

Stake Model Analysis on Islamic Boarding School Policy in Madura in Formation of Santri Attitudes towards Clean and Healthy Living

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Abstract

building a clean and healthy living culture should be an inseparable part of the pesantren. In Fact, the spread of skin diseases among students and the neglect of students in maintaining cleanliness have become a separate phenomena. To solve these problems, an analysis of the pesantren's policies is needed, both related to aspects of *taharah* education/learning, as well as aspects of optimizing facilities and infrastructure in supporting the implementation of clean and healthy living. This research is a case study, with an analytical-descriptive approach. The analytical method used is the evaluation of Stake model (countenance). Collecting data using interviews, observation, and documentation. The results of this study indicate that: 1) it is necessary to develop methods in teaching, especially in *taharah* material with a contextual learning approach (CTL) and problem-based (PBL). 2) the pesantren needs to optimize the infrastructure to support the implementation of clean and healthy living, such as empowering the, providing baths and clean water, regulating dormitory management so as not to overcapacity, etc.

Keywords:Stake model, Islamic boarding school, clean and healthy life, scabies

Introduction

Until now, the issue of health and hygiene for students in Islamic boarding schools is still a fairly complicated problem. Pesantren which should be a beacon in preaching a clean and healthy life, as is religious guidance, in reality in pesantren there are a lot of spread of disease and unclean living habits. In other words, Islamic boarding schools should not only focus on inculcating intellectual and moral religious values, but should be the driving force for a clean and healthy life.¹

The reality of less clean and healthy life in Islamic boarding schools has been studied by many researchers. For example, in Sofia and Widad's research, it was shown that the clean and healthy behavior of the santri at the Salafiyah Syafi'iyah Islamic boarding school in Sukorejo was still relatively bad at 53%.² Likewise, in the research of M. Khafid, et al, it showed that 54.7% of students at the Nuruh Huda Islamic Boarding School Surabaya had not implemented a clean and healthy living program, and sadly, there were 59.4% of students who did not understand clean and healthy living.³

Research on bad habits of students, conducted by I Ma'rufi, et al., showed various habits of students that accelerated the transmission of scabies, such as rarely bathing, rarely washing clothes and towels, alternating use of clothes and towels, and rarely cleaning bedding.⁴ On the contrary, in the research of Rahmawati, et al, that hygiene behavior (personal sanitation) such as regular bathing, washing hands before eating, washing clothes and towels regularly and cleanly, and frequently cleaning bedding, turned out to have a major role in eradicating scabies disease in Indonesia. boarding school.⁵

However, those problems cannot be fully attributed to the 'mistakes' of the students. In the sense that the pesantren, as an institution that has the authority to make

¹Bahjatun Nadrati, Wisnu Probo Wijayanto, and Musniati Musniati, "Gambaran Perilaku Hidup Bersih dan Sehat (PHBS) Santri di Pondok Pesantren Ad Diinul Qoyyim Lombok Barat," *Holistik Jurnal Kesehatan* 13, no. 1 (March 25, 2019): 2, <https://doi.org/10.33024/hjk.v13i1.1126>.

²Debbiyatus Sofia and Sofiyatul Widad, "Survey Perilaku Hidup Bersih dan Sehat Terhadap Santri" 3, no. 2 (August 2016): 116.

³Muhamad Khafid, Nur Ainiyah, and Siti Maimunah, "Gambaran Perilaku Hidup Bersih dan Sehat di Pondok Pesantren Nurul Huda Surabaya," *The Indonesian Journal of Health Science* 11, no. 2 (December 30, 2019): 179, <https://doi.org/10.32528/ijhs.v11i2.2960>.

⁴Isa Ma'rufi, Soedjadi Keman, and Hari Basuki Notobroto, "Faktor Sanitasi Lingkungan Yang Berperan Terhadap Prevalensi Penyakit Scabies: Studi Pada Santri Di Pondok Pesantren Kabupaten Lamongan," *Jurnal Kesehatan Lingkungan* 2, no. 1 (July 2005): 16.

⁵Ana Novia Rahmawati, Retno Hestingsih, and M. Arie Wuryanto, "Hubungan Personal Hygiene dengan Kejadian Skabies pada Santri Pondok Pesantren X Semarang," *Jurnal Ilmiah Mahasiswa* 11, no. 1 (January 30, 2021): 22–23.

policy, must contribute to build and create a culture of clean and healthy living. Whether it's policies that are conceptual in nature by providing hygiene teachings taken from fiqh books, as well as policies that are facilities and infrastructure such as the provision of clean water, bathrooms, poskestren (santri health posts), and so on, which can train attitudes and awareness. Students in maintaining personal and environmental hygiene. In this context, the researcher will try to analyze the pesantren's policies regarding this matter.

