

**PENDIDIKAN HOLISTIK ANAK JALANAN DALAM KONSTRUKSI
PP TARBIYATUL ULUM TUBAN DAN PP SALAFIYAH MANBA'UL
ULUM BOJONEGORO: TINJAUAN INTEGRASI DIMENSI
SPIRITUAL, SOSIAL DAN BUDAYA**

DISERTASI

Diajukan untuk Memenuhi Sebagian Syarat
Memperoleh Gelar Doktor dalam Program Studi Pendidikan Agama Islam



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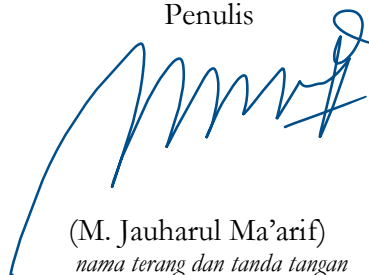
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ABSTRAK

Anak jalanan merupakan kelompok rentan yang menghadapi berbagai permasalahan pendidikan, sosial, dan budaya yang berpotensi menghambat perkembangan dirinya secara optimal. Pendekatan pendidikan yang berorientasi pada aspek akademik semata belum memadai untuk menjawab kompleksitas kebutuhan mereka. Diperlukan model pendidikan yang mampu mengembangkan seluruh dimensi kemanusiaan secara terpadu. Dalam konteks tersebut, pesantren memiliki karakteristik pendidikan yang memungkinkan integrasi nilai spiritual, sosial, dan budaya dalam proses pembentukan kepribadian anak jalanan.

Penelitian ini bertujuan untuk menganalisis konstruksi pendidikan holistik anak jalanan di PP Tarbiyatul Ulum Tuban dan PP Salafiyah Manba'ul Ulum Bojonegoro melalui integrasi dimensi spiritual, sosial, dan budaya. Penelitian menggunakan pendekatan kualitatif fenomenologis dengan desain studi kasus multisitus. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan dokumentasi yang melibatkan pengasuh pesantren, ustaz, pengelola program, dan anak jalanan binaan. Analisis data dilakukan melalui kondensasi data, penyajian data, serta penarikan kesimpulan lintas situs untuk menemukan makna dan pola pendidikan holistik yang berkembang pada kedua pesantren.

Hasil penelitian menunjukkan bahwa pendidikan holistik anak jalanan di kedua pesantren dikonstruksi melalui integrasi tiga dimensi utama. Dimensi spiritual diwujudkan melalui pembiasaan ibadah, pembelajaran agama, pembinaan akhlak, dan keteladanan yang membentuk kesadaran transendental. Dimensi sosial dikembangkan melalui kehidupan kolektif pesantren yang menanamkan nilai empati, solidaritas, disiplin, tanggung jawab, serta kemampuan beradaptasi dalam kehidupan bermasyarakat. Dimensi budaya diwujudkan melalui internalisasi tradisi pesantren, pelestarian budaya lokal, penguatan kearifan lokal, dan pembentukan identitas diri yang positif. Integrasi ketiga dimensi tersebut menghasilkan transformasi diri yang ditandai oleh peningkatan religiositas, kemampuan interaksi sosial, kemandirian, kepercayaan diri, serta kemampuan beradaptasi dengan lingkungan.

Penelitian ini menghasilkan konstruksi pendidikan holistik anak jalanan berbasis pesantren yang menempatkan dimensi spiritual sebagai fondasi nilai, dimensi sosial sebagai ruang pengembangan relasi kemanusiaan, dan dimensi budaya sebagai media pembentukan identitas serta keberlanjutan nilai. Konstruksi tersebut memperkaya khazanah pendidikan Islam mengenai pendidikan holistik sekaligus menawarkan model pemberdayaan anak jalanan yang integratif dan kontekstual.

