Young Students Social Interaction: findings from a 'islamic boarding schools' in Kudus, Central Java

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Abstract

This article discusses the social interactions of young students that occur in Islamic boarding schools between young students with elder people and as well as fellow young students, also about manners in social interactions in Islamic boarding schools. Social interaction is a relationship between individuals or groups that respect and influence each other. Manners become the application and learning that is prioritized in Islamic boarding schools. Manners relate to polite behavior towards others. Islamic boarding schools instill good manners. The purpose of this study are (1) to find out the social interactions of young students at Al-Mabrur Kudus Islamic Boarding School (2) how the social interactions regarding the manners of young students at Al-Mabrur Islamic Boarding School. The method used in this research is a case study with a descriptive qualitative approach. The results showed that the social interactions of young students aged 6-8 years at the Al-Mabrur Islamic Boarding School were reciprocal. The language used in interactions is Javanese Kromo. The process of manners with social interaction is taught by 'murobbi' to students directly when said something jokes or during in learning. This article will present a discussion of all forms of social interaction that occur at the Al-Qudisyyah Islamic Boarding School between young students and fellow young students or even with elder people.

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INTRODUCTION

This article reports the findings of a study on the social interactions of young students studying at an Islamic boarding school in Kudus Regency, Central Java. The term young students refers to students or students in Islamic boarding schools that are in harmony with early childhood (Article 1:14 of the 2003 National Education System Law), who are between 0 and 6 years of age. This article is divided into 3 parts. The first part describes the context of the study that is the background of this paper as well as a review of the relevant previous research, especially with regard to the topic of Islamic boarding schools and young students. The second part, of the methodological aspects. Part Three presents the findings of the analytical study in general, this study found that social interactions occur reciprocally and occur dynamically. Communication is one of the media for social interaction to run smoothly. The same is the case with manners, where manners are not a written rule that can be done at any time, but manners are a behavior that must be accustomed to every day. So that there needs to be exemplary in order to get used to manners according to the code of ethics of the local community .

Boarding schools, students, and Young Students

Islamic boarding schools are the first Islamic institutions in Indonesia. The word pondok is taken from the Arabic *Funduq* which means hotel or inn. According to Setyaningsih (2016) Islamic boarding schools are religious institutions that provide education and teaching as well as develop and spread the knowledge of religion and Islam. According to Haidar in Sholihah, (2012) Islamic boarding schools is an Islamic educational institution that aims to explore Islamic religious knowledge, and practice it as a guide for daily life, or called *tafaqquh fi al-din* by emphasizing the importance of morals in social life. According to Djamaludin and Abdullah Aly in (Saifuddin, 2016) states that Islamic boarding schools are an Islamic educational institution that grows and is recognized by the surrounding community with a boarding system where students receive religious education through the recitation system or madrasa, which is fully under the sovereignty and leadership of one or several kyai with characteristic characteristics that are charismatic and independent in all respects. From some of the definitions of Islamic boarding schools above, it can be concluded that islamic boarding schools is an Islamic educational institution where the kyai is the shade

and role model in which it teaches, explores, and practicing religious knowledge through the book recitation system. The functions of the cottage are: (a) the residence of the students whose residence is far away; (b) implementing togetherness, solidarity, and honing determination; (c) there is a reciprocal attitude between kyai and students. According Nurhayati (2016) in Indonesia, there are three kinds of boarding schools, namely: (a) boarding schools Salaf is boarding schools that examine-recite intensively, and discuss the book of Salaf; (b) modern Islamic boarding schools, namely Islamic boarding schools that do not use the yellow book as the subject of learning, and Islamic knowledge and education; (c) Islamic boarding schools that collaborate with formal education, namely Islamic boarding schools that collaborate teaching the yellow book and general lessons.

The term of students are etymologically derived from the word *"shastra"* which means expert on the sacred books of Hinduism. According to Ubaidillah (2013), students are students who live in dormitories (pondok) under the guidance of a kyai using a certain system model. According to Hidayat (2017), students are people who study Islam and study Islam in an Islamic boarding school which is a place of learning for students. So it can be concluded that a students is someone who is actively studying Islam and living in a boarding school.

The term ' young students ' in this study refers first to students according to the Law of the Republic of Indonesia number 18 of 2019 Article 1: 8 is students who take education and deepen the science of Islam in Islamic Boarding School. Both refer to a boy early age according to the NAEYC (*National Association for the Education of Young Children)* is children aged 0-8 years (Pebriana, 2017). Meanwhile, according to the National Education System Law No. 20 of 2003 Chapter I article 1 paragraph 14 early childhoods, namely children aged 0-6 years. So that in this study it was concluded for young santri, namely children who studied in Islamic boarding schools with an age range of 6-8 years.

The Indonesian Ministry of Religion in 2020 stated that the number of Islamic boarding schools registered in Indonesia was 27,722, with the number of students reaching 4,175,555 people. Children's Islamic boarding schools are one of the Islamic boarding schools in Indonesia. Children's Islamic boarding schools are Islamic boarding schools that are devoted to educating children in the category of children aged from 4 years to 12 years, or if the measurement of formal

school education is children from early childhood education to graduating from elementary school (M. Y. A. Subekti, 2015). In this research, the research was conducted at the Al-Mabrur Islamic Boarding School, namely children aged 6-8 years.