Research methods

This research employs case study research with analytical-descriptive approach. The analytical method used is the evaluation of the Stake model (or also known as the countenance model). Stake model analysis is a program evaluation that emphasizes two main things, namely: 1) a comprehensive description, and 2) giving consideration.⁶The description matrix consists of planning (intent) and observation, while the consideration matrix consists of the standard categories and the considerations themselves. In each of these categories there must be three focuses, namely: 1) antecedents (initial context), 2) transaction (process), 3) outcomes (results).⁷ In short, this analysis is carried out by comparing one program with other programs that are considered standard (absolute) so as to produce considerations.

The locations in this research were carried out in five Islamic boarding schools in Madura, namely Miftahul Ulum Bettet Islamic Boarding School (Pamekasan), Mambaul Ulum Batabata Islamic Boarding School (Pamekasan), Nubdatul Bayan Islamic Boarding School (Pamekasan), Al-Amin Prenduan Islamic Boarding School (Sumenep), Al-Ittihad Al-Islami Boarding School Camplong (Sampang). Meanwhile, the informants came from 10 students (2 people from each pesantren) and pesantren administrators, where data collection was carried out by observation, interviews, and documentation.

Results and Discussion

Taharah Learning at Islamic Boarding School

⁶Suharsimi Arikunto and Cepi Syafruddin Abdul Jabar, *Evaluasi Program Pendidikan* (Jakarta: Bumi Aksara, 2004), 10.

⁷Rusydi Ananda and Tien Rafida, *Pengantar Evaluasi Program Pendidikan* (Medan: Perdana Publishing, 2017), 62.

One of the characteristics of pesantren, according to Z. Dhofier, is the study of the yellow book.⁸ The *turats* books itself is another term for the classical books written by medieval scholars which contain Islamic studies.⁹ In Bruinessen's study, the *turats* book taught in pesantren are still dominated by the study of fiqh books (Shafi'iyah school), and even then, more inclined to things that are already 'standard', there is no new orientation.¹⁰ In fact, in the study of fiqh, for example, it can be extended to the applied aspect, not limited to the conceptual. So it will be very interesting and more useful if the study of fiqh in pesantren is contextualized with current life, not dwelling on textual studies.

This is a result of the method applied. The teaching methods maintained in pesantren in teaching the yellow books, including fiqh (chapter taharah: purification), are still fairly classic, namely *sorogan*, *bandongan (wetonan)*, *musyawarah*,¹¹ and memorizing texts under the guidance of a kiai or ustadz.¹² Although, these methods are recognized to provide skills in argumentation based on classical books,¹³ however, it cannot be separated from the criticism that such methods are incapable of building a critical attitude in answering current and future problems. In other words, it is necessary to update teaching methods, such as contextual and demonstrative-applicative learning (active learning), so that students/santri can apply what they can in fiqh books to real life.¹⁴

Knowledge of *taharah* in Islamic boarding schools is considered very qualified. This can be seen from the number of fiqh books that are studied in pesantren, ranging from basic fiqh books (matan or mukhtashar) to advanced fiqh books (hasiyah or syarah), such as the Book of Sullam at-Taufiq by Abdullah bin Husein al-Ba'alawi, Safinah an-Najah Book by Salim bin Abdullah al-Hadhrami, Book of Taqrib by Abu

⁸Zamakhshari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, Revised Edition (Jakarta: LP3ES, 2013), 57.

⁹Hanun Asrohah, *Transformasi Pesantren* (Jakarta: Dwiputra Pustaka Jaya, 2012), 118.

¹⁰Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat Tradisi-Tradisi Islam* (Bandung: Mizan, 1995), 19.

¹¹Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional* (Jakarta: Ciputat Press, 2002), 67.

¹²Mohammad Muchlis Solichin, *Keberlangsungan Dan Perubahan Pendidikan Pesantren Di Tengah Arus Modernisasi Pendidikan* (Surabaya: Pena Salsabila, 2013), 65.

¹³Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 57.

¹⁴Mohammad Salik, "Menggagas Pesantren Masa Depan (Kritik Cak Nur Atas Pola Pendidikan Tradisional)," *El-Qudwah* 1 (October 2013): 8.

Suja', Book of Mabadi' al-Fiqhiyah by Umar 'Abd al-Jabbar, Book of 'Uqud al-Lujain by Imam Nawawi al-Bantani, Book of Fath al-Qarib by Ibn Qasim al-Ghazi, Kitab Fath al-Mu'in by Zainuddin al-Malibari, Kitab Kifayat al-Akhyar by Taiyuddin al-Hishni, Kitab Minhaj at-Thalibin by Abu Zakariya an-Nawawi, Kitab Fath al-Wahabby Abu Yahya al-Ansari, etc.

