

ISLAMIC BOARDING SCHOOL BASED VOCATIONAL EDUCATION: A CASE STUDY ON SMK SYUBBANUL WATHON TEGALREJO MAGELANG

by Putu Sudira

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**ISLAMIC BOARDING SCHOOL BASED VOCATIONAL EDUCATION:
A CASE STUDY ON SMK SYUBBANUL WATHON
TEGALREJO MAGELANG**

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Abstract

This study aims to: (1) describe the conception of vocational education by the Islamic boarding school community; (2) describe the education system at SMK Syubbanul Wathon Tegalrejo Magelang. The study was conducted at SMK Syubbanul Wathon Tegalrejo Magelang using qualitative approach of a case study. The data collection used interviews, participant observation, and documents. The research informants consisted of the chairman of the foundation of Syubbanul Wathon, the caretakers, the principal, the vice principal, the teachers, the cleric, and the students. The results of the study were: (1) The conception of vocational education by Islamic Boarding School community is ngluru ngilmu which means sincerity between teachers and students, (2) The system of vocational education based on Islamic boarding school in SMK Syubbanul Wathon Tegalrejo Magelang include: (a) the context: SMK Syubbanul Wathon Tegalrejo Magelang has internalized the dynamics of context into formulation of school vision, mission, goals, and activities; (b) input: SMK Syubbanul Wathon Tegalrejo Magelang applies KTSP and Islamic boarding school curriculum; (c) process, SMK Syubbanul Wathon Tegalrejo Magelang integrates the school and Islamic boarding school system; (d) output, SMK Syubbanul Wathon Tegalrejo Magelang graduates have vocational skills, strong religiosity, independence, discipline and skills in foreign languages; (e) outcome: 44% of SMK Syubbanul Wathon Tegalrejo Magelang graduates worked, 42% went to college, and 14% went to salaf boarding school or entrepreneurship.

Keywords: vocational education, islamic boarding school, SMK Syubbanul Wathon

INTRODUCTION

The challenge facing Indonesia nation today is to prepare qualified human resources equipped with knowledge, skills, attitude, and morals. The human resource needs for the future are not only concerning the quantity but also the quality of human resources who have noble characters. The data from the McKinsey Global Institute (2012) in *The Archipelago Economy* states that Indonesia in 2030 requires 113 million skilled workers, while in 2012 only 55 million are available. From the data it reveals that Indonesia is very deficient in the number of skilled labor. The fulfillment of skilled labor is closely related to the provision of vocational education. Vocational education has great potential in supporting economic growth and human resource development (Sugandi, 2002, pp. 18–19).

The Law of the Republic of Indonesia Number 20 Year 2003 (Depdiknas, 2003) Article 15 states that Vocational Education is a secondary education that prepares students primarily to work in a particular field. Vocational education focuses on acquiring knowledge, skills and value systems in the workforce to increase work productivity, improve livelihoods, and socio-economic development (Maclean & Wilson, 2009, p. lxxvii). The purpose of vocational education is to get someone ready to work in the world of work (Hollander & Mar, 2009, p. 42). Thus, vocational education is expected to contribute to the individual and the welfare of society in support of economic growth (Jacobs, 2015, p. 161).

Graduates of vocational education are expected to have competence in accordance with the established standards of skills, knowledge, personality, noble character, able to live independently, and follow further education in accordance with their vocational fields (Menteri Pendidikan Nasional, 2005). This objective contains aspects that must be owned by vocational graduates namely work competence, noble character, and career development through vocational education. Aspects of work competence and career development of students are strongly supported by noble characters or soft skill owned by students.

With regard to vocational education according to Sudira (2012, p. 13) vocational

education in addition to strengthening hard skills must also be qualified in the development of soft skills. Even in the current and future situation, soft skills are getting stronger percentages in improving one's career. Hasanudin, (2015, p. 1) states that to enter the workforce, one is required to have technical skills and nontechnical skills (soft skills). Education that needs to be invested first is character education by not neglecting the academic aspects.

Daniel Goleman (Amrizal, 2011, pp. 116–131) shows that intellectual intelligence (Intellectual Quotien: IQ) contributes only 20% to one's success, while 80% is determined by emotional intelligence (EQ). Even according to Agustian (2003, p. 65) IQ and EQ alone is not enough to make someone really successful in life. There are values that cannot be denied namely spiritual intelligence (Spiritual Quotient: SQ). Therefore, there should be an education system that provides a blend and balance between IQ, EQ, and SQ. Education which is needed today is education that can include two main elements, namely academic excellence and spiritual excellence to build a human who has good moral values. Mutohar & Anam (2013, p. 53) states that the ideal human image that must be achieved through educational activities is a perfect human being with noble character. In this context, educational institutions based on religious or spiritual values, such as Islamic boarding school, are absolutely necessary.

