

Management of Khidmah Practices at Mualimin Muadalah Islamic Boarding Schools to Produce Quality Graduates

Mohammad Dzakiyyuddin^{1*}, Achmad Sanusi², Didin Wahidin³, Husen Saeful Insan⁴

¹The Doctoral of Educational Science Student Nusantara Islamic University,
West Jawa, Indonesia

^{2,3,4}Lecturer of Nusantara Islamic University, Indonesia

*Corresponding author:

Email: m.dzakiyyuddin@gmail.com

Abstract.

The purpose of this study is to investigate and reveal the management process carried out in the khidmah practice of Mualimin Muadalah Pesantren as a tradition as well as a unic programme to produce quality graduates. This study was conducted at two Mualimin Muadalah Pesantren of West Java Province, namely Pesantren Darussalam Garut and Pesantren Fajrussalam Bogor. The method used is qualitative research with descriptive analysis techniques. The data is based on observation, interviews, and documentation records. Research findings reveal that the participants undergo one year of preparatory training in scientific writing, Islamic ancient scripture literacy, worship leadership, teaching skills, and Arabic and English language skills. The training was satisfies the institution although its stopped early due to the outbreak of the Covid19 pandemic. After training, participants were sent to undergo a one-year field service period consists of two domains: (1) carrying out teaching and administrative duties; (2) working in the organizational structure of the pesantren and being involved in social and religious events held by the pesantren. The management of teacher service practice does not show significant problems, while the management of boarding service practice is still constrained by inconsistency in supervision and assessment system that is not yet optimal.

Keywords: *Khidmah practice, field service, mualimin Islamic boarding school, pesantren muadalah, prospective graduate.*

I. INTRODUCTION

Along with the development of the national education system, some pesantren (Islamic boarding school) in Indonesia have readjusted towards formal education. The government's most official recognition of pesantren formal entities occurred in 2014 through the Regulation No.18 of Minister of Religion about Muadalah (equality) of Pesantren which consisted of Muadalah Salafiyah and Muadalah Mualimin. Based on this legal basis, graduates from Muadalah Pesantren are equivalent to graduates from formal education. The pesantren education system still exists today because of its important role in society, its consistency with ancestral traditions and religiosity of Islamic teachings, and the gait of its charismatic graduates who become credible national figures have made pesantren more respected [1]. The advantages of pesantren graduates are not because they are easy to apply for jobs but because they tend to be dynamic and good at taking roles in community. Thus, the transformation of pesantren from nonformal to formal requires pesantren to produce graduates who are able to meet the challenges of progress without having to abandon the tradition and religiosity of

Islamic teachings. One of the popular approaches in preparing quality graduates is through field service practice or OJT (on the job training) such as Prakerin (industrial work practices) undertaken by vocational students, community service for college students, and professional internship programs held by course institutions.

Among the objectives of field practice is to produce quality graduates who have a level of knowledge, skills, work ethic in accordance with the demands of the job market [2]. OJT is a training model and professional preparation where a student who is almost completing his studies formally works in the field under the supervision of a competent administrator for a certain period of time, that aims to develop the ability to carry out the skills needed in certain jobs in his field [3]. OJT is the most popular method of training not only in the United States but in most of the developed countries, such as the United Kingdom, Canada, Australia, etc where upon satisfaction of completion of the training, the employer is expected to retain participants as regular employees [4,5]. The training of prospective graduates through field practice programs can also be found in Islamic education. Field service practice for pesantren muadalah mualimin graduates is referred to as khidmah practice or period of service. Here field practice has been developed and established into a formal mandatory system. The obligation of khidmah is no longer dominated by superior students who are close to the Kyai (leader of pesantren) but a mass obligation for all prospective graduates. Likewise, khidmah assignments are no longer incidental but have become a systematic academic program in the school calendar. The khidmah practice as well as OJT is in line with Albert Bandura's social cognitive theory. This theory states that the capacity to exercise control over the nature and quality of one's life is the essence of humanness, and personal agency operates within a broad network of sociostructural influences, people are producers as well as products of social systems [6].

