

Implementation of Khidmah Program in Improving the Performance of Khidmah Teachers at Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember

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Abstract

Khidmah is a feasibility test for all that has been experienced by santri. The pesantren attempts to place its vision and work within the framework of social khidmah, which initially emphasises the formation of religious values and then develops into more integrated and systematic development pilots. This research uses qualitative methods. The data collection techniques and procedures used in this research are observation, interview and documentation. Researchers used descriptive analysis by describing the tracking process and explaining the results of the data obtained. The data that has been collected is then analysed in accordance with the research, the next stage is concluded with language that is easy to understand and understand. The data obtained is then analysed descriptively to obtain the final conclusion.

Keywords: Implementation, Khidmah, Pesantren.

Introduction

Pesantren is an Islamic educational institution that has become the foundation of Islamic education and culture in Indonesia and in the course of the history of Islamic education in Indonesia, the role of pesantren is no doubt, Fery Diantoro quoted from Rohadi Abdul Fatah saying "Islamic boarding schools have contributed greatly to the development of education and the formation of Indonesian human resources, both in quality and quantity." (Yasid, 2018).

The existence of pesantren in Indonesian history has given rise to a proven hypothesis, that in social change, pesantren always function as a "container" for the spread and socialization of Islam, from a historical perspective, pesantren are not only synonymous with Islamic meaning, but also contain the meaning of Indonesian authenticity, and from an educational perspective, pesantren are traditional Islamic educational institutions that aim to understand, appreciate, and practice Islamic teachings by emphasizing the importance of Islamic morality as a guide to daily life in society. And pesantren in Indonesia in achieving their goals apply several systems, or certain styles. There are modern pesantren, salafi or there are also those that combine the two. (Nadzir, 2015)

Mamba'ulum Islamic Boarding School has a modern pesantren style that applies the TMI learning system in the education and care process. TMI stands for Tarbiyatul Muallimin Wal Muallimat Islamiyyah which means the education of qualified Islamic religious teachers, who have the ability to teach, in accordance with dedication and methodics. Teachers are the main product in the educational process of Mamba'ulum, because they have a central role in disseminating Islamic teachings, which are packaged in teaching materials, which are delivered to students. (Observation, 2023).

One way to measure the success of the TMI system is by establishing a khidmah program, namely teaching, helping pesantren and lecturing. With this task, it can have a positive

effect on both parties. The pesantren as an institution that produces students can measure the extent to which pesantren values and materials are taught. And santri as products can further improve their understanding of the pesantren and the material they have learned.

Khidmah is the nature of living beings, in this case humans as the main living creatures have been outlined by the Creator to become *abdun*, servants. Wherever and whenever, and in whatever form and profession, humans must devote themselves to the Creator. However, it needs to be reaffirmed, in accordance with the education curriculum in pesantren that implement the TMI system, the most important profession to serve is to educate or become a teacher, either directly, making the teaching profession a job, or indirectly, namely having a teacher's soul, having a giver's soul, having a spirit of *da'wah* and *tabligh* (Muhammad, 2015).

The pesantren tries to place its vision and work within the framework of social *khidmah*, which initially emphasizes the formation of religious values and then develops into more integrated and systematic development pilots. This means that students who have been nurtured and nurtured must eventually nurture and nurture as a necessity in social life. Before plunging into a complex society, it is necessary to practice *khidmah* programmed by pesantren. (Nata, 2020)

In today's digital era, some of the students who study in pesantren are those who are referred to as generation Z. This generation has been colored by many cultures. A generation that has been colored by a culture of modernity that is very different from previous generations that prioritize obedience and compliance. Most of them consider that the policy of implementing *khidmah* is considered less humane, because they are given a burden of responsibility that is considered physically and mentally burdensome while their main purpose of entering the pesantren is to study.

In addition, for some santri, carrying out *khidmah* is considered a "dilemma" because they are required to perform tasks that are sometimes not in accordance with their talents and interests while they must obey and obey whatever is mandated to them so that more or less has an impact on santri learning achievement.

The task of a teacher is considered so important for the formation of a smart and educated generation. Teachers are commonly referred to as *Ustadz* and *Ustadzah* in the world of pesantren. Being a teacher in a boarding school is a form of devotion and mandate. The mandate and devotion are given by the *Kiai* to a santri. Trust and devotion is one of the concepts of *khidmah* in pesantren. This conception of *khidmah* has become a habit in every pesantren. However, the conception of *khidmah* in pesantren is not only limited to being a teacher (Salim, 2018).

The phenomenon of *khidmah* teachers is an interesting phenomenon to study, especially in terms of the meaning of work. On the one hand, most people consider that work is an activity to fulfill needs that leads to how much salary a person receives. On the other hand, *khidmah* teachers consider work as an activity to serve and without expecting a salary or wage in return. (Mukhayatun, 2021).

