achieved by the Al Urwatul Wutsqo Islamic Boarding School Jombang are in accordance with the theory of learning objectives proposed by Witmer and Butin. But what needs to be emphasized is that the goals set by the two huts are based on the value of worship to Allah, namely the belief about the obligation for Muslims to practice their knowledge and threats to people who do not want

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِغُلَامٍ امْرَأَةٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرْتُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَاجَرْتُ إِلَى مَا هَاجَرَ إِلَيْهِ. [رواه إماما المحدثين أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة بن بردزبة البخاري وأبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري في صحيحيهما اللذين هما أصح الكتب المصنفة]

²¹HR. Tirmidzi, no. 2654 dan Ibnu Majah, no. 253.

²² Judith T. Witmer and Carolyn S. Anderson, *How To Establish a High School Service Learning Program*, (Virginia: ASCD, 1994), 7.

²³ Dan W. Butin, *Service-Learning in Theory and Practice* (USA: Palgrave Macmillan, 2010).

to practice their knowledge. This is in accordance with the hadith of Imam At Tirmidhi Book 41 Chapter hiding the science of hadith no. 2573:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا
لَمْ تَكُونُوا تَعْلَمُونَ (١٥١)

151. as (we have perfected Our favor upon you) We have sent to you Messengers among you who recite Our verses to you and purify you and teach you the Book and Wisdom, and teach you what you did not know.²⁴

From the paragraph above, if it is related to the intentions and objectives of the implementation of *service-learning*, there is a correlation. The relationship is trying to continue the da'wah and the task of the Prophet who conveyed God's teachings to others. Because through activities *service learning* can convey religious knowledge to others. So that people who do not know and understand about the science of religion, will understand after the implementation of the program *service learning*.

Curriculum Integration

The second step taken by Pondok Pesantren Al Urwatul Wutsqo Jombang in implementing *service learning* is to integrate service programs into the curriculum. There are several subjects that must be mastered by students before carrying out the service. One of them is the subject of the Qur'an. In other words, the students who carry out the service are in order to practice what they have learned in class.

This is in accordance with the substance of the meaning of *service learning* itself. According to Bringle and Hatcher in Butin, *service learning* is a learning strategy that provides students with experience because they participate directly in the community in the form of service in order to gain an understanding of what has been learned in class.²⁵ The Darussalam Summersari Islamic Boarding School in Kediri did the same thing, namely integrating the missionary safari program into the curriculum. The form of this integration is the existence of subject matter received by students during the teaching and learning process in the classroom. So that students who take part in da'wah safari activities are basically practicing the knowledge that has been received in class. This is in accordance with Witmer's theory which states that the curriculum must be relevant to the needs of the community.²⁶

Integrating programs *service learning* into the curriculum, as has been done by Pondok Pesantren Al Urwatul Wutsqo Jombang. Strengthening the theory of the (National and Community Service Act) as quoted by Felicia explains that in *service learning*, students learn by participating in organized experiences that are in accordance with the needs of the community and there is coordination between the school and the community. Programs in the field must be integrated with the school curriculum. Santri are given the opportunity to use their knowledge and skills in real situations in the community. Learning is extended

²⁴ The Holy Qur'an Al Fatih (PT. Insan Media Pustaka: Jakarta, 2012).

²⁵ Dan W. Butin, *Service Learning in Theory and Practice Service* (Palgrave: New York, 2010), 5.

²⁶ Butin, *Service-Learning in Theory and Practice*.

from the classroom to the community which fosters the development of a sense of caring.
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The above theory is also supported by the theory from *K-12 Service-learning Standards for Quality Practice*.²⁸ The right strategy for implementing *service learning* is *link to curriculum*. The point is that *service learning* is intentionally used as a learning strategy to meet learning objectives or content standards. Research conducted by Jazon Gonzales and Barbara also proves that *service learning* does not only involve students in activities that meet human and community needs, but also seeks to meet the demands of the academic curriculum, in this case students seek scientific knowledge to the community, and bring experience to the community. their learning back into the classroom.²⁹ This is a unique learning for santri, and the results are very positive and can enhance their personal development.