The application of Bandura's social cognitive theory into OJT define OJT as a training process that takes place primarily on the job during actual production operations, the amount of formal and informal training in the field had very similar effects on productivity growth during the first year of employment [7,8]. Thus the experience of a pesantren graduate who has undergo the khidmah practice will be similar to the experience of a teacher and staff of pesantren during his first year of work. Other studies have been conducted on the application of Bandura's social cognitive theory into school program, it has been mentioned [9,10,11] that Bandura's social cognitive theory can be used for personality education using a role model and a social environment as learning objectives, learning materials and learning tools. Other research [12,13,14] supports more specifically the using of the cognitive-social method into religious education, including the argument that the main educational method of the Prophet Muhammad SAW was to form a da'wah community by creating a conducive environment while he himself became the best role model. The Khidmah Practice is the final phase of producing quality graduates in Pesantren Muadalah Mualimin. Various studies should be conducted on the activities of strengthening

prospective graduates that are being carried out by mualimin muadalah pesantren through the management of khidmah practices.

II. METHODS

The method in this research is descriptive qualitative studies which its characteristics is naturalistic inquiry without manipulation of variables, researcher as a key instrument, inductive and deductive data analysis, participant's meaning, multiple sources of data, [15,16,17]. Qualitative descriptive approach needs to be the design of choice when a straight forward description of a phenomenon is desired, it is very useful when researchers want to know, regarding events, who were involved, what was involved, and where did things take place [17]. Using descriptive qualitative methods here enables the researcher to develop a level of detail from high involvement in the actual experiences as providing detailed descriptions, explanation, and interpretation of the data to be obtained from a research, it does not require numerical and statistical processing.

Qualitative data analysis consists of three concurrent flows of activity, namely data reduction, data display, and conclusion drawing/verification [18,19]. The analysis follows a circular movement, creating an inductive process within the world of the data, the researchers follow the data as concepts emerge and stays open and close. Because muadalah pesantren are classified as new education policies, there are not many guidebooks from the government about pesantren muadalah, let alone guidelines that discuss the work of khidmah practice in pesantren muadalah mualimin. To investigate it, the khidmah practice program compiled from Pesantren Darussalam Garut and Pesantren Fajrussalam Bogor will be referred to as the main reference.

III. RESULT AND DISCUSSION

The core of pesantren's social cognitive method in khidmah practice is that participants are positioned as apprentice teachers who must mingle with the senior teachers around them, try to understand what is happening around them, go with the flow and try to imitate it, and be immersed in the dynamics of teacher training and pesantren culture. This cycle (Mualimin Pesantren philosophy: what is heard, seen, and felt must be education) repeats continuously and forces participants to survive in their roles as elements of pesantren. This is the implementation of Bandura's theory in fieldwork practice, people are producers as well as products of social systems [6]. After participats observing for some time, they will imitate the models they had observed. This is exactly how on-the-job training is expected to occur, if necessary until the new employee can perform the task on their own [4].

Planning

The management of khidmah practices carried out by the two pesantren is essentially a tradition of successor regeneration process to produce alumni who bear the characteristics according to the vision of the institution. Therefore, every activity is

the embodiment of the vision and mission of the pesantren, which include creating leaders, ulama, and intellectuals. The most effective future direction for apprentice training is not to attempt to set new, diminished time standards, but to establish objectively determined and measurable performance standards and to allow training time to vary [7]. Planning phase begins when the participants were in 12th grade. The core of planning activity is to analyze and identify the various competencies needed by participants to undergo the khidmah practice period. The product is an annual calendar of coaching activities and the concept of a series of quality improvement activities for prospective khidmah practice participants which are the basis for the preparatory training curriculum, preparing accompanying teachers, khidmah infrastructure, financing, and evaluating participants. Committee structure and mentor team exist for each activity. Just as there are a lot of activities during preparatory training until graduation, there are so many committees. The main committee can be divided into three groups based on the phase and the scope of their authority as shown in the following table (Table 1).

