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THE DUAL BURDEN: IMPACT OF STUDENT SECURITY DUTIES ON LEARNING QUALITY IN INDONESIAN ISLAMIC BOARDING SCHOOL CONTEXT

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ABSTRACT: The security santri system is still used by pesantren in Indonesia as a form of cultural preservation. However, many modern boarding schools today try to modify this system by imposing it on santri, who are still students/not yet graduated. This raises important questions about the quality of their learning because they have to bear double duties. To answer this hypothesis, a sample is needed in the form of the application of the security santri system with the status of students. This research is a qualitative study with data collection techniques in the form of interviews, observation, and documentation. The data analysis method in this research uses the descriptive analysis method. The result of this research is that the security santri system is not suitable for charging santri who are students. The security santri have a significant problem in the form of a busy schedule that reduces their rest time. Therefore, they often fall asleep during Dīniyyah learning and formal high school, which causes their academic performance to decline. In



addition, security santri who are less equipped with learning knowledge and age equality factors cause a lack of authority by their peers so that bullying arises as a form of dissatisfaction with their performance. This bullying ultimately causes the mentality of the security santri to fall, which then affects the quality of their learning.

Keywords: Security santri, Islamic boarding school, and learning quality.

ABSTRAK: Sistem santri keamanan hingga saat ini masih digunakan oleh pondok pesantren di Indonesia sebagai wujud pelestarian budaya. Namun, banyak pondok pesantren modern saat ini mencoba memodifikasi sistem ini dengan membebarkannya kepada santri yang masih pelajar/belum lulus. Hal ini menimbulkan pertanyaan penting terhadap kualitas belajarnya karena harus menanggung tugas ganda. Untuk menjawab hipotesis tersebut diperlukan sampel berupa penerapan sistem santri keamanan berstatus santri yang masih pelajar. Penelitian ini merupakan penelitian kualitatif dengan teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Adapun metode analisis data dalam penelitian ini menggunakan metode analisis deskriptif. Hasil penelitian ini ialah sistem santri keamanan ini tidak cocok dibebankan kepada santri yang berstatus sebagai pelajar. Para santri keamanan mempunyai masalah utama berupa jadwal yang padat sehingga mengurangi waktu istirahatnya. Oleh karenanya mereka sering tertidur saat pembelajaran Dīnīyyah dan sekolah formal SMA yang menyebabkan prestasi akademiknya menurun. Selain itu, santri keamanan yang kurang dibekali ilmu pembelajaran dan faktor kesetaraan umur menyebabkan kurangnya kewibawaan oleh teman-temannya sehingga timbul pembulian sebagai bentuk ketidakpuasan terhadap kinerjanya. Pembulian ini pada akhirnya menyebabkan jatuhnya mentalitas santri keamanan yang kemudian mempengaruhi kualitas belajarnya.

Kata Kunci: Santri keamanan, pondok pesantren, dan kualitas belajar.

INTRODUCTION

Islamic boarding schools are Islamic educational institutions that have an important role in shaping the character, discipline, and intellectuality of santri.¹ Apart from being a center of religious education, pesantren also instills leadership values and responsibility through various management systems.² One form of management that is significant in maintaining order and comfort in the pesantren environment is the security committee. Security administrators consist of santri who are given the authority to maintain order and discipline other santri to create a conducive learning atmosphere.³

¹ Puji Rahayu and Ahmad Baqi Ghafiza, "Pesantren Culture in Building Generation and Nation," *Santri: Journal of Pesantren and Fiqh Sosial* 5, no. 1 (2024): 73–84.

² M. Syafiq Humaisi et al., "Pesantren Based Transformational Leadership in the Development of International Madrasah Innovation," *Cendekia: Jurnal Kependidikan dan kemasyarakatan* 22, no. 1 (2024): 1–15.

³ Aldo Redho Syam and Muhammad Mukhlas, "The Role of The Security Department In Regulating The Discipline of Members of Student Organizations in Darussalam Gontor Modern Islamic Institution," *At-Ta'dib: Journal of Pesantren Education* 14, no. 1 (2019): 90–104.