Research conducted by Cipolle also shows that student achievement can be significantly improved when services are integrated into the subject matter and there is a clear relationship between goals and activities. Curriculum integration requires the development of academic units with clearly stated learning objectives, lesson plans for activities that involve students in achieving goals, and assessment plans that measure student outcomes.³⁰

From the analysis study with several theories above, it is increasingly confirmed that in *service learning* it is necessary to integrate it with the curriculum. *Service learning* cannot stand alone. Because basically the implementation of *service learning* is trying to meet the needs of the community. So that the curriculum applied must be relevant to what is needed by the community. This has all been done by the Islamic boarding school al Urwatul Wutsqo Jombang and Darussalam Summersari Kediri in carrying out programs *service learning* in the form of devotion and Safari da'wah.

Debriefing and Selection of Participants *Service Learning*

The next step is to conduct debriefing and selection of prospective participants. In conducting the selection of prospective participants, the Al Urwatul Wutsqo Islamic Boarding School Jombang used the results of the assessments from the teachers who taught the service material, namely the Qur-any subject matter. Some things that are taken into consideration in assessing are memorization, mastering teaching methods³¹ and students' morals. If students do not meet these requirements, they cannot participate in the service program and must take part in re-training. All of this is done to ensure that the service program can be carried out optimally and reduce the obstacles that occur during service.

The debriefing and selection for prospective service participants carried out by the Al Urwatul Wutsqo Islamic Boarding School Jombang was appropriate. The purpose of this briefing is to provide knowledge, strengthen mastery of the material and provide skills on how to live-in society. This is in accordance with the theory put forward by Randy Stroecker and Elizabeth A. Tryon which states that training for prospective participants

²⁷ Felicia L. Wilczenski and Susan M. Coomey, *A Practical Guide to Service Learning: Strategies for Positive Development in Schools*, *A Practical Guide to Service Learning: Strategies for Positive Development in Schools*, 2007, <https://doi.org/10.1007/0-387-46540-5>.

²⁸ Wilczenski and Coomey.

²⁹ Susan Benigni Cipolle, *Service-Learning and Social Justice: Engaging Students in Social Change* (USA: Rowman & Littlefield, Inc, 2010).

³⁰ Cipolle, *Service Learning and social justice*, 69.

³¹ Para santri disuruh untuk praktik mengajar di depan teman-temannya, semacam *micro teaching*. Materi yang diajarkan adalah materi yang telah mereka terima di kelas yaitu materi Qur-any.

who take part in *service learning* is very important. Because with the training (*training*) can complete the work that is still biased, and prepare participants to work effectively.³²

Furthermore, Shannon M. Bell and Rebecca Carlson also put forward a theory about strategies for selecting community service participants, namely selecting and placing service participants, which can be done by interview. Select and determine the characteristics of the required service participants. This theory is also supported by the theory of Jason Gonzalez and Barbara Golden about providing training and debriefing for participants, *service learning* namely students who are trained about who they will face and how to overcome several possibilities that will occur in the field.³³

Furthermore, Witmer explained that preparation is needed before the students start the assignment on the spot, what the students will do; more than likely, this training will take place on site at the start of the service assignment.³⁴ *Training* is preparing tasks for participants *service learning* that must be done. *Training* is important because it completes work that is still biased, and prepares participants to work effectively.

Some of the arguments above strengthen several theories about learning steps *service learning*. One of them is the theory of Duckenfield and Swanson quoted by Felicia. According to Duckenfield and Swanson, the first step that needs to be done is *Preparation*. The first step consists of all the activities that take place before the service itself. Santri need to know what is expected of them and what they can expect from service projects.³⁵

This includes helping students develop the knowledge and skills they need to complete projects. Clear learning outcomes must be established that require students to be involved in building their own knowledge. Santri should be given ownership and an active role in the selection, design, implementation and evaluation of service-learning projects. Preparation components include: identifying and analyzing problems, selecting and planning projects, and training and orientation.³⁶