Table 1. Committee based on the scope of their authority

Phase		Committee in charge
A. Preparatory training		1 <i>Lajnah Imtihan Akhir Sanah</i> (final-level student examination committee)
B. Field practice	Teacher service	2 Teaching department: Div. Teaching, Div. Extracurricular, Div. Language, Div. LPTHQ, etc.
	Boarding service	3 Structural sections of pesantren: Secretary, Database, Kitchen, Receptionist, Infrastructure, Security, etc.

Source: processed data

Management can be explained as the accomplishing of the predetermined, objective through the efforts of other people [20], thus the most important thing to be managed in order to achieve the goal of khidmah practice is people. The involvement of teachers that most influence the quality of graduates is the role as field supervisor called musyrif. Pesantren do not hesitate to deploy dozens of teachers at each event. There are dozens of group of musyrif formed throughout the year, we can distinguish them based on the type of task as shown in the following table (Table 2).

Table 2. Types of musyrif based on their duties

Category	Sample groups of musyrif
1. Keynote speakers in coaching events	<ul style="list-style-type: none"> • Presenters of seminars at opening of each preparatory training • <i>Musyrif ta'ahil</i>, specialist teachers in the field of study who are speakers of training in teaching materials • <i>Musyrif imla and dictation</i>, linguistic teachers who train khidmah participants how to conduct oral tests • Etc
2. Daily mentor	<ul style="list-style-type: none"> • Musyrif khidmah: acting as homeroom mentor, heads of divisions whose divisions are filled by participants, • Musyrif i'dad, group of teachers checking daily lesson plans

Category	Sample groups of musyrif
	and conduct lesson study <ul style="list-style-type: none"> • Performance and discipline mentors from the secretary office, teaching office, and caregiving office • Etc
3. Jury, tester	<ul style="list-style-type: none"> • Musyrif syafahi: examiners of oral tests and practical tests of prospective khidmah participants • Majelis tashih: groups of assessor of participant's products (manuscripts, exam questioner, etc) • Groups of teachers who test the practices (worship, memorization of the Quran, teaching, mastery of ancient scriptures, etc) • Etc

Source: processed data

The importance of the competent mentoring factor gave rise to a situation where the positions of musyrif in the two institutions only alternated at the mainstay teachers which amounted to no more than 40% of the total number of teachers. Only specialist teachers are assigned to guide the field of study and language, and only the head of the section is assigned to be musyrif khidmah (homeroom mentors). This policy is in line with Bandura's social learning theory [7] namely the importance of selecting a supervisor who is assigned to accompany the practice participants, what is remembered from the model will be instructions that learners give to themselves when they are trying to reproduce the modeled behavior. Atmosphere of a school has a major impact on the organizational behavior, and because administrators can have a significant, positive influence on the development of the personality of the school, it is important to describe and analyze school climate [21]. As in the management of khidmah practice, the atmosphere are the pesantren environment, and the administrators are teachers and Kyai.

They spread positive influence formally and informally in every occasion of the management of khidmah practice. There are several things about the financial management of khidmah practice. First, khidmah practice has become daily atmosphere for all pesantren residents so that the budget for the practice of khidmah in teacher training and boarding service have been integrated with the routine budget. Second, the values in pesantren have considered the practice khidmah process as the teacher's obligation to cadre his successors sincerely, this is part of the teacher's job desk so there is no special honorarium for the work of the committee. Third, participants are not burdened with any fees, all the participants' needs for a year are fully borne by the pesantren. In addition, participants were also given monthly pocket money and gifts as well as at the end of the khidmah practice period. The patterns above are distinctive because they can only be applied in a harmonious way in social settings that have been physically and mentally conditioned.

The facility management of khidmah practice also has become an integral part of daily facilities management which supports the implementation of the teaching and

learning process and the daily life of the pesantren. Judging from the standard of diversity and standard of number, Pesantren Fajrussalam is pursuing the standard of diversity, while Pesantren Darussalam is pursuing the standard of number. The main inhibiting factor from the aspect of the facilities of the two pesantren is quite different. The main factor at Pesantren Fajrussalam is the procurement of several new facilities, while the main obstacle at Pesantren Darussalam is the utilization and maintenance of existing ones.