Although the role of security santri originally originated in traditional/classical pesantren, it has recently been adopted by modern pesantren.⁴ Although philosophically the role of santri as security administrator is very important in maintaining order, overseeing the implementation of regulations, and ensuring an atmosphere that supports the teaching and learning process.⁵ However, it is also necessary to consider the quality of santri learning as security administrators. This is due to the tight time constraints of the security students, who on the other hand also have the status of ordinary students who must study, both *Dīnīyyah* and formal lessons.⁶ Without good time management, security students will fall into a decline in academic achievement.⁷

In addition, it should also be considered that security santri who have the status of ordinary students also do not have the provision of knowledge of guardianship. The burden of responsibility for taking care of friends their age has the potential to cause mental and physical stress that can interfere with their learning concentration. The existence of equal status as santri also has the potential to cause bullying and other unpleasant things.⁸ This is inversely proportional to teachers who are more senior and equipped with sufficient nurturing knowledge so that they are more respected by the santri.⁹

A conducive learning environment is highly dependent on the balance between organizational responsibilities and sufficient study time. If the management role is carried out with a supportive system, this experience as a

⁴ Even the security santri system in traditional Islamic boarding schools today has begun to show a positive side by not using ordinary students as security santri. Generally, security santri in traditional boarding Islamic schools have switched to santri who have graduated and are then given the provision of parenting knowledge by Ustadz/Kiai. The role of security santri by these alumni santri is usually considered as proof of service for a certain amount of time according to the Islamic boarding school's policy. This is different from some modern Islamic boarding schools that instead use ordinary santri to double as security santri who are seen as full of risks, starting from not being equipped with parenting knowledge, vulnerable to bullying, and others. See Azra Tamami and Mardianto, "Teacher's Strategy at Nurul Hakim Modern Boarding School in Improving Santri Generic Life Skills," *Ta'dibuna: Jurnal Pendidikan Islam* 12, no. 2 (2023): 301-311.

⁵ Himawan Bayu Patriadi, Mohd. Zaini Abu Bakar, and Zahri Hamat, "Human Security in Local Wisdom Perspective: Pesantren and Its Responsibility to Protect People," *Procedia Environmental Sciences* 28, no. 1 (2015): 100-105.

⁶ Jusubaidi et al., "A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia," *Millah: Journal of Religious Studies* 23, no. 1 (2024): 171-212.

⁷ Nuniek Rahmatika and Suyanto, "Students' Readiness to Learn in the A Five-Day School Policy in the Public Senior High School of Yogyakarta," *Universal journal of Education Research* 8, no. 11 (2020): 5005-5014.

⁸ Azam Syukur Rahmatullah, Fitriah M. Suud, and Nurlinda Azis, "Healing Bullying Behavior on Santri at Islamic Boarding School," *Cendekia: Jurnal Kependidikan dan kemasyarakatan* 22, no. 2 (2022): 240-258. Abdurrohim et al., "Exploring Anti-Bullying Strategies in Islamic Boarding Schools: A Comparative Study of Indonesia and Malaysia," *Al-Ishlah: Jurnal Pendidikan* 16, no. 3 (2024): 3705-3715.

⁹ Akmal Mundi, Uswatun Hasanah, and Hasan Baharun, "The Mindful Parenting of Kiai in Pesantren," *Al-Ishlah: Jurnal Pendidikan* 14, no. 1 (2022): 469-478.



security santri can shape leadership skills and improve the academic discipline of santri. However, if not managed properly, it can hurt santri' academic performance and psychological well-being. Santri who experience pressure due to management duties tend to experience academic fatigue and decreased concentration in learning. Conversely, if the management role is carried out with a supportive system, this experience can shape leadership skills and improve santri' academic discipline.¹⁰

Therefore, to prove the hypothesis of all the benefits and risks of security santri in boarding schools, empirical research in direct boarding schools is needed. This research limits the object to Modern Islamic Boarding School Al-Rifa'ie 1 Malang. This is because this boarding school is famous as a pioneer of modern boarding schools in Malang Regency, but in some ways, it still applies the characteristics of the traditional boarding school system such as security santri. Security santri at Al-Rifa'ie Modern Islamic Boarding School also consists of selected santri between grades X-XII. Therefore, the object of this research is considered to have matched the criteria as hypothesis testing in advance.¹¹

This study aims to analyze the extent of the role of santri as security administrators and their influence on the quality of learning at Modern Islamic Boarding School Al-Rifa'ie 1 Malang. This research will reveal the experiences of santri who carries out double duties. The results of this study are expected to provide insight for pesantren managers in designing a more effective management system that supports academic and organizational balance.

