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Living the Quran in Life Skills Education at the Sumber Pendidikan Mental Agama Allah Islamic Boarding School (PP. SPMAA) Turi, Indonesia

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Abstract

This article aims to explore the practice of living the Quran in education at PP. SPMAA Turi, which combines life skills with Sufi values derived from the Quran. To achieve this objective, this article uses qualitative research in the form of a case study. Data was collected through observation and interviews. Primary data sources were taken from caregivers, administrators, and students. Secondary data sources included records from the surrounding community and written documents or video recordings. The results of this study provide an overview of the implementation of life skills education at PP. SPMAA Turi through planning, process, and evaluation. Planning involves setting life skills education goals by selecting a life skills education coordinator, preparing teachers, and developing a curriculum. The implementation process is carried out through the integration of formal curricula and enrichment programs. Meanwhile, evaluation is carried out through large coordination meetings, observations, dialogues, and tentative community reports related to TPU. The fundamental values of life skills education are taught at PP. SPMAA Turi is based on the "three major projects of humanity" taught by Mr. Muchtar. The three significant human projects are getting to know Allah SWT closely and fundamentally, training oneself to recognize the invisible enemies of humanity, and instilling faith in the world and the hereafter. The three aspects developed by Mr. Guru are abstractions from the understanding of bayani, irfani, and burhani reasoning.

Keyword: Life skills education, SPMAA Turi, Islamic boarding school

Introduction

Education is a conscious effort to develop human potential, enabling people to live prosperously. In the modern era, education is not only a vehicle for the transfer of knowledge but also a means to equip students to be creative, productive, and able to cope with

the rapid flow of global information (Mustofa, 2018; Sutrisno, 2011). From an Islamic perspective, education aims to shape Muslims holistically by developing their physical and spiritual potential. Physical potential relates to the physical organs, while

spiritual potential includes the mind, heart, desires, spirit, and nature (Modanggu, 2010). Therefore, Islamic educational institutions must be able to provide concrete programs that support the development of this potential.

However, reality shows that Islamic educational institutions, especially Islamic boarding schools, are often considered to focus only on teaching religious knowledge. The output of Islamic boarding schools is considered less competitive in facing global challenges, so some people look down on Islamic boarding schools and are less interested in sending their children there. This also has an impact on the self-confidence of Islamic boarding school alumni, who often feel inferior when entering the workforce (Hilmy, 2019). This view cannot be separated from the history of colonialism, which gave rise to dualism in science. As a result, Islamic boarding schools are often placed in a position of inferiority, especially in terms of their mastery of science and technology. In fact, from the beginning, Islamic boarding schools have taught the principles of independence, simplicity, and courage, which are part of life skills (Yusuf, 2020; Assegaf, 2011). In the past, the development of life skills in Islamic boarding schools was still unstructured and straightforward. However, as times changed, Islamic boarding schools began to pay serious attention to the development of life skills, especially in response to the demands of the industrial era and government regulations governing this matter (Hilmy, 2019).

PP. SPMAA Turi stands out as a boarding school that focuses on life skills education. In addition to teaching religious knowledge, PP. SPMAA Turi develops various vocational and academic skills, including computer use, cooking, makeup application, embroidery, and public speaking. This sets SPMAA apart from other boarding schools. The uniqueness of PP. SPMAA Turi lies in the integration of spirituality with practical skills. This pesantren contextualizes spiritual practices, such as incorporating an understanding of Qur'anic verses into skills relevant to modern life. Thus, the life skills taught are not merely technical, but are based on Sufi values (Bruinessen, 1994).

Despite emphasizing life skills, PP. SPMAA Turi still maintains Islamic boarding school traditions. Islamic boarding schools are viewed as unique microcosms of society, to deepen religious knowledge, instill moral values, and familiarizing students to spiritual experiences in their daily lives. This gives the life skills at PP. SPMAA Turi has a strong spiritual basis (Muhaimin, 2003). Furthermore, Islamic boarding schools also serve as institutions for Islamic preaching and education. Through learning, students are taught Islam as a religion that regulates worship and muamalah (social relations). It is this spirit that makes PP. SPMAA Turi alumni continue to adhere to Islamic values when they return to society (Hanafi, 2018). The spiritualization of life skills education is a response to globalization. Without Islamic values, life skills education will easily fall into secularization. Therefore, the concept of Living Al-Quran in education at PP. SPMAA Turi combines life skills with Sufi values sourced from the Quran (Ramdhani, 2015).

Previous research on life skills education in Islamic boarding schools has emphasized technical aspects alone, without considering the spiritual dimension. In fact, at PP. SPMAA Turi, spiritual values are the spirit that distinguishes Islamic-based life skills education from general skills education (Munif, 2019; Hakim, 2018; Noor, 2015). Ultimately, the role of Islamic boarding schools must be contextualized with the needs of the times. With the Living Al-Quran approach, PP. SPMAA Turi strives to equip

its students not only to be religious experts, but also to develop spiritually based life skills. This is what makes this Islamic boarding school an interesting subject for study as a model of future-oriented Islamic education.