This is because the work activities they do have a dimension that not only makes a job a means of survival but also to get other values that are considered to provide peace of life for the *khidmah* teachers at the Islamic Boarding School and the surrounding community. Based on the description above, the research problem is formulated as follows: "Implementation of the *Khidmah* Program in Improving the Performance of *Khidmah* Teachers at Mamba'ul Ulum Dukuh Mencek Islamic Boarding School in Jember."

Method

The method used by researchers in research is qualitative research (Sarosa, 2012). The reason for using this method is because researchers want to reveal how the implementation of the khidmah program at the Mamba'ul Ulum Dukuh Mencek Jember Islamic Boarding School. This means that this research will later get an explanation of the circumstances that occur at the Mamba'ul Ulum Dukuh Mencek Jember Islamic Boarding School. As is known that qualitative research is research that understands phenomena that really occur and without manipulation.

Sugiono in a book also said about qualitative research, in qualitative research there is no other choice than to make humans the main research instrument, the reason is that everything does not necessarily have a definite point, problems, research, hypotheses used, even expected results, everything cannot be determined with certainty, therefore everything needs to be developed during the research which makes the researcher have no other choice but the researcher himself as the only tool to achieve it (Sugiono, 2013).

With a qualitative descriptive analysis method, this study aims to analyze the implementation of the khidmah program at Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember with data collection techniques through observation, interviews, and documentation conducted to find out in-depth information about the implementation of the khidmah program and its effect on teacher performance.

Researchers used descriptive analysis by describing the search process and explaining the results of the data obtained. Interview transcripts, field notes and other materials obtained from libraries and the internet (Ismail, 2011).

The data that has been collected is then analyzed in accordance with the research, the next stage is concluded with language that is easy to understand and understand. The data obtained is then analyzed descriptively to obtain the final conclusion. Data analysis used Data collection, data reduction, data presentation, conclusion drawing.

Result

Implementation of the khidmah program at Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember

Education in pesantren has deep values and various aspects of character development. One of the concepts that is implemented in Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember is the Khidmah or service program. This program plays a central role in shaping santri into individuals who have a sense of responsibility towards society and the people.

Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember, as the 8th branch of Pondok Pesantren Mamba'ulum, is within the framework of the foundation's system and provisions. The principle that is emphasized is that all activities in the branch pesantren must be oriented towards the central pesantren. The Khidmah program, which in another sense can be called a service program, has an important position in the context of education based on Islamic values and Islamic teachings. This pesantren has a focus on sustainable (istiqlal) and consistent education, in line with the principles of the TMI (Tarbiyatul Mu'allimin Walmuallimat Islamiyyah) education system, which suggests that education for Islamic teachers must be accompanied by khidmah or devotion.

Santri at Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember have started from the 1st grade of TMI with an understanding and readiness in the implementation of the Khidmah program. They are given the knowledge and means necessary to do khidmah or serve the community. Khidmah is seen as a form of practical implementation of the knowledge gained. This is a logical response to Islamic teachings that link knowledge with service. In Surah At-Taubah, Allah reminds us of the consequences of practicing knowledge in the form of giving warnings (indarul qaum) to the community and people.

The challenge has been given since the beginning of the boarding school, with the concept that the best human being is the one who gives the most. This shifts the view of devotion from an obligation to a passion. Values such as giving, sharing, and caring for fellow humans become the main focus. This challenge brings a new dimension to the notion of khidmah.

The impact of the Khidmah program can be seen through alumni responses. Some of them accepted the challenge to do khidmah, while others took longer to decide. However, over time, the spirit and awareness of the importance of service has grown, and this is reflected in the number of alumni who are willing to serve. This is an indicator of the program's success in shaping devotion commitment among alumni.

The process of placing khidmah teachers involves analyzing the needs of the pesantren. An evaluation is conducted on the teachers who have served previously, as well as the number of santri who will continue their education. By considering the number of teachers and santri, the ratio determined is 1 teacher for 10-11 santri. The selection of this ratio is based on efforts to maintain teacher welfare and the effectiveness of program implementation.

The Khidmah program is followed by the provision of monthly welfare for khidmah teachers. This includes financial support and the provision of facilities such as toiletries, tuition fees, and quotas. The selection of khidmah teachers is based on the criteria of good morals, positive performance during their time as santri, and adequate academic achievement. With this approach, Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember tries to get teachers who have the best quality in running the Khidmah program.

Until now, the Khidmah program at Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember has been running smoothly. The success of this program is measured through the commitment of the alumni and the resulting impact in the long term. At first, there may be some technical errors, however, they are considered as a natural thing in the ongoing process of improvement and evaluation.

The implementation of the Khidmah program at Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember reflects a commitment to forming a generation of students who have social awareness and sustainability values. This program successfully integrates Islamic values with the practice of service to the community and the people. The findings in the implementation of this program indicate a paradigm shift from mere obligation to a broader moral spirit and responsibility. The Khidmah program is an important foundation in shaping character and has a long-term positive impact on alumni and society.