The fiqh books above are books that the researcher found at the research site, and there may still be fiqh books with other titles. Of all the fiqh books, the discussion (chapter) on taharah or purification is a must-have part, even occupying the initial parts of the entire book. The content of the discussion in taharah fiqh is quite broad, including: the concept of *taharah*, the tools that can be used *taharah*, method *taharah* from hadats (ablution, bathing, and tayammum), how *totaharah* from najis (such as how to clean body waste, istinja', pus, blood, vomit, animal waste, dog licks, carrion, and so on).¹⁵ So it can be understood that in the discussion of *taharah*, a person is taught how to clean oneself, clothes, and place (environment) from unclean and hadats.

Thus, the reference to knowledge about purification for students is very qualified, more than sufficient. It was just that the learning method only focuses on the study of the text, but less on the implementation aspects that are contextualized. The impact of the taharah fiqh learning method which only emphasizes the textual aspect makes students less aware of the importance of living clean and healthy according to religious teachings. This can be seen from various student statements as follows:

Question: in the study of fiqh books, is it taught about the taharah chapter?		
PP. Miftahul Ulum	R 1	Yes, taught. This chapter has been taught from the <i>ibtidaiyah</i> level, even in the study of fiqh books at the 'alimah level.
	R2	Yes, learned about that chapter.
PP. Mambaul Ulum	R 1	The thoharoh chapter of course has fashl in every fiqh lesson, even the thaharah chapter is at the beginning of fiqh books such as the book of Fath al-Qarib
	R2	Yes, the taharah chapter is studied at the pesantren
PP. Nubdatul Bayan	R 1	Yes, the taharah chapter is studied here, but only as a study material because here the emphasis is on how to read the book well
	R2	I only know that I don't go deep into the taharah chapter because it's more of a method of reading books

¹⁵Abu Malik Kamal bin as-Sayyid Salim, *Fikih Thaharah*, Trans. M Ashim (Jakarta: Darus Sunnah Press, 2008), 21.

PP. Al-Amin	R 1	Yes, learning the taharah chapter is indeed taught, but it seems to focus more on reading the book
	R2	Yes, well studied from the books of scholars
PP. Al-Ittihad Al-Islami	R 1	Yes, it's been discussed in my time Junior High School with Indonesian version. While in high school, the Arabic version was discussed
	R2	Yes studied

Table 1: students' responses to the taharah material

Question: When the ustadz/ustadzah teaches fiqh, does he also discuss the illness experienced by the santri?

PP. Miftahul Ulum	R 1	If you discuss the disease in detail, it seems not. However, ustadz often suggest that students should live clean in order to be healthy. Don't live slovenly, take frequent baths and wash clothes, etc.
	R2	Ustadz rarely discuss the illness of students, maybe just a direction to live clean and healthy. Because the ustadz only teaches the book according to the discussion in the book, it doesn't expand to other issues.
PP. Mambaul Ulum	R 1	Indeed, it is not detailed in the <i>taharah</i> chapter that it is explained about skin diseases, the ustadzah also does not explain specifically in explaining the disease, but seminars are often held on health regarding skin diseases because not all students are aware of cleanliness.
	R2	Just a general explanation
PP. Nubdatul Bayan	R 1	No, because there is more emphasis on the method of reading books and memorizing. The discussion from the ustadz did not go that far, understanding the text was preferred.
	R2	No, because there is more emphasis on just reading and memorizing
PP. Al-Amin	R 1	If in class discuss about the sanctity of how to purify from small and large hadats, and pay attention to the sanctity of the clothes worn when praying
	R2	The teacher or cleric discusses how to maintain the purity of clothes and body when in the room and in the mosque
PP. Al-Ittihad Al-Islami	R 1	Indeed, it is not detailed in the taharah chapter that it is explained about skin diseases, the ustadzah also does not explain specifically in explaining the disease.
	R2	Not

Table 2: students' responses to the contextualization of taharah lessons

It can be showed that taharah learning in Islamic boarding schools only focuses on the method of reading the book, or in other words only emphasizes the study of literature. This was crucial study, in fact, is only used as a method of practicing reading the yellow book, or even more worrying just to memorize it. Whereas, supposedly, the

teacher or the pesantren can do better things than just such a method, namely by contextualizing and linking the material with other studies that can be useful for students in everyday life.