Method

To describe the study of living the Quran as the basis for implementing life skills education as a subject matter, this research is classified as qualitative research. Qualitative research was chosen because the issues to be addressed in the field are unclear, holistic, complex, dynamic, and meaningful (Laine 2000; Savin-Baden dan Major 2010; Court dan Abbas 2022). This is based on the postpositivist philosophical paradigm that emphasizes the description of "what" rather than "numbers" (Bright 2020; Andersen, Nersessian, dan Wagenknecht 2015). The implementation of qualitative research involves the researcher observing the subject naturally and reporting the findings in a descriptive form.

In conducting field investigations, researchers record the data as it occurs, according to the prevailing conditions. The issue targeted in this study is the behavior patterns or activities carried out by pesantren members, mainly members of PP. SPMAA Turi is carrying out life skills education activities. This qualitative approach was chosen to avoid distortion and simplification of the data. This is important because the study is closely related to socio-educational issues that occur in pesantren life.

The qualitative approach in this study is a case study, as referred to by, (Yin 2002), (Creswell 2013), and (Stake 1995) as a single case study. In a case study, researchers focus on a single issue or topic, specifically the issue of life skills education at PP. SPMAA Turi. This is confirmed by Bodgan and Bicklen, who state that a case study is research conducted at only one site (location) to analyze what happens there. This is reinforced by Creswell, who states that even though it occurs at only one site, it can represent similar cases at different sites (Bodgan dan Bicklen 1982).

The informants in this study were selected purposively using a snowball sampling approach. The initial data sources were selected based on Spradley's opinion, specifically those who hold power and authority in the social situation of the subject being studied, and the choice of informants was made as key informants (Spradley 1997). In this case, the researchers selected Gus Arbi and Gus Khosyini as leaders of PP. SPMAA Turi.

Data collection was carried out by observing all activities conducted by community members, and the researchers also conducted interviews with informants. The primary data sources in this study were representatives of the pesantren administrators and members. Meanwhile, the secondary data sources were the community surrounding the pesantren. Documents on the implementation of educational activities at PP SPMAA Turi then supported the data. SPMAA Turi, both through written records and video recordings that were collected.

In data analysis, the researcher began the analysis as soon as they entered the field, using a grand tour and minitour question, namely domain analysis. The analysis was carried out interactively through four components, where the four-component cycle served as the primary framework for this study. The four components were data condensation, data presentation, interpretation, and data conclusion (Neergaard dan Ulhoi 2007).

Getting to Know PP. SPMAA Turi

Geographically, PP. SPMAA Turi is located on Jalan Poros Karanglangit-Pasar Kiringan, Turi Village No. 61, RT.01/RW.01, Turi District, Lamongan Regency, East Java 62252, Indonesia. Turi Subdistrict is one of 27 subdistricts located west of the Lamongan Regency capital, 5 km from the Lamongan capital when traveling via the Surabaya-Jakarta highway. PP. SPMAA Turi stands on approximately 12 hectares of land and consists of several buildings, including: a mosque located on the first floor of a large three-story building, a head office, a boy's dormitory, a girl's dormitory, Madrasah Aliyah (for boys and girls), Madrasah Tsanawiyah (for boys and girls), Madrasah Ibtidaiyah, a playgroup, and a Poskestren.

In terms of social and religious association, PP. SPMAA Turi is not affiliated with any community organization. Gus Arbi said that PP. SPMAA Turi is like a whole cow that cannot be identified in parts and is used in its entirety: its ears can be Muhammadiyah, its eyes Nahdlatul Ulama, its legs Persis, its hands Al-Irsyad Al-Islamiyah, its tail LDII, its nose Naqshabandi, and so on. At first glance, this seems to be the case. During the pandemic, the five daily prayers routinely include the recitation of the qunut nazilah, but there is no collective recitation afterward.

Sociologically, PP. SPMAA Turi grew and developed within the Sunni Nahdliyin community. Unsurprisingly, when the author conducted observations, the recitation of Surah Yasin could be heard from one of the residents' houses, which held a weekly Yasinan gathering in the middle of a pesantren that was not affiliated with any particular group, but rather affiliated with all groups.

