Life Skills Education Implementation in Increasing the Autonomy of 21st-Century Santri at Pondok Pesantren Al-Machfudzoh, Jabon Sidoarjo

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Abstract:
The 21st century known as the period of globalization has had so much influence on the life sector. The education sector is no exception; the period of globalization is marked by the mingling of western culture and the rapid development of technology and qualified expertise in various work and industry sectors. They are making it a new challenge for Islamic boarding schools or pondok pesantren that must maintain their existence in carrying out their duties and responsibilities as an institution that provides not only religious provisions but also skills and praxis for santri in facing the 21st century. This study uses a qualitative research approach with the type of case study. The implementation of life skills education in increasing emotional, behavior, and cognitive autonomy contained various pesantren activities such as development activities: al-banjari, computer mastery, scouts, English club, keputrian, karate, and PGPQ program. There are life skills educations in implementing self-development programs, namely personal and social skills, including general and specific ones.

Abstrak:
Era globalisasi ditandai dengan berbaurnya budaya barat, berkembang pesatnya teknologi dan kebutuhan keahlian yang mumpuni di berbagai sektor pekerjaan maupun industry, menjadikan tantangan baru bagi lembaga pendidikan pesantren yang harus mempertahankan eksistensi dalam mengemban tugas dan tanggung jawab sebagai lembaga yang tidak hanya memberikan bekal keagamaan, melainkan bekal keterampilan praksis bagi santri. mendeskripsikan dan menganalisis implementasi *Life Skills Education* dalam meningkatkan kemandirian santri abad 21 di Pondok Pesantren Al-Machfudzoh. Metode Riset yang digunakan adalahpendekatankualitatif dengantipe case study. Hasil riset menampilkan: pelaksananaan life skills education dalam meningkatkan kemandirian emosioanl, tingkah laku dan intelektual melalaui beberapa program pengembangan diri diantaranya: al-banjari, pramuka, computer, English club, keputrian, karate da PGPQ yang didalamnya memuat *general skills* dan *specific skills*.

INTRODUCTION

The rapid development of technology in various sectors of life marks the order of life in the 21st century. Technology or machines replace a lot of human work, which continues to grow into various sectors of life, both in the world of work, industry, and education.[1]

Islamic educational institutions play an important role in Indonesia. There are at least four Islamic boarding schools or pesantren types: 1. Pesantren education, 2. Madrasa education, 3. Universal learning with an Islamic spirit, and 4. Universal learning in which Islamic religious studies are only a subject. The researchers reviewed the educational institution in types of pesantren education. Pesantren, as educational institutions accompanying Islamic da'wah in Indonesia, have plural assumptions and interpretations. Interpreted as a ritual institution and is an institution of moral development.[2]

For pesantren, life skills education is not a new concept. Because this type of education has existed and has been carried out fundamentally since the beginning, life skills education that is carried out thoroughly now requires a theoretical and technical touch due to the rapid development of technology.

The purpose of life skills education is to maximize the students' skills. We know that pesantren are institutions that, until now, have been trusted by the community to produce quality Muslim cadres. has also been equipped with special skills to continue his life journey in the community.

As Muslims, we have a responsibility to develop and build our potential, Allah SWT says in Q.S. An-Nahl verse 78 means: "And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight, and hearts, so that you may be grateful.." (Q.S. an-Nahl ayat 78)[3]

The verse implies that we can be grateful for anything God has given us. The manifestation of gratitude from the sight, hearing, and heart that God has given is to maximize its function as best as possible. One of the efforts to maximize its function is to participate in educational activities, as discussed in the context of this research.

One of the National education functions is to educate the nation's life by developing the potential of everyone without exception, according to PP RI No. 57 of 2021 concerning National Education Standards. The foundation for developing superior human resources who can proactively respond to the challenges of a changing era is quality national education. To realize a quality national education system, a National Education Standard is needed, which is the basis for the implementation of education. The National Education Standards provide minimum standards for various aspects of education that education unit providers must achieve.[4]

Government regulations have regulated pesantren education to become part of national education,

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[1] Etistika Yuni Wijaya, *"transformasi Pendidikan Abad 21 Sebagai Tuntutan Pengembangan Sumber Daya Manusia Di Era Global"*, Prosiding Seminar Nasional Pendidikan Matematika , Vol. 1 Tahun 2016 .

[2] Abd. Halim Soebahar, *Modernisasi Pesantren Studi Transformasi Kepemimpinan Kiai dan Sistem Pendidikan Pesantren,* (Yogyakarta: LKIS, 2013), 33.