METHOD

This research is a qualitative study focusing on the relevance of security santri to the focus of learning.¹² The research location of this research is at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency. The object of this research is the security santri of Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency. Data collection techniques in this study used interviews, observation, and documentation. Data sources in this study include primary and secondary data sources.¹³ Primary data sources are the results of interviews with security santri and teachers at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency, the results of observations at the research location, and the results of documentation at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency. The secondary data is in the form of books and various scientific journals relevant

¹⁰ Ahmad Halid et al., "Transforming the Quality of Santri Based on Pesantren Culture," *Edukasi Islam: Jurnal Pendidikan Islam* 9, no. 1 (2024): 79–96. Muhammad Buya Al-Madany Abror and Fitriah M. Suud, "Strengthening Santri Discipline: The Critical Role of Dormitory Supervisors at Muhammadiyah Boarding School," *Indonesian Journal of Islamic Education Studies (IJIES)* 7, no. 2 (2024): 145–162.

¹¹ Observasi di Pondok Modern Al-Rifa'ie 1 Kabupaten Malang, 18 November 2024 pukul 09.00.

¹² Imam Gunawan, *Metode Penelitian Kualitatif: Teori Dan Praktik* (Jakarta: PT Bumi Aksara, 2017), 80.

¹³ Kusumastuti Adhi and Ahmad Mustamil Khoiron, *Metode Penelitian Kualitatif* (Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019), 98.



to this research. The data analysis method in this study uses the descriptive analysis method.¹⁴

RESULTS AND DISCUSSION

Security Santri System at the Islamic Boarding School

The birth of the security santri system in this boarding school cannot be separated from the need for fewer educators.¹⁵ In the period after Islam spread throughout the archipelago around the 15th century AD until the time of independence, Islamic boarding schools, which are the legacy of the da'wah of the Sunan or Ulama in the archipelago, acted as the only traditional place of education so that they were the choice of many people, especially Islamic boarding schools that were mainly cared for by famous Kiai/Ulama.¹⁶ Only through this place can religious knowledge be obtained intensively and as a medium for *ijma'* in the framework of *ijtihad* to solve various new problems experienced by the community.¹⁷ The number of santri who study at this Islamic boarding school causes the need for educators to also increase.¹⁸

The lack of educators was caused by the traditional Islamic education system at that time which taught that educators were not required to expect to receive reciprocity from the knowledge they had given.¹⁹ This is different from the modern education system, which emphasizes certain payments by santri guardians for development purposes or *infāq* to educators.²⁰ In return for the knowledge that has been given by the main Kiai who acts as the chief caregiver, some santri after graduating from the high-level class is given the mandate to help the Kiai teach at the Islamic boarding school for a certain number of years. The concept of santri security was originally given to santri who had graduated from high-level classes and then taught and nurtured the santri as a form of returning the favor to the kiai (main caregiver).²¹ It can be said that the meaning of santri security system is a Islamic boarding school policy by using santri as security

¹⁴ Hamid Nasution, *Metode Penelitian Naturalistik Kualitatif* (Bandung: Tarsito, 2007), 79.

¹⁵ Rizki Kamilia et al., "Culture of Santri Seniority between Traditional and Modernization in Islamic Boarding School Education," *Proceeding of International Conference on Education, Society, and Humanity* 2, no. 2 (2024): 2227-2233.

¹⁶ Muh. Syauqi Malik and Maslahah, "The Interrelationship of Javanese and Islamic Values on Educational Aspects and Economic Aspects," *Journal of Islamic and Humanities* 6, no. 2 (2021): 120-129.

¹⁷ Endhar Rosidatul Usna et al., "Religion and Culture: Walisongo Cultural Da'wah in Maintaining Religion," *JDK: Jurnal Dakwah dan Komunikasi* 9, no. 1 (2024): 60-72.

¹⁸ Muhammad Yasin and Muhammad Nabil Khasbulloh, "Construction Ethical Critical Thingking at Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 127-144.