For example, related to *taharah* material, the concept should be contextualized in the form of a clean and healthy life for students. In the sense that the understanding of *taharah* is not only for purification, but also for maintaining health and personal and environmental hygiene. Likewise, it is necessary to study *taharah* not only from the perspective of worship, but also to be approached from various cutting-edge scientific perspectives, such as the perspective of health and environmental conservation (eg saving water, not littering, etc.). This certainly has a big impact in building students' awareness to maintain cleanliness and health.¹⁶

Contextualization efforts can be done by describing various problems that arise in life and the implications of the consequences of unclean and unhealthy living habits. This can be used as an example in giving lessons to students, especially in *taharah* learning, so that there is awareness in students to always maintain their health and hygiene.¹⁷ The implications in everyday life that can be carried out by students, for example: bathing regularly, often cleaning and drying bedding, not piling clothes in the room, regularly washing clothes and towels, not taking turns in the use of clothes and towels with other students, etc. . Because this will accelerate the transmission of disease, especially scabies.

In addition, the exemplary and authority of the ustadz/kiai is an absolute requirement in instilling an attitude for clean and healthy living in students. Imitation is one of the effective learning methods in building students' attitudes, because in their daily life, students tend to imitate the habits of the ustadz/kiai. This is in line with the results of Ernyasih and Mega Sari's research that the example of the teacher/ustadz has a significant influence in the formation of students' attitudes towards the implementation of a clean and healthy life.¹⁸

¹⁶Ilma Sabila and Mae'munah Sa'diyah, "Hubungan Pemahaman Materi Thaharah Dengan Kebiasaan Perilaku Hidup Bersih Dan Sehat (PHBS) Pada Siswa di MTs Darul Muttaqien, Bogor," *Al-Murabbi: Jurnal Studi Kependidikan Dan Keislaman* 7, no. 2 (January 14, 2021): 163–70, <https://doi.org/10.53627/jam.v7i2.4255>.

¹⁷Khaqiqi Khaqiqi N, "Pemahaman Santri Terhadap Perilaku Hidup Bersih Dan Sehat Pada Pemanfaatan Air Bersih Dan Suci" (Jakarta, UIN Syarif Hidayatullah Jakarta, 2020), 15.

¹⁸Ernyasih and Melinda Mega Sari, "Faktor-Faktor yang Berhubungan dengan Perilaku Hidup Bersih dan Sehat (PHBS) pada Santri MTS di Pondok Pesantren Al-Amanah Al-Gontory Tahun 2020," *Environmental Occupational Health and Safety Journal* 1, no. 2 (June 2021): 212, <https://doi.org/10.24853/eohjs.1.2.205-216>.

Santri's Attitude Towards a Clean and Healthy Life

Attitudes can be defined as patterns of behavior, tendencies or readiness, anticipation, predisposition (tendency) to adapt to social situations. In other words, attitudes are conditioned social stimuli.¹⁹ A person's attitude is a reflection of the feeling he faces, whether it is a feeling of pleasure, displeasure, or neutrality towards something. Something that can be objects, events, situations, people (groups).²⁰

Components in the formation of attitudes include three aspects, namely: 1) cognitive aspects; This aspect relates to knowledge, beliefs, or thoughts that are based on information related to objects. 2) affective aspects; it relates to certain feelings like fear, sympathy, malice, etc., which are directed at a particular object. 3) conative aspects; in the form of a tendency to do something such as giving help, distancing oneself, etc.²¹

In the context of this discussion, the attitude in question is in the form of behavioral patterns or predispositions (tendencies) of students in living a clean and healthy life in Islamic boarding schools. Regardless of the form of a positive or negative attitude, of course, this attitude is influenced by the understanding, feelings, and tendencies of students towards cleanliness and health so that they form conditioned behavior (stimuli). To describe the clean and healthy attitude, it can be seen from how the students bathe, keep the clothes and towels clean, alternate with other students or not, keep the bedding clean, and keep the room and environment clean. These things can be seen from the following table:

Question:	Is the place for your brother's (santri) bath at the Islamic boarding school to be a big bath so that the students can bathe together?	
PP. Miftahul Ulum	R 1	This is where the bathing area has always been a pool, indeed from the pesantren policy. So, all santri activities, from bathing, brushing teeth, washing clothes, washing shoes, and doing ablution are carried out in the pool. At first when I was a new student, I was a bit uncomfortable taking a bath that way, but after a while I got used to it
	R2	Bath in the pool. If that is indeed the policy of the pesantren from the beginning.
PP. Mambaul Ulum	R 1	For the bathroom there is a bathroom with the term terminal bathroom, where the water reservoir is in the shape of a large rectangle and there are many reservoirs,

¹⁹Saifuddin Azwar, *Sikap Manusia: Teori Dan Pengukurannya* (Yogyakarta: Pustaka Pelajar, 2015), 5.

²⁰Sarlito W Sarwono, *Pengantar Psikologi Umum* (Jakarta: Raja Grafindo Persada, 2009), 201.