[3] Departemen Agama RI, Al-Qur'an dan Terjemagannya, (Bandung: CV Penerbit J-ART, 2005).

[4] Peraturan Pemerintah Republik Indonesia nomor No 57 Tahun 2021 tentang Standart Nasional Pendidikan

making the role of pesantren in the implementation of education, one of which is life skills education and independence in all programs of educational activities in pesantren. Competencies and skills or skills needed in this 21st Century include: *communication, collaboration, critical, thinking, and, creativity*. These competencies are essential to be taught to students in the context of core subject areas and 21st-century themes. Meanwhile, 21st-century skills are divided into four categories, namely: *way of thinking, way of working, tools for working dan skills for living in the world*.[5] These competencies are essential to be taught to students in the context of core subject areas and 21st-century themes. Meanwhile, 21st-century skills are divided into four categories: the way of thinking, way of working, tools for working, and skills for living in the world. These competencies and skills are needed in facing the current era of globalization. The importance of life skills possessed by students so that they can be autnom after completing their education level. These categories are important for the attention of educational institutions, including Islamic boarding schools, so that students are ready to compete in this.[6]

Muhammad Zakianur Rida, in his research, stated that life skills are a form of education that is necessary to produce autnomy students. Implementation of life skills at the Islamic Study Center Islamic Boarding School ASWAJA Lintang Songo is to use demonstration, practice, and question and answer methods related to life skills programs in Islamic boarding schools.

As far as researchers search, many studies discuss life skills education in pesantren but only focus on discussing vocational skills, namely practical skills in the field of expertise needed in the world of work. For this reason, researchers further expand the discussion by discussing personal skills that are rarely even mentioned in previous studies..

At pesantren Al-Machfudzoh, a dynamic pesantren educational institution has implemented life skills education which is contained in various pesantren activities. The implementation of life skills education for students is carried out in a whole series of santri activities in pesantren that cover: Self-Development Program, for self-development and reducing the saturation level of students, making Thursday as a day of self-development through various self-development activities, including scouting, computers, hadrah al-banjari, english club, princess, martial arts, etc. and the Language Day Program. In its own implementation, it uses three techniques, namely teaching, assignment, and habituation.[7]

In a preliminary study conducted by researchers, pesantren Al-Machfudzoh is a boarding school that defines itself as a creative and dynamic pesantren that increases implementation and inculcation of life skills education in the spirit of students' autnomy is one of the efforts to realize the branding. This institution maintains the pesantren values and remains dynamic in the face of changing times. The implementation of life skills education in increasing students' autnomy is carried out

[5] Griffin, P., McGaw, B. and Care, E., *Assessment and Teaching of 21st Century Skills*, (Dordrecht,NL, : Springer, 2012).
[6] Sulthon Masyhud & Moh Khusnurdilo, *Manajemen Pondok Pesantren*, 31.

[7] Interview, Pondok Pesantren Al-Machfudzoh Sidoarjo.

because it correlates with changing times and the demand to produce students and graduates who understand religious knowledge and are ready to take part in the era of globalization with various kinds of skills as provisions. [8]

Life skills education needs to be held in educational institutions in Indonesia, including pesantren. The researchers are interested in conducting a research entitled Life Skills Education Implementation in Improving the Independence of 21st Century Santri at Pondok Pesantren Al-Machfudzoh, Jabon Sidoarjo.

THEORITICAL BASIS
Life Skills Education

Life skills education teaches critical practical skills relevant to the job market needs, industry prospects, and society's economic or industrial potential. These life skills have a broad scope.[9]

Usa Rao explains,[10] the ability for adaptive and constructive behavior that enables people to deal effectively with the demands and obstacles of life is commonly known as life skills. Adaptive behavior implies that a person is flexible in their approach and can adapt to various conditions, whereas 'positive' behavior implies that a person is forward-thinking and can find a glimmer of hope even in the most difficult situations, and then find a suitable solution."

Life skills are divided into two types, including General Life skills and generic life skills are life skills in general. These skills must be possessed so that humans can master

and have the skills needed in treading the world in the work environment and living in society. General Life skills are divided into several types, including 1) Personal Skills, Anwar explained that personal skills are skills that exist in every individual, divided into two types, namely self-knowledge skills and analytical thinking skills. 2) Social skills, Agus M. Hardjana explains in his book that social skills are interpersonal skills, which are skills that individuals must possess. Interpersonal communication is a form of communication whose message is packaged in verbal or nonverbal form; interpersonal communication is a communication that is in a development process.