Furthermore, what Felicia stated above is also reinforced by Kaye's theory. According to Kaye, the first step in implementing service learning is *Investigation*: it includes an inventory of the interests, skills, and talents of students, as well as a social analysis of the problems being discussed. This analysis requires gathering information about needs identified through action research that includes the use of multiple approaches: media, expert interviews, surveys of varied populations, and direct observation/personal experience.³⁷

Still according to Kaye, after conducting an investigation, the next step is *preparation*. Includes continuous knowledge acquisition that answers any questions arising from the investigation along with academic content, identification of groups already working towards a solution, organization of plans with clarification of roles, responsibilities and timelines, and development of the skills necessary to successfully bring the plan to fruition. results.³⁸

Based on the analysis study with several theories above. It can be concluded that it is very necessary to conduct a briefing and selection of prospective participants for the

³² Randy Stroecker And Elizabeth A. Tryon, *The Unheard*, 86.

³³ Stroecker, *The Unheard Voices*, 29

³⁴ Randy Stoecker, Amy Hilgendorf, and Elizabeth A Tryon, *The Unheard Voices: Community Organizations and Service Learning* (Temple University Press, 2009).

³⁵ Felicia, *A Practical*, 37.

³⁶ Felicia, *A Practical Guide*, 40.

³⁷ Cathryn Berger Kaye, *The Complete Guide to Service Learning: Proven, Practical Ways to Engage Students in Civic Responsibility, Academic Curriculum, & Social Action* (Free Spirit Publishing, 2004).

³⁸ Kaye, *The Complete Guide*, 17.

service and missionary safari. This is to ensure the success of *service learning*. Because the core of activities *service learning* is on students as actors of devotion or missionary safari. So, if there is no provision and selection, activities *service learning* cannot be carried out optimally. In addition, it also reduces public confidence in the boarding school, because the students sent are not as expected in terms of their abilities.

Division of Groups and Supporting Teachers

The next step taken by Pondok Pesantren Al Urwatul Wutsqo Jombang is to divide the students into several groups. In addition, each group is accompanied by a field teacher (GPL). This Field Supervisor is tasked with assisting and fostering students during their service. This is in accordance with Witmer's theory which explains that teachers work more as facilitators or coaches than knowledge providers.³⁹ So, that the students who do the service are still controlled and evaluated according to the goals that have been set.

Dividing students into several groups to participate in activities *service learning* as has been done by Pondok Pesantren Al Urwatul Wutsqo Jombang and Darussalam Sumbersari Kediri is a very appropriate action. Although basically *service learning* can be done individually or in groups. This is in accordance with Randy's theory which explains that in management *service learning* can be done in the form of groups or individuals.⁴⁰ Furthermore, according to Jazon,⁴¹ working in groups is more profitable because those who work with service-learning groups do see several advantages of the group model. Service-learning groups are good at self-management, allowing students to share skills among themselves, and helping students learn how to work collectively.

Determining the Place of Implementation Service Learning

The next step is to determine the place of service and lobby the educational institution where the service will be occupied. There are several places that are ready to be occupied from the start. This was evidenced by a letter requesting that the Al Urwatul Wutsqo Islamic boarding school be willing to send its students for service at the institution. But there are also those who need to make an offer by bringing a proposal whether the institution is willing or not to use the institution as a place of service.

When determining the place for *service learning*, the students are invited to discuss which areas or institutions will be occupied by activities *service learning*. It aims to provide opportunities for students to express their opinions, convey ideas, suggestions and suggestions. So that students feel valued and feel invited to make decisions in the implementation of *service learning*.

This is in accordance with Cipolle's theory which states that *service-learning learning* gives young people a strong voice in planning, implementing, and evaluating experiences *service learning* with guidance from adults. in: selecting and planning service projects; planning and carrying out reflection, evaluation and celebration sessions; take on roles and tasks that are appropriate for their age.⁴²

Determining the place where *service learning* is very important. Because if it is wrong in determining the location or place of service, it is not right. This results in *service learning* cannot be carried out optimally. Witmer's theory is also reinforced by the theory from

³⁹ Witmer, *How to Establish*, 7.