¹⁹ Mohammad Ichsan Adnan, Aliamin, and Ratna Mulyany, "Accountability of Traditional Islamic Boarding School in Aceh," *JIEI: Jurnal Ilmiah Ekonomi Islam* 9, no. 2 (2023): 1885-1890.

²⁰ Moh. Wardi et al., "Digital Transformation of Islamic Boarding School Finance System, Formulation, Implementation, and Evaluation," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 4 (2024): 461-482.

²¹ Chusnul Muali et al., "The Role of Sufistic Based Kiai Leadership in Developing the Character of Santri in the Pesantren," *Al-Ishlah: Jurnal Pendidikan* 13, no. 3 (2021): 1705-1714.



administrators or enforcers of internal regulations.

However, in its development, the security santri system of this Islamic boarding school has been cultivated and is still maintained today even though it has adopted a payment system like modern Western-style education which is at least able to pay educators. The security system is now transformed into a medium for santri who have graduated from high-level classes to practice maturity, independence, discipline, and care for others so that they are expected to become qualified educators in the future with a myriad of teaching experiences.²² The security santri in practice act as the right hand or confidant of the Ustadz/Ustadzah so that they will indirectly exchange teaching experiences between them. The relationship between ordinary santri and security santri subordinates, but both are still under the supervision of the Ustadz/Ustadzah. After completing the task as a security santri, he is declared by the Kiai as the main caregiver as a person who is eligible to teach and is given a certificate.²³ It can be said that the security santri system of the Islamic boarding school is now used as a teaching profession certification like the Professional Teacher Education Programme in Position/Pre Position in formal education.

However, at this time, the security santri system is also still used by traditional Islamic boarding schools in certain remote areas that lack educators to help the Kiai/Ustadz as the main caregivers. In traditional Islamic boarding schools in certain remote areas, there is still no *infaq* payment system in the form of a certain amount of money, but still chooses *infāq* in the form of sincerity which can be in the form of nominal money goods, raw food or does not charge a penny if the santri's guardian cannot afford it. The unstable financial condition of the boarding school that does not allow the existence of permanent educators, accompanied by the increasing number of santri, causes the need for a security santri system (temporary/ad-hoc teachers) to be very important to continue the learning process. Without their presence, the learning process becomes less conducive due to the lack of control from educators.²⁴

Interestingly, at this time many modern Islamic boarding schools adopted a system of security santri who come from santri who have not graduated from high level classes.²⁵ Even some security santri come from middle-class students who are still in the category of not senior. They can be said to be not experienced enough on their own so they are still not suitable if they have to take care of other

²² Azwar Amid Harahap, Hasan Nasution, and Nurmawati, "The Pesantren Education System (A Case Study of the Curriculum and Learning Process of Pesantren Sulaimanyah Medan Syarif)," *JMKSP: Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan* 9, no. 2 (2024): 1036–1049.

²³ Martono, Usman Abu Bakar, and Dardiri Hasyim, "Development of Pesantren Curriculum in Improving the Quality of Education," *Jurnal Syntax Idea* 5, no. 4 (2023): 389–405.

²⁴ Mary Anne Macdonald et al., "Pedagogy Matters: Positive Steps Toward Indigenous Cultural Competency in a Pre-Service Teacher Cohort," *ACER: Australian Journal of Education* 67, no. 1 (2023): 6–27.

²⁵ Suadi Zainal, "The Impact of Anti-Violence Law on Changes in Santri Organization at Modern Islamic Boarding Schools (Pesantren)," *Idarah: Jurnal Pendidikan dan Kependidikan* 6, no. 1 (2022): 27–36.



students who are their peers.²⁶ This is different from the santri who have graduated from high-level classes and are considered experienced or have the provision of teaching from their teachers during learning, especially by holding the status of senior alumni, it adds to the authority of a security santri.²⁷ Therefore, the composition of security santri who are still the same age as other santri, raises concerns about unwanted things such as violence and bullying by senior ordinary santri, the santri are divided in their learning focus because they are burdened with two responsibilities (namely as security administrators and studying like ordinary students), and others.²⁸ It appears that today's modern pesantren that adopt the security santri system is composed of santri who have not graduated and do not understand the history and philosophical meaning of the birth of this system.