Islamic boarding school is the oldest system of Islamic education institution in Indonesia. Islamic boarding school was born from a local wisdom that has been existentially existent for centuries. Along with the times, education in Islamic boarding school has changed especially in the implementation of education. The curriculum is an important part of the Islamic boarding school community's strategy to address the challenges of the times, so that Islamic boarding schools can provide knowledge and skills to meet the job market and make good Muslims (Lukens-Bull, 2001, p. 353). Abubakar (2012, pp. 258–273) states that the education system in Islamic vocational boarding school is the application of an integral Islamic education system, which is a blend of the Islamic boarding school curriculum that teaches religious subjects, with the curriculum of Vocational

High Schools which is a skills based curriculum.

Islamic boarding school is a form of specific educational institution that is able to instill moral values and positive attitude. Efforts to integrate the formal education system and Islamic boarding school which is realized with the establishment of Islamic vocational boarding school is conducted, because the regular school and Islamic boarding school each has advantages that are different from each other. Regular schools are superior in the aspect of hard skills and Islamic boarding schools are excellent in the aspect of soft skills, if they are combined, it will create a strong education which is potentially able to produce Indonesian young generations who are superior and reliable with the spirit of noble character who can compete in the global era. Besides having a depth of religious knowledge, graduates of Islamic boarding school also have skills as an individual development in the global era (Yuli, Haningsih, & Adikrishna, 2011, p. 129).

As a formal educational institution, Islamic vocational boarding high schools have an advantage in terms of human resource development compared to regular vocational high schools. Excellence owned by Islamic boarding school is that it develops three values at once, the character (moral), spiritual, and knowledge and skills.

In 2008 the government launched an Islamic boarding school based program. One of the policies is the implementation of Islamic vocational high schools. The students who study at Islamic boarding schools are expected to gain other skills to compete after graduation in order to reduce unemployment rates and develop themselves better. This policy is in line with one of the employment policy objectives of providing employment opportunities for everyone in need (Sudira, 2011, p. 37). Islamic vocational boarding high schools are expected to prepare leaders based on grass roots, because the education taught in an Islamic boarding school program has superior values, such as independence and firmness in holding principles (Nuh, 2014, p. 1).

According to the data from the Directorate of Vocational Education, the number of Islamic vocational boarding high schools is still limited, until 2014 there are 952 schools

(3.3% of Islamic boarding schools or 9.5% of Vocational High Schools) with 254,287 students. The phenomenon with the increasing number of Islamic vocational boarding schools demands the need for an effort to optimize it, considering that Islamic vocational boarding high schools are relatively new and in the process leading to the best. One of the efforts undertaken by the Directorate of Vocational Guidance is to appoint several Islamic vocational boarding high schools as a pilot project, one of which is SMK Syubbanul Wathon in Tegalrejo Magelang. SMK Syubbanul Wathon was established in 2007 with programs of Computer and Network Engineering, Multimedia, and Dressmaking expertise.

This study was conducted at SMK Syubbanul Wathon, with the following consideration, First, SMK Syubbanul Wathon has advantages compared to other Islamic vocational boarding high schools, that is it is appointed by Directorate of PSMK as a pilot project for Islamic vocational boarding high schools. Second, the achievement of the school, starting from 2010 until 2015, SMK Syubbanul Wathon managed to achieve the best National Examination score in Magelang District, Central Java. Third, the uniqueness of the existing educational system, with a strong Islamic boarding school *salafiyah* culture applied in SMK Syubbanul Wathon.

The uniqueness and advantages possessed by Islamic vocational boarding high schools, can be an alternative education in Indonesia. But until now there has been no research that reveals the model of vocational education system that existed in Islamic vocational boarding high schools. This study is very necessary, to make Islamic vocational boarding high schools can really be a major supporter in providing skilled workforce with noble character, as one of the supporters of the nation's economic growth.

Seeing the extent of the problem, this study only focuses on exposing the conception of vocational education according to the Islamic boarding school community and the existing education system in SMK Syubbanul Wathon. Taking into account the background of the problem and the focus of the research, this research problem can be formulated as follows: How is the education system of SMK Syubbanul Wathon to produce graduates who have the competence of expertise and have

moral excellence as an Islamic boarding school.