⁴⁰ Stroecker And Elizabeth A. Tryon, *The Unheard Voices (Community organization and service learning)*, 75.

⁴¹ Stroecker, *The Unheard Voices*, 76.

⁴² Felica L, dkk, *Practical Guide of Service Learning*, 27-28.

Cipolle, namely: Before students are involved in the service experience, they need to have knowledge about the population they serve and the problems it faces.⁴³

Meanwhile, to determine the place of implementation of *service-learning*. There are a few things to note. Because not all sites can be occupied by *service-learning*. Regarding this matter, Witmer provides several ways to choose a place for service learning. Among other things (1) Is the site safe? (2) Is the travel route safe? (3) Is the site easily accessible? (4) Will there be opportunities for projects with tangible results? (5) Will there be opportunities for students to develop and use problem solving skills? (6) Will students learn new skills? (7) Are service activities related to program goals and objectives? ⁴⁴ This, of course, is very helpful for santri to visit the site in advance if the service is going to last for a long time. If parents have concerns, the committee can encourage them to also make a pre-assignment visit.

Departure of Participants *Service Learning*.

The next step is the departure of participants *service learning*. Al Urwatul Wutsqo Islamic Boarding School, Jombang, the process of departing service participants was delivered by a field assistant teacher. The students were escorted by car, there were also those who rode motorbikes. The car used sometimes uses a car belonging to the cottage, there is also a student guardian. But there are also those who walk, because the place of service is close to the Islamic Boarding School. The process of departing participants *service learning* as carried out by the Al Urwatul Wutsqo Islamic boarding school Jombang. According to Witmer, when the participants *service learning* depart and determine what to go up, it is basically the responsibility of the school as the executor of the program *service learning*.⁴⁵

There are several choices that can be made to go to the *service-learning place*. According to Witmer⁴⁶, several choices of means of transportation that can be used include: 1). public transportation (if available); 2). Cars owned or purchased for the program by the school; 3). Car rental; 4). The car of the parents of the students' guardians; 5). Private cars have a program coordinator or school staff. While convenient, this option has clear time limits and obligations; 6). Student car. This also seems easy, but can cause difficulties for santri without a car or friends in the program and have accountability issues for the district; 7). On foot, as long as the service-learning place is not far away.

Implementation of *Service Learning*

The next step is the implementation of *service learning*. The implementation of *service learning* at the Al Urwatul Wutsqo Islamic Boarding School Jombang is based on educational institutions such as MI/SD, MTs or SMP. The form of devotion carried out by the students is teaching, helping administrative staff and helping gardeners. But all of that is adjusted to what form of service is needed by the institution where the service is held.

This is in accordance with Schine's theory as quoted by Florence. According to Schine, Santri learn and develop by actively participating in a well-organized community experience that meets the real needs of the community and is carried out in coordination

⁴³ Cipolle, *Service Learning*, 59.

⁴⁴ Judith T. Witmer and Carolyn S. Anderson, *How To Establish a High School Service Learning Program*, (Virginia: ASCD, 1994), 49.

⁴⁵ Judith T. Witmer and Carolyn S. Anderson, *How To Establish a High School Service Learning Program*, (Virginia: ASCD, 1994), 71.

⁴⁶ Witmer, *How To Establish*, 72.

with the school and the community.⁴⁷ So, this is in accordance with Bringle and Hatcher's theory as quoted by Butin,⁴⁸ *Service learning* is a course-based educational experience, in which students participate in organized service to meet the most important needs of society. Reflecting/practicing activities in service in such a way as to gain further understanding of the content of learning, a wider appreciation of discipline and an increased sense of responsibility towards society.