Special skills are skills that are needed by someone in a particular field, such as skills in the field of study. There are two kinds of special skills. First, academic skills generally include the skills to identify variables and explain variable relationships, the skills to formulate hypotheses, and the skills to design and carry out research. Second, vocational skills emphasize more on skills. These skills include use skills, livelihood skills such as (sewing, livestock raising, farming, automotive), work skills, entrepreneurship, and technology mastery skills.[11]

Autonomy

Robby I Candra[12] explained that autnomy is inner freedom in recognizing various choices, taking various available choices, and being able and willing to bear the consequences of these choices, both pleasant and otherwise, must be accepted with complete readiness.

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[8] Observation, Pondok Pesantren Al-Machfudzoh Sidoarjo.
[9] Anwar, *Pendidikan Kecakapan Hidup (Life Skills Education)*, (Bandung: Alfabeta,), 20.
[10] Usa Rao, *Life Skills*, (Mumbai: Himalaya Publishing, 2014), 2.

[11] Abu Yasid, *Paradigma Baru Pesantren Menuju Pendidikan Islam Transformatif*, 241-242.
[12] Robby I Chandra, *Pendidikan Menuju Manusia Mandiri*, (Bandung: Generasi Infomedia, 2006), 66.

Steinberg[13] confirms "*Although we typically use the terms autonomy and independence interchangeably, they have slightly different implications in adolescent research. Autnomy refers to people's ability to act alone. Even though the development of independence is an essential part of adolescence, autonomy generally includes emotional, cognitive, and behavioral aspects.*"

21st Century Santri Skills and Autonomy

Meanwhile, Tony Wagner[14] identifies the competencies needed by students in facing the 21st century, emphasizing seven skills: *Critical Thinking and Problem Solving, Collaboration Across Networks and Leading by Influence, Agility and Adaptability, Initiative and Entrepreneurialism, Effective Oral and Written Communication, Accessing and Analyzing Information, Curiosity and Imagination.*

Vise Minister of Religion Affairs of the Republic of Indonesia, Zainut Tauhid[15] assessed the struggle of students in the current era is getting tougher. In addition to the ability of Islamic knowledge *(tafaqquh fi al-din)* 21st-century students must have skills and abilities in digital literacy as a form of student flexibility and mastering reading and writing literacy, numeracy literacy, scientific literacy, financial literacy, and cultural and civic literacy..

Griffin[16] in detail divides 21st-century skills into four skills which include various types of skills and expertise: *Thinking styles, working styles, and working tools Being a part of the world Local and global citizenship, life and career, and personal and social responsibility*.

In line with skills in the 21st century, it will bring up santris' independence in the 21st century, include:

1. Emotional Autonomy

Sukmadinata[17] argues that emotional autonomy covers several indicators: controlling emotions, stimulating motivation to keep trying, not giving up easily or being pessimistic, being able to cope with stress, accepting reality, feeling pleasure even in difficulties, understanding personal emotional experiences, and understanding other people's emotions.

2. Behavioral Autonomy

According to Steinberg[18], there are three parts of behavioral autonomy: First, being aware of the risks of their actions, seeking alternative solutions to problems based on their own and other people's balance, and accepting responsibility for the consequences of their actions. Second, they can influence others, as evidenced by their inability to be easily influenced in an environment that demands conformity, their resistance to peer or parental pressure to make decisions, and their capacity to access social groups without pressure. Third, they have self-reliance and self-confidence, which includes: being able to meet their personal needs, fulfilling their

[13] Laurence Steinberg, *Adolescences,* (New York: MC Graw Hill, 2017), 236.

[14] Tony Wagner, Overcoming The Global Achievement Gap (Revised & Update Edition), (Cambridge, Mass: Harvard University, 2015).

[15] Zainut Tauhid, Kemandirian Santri Abad 21 dalam https://kemenag.go.id/read/wamenag-santri-abad-21-harus-melek-literasi-digital-9nrly (21 November 2021).

[16] Griffin, P., McGaw, B. and Care, E. (eds), *Assessment and Teaching of 21st Century Skills,* (Dordrecht, NL, Springer, 2012)

[17] Sukmadinata, 94.

[18] Laurence Steinberg, *Adolescences,* (New York: MC Graw Hill, 2017), 292.

responsibilities at home and school, solving their problems, and daring to express opinions.

3. *Cognitive Autonomy*

Cognitive autonomy, namely the ability to interpret a set of principles about right and wrong, about what is important and what is not important. cognitive autonomy leads to a cognitive process, thinking process, connecting power, considering cogntive abilities.

