

IMPLICATIONS OF SERVICE-BASED LEARNING TOWARDS THE BUILDING OF SANTRI'S SOCIAL CARE IN PONDOK PESANTREN DARUSSALAM KEDIRI AND PONDOK PESANTREN AL URWATUL WUTSQO JOMBANG

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Abstract: Service-based learning (Service-learning) is learning based on serving. The purpose of service-learning is to direct santri practically. Thus it can create santri to be a responsible and caring person. Pondok Pesantren (Islamic Boarding School) Darussalam Sumber Sari Kediri and Al Urwatul Wutsqo Jombang are the Islamic educational institutions that have a practice-based learning orientation. These two Islamic boarding schools are the large ones in Jombang based on thoriqoh and the largest in Kediri, significantly Pare based on salaf. This research aims to reveal the implication of service-learning towards santri's social care building on Pondok Pesantren (Islamic Boarding School) Darussalam Sumber Sari Kediri and Pondok Pesantren Al Urwatul Wutsqo Jombang. This research use a qualitative approach with a multisite study design. Data collection is carried out using in-depth interviews, participant observation, and documentation. Data analysis techniques include data collection, data condensation, data presentation, and concluding. Researchers check the validity of research's finding by extension of participation, triangulation technique of sources, theories, methods, and persistence of observation. This research shows that service-learning impact on caring character building of santri is experiencing very positive changes. The research

finding proves it. Santri who has participated in service-learning has experienced change mainly in terms of caring for others. This form of caring can be seen from several indicators, for example they have compassion when their friend is sick. Thus, they take care of that friend, the emergence a sense of brotherhood, protect their friends from bullying others, and they are more sensitive to what is going on around them, they help without having to ask, their respect for the teacher increase.

Keywords: Service-Learning, Social Care.

Introduction

Learning can be said to be successful if there is a change in students.¹ The difference is from 'self-centered to 'serving others.' Therefore, students need to be familiarized by instilling and practicing a culture of serving in every learning activity. Maxwell's statement² and Meyer support this,³ explain that what shapes our person is what has been accustomed to.

Familiarize and shape the attitude of serving one of them using a service-learning approach in the teaching and learning process. Service-learning is one of the learning models in contextual learning theory. Service-learning is expected to shape learners into individuals who have a soul to serve and a person who is helpful to others. So that when the students are used to doing it will increase the sense of concern for others. Because having an attitude of serving and caring for others, can not be directly owned by someone just like that. But it needs to be taught and practiced to students.

Service-learning is a learning model that combines teaching and learning activities in the classroom with the community's needs with all its problems.⁴ Through service-learning, students can develop their potential, such as academic ability, social interaction, life skills, and more importantly, can practice and member the values of what has been learned in class to the community.⁵

According to Kaye, there are five stages in implementing service-learning: investigation, preparation, serving, reflection, and demonstration.⁶ Students design a plan based on what is needed by the community where service-learning is implemented in the investigation and preparation stage.

¹ Ng Pak Tee, *The Learning Organizational* (Singapore: Pearson, 2005).

² John Maxwell, *How Successful People Think*. (New York: Hachette Book Group, 2009).

³ Meyer Joice, *Making Good Habits* (New York: Faith Words, 2013).

⁴ Shelley H. Billig, *Dkk. Studying Service – Learning, Innovation in Education Research Methodology* (London: (LEA, 2003), 12.

⁵ Katy Farber, *Change The World with Service Learning* (New York: (Rowman & Littlefield Publisher Inc, 2011), 5.

⁶ Cathryn Berger Kaye, *The Complete Guide to Service Learning* ((USA: Free Spirit Publishing, 2014), 22.

The next step serves (serve) that is learners perform services to the community according to the planned.⁷ While at the scene of reflection and demonstration that encourages learners to think deeply about complex document problems and alternative solutions.

On this subject, Billig has researched schools located in America. The school develops service-learning as an approach in the learning process of pursuing. The study results were: first, participants of service-learning programs (junior high and high school level) showed a significant improvement in terms of social care; Second, students have confidence that after joining the service-learning program have a sense of wanting to help and serve people in need.⁸ Melchior & Bailis's research also supports this. Namely, students who participate in service-learning activities have improved knowledge, experience, and care for the community.⁹

The purpose of service-learning learning and provide services to others is to form a sense of love and affection in students.¹⁰ Because the learning process speaks the value (cognitive) and expresses the heart of the learner, if not so, then no matter how high a person's knowledge is obtained from elementary school to college, do not have a heart that is easily touched or less concerned when seeing and hearing others affected by disasters or disasters. By following the service-learning that is done gradually, it can increase the sense of social care to others.

Researchers have determined the location of the study based on the symptoms found during preliminary observations. The research locations are Pondok Pesantren Darussalam Kencong Kediri and Pondok Pesantren Al Urwatul Wutsqo Jombang. Both boarding schools have their uniqueness. Here's a description of the identity of each boarding school. One of the flagship programs from Pesantren Darussalam Kediri is the existence of a da'wah safari program.¹¹ This program is sending students to various villages to preach and practice their knowledge in the community. The goal is to give experience to the students of community life and evaluate the understanding

⁷ Felicia L. Wilczenski and Susan M. Coomey, *A Practical Guide to Service Learning: Strategies for Positive Development in Schools*, 2007, <https://doi.org/10.1007/0-387-46540-5>.