According to Dhofier (2011) islamic boarding schools as an Islamic social institution have characteristics as a basic element that differentiates them from other community and educational institutions, namely (1) mosques; a mosque that functions as a place for teaching and education as well as a place of worship, (2) Pondok; Pondok or what is commonly referred to as a hostel as a place for students to live while studying at the islamic boarding schools, especially for students who are far from home, (3) teaching classical Islamic books; This teaching system is used as a guide for students to gain knowledge and to practice again, teaching classical books is dubbed the bandongan and sorogan systems, (4) Santri; namely someone who studies at a islamic boarding schools, (5) kyai: namely a figure as the founder of the islamic boarding schools as well as a teacher who is highly respected in the community.

Characteristics of social interaction as a model of interaction carried out individually or in groups. As described by (Pebriana, 2017) the characteristics of social interaction are as follows: (a) Interaction between individuals and individuals; this interaction occurs because of the relationship of each personnel. The manifestation of this interaction is in the form of face-to-face communication, such as conversation, (b) the interaction between individuals and groups; This interaction has an interest in interacting with a group that has the same interests as us, (c) Interaction between groups and groups; This type of interaction faces each other in the form of communication, but it can also be in the form of personal interests in it.

In a study conducted by Siti Mumun Muniroh in 2014 at Salafiyah III islamic boarding schools Pekalongan with research subjects ranging in age from 4-5 years old, it was stated that the life of the first 5 years of children will have a tremendous impact on their social emotional development. This is inseparable from parents who pray for early childhood and provide more motivation to make it grow and develop optimally, such as children being able to memorize al-quran mastering general science, cognitive and psychosocial development. In another study conducted by Irfan Paturrohman in 2012 using descriptive exploratory research methods, it was found that the Dar Al-Taubah Islamic Boarding School in carrying out education was able to fulfill its cultural objectives, as an institution that produced students who had broad insight and were able to practice their knowledge, this is because the elements and facilities in the boarding school are very supportive. In the research conducted, this researcher examines the social interactions of young santri who are in one of the Kudus Islamic boarding schools, namely the AL-Mabrur Islamic Boarding School, where the researcher will focus on the interaction activities carried out while the students are in the Islamic boarding school, and the manners attached to themselves. early childhood who bear the status of young santri. So what makes the reason for the researchers to do this research is that there is still a lack of research that discusses the interactions that occur in children's boarding schools, especially among young santri who live one roof with common students and the manners that are embedded in young santri.

Students of all ages attend the islamic boarding schools to study, ta'dzim (respect), and recite the Koran. However, at this time many early childhood students are enrolled in Islamic Boarding Schools, which is not an obstacle or a problem because early childhood is considered the golden age, a period that is very valuable for growth and development in accordance with the environment. the most appropriate time for parents to stimulate children. So that it can be a good thing when young children enter the islamic boarding schools, it will make it easier for these children to understand and master the material and teachings given by the ustad or the islamic boarding schools murobbi. There are reasons behind parents who choose islamic boarding schools as an institution for child development and development. One of them is the phrase "What about parents who are so busy with careers that they don't have time to pay attention to all aspects of child development". That is a phrase that is heard and questioned by the general public. This is one of the duties of parents to be able to provide supervision without leaving the obligations that must be done. As well as teaching manners from an early age is very necessary. Where there is the expression that "when a child grows up, he will know what is good for him and his surroundings" but the expression is not in tune when they only provide material without giving a cradle of moral affection.

Learning etiquette in parenting parents is not always fixated on the family sphere. Various ways have been planned, starting from leaving children in child care centers (TPA), playgroups (KB), quran education parks (TPQ) and even Islamic boarding schools which are also the choice

of parents as institutions for implementing decency and compensation for their children. One of the islamic boarding schools that is in great demand by parents and is so famous in the ears of the community is the Islamic boarding school in Kudus City. One of the many Islamic boarding schools in Kudus is the Al-Mabrur Islamic Boarding School, which accepts and guides young students.

As is common in other educational institutions, the students at the Islamic boarding school, namely the students, are also involved in social interaction. Social interaction is social interaction is a relationship that occurs between humans and other humans, both individually and in groups (Muslim, 2013). According to Elly M Setiadi & Usman Kolip in Muslim (2013) social interaction is dynamic social relationships related to individuals, groups of groups, and individuals to groups or vice versa. According to Sujarwanto (2012) social interaction is divided into two forms, namely the associative and dissociative processes. The associative process is a form of social interaction that leads to harmony. Meanwhile, dissociative is a form of social interaction that leads to disunity. According to Muslim (2013) social interaction has characteristics in society in the form of (1) there are two or more people; (2) there is a reciprocal relationship between the two parties; (3) begins with social contact; (4) have clear aims and objectives. So it can be concluded that social interaction is a relationship between individuals who respect and influence each other. In its application, the characteristics of social interaction are in the form of relationships between individuals or individuals with groups.

Social interaction in Islamic boarding schools occurs due to several influences, such as intense interaction between caregivers and students, norms applied at the Islamic boarding school, and interaction between kyai and students like parents and children. Where social interaction is the way each individual relates to other individuals and with their environment. Interaction aims to provide a sense of security, comfort, and belonging, and the instillation of good ethics.

In human life, humans are born and are destined to be social beings. As stated in the QS. Al-Hujurat verse 13 "O people! Indeed, we have created you from a man and a woman, then we made you nations and tribes so that you would know each other ". Like the Dramaturgy theory by Goffman in (Suneki & Haryono, 2017) that humans are the main actors in the drama stage. Social skills, personality traits, motivation, and personality in the environment are factors in the quality of social interactions (Lopes et al., 2005).