METHOD

This study is a qualitative naturalistic study with a case study approach. This study was conducted on a unified system, which consisted of programs, activities, events, individuals or groups of individuals (Merriam, 1998, p. 19), which is bound by place and time in SMK Syubbanul Wathon. This study was conducted naturally, descriptively, by paying attention to the process, meaning, and inductive (Bogdan & Biklen, 2007, pp. 4–7). This study aimed to reveal and to describe various programs, activities, events, or various phenomena of educational realities in SMK Syubbanul Wathon.

The place for the implementation of this study was at SMK Syubbanul Wathon which was under the auspices of Islamic boarding school board of API ASRI Magelang. The boarding school as a place where the students live were also used as a place of the study, because the students perform their daily activities there. The study was conducted from November 2015 to February 2016.

The informant was chosen by purposive sampling, using various considerations (Sugiyono, 2012, p. 29). This particular consideration for example the person is considered understand about what is expected by the researcher. The sources of research data consist of: (1) informant; (2) documents; (3) places and events.

The informants in this study were: the chairman of Syubbannul Wathon Foundation, the caretakers of Islamic boarding school of API ASRI, the principal, teachers, clerics, administration staffs, the boarding school management, vocational students, and also representatives from Business and Industries. Table 1 shows the number of informant distribution in this study.

For each distribution of informants in Table 1, it was conducted interviews in accordance with the needs of research data. The researcher determined the interview guidelines, which then conducted interviews and data collection one by one of each existing informants in accordance with the development of data obtained by the researcher.

Table 1. Research Data Sources

No	Informant	Number
1.	The chairman of Syubbanul Wathon Foundation	1
2.	The caretaker of Islamic boarding school	1
3.	The principal	1
4.	Teachers	10
5.	Clerics	2
6.	Administration Staf	1
7.	The caretaker of the dormitory	1
8.	The students	10
9.	Business and Industries representatives	2

The main instrument in qualitative research is the researcher itself (Sugiyono, 2012, p. 222). Thus the researcher is an instrument in this study. Data were collected through in-depth interview techniques, participant observation, and documentation. The research used a semi structured interview technique through direct dialogue process between the researcher and informants with some open format that leads to research focus.

The interviews were recorded with a tape recorder to facilitate data analysis. The results of the interview were used to understand in depth the existing problems and analyzed with the results of observation records in the form field notes, and supported by other sources such as document analysis, literature studies, and others related to the focus and research objectives.

To guide the researcher as an instrument in the data collection then the researchers did the following steps. First, prepare a list of questions according to the problems and goals to be achieved. This list was written on the Data Collection Guide. Second, identify the informants to be interviewed. Third, prepare the equipment to write or to record the results of the interviews. Fourth, contact the informant to ask for time to be interviewed. Fifth, interview the informants. The interview plan and preparation procedures were developed using the Mason model (2002, p 72) as shown in Figure 1.

The data analysis was performed in two categories: data analysis in the field and data analysis outside the field. The data analysis was conducted from the beginning of the study and during the research process. The data were obtained, then collected to be processed systematically. Starting from interview-

ing, observing, editing, classifying, reducing, then data presentation and conclusion drawing. The data analysis procedure in this study used interactive analysis model from (Miles & Huberman, 1994) illustrated in Figure 2.

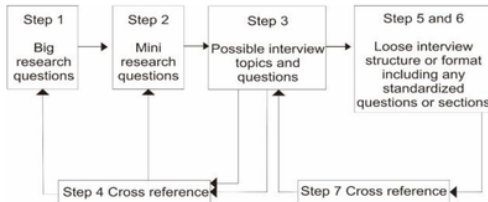


Figure 1. Interview Plan and Preparation Procedures (Mason, 2002, p. 72)

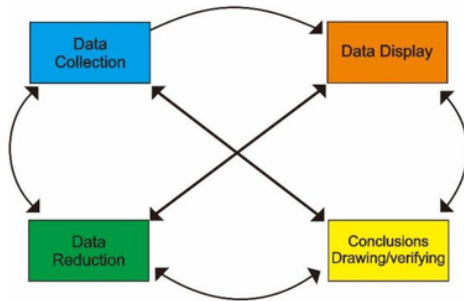


Figure 2. Interactive Analysis Model from (Miles & Huberman (1994)

RESULTS AND DISCUSSION

API Islamic boarding schools Tegalrejo is known for its *salaf* system which has studied the science of *fiqh*. The intention of developing Islamic values through traditional Islamic boarding schools or *salaf* becomes the goal of establishment of Islamic boarding school Tegalrejo. But it does not necessarily close themselves to the demands of the times and demands of society; this is evident with the establishment of the Foundation Wathon Syubbanul chaired by KH. M Yusuf Chudlori. Syubbanul Wathon Foundation is engaged in agriculture, livestock and formal education ranging from kindergarten, primary schools, junior high schools, high schools, vocational schools, and Syubbanul Wathon Islamic High School.