⁸ Shelley H. Billig, *School-Based Service Learning* (USA: The Evidence Builds, 2000).

⁹ 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>.

¹⁰ John and Joel Osteen Osteen, *Living in the Abundance of God*. (New York: Faith Words, 2013)., 222

¹¹ Observation, PPUW Jombang, March 13, 2020.

of what has been learned during the pesantren. This da'wah safari program is conducted once a year.¹²

Meanwhile, the reason why researchers conducted research at Pondok Pesantren Darussalam Kencong Kediri because it is the largest Pondok Pesantren in Kediri Regency and had implemented service-learning called Safari da'wah. Safari da'wah is a learning activity in senior santri by making visits to less religious areas in a certain period to convey, practice, and develop religious behavior.¹³

This type of research is a case study. This is because it aims to examine problems that are distinctive and limited in nature.¹⁴ In this context is the implementation of service-learning in the building of santri's social care, in a limited scope that is the policy of service-learning model conducted by Pondok Pesantren Al Urwatul Wutsqo Jombang and Pondok Pesantren Darussalam Kediri. Meanwhile, the researcher has several reasons for choosing a case study research in these Pondok Pesantren. First, in accordance with the problems studied about the model of service-learning in Pondok Pesantren Al Urwatul Wutsqo Jombang and Pondok Pesantren Darussalam Kediri. Second, because the research is done in a kaffah, comprehensive and in-depth third, this study focuses on the service-learning model in the building of social care.

The design used in this study is multisite. Multisite studies are research linking multiple sites and research subjects that are thought to have the exact specifications.¹⁵ In other words, multisite studies attempt to describe a problem in detail; observation is a data collection technique done by observing all the activities that are happening, how to retrieve data in-depth, and mention some sources of informants from sites that are assumed to have similarities.¹⁶ Using multisite studies is that the authors believe that the locus used by the research site has the same problem. The problem studied in this research site is service-based learning in shaping students' social care between the two boarding schools studied by researchers, where the two boarding schools both carry out a program of devotion for their students.

Data collection strategy conducted by researchers using three techniques, namely: First, Observation. Observation is an observation

¹² Q Ainiyah, "Pembentukan Karakter Siswa Melalui Pengabdian Di Yayasan Muhammad Yaqub Jombang," *Prosiding*, 2017, 157–62.

¹³ "Profil Pondok Pesantren Darussalam," accessed June 2, 2020, <https://santri.net/informasi/pesantren-indonesia/pp-darussalam-sumbersari-kepong-kediri/>.

¹⁴ Agus Maimun, *Penelitian Studi Kasus Bidang Pendidikan Islam* (Malang: UIN Maliki Press, 2020), 20.

¹⁵ R. Bogdan, and S. K. Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods*. (Boston: Allyn and Bacon, Inc., 1998), 62.

¹⁶ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 2015), 314.

(concentration activity) using all the senses that have, not only with the eyes but also the sense of smell, hearing, taste, and taste.¹⁷ Observation is a data collection technique that is carried out by observing all activities that are happening.¹⁸

In this study, researchers used participatory observations. Researchers have directly involved observing people's daily activities and used as a source of research data related to service-learning in shaping the social care of students at Pondok Pesantren Darussalam Kencong Kediri and al Urwatul Wutsqo Jombang. This work is to ensure the correctness of the data. The things observed are related to the focus of research, namely activities related to the preparation stage on service-learning, the serving stage on service-learning, and the reflection stage in service-learning conducted in both huts.

Second is interview. This technique is done by conducting dialogue or question and answer between informants and researchers to obtain comprehensive or complete data.¹⁹ For example, this interview technique is used to explore information about the preparation stage, serving stage, and reflection stage in service-learning to form social care students in Pondok Pesantren Darussalam Kencong Kediri and Pondok Pesantren Al Urwatul Wutsqo Jombang. In contrast, the people interviewed in this study are pesantren caregivers, ustadz and ustadzah councils, students of service participants, and village communities where devotion is devoted.

Third is documentation. Techniques used to collect data.²⁰ Documents are not only a form of writing but can also be objects, documents, inscriptions, symbols, or others. The data obtained from this technique are snippets, quotes, or fragments of organizational records. The organization's records in question are the archives of the institution, either in the form of file documents or in the form of photo documentation of activities that, if needed and support the conclusion of research results. Data collection techniques through this documentation researchers use to obtain data about the description of the physical condition of boarding schools, the process of implementation of activities in service-learning, and other data that support and are needed for this study.

Documentation data²¹ will be used to check the correctness of the interview results and observations. Documentation techniques in this study

¹⁷ John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed* ((Yogyakarta: Pustaka Pelajar, 2010), 114.

¹⁸ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2006), 220.

¹⁹ Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed*, 264.

²⁰ Lexy J. Moeloeng, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 216.