Preparatory training

The participants were not simply deployed to the field without special preparation. They first undergo preparatory training through seminars, workshops, simulations, work guidance, presentation assignments, and practical exams. The areas most worked on in the debriefing were Islamic ancient script literacy, scientific writing, teaching skills, worship leadership, and Arabic and English language skills. Before each training, the teachers gather at the Kyai's residence to receive mandate and direction, as well as on the day of the activity there is always a ceremonial speech session for the Kyai. Teacher understanding is always be the main topic of the speech and is used as the key to the success of the activity.

This emphasis is in accordance to the essence of actuating, setting all members of the group to want to achieve and to strike to achieve the objective willingly and keeping with the managerial planning and organizing efforts [20]. This preparation is in accordance with al-Ghazali's [22] towards humans and their deeds, that amaliah appears after existence. Based on this view, participants who enter without pre-education will have lower quality and depth of khidmah when compared to those who have undergone hard work and various preparation. The COVID-19 pandemic broke out in March 2020 so that the ongoing training were stopped by the government's emergency policy. Several final debriefing events that were equally unsuccessful at the two pesantren were Rihlah Iqthishadiyah (economic study tour) and Khutbatul Wada (farewell speech).

Field service

After 12th grade student graduated, all of them changed status from santri (student of pesantren) to Khidmah Teacher. Teacher service practice is carried out by teaching departments, boarding service practice is carried out by structural units. The implementation of the khidmah practice period lasts throughout the year and is repeated every year with new generations of participants so that it has felt as if it became an entity that must exist. The khidmah teachers have become elements of tradition and everyday culture of life in pesantren muadalah mualimin. Activities in the field service practice can be categorized into two types of activities, namely teacher service and boarding services. In teacher service, candidates carrying out teaching duties and teacher administration duties; In boarding service, they occupying positions in the organizational structure of the pesantren and being involved in social and religious events held by the pesantren, both internal affairs and community affairs.

Table 3. Areas of activity and development

Phase	Areas of activity and development
A. Preparatory training	<ul style="list-style-type: none"> • Islamic ancient script literacy, • Scientific writing, • Teaching skills, • Worship leadership, and • Arabic and English language skills
B. Field practice	1 Teacher service <ul style="list-style-type: none"> • Teach and guide students • Teacher administration
	2 Boarding service <ul style="list-style-type: none"> • Organizational duties • Committee for religious and social activities

Source: processed data

Teacher service

Teacher service in narrow sense is delivering lessons, be it daily intra-curricular formal classes, as well as extra-curricular courses and the course of the ancient scriptures. The assigned subjects have been adjusted to the area of ability that is most mastered by teacher trainee, the number of hours of lessons charged must be limited to a minimum, the assigned class will be chosen which is not too difficult to challenge, which is mostly by the seventh grade or eighth grade. The teaching activity the main duty of the participants, but it is organized so that it is in a capacity that is not too burdensome. Teacher service in broadly is the entire role of teacher in pesantren. Included among them are conducting tutoring, guiding night study activities, managing classes as homeroom teachers, carrying out the teacher controlling shift, holding exams and remedials, participating in ta’hil (teacher training), and filling the student learning outcomes report book. The purpose of teacher service practice in khidmah practice is to give participants experience about being a teacher in a real setting.

This would be especially true for positions in which the teacher trainee was expected to “learn by doing,” or learn by actually performing the task at hand. However, placing teacher trainees into actual teachers is contains risk if viewed from the perspective of students’ rights. The service teachers who are given the mandate to teach in these formal classes have not met the professional competency standards stated in Law Number 14 of 2005 concerning Teachers and Lecturers. The practice of khidmah is still sustainable untill today because it has become a culture long before the existence of the formal pesantren system, and its users have believed this education system to be the best system they need. Therefore, the teaching assignment is still safe and worth preserving if it is implemented at pesantren muaadalah and religious education institutions. Meanwhile, assignments to other formal education system is considered not ideal because constrained by teacher qualifications and prerequisite knowledge.