Next is the length of implementation *service learning*. The implementation time of activities *service learning* carried out by the Al Urwatul Wutsqo Islamic boarding school in Jombang is for 1 semester to 2 semesters. Research shows that when students participate in learning projects *service* over a longer period of time, they can improve academic outcomes, stronger citizenship and character development.⁴⁹ Billig's review of research shows that meeting these long-term goals requires at least one semester or seventy hours devoted to planning, preparation, action, and reflection.⁵⁰

There needs to be time to know the growth, skill development, and personal development of the students who take part in *service learning*. Students also need time to become more aware of the problem at hand, solve problems, assess, and reflect. Likewise, develop relationships with those they serve and see the impact of the services they have provided. So the duration of how long when doing *service learning* is very important to pay attention to. Learning *service learning* is most effective when it is connected with the school's mission and integrated into the curriculum and culture of the institution. When service is seen as a core component of school life, students can develop their skills, understanding and perspectives over a span of years (four to six years) at the institution through courses, school projects and services.⁵¹

Thus, students can strengthen and transfer their knowledge and skills as they move from one service-learning experience to another in a different course. As students become proficient in these steps and processes, they can start their own projects and turn extracurricular team and club community service projects into experiences *service learning*. This all-school approach lays the groundwork for a lifelong commitment to community engagement. Furthermore, if analyzed in terms of the implementation stage of *service learning*. This implementation stage is to become the core activity of activities *service learning*. Because at this stage the students will apply some of the theories that have been learned in class. In addition, this moment is also an opportunity to prove and practice what has been given so far, starting from the teaching and learning process in class to debriefing before leaving for *service learning*. This is in accordance with Florence's theory. According to Florence, *service learning* provides an opportunity for students to use or practice the newly acquired skills and knowledge in real life in society.⁵²

The steps for implementing the service and missionary safari carried out by the Al Urwatul Wutsqo Islamic Boarding School in Jombang are in accordance with Felicia's theory of the *step for implementation of service learning*. Felicia places the *step action* in the second

⁴⁷ Florence Fay Pritchard and I I I Whitehead, *Serve and Learn: Implementing and Evaluating Service-Learning in Middle and High Schools* (New Jersey: Routledge, 2004).

⁴⁸ Dan W. Butin, *Service Learning in Theory and Practice* (Palgrave: New York, 2010), 5.

⁴⁹ Susan Benigh Cipolle, *Service Learning And Social Justice* (Rowman & Littlefield Publisher Inc: USA, 2010), 78.

⁵⁰ Shelley H Billig, "Unpacking What Works in Service-Learning," *Promising Research-Based Practices*, 2007.

⁵¹ SB Cipolle, "Service-Learning and Social Justice: Engaging Students in Social Change," 2010, [https://books.google.com/books?hl=id&lr=&id=iVDCAAAAQBAJ&oi=fnd&pg=PR5&dq=Susan+Benigni+Cipolle,+Service+Learning+and+social+justice,+\(Rowman+&ots=Fc7eIyHO8p&sig=cm8q6xHE1GnnHTZvIzwxhoBvKlw](https://books.google.com/books?hl=id&lr=&id=iVDCAAAAQBAJ&oi=fnd&pg=PR5&dq=Susan+Benigni+Cipolle,+Service+Learning+and+social+justice,+(Rowman+&ots=Fc7eIyHO8p&sig=cm8q6xHE1GnnHTZvIzwxhoBvKlw).

⁵² Florence, *Serve And Learn...*, 2.

of five steps in the implementation of *service learning*. According to Felicia, the step *action* is the service itself. Services can take many forms but projects must be developmentally appropriate for those performing the services.⁵³ Projects must meet genuine needs that are recognized as significant by the santri and the wider community. Service projects should be linked to personal, social, career, and academic learning goals. Specific criteria include: meaningfulness, curricular integrity, adequate supervision, student ownership, and developmental suitability.

Felicia's theory above is also supported by Kaye's theory. However, Kaye put the stage *action* at step three. According to Kaye, this stage *action* includes the implementation of plans which are usually in the form of direct services, indirect services, advocacy, or research.⁵⁴ Actions are always planned with mutual agreement and respect with partners so this, builds understanding and perspective on issues and how others live.