According to Ardhirata (2011) the pattern of social interaction in Islamic boarding schools is different from interactions in general, this is motivated by several factors, namely: (a) social distance between speakers and speakers, namely social distance seen from age and sociocultural background; (b) social status between speakers and speech partners, namely social interactions that occur not regarding economic weight, but based on existing adab; (c) the relative position of one speech act to another, namely the speech act seen from its position; (d) the existence of laduni knowledge, namely knowledge given by Allah SWT to someone without having to learn; (e) the presence of tawadhu, respect and courtesy, that is, the students' belief in tawadhu will make the knowledge gained much more useful if they obey the kyai; (f) teaching the book ta'lim al-muta'allim (the basic book containing a collection of learning procedures, the book by Shaykh Al-zarnuji), namely teaching books that teach about the attitude of students to the clerics of the ustad, and caregivers.

Characteristics of social interaction is a model of interaction that is carried out individually or in groups. As described by Pebriana (2017) the characteristics of social interaction include (a) Interaction between individuals and individuals, namely this interaction occurs because of the relationship of each personnel. The manifestation of this interaction is in the form of face-to-face communication, such as chatting, (b) Interaction between individuals and groups, namely this interaction has an interest in interacting with a group that has the same interests as us, (c) Interaction between groups and groups, namely the type of interaction. This interaction faces each other in the form of communication, but also in the form of personal interests in it.

The research conducted by researchers has two main objectives, namely knowing the social interactions of young students at Al-Mabrur Islamic Boarding School, and recognizing the process of social interaction about the manners of young students at Al-Mabrur Islamic Boarding School. Excellence in research is of course a top priority so that this research needs to be done, as well as this research which is an advantage, namely research that is carried out regularly and optimally and takes part in the lives of young students in Islamic boarding schools, so that the data obtained is very detailed and factual. Not only discussing the social interactions that occur in Islamic boarding schools, but this research discusses the manners that are taught so that young

santri are able to apply them in everyday life without supervision.

METHOD

This study was conducted in a boarding school in Kudus Regency. This boarding school can generally be described as follows. First, this boarding school has students of various ages (6 years to 30 years). The first study was conducted. There were 70 adult and 11 young santri with 4 young male students and 6 young female students. Boarding school caregivers consist of kyai, biliki, gus (sons of kyai and biliki). Second, this boarding school stands in the middle of a community that also has sufficient Islamic knowledge. third, this boarding school is a foundation in which there is also a public institution in the form of a kindergarten (kindergarten).

Data were collected using a qualitative approach by means of observation, interviews, documentation, and triangulation. Data analysis was carried out by following Miles and Huberman's suggestion in (Sugiyono, 2016) that each data analysis activity was carried out continuously at each stage, and was carried out until saturation. The subjects in this study were caregivers, young students, religious teachers, murobies, and parents. The location in the research was carried out at the Al-Mabrur Kudus Islamic Boarding School. The data analysis steps were performed by reduction, data display, and verification.

RESEARCH RESULTS AND DISCUSSION

The young santri at Al-Mabrur Islamic Boarding School are young students with an age range of 6-8 years. The number of young students who live in Al-Mabrur Islamic boarding school is 11 children. This number consists of 4 male and 7 female students. The number of young santri in the Islamic boarding school is far proportional to the number of general students. However, this is not an awkwardness in interacting between young students and general students.

The social interaction between young students and general students is going well. It can be seen that there is a familiarity like a brother and sister who love and respect each other. Interaction activities that occur in Islamic boarding schools between general santri and young students only during breaks or empty hours of activity. The differentiation of activities is carried out to focus on learning between young students and general students. Not only separate learning activities, rooms for young students are also different from general students. Where each room is for young students there will be a murobbi who is in charge of supervising and guiding young students for 24 hours.

Social Interaction of Young Students at Al-Mabrur Islamic Boarding School

The main question posed in this study is "how is the social interaction of young students at Al-Mabrur Islamic Boarding School . From the study, the social interactions of young students can be presented in 2 main topics, namely

a) young students with caregivers and general students

The caregiver is considered as someone of a very high position in the boarding school. Kyai is the main figure in carrying out all religious activities that are directly related to the future of the islamic boarding schools (Ilahi, 2014). In another sense, caregivers are the kyai who are highly respected by all components in the boarding school. So that most students will submit when the caregiver says anything, whether it's a warning or an order. In general, students who meet with the caregiver will kiss the caregiver's hand as soon as possible while begging for blessings. Do not escape the young students who can act like adult students.

The first time the young students met their caregivers, they were silent without a response. It is the same with people in general, when meeting with older people, especially the islamic boarding schools educator they will be silent and bow their heads when they are in front. Not only by lowering their heads, but when they speak, the young students will use a light tone and a little bit of pressure. Social interactions can be driven by psychological factors originating from the internal relations of the parties in the relationship (Sujarwanto, 2012). The background of the way of interacting with these young students is due to external factors in the form of an environment that always teaches *ta'dzim* (respect) and *tawadhu* (humility). Both of them are exemplary instilled in young students through activities taught by general and murobbi students.

The social interaction between young students and general students runs like young students with guardian students, except that language speech and intimacy are closer and more intimate. The process of social interaction between young students and students generally occurs due to several reasons, among others (1) the Imitation Process; the imitation process is in the form of social interaction in the islamic boarding

schools because of the desire and urge to do good with other individuals or groups. Just like when children are taught to use Javanese Kromo, in Kromo, students will always be required to speak softly and not hurt others. Because in its work the Kromo language is very contrary to harsh speech and it hurts listeners. So simply speaking in the Kromo language will make the students more polite.