²¹ Documentation data include: (1) photos of interview activities, (2) reports of imtihan amali and devotion activities, (3) files of proof of service learning implementation (4) photos of activities when students carry out service programs and so on.

were conducted to obtain data information about records or documents in the implementation of service-learning in shaping social care students, files and critical notes of the schedule of activities, photos of supporting activities, and persons as actors, including profiles of each boarding school. This is used to support the research data used to answer the focus of the research.

Data analysis techniques are used to arrange, group, and search for models or themes to understand their intentions. This data analysis uses interactive models from Miles, Huberman, and Saldana, including data collection, condensation, data presentation, and conclusions.²² Here are some steps to analyze data by Miles, Huberman, and Saldana. First, data collection. This stage is the researcher collecting data to get information following the focus that is being searched. In this study, data collection was conducted by interviewing with several informants, then conducting observations in the field and documentation related to implementing service-learning models in the building of social care students.

Second, condensation data. At this stage, researchers record and write in detail, summarize, sort, search patterns, discard unnecessary data from various data that has been obtained while in the field. Because the data from the area is very much, the longer researchers are in the field, and the more data is received. This study's condensation was conducted after the data was collected based on field records, interview transcripts, and documentation on service-learning learning in shaping social care of students, including the preparatory stage, the serving stage, and the reflection stage. Third, Presentation of data. The researchers created a brief description at this stage, connecting the patterns, creating a kind of flowchart.²³ Referencing his opinion, Miles and Huberman used in the Presentation of qualitative research data narrating a text. In addition, it can also be a kind of graphic, concept map, and flowchart. Fourth, withdrawal of conclusions. Next is to draw a conclusion or verification. Decisions are said to be credible when determinations are made at an early stage. There is support in the form of valid evidence (valid) and consistency of a researcher when going to the field again to collect data.

Characteristics of Service-Learning

Service-learning provides solutions for students who have too much free time and are not involved in valuable activities. Service-learning offers students the opportunity to be responsible, caring, and become members of the community. Service-learning is based on learning through experience.

²² A. M. Huberman and M. B. Miles, *Analisis Data Kualitatif*, (Penerjemah: Tjetjep Rohendi Rohidi) (Jakarta: UI-Press, 1992), 15–19.

²³ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: RajaGrafindo, 2014), 131.

Service-learning aims to direct students to a practical way where the primary motivation is devotion.

According to Witmer, that the purpose of service-learning among others, first intellectual development (e.g., problem-solving); Second, the acquisition of basic skills (e.g., communication); Third, moral and ethical restraining; Fourth, social responsibility and citizenship; Fifth, prepare for a career; Sixth, understand the diversity of society; Seventh, personal growth.²⁴ At the same time, the purpose of service-learning is to improve students' efficacy, student moral development, social responsibility, community engagement, academic learning, transfer of knowledge, and critical thinking skills.²⁵ The emphasis of service-learning is the relationship of service-learning with improved cognitive students as the key to legalizing and supporting it to a higher level of education.

In Islamic education, the purpose of learning must be following the Qur'an and Hadith. Moreover, the pursuit of knowledge must make students become good servants, obey God and His Rosul, and have a noble attitude, both to God and to fellow human beings. Therefore, it is necessary to instill in the students the understanding that learning is not only for oneself but also for others.

Similarly, the purpose of the implementation of service-learning in Islamic Education. In Islam, it is taught that there is an obligation to convey knowledge to others and a prohibition to hide knowledge. This is in accordance with hadith Hadith Imam At Tirmidhi Book of 41 Chapter hides the science of hadith no 2573:

حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنُ قُرَيْشٍ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُمَارَةَ
بْنِ زَادَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أَجْمَلُ يَوْمَ الْقِيَامَةِ بِلِحَامٍ مِنْ رَوْفِي
الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ

And if you are in fear, or on the Day of Resurrection, then know that Allah is All-Mighty, All-Wise. This is the motivation in implementing service-learning programs. In addition to the hadith above, the Qur'an in surah al-Baqarah Verse 151 explain:

²⁴ Judith T. Witmer, *How to Establish a High School Service Learning Program* (United States of America.: Association for Supervision and Curriculum Development, 2014)., 7.

²⁵ Dan W. Butin, *Service-Learning in Theory and Practice* (USA: Palgrave Macmillan, 2010)., 9

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

From the paragraph above, if it is linked to implementing service-learning's intentions and objectives, there is a correlation. The relationship is to try to continue the preaching and duty of Rosul, who conveys the teachings of God to others.

Benefits of Service-Learning Model.

According to Cipolle in his book entitled *Service Learning and social justice*, service-learning provides positive benefits for students. These include, *first*, increasing self-awareness and the ability to discern and, for example, learning more about themselves and gaining confidence, gaining empowerment and realizing their ability to make a difference, clarifying their worth, developing patience and compassion, reducing materialistic traits, gaining a better perspective of life, getting to know their privileges, the setting of the skills and attractiveness that lead to their career path, the ethical development that continues into adulthood, the result of the commitment to the broader community, becoming more politically aware and committed to act.

Second, raise awareness of others. For example: learning about people who have different experiences and backgrounds, gaining a better understanding of perspective and diversity, being more open-minded and less judgmental, understanding the importance of relationships with society, raising awareness of others.