Boarding service

Boarding service can be categorized into structured and unstructured activities. Structured activities are routines that are carried out in work units within the framework of organizational work programs so that their implementation is very well planned and the parameters are clear. For example are weekly office meetings, religious routine activities, and making periodic reports. Unstructured activities are temporary roles throughout the period of khidmah practice. Among unstructured activities were being a celebration committee of the religious days or national days, holding religious customs in wedding ceremony, taking care of funeral, building public facilities, holding charitable activities, and other service in community. The practices carried out are not simulations/acting but real roles in the daily life of the pesantren and the religious life of the community. There are dozens of structural positions in pesantren to be filled by participants. Starting from simple roles such as kitchen staff, janitors, shop keeper, and receptionists, to more complex positions such as database operator, exam committees, and student admissions committee. The breadth of the pesantren's internal structure has opened up possibility of many dynamics and differentiation of experiences that stimulate participants to develop. This is in line with the results of other studies [23,24] that field training practice is suitable for large institutions with formalized hierarchies and internal employment systems provide training to participants so that it is free for institutions to carry out participant mobility in order to develop participants within the institution.

In order to provide participants with authentic experiences, vital positions with privileged access such as secretary and treasurer positions are also opened to be occupied and investigated by participants. Pesantren believes that this is the most important exercise in khidmah, which is to stimulate trust, dedication, and sincerity. This is the best provision for alumni to live their life after graduating from pesantren. This approach is in line with other research [7,25] which state that social learning theory can only be optimal if students learn through direct, real observations, and in open situations. The transparency above is a proof of totality of the cadre of the spread of pesantren and instilling the spirit of pesantren which is considered the best provision for graduates when they plunge into society and establish their own Islamic boarding school. The above implementation is also in line with Imam Al Ghazali who mentions the existence of an Islamic education method called riyadhah (habituation) and tajribah (experience). Riyadhah is a repeatedly practicing deed and devotions to build character, while tajribah is sending students to follow models and take lessons from problems by knowing shortcomings for improvement, and learn directly by going directly to public service field [26]. Following table 4 shows the intensity and types of khidmah practice activity.

Table 4. Intensity of participant activity

Freq	Teacher service	Boarding service
Daily	<ul style="list-style-type: none"> • Daily lesson plans • Teaching and coaching students • Run controlling shifts 	<ul style="list-style-type: none"> • Attend daily work • Attend daily guidance
Weekly	<ul style="list-style-type: none"> • Self-evaluation session guidance • Weekly reflection every Thursday • Scientific forum 	<ul style="list-style-type: none"> • Take class: ta’lim and tahsin • Weekly work unit meetings • Service record report
Monthly	<ul style="list-style-type: none"> • Supervision in teacher forums 	<ul style="list-style-type: none"> • Prepare work unit reports • Ratification of khidmah reports • Supervision in work units
Non routine	<ul style="list-style-type: none"> • Holding exams • Attending teacher training • lesson study, <i>daurah</i> (seminars), ceremony, inauguration, etc. 	<ul style="list-style-type: none"> • Semi-annual reports • Job competency training and events • Public seervice and celebrating religious and national days

Source: processed data

Controlling

The central role of Kyai is very visible in every phase as a supervisor, decision maker, giver of advice, and as a director. Highly respected figure by the students and even the community, Kyai goes around every day directly to the implementation of activities in the field, to make sure the teachers carrying out guidance and supervision seriously. Teachers who run the supervisory system are made in levels. The supervisory level structure in the management of the khidmah practice can be illustrated as follow (Tabel 5).

Table 5. Supervisory level

Supervisor level	Duties and officers
1. General supervisor	The core committee and special team are directly responsible to the Kyai for the general order and smooth running of activities. Supervision and inspections are carried out on a sudden basis.
2. Supervisory pickets	Record mentor attendance and important events. Run in shifts.
3. Supervisor of the participant group	The mentors who takes care of the participant group and doing daily monitoring

Source: processed data

The general supervisors have the most role in policy formulation and policy implementation. Based on the phase and type of activity, we can defines at least four types of general supervisors as shown in tabel 5.