SMK Syubbanul Wathon which is under the auspices of Islamic boarding school board of ASRI Tegalrejo API is one of 952

Islamic vocational boarding high schools in Indonesia (Ministry of Education and Culture, Directorate General of Secondary Education, 2014). SMK Syubbanul Wathon was built in 2007 on the initiative of KH Abdurahman Chudlori and KH. Muhammad Yusuf Chudlori. The history of the establishment of SMK Syubbanul Wathon cannot be separated from non-formal institutions of Islamic boarding school API Tegalrejo Magelang, one of the large Islamic boarding school in Central Java.

SMK Syubbanul Wathon stands in the Islamic boarding school API ASRI Tegalrejo Magelang with the address on Jl. K. Abdan No.03 Tepo, Dlimas, Tegalrejo, Magelang. Standing on a plateau with an area of ± 29,750 m², surrounded by verdant crops, avoided from air pollution and immoral intercourse, is a comfortable place for *tafaqquh fiddin*. SMK Syubbanul Wathon officially began to receive students to study in July 2007. Computer and Network Engineering is the first skill competency in this school. The community response to the establishment of SMK Syubbanul Wathon is very good, for that in 2011 SMK Syubbanul Wathon opened Multimedia expertise program, and in 2013 it opened a clothing expertise program.

SMK Syubbanul Wathon is one of the vocational education institutions that is large and classified as advanced. Based on the assesment results of the Accreditation Board, SMK Syubbanul Wathon is accredited "A", for the expertise of Computer and Network Engineering, Multimedia and Clothing. One of the advantages of SMK Syubbanul Wathon is the fact that it is an Islamic boarding school where all students are required to live in a dormitory. The students in SMK Syubbanul Wathon are called *santri* which carries consequences in everyday behavior and deeds as *santri*. Since SMK Syubbanul Wathon is in Islamic boarding school environment, this school establishes itself as a religious superior school. This is what distinguished SMK Syubbanul Wathon with regular vocational high schools.

Vocational education in Islamic boarding schools has a different meaning from vocational education outside Islamic boarding schools. Education outside of Islamic boarding school is better known as a science term. The meaning of education in Islamic boarding

school according to the senior clerics is termed as *nghuru ngilmu* in the Javanese language. The philosophy between studying and *nghuru ngilmu* is different. *Nghuru ngilmu* contains the meaning of sincerity between students and teachers. The students sincerely accept the knowledge given by the teacher, and the teachers sincerely give their knowledge. *Nghuru* in the Javanese language means looking for something and *ndingkluk*. As an illustration, in the village children who are looking for duku fruit in the duku fruit season must *ndingkluk* (being humble and respect the teachers) and take only ripe duku fruits which fell to the ground. This means that knowledge is given sincerely by the teacher and the students also look for it *ndingkluk sak olehe*. The teachers often describe it as inserting the thread in the needle where both parties should be focused. *Nghuru ngilmu* is more in the dimension of sincerity. Teachers and students at SMK Syubbanul Wathon applies this dimension of sincerity in the process of daily learning. The sincerity of students is shown by the attitude of *tawadu* towards the teacher both in classes and outside the classroom. *Tawadu* has the meaning of *andap asor*, humble, or not arrogant. The humble nature of *santri* is manifested by their daily behavior. Students respect teachers through the attitude of always appreciate and respect others.

The concept of vocational education in Islamic boarding school is to provide skills for the students to participate actively in the community. Through this vocational education the students are trained and equipped with skills that fit the needs of workers with a strong religious foundation. So the basic concept of establishing vocational education in Islamic boarding school is the basic concept of the need for employment. Islamic boarding school wishes to contribute to society by creating cadres who have skill of work ability, and have strong religious basis. In this century the world of work requires a workforce that not only has hard skills but also soft skills and a strong religion. The phenomenon of Islamic boarding school establishing a vocational school is in an effort to provide knowledge and skills to the students, as well as to provide formal diplomas if the students will work in the workplace or if the students want to continue their education to a higher level.