Sukmadinata[19] explained that cognitive autonomy has the following criteria: purposeful behavior, organized behavior and good behavior, success-oriented behavior, clearly motivated behavior, rapid behavior, broad behavior, and engaging in broad and complex activities that require understanding and thought deeply.

METHOD

This research uses a qualitative case study type approach, where the researcher explores the case system from time to time through detailed and in-depth data collection.

The location of this research is in Pondok Pesantren Al-Machfudzoh, Jabon Sidoarjo. Pesantren Al-Machfudzoh is a female pesantren located in Kawatan hamlet, Kedungcangkring village RT 06/RW 03, Jabon, Sidoarjo. It is located in a densely populated rural environment known as the "Santri Village".

The research subjects in this study include the head of the founding principal, the coach of the self-development program, ustadzah and administrators, and students.

The collection techniques used are: passive observation, namely, the researcher does not engage in the activities observed; the interview technique used is in-deep interviews as well as semi-structured interviews and documentation in the form of data collection in the form of written notes, pictures, and relevant reference books.

Using data analysis techniques from Matthew B. Miles and A. Michael Huberman & Johnny Saldana explains three stages of data analysis: Data Condensation, Data Display, and Verification.

The validity of the data used two credibility test techniques, namely the triangulation test (source and technique) and the confirmability test (member check).

RESULT AND DISCUSSION

Life skills education teaches essential practical skills relevant to the job market needs, industry prospects, and society's economic or industrial potential. These life skills have a broad scope. Based on the data obtained, the method of life skills education at pesantren Al-Machfudzoh covers:

1. Teaching

Teaching is an educational process that, prior to its implementation, is planned and directed systematically to achieve the goals set. Teaching is in educational interaction activities between teachers and students and other teaching components.

Teaching is a process in the form of joint activities between teachers and

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[19] Sukmadinata, 94.

students to share learning information, hoping that the teacher has given, processed, and processed by students. So, this knowledge provides good benefits for the continuing education process of students. Teaching expects positive changes or improvements in students.

As each self-development program explored above, first, prepare all teaching components, which are divided into three stages, namely: First, the planning stage. Planning contains the process of compiling the steps for solving a problem or carrying out work that is directed towards achieving goals.[20] The second is the implementation of teaching. It is a process that contains all activities designed, which are held interactively, inspiring, fun, and motivating students to participate actively following their talents, interests, and physical and psychological development of students.[21] Third, evaluation or assessment. Evaluation is an overall assessment of an educational program. Evaluation is a process of providing information that can be used as consideration for determining prices and services (the worth and merit) of the objectives achieved, design, implementation, and impact to help make decisions, assist accountability and increase understanding of actual conditions.[22]

2. Habituation

Habituation is the process of making someone accustomed to something.[23] The habituation method stimulates and provides space for students to be able to actualize theory. So that theories that are considered difficult for students will be light or easy if they are accustomed to being carried out directly.[24]

Habituation is one form of activity that includes all life skills education and its implications for students' autonomy. These habituation activities are carried out in every self-development program. For example, in the Al-Banjari program, students who participate in this program are given one vocal material and beats of the beat. Santri practiced the method of habituation and repeated it repeatedly until they got used to it. Islamic arts also conduct in every self-development program that includes implementing life skills education to increase santri's autonomy such as Computer, Scouts, English Club, Keputrian, Karate, PGPQ, and other pesantren routine activities.

3. Assignment

Giving assignments is a way of presenting lessons in which educators provide specific levers for students to carry out learning activities. The problem of working and carrying out these tasks could be done anywhere. This assignment method is closely related to the recitation method, namely, as a learning method that combines reading, memorization, repetition, testing, and checking assignments on oneself.

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[20] Abdul Majid, *Perencanaan Pembelajaran*, (Bandung: PT Remaja Rosdakarya, 2007), 16.
[21] Dedi Mulyasana, *Pendidikan Bermutu dan Berdaya Saing*, (Bandung: PT Remaja Rosdakarya, 2012), 155.
[22]22 Moh. Sahlan, *Evaluasi Pembelajaran Panduan Praktis bagi Pendidik dan Calon Pendidik,* (Jember: STAIN Jember Press, 2015), 9.

[23] Armai Arief, *Pengantar Ilmu dan Metodologi Pembelajaran Agama Islam*, (Jakarta: Ciputat Press, 2002), 87.
[24] Abdullah Naih Ulwan. Pendidikan Anak dalam Islam, (Jakarta: Khatulistiwa Press, 2013), 391.