Reflection

The next stage is reflection. Reflection in *service learning* is the incorporation of critical and creative thinking by students to assess what they are learning, to consider how they are influenced personally, and to understand and evaluate the impact of their work on society. Bringle and Hatcher explain, experiences become educational when critical reflective thinking creates new meaning and leads to growth and the ability to take informed action.⁵⁵

The reflection stage carried out by the Al Urwatul Wutsqo Islamic Boarding School Jombang was in the form of muhasabah activities. This form of muhasabah is in the form of discussions and deliberations with fellow service participants or sharing with the mentor teacher. With this muhasabah the students can feel the experience when participating in the service. In addition, with this muhasabah as a means to reflect and think about what has been given to the community, what needs to be improved during service. Both in terms of behavior that may not be compatible with the surrounding community, as well as in terms of activities that have been carried out so far. Although this stage of muhasabah has not been implemented optimally. But it can strengthen the experience of students during the service program.

Toole and Toole define reflection as the use of creative and critical thinking skills to help prepare for, succeed in, and learn from service experiences, and to examine the bigger picture and context in which service occurs.⁵⁶ Meanwhile, Kolb, as quoted by Eyler, describes the process of reflection. The process begins with a description and sharing of the "what" of the santri experience, followed by "so what" and then "what now." The answers to these questions are linked in cycles throughout the experience *service learning*.⁵⁷ Hatcher and Bringle⁵⁸ believe that effective reflection activities should: 1). Connecting experiences with learning objectives; 2). guided; 3). Occurs regularly; 4). Allows feedback and ratings, and 5). Include a clarification of values. If examined, what was stated by Hatcher and Bringle above, has been done by Pondok Pesantren Al Urwatul Wutsqo Jombang and Darussalam Sumbersari Kediri. For example, at the reflection stage, students

⁵³ Felicia, *A Practical Guide To Service Learning*., 37.

⁵⁴ Cathryn Berger Kaye, *The Complete Guide to Service Learning* (USA: Free Spirit Publishing, 2014), 17.

⁵⁵ Robert G Bringle and Julie A Hatcher, "Reflection in Service Learning: Making Meaning or Experience," *Educational Horizons*, 1999, 179.

⁵⁶ James Toole and Pamela Toole, "Reflection as a Tool for Turning Service Experiences into Learning Experiences," *Association for Curriculum Supervision and Development*, 1995, 100.

⁵⁷ Janet Eyler, "Creating Your Reflection Map," *New Directions for Higher Education* 2001, no. 114 (2001): 35–43.

⁵⁸ Bringle *Reflection in service-learning*..., 180.

are invited to think about what has been done for the community while participating in service programs and da'wah safaris. Where when the reflection stage is guided by the mentor teacher. This is in accordance with the theory of the hatcher and Bringle described above. However, it must be admitted that the implementation of this reflection stage has not been maximized.

Furthermore, it is also necessary to look at the stages in reflection. The stages of reflection are as described by RMC Research Corporation as follows: ⁵⁹ 1). *Preservice*: Santri examine their beliefs, attitudes, and other concerns as they prepare to engage in a service-learning project; 2). *During service*: students learn from their peers, ask questions, get feedback, and solve problems; 3). *Postservice*: students look back at their beliefs and attitudes to assess their own development. They also evaluate projects and their problem-solving efforts. From this theory, it can be concluded that the Al Urwatul Wutsqo Islamic boarding school in Jombang has already carried out the reflection stage. Although the steps that are applied have not been arranged optimally.

Furthermore, if analyzed with Felecia's theory about the steps of *service learning*. The reflection stage occupies the third step. According to Felecia at the reflection stage of learning *service learning* includes a variety of challenging reflection activities that are ongoing and encourage in-depth thinking and analysis about oneself and one's relationship with society.⁶⁰ This theory is also supported by Kaye's theory which places the reflection step in the fourth stage. According to Kaye reflection is the link between each stage of service and is also summative. Through reflection, the santri consider their thoughts and feelings (cognition and influence) with respect to each question which is of comprehensive importance and is the driving force of the total experience. ⁶¹ Reflection informs how processes develop, increases self-awareness, assists in developing future plans, and employs multiple multiple intelligences.

So, what is expected from this reflection step is 1). Students gain a deeper understanding of what they are learning, apply learning to real-life situations, and develop problem solving skills; 2). Community involvement i. e. santri express openness to new ideas and tolerance for diverse points of view, and increase their commitment to social justice. 3) Personal i. e. students become aware of changes within themselves, develop community and gain a sense of control in their lives. The personal benefits of service-learning reflection are very important for santri.