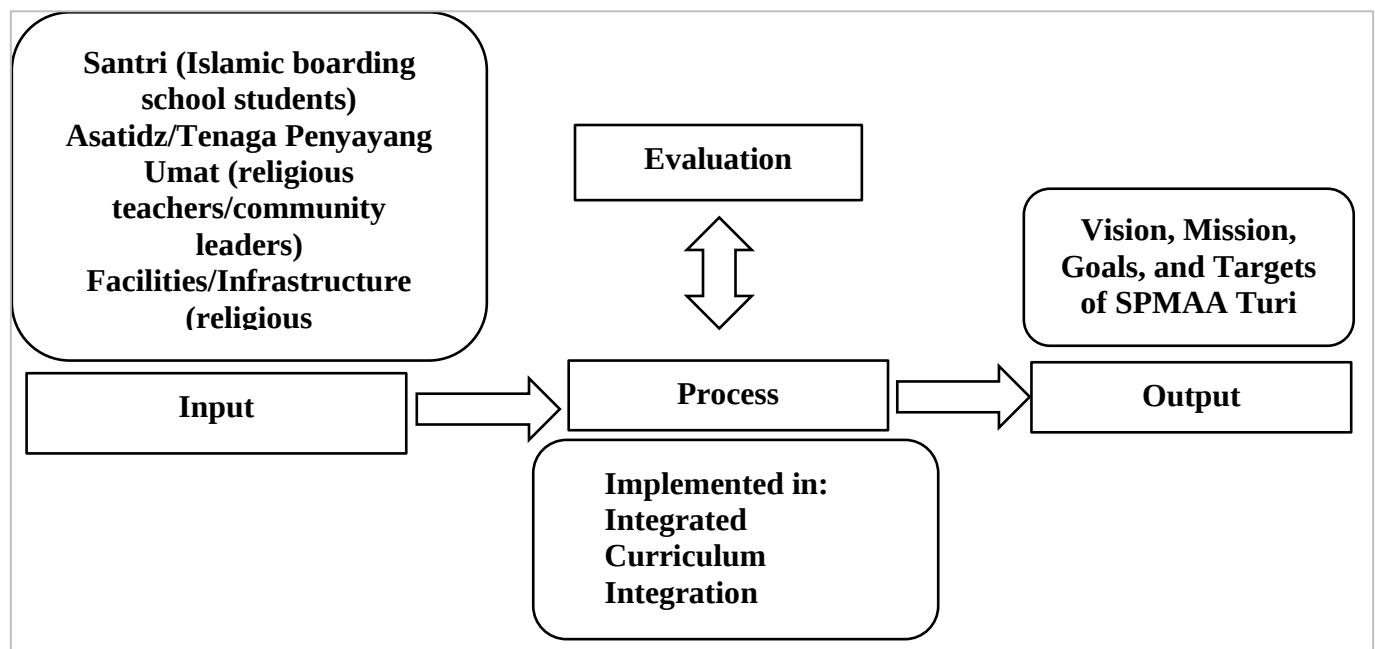
The students who live at PP. SPMAA Turi is not only for school-aged children, but also for toddlers called Baduta (Two-Year-flowchart below:

Olds), the elderly, and people suffering from mental illness. All students receive two meals a day, and they prepare their own meals on a rotating basis. In a month, this Islamic boarding school consumes one quintal of rice, which is cooked by the female students in turns. Although this Islamic boarding school provides free tuition for all students, with high financial needs every month, this Islamic boarding school refuses to beg or distribute proposals to raise funds. They believe that the doors of sustenance will always be open in the way of Allah.

PP. SPMAA Turi has a vision, namely "Religion and Human Nature Return to Their Original State." This vision is elaborated in the mission of PP. SPMAA Turi, namely: 1) Patiently spreading and practicing the Three Great Projects of Humanity in order to achieve a 99% degree in the hereafter. 2) Humanizing Humankind, Practicing Religion, and Strengthening Faith. So far, PP. SPMAA Turi has 112 locations, comprising 67 branches, spread throughout Indonesia. The spread of PP. SPMAA Turi's expansion to several locations is not solely the result of the family's hard work. Instead, it is largely due to the efforts of the santri who are responsible for their service to the community.

Implementation of Life Skills Education at PP. SPMAA Turi

Based on the researcher's observations, referring to Anwar's explanation of life skills education, which states that santri learning experiences are conceptualized into two major abilities, namely generic and specific skills, SPMAA Turi has met these criteria. The practice or implementation of life skills education at SPMAA Turi is carried out in three stages, namely planning, process, and evaluation. In order to facilitate understanding of the practice of life skills education at SPMAA Turi, it will be explained through the



Picture 1: Life Skills Education Process Flow at PP. SPMAA Turi

Planning for life skills education at PP. SPMAA Turi

It is widely acknowledged that educational institutions must undertake planning stages to conduct their educational activities effectively. Ghaffar in Sagala (2017) states that planning is a decision-making process carried out in the future to achieve desired goals (Sagala 2017). Sule and Shaifullah (2015) emphasize

that planning is important to carry out, considering that: a) everything that is planned will be clear and focused, b) every organ in an organization will work together towards the goals that have been set, c) obstacles and barriers will be quickly detected, d) work will be faster, more effective, and more efficient, e) planning is the same as supervision, and f) planning is a form of self-awareness of the many risks and uncertainties (Sule dan Saefullah 2015).

Life skills education planning at SPMAA Turi has been implemented well. This can be seen from the objectives to be achieved in each activity plan. These objectives serve as guidelines for activities. Without clear objectives, activities will inevitably be uncertain and lead to disintegration in the future. The fact that the objectives are not officially written down and documented does not mean that PP. SPMAA Turi lacks objectives for implementing life skills education. Gus Arbi said that the underlying principle (grand design) for carrying out an activity by human beings is to know Allah (Awwalu wajibi al-insan, [hiya] ma'rifatullah). From the grand design described by Gus Arbi, derivative programs/activities were then developed and implemented at PP. SPMAA Turi (W. Arbitrator, "Interview," 7 July 2021).