Kata Kunci: Pendidikan Holistik, Anak Jalanan, Pondok Pesantren, Integrasi Dimensi Spiritual, Sosial dan Budaya

HOLISTIC EDUCATION OF STREET CHILDREN IN THE CONSTRUCTION OF PP TARBIYATUL ULUM TUBAN AND PP SALAFIYAH MANBA'UL ULUM BOJONEGORO: A REVIEW OF THE INTEGRATION OF SPIRITUAL, SOCIAL, AND CULTURAL DIMENSIONS

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ABSTRACT

Street children constitute a disadvantaged demographic confronting numerous educational, social, and cultural challenges that may impede their optimal development. An exclusively academic-focused teaching method is insufficient to meet the intricacies of their requirements. A comprehensive educational approach is required to cultivate all facets of humanity in an integrated fashion. In this context, Pesantren possess pedagogical attributes that facilitate the amalgamation of spiritual, social, and cultural elements in the development of street children's personalities.

This study seeks to examine the comprehensive educational frameworks for street children at the Tarbiyatul Ulum Pesantren in Tuban and the Salafiyah Manba'ul Ulum Pesantren in Bojonegoro, integrating spiritual, social, and cultural dimensions. The research utilized a qualitative phenomenological methodology using a multi-site case study design. Data were collected via comprehensive interviews, participant observation, and documentation, including boarding school administrators, religious educators, program managers, and the street children in their custody. Data analysis was conducted through data condensation, data presentation, and cross-site findings to elucidate the significance and patterns of holistic education as it evolves in both boarding schools.

The findings demonstrate that comprehensive education for street children in both boarding institutions is established through the integration of three primary elements. The spiritual dimension manifests through worship, religious education, ethical development, and exemplary figures who cultivate transcendental consciousness. The social dimension is cultivated through the communal experience of the boarding school, which imparts qualities of empathy, solidarity, discipline, responsibility, and adaptation within community life. The cultural dimension manifests through the internalization of boarding school traditions, the preservation of local culture, the reinforcement of local wisdom, and the development of a positive self-identity. The amalgamation of these three elements culminates in self-transformation marked by heightened religiosity, enhanced social interaction skills, autonomy, self-assurance, and adaptability to the environment.

This research develops a comprehensive educational framework for street children rooted in Pesantren emphasizing the spiritual dimension as the core of values, the social dimension as a platform for fostering human relationships, and the cultural dimension as a vehicle for identity formation and value sustainability. This framework enhances the Islamic educational environment for holistic education and provides a comprehensive, contextually grounded paradigm for empowering street children.

Keywords: Holistic Educational Construction, Street Children, Pondok Pesantren, Spiritual, Social, and Cultural Integration.

التربية الشاملة للأطفال المشردين في بناء مؤسستي المعهد الإسلامي تربية العلوم بتوبان والمعهد الإسلامي السلفي منبع العلوم بوبونجورو: دراسة حول تكامل الأبعاد الروحية والاجتماعية والثقافية