The imitation process at the Al-Mabrur Islamic boarding school is not just a word of mouth, but also an act of good deeds. This good deed can be in the form of waking a sleeping friend at prayer time. They wake each other up when they see their friends asleep in order to follow the congregation together. (2) Identification Process; This identification process can be seen when the students try to become like the religious teachers and kyai of the islamic boarding schools. It does not mean that the students do not tawadhu or have a strong desire to match the kyai, but this is done as a role model and anything about tawadhu for the students to the kyai. Kyai is an example of how to behave, especially every speech that is said by the cleric. When the kyai uses the Kromo alus language, the students will imitate. Not only in language, but even the behavior of the kyai as an example of the students in their actions.

Like when a kyai meets other people who are older and younger, the kyai will reach out and shake it. Not just taking office, but when someone is older or more pious, the kyai will kiss the person's hand. Another thing that can be imitated is when the kyai greets his students who are passing by by saying names and smiling, then the students will spontaneously bow their body a little. and there are also those who are as quick as possible to approach and kiss the kyai's hand, even if the kyai greets from the inside of the living room ndalem the kyai's house, (3) the process of sympathy ; The sympathy process is in the form of interaction with other people in the form of an urge to help. The sympathy process is almost the same as working together. This can be seen in the islamic boarding schools, one of which is when the students are roan (mutual cooperation). Roan as a term for mutual cooperation to clean the environment of the boarding school, but roan is not only for cleaning, sometimes also for all activities that require a large number of people. This roan activity is usually carried out by students on holidays or on weekends. However, there are some who prefer Friday for roan, (4) Empathy Process; The process of empathy is in the form of treatment or feelings that seem to feel and be in the position of someone who is experi-

encing an event, usually because of sad feelings. Like when there are students who are in trouble, whatever the problem is. Then other friends will feel it. This is because the life of the islamic boarding schools is ingrained in every student. So that when there are students who feel sad, other students will cheer them up. This can be seen when there are students who are waiting for a visit from their parents, but their parents do not come. Other students will entertain and feel their feelings when parents do not come, whether they tell each other that they have not been visited or share something that other students do not have or need, such as lending money to each other , (5) Motivation Process ; This motivational process is the spirit or encouragement that individuals give to other individuals. The process of motivation in the islamic boarding schools is very visible when a students is in a low-spirited phase, then other students will encourage in various ways. When at the time of memorization there are students who find it difficult to memorize, other students will encourage and give advice and input various ways to make memorization easy.

b) young students with young students

As an early age child with the status of a young students who lives in a islamic boarding schools and is far from their parents. It is a new thing for young students at Al- Mabrur Islamic Boarding School. Those who need to be able to interact socially with new friends. Making other students as brothers without blood ties. Fellow young students who have to strengthen one another. Being a consolation when other young students are feeling anxious, embracing when other young students are out of the way, protecting when others are in danger. As the motto is applied. Make one another close relatives.

The social interactions that are built up when they both carry as young students. There is no sense of envy and self-interest between young students. They have a sense of belonging and struggle to each other. Making them shoulder each other and reminding each other if they are students. It can be seen that when there are young students who whine with everything that is expected outside the circumstances, other students will remind each other with the same feeling. The way of interacting is still based on the habits of the islamic boarding schools that are applied Starting from the way of greeting, helping to help, and having a dialogue, it will illustrate that they are students.

"Interaction and communication are keys of intimacy to greet you. The environment of the Al- Mabrur Islamic Boarding School becomes a

place for students to argue politely. It can be seen when young students arrive at the Islamic boarding school. They hurried to sit with grace, visible from the faces that were curious and full of questions. After the researcher introduced himself, one of the young students could be heard asking the question *"Ms. e ajeng nopo to?* "The question is an answer about the language of communication used. When researchers ask how it feels to be boarding? The young students quickly answered, "I *'m happy, miss, say the plan." The* short answer shows that the Kromo language is inherent in them "(*field note, Thursday, July 9, 2020*)

Sitting in a circle like a discussion becomes a time of enjoyment for them. No activities, no memorization, just a little free time to let each other laugh. Having dialogue like adults is seen when understanding one another. Maybe the use of different language, but this is a way for young students to understand and understand each other. For those who are already familiar with Javanese krama, they will speak fluently, but when those who are not used to it will use Javanese Ngoko, but there are also those who use Indonesian. The difference in language does not make it weak in interacting with one another. The key to mutual understanding and respect is deeply embedded in young students.

When young students feel longing for their parents at home, the other young students will entertain by telling stories to each other, or mixing them up by playing. When someone finds it difficult to do activities, the other shoulders will be ready to help. It is not a matter of circumstances that unite young students, but the purpose of young students which unites them. Factors that make students understand each other, including (1) Status as young students, (2) The same goal to become true students, (3) Getting used to being away from parents, (4) The desire to become experts in the science of religion, (5) Equal understanding among young students.

Life together in the islamic boarding schools e and age are not a measure of life in the islamic boarding schools. Likewise with life at the Al-Mabrur Islamic Boarding School, there is no satire in all problems. From the research results, it is known that there are young santri and general santri who live under one roof. It can be seen that the life of one roof with a different age makes the students foster a sense of love and belonging to each other like siblings.

Differences are not to solve, but differences will unite. *Nerimo ananging pandum* is the watchword in islamic boarding schools life. With everything just barely enough, starting from the condition of the boarding school, infrastructure, clothing and foodstuffs, it is not a problem when it is integrated into the life of the islamic boarding schools. Yours is mine becomes a sense of belonging and caring for one another.