On other occasions, during work meetings/deliberations, recitations, and other events, the caretakers often emphasize the goals to be achieved in carrying out the education and teaching process. In fact, the caretakers often remind the students of the message of the Teacher as conveyed by Gus Arbi, which is that the students should become warriors in (fi sabilillah), know Allah, become leaders who are devoted to Allah, and not die (except) in a state of faith. Also, they should never forget and recite prayers in any situation. Even though they are physically working, their hearts remain mindful of Allah (reciting prayers). Everything the students do, whatever it may be, is a way for the human soul to understand the contents of the Qur'an. In addition, remembering Allah and incorporating this into every activity is to teach santri how to face life's challenges.

PP. SPMAA Turi emphasizes that loving, guiding, and caring for santri does not only continue until they graduate and get married, but also continues until they pass away. Thus, the grand design created as the framework for the pesantren is realized in the vision and mission of the pesantren that oversees the daily activities of the santri. The diversity of students nurtured and cared for by PP. SPMAA Turi indicates the large number of programs and activities that must be prepared. It is only natural to want everything to be carried out correctly and in a focused manner. To that end, coordinators are appointed for each daily activity. Ahmad Rosuli (TPA Council [Team of Allah's Employees]/ustadz SPMAA Turi) emphasized that even in the most minor matters, such as preparing firewood for the students' kitchen, some are responsible for its provision.

The ultimate goal (ukhrawiyah) is strongly emphasized and prioritized over worldly goals (duniawiyah). This is because the grand design and primary foundation of every activity since the establishment of the pesantren until now is to produce a generation that knows Allah and recognizes the real enemy, namely Satan, as well as to create an institution that produces a generation that is tafaquh fi al-din (competent in religious matters). Meanwhile, worldly goals (duniawiyah) are only a means to achieve otherworldly goals (ukhrawiyah) and are not a priority or primary goal.

Although the main objective of implementing life skills education is focused on the hereafter, specific targets must be achieved in every activity. The achievement of clear targets must be accompanied by controlled management and organization. Ahmad Royyan (TPA Council [Team of Allah's Employees]/Ustaz SPMAA Turi) explained that every morning—before dawn or around 3 a.m.—the students plan their activities for the day (A. Royyan, "Interview," August 2021). In addition, if further discussion is needed regarding what will be done, when, and how

much funding is needed, it will be conveyed in a meeting with the caregivers and other administrators. If there is an agreement, it will be realized. If the benefits are deemed insufficient, they will be reviewed and even canceled or prohibited.

The steps in the planning stage of life skills education at PP. SPMAA Turi are: 1) setting the objectives of life skills education at the pesantren, 2) observing, searching for, and identifying needs by: a) selecting a coordinator responsible for life skills education, b) preparing teachers, and c) compiling and incorporating life skills education into the curriculum and program at PP. SPMAA Turi.

The Implementation Process of Life Skills Education at PP. SPMAA Turi

As far as the researchers could observe, the practice of implementing life skills education at PP. SPMAA Turi was carried out using two approaches, namely:

1. Implementation through Formal Curriculum Integration

PP. SPMAA Turi is a foundation that runs three major programs, namely social, environmental, and education. In addition to these three major programs, this Islamic boarding school is well-known for its education and Sufi practices, so it is not surprising that this institution outlines its curriculum as a combination of religious, social, environmental, and local content/skills. PP. SPMAA Turi refers to this curriculum as the "*applied curriculum*."

This applied curriculum is designed based on an applied education system that produces socio-humanist students who are faithful, combining the boarding school learning method with a spirit of social community. The curriculum used is purely a product of PP. SPMAA Turi, with 70% pesantren education and 30% formal education. The SPMAA pesantren curriculum differs from the government curriculum, so even though there have been many changes to the government curriculum, SPMAA remains steadfast and consistent with its own curriculum design, which is not just a matter of nuance but is genuinely filled with life skills education.

In developing this applied curriculum, PP. SPMAA Turi emphasizes the *functional* aspect. In other words, the curriculum is designed with the purpose for which it is intended in mind. This is in line with what Alexander Inglis explains in Masykur (2019), that there are at least six functions of curriculum development, namely adaptive function, integrating function, differentiating function, propedeutic function, selective function, and diagnostic function (Masykur 2019). Meanwhile, in the learning process, PP. SPMAA Turi uses a contextual approach, namely the connection between theory and practice in relation to learning materials in concrete, honest, realistic, enjoyable, and more meaningful situations. This type of learning will ultimately achieve a high level of relevance between educational development and societal needs. Thus, the contextualization of education becomes more concrete and tangible in everyday life. The integrated curriculum is implemented at PP. SPMAA Turi is an effort to actualize the skills of students in various aspects—ffective, cognitive, and psychomotor.

As Islamic boarding schools are the primary basis for establishing the education system, PP. SPMAA Turi conducts these Islamic boarding school activities, as well as being a subsystem of the "*kejar wajar*" program, which is a boarding school. This means that students live and stay in dormitories within an integrated education system. The curriculum for these Islamic boarding schools is designed based on an applied education system, which produces socio-humanist students with strong faith. They will

become PGA (afterlife salary employees) da'i in preaching. In seeking ma'isyah (their economic source), they will utilize the practical skills they have mastered independently, in accordance with the job market. Thus, their economic source is independent and separate from their mission as a da'i or TPU (community care worker). A da'i from SPMAA must be fully dedicated to da'wah and must not expect any compensation for their da'wah activities. The standard duration of this boarding school is actually only two years, but if combined with a high school-equivalent program, it becomes five years. This is because the first three years are for high school/Madrasah Aliyah certification.