Third, raise awareness of social issues/society. Examples: recognizing social problems, identifying perspectives on reality, developing a deeper understanding of social justice, having a more complex experience of current and current situations and the importance of finding political solutions, creating global awareness of poverty, and connecting to the international world.²⁶

Furthermore, the benefits of service-learning, according to Florence, are *first*, improving the intellectual development of students with characteristics: increased independence of response from the direct stimulus, increased capacity to say about what has been done or to be worked on, increased power regarding multiple alternatives simultaneously and tends to

²⁶ Susan Benigni Cipolle, *Service-Learning and Social Justice: Engaging Students in Social Change* (USA: Rowman & Littlefield, Inc, 2010), 19

various sequences over the same time and to allocate time and attention in an excellent way to multiple demands.

Second, improving academic achievement, because: service-learning helps students acquire academic skills and knowledge, students who are actively incorporated with service-learning will be busier in their education and more motivated to learn, service-learning related to increasing student attendance, service-learning produces more mutual respect between teachers and students, service-learning improves all school climates.

Third, improving citizenship education because service-learning positively affects the development of the personality of students who attend public schools, students who are actively incorporated in service-learning will not engage in destructive behavior, service-learning positively affects interpersonal development and the ability to connect with groups with cultural diversity, service-learning helps develop a sense of social responsibility and social skills, service-learning allows students to become active, and positive contributors to the community.

Fourth, accelerate school reform because Teachers use a wide variety of learning materials, students are allowed to apply their knowledge and skills to real situations and problems in society, using a variety of alternative assessments of portfolios, presentations, and other rubrics, students are allowed to reflect both in journals and dialogues in the classroom, using instructional methods such as project-based learning, interdisciplinary team teaching, as well as a learning experience, flexible timing, curriculum following the needs of the community, students play a role in the planning of curricular activities.²⁷

Furthermore, according to Jacoby, other benefits of Service-learning are student growth and personal development (moral development, spiritual, empathy, potential, feelings, social responsibility, commitment, etc.), academic learning, interpersonal outcomes, and results related to school experience.²⁸ According to Eyler and Giles, as cited by Felica, there are three reasons why service-learning contributes to students' understanding to apply their knowledge: profound learning outcomes because students are more engaged and curious about the issues they experience in society. Students found that they could better remember the material they learned in the

²⁷ Florence Fay Pritchard and III Whitehead, *Serve and Learn, Serve and Learn* (New Jersey: Lawrence Erlbaum Associates, 2004), <https://doi.org/10.4324/9781410610478>. 4-10.

²⁸ Barbara Jacoby, *ServiceLearning Essentials Questions, Answers, and Lessons Learned* (San Francisco: Jossey-Bass, 2015).

field/community context. Finally, learning is rooted in personal relationships and in doing work that makes a difference in people's lives.²⁹

Student empowerment is an essential element in all school reform movements. Students become perpetrators and take more roles in their learning process. Excellence in academic fields is not overlooked but improved when students realize the need to learn and build lifelong learning patterns when they live in society. One of the most exciting service characteristics of teaching programs is that they provide a rare opportunity for a curriculum relevant to the needs of the community.

This is in his opinion Witmer explains that the characteristics of service-learning are first, providing a framework that connects education and social reform; Second, student empowerment is an element in changing school reforms; Third, students are perpetrators and must be accountable for their learning; Fifth, teachers work more as facilitators or coaches than givers; Sixth, the curriculum is relevant to the needs of the.³⁰

According to Katy, The characteristics of service-learning are. First, service-learning must be related to the curriculum or following educational purposes; Second, Communities and partnerships are created and nurtured to present students to members of the community with accurate and meaningful; Third, There is student engagement to choose the topic, design project, and the focused; Fourth, students think about learning and projects: Fifth, in service-learning students solve existing problems. Sixth, students are assessed/evaluated in a variety of ways.³¹

While the characteristics of service-learning are a learning experience, according to Schine,³² students learn and develop by actively participating in well-organized community experiences, which meet the real needs of society and are done by coordinating with schools and communities. Wynsberghe and Andruske explains that students would be better off encoding information for long-term retrieval, catalyzing personal development by absorbing their experiences and lessons through hands-on experience and contributing civilly to their communities to become more responsible citizens.³³

Second, service-learning is integrated with the student curriculum, allowing students to think, talk, and write about what they do and observe

²⁹ Wilczenski and Coomey, *A Practical Guide to Service Learning: Strategies for Positive Development in Schools. Practical Guide*, 4.

³⁰ Witmer, *How to Establish a High School Service Learning Program. How To Establish*, 7.

³¹ Farber, *Change The World with Service Learning. Change The World with Service Learning*, 7.

³² Pritchard and Whitehead, *Serve and Learn. Serve And Learn (Implementing)*, 2.

³³ C. L. Wynsberghe, R. and Andruske, "Research In The Service Of Colearning: Sustainability And Community Engagement," *Canadian Journal of Education* 30, no. 1 (2007): 349-377.

during service-learning activities; Third, to enable students to use/practice newly acquired skills and knowledge in real life in society; Fourth, improve what is taught in schools by expanding learning outside the classroom and into the community and helping to foster the development of care for others.