Educations in Islamic boarding school makes the students not only smart but also have good behavior, morals, and religion. Science is useless if it is not applied properly and correctly, but how it can enlighten the heart, because the main human key is in the heart. If the heart is good then the heart will move all the organs of the body to be good. The enlightenment of the heart has a sense of how it can settle inwardly to be applied properly. Through *mujahadah* which is done every day, it is expected that the students are able to settle their hearts so that knowledge can settle to the heart, cleanse the heart and enlighten the knowledge that is owned can be useful and blessed. *Mujahadah* means the heart of worship. *Mujahadah* as an effort to seriously fight lies and lust. *Mujahadah* is a mean of showing the obedience of a servant to the God/ Allah SYUBBANUL WATHONT, as a manifestation of faith and devotion to Him. *Mujahadah* is a routine activity carried out in Islamic boarding school API ASRI after the *Maghrib* prayer.

In addition to performing *mujahadah*, students at SMK Syubbanul Wathon also do *riyadhoh*. *Riyadhoh* is a behavior to suppress the passions. *Riyadhoh* is done by fasting on Monday-Thursday, fasting *daud* or other *sunna* fasting, and *ngrowot*. *Ngrowot* is done by not consuming rice or food originally from rice. Someone who is undergoing *ngrowot* can change the consumption of rice with potatoes and corn as staple food. In SMK Syubbanul Wathon, the students who run *ngrowot* eat corn as a substitute for rice. It is done with the aim to seek the blessing or benefits of subject being studied or in other words to *nirakati* knowledge.

Islamic boarding school has a huge share in the development of vocational education. As expressed by the chairman of the Syubbanul Wathon foundation that Islamic boarding school contribute to the development of vocational education by establishing Vocational High Schools in an Islamic boarding school. Although the Islamic boarding school API Tegalrejo has opened a Vocational High School but Islamic boarding school *salaf* is maintained. The slogan that is still maintained is "the old but good not to be abandoned but we are looking for new better ones". This slogan shows that Islamic boarding school is not shouted out from the existing development

and does not leave things that are still considered good. The proof is Islamic boarding school API ASRI still maintain the nature of *salaf* although there is formal education in it. *Pengajian* by using *kitab kuning* is still done by the students at SMK Syubbanul Wathon in addition to the students also learn general and vocational science.

The education system is an integral component of education that is interconnected in an integrated manner and has a regular functional relationship to achieve educational goals. Education consists of a variety of inter-related components to achieve the commonly expected goals, from which it can be called that education as a system. Related to that education in SMK Syubbanul Wathon as a system it cannot be separated with the environment both physical and other living things, because the lesson is not only obtained from school lessons, but education also requires lessons from nature or the environment in this case is the environment and culture which is in Islamic boarding school API ASRI. Vocational education as a system is composed of context, input, process, output, and outcome components. The context influences the input, the input affects the process, the process influences the output, and the output affects the outcome (Slamet, 2008), the discussion can be described as follows.

Context

SMK Syubbanul Wathon is able to internalize the context into the organization of education so as to make the school as part of the context rather than isolated from it. The context includes: self-development demands and graduate opportunities, government and community support, government policy, legal basis, science and technology progress, community values and expectations, economic demands, and globalization demands. SMK Syubbanul Wathon has internalized the dynamics of the context into the formulation of vision, mission, goals, and programs of school activities.

Input

Input is everything that is necessary for the ongoing process of education, especially the process of teaching and learning. The input of vocational education is classified into

two that is what is being processed and who process it. Processed inputs are students and input processors including vision, mission, goals, objectives, curriculum, educators and education, facilities and infrastructure, funds and school administration (Wibawa, 2005, pp. 54–55).

If it is seen from the origin of students are from various regions in Indonesia, most students come from Central Java. In the academic year of 2015/2016 the number of students were 1002 students. The input is obtained from the selection of acceptance of new students strictly through the ranking system.

Some male students explain why they choose SMK Syubbanul Wathon as the place to learn. A student from Temanggung states that he chose this school because here he can study the religious sciences and computer techniques including multimedia. A student from Wonosobo has a similar reason that he can study religious knowledge and vocational education. A similar opinion was also expressed by a female student, SL stated that she wanted to study in this school in order to learn the science of religion and computer science. ZF added that learning in this school can train independent living. Another student, UL added that schools in Islamic boarding school cover both religious and general studies, and train independence to live in the society better.