The influence of the khidmah program in improving the performance of khidmah teachers at Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember

The process of evaluating the performance of khidmah teachers is a crucial series of coaching in Pondok Pesantren Mamba'ul Ulum Dukuh Mencek Jember. The main purpose of this evaluation is to ensure that each khidmah teacher has optimal performance quality, as well as to help them overcome mistakes and violations that may occur. This evaluation also plays a role in changing the behavior of khidmah teachers from what may have been forced to become a more disciplined habit, thus ultimately improving the overall quality of performance.

Performance evaluation of khidmah teachers serves as a tool to foster and develop discipline among teachers. Through this process, mistakes and violations that occur can be identified, and teachers can be given appropriate guidance and coaching. This supervision not only changes teacher behavior, but also encourages the formation of better and more structured habits in carrying out their duties as teachers and managers of pesantren.

In the course of the Khidmah program, there is a comprehensive and structured assessment stage. Assessments are carried out on various scales, ranging from daily to annual.

These assessment records play an important role in helping teachers to see the progress and improvements that have been made and to identify areas that still need improvement.

If khidmah teachers make mistakes or violate established rules, a coaching process will be carried out. If there is significant misconduct during the service period, this may result in termination of service. This consequence has a wider impact, affecting the perception and commitment of other khidmah teachers. This gives the message that the quality of performance and discipline has a significant impact on the continuity of their service. Prior to coaching, there were three main tasks carried out by khidmah teachers. First, they play a role in managing and fostering the pesantren. This task involves

Discussion

The word Khidmah is a form of a noun which means activities, dedication and service. Those who listen religious lectures from the Kiai with Khidmah; serve, loyal to. The students are devoted to their teachers. Serve: act solemnly, politely. Khidmah can also be meaningful serve, or help.

From the definition above, it can be concluded that inner service The context of Islamic boarding school education is the willingness of a student help, serve, respect and devote himself to the interests of Kiai, ustadz and Islamic boarding schools with hope blessings in life that are based solely on seeking Allah's approval. Hoping for blessings means hoping for goodness increasing, beneficial, holy, eternal and guaranteed to obtain happiness.

The main purpose of Khidmah is to create a strong inner relationship between the students and their kiai. Relations between Kiai and Santri are not limited by learning space. The kiai's closeness to his students do it sincerely without any strings attached, because, besides is a religious calling, it is also a social responsibility to society.

Education at the Mamba'ul Ulum Dukuh Mencek Jember Islamic Boarding School integrates Islamic values and character. The Khidmah program is the main pillar in forming students with responsibility towards society. Alumni respond to the challenge "the most. the responsibility of assisting the pesantren leader, organizing activities, and ensuring the smooth operation of the pesantren. Second, they are in charge of teaching and educating the students. This task is the essence of the teacher's role, both in classroom activities and outside the classroom. Third, khidmah teachers must continue to improve their competence through various training and education.

Khidmah teachers not only have the task of teaching, but also have the responsibility of improving their competence. They are given the opportunity to take lectures and courses, as well as attend other trainings relevant to their role. This increase in competence helps khidmah teachers to be better in carrying out their duties and developing the quality of teaching and management of the pesantren.

In the evaluation process, communication and collaboration between khidmah teachers and pesantren leaders play a very important role. Regular meetings and small forums provide opportunities for khidmah teachers to discuss challenges, share experiences, and give each other feedback. This allows for an exchange of ideas and solutions that can improve the quality of teaching and the overall management of the pesantren.

The performance evaluation process of khidmah teachers has a significant positive impact. Teachers become more trained, disciplined, and qualified in carrying out their duties. This impact is not only felt by the teachers themselves, but also by the entire pesantren institution. The quality of teaching and management of the pesantren increases, which in turn creates a good learning atmosphere.

Important person is the one who gives the most" with a spirit of service that grows over time. Evaluation and placement of khidmah teachers follows the needs of Islamic boarding schools with the principle of 1 teacher: 10-11 students. This program provides monthly welfare and facilities. Khidmah's success can be seen from the commitment of alumni and its long-term impact, reflecting the Islamic boarding school's commitment to forming a socially conscious generation. This program changes the view of service from an obligation to a broader moral responsibility, providing a positive impact on alumni and society. Implementation of the Khidmah program at the Mamba'ul Ulum Dukuh Mencek Jember Islamic Boarding School is an important process in improving the quality of performance of khidmah teachers. Comprehensive and ongoing performance evaluation provides guidance to improve discipline, teaching quality and management of Islamic boarding schools. The three main tasks of a khidmah teacher, namely developing Islamic boarding schools, teaching, and improving personal competence, are the main steps in this development. The evaluation process also builds strong collaboration between teachers and Islamic boarding school leaders, creating an atmosphere that supports better development and coaching. The result is the creation of quality, disciplined and dedicated khidmah teachers in teaching and developing students as well as managing Islamic boarding schools.

Conclusion

The Khidmah Program at the Mamba'ul Ulum Islamic Boarding School in Dukuh Mencek Jember has great potential to improve the quality of education and character of the students. With sustainable program development, strengthening program impact, and collaboration with various parties, the Khidmah program can become an inspiring educational model for other Islamic boarding schools in Indonesia

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