Learning that is carried out in the islamic boarding schools still uses standards from the government such as the ministry of religion as a reference guide in learning. However, because the nature of the boarding school is a non-formal community institution, there are no lesson plans, syllabus, and learning tools like other institutions because it is known that the is islamic boarding schools more flexible, making it easier for students to carry out learning.

The parenting pattern applied in Islamic boarding schools is in the form of democratic nurturing. This parenting pattern is in the form of giving affection, and appreciating any input. Either from any circle who has the will to change, it will bring up deliberations to reach a decision that will be implemented or not. Even parents are very influential in the pattern of nurturing democracy in Islamic boarding schools. Because parents are like the third person who will receive the results of their children studying at Islamic boarding schools.

According to (Muslim, 2013) social interaction has characteristics in its application in society, namely (1) there are two or more people, (2) there is a reciprocal relationship between the two parties, (3) there is social contact either directly or indirectly, (4) has a specific purpose. Social interaction relates to life between individuals and other individuals. With social interactions, life will run smoothly. Humans who are born social beings cannot be far from social interactions. Because social interaction is a process, where each individual pays attention to, responds to other individuals so that it is responded with behavior according to Mar'at 2008 in (Pebriana, 2017) .

Social interaction at Al-Mabrur Islamic Boarding School by using the Kromo Javanese language communication. The use of the Javanese Kromo language as an everyday language. Not only between students and kyai, but with others, they still use the Javanese Kromo language. For young students, when they are not yet able to master the Javanese Kromo language, they will be trained by murobbi every time. There is no coercion in its application, it's just that it is recommended that people be accustomed to speaking politely. The basis for the use of the Javanese language Kromo in Al-Mabrur Islamic Boarding School is due to the purpose of the boarding being to make students who have good morals.

Morals become a guide in every life, especially in social interaction. It is known that the Principal of Al- Mabrur Islamic Boarding School highly upholds morals. Everything if you have good morals will go well too. So from an early age, morals will be very superior in learning at the Al- Mabrur Islamic Boarding School.

Not only is social interaction in the form of visible communication, every behavior helps each other, embracing one another is evident in the life of the islamic boarding schools. Even when students return home, parents are expected to monitor social interactions at home.

In a study conducted at Pondok Al-Mabrur number s a n tri young there were 11 children. However, in this case the young female students are more prioritized, so the research focuses on the social interactions of young female students, namely Bq, Sr, Ai, and QA.

In its application, there is nothing to worry about being a young santri. Like adult students, all activities have been scheduled from waking up to going to sleep again. The activities implemented are almost the same as general santri, but what makes it different is the santri activity system which is lighter and more flexible but still focused.

MS is a young male student who becomes a young student. MS has been a student at the Islamic boarding school since the age of 6, and when the researcher conducted the research he was already 8 years old. MS is a young santri from Jepara. The main reason for MS being a young student is because her parents have migrated and worked so that no one looks after her at home. MS is not staying at the Al-Mabruru Islamic Boarding School alone, but with his older brother who is also a student. The brother of MS is one of the young female students' murobbi. Even though MS is a young male student, he still often interacts with his older brother, who is a student student murobbi. However, having an older brother in an Islamic boarding school does not make him always dependent on his brother. This is because all MS activities do it happily.

Sr, a young female student at the age of 7 years. Sr is a young student from Jepara. Sr. became a young student at the Islamic boarding school because of his own will. Because he feels lonely not having friends to play with when at home. Because his brother also lives in the islamic boarding schools. Even though the boarding school that he is currently living in is not a special boarding school for young santri, Sr. looks so happy and has no trouble participating in the islamic boarding schools activities. Sr. herself seemed active and brave. Because it is seen that when there are empty hours, Sr.'s activities will also gather with general students to just joke or have a meal together.

Ai, a young student from Jepara, is 6 years old. Become a new student who has not yet completed one year at the Al-Mabrur Islamic Boarding School. Age did not affect his interactions with general students. Even though such a young age did not dampen the spirit of dancing. Although Ai is known to have a shy nature, he still tries to adapt well to the boarding school. You could say that Ai is the youngest santri in the islamic boarding schools, but Ai has a friend who is also the same age, namely Bq. Bq himself has the same age as Ai, which is 6 years old. The same age makes Ai and Bq like siblings who are always together in every activity. Even though Bq is still 6 years old, he has a strong desire to become a real student. It can be seen from the spirit of Bq in boarding school activities who always leave early and invite young fellow students to leave for pondok activities early.

QA young students who have been waiting for almost 3 years. The age of QA when the study was carried out was 7 years. QA is a young students from Kudus. QA is a very brave students even with new people. It was seen when the researcher came and no one in front of Ndalem QA swiftly approached the researcher and asked the purpose of the researcher's arrival at the Islamic boarding school. Not only being a brave students, the QA way of interacting was good enough for his age. Because QA is able to master the Javanese Kromo language fluently and in a body style like adult students. Like when they came to the QA researcher, they looked slightly bent over with such a gentle gaze and looked down.

Regarding the process of social interaction in Islamic boarding schools, social interaction itself is a way for individuals to face, express, and express themselves in front of others in order to achieve reciprocal relationships with other individuals and groups. Social interaction can be defined as dynamic social relationships (Sujarwanto, 2012). Social interaction is usually related to communication. Language is a symbol of communication between individuals. The language used is the trigger for a social interaction to run smoothly or not. With language, someone will know the goals and objectives to be achieved.