A. *Life Skills Education* in Incerasing student's Emotional Autonomy

Life skills education refers to education that provides personal skills, social skills, intellectual skills, and vocational skills for work or autonomy business.[25] Life skills education itself is divided into two types, general skills, and specific skills, each of which has its type.[26]

The type of life skills education activities in increasing the emotional autonomy of students at pesantren Al-Machfudzoh consists of:

1. Al-Banjari

Al-Banjari's self-development program includes implementing life skills education to increase the emotional independence of students. The implementation of life skills education is carried out in the core activities of this program. The life skills education carried out contains life skills, namely general skills. General skills are generic life skills, which are general. These skills must be possessed so that humans can master and have the skills and expertise needed in treading the world in the work environment and social life. Santri needs General Life skills for working, those who are not working or unemployed, and those currently studying.[27]

The implementation of life skills education in the Al Banjari program contains two types of general skills that can increase independence for students. Both are personal skills or personal skills and social skills or social skills.

Personal skills are individual skills possessed by each individual. Personal

skills are divided into two, namely self-awareness and thinking skills.[28] In this discussion, what will be reviewed is self-awareness, namely the ability to live as God's creatures and members of society by realizing and being grateful for their inability and using it as a reference so that they are able to make improvements to their quality so that they can be helpful for themselves and others. Emotional autonomy that is formed, trained, and experienced as a process of improvement is when a santri understands his families.

In al-Banjari concept, emotional autonomy is manifested in the members' self-awareness that each has their strengths and weaknesses. Some members realize the advantages that they are easy to receive, process, and practice the al-Banjari material provided by the coach. However, some are pretty difficult, so they require more intense guidance from other Al-Banjari member students..

The second general skill in increasing the students' emotional autonomy of is social skills. Social skills are interpersonal skills that individuals must possess. Interpersonal communication is communication whose messages are packaged in verbal or nonverbal form; interpersonal communication is communication in a development process.[29]

Social skills can be realized through communication skills and collaboration skills. In discussing increasing social and emotional autonomy, the skills included are collaboration skills. The skills formed are skills in working together or collaborating as we know that al-Banjari is an Islamic art with group

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[25] Undang-undang No. 20 Tahun 2003 Pasal 26 Ayat 3

[26] Anwar, *Pendidikan Kecakapan Hidup (Life Skills Education) Konsep dan Aplikasi*, 20.

[27] Anwar, *Pendidikan Kecakapan...*, 30.

[28] Anwar, *Pendidikan ...*, 30.

[29] Agus M. Hardjana, *Komunikasi Intrapersonal & Interpersonal*, (Yogyakarta: Kasinus, 2003), 85-86.

games that require collaboration between team members. Collaboration or cooperation here is not only about the cohesiveness between players or musicians and vocals but also cooperation in the emotional realm. In the emotional realm, emotional independence formed from collaboration skills is when students have the self-awareness to understand their own emotions and understand the emotions of friends in a group by having an empathetic attitude.

2. Computer Mastery Program

Computer mastery program refers to activities that have the most relevance to the development of the 21st century because their existence is an indicator that the 21st century is currently running to increase the student's cognitive autonomy, especially in the digital age. Life skills education contained in the computer program is personal skills, namely self-awareness and collaboration skills. Self-awareness with indicators of ability to understand the limits of self, strengths, and weaknesses, and collaboration skills with indicators of maintaining relationships between friends and working together and having a sense of empathy with others are well-formed in this program.

In this program, an indicator that life skills education has attempted to increase the students' emotional autonomy is to familiarize students with helping each other when experiencing difficulties. Activities related to computers, the internet, or ICT require reasonable emotional control. Because many things can damage the emotions of ITC accessors, some students said that they had difficulty accessing the information on the internet, this was a manifestation of self-awareness, and they did it independently. However, as an embodiment of emotional autonomy, the students look for solutions by helping each other between friends solve the problems they face. This explanation shows that the students have high motivation to learn ICT and support each other.

3. Scout Program

Life skills education contained in scouting activities to increase the emotional independence of students is personal skills and communication skills. Personal skills in this program aim to develop self-awareness, namely the ability to know self as a person who has potential, weaknesses, and strengths. Each scout's member is aware of their weaknesses and always tries to find ways these shortcomings can be trained into strengths. A scout member has a firm, disciplined and unyielding attitude.

This program indicates that independence education for students in the scouting program is going well.