2. Implementation Through Enrichment Programs

In addition to integrated formal curriculum integration, PP. SPMAA Turi also strives to equip its students with skills through a pesantren enrichment program. This program was specifically created to support the skills of students, including personal skills, social skills, academic skills, and vocational skills.

a. Personal Skill Aspects

Personal skills are the abilities a person needs to recognize their own potential, as well as their capacity to live their life in accordance with God Almighty (Allah SWT), with members of society in general, and to be aware of and grateful for their strengths and weaknesses. More simply, personal skills cover two aspects, namely thinking skills and self-awareness skills.

In general, PP. SPMAA Turi translates these skills into worship activities carried out by students, known as the eight pillars of student life. The eight pillars are: Congregational Fardhu Prayer, Night Prayer, Dhuha Prayer, Al-Qur'an Tafsir Study, Al-Hadith Tafsir Study, Friday-Sunday General Study, Monday-Thursday Fasting, and Holy Reflection.

In addition to these eight pillars, another important aspect to consider is. *First*, the "uang" pangkal wirid, which is reciting Surah Al-Fatihah 5,000 times, Surah Al-Falaq 5,000 times, Surah Al-Kafirun 5,000 times, Surah An -Naas 5,000 times, Surah Al-Ikhlash 10,000 times, "La haula walaa kuwwata illa billahil aliyyil adhim" 5,000 times, Istighfar 10,000 times, Tasbih 10,000 times, Tahmid 10,000 times, Tahlil 10,000 times, Takbir 10,000 times, Doa Sholawat 10,000 times, Baqiyyatus sholihah 10,000 times. Further information provided by Ahmad Rosuli (TPU SPMAA Turi) to the author is that if points 1-5 are hindered and less than 500 times are recited, then they must be repeated from the beginning (A. Rosuli, "Interview," July 8, 2021). Additionally, on other occasions, the students are encouraged to recite: Surah Yasin on Friday night 41-51 times, Surah Al-Kahfi on Friday morning once and as much as possible, Surah Al-Waqiah after Maghrib prayer three times, Surah Mulk after Fajr prayer three times, Surah Yusuf verse 4 after Maghrib prayer 11 times, Surah Al-Taubah verses 128-129 after Maghrib prayer 7-124 times, and Surah Al-Rahman after Asr prayer three times.

Second, survival training. One of the principles instilled by the Teacher was, "Be brave in poverty, don't have time to be rich." This is a manifestation of the ascetic behavior that the teacher taught. To facilitate the teaching of this ascetic attitude, PP. SPMAA Turi often referred to it as "survival training." Survival training is another name for the optional fasts that are carried out, in addition to fasting on Mondays and Thursdays. The fasts referred to can be the Daud fast or the "Grabat" fast. The Daud fast is a fast performed every two days, except on holidays and Tasyriq days. If they have performed the Daud fast, students are not

allowed to fast on Mondays and Thursdays. Meanwhile, the gerabat fast (Javanese: *Ngrowot*) is a fast that is performed without rice. This means that if the student concerned performs this type of fast, when breaking the fast, they only eat tubers instead of staple foods. The Ngrowot fast is taught based on training the students' endurance when performing acts of devotion and running out of supplies.

b. Social Skill Aspects

Social skills encompass communication skills, empathy, and the ability to work together with understanding and the art of two-way communication. These skills greatly enhance a person's social competence. The social aspects are reflected in life skills education at PP. SPMAA Turi is as follows.

First, Ksatriaku (Community of Nature & Environment Lovers) is an activity that accommodates students' efforts in protecting and preserving nature/the environment. Ksatriaku strives to ground the teachings of Allah and the Prophet into concrete pro-environmental actions that can be directly felt by the community and the surrounding environment. Ksatriaku activities are accompanied by studies of verses from the Quran. It seeks to find the relevance of the holy book's teachings to current environmental facts and issues. Ksatriaku then creates an action plan to be implemented immediately, either independently or in collaboration with other environmental communities. Every Ksatriaku activity is continuously coordinated with other PP. SPMAA Turi programs related to education and social welfare.

Some of the programs carried out by Ksatriaku include assisting and advocating for the rights of Forest Farmers Groups (KTH) through the Social Forestry program in several districts in East Java, sending santri (Islamic boarding school students) to Perhutani and forest-edge communities through the work of Social Forestry Field Instructors (PLPS) at Perhutani Unit II East Java, the establishment of "Environmental Guardians" as santri cadres who are tasked with campaigning for nature-friendly programs to the communities in their hometowns, and the delegation of representatives to national events that promote/discuss environmental issues.