Likewise with social interactions in islamic boarding schools, which in fact the life of the islamic boarding schools is very diverse. Not only gathered in one area and with one language, but from various regions, languages, and tribes that

are mixed into one. The use of the same language really triggers social interactions at the islamic boarding schools to run smoothly. Like the country's motto, namely *Bhineka Tunggal Ika,* which means different but still one. The country's motto is a reference for living in harmony and understanding one another.

The use of the same communication language makes interactions run smoother and more intimate. The Javanese language of Kromo is the language of communication applied at the Al- Mabrur Islamic Boarding School. Social interactions at the Al- Mabrur Islamic Boarding School occur reciprocally. All young students will be taught to speak or communicate in the Javanese Kromo language. Young students when they first enter the islamic boarding schools will be taught and accustomed to communicating with the Javanese Kromo language including the youth of young students. In learning the Javanese language Kromo young students will be taught by murobbi every day. Javanese language that is more refined and polite when heard and spoken. However, considering that not all young students are able to quickly master the Javanese Kromo language, Murobbi will train a little and with great patience. There is no coercion in its application, it's just that it is recommended that children get used to it until the next time. Although at first the child will have difficulty pronouncing it, the murobbi will train it every time until the students get used to saying a Javanese Kromo for everyday life.

According to Soekanto in (Sujarwanto, 2012) there are several factors behind the social interaction in islamic boarding schools, namely the imitation process, the identification process, the sympathy process, the empathy process, the motivation process. The process also applies in Al-Mabrur Islamic Boarding School, namely (1) Imitation Process; imitation process in the form of social interaction in islamic boarding schools because of the desire and urge to do good with other individuals or groups. Just like when children are taught to use Javanese Kromo, in Kromo, students will always be required to speak softly and not hurt others. Because in its work the Kromo language is very contrary to harsh speech and it hurts listeners. So simply speaking in the Kromo language will make the students more polite. The imitation process at the Al-Mabrur Islamic boarding school is not just a word of mouth, but also an act of good deeds. This good deed can be in the form of waking a sleeping friend at prayer time. They wake each other up when they see their friends asleep in order to follow the congregation together. (2) Identification Process; This identification process can be seen when the students try to become like the religious teachers and kyai of the islamic boarding schools. This does not mean that the students do not tawadhu or have a strong desire to match the kyai, but this is done as a role model and anything about tawadhu for the students to the kyai. Kyai is an example of how to behave, especially every speech that is said by the cleric. When the kyai uses the Kromo alus language, the students will imitate. Not only in language, but even the behavior of the kyai as an example of the students in their actions. Like when a kyai meets other people who are older and younger, the kyai will reach out and shake it. Not just holding the position, but when someone is older or more pious, the kyai will kiss someone's hand. (3) the sympathy process; The sympathy process is in the form of interaction with others in the form of an urge to help. The sympathy process is almost the same as working together. This can be seen in the islamic boarding schools, one of which is when the students are roan (mutual cooperation). Roan as a term for mutual cooperation to clean the environment of the boarding school, but roan is not only for cleaning, sometimes also for all activities that require a large number of people. This roan activity is usually carried out by students on holidays or on weekends. But there are some who prefer Friday for roan. (4) Empathy Process; The process of empathy is in the form of treatment or feelings that seem to feel and be in the position of someone who is experiencing an event, usually because of feelings of sadness. Like when there are students who are in trouble, whatever the problem is. Then other friends will feel it. This is because the life of the islamic boarding schools islamic boarding schools is ingrained in every student. So that when there are students who feel sad, other students will cheer them up. This can be seen when there are students who are waiting for a visit from their parents, but their parents do not come. Other santri will entertain and feel their feelings when parents do not come, whether they tell each other that they have not been visited or share something that other students do not have or need, such as lending money to each other (5) Motivation Process; This motivational process is the spirit or encouragement that individuals give to other individuals. The process of motivation in the islamic boarding schools is very visible when a santri is in a low-spirited phase, then other santri will encourage in various ways. When at the time of memorization there are students who find it difficult to memorize, other students will encourage

and give advice and input various ways to make memorization easy.

Learning vocabulary using the Kromo language will be trained every day without coercion. So that children will get used to hearing first, which is expected to be sensitive and actively participate in using the Javanese Kromo language. The training in using the Javanese Kromo language is not only carried out by the murobbi, who every day supervises young students while in the boarding school. However, when the young students in the boarding school will interact socially with murobbi, caregivers and general students. The social interaction model is not only in the use of everyday language. However, it is also related to the social activities of young students with other individuals, both with caregivers, murobbi, and with general students.

The first time the young students met their caregiver, they were silent without any response. It is the same with people in general, when meeting with older people, especially the islamic boarding schools caretakers, they will be silent and bow their heads when they are in front. Not only by lowering their heads, but when they speak, the young students will use a light tone and a little bit of pressure. but in interacting the young students will not initiate the conversation. However, young students will interact with the caregivers when the caregivers start to interact with the young students. Do not forget how to interact with the students, but it is also followed by a polite language and body style and by using a lower and more coherent tone of language. Like when young students will visit or commonly referred to as "sowan", young students will look down and talk a little and sometimes they just say "Inggih" which means yes.

b) Young students with young students

As an early age child with the status of a young students who lives in a islamic boarding schools and is far from their parents. It is a new thing for young students at Al- Mabrur Islamic Boarding School . Those who need to be able to interact socially with new friends. Making other students as brothers without blood ties. Making the shoulder the strongest support. There is no feeling of being spoiled or dependent on your parents

Fellow young students at the Islamic boarding school who must strengthen one another. Being a consolation when other young students are feeling anxious, embracing when other young students are out of the way, protecting when others are in danger. As the motto is applied. Make one another close relatives.