Tabel 6. General Supervisors

Role	Officer
1 General supervisor of preparatory training	A group of teachers who were given a special decree called <i>Lajnah Imtihan Akhir Sanah</i> (final student examination committee)
2 General Supervisor of teacher service	The heads of teaching department’s divisions, automatically become general supervisors for every teacher service activity
3 General supervisors of boarding	The heads of the structural units called <i>musyrif</i>

service	<i>khidmah</i> (homeroom mentors)
4 General supervisor of temporary activities such as exams, inauguration, and anniversary	Deputy leaders and special coordinators appointed by Kyai with a special decree called <i>murooqibu aam</i> (general supervisor)

Source: processed data

Each preparatory activities always ended by post test, but these test in the field phase are replaced with written reports and evaluations of the practice results. The evaluation takes place individually, in groups, or in meetings where the participants of the khidmah practice period are summoned by the musyrif khidmah or by the leaders. The intensity of the evaluation takes place on a daily, weekly, and monthly basis. The monthly report becomes information material that is forwarded by the mentor to the leadership regarding the progress of the participants in the practice of khidmah. Reinforcement was given to participants in the form of feedback of approval for utilizing the services. Successful trials were praised and unsuccessful ones led to discussion to resolve the difficulty.

Results

Praktik Khidmah was managed to get permission to be held face-to-face even though conditions were in a pandemic period, however the Covid19 pandemic protocol affected the depth of experience. The two pesantren have different policies regarding khidmah practices related to the community. Pesantren Darussalam strictly isolates and cuts off all khidmah practices related to the community, while Pesantren Fajrussalam only strictly isolates santri, the khidmah practices still serves the religious affairs of the community. Still, mostly pesantren events involving parties outside the boarding school were canceled even though they should be a valuable experience for the participants. Among them were external seminars that year were almost non-existent, as well as visits from waqf and inauguration events were not held or were held online. One of the paradigm shifts that the two pesantren want to build is so that students do not easily decide to drop out of school. This challenge increased in 2020/2021 as the first year they held khidmah practices during the Covid19 pandemic season. On that basis, the investigation was carried out at the class level where the teacher was dominated by the khidmah practice teacher. The results of the investigation showed that there was absolutely no spike in dropouts at the levels.

Based on these findings, the authors agree with the assessment of the pesantren that the khidmah participants can be seen as having carried out their teaching duties well. The views and beliefs of the teachers regarding the activities of the khidmah practice period have been deeply rooted for a very good reception, the existence of the khidmah practice has been considered a necessity. All committees and supervisors of the activities of the khidmah practice period are very familiar with the ins and outs of everything in the implementation of this activity. Ironically, in carrying out the guidance, mentors are indeed very familiar with the things that must be supervised and taught to the participants, but the implementation of guidance for boarding service still

needs to be improved. In the worst case, some homeroom mentors tend to only wait for weekly reports from participants rather than providing daily assistance for work practices and controlling field activities. Their main reason is that the homeroom mentors of the khidmah practice are the mainstay figures of the pesantren who are highly relied upon to handle many other pesantren affairs besides the practice of khidmah, so they have trouble in organizing schedules and affect their supervisory work of khidmah practice. Participant discipline problems cannot be completely avoided and always exist every year, especially in the boarding services practice. The level of participation only consistent in events under the language section and the pengasuhan section, while in other sections the level of participation was still problematic. Other research [27,28] has revealed that practice and feedback are the main components in pre-service educator training, if there are problems in the assessment and coaching carried out by the coach (coach) it can trigger participants not to follow the rules.

The above participant disciplinary problem is a logical consequence of the inconsistency of supervision and the not yet optimal system of boarding service practice. One of the main purpose of formal status the muadalah pesantren bears is for the students to continue their education to university. In line with that, Jenkins [29] states that good schools are able to produce graduates who are ready to use, the graduation rate of students is high, and many graduates continue their education to a higher level. After the participant's graduation from this khidmah practice 2020/2021, the alumni who continue their education to college range from 53-56%, some of whom have successfully studied abroad. The teacher recruitment system in mualimin muadalah pesantren is by selecting teacher from among their own alumni, where the practice of khidmah is one of the selection systems. There was a surge in demand from participants to stay at boarding schools after graduation at the end of the khidmah practice that year which took place during the Covid-19 pandemic season, dozens of khidmah graduates applied to become teacher. In that year, Pesantren Darussalam recruited 12 of them and Pesantren Fajrussalam recruited 10 people. This condition increasingly resembles the practice of field work in the west [4,5] which is based on the training required of workers in the field of practice, after participants have completed their formal training and education then the internship provider is expected to employ the participant.

