IMPLEMENTATION OF PROBLEM BASED LEARNING (PBL) BASED CONFLICT MANAGEMENT THROUGH THE *SYAWIR* FORUM AT PPTQ AL-HASAN PONOROGO

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Abstract

PPTQ Al-Hasan Ponorogo, East Java, created syawir forum both as a conflict management activity and santri's learning activity with problem based learning method. This research focused on two things: how to implement conflict management through syawir forum in PPTQ Al-Hasan Ponorogo and learning concept based on the problem related to some programs that were created by syawir forum. This research was conducted using qualitative research method in the form of case study approach through observation, interview, and documentation as the data collection method. This research was also conducted using structured interview technique and snowball sampling to collect the data resources and determine informant resources. The result of this research showed that conflict management could be implemented in a pesantren through syawir forum and a learning place for santri to comprehend and analyze conflicts in daily life when it comes to society. A conflict management that was implemented could create pesantren programs divided into internal programs and external programs as preventive and solution in pesantren to cope with existing conflicts.

Abstrak

Pondok Pesantren Tachfidzul Qur'an Al-Hasan Ponorogo, Jawa Timur, menjadikan forum *syawir* sebagai wadah kegiatan manajemen konflik sekaligus kegiatan pembelajaran bagi santri dengan metode *problem based learning*. Penelitian ini berfokus pada dua hal; bagaimana pelaksanaan manajemen konflik melalui forum syawir di Pondok Pesantren al-Hasan Ponorogo dan konsep pembelajaran berbasis masalah dengan program-program yang dihasilkan pada forum *syawir*. Penelitian ini dilakukan dengan metode penelitian kualitatif berupa pendekatan studi kasus dengan metode pengumpulan data melalui observasi, wawancara dan dokumentasi. Penelitian menggunakan teknik wawancara terstruktur dan snowball sampling dalam menggali sumber data dan menentukan sumber informan. Hasil penelitian yang diperoleh menunjukkan manajemen konflik dapat dilakukan dalam sebuah pesantren melalui forum *syawir* sekaligus dapat menjadi wadah pembelajaran bagi santri untuk memahami dan menganalisis konflik di kehidupan nyata saat terjun di masyarakat. Manajemen konflik yang dilakukan menghasilkan program-program pesantren yang dibagi menjadi program internal dan program eksternal sebagai upaya preventif dan solutif pesantren dalam menghadapi adanya konflik.

Keywords: Conflict Management; Syawir Forum; Boarding School

INTRODUCTION

Conflict is an important part of human life both individually and as a group. Abdul Jamil Wahab in his work management of religious conflict, argues that humans are conflicted creatures (homo

conflictus). This statement can be interpreted that humans are always involved in conflicts, differences, and competition both voluntarily and compulsorily.[1] The nature of homo conflicts is a trait possessed by humans that will always be there, either intentionally or unintentionally.[2] In general, differences in views are the main reason for conflict in society. Conflicts often start with small and simple problems, which if not resolved properly then individual conflicts can become conflicts between community groups that are much bigger and more dangerous.[3] Conflict arises due to many factors, such as human, structure and communication.[4]

Based on the statements of classical management experts, it can be understood that any negative conflict cannot be maintained until in later developments conflict is considered as something normal.[5] Not all conflicts have a negative impact on an organization. Given that every conflict cannot be prevented and avoided, good management is needed so that existing conflicts have a positive impact and do not cross existing boundaries to cause more fatal problems.[6] Therefore, a solution is needed so that endless conflicts do not occur and cause much bigger problems.[7] Especially in an area of a group or organization with a high level of complexity.

The area of an Islamic educational institution, especially a boarding school which generally consists of many students as an educational object, has a high problem complexity. It is not without reason that this is because the students at Islamic boarding schools come from different ethnic backgrounds, cultures, and customs. Not to mention the relatively large number of students and the condition of Islamic boarding schools which have a relationship of involvement with various parties such as foundations, the community, other Islamic boarding schools, KEMENAG, and various other parties. Islamic boarding schools with the dynamics that surround them are also involved in the education system in the country through the madrasas they manage.[8] This causes the birth of conflicts ranging from simple ones to big conflicts if left unchecked. The possibility of problems arising requires a good pattern of conflict management resolution in dealing with them.

The reality of an Islamic boarding school does not require excessive radical expectations to resolve a conflict. On the other hand, well-organized conflict management is needed to be able to manage conflict according to its needs and goals.[9] Conflict management can be interpreted as an effort to manage conflict by managing all conflicts, differences, and competition into something of functional value so that organizational goals can be achieved effectively and efficiently. The purpose of conflict management is to create a situation that is profitable (functional) so that the goals of the institution can be achieved effectively and efficiently. Mangkunegara in Weni Puspita states that various ways can be done to stimulate conflict, including through deliberations, presenting third parties, confrontation,

1   Abdul Jamil Wahab, *Manajemen Konflik Keagamaan : Analisis Latar Belakang Konflik Keagamaan Aktual* (Jakarta: PT Elex Media Komputindo, 2014).

2   Habibi Za'idatul Ma'muriyah, Maulina Pia Wulandari, and Bambang Dwi Prasetyo, "Crisis Handling and Conflict Resolution in Papuan and Local Communities in Demonstration Cases Commemorating the 2019 New York Agreement," *ENDLESS: International Journal of Future Studies* 5, no. 1 (2022): 206, doi:10.54783/endlessjournal. v5i1.53.

3   Bashori, "Manajemen Konflik Di Tengah Dinamika Pondok Pesantren Dan Madrasah," *Muslim Haritage* 1, no. 2 (2017): 354.

4   Nurhidayah Nurhidayah and Hasnun Jauhari Ritonga, "Career Leadership Style in Preventing Disputes Between Students in Mawaridussalam Islamic Boarding School, Deli Serdang District," *Journal of Research in Business, Economics, and Education* 5, no. 1 (2023): 8, doi:10.55683/jrbee.v5i1.423.

5   Heridiansyah Jefri, "Manajemen Konflik Dalam Sebuah Organisasi," *Jurnal STIE Semarang* 6, no. 1 (2014): 28–41.

6   Indri Wahyu Rahmadayanti, Muh Samsudin, and Moh Syifa A Widigdo, "Conflict Management and The Role of Stakeholders in School" 5, no. 3 (2021): 96.

7   Bashori, "Manajemen Konflik Di Tengah Dinamika Pondok Pesantren Dan Madrasah."

8   Akh Syaiful Rijal, "Pemakaian Kitab Kuning Dalam Meningkatkan Mutu Pembelajaran Fiqh Di Madrasah Tsanawiyah Berbasis Pesantren Di Pamekasan," *Muslim Heritage* 1, no. 2 (2018): 293–316.

9   (Basori, 2017)

bargaining, and compromise.[10] The stimulus itself is a strategy in conflict management to encourage conflict to be discussed together and planned to find the best solution.