²¹Bambang Syamsul Arifin, *Psikologi Sosial* (Bandung: Pustaka Setia, 2015), 127.

	R2	Crowded bathroom
PP. Nubdatul Bayan	R 1	In the form of a large bath for all students, it is scheduled per room
	R2	Like a big bath
PP. Al-Amin	R 1	The bathrooms in cottages are like bathrooms in general, but they are long lined and the bath tub is integrated or elongated
	R2	For the bathroom that the female students use, the bathroom is separate, it's just that the bathtub is integrated, each room has 4 bathrooms
PP. Al-Ittihad Al-Islami	R 1	If the bathroom gets its share for each room
	R2	Bathroom as usual (per room)

Table 3: interviews about baths

Question:	Are your (santri) clothes, sarongs or towels shared with other students?	
PP. Miftahul Ulum	R 1	Yes, because we are already familiar, so we exchange towels, clothes, including gloves. Even the soap we sometimes replace each other.
	R2	Yes, we used to often exchange towels, clothes, gloves, etc. with other students. But now not because I want to reduce the impact of the transmission of the disease
PP. Mambaul Ulum	R 1	For clothes, the sarongs do not change, but for school uniforms, if something is lost, it belongs to a friend, then the dormmate gives a loan as well as towels, they have one by one.
	R2	If someone borrows it
PP. Nubdatul Bayan	R 1	If the gloves don't change, but for towels only occasionally
	R2	Not.
PP. Al-Amin	R 1	Do not exchange gloves with friends, use your own.
	R2	Don't take turns for personal clothes and sometimes friends borrow mukenah
PP. Al-Ittihad Al-Islami	R 1	Yes alternately, such as nightgowns, robes, skirts, and tops.
	R2	Do not want

Table 4: interviews about changing clothes

Question:	Do you collect your dirty clothes in your room first or do you wash them right away?	
PP. Miftahul Ulum	R 1	Stack it first, then wash it when you have free time. Because our activities are dense in the cottage so we don't have time to wash clothes every day. Maybe only during holidays, or when the laundry has piled up a lot.

	R2	If I have it, I wash it right away. Because if stacked it will become a mosquito nest.
PP. Mambaul Ulum	R 1	It depends on the students, because there really isn't a special place for dirty clothes
	R2	For dirty clothes, wash immediately so that the room is clean
PP. Nubdatul Bayan	R 1	Yes, all students are in one room, if their clothes are dirty, they are piled up, they will be washed together with all students and assisted by the ustadz
	R2	Collected first in the room, in a special place for laundry, then washed every 2 days with the help of the ustadz
PP. Al-Amin	R 1	Clothes are partially laundered and partially washed like underwear
	R2	For clothes after being used for a day, they are still hung and washed when they have been used for two days and do laundry (laundry).
PP. Al-Ittihad Al-Islami	R 1	Some are washed immediately, some are piled up. However, it is not stacked in the room, because there is a special place for dirty clothes
	R2	Depends. Some are washed immediately or hung on a special clothesline for dirty clothes

Table 5: interviews about washing clothes

Question:	Has there ever been an environmental clean up movement in your cottage? Are you participating?	
PP. Miftahul Ulum	R 1	Yes, and it runs every day. There is also a weekly cleaning schedule such as community service. Obviously, you have to participate, if you don't, there will be a penalty.
	R2	Definitely participate. Even in every room there is a cleaning picket. It must be running because it is supervised by the ustadz every day
PP. Mambaul Ulum	R 1	Yes, here. There is a room cleaning schedule, class cleanliness, there is a dormitory environment cleanliness.
	R2	Yes, here. I participated because it was supervised by the ustadz.
PP. Nubdatul Bayan	R 1	Yes, it's every Friday. Only students who get a schedule must participate.
	R2	Yes, here. For participation according to the schedule only.
PP. Al-Amin	R 1	Yes, participating, the cottage occasionally gives medicine to the water in the anti-flicker bathroom but that's only occasionally. And students have environmental clean-up activities every week on Friday because it's a student holiday
	R2	Clean the environment once a week in turn, such as draining the bathroom, cleaning the yard, mopping the room and glass
	R 1	Yes, once a week. Definitely have to participate

PP. Al-Ittihad Islami	R2	Yes, every week. All students must participate in maintaining cleanliness.
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Table 6: hygiene participation interviews

From the interview description above, it can be simplified in the following table:

Predisposition	Yes/	Not/
	Often	Seldom
Take a bath with other students	6	4
Changing clothes, sarongs, or towels with other students	6	4
Piling up dirty clothes	4	6
Cleaning bedding, washing or drying	2	8
Sharing/changing blankets, pillows, and bedding with other students	6	4
Participation in cleaning the cottage environment	0	10

Table 7: santri predisposition to clean and healthy living

According the data above, it shows that the attitude of students towards clean and healthy living habits in Islamic boarding schools is not good. As mentioned earlier, this is most likely due to the lack of understanding (cognition) of students towards a clean and healthy lifestyle, also influenced by the habits of friends or their environment who pay less attention to cleanliness so that it creates a feeling of comfort or commonplace (affection) that makes students accustomed (konasi). with this bad attitude.