Second, Santana or Santri Tanggap Bencana (Disaster Response Santri) is an activity unit formed with the aim of responding to extraordinary events or disasters that hit Indonesia and the world. Among other things, it has accommodated refugees in the mosque of the Turi Village Islamic boarding school in Turi District. At that time, other buildings were submerged and only the mosque was the only tall building where residents from surrounding villages could take refuge. After that, Santana actively participated in humanitarian actions in various conflict/disaster areas in Indonesia, such as sending Santana volunteers to Halmahera, Sambas, Sampit, Aceh, Banjarnegara, Jember, Ngawi, Bojonegoro, and Lamongan. Santana is able to provide disaster emergency services in specific areas divided into several teams, namely Medisantana, Evakuasantana, Distribusantana, Informasantana, Logisantana, and Daisantana.

Third, the Social Service Unit is a special task force that is part of the regular work program of the SPMAA Islamic boarding school, both in Turi and its other branches. This program was created to address the community's needs in terms of food shortages and health facilities, which are still common in various regions in Indonesia. To that end, SPMAA has a mobile team that is always moving from one location to another to share, serve, and spread

love without discrimination. The SPMAA social service team provides health and food services based on an analysis of the needs of the service location.

The position of students who fill each service in this social service unit indicates that the life skills learned and possessed by each individual are ready to be used. Although it falls within the scope of social skills, each service contains all skills in detail—from personal, academic, and vocational skills.

c. Academic Skill Aspects

Academic skills are scientific thinking abilities that are essentially a development of general rational thinking. These skills are more



Turi is as follows:

Table 1. The Implementation Process of Life Skills Education at PP. SPMAA Turi

No	LS	Program
1	Personal skills	Eight pillars of santri, wirid uang pangkan, and survival training
2	Social skills	Kesatriaku, Santana, and Social Service Unit
3	Academic skills	BBM, Journalism, IT Training, and Muhadlarah
4	Vocational skills	Carpentry, Mechanics, Nursing, Culinary Arts, Fashion Design, Taruna and Taruni training, and TPU Cadre Training

Evaluation of Life Skills Education at PP. SPMAA Turi

Evaluation is an important component in a series of activities, especially in the education and learning process. Through this evaluation process, teachers and TPU can find out what feedback to give, as well as how far the students have succeeded in achieving the objectives of the life skills education process at PP. SPMAA Turi. Evaluation is defined as a process of reviewing a program that has been implemented within a certain period of time to determine its effectiveness. This provides an overview of whether the program should be continued, improved, or even eliminated. A similar definition is explained by Stufflebeam and Fernandes (in Arikunto, 2009) that critical decision-making depends on the process of describing and collecting information beforehand.

In an effort to measure the effectiveness of the program and periodically describe the life skills education process at PP. SPMAA Turi's leadership held a coordination meeting (rakor) with teachers and TPU regarding the students' achievements. The coordination meeting was held annually to assess the achievements

geared towards academic/scientific activities. The academic aspects are reflected in life skills education at PP. SPMAA Turi are muhadlarah, BBM (Learning Together with the Community), journalism, and IT development.

d. Vocational Skill Aspects

Vocational skills are often referred to as technical skills. This means that vocational skills are closely tied to a specific field of work within society. In this field, PP. SPMAA Turi is engaged in carpentry, mechanics, nursing, fashion design, culinary arts, cadet training, and TPU (Tenaga Penyayang Umat or Community Caregivers) cadre training.

of the curriculum. This annual coordination meeting not only discusses the results achieved but also evaluates the teachers and TPU in improving their methods and styles of teaching and assisting students (W. Arbitrator, "Interview," July 7, 2021).

Based on the above information, the model used by PP. SPMAA Turi in conducting life skills education evaluations is the Content, Input, Process, and Product (CIPP) model (Mahmudi 2011; Junanto and Kusna 2018; Darodjat and M 2015). These four abbreviations refer to the evaluation objectives, which are part of the program activity process, namely 1) context evaluation: how PP. SPMAA Turi collects information through dialogue, observation, and reports, 2) input evaluation: how PP. SPMAA Turi determines how to achieve its objectives, such as checking work procedures through observation and dialogue, 3) process evaluation: how PP. SPMAA Turi checks program implementation, both through observation and dialogue, 4) product evaluation: how PP. SPMAA Turi determines the achievements of the life skills education program, mainly through reports from the community receiving the santri's services (TPU).

The summary of the methods used by PP. SPMAA Turi in conducting life skills education evaluations is as shown in the table below,

Table 2. Evaluation of life skills education at SPMAA Turi

No	How to	Times
1	Rakor Akbar	Annual
2	Observation	Tentative
3	Dialog	Tentative
4.	Community Reports related to Public Cemeteries	Tentative

Spiritualization of Life Skills Education: Attributes of the Living Al-Quran Mode

So far, the basis of life skills education has been conceptualized through historical and juridical perspectives. No one has yet conceptualized life skills education based on spirituality. The historical basis stems from the views of education activists who have long tried to include life skills subjects in the education curriculum. Tylor (1947) and Toba (1962), in (Kelley dan Eubank: 2010). The curriculum development referred to here is curriculum development that does not neglect life skills and contains at least five elements, namely abilities, materials, activity forms, facilities, and the ability to practice them in everyday life (Kelly-Plate and Eubanks 2010).