Stimulation at Islamic boarding schools to resolve a conflict generally uses the deliberation conflict method or known as syawir. This was carried out by the Book of Riyadus Shalihin which included discussing the deliberation chapter.[11] As well as being stated in the holy verses of the Qur'an as the theological foundation of Muslims, Allah SWT says:

(ال عمران : ۱۵۹) وَشَاوِرْهُم فِي الأَمْرِ

Meaning: And consult with them in that matter! (QS. Ali-Imran: 159)

Based on the explanation above, it is clear that pesantren as Islamic educational institutions based on Islamic studies that carry the value of *Rahmatan lil alamin* (peace and compassion for all people) make deliberation a method of resolving a conflict. Deliberation is a way to resolve conflicts peacefully by providing an opportunity for all parties involved to express their opinions and concerns. Then find a solution to the problem by understanding the problem together and be glad to accept a good decision by consensus.[12]

Deliberations were held involving ustadz, pesantren administrators, and students. Deliberations were carried out by highlighting various conflicts or problems that were currently happening in the pesantren environment. Then arrange various programs as a form of solution as well as preventive efforts in dealing with various possible threats of conflict in the future. The programs that have been planned are then arranged according to the priority scale and implementation calendar which will later be submitted to the *Ndalem* (Kyai) as well as the foundation as the pesantren authority holder to obtain permits and approval. Deliberation techniques by involving students in *syawir* activities are expected to be a strategy for implementing problem based learning methodologies in Islamic boarding schools.[13] The existence of *syawir* students not only have an understanding related to the science of aqidah and fiqh in the pesantren environment theoretically, but students can also increase their understanding and reflect critically in their daily lives.[14]

The concept of learning from problems becomes a means for humans to survive in the world, in line with the problem based learning method in an Islamic educational institution.[15] This learning method makes students face various conflicts around them that must be resolved immediately and find a way out. *Santri* is expected to be able to carry out learning with the concept of problem based learning as a critical thinking learning process that offers various facts of knowledge and improves skills in dealing with various problems that are far more complex in the future.[16] Thus it can encourage students to be more sensitive, responsive, and critical in dealing with problems in society.

PPTQ Al-Hasan is one of the Islamic boarding schools in Ponorogo Regency that applies the problem-based learning method of *syawir* conflict as a form of conflict management within the pesantren environment. This Islamic boarding school, which was founded in 1984, uses *syawir* as an effort to prevent and deal with various conflicts that occur within the pesantren environment as well

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[10] (Puspita, 2018)

[11] Yahya bin Syaraf An-Nawawi and Al Imam Abu Zakaria, *Terjemahan Lengkap Riyadhush Shalihin* (Jakarta: Pustaka Amin, 1999).

[12] Puspita, *Manajemen Konflik: Suatu Pendekatan Psikologi, Komunikasi, Dan Pendidikan.*

[13] Mahfudz Syamsul Hadi, "Pembelajaran Fathul Qarib Berbasis Masalah Melalui Forum Syawir (Musyawarah) Di Pondok Pesantren Denanyar Jombang," *Alrisalah* 8, no. 2 (2022): 473–89.

[14] (Fodhil & Fathurrozi, 2021)

[15] Muhammad Mucharom, Mustaji, and Andi Mariono, "Pengaruh Problem Based Learning Terhadap Keaktifan Dan Berpikir Kritis Siswa Dalam Karakter Kebangsaan Di SPN Polda Jatim," *Jurnal Ilmiah Mandala Education* 8, no. 1 (2022): 494–508.

[16] Dadang Saepuloh et al., "Improving Students' Critical Thinking and Self-Efficacy by Learning Higher Order Thinking Skills Through Problem Based Learning Models," *JPI (Jurnal Pendidikan Indonesia)* 10, no. 3 (2021): 495, doi:10.23887/jpi-undiksha.v10i3.31029.

as to provide learning to students in dealing with surrounding conflicts so they can find solutions as a form of resolution. *Syawir* is carried out once a month as well as being a forum for evaluation, conveying suggestions, and establishing Islamic boarding schools' programs.

Realizing that the conflict that occurs in the Islamic boarding school environment is very complex, an appropriate strategy is needed, in this case namely conflict management. As Bashori's research states conflict management has an important role that is central to resolving conflicts that occur so that Islamic boarding schools can become better and achieve the institutional goals that have been set.[17] This is in line with Firman's research which states that conflict management teaches humans to manage conflict well so that conflict can have a positive impact on individuals and institutions.[18] The interesting side of conflict management according to Nila is that the main aim of conflict management is to build and maintain cooperative cooperation with various parties.[19]

In contrast to previous research that explained conflict management, the research conducted by Syamsul explained the implementation *of problem based learning* using the Fathul Qorib problem-based learning model which students can use for basic deliberation practice by analyzing problems in everyday life.[20] In his research, Ahmad Ridwan added the use of concept problem *based learning* in learning fiqh can encourage students to be more active, and creative, take initiative, innovate, and have motivation in learning.[21] The main research points are related to conflict management and *problem based learning* This will be in tune if it can be implemented in Islamic boarding schools which focus on developing students' awareness in dealing with conflicts around them.

Based on previous research, there is still a research gap where efforts to implement conflict management are only limited to the problems currently being faced by Islamic boarding schools. Efforts to implement conflict management have not been comprehensive in terms of students' awareness of dealing with conflicts around them and finding solutions that can produce programs for Islamic boarding school institutions. The concept of combining the application of conflict management and strategy problem *based learning* It is hoped that it can encourage students to be more responsive to problems in society and develop a critical, rational, and innovative mindset as applied at the Tachfidzul Qur'an Al-Hasan Ponorogo Islamic boarding school. This research is expected to be able to contribute to or complement previous research.

This study uses a qualitative descriptive approach that emphasizes the reality of the problem of finding data based on disclosing what has been explored with the data collected. [22] Data collection techniques were obtained through observation, interviews, and documentation. The type of research used is a type of case study research, namely the collection of data and information carried out in depth and systematically about an incident phenomenon with various data sources.[23] The data analysis model used is the interactive analysis model of Miles, Huberman, and Saldana, namely data condensation, data presentation, and conclusion.[24]

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[17] Bashori, "Manajemen Konflik Di Tengah Dinamika Pondok Pesantren Dan Madrasah."

[18] Firman Asirullah et al., "Manajemen Konflik Di Tengah Dinamika Pondok Pesantren Dan Madrasah," *Dewantara : Jurnal Pendidikan Sosial Humaniora* 1, no. 3 (2022): 103–15.

[19] Nila Nur Sofia, "Manajemen Konflik Di Pesantren Melalui Kultur Pesantren Dan Gaya Kepemimpinan Kyai," *Jurnal Studi Islam Dan Kemuhammadiyahan (JASIKA)* 1, no. 1 (2021): 1–16, doi:10.18196/jasika.v1i1.1.

[20] Hadi, "Pembelajaran Fathul Qarib Berbasis Masalah Melalui Forum Syawir (Musyawarah) Di Pondok Pesantren Denanyar Jombang."

[21] Ahmad Ridwan et al., "Penggunaan Model Pembelajaran Problem Based Learning Untuk Meningkatkan Hasil Belajar Siswa Pada Mata Pelajaran Fiqih Madrasah Tsanawiyah An-Nur Tangkit Kabupaten Muaro Jambi," *Sibatik Journal* 2, no. 7 (2023): 2165–78.

[22] Lexy. J Moleong, *Metodologi Penelitian Kualitatif Cet. Ke-40* (Bandung: PT Remaja Rosdakarya, 2021).