Follow-ups

Several follow-up actions have been planned by both institution with the main focus on establishing better synergies between all units involved on khidmah practice. The products that are expected are an integrated khidmah practice assessment system between teaching departments and boarding departments, and an integrated scheduling system between teacher training assignments and boarding school assignments. In addition to developing facilities for khidmah participants, the two pesantren have also begun to collaborate with alumni association organizations in order to create a support

system for participants to preparing their study to higher education while undergoing khidmah practices..In the aspect of human resources, pesantren will execute programs to increase the number of teachers who are capable of being assigned to become musyrif, to increase the reliability of teachers in the field of technology, to increase the number of musyriks who are devoted to work units that are densely packed with participants, and to encourage young teachers and senior teachers to be models of creative teaching.

IV. CONCLUSION

The khidmah practice held in pesantren muadalah mualimin is a field experience educational activity for prospective graduates. This field practice is in line with the application of Bandura's social cognitive theory into training OJT, here participants mingle with role models, investigating and reproducing the behavior of role models through field service tasks, and generating internal motivation through devotions while embracing pesantren culture environmental values. The experience of a pesantren graduate who has gone through a period of khidmah practice is similar to the experience of a teacher and staff of pesantren during his first year of work. Preparatory training was carried out for one year to equip participants the competencies needed.

The main course are scientific writing, literacy of Islamic ancient scriptures, worship leadership, teaching skills, and Arabic and English language skills. The guarantee is also carried out throughout field service practice with a system of supervision, periodic evaluation, daily inspections, and guidance with the mentor system. The field service practice period lasts for one year as well and consists of teacher service and boarding service. The results showed that the preparatory education has been carried out satisfied the institutions although some activities cannot be held due to the spread of the Covid-19 pandemic. The practice of teacher service also considered to have been carried out smoothly while the practice of boarding service is still constrained by the inconsistency of supervision and the assessment system that is not yet optimal.

V. ACKNOWLEDGMENTS

The gratitude goes to the academic community of Nusantara Islamic University, and the managers of Mualimin Muadalah Pesantren Pesantren Darussalam Garut and Pesantren Fajrussalam Bogor for supporting this research.

REFERENCES

- [1] N. Hafidhoh, *Pendidikan Islam di Pesantren Antara Tradisi dan Tuntutan Perubahan*, **MUADDIB**, **6:1**, 2016, p. 90.
- [2] Direktorat pembinaan sekolah menengah kejuruan, *Pedoman praktik kerja lapangan*, 2017, p. 4.