In general, curriculum planning undertaken by SMK Syubbanul Wathon is the development of the government curriculum and Islamic boarding school *salaf* curriculum. The government curriculum uses the 2008 spectrum curriculum, which is the education unit level curriculum (KTSP), which consists of normative, adaptive, productive, local content, and self-development programs. While the Islamic boarding school *salaf* curriculum is guided by the curriculum applied in Islamic boarding school API Tegalrejo. The curriculum of Islamic boarding school contains a study subject that is guided by the *kitab kuning*. Two subjects to Islamic boarding school that are included in the local content of SMK Syubbanul Wathon curricula are *Qiroati* and *Amsilati* subjects other than Arabic and Javanese language that characterize local culture. The *qiroati* subject is the subject of reading the Qur'an, while *amsilati* is the subject of the basics of reading *kitab kuning*.

Islamic boarding school education for SMK Syubbanul Wathon is a systematic effort to develop the spiritual potential of the students in order to produce the students with noble character. For this purpose, the education is organized in 3 forms of activities, namely curricular activities, cocurricular, and extracurricular activities. These activities are entirely part of educational activities in SMK Syubbanul Wathon which is great benefit to students after graduation to work in the community

Islamic boarding school curricular activities is defined as an educational activity containing 19 (nineteen) subjects. The ninety subjects are: (1) *Qiroati*; (2) *Fasholatan*; (3) *Aqidatul Awwam*; (4) *Pannatun Nisa'*; (5) *Akhlaqul Banat / akhlaqul Banin*; (6) *Khotul jamil*; (7) *Jurumiyah*; (8) *Al-Qur'an*, (9) *Safinah*; (10) *Amsilati*; (11) *Uyurnul Masail*; (12) *Abu Suja '*; (13) *Jawahirul Kalamiyah*; (14) *Shorof*; (15) *Fathul Qorib*; (16) *Uqudu Lin Jain*; (17) *Adabul Alim*; (18) *Ayuhul Walad*; and (19) *Washoya*. The nineteenth subjects are held in the morning for the female students and the afternoon for the male students. This curricular activity should be followed by all ASRI API students, as this is one of the students' disciplines in terms of education and teaching applied by the ASRI Islamic boarding school API.

In Figure 3 the students are studying by using *bandongan* method, the students *ngabsahi* books reviewed. In addition to the nineteenth subjects, there are some activities carried out by ASRI API students containing educational messages including *mujadahah*, *dhikr*, reading *alquran*, night prayer, and pilgrimage to the tomb of the scholars.



Figure 3. Religion Study Activities of Female Students

Teaching and learning process

The development of science and technology has affected several sectors including the education sector. SMK Syubbanul Wathon as one of the educational institutions has taken advantage of existing developments in the learning process. Interesting educational and learning activities in Islamic boarding school is a balance between education at schools and education in Islamic boarding schools. Students are always in the learning environment for 24 hours, because the students are obliged to stay in the dorm.

Forms of educational implementation undertaken in schools will certainly create or form a culture of the school itself. To illustrate the learning process at SMK Syubbanul Wathon, this section will focus on four important aspects: (a) the place of the learning activity, (b) the learning approach, (c) the learning method, and (d) the evaluation. Data for the four aspects mentioned above were obtained through observation and interviews.

Place of Learning Activities

Learning activities at SMK Syubbanul Wathon take place from Saturday to Thursday and Friday is the school holiday. Learning starts from 7:00 am to 5:00 pm. In those hours the learning places are crowded with students and teachers involved in the learning process. The learning process between male and female students are differentiated in the time, which is the morning shift is for male students and the afternoon shift is for female students. The morning shift starts at 07.00 till 11:30 pm and the morning shift starts at 12.30 till 17.00 pm. There are two purposes why a shift sys-

tem is created, the first is to avoid meeting between male and female students another goal is for learning to take place effectively considering the increasing number of students. As for the teacher there is no separation between male and female teachers. There is male students' class that is held by a female teacher, and vice versa there is a female class which is supported by a male teacher.

The classroom is the place of learning for theoretical subjects, many teachers use the classroom for teaching and learning activities. In addition to the classroom, there are also some teachers who do learning outside the classroom. A student of SMK Syubbanul Wathon, RA stated that learning is sometimes done outside the classroom in the school environment.

Learning in the classroom according to the students is only suitable for the morning classes because the students' physical condition is still fresh. For afternoon classes it do not support because the students' physical condition has decreased. Moreover, there are many activities they have to do cause less effective learning activities. Their fatigue in following the learning can be seen from the number of sleepy students during the learning process. Symptoms of the number of students who are sleepy in the class are justified by some informants. RA and MZ, for example, claim that sometimes he is sleepy during learning. This statement is corroborated by ZF who once sleepy in class. Some teachers have an interesting way to repel the students saturation in the following learning activities. The way that is done is to swich learning activities from classrooms to places outside the classrooms, for example in the library or the school lobby.