Values in Service- Learning

According to Lisman, There are 4 (four) values of service-learning, namely:

1. Pedagogic value

It means learning and teaching that tries to connect subjects and students into the real world by engaging students to volunteer in the community,³⁴ as pedagogy Service-learning has two essential components: contributing to educational learning objectives and as a form of the learning experience. This is following cooperative learning, teaching and learning processes, and also case studies. The experiential learning or learning experience structure is when the teacher asks students to look for religious experiences related to the subjects being studied. Service-learning is also the same as learning by doing/ learning with practice.

Service-learning experience makes students able to apply their experience, but service-learning experience can also make students develop their career, for example, someone who majors in non-education. When they practice in school, they finally choose to become teachers. In addition, service-learning makes students research in the field because they are directly involved in the area and participate with the community. Therefore, service-learning is also a form of educational experience.

2. Values for students.

This is because service-learning: is very effective for teaching. But, in addition, it can also improve students' learning achievement and performance, be higher and valuable than learning in the classroom, improve student morale development, be adequate to build student self-esteem, can improve students' learning about the content of subjects, improve grades and ability to apply lesson concepts to new situations, and increase student learning motivation, social responsibility, and student involvement as citizens, increase self-awareness, awareness as a citizen, self-development, service, sensitivity to diversity, and self-reliance in learning, improve civic attitudes, promote voluntary activities, and improve learning for youth.

³⁴ C. David Lisman, *Toward A Civil Society, Civic Literasi And Service Learning* (London: Bergin & Garvey, 1998), 27-28

Providing students with the tools/facilities needed to succeed as a current workforce, program participants can develop personal responsibilities, service-learning graduates /service-learning participants become persistent, engaging, critical people in thinking, have leadership skills, and commitment in promoting racial understanding / social or racial differences. Can occupy a position / become a mentor, allow them to explore a career and get a job, can also be used to work alone / experience gained can be used as a field of work, motivate students learning.

3. Value for School Institutions.

This is because service-learning can improve research, presentations, and publications of faculties, improve the quality of learning relative to what they have done in the past, and enhance learning and teaching to satisfy both parties. Interesting for teachers and students. In this case, students are more interested in writing and responding to issues that arise in the community—value for educational institutions. Service-learning can build good relationships between schools and communities.

4. Value for the community.

To bridge the city gap, service-learning activities can be designed to give low-income people the opportunity to get into college. In addition, activities in service-learning can be directed to project development to assist members in addressing urban and rural issues to improve people's lives.³⁵

According to Furqon, knowing the indicators about social care students can be described as follows: a. Respecting the opinions of others, b. like to help others, c. like to live together, d. respect others.³⁶

Furthermore, according to Narwanti, there are several indicators of social care in schools, namely cooperation in completing tasks.³⁷ In addition, there are also several indicators of social care attitudes in the school environment, namely: responsive and sensitive to what is happening in the school environment and what happens to his friends, so that when there is a friend who requires help, he immediately helps him. Meanwhile, according to

³⁵ Ibid. *Toward A Civil Society*, 40.

³⁶ Hidayatullah Furqon, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Surakarta: Yuma Pustaka, 2010), 34

³⁷ Sri Narwanti, *Pendidikan Karakter*. (Yogyakarta: Familia., 2012), 104.

Samani and Hariyanto, social care indicators are:³⁸ be polite to others, respect differences, like to live together, get used to community activities, promote peace in solving problems, and do not like to hurt others.

Implications of Service-learning on the Establishment of Santri's Social Care in Pondok Pesantren Darussalam Kediri and Pondok Pesantren Al Urwatul Wutsqo Jombang

Several indicators indicate that service-learning has shown a tendency to impact the building of the santri's character directly or indirectly, especially on forming the surface of santri concern.

First at Pondok Pesantren Al Urwatul Wutsqo Jombang. The interviews with some santri who participated in the devotion program revealed that they felt the changes that happened to them. Especially on the shift of caring attitude to others. It can be described into several points as below:

1. Feel compassion when a friend gets sick. So take care of the sick friend. Because during the implementation of service-learning used to live together.³⁹
2. The emergence of a sense of brotherhood. This is formed because all of santri has been lived together, eat together, and sleep together during the service-learning. These activity created a sense of kinship.⁴⁰
3. Defend if any friends are bullied. This was formed because there has been a sense of kinship. So, if any of his friends are hurt, they want to defend themselves.⁴¹
4. Be more sensitive to what's going on around you. For example, helping and helping without waiting to be told.⁴²
5. More respect for Master. This was formed because, during the implementation of service-learning, santri are used to teach in schools and TPQ. It is when teaching that santri can feel what the teacher feels when teaching. So that after the devotion, they can be more respectful to the Master.⁴³

³⁸ Muchlas Samani and Haryanto, *Konsep Dan Model Pendidikan Karakter*, (Bandung: Remaja Rosdakarya, 2014). 51

³⁹ Umi Sholichatin Nisa, interview, Santri of XI class at MA, PPUW Putri Auditorium, Jombang, March 22, 2020.

⁴⁰ Saidatul Munawaroh, interview, Santri of XI class at MA, PPUW Putri Auditorium, Jombang, March 22, 2020.