- [3] O. Hamalik, *Manajemen Pelatihan Ketenagakerjaan Pendekatan Terpadu*, Jakarta: PT Bumi Aksara, 2007, p. 21, 91
- [4] J.M. Barron, M.C. Berger, and A. Black, *Introduction to On-the-Job Training*, Upjohn Institute for Employment Research, 1997, pp. 1-3.
- [5] S. Snell, and G.W. Bohlander, *Managing Human Resources*, Cengage Learning, 2012, pp. 305-306.
- [6] A. Bandura, *Social cognitive theory: An agentic perspective*, **Annual Review of Psychology**, **52**, 2001, p. 1.
- [7] T.R. Wilson, et al., *On-the-Job Training and Social Learning Theory: A Literature Review*, **Special Report, Human Resources Research Org, Virginia**, 1980, p. 8.
- [8] X. Liu and R. Batt, *The Economic Pay-Offs To On-The-Job Training In Routine Service Work*, **CAHRS Working Paper Series, Cornell University ILR School**, 2005, p. 9.
- [9] Tarsono, *Implikasi Teori Belajar Sosial (Social Learning Theory) Dari Albert Bandura Dalam Bimbingan Dan Konseling*, **PSYMPATHIC Jurnal Ilmiah Psikologi**, **3**, 2010, p. 29.
- [10] H.J. Lesilolo, *Penerapan teori belajar sosial Albert Bandura dalam proses belajar mengajar di sekolah*, **KENOSIS Journal**, **4:2**, 2018, p. 186.
- [11] L. Wicaknoso, *Keefektifan Pemodelan Terhadap Peningkatan Efikasi-Diri Akademik Siswa SMP – Kajian Teoritik Aplikasi Teori Bandura*, **Jurnal Visi Ilmu Pendidikan J-VIP**, **6**, 2015, p. 1404.
- [12] M.N. Mubin, *Pendekatan kognitif-sosial perspektif Albert Bandura pada pembelajaran Pendidikan Agama Islam*, **Edureligia**, **5:1**, 2021, p. 92.
- [13] N. Marhayati, *Pendekatan Kognitif Sosial pada pembelajaran Pendidikan Agama Islam*, **DAYAH Journal of Islamic Education**, **3:2**, 2020, p. 250.
- [14] E. Yanuardianto, *Teori kognitif sosial Albert Bandura: Studi kritis dalam menjawab problem pembelajaran di MI*, **Jurnal Auladuna**, **1:2**, 2019, p. 94.
- [15] Sugiyono, **Memahami Penelitian Kualitatif**, Alfabeta Bandung, 2019, p. 17.
- [16] L.J. Moleong, **Metode Penelitian Kualitatif**, Bandung: PT. Remaja Rosdakarya Offset, 2017, p. 6.
- [17] V.A. Lambert, C.E. Lambert, *Qualitative Descriptive Research: An Acceptable Design*, **Pasific Rim International Journal of Nursing Research**, **16:4**, 2012, p. 255-256.
- [18] M.B. Miles, A.M. Huberman, J. Saldana, **Qualitative data analysis: A methods sourcebook**, London: Sage Publications, 2014, p. 14.
- [19] Sugiyono, **Metode Penelitian Pendidikan Pendekatan Kuantitatif, kualitatif, dan R&D**, Bandung: Alfabeta, 2014, p. 246.
- [20] Sukarna, **Dasar-Dasar Manajemen**, Bandung: CV Mandar Maju, 2011, p. 3, 82.
- [21] W.K. Hoy, and C.G. Miskel, **Education Administration : Theory, Research, and Practice**, Singapore: Mc Graw-Hill Co. John M, 2008, p. 198.
- [22] A.A. Putra, *Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali*, **Jurnal Ath-Thariqah**, **1:1**, 2016, p. 49.
- [23] D.A. Black, et al., *On job Training, Establishment Size and Firm size: Evidence for Economies of Scale in the Production of Human Capital*, **Southern Economic**

- Journal*, **66:1**, 1999, p. 82-100.
- [24] J. Jacobs, M. Lukens, dan M. Useem, *Organizational, Job and Individual Determinants of Workplace Training: Evidence from National Organizational Survey*, **Social Science Quarterly**, **77:1**, 1996, p. 158-177.
- [25] D.H. Schunk, dan M.K. Dibenedetto, *Motivation and social cognitive theory. Contemporary Educational Psychology*, **60**, 2019
- [26] A.H. Ghazali, *Mukhtashar Ihya Ulumuddin. Terjemah: Zaid Husein*, Jakarta: Pustaka Amani, 2016, p. 305.
- [27] F. Copland, *Causes of tension in post-observation feedback in pre-service teacher training: An alternative view. Teaching and Teacher Education*, **26:3**, 2010, p. 466.
- [28] C. Brandt, *Integrating feedback and reflection in teacher preparation. ELT Journal*, **62:1**, 2008, p. 37-46.
- [29] S.E. Widodo, *Manajemen Mutu Pendidikan untuk guru dan kepala sekolah*, Jakarta: Ardadizya Jaya, 2011, p. 13.