[23] (Joseph, 2013)

[24] (B, Huberman, & Saldana, 2014)

IMPLEMENTING CONFLICT MANAGEMENT THROUGH THE *SYAWIR* FORUM AT PPTQ AL-HASAN PONOROGO

PPTQ Al-Hasan Ponorogo is one of the salaf Islamic boarding schools in Ponorogo Regency which is located at Jalan Parang Menang No. 32 Patihan Wetan Village, Babadan District, Ponorogo Regency. The PPTQ Al-Hasan became the first Islamic boarding school to study the Koran in the Patihan Wetan Babadan Ponorogo environment, which was established on July 2, 1984. The background to the establishment of the PPTQ Al-Hasan was based on the strong desire of the surrounding community who yearned for an Islamic boarding school who studied and studied the Koran in the Patihan Wetan environment. There is a strong desire from the community, to push KH. Husein Ali, MA as the founder of the pesantren together with community leaders agreed to establish the Tachfidz Qur'an Islamic boarding school which was named "Al-Hasan".[25]

Islamic boarding schools grow from below at the behest of the community, which consists of kiai, santri, and the surrounding community.[26] The initial process of establishing a pesantren was carried out by conducting deliberation activities that discussed the goals and need for the development of pesantren. The journey of the pesantren begins by accepting students who want to recite the Koran to the Kyai who are placed in the Kyai's house, which is still under the same roof as the Kyai's palace. As time went on and the public interest was high, the guardians of students from out of town also came who wanted to entrust their children to the Kyai. Knowing this, based on the results of deliberations and support from the community, Islamic boarding schools began to make small buildings to accommodate the increasing number of students. In 1990, with the increasing number of students coming, the community finally assisted by building a new hostel to accommodate the increasing number of students.[27]

Based on the results of observations in the field, shows that the al-Hasan Islamic Boarding School has a motto as the identity of the Islamic boarding school and provides direction for the students in achieving the mission and noble goals they have aspired to. The motto is "A *qari' qari'ah* and a *hafidz-hafidzah* should have perfect *akhlakul karimah*". This motto is explained with a mission including (Ridwan, 2018): (1) This institution operates at two levels. This has been realized from the real conditions of the founder and his students. (2) This institution concentrates more on moral expectations, especially for lower-middle-class people. (3) This institution prioritizes above all matters relating to the peaceful order of life, by always avoiding clashes and conflicts, especially within religious circles. (4) This condition may be inspired by the value of the holy book which is used as a superior program that always teaches peace, brought by Prophets and Apostles who love peace and are intended for the peace of the people both in this world and in the afterlife.

To achieve this noble goal, the PPTQ Al-Hasan establishes mutual relations with various parties around it to help achieve the goals that have been set. Among the parties involved are the local community, parents/guardians of students, educational institutions around the pesantren, community leaders, KEMENAG, other Islamic boarding schools in the Ponorogo Regency area, and so on.[28] These various aspects influence each other and form a unity, especially in guiding the number of students who are not small in number.

It is not an easy process to carry out good management or management in dealing with a conflict in the pesantren environment. Environmental analysis is needed, both internal and external, especially to prevent conflicts that can occur. According to Suporahardjo in Ali Muhsin, said that there are 5 sources of internal and external conflict within the object of conflict that needs to be analyzed.

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25 Muhammad Ridwan, "Profil PPTQ Al-Hasan Patihan Wetan Babadan Ponorogo," 2018, https://123dok.com/article/profil-pptq-al-hasan-patihan-wetan-babadan-ponorogo.yer3oj0q.

26 Chusnul Chotimah, Ahmad Natsir, and Syahril Siddiq, "Manajemen Kebudayaan Pesantren Pascamodern Di Indonesia," *Muslim Heritage* 8, no. 1 (2023): 65–78, doi:10.21154/muslimheritage.v8i1.5037.

27 (Budi, 2019)

28 M Ulil Absor," (Ponorogo, 11 June 2023).

Among the sources of conflict are (1) differences in knowledge; (2) differences in perceptions; (3) different interests; (4) differences in values; and (5) differences in recognition of ownership rights.[29] Islamic boarding schools with complex environments themselves have 2 sources of conflict, namely internal conflict and external conflict. Based on Ali Mutakin's research, the sources of internal conflicts in Islamic boarding schools include internal conflicts between pesantren leaders, conflicts between caregivers, conflicts between caregivers and the board of directors, conflicts between administrators, conflicts between administrators and students, and conflicts between students and students. In contrast to internal conflicts, external conflicts describe problems between the pesantren and those outside the pesantren. External conflicts in Islamic boarding schools include conflicts between institutions under the foundation, conflicts between Islamic boarding schools and the community, conflicts between Islamic boarding schools and other Islamic boarding schools, and conflicts between Islamic boarding schools and the government.[30]

This conflict, which originates from an external pesantren institution, has been experienced by the PPTQ Al-Hasan. The conflict occurred between the sons of KH. Qomari Hasan as wakif over the land of the Islamic boarding school with the administrators of the PPTQ Al-Hasan. The incident occurred when the son of KH. Qomari Hasan intends to take back the land that has been donated to the pesantren. After KH Qomari Hasan died, Mr. Windi intended to ask for the land that had been donated by his father to KH. Husein Aly with the reason that the land will be given to his younger brother to be used as his residence. Based on the legal basis of waqf, waqf is mandated from *wakif* to *nadzir* to be used as much as possible for the benefit of the people, confirming to *nadzir* that waqf assets may not be traded, inherited, or donated.[31] In the end, the conflict can be resolved by way of deliberation. Besides having a negative impact of unrest at the beginning of the conflict with the pesantren, after the conflict was resolved there was a positive impact and lessons learned by the pesantren, namely increasing gratitude and management responsibility which was far more optimal for the pesantren management for the donated land.[32]

Robbins in Gilang said that conflict in a group environment is called The Conflict Paradox. There is a perspective that on the one hand conflict is considered to be able to improve group performance but on the other hand, the majority of groups are trying to minimize the occurrence of conflict to prevent the risk of much bigger problems.[33] Therefore, by understanding and analyzing the sources of conflict, both internal and external, it is hoped that it can minimize the occurrence of conflicts in the pesantren environment to create security and peace for all pesantren residents.

In line with one of the missions of the Islamic boarding school, namely "the institution prioritizes above all things related to peaceful living order, by always avoiding clashes and conflicts, especially among religious people". Then the right strategy is needed so that pesantren can avoid or minimize conflicts in the pesantren environment. Facing this condition, even though pesantren are conventional institutions, they may not be aware of or familiar with conflict management strategies. However, the reality on the ground shows that the concept of this strategy is not solely a work of the West but has been implemented by pesantren long before this theory emerged in society.

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[29] Ali Muhsin, "Manajemen Pendidikan Pesantren (Implikasi Resolusi Konflik Dalam Studi Kasus Di Pondok Pesantren Al-Ichsan Mojokerto)," *Realita : Jurnal Penelitian Dan Kebudayaan Islam* 16, no. 1 (2022): 1–22, doi:10.30762/realita.v16i1.517.

[30] Ali Mutakin, "Resolusi Konflik Melalui Nilai-Nilai Kultur Pesantren," *SANGKéP: Jurnal Kajian Sosial Keagamaan* 2, no. 1 (2019): 103–9, doi:10.20414/sangkep.v2i1.371.

[31] Muh. Shulthon Rachmandhani, "Optimalisasi Pengelolaan Aset Wakaf Di Kecamatan Ponorogo," *Muslim Heritage* 7, no. 2 (2022): 462, doi:10.21154/muslimheritage.v7i2.3887.

[32] Miftah Fauzi, "Wawancara" (Ponorogo, 2023).

[33] Tri Antika and Tri Sinarti, "Pengaruh Konflik Dan Budaya Organisasi Terhadap Kinerja Pada Badan Pendapatan Daerah Provinsi Sumatera Selatan," *Jurnal Ilmiah Bina Manajemen* 2, no. 1 (2019): 11–17, doi:10.33557/jibm.v2i1.362.

Conflict management is an effort made to manage a conflict within an institution.[34] Various models are owned by the concept of conflict management strategies to stimulate conflicts that occur including deliberation, presenting a third person, confrontation, bargaining, and compromise.[35] Among the conflict management models, the model that has long been implemented by the PPTQ Al-Hasan, even since the pesantren was founded, is the deliberation model. Then it developed until now the deliberation process is known as the *syawir* forum in Islamic boarding schools, which is held once a month involving students, administrators, and the pesantren asatidz board. The *syawir* forum discussed various conflicts originating from internal and external pesantren, which were then discussed and obtained a joint decision in the form of a solution that would later be processed into a pesantren program.