Meanwhile, the legal basis for life skills education refers to Law No. 2 of 1989 concerning national education. Article 1, paragraph 1, explains that education is a conscious effort to prepare quality students through guidance, teaching, and training who will play a role in the future. This foundation is reinforced in the National Education System Law, Chapter 1, Article 1, Paragraph 1 (Depdiknas 2002).

A spiritual foundation is also necessary, considering that the ultimate goal of life skills education is to teach people how to live, not just how to find work. Human life is dynamic, moving from one place to another in search of blessings. A blessed life is a life that brings happiness. In Islam, human life and existence do not only focus on worldly life, but also pay attention to the afterlife. Thus, life skills are not only understood as skills for seeking a livelihood or working, but more broadly than that, namely including the skills to carry out the duties of life as servants of Allah and His caliphs. In line with all of that, PP. SPMAA Turi has a vision and mission for the hereafter. Also, the motto or tagline is the same as the name “Sabda” (World-Class and Hereafter School).



Picture 2: Image of the Sabda: A world-class school for the hereafter

The spiritual values of life skills education taught at PP. SPMAA Turi are based on the “three major projects of humanity” and the “three main principles” taught by Mr. Muchtar. The three great projects of humanity are: 1) getting to know Allah SWT closely and fundamentally, 2) training oneself to know the invisible enemies of humanity, and 3) instilling belief in the world and the hereafter.

Getting to Know Allah SWT Closely and Fundamentally

In explaining the first point, Gus Word Arbitrator gave an analogy by comparing humans to cell phones, straws, and tablecloths. All of the objects mentioned by Gus Arbi would not demand to know who made them, because they are all inanimate objects. Unlike humans, they are gifted by the Creator with reason, knowledge, and faith. Therefore, they have the right to know who their creator is.

Furthermore, Gus Arbi explained what the Teacher had advised his children, that the greatness and majesty of Allah, the Creator of the universe, encompasses the universe between heaven and earth. How humans have been completely unaware of and unable to feel the essence of God that encompasses the universe, even enveloping it. Roughly speaking, it penetrates the flesh and bones of the universe. God is so close to humans that there is no distance between them (W. Arbitrator, “Interview,” July 7, 2021). he distance between the pulse and the neck is so close and intimate, yet God’s closeness to humans far exceeds anything else, as stated by God Almighty in Surah Qaf (50): 16:

“And indeed, We have created man and know what his heart whispers. And we are closer to him than his jugular vein (Qs. Qaf [50]: 16).”

Gus Arbi continued to give an analogy of how Allah is very close to humans, whose closeness encompasses the entire universe, using a glass of water containing ornamental fish. The water is so clear that it reflects the fish, making one forget the water itself. Humans often forget Allah as if He does not encompass their lives, even though everything in humans is Allah. “Once again, this is only an analogy, not equating Allah with water,” concluded Gus Arbi. Not only water and fish, Gus Arbi also analogized how humans recognize God’s closeness using a wall clock. Humans often focus on the numbers and the movement of the hands, which seem real and unobstructed by the glass in front of them. As Allah says:

“And we are closer to him than you are, but you do not see. (QS. 56: 85).”

People who do not know God are foolish and “unbelievers” (anti-God). This is natural for those who are ignorant and hostile towards God. However, it would be strange if this label were applied to those who claim to be believers and are accustomed to proclaiming the name of God, the Most Gracious, the Most Merciful, the Most Great, and so on. In reality, they are not much different from the foolish and the unbelievers. Their professed faith may be merely an imitation, or even a false one. Meanwhile, all the praise they offer to God is merely lip service.

Training Yourself to Know Your Unseen Enemy: “Setan”

The invisible enemy referred to in the great project of humanity, according to the Teacher, is Satan. This is more important than anything else. The way to train oneself to recognize the invisible enemy of humanity is to consider the desires that arise in the heart. Humans are not encouraged to continuously agree with whatever comes to mind. If the whisper violates religious standards (the Quran and Hadith), then that is the enemy’s reaction, and that is when humans who are faithful and knowledgeable defend themselves. This means preventing thoughts and actions that violate religion. If Satan infiltrates the heart while the owner does not budge to defend themselves, even protecting their wrongdoings by not acknowledging or accepting advice or reprimands from friends and relatives, then their level of knowledge is questionable.

“Indeed, Satan is your enemy, so treat him as such. He only commands his followers to become inhabitants of the blazing Hell.” (Qs. 35: 6)

Planting Faith in the World and the Hereafter

The third point regarding humanity’s grand project is to teach people to strike a balance between the worldly and the hereafter. In fact, to prioritize the interests of the hereafter over those of the world. Gus Arbi went on to say that the world and the hereafter are

two things that are intertwined, like night and day, male and female, high and low, old and young, and so on. A complete unity cannot be called night if there is no day, or low if there is no high. Likewise, humans cannot go to the hereafter without going through the world. So, success in the hereafter is solely a result of the world; therefore, humans cannot simply ignore the world in pursuit of the hereafter. Such is the world and the hereafter, which apparently cannot be separated from one another. Both must be believed in, cared for, and appreciated.