Security Santri System at Modern Islamic Boarding School

The implementation of the security santri system in Islamic boarding schools is certainly based on certain reasons with the ideal hope for the good of the santri themselves. Stripping the philosophical foundation of this security santri system has an important meaning as a benchmark when there is a test of its relevance in the present and future. Without this philosophical foundation, the boarding school will only follow the policies like other boarding schools and cannot have a direction that can save the welfare of the santri.²⁹ According to Carissa Septianti Dwi Novita, S.Ag., S.Pd. as the Head of the Consultative Assembly of the Modern Islamic Boarding School Al-Rifa'ie 1, the philosophical purpose of implementing this security santri system is no longer related to the lack of teaching staff as in its previous history, but to train the attitude of independence, leadership, maturity, discipline, and cooperation between security santri. She added that basically, the purpose of the security santri system is the same as the School/Madrasah Intra Student Organisation (OSIS/OSIM).³⁰

The duties and responsibilities of security santri at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency according to Carissa Septianti Dwi

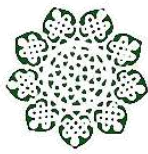
²⁶ Moch. Fatkhuronji, Rasdi Ekosiswoyo, and tri Joko Raharjo, "Life Skills Education Training for Santri in Islamic Boarding School," *the journal of Educational Development* 3, no. 2 (2015): 106–114.

²⁷ Hasyim Asy'ari, Mizanul Hasanah, and Sona Sawitri, "Islamic Boarding School Education in Forming Santri Competence at Azzainiyyah Islamic Boarding School High School," *Al-Fikrah: Jurnal Manajemen Pendidikan* 12, no. 2 (2024): 324–337.

²⁸ Dina Arvi Arina Zulva, Imam Yahya, and Ahmad Rofiq, "Pesantren Based on Child Friendly: Countering the Bullying Cases in Pesantren," *Santri: Journal of Pesantren and Fiqh Social* 5, no. 1 (2024): 115–128. Muhammad Arif, mohd. Kasturi Nor Abd Aziz, and Yuldashev Azim Abdurakhmonovich, "Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren)," *Jurnal Ilmiah Peuradeun* 12, no. 2 (2024): 639–670. Mauliddina Qurrota A'yun, Fatwa Tentama, and Nina Zulida Situmorang, "A Description of Female Pesantren Students Subjective Well Being," *Psikopedagogia: Jurnal Bimbingan dan Konseling* 7, no. 1 (2018): 1–8.

²⁹ Slamet et al., "Impact of Mission and Vision on Academic Services Mediated by Governance and Human Resources in Higher Education Institutions of Indonesia," *Business Perspectives* 22, no. 1 (2024): 1–14.

³⁰ Interview with Carisa Septianti Dwi Novita, S.Ag., S.Pd. on 17 April 2025 at 08.00 WIB at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency.



Novita, S.Ag., S.Pd. consists of three tasks, namely overseeing the internal order of Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency from waking up in the morning to resting at night (such as taking attendance at *Dīnīyyah* activities, reprimanding santri who violate, and raiding items that cannot be brought), maintaining the security of the boarding school (such as closing doors and turning off classroom lights after *Dīnīyyah* learning), and carrying out direct punishment to students according to Standard Operating Procedures (SOP) without involving violence. These heavy duties and responsibilities must be carried out by 20 security santri consisting of 3 alumni security santri who have graduated from *Dīnīyyah*, 7 security santri who are high school students in grade XII, 5 security santri who are high school students in grade XI, and 5 security santri who are high school students in grade X. They must protect ordinary santri (students in grades 1-3 of high school), which in the 2024/2025 academic year totaled 520. The security santri selection system in this boarding school is carried out by the method of appointment by the members of the Consultative Assembly of Modern Islamic Boarding School Al-Rifa'ie 1 according to predetermined criteria (such as discipline or never being suspended for violations, independent, and intelligent with a minimum ranking of the top 10 *Dīnīyyah*). For the selection of security santri who are high school students in grade 1, they are appointed based on alumni of Al-Rifa'ie 1 Junior High School who meet the criteria. However, alumni from other junior high schools can also be appointed after the second year of high school and meet the criteria. In other words, the *khidmad* period of the security santri in this boarding school is one year.³¹