Programs arranged are selected based on priority and level of relevance to the goals of the pesantren under the decisions and authority of the principals and foundations. The program compiled is then implemented by the female students in their daily life in the Islamic boarding school environment. These programs are expected to be a solution to overcoming and preventing conflicts that occur later, providing benefits for all parties involved.

PROBLEM BASED LEARNING BASED CONFLICT MANAGEMENT THROUGH THE *SYAWIR* FORUM

The *syawir* forum is a mainstay program in Islamic boarding schools with various benefits and virtues. Apart from being a forum for analyzing and finding solutions to conflicts that occur in Islamic boarding schools, the *Syawir* forum also involves all students in practice. This is done as a learning effort for students to improve communication skills and learn to think critically in dealing with real-world problems so that students do not only learn theoretically but also learn problem-based practice. This concept is in line with what was conveyed by Sahyar and Fitri in Mucharom that problem based learning is known as a learning model that involves students in solving problems to prepare them to enter the real world.[36]

The term problem-based learning has been introduced long ago by John Dewey who is currently more popular with the term problem-based learning. Interaction arises between learning and the environment known as a reciprocal stimulus-response relationship.[37] The concept offered is that the problem is presented by the environment then the mind is tasked with studying, understanding, evaluating, and producing solutions.[38]

In line with the presentation of the concept above, the application of the problem based learning methodology at PPTQ Al-Hasan through the *syawir* forum is a place for students to learn to think critically, rationally and be responsive to conflicts that exist within the pesantren environment. This method was chosen by the development of science and technology that is happening in the current era. Aims that students can learn to become someone who is an expert in understanding and solving problems or conflicts that exist around them and can find the solutions they need.[39] The rise of divisions

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[34] Rini Agustin, Nurhizrah Gistituati, and Rusdinal Rusdinal, "The Leadership of Abuya in Conflict Management at MTI Pasir Islamic Boarding School" 18, no. 1 (2021): 34.

[35] Puspita, *Manajemen Konflik: Suatu Pendekatan Psikologi, Komunikasi, Dan Pendidikan.*

[36] Mucharom, Mustaji, and Mariono, "Pengaruh Problem Based Learning Terhadap Keaktifan Dan Berpikir Kritis Siswa Dalam Karakter Kebangsaan Di SPN Polda Jatim."

[37] Niken Purwaningtyas, "Application of Problem Based - Learning Learning Models to Increase Social Studies Activity and Achievement," *Journal of Diversity in Learning* 3, no. 1 (2023): 313.

[38] Trianto, *Mendesain Model Pembelajaran Inovatif Progressif* (Jakarta: Kencana, 2010).

[39] Edy Suprapto et al., "The Application of Problem-Based Learning Strategy to Increase High Order Thinking Skills of Senior Vocational School Students," *International Education Studies* 10, no. 6 (2017): 127, doi:10.5539/ies.v10n6p123. that has made the outputs difficult to get jobs, or fail to run a private business of their own. This research is a quasi experiment applying Nonequivalent Control Group Design, done at X TKR 1 class of 38 students and X TKR 2 class of 38 students of Senior Vocational School II, Kupang, NTT Province, Indonesia. The normality and homogeneity of

and feuds that occur in the community, as well as the flow of association that is increasingly free is one of the reasons for this problem-based learning method to be applied.[40] So, when they are in the community, students can understand and analyze the conflicts that occur and find solutions quickly and precisely.

Santri is faced with the reality of conflict in the pesantren environment. Then it is directed to the discussion of the *syawir* forum to be studied together. Before the discussion of the conflict is carried out, students have the opportunity to conduct an investigation related to the source of the conflict, the situation, the effect of the conflict on the environment, and the laws of conflict that occur based on Islamic law. This knowledge can later be used by *santri* as part of the basis for conveying aspirations and making decisions in a forum with all administrators and asatidz councils to avoid blind taqlid.

This *syawir* forum is an intellectual legacy of the pesantren which has survived to this day. *Santri* is trained to be more sensitive to the conditions of the surrounding community, not only related to conflicts within the pesantren.[41] But also able to understand the friction of conflict in the community. Opinions that came in related to the conflict in the environment around the pesantren were then discussed in the *syawir* forum until a solution was found which could later become suggestions for pesantren programs. These programs are the result of pesantren conflict management efforts as a preventive and solutive effort to the emergence of conflicts both internal and external to pesantren.

The involvement of the *santri* in understanding conflicts within the pesantren environment and the community can be seen from the various programs that have been successfully planned and implemented. These programs are divided into 2 criteria, namely programs related to *habluminallah* (good relationship with Allah) and *habluminannas* (good relationship with Allah). The programs that have been prepared strengthen the discipline and obedience values of the students both in terms of worshiping Allah and in carrying out their obligations as social beings amid community life. Until the real essence of human life is realized as a perfect human being with the peace of life that is felt.

In general, programs resulting from conflict management through the *syawir* forum at the PPTQ Al-Hasan are divided into internal programs and external programs. The internal program is the result of the decision of the *syawir* forum in a problem-based learning-based conflict management effort as a preventive and solutive effort for Islamic boarding schools in dealing with conflicts within the Islamic boarding school environment which has an impact on efforts to develop students and achieve Islamic boarding school goals. Meanwhile, the external program is the result of the decision of the *syawir* forum regarding conflicts outside the pesantren to establish good relations between the pesantren and various related parties as well as building the pesantren's branding towards the wider community. Among the pesantren's internal programs are *Sorogan, Taqror, Jama'ah* Prayer, *Ubudiyah, Muhadoroh, Shalawatan*, Digital Presence, HP Collection, and Training Organizer. The external programs of the *Nuzulul Qur'an, Sima'an al-Qur'an, Haul Pondok, Mauludan, Khotimul Qur'an, Ziarah Wali, Qurban* and Media Pondok pesantren.

STAGES OF IMPLEMENTATION OF THE *SYAWIR* FORUM AT THE PPTQ AL-HASAN PONOROGO

The implementation of syawir activities has a series of implementation stages which are characteristic of syawir activities at the PPTQ Al-Hasan. The stages of implementing syawir at the PPTQ Al-Hasan are as follows:

1. The preparatory stage or marhalat at-tahdir is the stage of planning the time and place for syawir as well as determining the topic of syawir in the form of conflicts or problems that will be discussed later in the Syawir forum, which is determined before the syawir begins. The importance of

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tests were done to obtain the test of analysis requirement. T-test was done to analyze the data obtained. The results show that: (1

[40] Ahmad Wahid, "Interview" (Ponorogo, 12 June 2023).

[41] Absor "Interview, (Ponorogo, 11 June 2023)."

determining the syawir topic first is intended so that the syawir runs systematically and is organized according to the topic being discussed and also so that it doesn't get out of the discussion that has been determined.

2. Syawir participants, called musyawirin, are people who are involved in the syawir forum and have the same rights, namely to play an active role in the continuation of syawir and have the right to express opinions. The syawir participants in PPTQ Al-Hasan consist of the Syawir supervisor (mudarribu al-mudawwalat), syawir leader (za'imu al-mudawwalat), note taker (katib al-mudawwalat), as well as teams with members consisting of Santri teams male and female Santris. Men's Santri team: education, security, KKP (cleanliness, health, and equipment), and worship. Women's Santri team: education, safety, fairness (compulsory congregation and study), and linkes (environment and health).