Learning approaches

A learning activity is designed or developed using a particular learning approach. Learning approach can describe the activities of teachers and learners in realizing the learning conditions or environmental systems that cause the learning process. The results of interviews and observations during the study showed that teachers in SMK Syubbanul Wathon apply competency-based learning with CTL (Contextual Teaching and Learning) approach, project works, and religious morals.

Contextual Teaching Learning (CTL) is a holistic learning process, aimed at helping learners to understand the meaning of learning materials by connecting the material to the context of the lives of everyday learners (personal, social and cultural contexts). Thus, they have knowledge / skills that can flexibly be applied from one issue / context to another. Contextual learning also means teachers and learners can relate what is learned with other things, including with everyday life. For example when teaching Computer Skills and Information Management, teachers can connect the practice materials with the world of work. Experience in the world of work is brought into the classroom. So computer learning is not just using Microsoft Excel without meaning.

In the project works, learning is directed to the systematic work procedures and standards to create or to complete a product through the actual a production process / work. The project work learning model is used for productive subjects.

Religious learning conducted at SMK Syubbanul Wathon is different from other schools. Hajj reciting, praying together before learning begins, *dhuha* prayer are strategies of religious learning undertaken. In addition, religious learning that is carried out optimally can establish praiseworthy behavior, such as honesty, discipline, self-reliance, self-righteousness, respect for others, always grateful, always remember to God, and not arrogant.

Learning methods

Learning theory applied by SMK Syubbanul Wathon is conducted by using several methods, namely: (a) interactive lecture; (b) exploration steps; (c) presentation; (d) discussion, and e) question and answer. Ms. EM as the vice principal of curriculum affairs confirmed that, many teachers use lecture method, but there are also mixed models, between lectures with question and answer, discussion, and practice by working on Student Worksheets. The method of practical learning is done by using several methods, namely: demonstration and direct practice. Implementation of Industrial Practice in SMK Syubbanul Wathon is different from regular Vocational High Schools in general. The Industrial Practice is conducted by bringing the representatives of Business and In-

dustries to the school to give training for one month. This step is taken with the intention that in addition to gaining knowledge and skills from Business and Industries, the students also still can do activities in the Islamic boarding school. The school does not send the students to a place far from the dormitory to avoid the students affected by the outside world.

Learning Evaluation

Learning Evaluation is conducted twice in one semester in the middle and the end of semester. In addition, teachers are given the freedom to conduct independent learning evaluation, whether in the form of assignments, daily tests or block tests. Daily tests, block tests, and mid semester tests are prepared by the teacher. While the questions at the end of the semester, especially the subjects tested in the national exam (UN) is written by the local Education Office. Assessment is conducted not only by a written test, but also the value of practices, noble character and personality. Assessment of noble character and personality include: (1) discipline; (2) responsibility; (3) courtesy; (4) confident; (5) honesty; (6) tidiness, and (7) cooperation.

Output

The goal of Vocational education in Islamic boarding schools is to produce students who have skills, are honest, trust, sincere and passionate in working and also to form students with balanced interests between the world and the afterlife. The expected competence of the students are: (1) vocational skills; (2) strong religiosity; (3) noble character; (4) independence; (5) discipline; and (6) skills in foreign languages.

The students' graduation criteria is determined by passing the school and national exam. In addition to passing school exams and national examinations, the students are required to memorize several surahs in the Qur'an like *Yasin* and *Al-Waqi'ah* letters. This is conducted to invite the students love *the holy book* of Muslims that is the Qur'an.

Figure 4 shows the vocational education system in SMK Syubbanul Wathon viewed from the side of Input, Process, and Output.

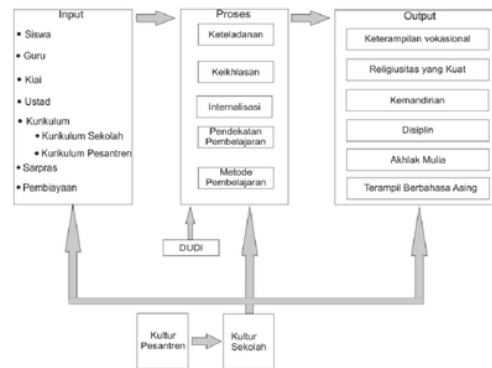


Figure 4. Vocational Education System in SMK Syubbanul Wathon

Outcome

SMK Syubbanul Wathon operated in 2007, this means that until 2016 it has graduated seven generations of students. Based on document analysis and an interview with the vice principal of curriculum activities, the graduates work in accordance with their competence, continue to university or continue to Islamic boarding school *salaf*. Based on the percentage, 44% of SMK Syubbanul Wathon graduates work, 42% go to several universities, and 14% went to Islamic boarding school *salaf* and entrepreneurship.