The existence of many tasks and only carried out by a small number of santri, it is not surprising that this is also acknowledged by Carissa Septianti Dwi Novita, S.Ag., S.Pd. (Head of the Consultative Assembly of the Modern Islamic Boarding School Al-Rifa'ie 1). However, she cannot do anything because all duties and responsibilities have been determined by the Standard Operating Procedure (SOP) of Modern Islamic Boarding School Al-Rifa'ie Foundation. He is only required to supervise and provide guidance to security santri. At a certain time, she found out that there were security students who fell asleep during *Dīnīyyah* learning. The security students also often santri about the busy schedule at the Ustadzah which results in a lack of time to rest. However, she only provides support to keep going patiently and convinces them this task is a form of training so that they are stronger and different from other santri.³²

The same thing was also expressed by Fahma Haliyatun Najihah, S.Ag. as Vice Principal for Curriculum *Dīnīyyah* and *Nahwū Shorof* subject teacher who said that many security santri fell asleep during the lesson and she tried to wake them up gently. She understands that no matter how hard she tries to wake up the security santri from their sleep, they will not focus on learning because their

³¹ Interview with Carisa Septianti Dwi Novita, S.Ag., S.Pd. on 17 April 2025 at 08.00 WIB at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency.

³² Interview with Carisa Septianti Dwi Novita, S.Ag., S.Pd. on 17 April 2025 at 08.00 WIB at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency.



bodies are not ready to receive learning.³³ In addition, Sari Nur Malita Siswoyo, S.Ag. as the Guidance and Counselling (BK) teacher of Senior High School Al-Rifa'ie 1 Malang Regency said that security santri often falls asleep during formal high school learning. According to her, the empty class hours are very favored by the security santri and are used to sleeping behind the class bench. According to him, the average security santri does not have a high learning spirit and does not seem to focus on paying attention to the teacher in providing teaching. This has an impact on the decline or instability of the academic achievement of the security santri. To prove his statement, she attached data in the form of report cards of the security santri during his tenure as follows;³⁴

Table.1, of Ranking of School Report Card of Security Santri of Senior High School Al-Rifa'ie 1 Malang Regency

No	Name Initials	Class	Ranking
1	MDA	X	1; 1
2	RS	X	3; 5
3	ASW	X	6; 9
4	DK	X	7; 10
5	URH	X	4; 4
6	BSR	XI	5; 5; 4; 6
7	ATI	XI	1; 2; 1; 3
8	SUR	XI	6; 5
9	DHL	XI	5; 7
10	DJR	XI	2; 3; 4; 6
11	PSF	XII	1; 3; 2; 3; 2
12	IDA	XII	2; 3; 5; 3; 5
13	RTA	XII	3; 3; 3; 4; 3
14	HRS	XII	6; 5; 9; 8; 7
15	KHS	XII	9; 7; 7; 8; 6
16	ZYA	XII	3; 2; 1; 1; 2
17	BDA	XII	4; 5; 5; 8; 6

Source: Report Card of Security Santri of Senior HIGH School Al-Rifa'ie 1 for the period 2024/2025.

Criteria;



³³ Interview with Fahma Haliyatun Najihah, S.Ag. on 17 April 2025 at 11.00 WIB at Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency.

³⁴ Interview with Sari Nur Malita Siswoyo, S.Ag. on 17 April 2025 at 10.30 WIB at Senior High School Al-Rifa'ie 1 Malang Regency. For class X security students, the report card used as data is the Odd Semester Final Assessment report card and the Even Semester Midterm Examination report card because when the research took place the Even Semester Final Examination had not yet been held. As for class XI, the report card used as data is the Odd and Even Semester Final Assessment report card. As for class XII, the report card used as data is the Midterm Examination report card and the Odd Semester Final Assessment because, at the time of the research, the Even Semester Final Examination had not been held.



Improved/Stabilised

☐ Decreased / labile

From the presentation of the data, it was found that it is rare for security santri to be consistent (stable) and continue to improve their academic grades with only 3 children. They tend to be labile after reaching the upper-level classes (XI and XII). From this data, it can be concluded that the application of security santri in the formality of report card assessment statistics can reduce santri academic achievement. However, this value is only a number that in other conditions can be influenced by other independent variables. Therefore, the discovery of independent variables will be explored through data in the form of interview results from a sample of security santri who have an increased report card ranking and security santri who have a decreased/stable report card ranking.