3. The opening of the syawir is called iftitahu al-mudawwalat, which is a sign of the start of the syawir. At the opening stage, the syawir leader opened the syawir accompanied by the syawir leader's remarks as an introduction explaining the purpose of holding the syawir, namely responding to conflict issues or problems that were happening at that time in the pesantren environment. The syawir leader also explains the limitations and obligations of the musyawirin (deliberation participants) during the syawir. The limitations and obligations of the musyawirin are that the musyawirin must respect and respect each other, not impose their will or opinions above personal interests, are not allowed to interrupt team conversations, not criticize the opinions of other syawir teams, and must be polite during the syawir.

4. The discussion is called munaqosyat al-mudawwalat. Judging from the literal meaning, munaqosyat al-mudawwalat means "discussion or deliberation," which is the essence of the implementation of syawir. At this stage, musyawirin (deliberation participants) are allowed to convey various conflicting problems that are being experienced by each team following the syawir topic from both the male and female Santri teams. Then the team in the syawir forum is given the freedom to think critically in responding to existing problems. After that, the team is welcome to convey their aspirations by the offered solutions to each conflict that is currently happening.

5. Decision-making is called sina'atu al-qoror, which is the determination of the offered solutions to be taken and will give birth to decisions or new programs. The birth of a new program is a response to the existence of conflicts or problems in Islamic boarding schools to find a way out. Decision-making is based on the results of the syawir discussion and can be accounted for by the joint deliberations of the musyawirin. After the teams have all submitted their arguments, the deliberation leader, as the decision-making center, conducts an open vote to reach a syawir consensus so that decisions are based on joint decisions, not based on decisions from one party.

6. The closing syawir is called istintahu al-mudawwalat. After all discussions of conflicts or problems have been submitted, and a consensus has reached the conclusion of the solutions taken, then the syawir will be closed immediately, marked by the reading of the results of the decision from the syawir note taker.

Picture1: Documentation of *Syawir* Forum Implementation

THE ADVANTAGES OF THE *SYAWIR* FORUM AT THE PPTQ AL-HASAN PONOROGO

Each activity in an institution has its advantages and disadvantages. The implementation of the *syawir* forum applying the method of *syawir* conflict based on problem-based learning as a form of conflict management in the PPTQ Al-Hasan environment has advantages.

First, resolve and prevent conflict. Through the *syawir* forum, ways to find solutions will be obtained and are ways to resolve conflicts or problems in a more civilized and dignified way by upholding the values of togetherness, mutual respect, unity, and oneness. The emergence of conflict in an educational institution, especially Islamic boarding schools, is usually triggered by differences in stances and beliefs, cultural differences, and differences in goals and interests. By holding a *syawir* forum, all possible conflicts that are currently and will occur can be overcome by finding several solutions.

Second, produce programs. In the process of reaching a consensus, the *syawir* forum certainly provides benefits above common interests and increases the productivity of Islamic boarding schools by producing innovative and diverse programs. The existence of a problem-based learning method in responding to the ongoing conflict will lead the *syawir* participants to identify the issue and then give birth to alternative solutions for each conflict that exists in the pesantren. The settlement alternatives will later become programs that will be implemented as a form of the product resulting from the *syawir* forum.[42]

Third, as a place for *santri*s to learn. The existence of a *syawir* forum is a place for *santri*s to process learning to deal with conflict and read opportunities for solutions to the conflict they are currently facing. Deliberation activities will train *santri*s to be more courageous and confident in expressing aspirations according to their patterns of thought.[43] This is to the learning objectives of Islamic boarding schools where *santri*s not only learn theories but *santri*s also reflect on them through the *syawir* forum.

Fourth, improve *santri*s' critical, responsive, and rational thinking skills. Every conflict that arises comes from a different background. Therefore, in dealing with these problems, of course, using different methods and treatments as well. This is what requires *santri*s who participate as *syawir* participants inevitably to think critically, have a rational mindset and train *santri*s to respond appropriately and responsively to any conflicts or problems that occur. Critical thinking requires individuals to analyze and evaluate thoughts to improve thinking based on a goal.[44] It is hoped that the activities of the *syawir*

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[42] Ari Prayoga, Irawan, and Rusdiana, "Karakteristik Program Kurikulum Pondok Pesantren," *Pendidikan Dan Pendidikan Agama Islam* 2, no. 1 (2020): 77–86.

[43] Ibnu Siregar Halomoan, Isnarmi Moeis, and Abubakar Yakubu, "An Overview of the Strength of Implementing Democratic Values in an Islamic Boarding School Atmosphere," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (2023): 197, doi:10.31538/nzh.v6i2.2865.

[44] Zakaria, "Mengintegrasikan Kemampuan Berpikir Kritis Dan Kreatif Pada Pembelajaran Bahasa Indonesia Di SD / MI," *Dirasah* 03, no. 2 (2020): 107.

forum will be useful for the *santri*s in their daily life and even in the future. *Santri* is equipped with experience in dealing with conflict problems.

Fifth, learn to solve problems. *syawir* participants in the process will face difficulties from each conflict about how to find a solution to the problem.[45] However, in the *syawir* forum, the freedom of democracy is upheld so that the *syawir* participants are allowed to highlight the conflict from various perspectives so that the results of the decisions are by the perceptions and standards of other *syawir* participants. This involvement is expected to increase quality decision outcomes based on information from all parties, elements, and levels of existing structures.[46] This situation indirectly teaches *santri*s to learn to deal with conflicts that must be resolved and decided together so that *santri*s will be pressured by their ego into solving problems that cannot be solved unilaterally. The stages taken in the framework of establishing joint decisions and policies include identifying problems, determining alternative solutions to problems and making choices or decisions, and then carrying out the results of these decisions.[47]

Sixth, as a forum for evaluation. Evaluation is a series of activities that are deliberately carried out to see the level of success of an activity that has been planned at the beginning.[48] By holding a *syawir* forum that aims to deal with all forms of conflict or problems that occur, it brings the pesantren to look back at the programs that have been implemented, then new conflicts or problems arise from the program so that through the *syawir* forum the pesantren will find out the cause of the conflict which is then used as a reference for overhauling existing programs or even establishing new programs to achieve the goals of a complete pesantren education. This, at the same time, builds a paradigm for *santri*s to always make improvements and updates in various ways to achieve a goal.

LACK OF THE *SYAWIR* FORUM AT THE TACHFIDZUL QUR'AN PPTQ AL-HASAN PONOROGO

In addition to these several advantages, the implementation of the *syawir* forum supplying the *syawir* conflict method based on problem-based learning as a form of conflict management in the PPTQ Al-Hasan environment also has drawbacks, including:

First, there is an inner conflict between *santri*s. The existence of differences of opinion from the *syawir* teams in responding to or dealing with a conflict of problems that arose resulted in inner conflicts among fellow *santri*s because in *syawir* the teams were required to argue healthily to make the *santri*s indirectly feel a sense of competition within themselves which made the *santri*s eager to each other. compete so that their opinion is more acceptable. However, decisions must be made in a timely and accurate manner, meaning that *syawir*'s decisions must refer to finding solutions to existing conflict problems so that future decisions can be accounted for. Group decisions are considered the most ideal because group decision-makers are the people who will carry out these decisions.[49]

Second, not all *syawir* decisions are accepted by all groups. The difference in the opinions of the *syawir* teams resulted in a feeling of injustice being felt, causing the team to not wholeheartedly accept the results of *syawir*'s decision. However, the entire *syawir* team must accept and implement the results of the decisions determined with full responsibility because the results of the joint decisions that are determined are the best decisions in *syawir*. Accepting mutual agreement means that the team should not get angry when their opinion is not accepted.