Communication skills are skills in communicating and conveying communication correctly and adequately. Communication skills form the students' emotional autonomy. This communication can be seen in the ability and independence of students to fight fear, insecurity, shame, and inferiority, as well as self-control in communicating. Students who have difficulty communicating in writing be trained with the assignment method. Students are assigned to be presenters in front of other scout members during Sunday meetings. Through this activity, students will write texts according to the material to be delivered, then they will learn, and the final stage is communicating the results to other members.

4. English Club Program

Life skills in this program are self-awareness skills and collaboration skills. Self-awareness skills include the ability of students to understand their strengths and weaknesses and are always able to use them as a reference to improve themselves so that they can benefit others. Collaboration skills are skills in working together, which involve other people in completing tasks.

The two skills, namely personal skills (self-awareness) and collaboration skills in the implementation of the English club program, have implications for the formation and improvement of students' emotional independence. This process is carried out through assignment and habituation activities. Each student is aware of their respective shortcomings. Some realize the lack of vocabulary in speaking, speech, and other shortcomings that become obstacles to studying at this English club. Following action after realizing these weaknesses, they try to continue to motivate each other to work together and help overcome these shortcomings by practicing together.

5. Keputrian Program

Life skills in increasing the emotional autonomy of students through the Keputrian or girlhood program are personal skills, including self-awareness and collaboration skills and thinking skills, and vocational skills.

The two life skills education form emotional autonomy can be observed with the emotional changes of students in the implementation of the girlhood program. Indicators of emotional autonomy formed by self-awareness and collaboration skills are the skills and abilities of students in

managing, controlling, and understanding emotions, both personal and other people's emotions. The emotional autonomy of students in the girlhood program conducts when the students are divided into two large groups, namely the female ribbon embroidery craft and the cross embroidery craft.

Each was working on a project together or collaborating with friends. These activities are when they learn to exchange ideas, put aside egos and personal opinions and unite the differences in ideas. In addition, there are several techniques that students are pretty challenging to master. Hence, the role of students as individuals is to generate motivation to continue learning to master these complex techniques. In addition, friends in this program also help each other empathize, teaching friends who have difficulty mastering and practicing basic techniques, both the basic techniques of ribbon embroidery and *sulam kristik* or cross embroidery.

6. Karate Program

Life skills education in increasing the students' emotional autonomy in the karate program is personal skills, namely self-awareness. These life skills form the students' emotional autonomy. Indicators of emotional autonomy that are formed and can be observed in this karate program are the ability of students to control emotional turmoil, stimulate motivation, do not give up quickly, and understand personal and other people's emotional experiences.

In this program, it is not only taught physically, but when studied more deeply, it teaches self-control or mental management and the ability to control emotions. This activity can be seen when the karate program is implemented. Every santri who fights

face an opponent friend although the turmoil to achieve victory is very high, they must understand the opponent's emotions. It is not easy to give up when losing and the most important thing is the process of giving each other respect as a form of emotional suppression and mutual respect after a match.

7. PGPQ Program

The emotional autonomy of students is carried out from the beginning; the students go through the process before entering this Qur'an teaching teacher education program. Before being declared able to participate in this program, the students first took a test. They made observations by the supervisor of the Qur'an teaching teacher education program to determine the level and quality of reading the Qur'an of each student. So that after the students know the results of the tests and observations, it will create a sense of self-awareness of the shortcomings and weaknesses they have, especially in reading the Qur'an, which does not meet several standards.

B. *Life Skills Education* in Increasing Behavioral Autonomy

The implementation of life skills education in increasing students' behavioral autonomy at the pesantren Al-Machfudzoh is contained in self-development programs that are systematically implemented. Behavioral autonomy is the ability to make decisions without depending on others and responsibly. Life skills education implemented is general skills, namely collaboration and vocational skills. Here is the explanation:

a. Al-Banjari Program

Behavioral autonomy aspects of students as members of the al-Banjari program who experience an

educational process and increase in collaboration skills are marked by indicators of the skills or abilities of the students in each Banjari group to work together with empathy; this form of collaboration is between colleagues. Behavioral autonomy is the ability to make and implement decisions without depending on others. The al-Banjari collaboration skill program increases behavioral autonomy in junior and senior students with different tasks. Senior students guide junior students to practice outside of the Al-Banjari program implementation hours. The senior students went to the junior students' rooms to train them. This rhythm is done based on the decisions of senior students with the consideration of junior students, also as a form of habituation and assignment towards the development and improvement of students' behavioral autonomy.