⁴¹ Tri Adinda, interview, Santri of XI class at MA, March 22, 2020. Muhammad Miftahul Wasik, interview, PPUW Putra Auditorium, Jombang, March 26, 2020.

⁴² Jeslin Kusuma Wardani, Interview, Jombang, June 7, 2020. Samkhan Khidhom Asadudin, Interview, Jombang, March 26, 2020.

⁴³ Lilik Nur Fadlilah, Interview, Jombang, March 24, 2020.

The second is Pondok Pesantren Darussalam Sumbersari Kediri. From the results of interviews with some santri who have participated in the da'wah safari. It can be known that the da'wah safari program significantly impacts the changes in the behavior and attitudes of santri. Especially philosophy or character care. This can be explained in the points below:

1. Have the courage to socialize with the community, like greeting the congregation, mingling with the district.⁴⁴
2. Offer yourself what can be helped to the community. This was formed because santri were faced directly with living with the district. Inevitably, one way to be social is to be able to live in mingling with the community. And that one form is to offer to help the surrounding community if there is anything to help.⁴⁵
3. The emergence of a sense of kinship among friends.⁴⁶
4. More tawadlu' to Kyai and Ustadz. Because when carrying out a da'wah safari can feel how to become a teacher.⁴⁷
5. More sensitive to what's going on around him. Because he used to live together with his friends and the community, it forms a sharp attitude and response to what is happening around him.⁴⁸

Indicator of the impact of the implementation of service-learning on the building of santri's social care in Pondok Pesantren Al Urwatul Wutsqo Jombang and Darussalam Sumbersari Kediri, described in the table below:

Table 1. Comparison of Santri's attitude in Pondok Pesantren Al Urwatul Wutsqo Jombang and Pondok Pesantren Darussalam Sumbersari Kediri.

Pondok Pesantren Al Urwatul Wutsqo Jombang	Pondok Pesantren Darussalam Sumbersari Kediri
1. Feel compassion when a friend is sick. So take care of the sick friend.	1. Have the courage to socialize with the community.
2. The emergence of a sense of	2. Offer yourself what can be helped to the community.

⁴⁴ M. Wildan Mukarom, Interview, Santri of XI class at MA, Madrasah Darussalam's Office, Pare, July 3, 2020.

⁴⁵ Miftahurrohman, Interview, Student of XI class at MA, Madrasah Darussalam's Office, Pare, July 3, 2020.

⁴⁶ Muhammad Maimun Najjah, Interview, Student of XI class at MA, Madrasah Darussalam's Office, Pare, July 3, 2020.

⁴⁷ Muhammad Maimun Najjah, Interview, Student of XI class at MA, Madrasah Darussalam's Office, 3 July 3, 2020.

⁴⁸ Samkhan Khidhom Asadudin, Interview, Jombang, March 26, 2020.

brotherhood.	3. The emergence of a sense of kinship among friends.
3. Defend if any friends are bullied.	4. More tawadlu' to Kyai and Ustadz.
4. Be more sensitive to what's going on around you.	5. More tawadlu' to Kyai and Ustadz.
5. Help and help without waiting told.	
6. The appearance of respect for the teacher.	

Service-learning is very supportive of the purpose of character education. As Lickona says, Schaps and Lewis that service-learning provides a situation where it helps in collaboration with the community, sensitivity to culture and social justice issues, and becomes an integral part of the educational process.⁴⁹ Furthermore, according to Felicia, there is a connection and synergy in combining service-learning and character education.⁵⁰ Service-learning emphasizes the purpose of character education by establishing decency, ethics, care, and social responsibility in school culture and curriculum.

The implications of service-learning on the building of santri's social care undergo a very positive change. This is following the results of data exposure to what is experienced by santri after attending service-learning. The study results found that santri who have followed service-learning have undergone significant changes in terms of concern for others. The form of reference of the santri can be seen from several indicators as follows: feeling compassion when there are sick friends and taking care of them, the appearance of a sense of brotherhood, defending if there are friends bullied, more sensitive to what is happening around, helping and helping without waiting to be told, increased respect for teachers.

The implications felt by santri after attending service-learning, as described above. They are further strengthening Cipolla's theory. According to Cipolle, the impact of the implementation of service-learning is learning about people who have different experiences and backgrounds, get a better understanding of perspective and diversity, be more open-minded and less judgmental, understand the importance of relationships with society.⁵¹

⁴⁹ C. T ,Lickona, Schaps, E., and Lewis, *CEP's Eleven Principles of Effective Character Education*. ((Washington, DC: Character Education Partnership, 2006).

⁵⁰ Wilczenski and Coomey, *A Practical Guide to Service Learning: Strategies for Positive Development in Schools*, 8.

⁵¹ Cipolle, *Service-Learning and Social Justice: Engaging Students in Social Change*. 19.

Florence's theory supports this theory that the impact of service-learning is to generate more mutual respect between teachers and students.⁵²

In social psychology, the emergence of a sense of wanting to help others can be seen from several theories. First, social learning theory.⁵³ In this theory, behavior helping others is the result of the learning process of the environment. Second, empathy theory models empathy-altruism. In this theory. The appearance of helpfulness will arise when empathy arises when seeing others suffering. Third, empathy theory models the empathetic joy hypothesis. According to this theory, a person will help if he expects to feel the person's happiness, supported by the help he or she provides.