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[45] M. M. Eliana Sari, "The Role of Learning Management of Islamic Boarding School (Pesantren) in Improvement of Their Student Religious," *International Journal of Innovation and Applied Studies* 19, no. 1 (2017): 30, http://www.ijias.issr-journals.org/.

[46] Syuhud, "Partisipasi Dalam Pengambilan Keputusan Strategis Di Pondok Pesantren," *Al-Tanzim : Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2019): 43, doi:10.33650/al-tanzim.v3i2.658.

[47] Luthfi Noor Muntafi'ah, "Sistem Pengambilan Keputusan Dalam Model Kepemimpinan Kolektif Di Bamrung Islam School Pattani Thailan," *Muslim Haritage* 3, no. 2 (2019): 284.

[48] Mumtaniah, "Evaluasi Program Pondok Pesantren" 6, no. 1 (2020): 162, doi:10.32923/edugama.v6i1.2077.

[49] Agus Prastyawan and Agus Lestari, *Pengambilan Keputusan Aborsi* (Surabaya: Unesa University Press, 2020).

Third, program alignment. Not all programs resulting from *syawir*'s decisions can run smoothly. There is still a need for alignment beforehand in its implementation because the birth of a new program or an overhaul of an existing program will, of course, also change the technical implementation so that *santri*s must get used to it. This form of habituation is usually marked by the socialization of the new program by the lurah (chairman) of the Pondok, then it is carried out in the form of a trial run and will be disciplined after the *santri*s get used to the program.

Table 1: Strengths and Weaknesses of PPTQ Al-Hasan *Syawir* Forum

Advantages of *Syawir*	Lack of *Syawir*
1. Resolving and preventing Conflicts	1. Inner conflict between *Santri*s
2. Produce programs	2. Not all *Syawir* decisions are accepted by all groups
3. *Santri* learning container	3. Program alignment is required
4. Think critically, rationally, and responsively	
5. Learn to solve problems.	
6. Evaluation platform	

PROGRAMS PRODUCED BY ISLAMIC BOARDING SCHOOLS THROUGH THE *SYAWIR* FORUM

The implementation of the *syawir* forum at the Al-Hasan Islamic boarding school produces products in the form of programs as a form of response to existing conflicts. These programs are classified into two program categories, namely internal Islamic boarding school programs and external Islamic boarding school programs. The following will explain the internal and external Islamic boarding school programs as follows.

a.   Internal Islamic Boarding School Program

Internal Islamic boarding school programs are all activities that are implemented only within the scope of the Islamic boarding school, are mandatory for implementation, and are aimed at all students. These programs include:

First, Congregational prayer. Congregational prayer is one of the symbols of togetherness for Muslims, and congregational prayers get a reward of 27 degrees better when compared to prayers performed alone.[50] Congregational prayers also aim to improve the discipline of *santri*s in carrying out worship and build the piety of *santri*s. The wisdom of praying in the congregation will also strengthen the ties of friendship among Muslims. In this day and age, information technology is increasing rapidly, causing individualism to form within a person. The attitude of individualism will cause divisions marked by the loss of a sense of togetherness and concern for others in the environment, so this attitude of individualism will leave and eliminate the attitude of hospitality. To prevent conflicts of individualism within the *santri*s, the PPTQ Al-Hasan requires congregational prayers to build and foster friendship among fellow *santri*s and also as a place to build relationships among fellow *Santri*s.

Second, *Sorogan*. *Sorogan* is a method of reciting *santri* using its application, namely the *santri* submitting the book to be read to the Kyai, then when the *santri* reads the book, there are errors, then the error is corrected directly by the Kyai.[51] This method is a traditional method commonly used in Islamic boarding schools.[52] Unlike other Salafi Pondok, at PPTQ, Al-Hasan sorogan is a method of

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[50]   Muhammad Ilyas, "Hadis Tentang Keutamaan Shalat Berjamaah," *Jurnal Riset Agama* 1, no. 2 (2021): 250, doi:10.15575/jra.v1i2.14526.

[51]   H. M Natsir, "Sistem Pembelajaran Di Pondok Pesantren Al-Aziziyah Analisis Terapan Metode Dalam Kegiatan Pembelajaran Formal Dan Non Formal," *JUPE : Jurnal Pendidikan Mandala* 16, no. 1 (2020): 13, doi:10.58258/jupe.v4i5.832.

[52]   Ahmad Musaddad, "Organizational Culture in the Islamic Boarding School : Phenomenology Review," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 162, doi:10.33650/al-tanzim.v5i1.1982.

reciting the Koran to Kyai. There are two methods of sorogan at the PPTQ Al-Hasan, first sorogan bil-ghoib, namely reciting the Koran by rote to the Kyai, and also sorogan with bin-nadzor, namely reciting the Koran to the Kyai by reading it without memorizing it. As a Muslim, it is appropriate to always improve self-quality, one of which is by living with the Qur'an, as the hadith narrated by Imam Bukhari and Muslim that the parable of a believer who reads the Qur'an is like Utrujah fruit. The fruit tastes good and smells good. However, today's young generation is not a little far from the Qur'an, the interest of the younger generation is slightly shifted by the world today. Therefore, to prevent the occurrence of conflicts among the lay of the Qur'an,

Third, *Taqrir.* The *taqrir* method is a method of repeating or simulating memorization that has been memorized so that the memorization that has been memorized is maintained properly.[53] The taqrir in PPTQ Al-Hasan has two models. The first model of taqrir is taqrir to repeat (*muroja'ah*) memorization, which has been deposited as an effort to strengthen memorization. This rote reading is carried out continuously and sequentially so that memorization can be carried out more optimally.[54] The second model of taqrir is taqrir by reading together led by an ustadz for *santri*s who are still praying bin-nadzor to correct readings that are still wrong before shoving the kyai. Some *santri*s are still not good at reading, and also *santri*s whose memorization is still not fluent and fluent, so a program is needed to deal with this. So the purpose of this taqrir is to prevent conflicts over the quality of reading and memorization of *santri*s who are lacking.

Fourth, *Ubudiyah. Ubudiyah* is a program of religious practices in daily life. In practice, the *santri*s are formed into groups and have their turn to practice the worship material that has been taught in the form of explanation presentations. This activity was carried out after the *santri*s received the material provided and then carried out practical activities.[55] The practice of ubudiyah will provide knowledge and experience to *santri*s in the form of correct worship procedures by religious *shari'a* and will prevent conflicts in the form of a lack of understanding in carrying out worship in everyday life. *Santri*, who can pay attention to ubudiyah aspects in their lives, will form characters that are not only intelligent in science but also prioritize morals in socializing.[56]

Fifth, *Muhadhoroh. Muhadoroh* activities are training activities to educate *santri*s so that they are skilled and able to speak or lecture in front of audiences, or it can be said as public speaking practice.[57] Muhadhoroh at PPTQ Al-Hasan is carried out once a month as a form of training for *santri*s to train the courage and skill of *santri*s so that they have confidence when speaking in front of audiences. The *muhadhoroh* program aims to form the character of brave *santri*s, firm in respecting the opinions of others, and able to think and work under pressure.[58] The existence of the *muhadhoroh* activity program is a form of solution to the conflicts of *santri*s who are required to be multitalent in self-development, not only in the knowledge of the Koran but also to be proficient in speaking in front of audiences.

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[53] Abdul Karim Halim, Ani Safitri, and Mahdi, "Implementasi Metode Menghapal Quran Melalui Metode Takrir Di Pondok Pesantren (Studi Pada Ponpes Arrahmaniyah Kab. Bogor)," *Jurnal Obor Penmas Pendidikan Luar Sekolah* 4, no. 1 (2021): 30.