The social interactions that are built up when they both carry as young santri. There is no sense of envy and self-interest between young students. They have a sense of belonging and struggle to each other. Making them shoulder each other and reminding each other if they are santri. It can be seen that when there are young students who whine with everything that is expected outside the circumstances, other students will remind each other with the same feeling. The way of interacting is still based on the habits of the islamic boarding schools that are applied Starting from the way of greeting, helping to help, and having a dialogue, it will illustrate that they are students. Factors that make young santri understand each other include: (1) status as young santri; (2) the same goal to become true santri; (3) getting used to being away from parents; (4) desire to become experts in the science of religion; (5) equate understanding among young santri.

The Process of Social Interaction Regarding the Manners of Young Students at the Al- Mabrur Islamic Boarding School

Social interaction has both interpersonal and intrapersonal dimensions. The intrapersonal dimension when a person is not involved in social interactions. Meanwhile, the interpersonal dimension is when a person is involved in social interaction. Life in a islamic boarding schools should not be possible if students are far from social interactions. How could it not be, if every step of a student a students will always be accompanied by other students or with the values applied.

Manners are considered the substance of life. Manners are procedures or rules from generation to generation that develop in a community culture that regulates interactions between individuals and groups for mutual understanding, respect according to the customs that apply to the local area (Raodah, 2019) . The background of the application of manners is the environment in which he lives. A good environment is an environment that instills high courtesy. Manners with morals are closely related. Where morals are manners, behavior. Manners are considered as the habit of manners to be able to respect one another. Students who live their daily lives in the Islamic boarding school will not be separated from morals and manners. Morals and manners are applied through education which is proclaimed at the Islamic boarding school.

Education has two functions in the form of value transfer and knowledge transfer. The

transfer of islamic boarding schools education functions for early childhood is mostly controlled by murobbi. Murobbi as an educator in every behavior carried out by young students. Above the murobbi, there will be a kyai as the person in charge of implementing manners for young students. At the end of each semester there will be an evaluation held by the boarding school with young students guardians. The evaluation is in the form of giving the student achievement book, which is the achievement book containing the developments of the students from the start of entering the islamic boarding schools to the time of the evaluation. Parents will find out how far the level of development of young students while in the Islamic boarding school.

The manners of young students in the Islamic boarding school are strictly regulated by the morals taught in the Islamic boarding school. The behavior of students is expected to be of benefit to others who see it. Attitudes are usually carried out to benefit others rather than one (Sabiq & Djalali, 2012).

Islamic boarding schools as institutions for religious education and social development in the community. Many rules are made to make students obedient. It is not about being obedient because of fear because ta'ziran is the result. However, it is different from young students, where in the rules of young students it does not result in ta'ziran even if it violates. Students compliance with islamic boarding schools regulations is very important in realizing the vision and mission in the future as an effort to develop Islamic boarding schools in the future (Ma'rufah et al., 2014). islamic boarding schools not only teaches religious lessons, but also teaches about good and bad manners, behavior procedures, so that students should understand the benefits of obeying the rules (AF Subekti & Laksmiwati, 2019)

The teaching of manners for young students is carried out with extra patience by the boarding school. Because the application of manners to young students requires activities that can support their development. All members of the islamic boarding schools, ranging from caregivers, murobbi, ustad, and general students are also involved. Islamic boarding schools as an Islamic educational institution that teaches about Islam, the goal is not only to educate the brain, but to add and improve morale, respect religious and social values, guide to behave well, honestly and morally to teach simple life (Yasin, 2020).

Manners are not something that can be applied instantly. Because manners are not written rules and will spontaneously become embed-

ded in oneself. However, manners relate to a habit of values that are applied and apply to society. It takes time to be able to apply and develop manners in accordance with the values embedded in the environment. For some circles, manners are highly respected.

Islamic boarding school teachings are taught in various ways, including in daily activities that are not overlooked by the students. The activity is queuing. In Islamic boarding schools, the activity of queuing is almost like a hereditary custom that will never disappear, queuing will make the interaction even closer, because there is queuing as a medium to teach how to respect one another. It's not about old or young and beginning or end, but about how to appreciate and prioritize togetherness and comfort with one another. Queuing activities at the Islamic boarding school as a way of teaching manners, where students will be taught to be polite to anyone. When waiting in line, it is very clear that they will ask politely who is waiting in line and do not know each other's ego. Even though sometimes they interrupt the owner of the queue, they will interrupt for a while, and after that they will apologize and be grateful.

The manners that are applied in the Islamic boarding schools do not only occur between young students, but also between young students and general students, or clerics and cottage caregivers or commonly referred to as kyai.

As expressed by AH in interviews by researchers

"As is known, the purpose of this boarding school is the creation of students with good moral character who are able to uphold religious teachings and are guided by the Koran, hadith, ijma ', and qiyas. Which makes all program activities in the boarding school as much as possible to have benefits in the future in the community. Especially for young students who have not been too influenced by the outside environment, we try to teach about morals and manners according to religious teachings. "

This expression is strengthened by the BhS statement, which states

"Yes, because we as murobbi are fully responsible for the development of the students, we try to teach the meaning of the values of life according to the guidelines of the Qur'an and hadith. Like when young students pass the kyai's house, they will bend their body a little, even though there is either a kyai or no kyai in the house. Not only bending over when passing the kyai's house. When young students are summoned or deliberately to enter the house or ndalem they

will walk on all fours like with a deep sense of ta'dzim. such as the goal of this boarding school, sis who wants the realization of young students with good character so that we always supervise and provide a program of activities that have the potential to improve good young students manners ".