The same thing that students do when attending service-learning. They are confronted and live during society. So during the service-learning, the students learn from the community. So another helpful attitude was formed, which is one of the indicators of social care. Based on several indicators of concern felt by the students after attending service-learning. Following the hands set by the Ministry of Education.⁵⁴ The character of social care is one of the values of education of eighteen character values developed by the Ministry of Education. According to the Ministry of Education, indicators of the character of social care is the desire and encouragement in themselves to help and sacrifice for people who are again affected by disasters or who again need help, are not selfish, have apathy to others, live harmoniously and sensitive to what is happening around them.

According to Narwanti, there are several indicators of social care.⁵⁵ For example, some caring attitudes are responsive and sensitive to what is happening in the school environment and what is happening with his friend. Moreover, when there is a friend who needs help, he immediately helps him. Furqon further explained some indicators that can show that a person has a caring character among others: like to help each other and please help, like to hear and respect others, respect the opinions of others, get used to living together and want to care about the circumstances of others.⁵⁶

According to Samani and Hariyanto, indicators to describe the character of social care are as follows:⁵⁷ Want to participate in community activities, behave with manners and manners, said he did not hurt the hearts

⁵² Pritchard and Whitehead, *Serve and Learn*. 4-10.

⁵³ Tim penulis Fakultas Psikologi UI, *Psikologi Sosial* (, (Jakarta Selatan: Salemba Humanika, 2018), 157.

⁵⁴ Kementerian Pendidikan Nasional, *Pedoman Pelaksanaan Pendidikan Karakter* (Jakarta: Pusat Kurikulum dan Perbukuan, 2011). 30-31.

⁵⁵ Narwanti, *Pendidikan Karakter*. 104.

⁵⁶ Furqon, *Pendidikan Karakter: Membangun Peradaban Bangsa*,. 34.

⁵⁷ Samani, *Konsep Dan Model Pendidikan Karakter*,. 51.

of others, respect differences, put peace in solving problems, able to live together in society, and love others.

Based on the above exposure, it can be concluded that after participating in service-learning activities, the students experienced changes and improvements in terms of social care. It is based on service-learning is a form of learning through actions/behaviors. Service-learning is a community-based experience where students learn to do good to others.

Furthermore, if analyzed in terms of service-learning learning process applied by Pondok Pesantren al Urwatul Wutsqo Jombang and Darussalam Summersari Kediri through the program of devotion and safari da'wah. So that it can form the character of social care santri. In keeping with Felicia's theory of how those character traits relate to service-learning processes.⁵⁸ In theory, it is explained that if you want to form a character, care, work together, resolve conflicts, help others, be trustworthy, keep promises, loyalty, empathy, and respect. So the process is done when service-learning is students have to work and communicate together as a team.⁵⁹ They have to serve their clients who are often very different from themselves (age, ethnicity, economy, etc.), and they have to rely on themselves to solve real-world problems. So that through following the service-learning, the students can improve the understanding of some theories that have been accepted in the classroom.

According to Bringle and Hatcher explain service-learning as follows: as a course-based educational experience that allows students to participate in organized service activities that meet the needs of the identified community, reflect service activities in such a way as to gain a further understanding of the course content and broader appreciation of the discipline and an enhanced sense of civic responsibility.⁶⁰

The development of the service-learning model is necessary to develop the personality and character of the students to share with others. As Dewey points out in Stewart, learning by doing allows students to animate the esoteric concepts they face in space.⁶¹ Dewey's understanding explains that the teaching and learning process will be more meaningful if the learning is not only done in the classroom. However, it is also conducted outside the school by giving direct experience to students.

⁵⁸ Wilczenski and Coomey, *A Practical Guide to Service Learning: Strategies for Positive Development in Schools*. 8.

⁵⁹ Swick, K. J. dkk, *Service Learning and Character Education: Walking The Talk* (South Carolina: Departemen of Education, 2003). 8.

⁶⁰ Bringle, R. G and Hatcher, J.A, "Implementing Service Learning in Higher Education.," *Journal of Higher Education* 67, no. 2 (1996): 221-39.

⁶¹ T. Stewart, "Honours Service-Learning and Civic Responsibility," *The International Journal of the First Year in Higher Education* 3, no. 1 (2012): 53.

The same is also expressed by Zlotkowski, who explained that in principle, learners are not containers of knowledge, but producers of knowledge, as follows: the fact that research from various disciplines precisely shows the opposite; that is, that 'Learner is not a 'container' of 'knowledge, but instead creates his learning actively and uniquely has been simply ignored. Thus, engagement turns out to be just as crucial at the micro-level (classroom) as at the macro-level (community).⁶²

Understanding some of the theories that have been described above can be concluded that it is necessary to provide understanding to the students to give value or meaning to each experience gained when following service-learning. Therefore, as boarding schools as the oldest institution in Indonesia, it is necessary to prepare several facilities and design a learning process that provides experience for students in dealing with some religious, social problems that occur in the community and trying to find solutions as alternative solutions. So that through the service-learning program implemented in boarding schools is expected to improve and develop the learning experience, teach a sense of responsibility, increase the importance of social care as citizens and citizens, where all of that should be based on worship to Allah SWT.