[54] Syar'i Sumin, "Method of Teaching Arabic in Madrasah Tarbiyah Islamiyah Koto Panjang Lampasi Payakumbuh," *Al-Ta Lim Journal* 23, no. 3 (2016): 249–59

[55] Ilma Nikmatur Rofi'ah and Tirta Dimas Wahyu Negara, "Implementasi Diklat Ubudiyah Santri Baru Dalam Kegiatan Peribadatan Sehari-Hari Di Pondok Pesantren Darul Huda Mayak," *MA'ALIM: Jurnal Pendidikan Islam* 3, no. 01 (2022): 88, doi:10.21154/maalim.v3i1.3237.

[56] Defi Firmansah, Muh Karumiadri, and Muh Nur Rochim Maksum, "The Concept of Spiritual-Based Character Education at Nusantara Beriman Islamic Boarding School Poleang Kendari , Southeast Sulawesi," *At-Ta'dib* 18, no. 2 (2023): 81–89.

[57] Ririn Tri Puspita Ningrum and Durrotul Mufidah Wacahyani, "Santri Berbakat: Pengembangan Minat Dan Bakat Melalui Kegiatan Muhadhoroh Pada Santri Syarif Hidayatullah Cyber Pesantren," *Khidmatuna : Jurnal Pengabdian Masyarakat* 2, no. 1 (2021): 3, doi:10.54471/khidmatuna.v2i1.1212.

[58] Sabrina Zulfa Ajizah, Muhammad Raihan Khalis, and Najla Najla, "Improving the Skills Public Speaking Students in La-Tansa Islamic Boarding School," *Jurnal Abdidas* 2, no. 6 (2021): 1456–62, doi:10.31004/abdidas.v2i6.488.

Sixth, *Shalawatan*. *Shalawatan* activities are a form of praise to the prophet Muhammad by chanting beautiful song lyrics to the perfect role model.[59] *Shalawat* as worship is a servant's statement of submission to Allah SWT and hoping for a reward from Him, as promised by the Prophet Muhammad that people who pray to him will receive a great reward, whether the prayer is in written or oral form.[60] *Sholawatan* is a routine program at the PPTQ Al-Hasan, which is held every two weeks. The *sholawat* that is recited is the birthday of *al-barjanji*, the birthday of *ad-diba'i*, the birthday of *shimtud dhuror*, and the birthday of *burdah*. The existence of the prayer program is intended so that *santri*s like to pray to the prophet, and *santri*s are invited to like reading prayers to the prophet. The existence of music and songs that are trendy nowadays makes *santri*s forget that there is something they should prefer, love, listen to, and chant, namely praying to the prophet, through the prayer program, which is carried out as an effort to prevent conflicts between *santri*s and other Muslims to like to pray to the prophet, not only the popular current trend songs.

Seventh, Digital presence. Digital presence or also known as fingerprint absence is a tool to record the attendance list of *santri*s.[61] The purpose of using digital presence is so that attendance data can be recorded properly and not manipulated.[62] They started from the existence of many violations committed by *santri*s in terms of the presence of *santri*s in various Islamic boarding school activities so that conflicts arose, which resulted in attendance having to be disciplined. If you use manual attendance presence, many *santri*s commit fraud in filling in attendance, such as entrusting signatures. By increasing the discipline of attendance, *santri*s are trained to be able to be disciplined on time in every activity and to be more obedient to Islamic boarding school regulations.

Eighth, HP Collection. It is not uncommon for Islamic boarding schools to establish regulations for collecting cell phones to encourage *santri*s to focus on Islamic boarding school activities. Today's younger generation can be said to have a sense of dependence on cell phones.[63] There are many reasons why cell phones are banned in Islamic boarding schools, and one of the reasons is that they will become objects that can interfere with the teaching and learning process in Islamic boarding schools. *Santri* at PPTQ Al-Hasan is given time to operate HP, namely in the morning from 7 am to 5 pm. This was implemented to prevent conflicts from occurring which resulted in the implementation of pesantren activities being disrupted by HP. By limiting the use of mobile phones, *santri*s will focus on the process of pesantren activities.

Ninth, Organizer training. Organizer training is an education and training program for *santri*s who have just been appointed to serve as management in Islamic boarding schools. Training is a process by which people achieve certain abilities to help achieve organizational goals.[64] It is the same with pesantren as an educational organization that requires human resources to manage it. In practice, pesantren organizations or institutions will regenerate management for the smooth achievement of pesantren goals. Organizer training is carried out as an effort to prevent conflicts over unqualified resources. To equip the *santri*s who have been appointed to the new management, it is appropriate to hold training so that the *santri*s appointed to the new management can be more focused on carrying

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[59] Imam Syafei et al., "The Cultivation of Traditional Islam by the Indonesian Islamic Boarding School (Pesantren) in the Digital Era," *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* 492 (2020): 27–31, doi:10.2991/assehr.k.201113.006.

[60] Ali Mustofa and Ika Khoirunni'mah, "Kegiatan Jam'iyah Shalawat Solusi Pembentukan Akhlakul Karimah Remaja Di Jatirejo Diwek Jombang," *Jurnal Pendidikan Islam* 6, no. 2 (2020): 107, doi:10.37286/ojs.v6i2.76.

[61] Ngan T T Le, "Fingerprint Based Attendance Management System for Boarding Students," *International Journal of Advances in Engineering and Management (IJAEM)* 4, no. 5 (2022): 1543–46, doi:10.35629/5252-040515431546.

[62] Alfani Enggar Susilo and Abdurrahman, "Manajemen Sumber Daya Manusia Dalam Meningkatkan Kinerja Karyawan Melalui Absen Digital" 9, no. 1 (2023): 322, doi:10.31949/educatio.v9i1.4629.

[63] Hendra Rustantono and Laely Fatimatuzzahro, "Pengaruh Penggunaan Handphone Terhadap Interaksi Sosial Santri Putri Di Pondok Pesantren Miftahul Huda IV Mojosari Kabupaten Malam," *Jurnal Pendidikan Edutama* 9, no. 1 (2022): 184.

[64] Muhammad Iqbal, Zulhairi, and Budiaman, "Manajemen Pelatihan Guru Di Pondok Pesantren Modern Darul Hikmah Medan," *Mudarrisuna: Media Kajian Pendidikan Agama Islam* 11, no. 3 (2021): 599.

out their duties. The form of training organizer activities is by presenting resource persons who have experience in the management of Islamic boarding schools so that *santri*s can share experiences with resource persons on how to manage Islamic boarding schools.

Picture2: **Documents of PPTQ Al-Hasan Caretaker Decree**

b.   External Islamic Boarding School Program

External Islamic boarding school programs are all activities carried out not only within the Islamic boarding school but also involve the participation of the surrounding community. These programs include:

First, *Sima'an* al-Qur'an. *Sima'an* al-Qur'an is reading the Qur'an and then listening and listening to it by other people.[65] The activity of reading and listening to the Qur'an in the Muslim community is considered to have high spiritual value.[66] Likewise, the Patihan Wetan community long for Sima'an al-Qur'an, so the PPTQ Al-Hasan works together with the surrounding community to make a *Sima'an* al-Qur'an routine which is held once a month, to be precise on Sunday. Another objective of holding *Sima'an* al-Qur'an is also to train the mentality of *santri*s to recite the holy verses of the Qur'an in public places as a form of habituation for *santri*s when they have joined the community.