Aspects of behavioral autonomy and undergoing an improvement process from vocational skills are related to the long-term goals of learning this al-Banjari. Santri is expected to be able to utilize their skills in playing the Islamic art of Banjari in the community. This skill is based on their decisions in choosing the program and following the training process. The result will either be an Islamic music artist who helps convey Islamic da'wah in the community or who will become a coach and preserver of this Banjari Islamic art in the community.

b. Computer Mastery Program

The implementation of life skills education in increasing the student's behavioral autonomy through computer self-development programs is contained in organizing or implementing these activities. Life skills education contained in the

implementation of computer self-development programs is related to skills in the 21st century, namely Tools for working, which is the ability to use computer tools or equipment to do various jobs. These skills form the students' behavior autonomy in accessing ICT efficiently and effectively. In this computer program, the students' behavior autonomy is manifested in the ability of students to use the tools here, namely computer devices, access IT correctly, and find and process information obtained through various sites or sources on the internet.

c. Scout Program

Life skills education contained in the scouting program as a form of improvement and education for the student's behavioral autonomy is communication skills and collaboration skills. Communication skills are skills and abilities in communicating both oral and written communication. This skill forms the student's behavioral autonomy which is seen in the ability and students autonomy in compiling weekly assignments, namely compiling material texts. Composing a material text is a behavior or act of communicating in writing. After completing the task, the brand continues to deliver and present the material they have written before the other scout members. This activity contains indicators that students' autonomy in the scouting program is carried out well through assignment and habituation.

Collaboration skill is the ability to collaborate and work together. This skill forms the student's behavioral autonomy in the form of the ability of students to make decisions and then implement those decisions in real action. In scouting activities, several squads are formed. Each team has a team leader. The coach gave an assignment to each team, namely the practice of rigging to make stretchers. In this activity, the team leader has the decision to coordinate and collaborate with team members. After finishing making the stretcher, the team leader decided to be the presenter and explained the process of making and how to use the stretcher. In comparison, other tasks are given to its members. This activity is a form of collaboration skills to increase the independence of students' behavior, which is implemented through giving assignment way.

d. English Club Program

Life skills education of the English club program increases students' behavioral autonomy of social skills and vocational skills. Social skills are social skills in which communication and collaboration skills and vocational skills are practical skills or used according to occupying expertise.

Social and vocational skills form the istudents' behavioral autonomy in the English club program. In practice, they do the tasks assigned by the coaches in groups. One of them is the task of forming a debate group. Each student has the right to choose a group; after the group is formed, they collaborate and work together to prepare the debate material. Then voluntarily, one of the students became the main speaker in the debate.

Apart from this, collaboration skills form the students' behavior autonomy related to the practical objectives of implementing this program. All members of the santri who participated in the English club program decided to join this program to learn and master English correctly and adequately. The ultimate goal is to

make it easier for them to have practical skills in English so that they can take part and make it easier for them to communicate in international relations.

e. Keputrian Program

Life skills education in increasing behavioral autonomy in girlhood programs are Thinking and Vocational Skills. It is a life skill-specific and related to a particular field of work and vocational field that occupies expertise.[30]

Behavioral autonomy in the girlhood program aligns with cognitive autonomy formed by thinking skills. First, students are given knowledge of concepts and theories of ribbon embroidery and cross embroidery. After the students receive, process, learn and master the concepts and techniques of ribbon and cross embroidery, it will be realized in the act or practice of making crafts. Patterns and forms of crafts from ribbon and *sulam kristik* will be made according to the students ideas.

f. Karate Program

Life skills education in increasing behavioral autonomy in the karate program is collaboration skills and specific skills, namely skills that are special and practical according to the field of expertise.

Collaboration and specific skills form and increase the students' behavioral autonomy in the karate program in the form of the abilities possessed by students in mastering the moves and movements taught by the coach. Once they pay attention, study, and master it, they can put it into practice in the form of action during the movement practice test or belt raise test. When competing with an opponent, the student can decide to use a punch or parry technique and use the moves he will realize to defeat the opponent. This behavior is an indicator of the implementation of the autonomy of students' behavior.

C. *Life Skills Education* in Incerasing student's Cognitive Autonomy

Cognitive autonomy means interpreting principles about right and wrong, about what is essential and what is not essential. Cognitive autonomy leads to cognitive thinking, connecting power, considering, and intellectual ability.

The form of cognitive autonomy of students as described above will experience a process of improvement through the implementation of life skills education, namely general and specific skills, including:

a. Al-Banjari Program

Al-Banjari self-development program, life skills education that contains general skills or general life skills consisting of thinking skills which mean skills or abilities in thinking including the ability to receive information, process information, and make decisions from the information obtained.[31]

Cognitive autonomy with a form of understanding that leads to cognition, connecting, and considering something is the goal to be achieved in this process. Thinking skills implemented in the al-Banjari self-development program include education and the formation of students' cognitive autonomy in its implementation.