This is evidenced by a study conducted by Hebert and Hauf that: "Students who choose to participate in service-learning have higher pre-service-learning value than those who do not."⁶³ The study results prove that students who choose to participate in learning services have a higher pre-service-learning mark than those who do not follow. In addition, research on service-learning has shown positive effects on student life, including cultural awareness, social responsibility, and students' cognitive learning outcomes. Warren's research has shown the positive effects of service-learning on many aspects of student life, including cultural awareness, social responsibility, and the results of cognitive learning of students.⁶⁴

Research conducted by Ellerton also proves that service-learning can increase retention and provide many benefits.⁶⁵ For example, after participating in service-learning, urban community students report increased confidence in their ability to learn and apply course content knowledge,

⁶² E. Zlotkowski, *The Case for Service Learning* (USA: Ashgate Publishing Company, 2007). 41.

⁶³ Hebert, A. and P. Hauf, "Student Learning Through Service Learning: Effects on Academic Development, Civic Responsibility, Interpersonal Skills And Practical Skills," *Journal Active Learning In Higher Education* 16, no. 1 (2015): 37-49.

⁶⁴ J. L. Warren, "Does Service-Learning Increase Student Learning?," *A Meta Analysis. Michigan Journal of Community Service Learning. Spring, 2012*, 56-61.

⁶⁵ S. Ellerton, "Academic Service Learning Benefits Diverse, Urban Community College Students.," *Journal for Civic Commitment* 23, no. 1 (2015).

general educational knowledge, and skills in the workplace, and an interest in civic engagement.

Abbott also supports it, a student who follows service-learning and is accustomed to living in a society that has a better life ability than students who only study in class.⁶⁶ based on the statement, it can be understood that students will develop their abilities if they do not only learn the theory accepted in the classroom because the process of thinking and ability to solve problems will develop if students are faced with firsthand experience in the community. The students will develop their abilities if they want to be involved in community activities. To bring about an active experience in the community.

Furthermore, the process of learning and teaching-based services to the community can be a powerful alternative in tackling the impact of the phenomenon of declining concern for today's youth on various life issues. Diverse experiences that have been received by the students when attending service-learning will provide opportunities for students to be more able to describe what the community needs, what to do immediately and what capabilities need to be developed. It is also very relevant to the results of research Preeti Kodancha et al. that service-learning has provided a variety of learning experiences to students. Especially the understanding of social life in the community.⁶⁷ Furthermore, Barbara Spector explained that service-learning offers innovations in real-world problem-solving experiences and introduces learners to service-learning through personally relevant environmental issues.⁶⁸

The implication of the activities of devotion and safari da'wah carried out by boarding schools Al Urwatul Wutsqo Jombang and Darussalam Kediri is that they can develop themselves through various experiences been accepted as personal enrichment. Through participation in service-learning, students can develop problem-solving skills, critical thinking, public speaking, and interpersonal skills. In particular, the community's application of learning in service-learning helps improve communication, team building, and leadership skills through effective feedback.⁶⁹ This should be the essence of boarding schools, which can change the order of life in today's society and be better in the future. Furthermore, through service-learning, social work

⁶⁶ J. Abbott, *The Search for Next-Century Learning*. (AAHE Bulletin, 1996), 3-6.

⁶⁷ Smitha Kodancha, Preeti Sajani, Kareena Suresh Raut, and Aalhad Baboo, "Service-Learning in Indian Higher Education: Experiences of Adaptation to the COVID-19 Pandemic," *Journal Of Service-Learning In Higher Education* 11, no. 2 (2020).

⁶⁸ Barbara Spector et al., "Service-Learning: A Vehicle for Inquiry Teaching and Learning.," *Journal of Service-Learning in Higher Education* 10, no. 0 (2020): 63-85.

⁶⁹ James A. Ejiwale, "Leadership Skills Development Through Service Learning," *Journal of Education and Learning (EduLearn)* 7, no. 3 (2013): 187-92, <https://doi.org/10.11591/edulearn.v7i3.184>.

programs can form partnerships with their communities to help students learn more about relevant issues, promote civic responsibility, and leave a legacy by providing essential services to the community.⁷⁰ This can happen through some positive activities conducted between boarding schools and the community.

Conclusion

The impact of service-learning on the building of santri's social care is to experience a very positive change. It was proven from the findings of research on what students experience after attending service-learning. The study's results found that students who have followed service-learning have undergone significant changes in concern for others. The form of consideration of the students can be seen from several indicators as follows: mutual respect for the opinions of others and understanding differences, family traits. So that if there is a friend who is sick, then will immediately take care of him, form the value of patience and unyielding in santri, form an attitude of respect for older people, speak manners and manners (*basa krama*), form a more respectful attitude of teachers, think of others and be sensitive to what is happening around us.

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⁷⁰ Nancy P. Kropf, "Transition into Foundation Field" 3, no. 1 (2002): 60–71.

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