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ملخص البحث

الأطفال المشردون هم فئة من الفئات الضعيفة التي تواجه العديد من المشكلات التعليمية والاجتماعية والثقافية، والتي قد تعيق تطورهم بشكل أمثل. إن النهج التعليمي الذي يركز فقط على الجانب الأكاديمي لا يكفي لمواجهة تعقيدات احتياجاتهم. لذلك، هناك حاجة إلى نموذج تربوي قادر على تنمية كافة أبعاد الإنسانية بشكل متكامل. وفي هذا السياق، يتميز التعليم في المعاهد الإسلامية بخصائص تسمح بدمج القيم الروحية والاجتماعية والثقافية في عملية بناء شخصية الأطفال المشردين. يهدف هذا البحث إلى تحليل بناء التربية الشاملة للأطفال المشردين في المعهد الإسلامي تربية العلوم بتوبان والمعهد الإسلامي السلفي منبع العلوم بوبونجورو من خلال دمج الأبعاد الروحية والاجتماعية والثقافية. استخدم البحث المنهج الوصفي التحليلي النوعي بتصميم دراسة حالة متعددة المواقع. تم جمع البيانات من خلال المقابلات العميقة، والملاحظة التفاعلية، والتوثيق، بمشاركة المشرفين على المدارس، والمعلمين، ومديري البرامج، والأطفال المشردين الذين يتم رعايتهم. وتمت عملية تحليل البيانات عبر تكثيف البيانات، وتقديمها، واستخلاص النتائج عبر المواقع المختلفة بهدف الكشف عن المعنى والأنماط التربوية الشاملة التي تتطور في كلا المؤسستين. نتائج البحث تظهر أن التربية الشاملة للأطفال المشردين في كلا المعهدين تُبنى من خلال دمج ثلاثة أبعاد رئيسية. يُحقق البعد الروحي من خلال تكرار العبادات، وتعلم الشريعة، وتربية الأخلاق، والتأسي بالقدوة الحسنة، مما يساهم في تشكيل الوعي الوجداني العابر. أما البعد الاجتماعي، فيُطور عبر حياة المعهد الجماعي التي تُغرس فيها قيم التعاطف، والتضامن، والانضباط، والمسؤولية، بالإضافة إلى القدرة على التكيف في المجتمع. ويُجسد البعد الثقافي من خلال ترسيخ تقاليد المعهد، والحفاظ على الثقافة المحلية، وتعزيز الحكمة المحلية، وتشكيل هوية ذاتية إيجابية. إن دمج هذه الأبعاد الثلاثة يُنتج تحولاً ذاتياً يتسم بزيادة التدين، والقدرة على التفاعل الاجتماعي، والاستقلالية، والثقة بالنفس، والقدرة على التكيف مع البيئة المحيطة. توصل هذا البحث إلى بناء لنظام التربية الشاملة للأطفال المشردين المستند إلى المعهد الإسلامي، حيث تُعتبر الأبعاد الروحية أساساً للقيم، والأبعاد الاجتماعية فضاءً لتطوير العلاقات الإنسانية، والأبعاد الثقافية وسيلة لتشكيل الهوية واستدامة القيم. يُثري هذا البناء كنوز التربية الإسلامية حول التربية الشاملة، ويقدم في الوقت نفسه نموذجاً لتمكين الأطفال المشردين بشكل تكاملي وسياقي.

الكلمات الرئيسية: البناء التربوي الشامل، الأطفال المشردون، المعهد الإسلامي، التكامل الروحي، الاجتماعي، الثقافي

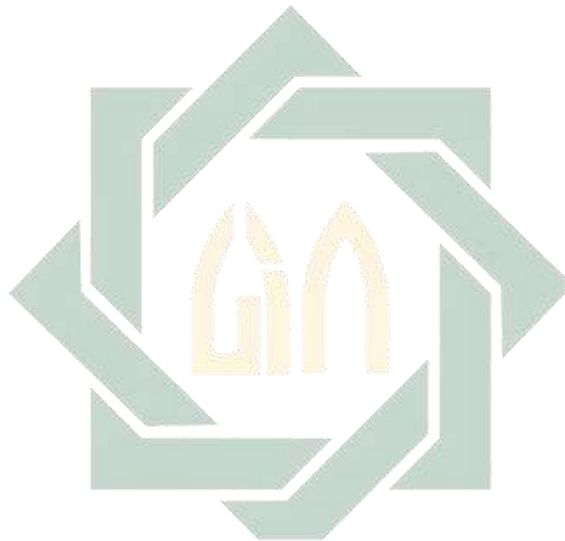
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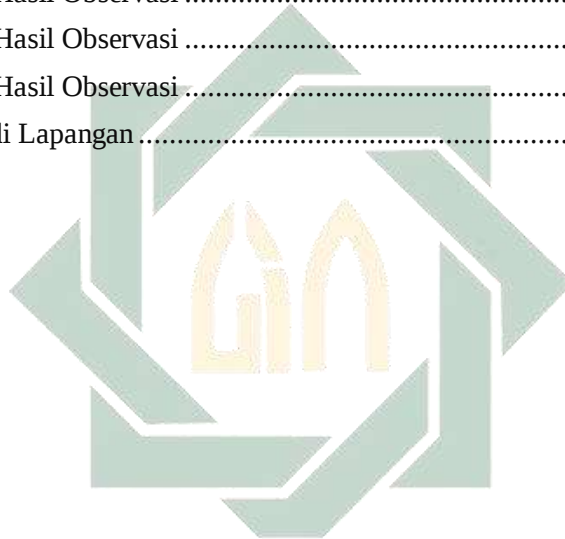
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