In the reality of pesantren, especially pesantren which still hold on to the salaf tradition, it is very easy to find attitudes or habits of santri that do not reflect a clean and healthy lifestyle. For example, bathing together with other students by alternating bathing utensils (soap, brushes, etc.), changing clothes, sarongs, mukenah, towels, and blankets with other students, and frequently piling up dirty clothes on the grounds that study time is too tight, and lack of keeping the bed clean. Without them knowing it, such habits can facilitate the spread of skin diseases. Although the findings above show that all students admit to participating in cleaning the cottage environment, their awareness to maintain personal hygiene is still very lacking.

Islamic Boarding School Facilities Policy

In addition to contextualizing taharah learning to foster attitudes and awareness of students in a clean and healthy life, pesantren policies are also needed in the form of facilities and infrastructure to realize this lifestyle. Facilities and infrastructure are an

important parts to be studied because they are a factor in the success of the clean and healthy living program for students. The facilities and infrastructure include student housing, bathing, washing clothes, and toilets, drying clothes, kitchens, sports facilities, and especially the Islamic boarding school health post (poskestren). According to Wahyudin and Arifin, Poskestren should not only be a place for treatment or for checking the health of students, but also as a place to receive information and socialize health and personal sanitation to pesantren residents.²²

The results of the observations of researchers at the research location, related to facilities and infrastructure that support clean and healthy living, can be seen in the following table:

Observation: Pesantren facilities and infrastructure in an effort to live a clean and healthy life

PP. Miftahul Ulum	Bathrooms (sufficiently adequate, but only used for defecation), swimming pools (as a place to bathe, wash clothes, wash bedding, and place for ablution for students), santri rooms (quite crowded and not proportional to the number of occupants), a place for drying clothes, Poskestren (active: only for treatment), garbage dumps (looks good), sports fields, public kitchens (not clean).
PP. Mambaul Ulum	Bathroom (sufficiently adequate, students bathe together), santri room (very crowded, and not proportional to the number of residents), clothes drying area (inadequate), Poskestren (active: only for treatment), garbage disposal (good), place for gym, common kitchen (quite clean).
PP. Nubdatul Bayan	Bathrooms (inadequate, in the form of a large bath, students bathe together), washing activities are carried out in the bathroom, students' rooms (crowded and not proportional to the number of residents), there is a place to dry clothes, Poskestren (active: only for treatment), a place for garbage disposal (good), there is a place for sports, public kitchen (clean)
PP. Al-Amin	Bathroom (sufficiently adequate, with a large size, students can bathe together), a separate washing area from the bathroom, a student room (crowded and not proportional to the number of occupants), a place to dry clothes, Poskestren (active: only for treatment), a place for disposal trash (looks good), various sports areas, common kitchen (pretty good).
PP. Al-Ittihad Al-Islami	Bathroom (sufficient number of units and irrigation), santri room (1 room consisting of 8 students with each mattress, one student with one

²²Uud Wahyudin, Hadi Suprpto Arifin, "Sosialisasi Sanitasi Diri dan Lingkungan di Pesantren Salafi Melalui Pos Kesehatan Pesantren (Poskestren) dalam Membentuk Sikap Santri Terhadap Sanitasi", *Jurnal Kajian Komunikasi* 3, no. 2 (Desember 2015), 148-153.

bed), a place to dry clothes, a place to wash (good), Poskestren (active: only for treatment), garbage dump (looks good), sports area, public kitchen (looks clean and tidy).

Table 8: observation of facilities and infrastructure

From the observations from the pesantren above, it can be seen that there are several differences in characteristics in the management of pesantren facilities and infrastructure. At the Miftahul Ulum Islamic Boarding School, the bathing area for students is in the form of a large swimming pool where all activities include bathing, brushing teeth, washing clothes, washing bedding, ablution, and swimming competitions between students are carried out in the swimming pool. This automatically requires students to take a bath together. The source of water for bathing is irrigation from rivers, not wells. This seems unhygienic and actually accelerates the spread of disease in students. Unlike other pesantren, where the bath is a separate bathroom, although sometimes it requires students to bathe together.