As a form of appreciation for the gift of security santri who have a high school report card ranking, in this research, Meycha Dwi Agustin, a grade X student, will be mentioned by name. Meycha also admits that the duties and responsibilities as a security santri are quite heavy for her. However, even though it is heavy, she considers it a mere beginning and it takes adaptation by force on oneself so that it becomes a common thing. She must be wise in managing his rest time so that she can reduce his sleepiness a little. In addition, other motivations make him survive and feel comfortable in carrying out these duties and responsibilities, namely convincing himself that the position is a special place that can help him seek new experiences, perfecting commendable attitudes, training maturity and leadership skills, as a form of devotion to the boarding school, and a means of practicing patience. She hopes that his attitude can be an example for other students. In other matters, she also has the determination to excel as a form of making parents happy who are not tired of working for him. In addition, Meycha added that the position of security santri that she occupies has another positive impact, namely using senior security santri who are alumni as learning mentors so that she no longer has difficulties in learning.³⁵

Meanwhile, to explore the independent variables that influence security santri to have a declining or unstable report card, interviews were conducted with two security students with the initials DK (class X) and IDA (class XII). According to both of them, one of the main reasons that affect the decline in school ranking is not focusing on learning due to lack of rest time due to a busy schedule as a security santri. They often sleep when learning begins, causing them to not understand certain subject matter. They also have no initiative to ask senior santri who are alumni. Their relationship with the senior security santri is no more than an organizational colleague. In addition, according to them, another reason that affects the quality of their learning is the bullying of their friends. Although the jurisdiction of the security santri's duties is only in the *Dīnīyyah* environment,

³⁵ Interview with Meycha Dwi Agustin on 21 April 2025 at 12.15 WIB at Senior High School Al-Rifa'ie 1 Malang Regency.



students who do not like their performance will still bring their dislike to the formal high school environment. The security santri are sometimes ostracised, criticized, and harassed so that it can interfere with their focus on learning. However, according to DK (Meycha's classmate), her mental pressure due to bullying from her friends is no longer there because Meycha, who is also a security santri, always strengthens her and makes her realize that she does not take her friends' bad actions to heart. Meycha encouraged her to think clearly and focus on carrying out her duties well.³⁶

Relevance of Security Santri System to Learning Quality

From the description above, it is found that the security santri system is composed of santri who have not graduated from Diniyyah or high school and have problems with time distribution due to a busy schedule. The busy schedule causes them to lack rest so they often fall asleep during learning, both Diniyyah and formal high school. This has an impact on the number of security students who cannot understand the subject matter taught by the teacher, resulting in a decrease in academic levels.³⁷ The security santri are unprepared to accept their dual duties as students and supervisors of ordinary santri. It is a necessity that the main task of student is only to study or other small things that can add experience.³⁸ The task of security santri who must supervise students during daily activities is a heavy thing that can only be handled optimally by someone who only focuses on being a teacher/protector. The security santri system is also different from the School/Madrasah Intra Student Organisation (OSIS/OSIM), which only focuses on providing a forum for students to develop their potential, leadership, and creativity.³⁹

It is time for the relevance of this security santri system to be reviewed only for santri who have graduated from Diniyyah or formal schools. In addition to the effectiveness of task focus, the security santri who have graduated certainly have sufficiently mature knowledge and experience so that they can provide good protection. In addition, their age which is more senior than ordinary students causes them to be more respected. Ordinary students will respect them like a teacher. This is certainly different from the security santri who are composed of santri who are santri who are scientifically or experientially immature because

³⁶ Interview with DK and IDA on 21 April 2025 at 12.25 WIB at Senior High School Al-Rifa'ie 1 Malang Regency.

³⁷ Dalam penelitian Jascha Dräger dan kawan-kawan mengatakan bahwa ketidakhadiran siswa dalam sekolah atau ketidakfokusan siswa dalam pembelajaran dapat menyebabkan inkompetensi alumni dan membuka peluang pengangguran. Lihat Jascha Dräger, Markus Klein, and Edward Sosu, "The Long Term Consequences of Early School Absence for Educational Attainment and Labour Market Outcomes," *BERA: British Educational Research Journal* 50, no. 4 (2024): 1636–1654.