Implementation of Evaluation

The next step is evaluation. Evaluation is done in order to know the success of learning *service learning*. In *service learning* there are several alternatives that can be used as evaluation tools. Likewise, the Al Urwatul Wutsqo Islamic Boarding School Jombang in assessing the implementation of the service program. In the teaching and learning process in the classroom, the evaluation technique uses memorization, written tests and practice. But when serving, the evaluation techniques used are observation or monitoring, attendance and making activity reports.

In order to determine the success of *service learning*, a tool or method is needed to evaluate it. There are several ways to assess whether the *service learning* implemented was successful or not. One of them, according to Jacoby, includes: *Counting*, which is to help answer questions related to the number of lessons in *service learning*, community partner

⁵⁹ RMC, "Connecting Thinking and Action: Ideas for Service-Learning Reflection" (RMC Research Corporation Denver, 2003).

⁶⁰ Felicia, *A Practical Guide to Service Learning*, 38.

⁶¹ Kaye, *The Complete Guide*, 15.

organizations, student participation, service hours, teaching children, and others. *Evaluation*: to measure the quality and effectiveness of the program, as well as the satisfaction of the participants. *Bench marking*: used to determine how one or more aspects of the program *service learning* compare to the established standards. *Outcome assessment*: ie the extent to which the desired results are achieved for students, communities, faculty, institutions and the aim is to collect, analyze, and interpret various kinds of evidence in improving the achievement of outcomes. *Research*: is a systematic and scientific investigation designed to collect, analyze, interpret and use data to understand, describe, predict and solve educational problems.⁶²

Monitoring student programs and activities is part of all effective educational practice, including *service learning*. How students are assessed depends on the program design and policies and evaluation guidelines that have been determined by the Islamic Boarding School. Best practice suggests that students be involved in all evaluations of their performance in programs *service learning*. According to Witmer, there are several things that can be considered when evaluating, namely (1) the task or experience given; (2) the level of student participation, (3) the quality of participation, (4) the results of the students, and (5) the results of the program itself.⁶³

Furthermore, according to Cipolle, one of the principles in implementing *service learning* is *progress monitoring*.⁶⁴ Learning *service learning* involves participants in an ongoing process to assess the quality of the implementation and progress towards achieving the objectives set and use the proceeds to increase and sustainability.

To make it easier to monitor the evaluation of *service learning*, Cipolle makes several indicators that can be used as a reference in conducting evaluations. Those indicators are (1). Participants *service learning* gather evidence of progress toward achieving specific service goals and learning outcomes from a variety of sources throughout the experience *service learning*. (2). Participants *Service-learning* collect evidence of the quality of implementation *service learning* from various sources throughout their experience *service learning*. (3) Participants *Service-learning* use evidence to enhance the experience *service learning*. (4). Participants *Service learning* communicate evidence of progress toward goals and outcomes with the wider community, including policy makers and education leaders, to deepen understanding of *service-learning learning* and ensure that high-quality practice is sustainable.

Cipolle's theory above is supported by Felicia's theory which suggests that the fourth step in the implementation of *service learning* is *evaluation and revision*.⁶⁵ Assessment must be continuous to ensure goals and standards are met. It is important for participants *service learning* ethically responsible to determine the impact of service projects on everyone involved, including students, schools, and communities. At this point, the project can be reconfigured based on evaluative feedback. Assessment should be: formative and summative.⁶⁶ Documentation and evaluation of student outcomes and process assessment can form an effective means of determining continual improvement. As in lesson planning, monitoring programs *service learning* requires clear goals and outcomes for students.

⁶² Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned* (John Wiley & Sons, 2014).

⁶³ Judith T. Witmer and Carolyn S. Anderson, *How To Establish a High School Service Learning Program*, (Virginia: ASCD, 1994), 52.

⁶⁴ Cipolle, "Service-Learning and Social Justice: Engaging Students in Social Change," 2010.