The education system applied in SMK Syubbanul Wathon is a combination of Islamic Boarding Schools and regular schools education system. In the Islamic Boarding School system, there is an all-day education under the guidance of clerics while the school system is characterized by a number of subjects in accordance with the curriculum of the Ministry of Education and Culture. This interesting educational activity at SMK Syubbanul Wathon is a balance between education at the school and education in Islamic boarding school studies. So that the school is always in the learning atmosphere.

SMK Syubbanul Wathon integrates the school management system and Islamic boarding schools. It means that the implementation of the school system refers to the national standards of education, both content standards, processes, graduate competencies, educators and education, facilities and infrastructure, management, financing and educational assessments. The implementation of Islamic boarding school system is done

through students living in the dormitory and given various religious knowledge as a religious deepening program. The activities in schools and dormitories are very crowded; however, all activities that include school education and Islamic boarding school can take place as determined.

4 CONCLUSION

Based on the results of the research and discussion of this study, it can be drawn conclusion as follows: The conception of education according to the Islamic boarding school community is *nghuru ngilmu*. *Nghuru ngilmu* contains the meaning of sincerity between teachers and students, and *nghuru* it done by way *ndingkluk*. This means that the students receive knowledge according to what is given by the teacher. The teacher gives the knowledge sincerely and the students also receive it with sincerity. The sincerity of students of SMK Syubbanul Wathon is shown by the students' attitude of *tawadu* towards the teacher, both in classrooms and outside the classrooms. *Tawadu* has the meaning of *andap asor*, humble, or not arrogant. The humble nature of the students is manifested by their daily behavior. Students respect teachers through teacher-submissive attitudes, and respect others. Conceptually, vocational education in Islamic boarding school provides a strong skill and religious knowledge for the students to return to the community. Vocational education in Islamic boarding school is founded on the basic concept of skilled labor needs with a strong religious foundation, the need for formal diplomas to work or to advance to higher education.

The vocational education system based on Islamic boarding school in SMK Syubbanul Wathon includes: (a) context: it has internalized the dynamics of the context into the formulation of vision, mission, goals, and program of school activities; (b) input: the students of SMK Syubbanul Wathon comes from several regions in Indonesia. SMK Syubbanul Wathon open enrollment of new students through several requirements namely report cards, academic tests covering Indonesian, English, Mathematics, Vocational, and Islamic Religion tests. Acceptance of the students is based on test results. SMK Syubbanul Wathon implements the educational

unit level curriculum (KTSP) and Islamic boarding school *salaf* curriculum. SMK Syubbanul Wathon has professional teachers in accordance with their fields and equipped with adequate facilities and infrastructure; (c) process: SMK Syubbanul Wathon integrates Islamic boarding school system. Teachers at SMK Syubbanul Wathon apply competency-based learning with CTL learning approach (Contextual Teaching and Learning), project works, and religious studies. (d) output: SMK Syubbanul Wathon graduates have vocational skills, strong religiosity, independence, discipline, noble character, and skill in foreign languages; (e) outcome: Based on percentage, 44% of graduates work, 42% go to several universities, and 14% go to Islamic boarding school *salaf* and entrepreneurship.

Based on the results of the study, it can be submitted suggestions as follows: First, to SMK Syubbanul Wathon it is suggested that in the recruitment of new students it should really pay attention to the interest and ability of prospective students to obtain excellent students. The teachers need to apply variation of learning model so that students in learning are motivated during the learning process. The teachers need to increase effort to overcome the bored students, considering the students live in dormitory. The need to build more cooperation with the Business Industries, this is related to the implementation of Industrial Practices which is a demand for vocational schools in order 4 provide insight and practical knowledge that exist in the business world and industry.

Secondly, the Directorate of PSMK should support to develop vocational education in Islamic boarding schools, since vocational education in Islamic boarding school is still relatively new and continues to grow in harmony with the needs of the world of work. Third, further research is needed on the vocational education system in Islamic boarding schools.

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