Furthermore, the problem of the students' residential rooms, at the Miftahul Ulum, Mambaul Ulum, Nubdatul Bayan, and Al-Amin Islamic boarding schools is fairly crowded and not proportional to the number of room occupants. This causes the room to be often cluttered with students' belongings and clothes, poor air circulation, and often overlapping during sleep. The bedding is in the form of a large carpet that is installed semi-permanently, so it is rarely washed, and it is enough to clean it with a broom. In contrast to the Al-Ittihad Al-Islami Islamic Boarding School, where the bedding is a mattress on a bunk bed, making it easier to clean the bedding.

Regarding poskestren (santri health posts), of all the pesantren, the existence of poskestren is active with health workers. It's just that the development of poskestren activities is not well monitored, where poskestren are only used for treatment or personal health checks. Supposedly, the existence of the poskestren is developed on educational matters, for example, often holding health socialization, providing health education, regular health checks, and so on. This certainly has a good real impact on increasing awareness of healthy and clean living for students.

Meanwhile, other facilities and infrastructure are quite good overall, such as a place to dry clothes in the open and exposed to the sun, a garbage disposal area that is

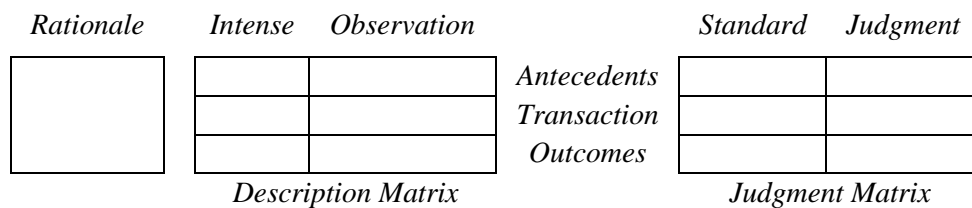
well managed by janitors, a sports area that is clean from garbage, and a public kitchen that is quite good though in some places need to pay attention to cleanliness.

Evaluation of the Stake (Countenance) Model of Policy

Stake model evaluation is an evaluation to describe and assess or give consideration to a program or policy using certain criteria, either absolute values or general criteria, with the aim of helping formulate better decisions or policies.²³In addition, to find out how successful the implementation of the program/policy is. So that it will be possible to: stop the program, improve the program, continue the program, or even disseminate the program because it is considered successful.²⁴

In this context, the pesantren program or policy that will be analyzed using the Stake model is the pesantren policy related to cultivating clean and healthy living attitudes. What will be analyzed is about learning (education) about clean living (taharah) and policies on facilities that support the realization of a clean and healthy life.

The evaluation of the Stake model can be described in the following table:



From the data above, when using the evaluation of the Stake model, the following analysis will be obtained:

<i>Rationale</i>	Analyzing pesantren policies in supporting the implementation of clean and healthy living for santri
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<i>Description Matrix</i>		<i>Judgment Matrix</i>	
<i>Intense</i>	<i>Observation</i>	<i>Standard</i>	<i>Judgment</i>
<i>Antecedents:</i>			
Ustadz make plans in taharah learning to form an understanding and application of clean and healthy living attitudes for students	Observation results show that the plans made by the ustadz are not mature (not good), there is no lesson plan (teaching module), there are no indicators, and no assessments, but only rely on the	Santri can understand the concept of clean and healthy living through taharah lessons which are contextualized in daily life.	Santri only understand the concept of taharah textually and only emphasize the method of reading a good yellow book. The ustadz should prepare a learning plan that is able to contextualize

²³Farida Yusuf Tayibnapi, *Evaluasi Program Dan Instrumen Evaluasi Untuk Program Pendidikan Dan Penelitian* (Jakarta: Rineka Cipta, 2008), 22.

²⁴Arikunto and Jabar, *Evaluasi Program Pendidikan*, 8.

	textual material in the yellow book		the taharah material in the reality of the life of the santri. so that students can not only read the yellow book, but also have the skills to overcome the problems they face.
<i>Transactions:</i>			
Ustadz have competence in contextualizing taharah subject matter in the lives of students to build a clean and healthy lifestyle	Ustadz are less competent in contextualizing taharah material in the lives of students. This can be seen from the learning delivered by the ustadz only focused on reading the yellow book with the sorogan, bandongan, and lecture methods without being directly related to the problems faced by students.	Contextualization of taharah material and supported by good facilities can build knowledge and attitudes for students to be actively involved in implementing a clean and healthy lifestyle	Ustadz must switch to more effective, innovative, critical, constructive, and contextual learning methods in providing solutions to problems faced by students, such as problem based learning methods, and contextual teaching and learning methods.
<i>Outcomes:</i>			
There has been a change in knowledge, attitude, and application for students in carrying out a clean and healthy lifestyle	Most of the students still pay less attention to the implementation of clean and healthy living. This can be seen from the attitude of students who like to bathe together, change clothes, sarongs, towels, and blankets with other students, pile up dirty clothes, and rarely clean the bed.	So that students have good knowledge, attitudes, and application in carrying out a clean and healthy lifestyle in their daily lives.	To get optimal results, pesantren policies must improve their learning programs, by applying methods that can build knowledge contextually and based on the problems faced. Likewise, good facilities are needed to support clean living behaviors such as the availability of adequate bathing places, the presence of clean water, adequate room occupancy, poskestren, etc.