³⁸ Stephany Duany Rea et al., "Students Can (Mostly) Recognized Effective Learning, So Why Do They Not Do It?," *Journal of Intelligence* 10, no. 4 (2022): 1–28.

³⁹ Lutfi Ainun Nafiah, Nurul Hidayati, and Khozinatul Asrori, "The Role of Intra School Student Organizations in Improving Student Discipline Through Madrasah Darussalam Organization of the Class Manager," *JCP (Jurnal Cahaya Pendidikan)* 9, no. 1 (2023): 70–76.



they are not equipped with learning sciences. They are also often disrespected and bullied by their friends due to being the same age. Such bullying in certain circumstances can cause mental stress that can affect the quality of learning.⁴⁰

It is time for every boarding school in Indonesia that has a security santri system policy composed of santri who have the status of students to constantly evaluate its relevance. Every boarding school should not hold on to the idealistic that the purpose of this system is to form an attitude of leadership, discipline, maturity, and cooperation of security students.⁴¹ This ideal is impossible if in practice the santri often fall asleep during Diniyyah learning and formal high school. The lack of enthusiasm for learning certainly causes the authority of security santri as leaders who are full of maturity to disappear. The security students cannot be role models that can be emulated by ordinary santri. This is what ultimately becomes a form of dissatisfaction of the ordinary students over the performance of the security santri and is finally expressed with reproaches and gossip secretly. Then the security santri respond as a form of bullying without realizing the mistakes they have made. This will eventually lead to continued sentiment between them.

Although the security santri system is composed of santri who are students, it has a positive impact on some of its members, but this cannot be used as a measure of efficiency.⁴² From the data obtained at Pondok Pesantren Al-Rifa'ie 1, only 3 security students were found who could improve their academic performance, besides that all of them decreased/stable. Academic improvement is caused by their factors, namely motivation and creativity. They can motivate themselves to be stronger by adapting to realize the happiness of their parents and be creative by looking for positive gaps from their participation as security santri, namely making senior security santri who have alumni as learning mentors. That factor is more dominant (major) than other factors. However, expecting students to have such personalities will never work because basically, everyone has their personality. The most important thing for educational institutions in realizing the improvement of the quality of student learning is to prepare the teaching staff, learning climate, and learning media as well as possible.

CONCLUSION

The implementation of a security santri system composed of students at the sample location of Modern Islamic Boarding School Al-Rifa'ie 1 Malang Regency

⁴⁰ Juan José Marrero Galván et al., "The Impact of the Forst Millenial Teachers on Education: Views Held by Different Generations of Teachers," *Education and InformationTechnologies* 28, no. 1 (2023): 14805-14826. Aida Suraya Md Yunus et al., "Comparison between the Senior and Junior Academics' Perceptions on Criteria in Measuring Teaching Effectiveness," *Universal Journal of Educational Research* 8, no. 3 (2020): 17-30.

⁴¹ Peder Haug, "Understanding Inclusive Education: Ideals and Reality," *Scandinavian Journal of dissability Research* 19, no. 3 (2016): 206-217.

⁴² Jess Wei Chin Tan, Horn Mun Cheah, and Hian Chye Koh, "Investigating the Effect of Personality on Academic Performance in Higher Education," *Cogent Education* 11, no. 1 (2024): 1-17.



experiences several problems. One of the main problems is the tight schedule because they have to combine their duties as students and protectors/supervisors of other santri. They must be in charge of supervising, nurturing, and enforcing the internal rules of the Islamic boarding school in addition to carrying out their obligations to study. The busy schedule eventually erodes their time to rest and eventually fall asleep during *Dinīyyah* learning and formal senior high school. This results in them often missing the learning material taught by their teachers, which results in a decrease in academic achievement. In addition, the second problem is the number of bullying committed by ordinary students to security students. This is because the security santri are still not equipped with the knowledge of protection and are equal in age to other friends, causing a lack of respect and obedience towards them. In addition, this bullying can also be a form of emotional outburst from ordinary students who are dissatisfied with the performance of security santri and who cannot set a good example, such as sleeping in class. This bullying ultimately brings down the mentality of the security santri, which affects the quality of their learning. Therefore, this security santri system should only be applied to santri who have graduated from *Dinīyyah* or formal senior high school because it is more guaranteed experience, knowledge, seniority, and time focus.

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