As explained in the data presentation, educational interaction between the coaches and the students in the form of providing material at each meeting hour of the al-Banjari program exist. The material is in the form of material

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[30] Asep Tapip Yani, Pembaharuan Pendidikan…, 44.

[31] Anwar, *Pendidikan Kecakapan Hidup*, 29.

consisting of memorable *sholawat* songs for vocal students and beats lessons for students with tambourine holders.

Computer Mastery Program

Implementing this computer mastery self-development program has the most appropriate relevance to the 21st-century trend, namely ITC Literacy. Life skills education includes thinking skills and academic skills. Thinking skills are skills in exploring information, finding information, and solving problems creatively. While academic skills are the ability to identify, solve, formulate, design, and implement the information obtained.[32]

Cognitive autonomy that undergoes a process of formation and improvement related to 21st-century skills is in the ITC Literacy process. In accessing computers, students independently carry out a form of cognitive autonomy, namely in accessing the information on the internet, processing information obtained from the internet, filtering and evaluating critically obtained information, and then using the information according to their initial needs or interests to be addressed in accessing the computer mastery and information.

b. Scout Program

In this scouting program, life skills education increases students' cognitive autonomy in thinking skills. Thinking skills are skills in thinking, including skills in receiving information, processing information, making decisions on the information obtained, and the ability to solve problems creatively.

Students' cognitive autonomy in the scouting program through general skill requirements assignments (SKU), where each member of the fundraiser is required to fill out the SKU, includes tasks related to intellectual abilities. One of them is the ability to think creatively to solve problems.

c. English Club Program

Life skills education in the English club program in increasing the students' cognitive autonomy is communication skills. It is the ability to communicate in both written and oral forms. The ability to process, sort, and arrange words, language and sentences that can be understood in written communication is required. At the same time, oral communication can be trained by getting used to public speaking.[33]

Communication skills to form the students' intellectual autonomy are implemented through activities in the program, where students receive and memorize vocabulary and then arrange them into coherent sentences. Another activity is watching English movies.

After watching the movies, the students were assigned to make a resume and conclusion from their watched movies. This activity requires the participation of intellectual abilities. If it is consistently carried out, it will achieve the goal of forming perfedt students' emotional autonomy.

d. Program Karate

Life skills education contained in the karate program in increasing the students' cognitive autonomy is personal skills, namely thinking skills.

Thinking skill is a type of life skills education that has implications for formating and improving students' cognitive autonomy in this karate program. Students' kills involve intellectual power such as thinking, remembering, processing, and

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[32] Anwar, Pendidikan Kecakapan Hidup, 30.

[33] Zainal Arifin, Konsep dan Model Pengembangan…, 241.

analyzing information obtained from the trainer.

e. Program PGPQ

Life skills education in increasing the students' cognitive autonomy in the PGPQ program or teacher education for Al-Qur'an teachers is thinking skills. *Thinking skills* are skills needed in developing thinking potential. These skills include digging and finding information, processing information, and making creative decisions.[34]

Thinking skills have implications for the formation and improvement of the student's cognitive autonomy in this educational program for teachers teaching the Qur'an. The reason is that in implementing the PGPQ program, there is always an educative interaction between the supervisor and the students. The educational interactions carried out included learning activities, namely the provision of concepts and materials; at this meeting, the material provided was about the properties of letters. In the implementation process, the coach conveys and explains while the students receive the material by listening, paying attention, and taking notes on the material presented by the coach. In addition, the evaluation activity of increasing the volume also includes behavior autonomy because students need to use their intellectual power to learn and recall material when the exam takes place.

CONCLUSION

The urgency of life skills education and the autonomy of 21st-century santri make pesantren al-Machfudzoh as a dynamic institution. The form of this dynamic is to carry out various self-development programs with the

content of life skills education and the formation of autonomy to meet the needs of the global era.

The implementation of life skills education in increasing the autonomy of 21st-century female students is carried out through various self-development programs such as Al-Banjari, scouts, computer mastery, English clubs, keputrian, karate, and the education of al-Qur'an teachers program. The programs are implemented in three ways teaching, giving assignments, and habituation.

Meanwhile, the life skills education in the self-development program includes general and specific life skills, which then form emotional, behavioral, and cognitive autonomy.

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[34] Hidayanto, Belajar Keterampilan Berbasis Keterampilan…, 57.

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