However, the comparison between the world and the value of the hereafter must also be understood. Allah SWT says in His words:

“See how We have favored some over others. Indeed, the Hereafter is far superior in rank and greater in abundance.” (Qs. 17: 21).

“Indeed, the Hereafter is better than the beginning (the world).” (Qs. 93: 4)

On one occasion, the author attended a lecture delivered by Gus Khosyiin via his Facebook account, in which he said that humans are constrained in matters of the hereafter due to their love for the world. As a result, their hearts are closed by Allah SWT. Most humans talk about two sides, the world and the hereafter, but in reality, what they say is different from what is in their hearts, and what is in their hearts is different from what they do in practice. It turns out that only the world and the world alone are taken care of. They are the ones who Allah terrorizes in the following verse:

“By no means are you so. In fact, they do not fear the Day of Judgment. (Qs. 74: 53) “It is not as you say! But in fact, you love the life of this world and neglect the Hereafter (Qs. 75: 20-21).”

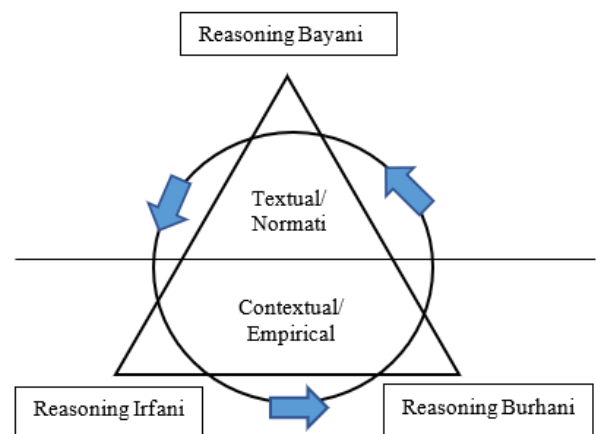
People who do not believe in the afterlife are like those who do not believe in the afterlife (kafir). This could be because their faith has not yet entered their hearts (Qs. 49: 14) or because their faith is merely imitative (inherited from their ancestors). Therefore, in this third point, Gus Arbi clearly explains that cultivating belief in the afterlife will at least make us constantly focus on connecting with the afterlife. Hopefully, we can prioritize the happiness and pleasures of the afterlife over the suffering and hardships of this world. And that is the best (Khosyiin, “Explanation in the Lecture,” July 21, 2021).

The three aspects developed by the Teacher are abstractions from the understanding of *bayani*, *irfani*, and *burhani* reasoning. Bayani refers to the study of the Qur'an, particularly in relation to understanding the verses of the Qur'an and hadith related to tawhid and the hereafter, which adhere to the authority of the text and revelation (Abdurrahman 2015). Bayani, in terms of understanding the grand project of humanity, leads to epistemology, namely textual analysis using coherence logic.

Furthermore, it is continued with burhani reasoning, which is a rational process and analysis (*Al-Qiyas al-Jama'i*) to obtain knowledge and truth by paralleling it with empirical logic (Mustakim dkk. 2020). In principle, burhani is an activity of thinking to establish a proposition of understanding the grand project of humanity.

Bayani is a philosophical study that places text (revelation) as an absolute truth as a system of knowledge. *Irfani* is an understanding that tends to rely on inner experience and intuition. Meanwhile,

Burhani begins with the process of abstraction of a ta'aquuli reality (Susanto 2014). The pattern of the relationship between the three forms a circular relationship model, complementing each other, more functional in nature and perfecting each other in understanding the grand project of humanity.



Picture 3: The Basic Spiritual Thought Process of the Great Human Project

Meanwhile, the three main principles taught by the teacher regarding life skills education at PP. SPMAA Turi are: 1) learning, 2) working, and 3) praying. These three things form the basis for the productive use of time at PP. SPMAA Turi. The achievement of space and time in collaboration with the doctrine and great intention of elevating humanity towards eternity. They also form three important components that will guide and serve as a reference for a regular, measurable, and structured life.

Closing

The study of life skills education at PP. SPMAA Turi demonstrates that the integration of Quranic values with practical competencies provides a holistic model of Islamic education. The planning, implementation, and evaluation processes carried out at this pesantren highlight the central role of spiritual principles, particularly those derived from the “three major projects of humanity” introduced by Mr. Muchtar. These projects—deep recognition of Allah SWT, awareness of humanity’s unseen adversaries, and firm faith in both worldly and eternal life—serve as the foundation for cultivating balanced individuals who are spiritually grounded and socially competent.

This research indicates that living the Quran in the context of life skills education is not merely about theoretical transmission of values but also about embedding them into daily practice, shaping character, discipline, and resilience. The combination of bayani, irfani, and burhani reasoning enriches the educational experience by bridging textual understanding, spiritual insight, and rational analysis.

In conclusion, PP. SPMAA Turi offers a distinctive model of Quran-based life skills education that could serve as a reference for other Islamic educational institutions. Its approach demonstrates that spiritual depth and practical skills are not contradictory but complementary, producing graduates who are not only skilled and independent but also spiritually conscious and prepared to face contemporary challenges.

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