⁶⁵ Felicia, *A practical Guide...*, 38.

⁶⁶ Felicia, *A practical Guide...*, 40.

Closing

The last step is closing or commonly called closing. This closure marks the end of the program implementation *service learning*. The service program carried out by the Al Urwatul Wutsqo Islamic Boarding School in Jombang also ended with a closing. The closing ceremony was filled with competition activities. Types of competitions such as Qur-any song competitions, call to prayer competitions and others. The aim of this competition is to show the results of the service that has been carried out by the students to the community. Thus, the community will know and feel the impact and contribution of the existence of students who do service to religious development in that place. After that, the main closing event was carried out. The main agenda of the event was the opening, reading of the verses of the Qur'an, then remarks from representatives of Islamic boarding schools, remarks from the place of worship and closing prayers.

The closure carried out by the Al Urwatul Wutsqo Islamic Boarding School in Jombang, basically wanted to celebrate the success of the implementation of activities *service learning*. At the closing time, it was a form of appreciation from both the students as participants *service learning*, and from the community. This is in accordance with Felicia's theory, namely to carry out *service learning* the last step is *Celebration* (celebration).⁶⁷ Santri and community members need to be recognized for the success of projects *service learning*. Recognizing achievements also provides closure for the experience *service learning*. There are many ways to implement this last step. For example: through assemblies, certificates, media coverage, school web pages, parties, and so on.

Meanwhile, according to Kaye's theory, the last stage in the implementation of *service learning* is *demonstration*.⁶⁸ This demonstration the santri captures or contains the totality of experience including what has been learned, the learning process, and the service or contribution achieved. Starting with the investigation, the student documents all parts of the process, resulting in a complete ability to tell the story of what happened during each stage that includes key informative reflections. Santri utilize their skills and talents by means of demonstrations. All this is done during the closing event.

The closing implementation at the end of the activity is *service learning* also used to provide *feedback* to the community where the carried out *service learning is being*. For example, there is a response from the community about what the students have done with what the community needs. In accordance with Billig's theory that there is a partnership and there is reciprocity when the community and the school see their relationship as mutually beneficial and engage in conversation and planning to meet mutual needs.⁶⁹

Community partners are critical to program *service learning* a successful, the key is communication. Both parties need to explain their background, beliefs and goals, be open about expectations and boundaries, be reflective about the ongoing service experience and give honest feedback. Providing hospitality and gratitude helps cultivate strong and enduring affiliations.

The development of relations between the community and educational institutions is carried out through five things. Here are five things to consider when communicating: lack of awareness of one another, lack of activity and expectations, structured engagement, joint project development, collaboration based on division of responsibilities and management. Communication is the most important thing in relation to *service learning*.⁷⁰ That communication is the foundation on which the other components rest. From finding a

⁶⁷ Felicia, *A practical Guide*, 37-40.

⁶⁸ Kaye, *The Complete Guide*, 17.

⁶⁹ Billig, "Unpacking What Works in Service-Learning."

⁷⁰ Stroecker, *The Unheard*, 102-106.

good match between students and projects, to training, managing and evaluating, striving for cultural competence and working with teaching staff *service learning* to perfect partnerships.

CONCLUSION

The learning steps *service* that are applied at the Al Urwatul Wutsqo Islamic Boarding School in Jombang and Darussalam Summersari Kediri include: 1). Intention, 2). Curriculum integration, 3). Preparation includes debriefing and selecting participants *service learning*, determining the place of *service-learning service*, dividing groups and accompanying teachers, departing participants *service learning*, 4). Implementation of *service learning*, 5). Meditation/contemplation, 6). Evaluation of *service learning* and 7). Closing of *service learning*. This research strengthens the theory of Felicia and Kaye about the steps of *service learning*. According to Felicia, the steps in implementing *service learning* are 1). *Preparation*; 2) *Actions*; 3). *reflection*; 4). *Evaluation and Revision*; 5). *Celebration*. Meanwhile, according to Kaye, 1). *Investigations*; 2). *Preparation and Planning*; 3). *Actions*; 4). *reflection*; 5). *demonstration*.

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