Table 9: Stake model analysis on pesantren policy

Based on the table above, it can be seen that:

First, in the aspect of antecedents, there is no learning plan document prepared by the ustadz in planning and directing learning. In fact, according to Abdul Majid, the existence of lesson plans is very important, because the plan serves to direct the

teacher/ustadz regarding all technical activities in learning.²⁵In fact, according to Sobry Sutikno, the existence of a learning plan is an absolute requirement, and if it is not fulfilled, the implementation in learning will experience difficulties and even failure in achieving the goal.²⁶

However, there are still many teachers, including ustadz in Islamic boarding schools, who ignore learning planning because it is considered too conceptual and a mere formality, not very relevant in the reality of teaching.²⁷This understanding should be removed, because the existence of learning planning becomes very important in directing where and what learning should be carried out. The table above shows that the absence of learning planning makes the learning process, objectives, and innovations less focused and less effective.

Planning and innovation of teachers/ustadz is also very important to test their competence in teaching. As in the taharah learning above, there are actually a lot of innovations that can be applied by ustadz, such as contextual learning or problem-based learning, not just emphasizing the yellow book reading method. So that students can have a thorough understanding, both conceptually and contextually in reality. So in this case, it is highly recommended that the ustadz/teacher must prepare a lesson plan to be implemented while teaching.

Second, in the transaction aspect, it can be seen that the teaching methodology that be implemented by the teacher was lack competence in designing active, innovative, critical, constructive, and contextual learning. This can be seen from the method used by the ustadz that still maintains classical traditions such as bandongan with a focus on mere text studies. In fact, if the ustadz has good competence in teaching, then they should be able to apply a variety of learning methods, for example problem-based learning and contextual teaching and learning methods in taharah fiqh learning.

Related to this, it is highly recommended to the pesantren and to each individual ustadz to increase their competence and knowledge in designing active, innovative,

²⁵Abdul Majid, *Perencanaan Pembelajaran: Mengembangkan Standar Kompetensi Guru* (Bandung: Remaja Rosdakarya, 2008), 68.

²⁶M Sobry Sutikno, *Pengelolaan Pendidikan: Tinjauan Umum Dan Konsep Islami* (Bandung: Prospect, 2009), 47.

²⁷Isnawardatul Bararah, "Efektivitas Perencanaan Pembelajaran Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah," *Jurnal Mudarrisuna* 7, no. 1 (June 2017): 133, <http://dx.doi.org/10.22373/jm.v7i1.1913>.

critical, and contextual learning with various learning models. This can be achieved by participating in learning seminars, training, continuing studies to a higher level, and so on, with the aim of increasing the quality and competence in teaching.

Third, in the aspect of outcomes, data obtained that most of the students are still negligent in implementing a clean and healthy lifestyle. As well as behaviors that can accelerate the spread of skin diseases among students, for example: the habit of students who like to bathe together, change clothes, sarongs, towels, and blankets with other students, pile up dirty clothes, and rarely clean the bed. These habits are certainly influenced by various factors, ranging from the lack of knowledge, affection, and connections formed by the social environment, to the lack of support for infrastructure in Islamic boarding schools in building a clean and healthy living culture. Such as bathrooms that are partially inadequate and inadequate, the availability of clean water, student dormitories that are too overcrowded,

So in this case it is highly recommended to the pesantren to maximize the development of infrastructure in the interest of a clean and healthy life. Such as the construction of proper and clean baths, availability of clean water, construction of dormitories, clean kitchens, availability of sports venues, and so on. This includes optimally utilizing the Poskestren, which is not just a place to check health but is also active in providing health education to students.

Closing

Based on the analysis above, it can be concluded that the pesantren needs to improve or reconstruct its policies in the context of supporting a clean and healthy living culture for santri. These policies are in the form of policies related to education/learning and policies in optimizing facilities and infrastructure. Regarding education/learning policies, ustadz should be equipped with the latest knowledge and learning models, as well as ustadz must always develop their potential and competence in teaching. Meanwhile, related to infrastructure policies, the pesantren management should seek to develop and optimize infrastructure to support a clean and healthy living culture.

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