Second, *Khatmil Qur'an* Graduation. The Khatmil Qur'an Graduation is a routine agenda held by the Tahfizh Qur'an Islamic Boarding School (PTQ) as an appreciation for *santri*s who have completed the target of memorizing the al-Qur'an.[67] The Khatmil Qur'an graduation agenda at PPTQ Al-Hasan is carried out once every two or three years, which is the final stage after the *santri*s go through the process of memorizing the Qur'an at the pesantren. There is a Khatmil Qur'an graduation to give an overview of the level of achievement of *santri*s studying the Koran to parents as accountability for learning followed by *santri*s in Islamic boarding schools to build trust and avoid conflicts between parents and Islamic boarding schools. This program is a manifestation of the pattern of management

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[65] Zahrotun Ni'mah and Zamzam Mustofa, "Instilling Santri's Spiritual Values in Al-Barokah Islamic Boarding School through Sema'an Al-Qur'an Moloekatan Gus Miek," *Proceeding: International Conference on Islamic Studies (ICIS) IAIN Ponorogo* 3 (2022): 278.

[66] Mohamad Yahya, "Fungsi Simaan Al-Qur'an Bagi Santri Pondok Pesantren Sunan Pandanaran, Sleman, Yogyakarta," *Religia* 20, no. 2 (2017): 208.

[67] Abdurrohman Al Asyari, Sofan Rizqi, and Robingun Suyud El Syam, "Pendampingan Agenda Haflah Khatmil Qur 'an Ke 45 Dan Haul KH . Muntaha Al-Hafidz Ke 18 (Al- Qur ' an Sumber Kebahagiaan Dan Spirit Kejayaan)," *Junal Abdimas (Journal of Community Service): Sasambo* 4, no. 4 (2022): 549.

of public relations with Islamic boarding schools in supervising the development of Islamic boarding schools.[68]

Third, Guardian Pilgrimage. Pilgrimage of the Wali is a pilgrimage to the graves or graves of Auliya' or pious people to remember the services and piety of the auliya' as well as remember and learn history from the Auliya' in Islamic da'wah to then emulate their piety.[69] The Pilgrimage of the Wali is carried out to instill the nature of religiosity while increasing the spiritual nature.[70] Pilgrimage Wali at the PPTQ Al-Hasan is held once every year, which is exactly before the month of Ramadan arrives. The Pilgrimage Wali Program is a religious tourism program to bring back new enthusiasm for *santris* and also the community in learning and worship. Someone who is experiencing boredom, such as *santris* who study at a pesantren for one year, will need a vacation to revive their enthusiasm for learning again. The existence of the Pilgrimage of Wali is to overcome this conflict with the spiritual experience gained during the Pilgrimage of the Wali, as well as being a form of assimilation of pilgrimage culture in society with the efforts of Islamic boarding schools.

Fourth, Media Pondok. Media Pondok is part of the PPTQ Al-Hasan program, which oversees the management of social media and websites. The potential of social media for Islamic boarding schools should be put to good use as a means or medium of da'wah.[71] Technological developments have given birth to social media as a platform that provides convenience in terms of conveying information to the public, in this case, Islamic boarding schools can deal directly with the community.[72] PPTQ Al-Hasan has a boarding school media called "Al-Hasan Kreative Media," which is shortened to "ACM" which has the task of managing social media owned by the boarding school, such as Instagram, WhatsApp, Facebook, and the Islamic boarding school's website. In addition to the main task of managing social media, ACM is also in charge of making banners, banners, and those related to other communication tools. Application of Pondok media at PPTQ Al-Hasan to deal with clueless conflicts so that *santris* can influence.

Fifth, Qurban. Islamic boarding schools are often the center of religious activities, including activities to celebrate the Muslim holidays, namely *Idhul Qurban*.[73] The PPTQ Al-Hasan invites all people who can carry out the Qurban at the pesantren. The implementation of the *Qurban* worship at the PPTQ Al-Hasan involves community participation to establish a close relationship between *santris* and the community to create a good cooperative relationship between *santris* and the community. This program was formed to prevent conflicts between the community and *santris* as a form of effort to

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[68] Yunus, Jazuli Mukhtar, and Ichwan Nugroho, "Manajemen Pengembangan Pondok Pesantren (Studi Kasus Di Pondok Pesantren As'adiyah Belawa Baru, Masamba, Sulawesi Selatan)," *Al-Tanzim : Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2019): 97, doi:10.33650/al-tanzim.v3i1.506.researchers used a qualitative research and data sources through interviews with the leadership of the cottage. Boarding school development opportunities in the North Luwu, belonging to the sub-national education system in Indonesia that aims to educate the nation, making the man who is faithful and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative. In addition, the boarding school New Belawa As'adiyah, considered successful because students-students directly involved in the community, for example in the Holy month of Ramadhan, these students were sent to be Imam in every mosque in Malangke. But beyond the success, there are some some of the barriers faced by Islamic Schools As'adiyah New Belawa (Malangke

[69] Ani Mahmudah and Djoko Hartono, "The Effect of Pilgrimage to Waliyullah's Tomb on the Spiritual Motivation Student of Jagad 'Alimussirry," *Journal Intellectual Sufism Research (JISR)* 4, no. 2 (2021): 104–13, doi:10.52032/jisr.v4i2.120.

[70] Farida Isroani, "Implementasi Rutinan Ziarah Wali Sebagai Media Dakwah Pembentukan Karakter Santri Pondok Pesantren Al Hidayat Lasem," *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 1 (2021): 71, doi:10.58518/alamtara.v5i1.1021.

[71] Aan Herdiana, "Pengelolaan Aktivitas Media Sosial Pondok Pesantren," *Jurnal El-Hamra : Kependidikan Dan Kemasyarakatan* 7, no. 1 (2022): 65.

[72] Erwin Indrioko, "Utilization of Social Media as a Digital Publication Strategy at Nurul Ulum Islamic Boarding School," *Al-Hayat: Journal of Islamic Education* 7, no. 1 (2023): 223–338, doi:https://doi.org/10.35723/ajie.v7i1.338.

[73] Satworo Adiwidodo et al., "Mekanisasi Proses Pemotongan Daging Di Pondok Pesantren At- Thohiriyah Terpatih Galak Slahung Ponorogo," *Jurnal Pengabdian Polinema Kepada Masyarakat* 9, no. 1 (2022): 63, doi:10.33795/jppkm.v9i1.137.

maintain and increase the spirit of caring and increase community participation in Islamic boarding schools.[74]

Table 2: Internal and External Program Management of PPTQ Al-Hasan

Program form	Generated program
Internals	Congregational Prayer, Taqrir, Ubudiyah, Muhadhoroh, Sholawatan, Digital Presence, HP Collection, and Training Organizer.
External	Sima'an Al-Qur'an, Khotmil Qur'an Graduation, Pilgrimage of Guardians, Media Pondok and Sacrifice.

CONCLUSION

PPTQ Al-Hasan Ponorogo is a Salafi Pesantren who is known for their *syawir* forum activities as a Pesantren intellectual heritage. The *syawir* forum is a forum for Islamic boarding schools to manage conflict through conflict management strategies. The results of conflict management efforts are in the form of internal programs and external programs as preventive efforts as well as solutions to conflicts within Islamic boarding schools. The implementation of the *syawir* forum involves all *santris*, administrators, and the *asatidz* board. This is done to simultaneously become a deliberative learning process for *santri*s in understanding and analyzing conflict when they are involved in society. The learning concept is in line with the problem-based learning method, which has been implemented in the Islamic boarding school world so that *santri*s can become responsive, critical, and rational.

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[74] Abdul Syatar et al., "Qurban Innovation Due to The Covid-19: Experiences from Indonesia," *European Journal of Molecular & Clinical Medicine* 7, no. 10 (2020): 1612, https://ejmcm.com/article_6767.html.

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