From this expression, it is known that there are many ways to instill good manners in young students at the Al- Mabrur Islamic Boarding School. Even when they were playing or joking and the kyai saw or approached, the young students would spontaneously lower their voice and slightly lower their heads which indicated the students's keta'dziman. It is the same as when the kyai invited them to communicate with young students, they would answer in the Kromo alus language, although with a slightly nervous accent. There are many factors that make the ta'dzim students and the kyai, including: (a) the charismatic nature of a kyai that cannot be expressed; (b) a danya akhlak that has been ingrained in and taught in the islamic boarding schools; (c) The blessing of the scholars' knowledge that is expected; (d) a and a feeling of bonding like with their own parents .

The same is the case with young students to murobbi, where murobbi and ustad have a position in the Islamic boarding school, one step below the kyai. They are trusted people to transmit knowledge from kyai to other students. The attachment of young students to murobbi or ustad does not reduce manners as respect, courtesy when they are in the scope of the activity program. Like during the Koran activities, they will still respect and obey like students and teachers. Even if they leave the classroom they will cluster together like friends.

Not only in the activity program they are easy to embrace. It can be seen that when the murobbi gets into trouble the young students will help. Like when murobbi brought groceries from the market, young students flocked to help carry them even though they also seemed to object. This is not a serious problem, because for those students in the boarding school even if they are older or younger, if they have trouble, they will work hand in hand.

It is the same with general students, because the islamic boarding schools which highly upholds kinship and brotherhood will give birth to the seeds of love and belonging to one another. Even with the general students they rarely interacted with. However, when they know that the person in front of them is a students or older they will position themselves the same as the others.

With a big smile, a friendly greeting, and a hand that is ready to reach out when needed.

As the researcher knows, when the observation is known, Murobbi confirmed when young students brought the Qur'an. You can see that young students are carrying the Koran with their left hand and centering them like carrying plastic. Suddenly murobbi saw and gently rebuked him and showed how to bring the Koran that was correct and good. Not just reminding murobbi, it seems to explain the reasons why the young students reprimanded him.

In the young students activity program, it is known that the madrasah diniyah program exists. This Madrasah Diniyah aims to teach various basic sciences. Such as adab seeking knowledge, adab to teachers or ustad, courtesy in acting, and so on. Not only in madrasah diniyah activities, when in daily activities every student's behavior will be seen, such as how to sit politely in the middle of an event, when students pass in front of older people, and the correct way of shaking hands.

It can be seen that when the recitation is finished, all the students will kiss the hand of the ustad or ustadzah. In this case, it can be seen that when the teacher is the ustad, at the end of the activity the ustad will invite the female students to leave the room, as well as when the ustadzah who teaches will invite the male students to leave the room first. This was in the spotlight when a young student shook the ustadzah's hand and put it on the cheek, it was seen that the ustadzah reminded him that when he shook the hand by kissing the hand by placing it between the nose and mouth. This became an example for young students who lined up to kiss the ustadzah's hand, thus making the young students behind him participate in the practice.

This is the case when students carry out activities outside the Islamic boarding school, such as field trips. Field trips are not only for traveling and playing, but also for teaching and introducing Islamic history and figures who have played a major role in the progress of Islam. Young students will not only know how the story came from, but they will also know the tomb of the character and they will be able to remember and recount when they return to the boarding school.

In associating with the young students have been able to distinguish the relationship between men and women. When they are in formal school they meet friends of the opposite sex they will greet them first, there are even some young students who feel embarrassed when they meet young students. This is because they rarely inter-

act socially with the opposite sex.

From various data taken through observation and interviews at the Al-Mabrur Islamic Boarding School, it can be concluded that the manners taught are as follows:

a. Courtesy to young fellow santri, apologize if you make a mistake.

b. Manners to the teacher as an older person such as respecting when walking and looking down when passing in front of the kyai or in the front of the kyai' s house.

c. Kissing the teacher's hand by kissing it on the nose is not just putting it on the cheek or on the forehead.

d. Manners bring the Koran as the holy book of Muslims by holding it to the chest.

e. Always lower your voice when speaking to the teacher and don't look at the teacher directly.

CONCLUSIONS

Social interaction in Islamic boarding schools occurs reciprocally. In interacting at the Islamic boarding school, the Javanese Kromo language is used as a unifying language in communicating at the Islamic boarding school. Social interaction that is meant to be reciprocal is the interaction between young students and their caregivers, young students with ustad or with general students, and young students with fellow young students. When young santri interact directly with their caregivers in the recitation activity or not, they will immediately speak very politely with a body style that respects themselves or by bowing their bodies or simply lowering their gaze. This also applies when young students interact with ustad, murobbi or general students, but the body style that the young students look like will reveal a spoiled soul like their own older siblings. It is different when fellow young students interact, they will appear like children of their age, but the use of language remains in the Javanese Kromo language even though sometimes Javanese Ngoko is not left behind but it still sounds smooth and polite. The process of social interaction is in the form of Islamic boarding school regulations, harmonizing the use of language in interaction, namely the Javanese Kromo language. The implementation of behavior in accordance with manners becomes a teaching that is always exemplified by murobbi to young students. Until when young santri violate the rules of the boarding school there is no ta'ziran system, only the murobbi will remind and justify the behavior that should be done. The manners that apply in Isla-

mic boarding schools for young santri are based on the training and habituation of daily murobbi. Starting from teaching the correct salim procedures, carrying the Quran, to the manners of talking or dealing with older people, especially caregivers or kyai.

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