

# **Islamic Boarding Schools and Sanitation Problems**

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## **Abstract**

This article focuses on the problem of Islamic boarding schools failing to foster and create a healthy environment in the physical environment of the boarding school. Some Islamic boarding schools are still vulnerable to providing clean water and have environmental sanitation problems. This paper aims to explain why these problems can occur in the Islamic boarding school environment, how the efforts of Islamic boarding schools to overcome these problems are experienced by Islamic boarding schools, and what obstacles are experienced by Islamic boarding schools in realizing a sanitary environment. This study was conducted on a small scale, namely at the Darut Taqwa Ngalah Islamic Boarding School in Pasuruan Regency, East Java. This study uses a case study approach in the data collection process, with observation and interview techniques. The results showed that the problem of environmental sanitation in Islamic boarding schools is a complex problem because it is triggered by various factors, namely the physical, social and cultural environment. These factors are interrelated and cannot be separated from each other in shaping the behavior of students who are less clean and healthy.

## **Keywords**

Islamic Boarding Schools, Sanitation Problems, Social Behavior, Clean And Healthy Lifestyle.

## **1. Introduction**

Pesantren is an Islamic educational institution in Indonesia. This institution is classified as traditional in which students are required to live together and study under the guidance of a teacher who is better known as a kyai. Such an education system turned out to be the result of adaptation of educational practices in the period before the entry of Islam in Indonesia, namely the Hindu-Buddhist period. This can be seen from the naming of pesantren which can not be separated from the terminology that exists in Hindu circles. The word pesantren is rooted in the word santri with the prefix "pe" and the suffix "an". The term comes from the Indian language, namely "Shasti", which means "people who know the sacred books of Hinduism" or "a scholar of Hindu scriptures." The word Shastri itself comes from the word shastra, which means sacred books, religious books, or knowledge. (Haedari, 1985).

This learning system, which requires students to live together with their teachers, makes the pesantren always equipped with a dormitory as a place to stay for the students. Therefore, the term 'pesantren' is also often attached or added to the term '*pondok*' so that it becomes a unified term, namely *pondok pesantren* or Islamic boarding school. The unification of these two terms forms one understanding, namely the place of learning for students (Malik; Nath et al.; Suharyanto et al.). Like a boarding school, a pesantren is also usually equipped with a mosque for worship, a room for study and other religious activities that are gathered in one complex. This complex is usually surrounded by a wall as a form of supervision over the activities of entering and leaving the students in accordance with the regulations in force at the lodge (Dhofier, 1985).

In Indonesia, Islamic boarding schools are religious-based educational institutions whose development cannot be separated from the community in which the boarding school grows and develops. If viewed from a historical point of view, in general, Islamic boarding schools are located in rural areas and are integrated with the life of the village community. Therefore, life in Islamic boarding schools has a very diverse setting because it is shaped by social and cultural situations as well as the physical environment in accordance with the existence of the Islamic boarding school (Elizabeth, 2017).

When linking the relationship between Islamic boarding schools and the surrounding environment, Islamic boarding schools generally have a role as a reference for the community where the Islamic boarding school is located. Islamic boarding schools are also a driving force in community development and development. At least there are several reasons that cause this, namely because the Islamic boarding school is a source for studying religious knowledge

which is seen as important for the community and also because the leadership of the pesantren is considered charismatic. Islamic boarding schools as centers of Islamic religious education have made people put high hopes and also depend on the education of their younger generations to be educated in religious sciences or other knowledge given at the pesantren (Elizabeth, 2017). So it is not uncommon for parents, both from the immediate environment around the pesantren and from outside the area, to entrust their children to study in Islamic boarding schools.

Darut Taqwa Islamic Boarding School, or better known as Pondok Ngalah, is one of the Islamic boarding schools located in Pasuruan Regency, precisely in Sengonagung Village, Purwosari District. This area is included in a mountainous and hilly area and is categorized as an area with the highest population density in Pasuruan Regency, reaching 2478 people/km<sup>2</sup> in 2016, with a total population of 8649 people and an area of only 3.49 km<sup>2</sup>. (*Kecamatan Purwosari Dalam Angka*). As an area located in the highlands and with a fairly high population density, the problem of water resources and sanitation is one of the important problems in the region. The Ngalah Islamic Boarding School as a large institution in the area is a micro picture of the condition of the people in the village. Based on observations, the condition of tidiness and cleanliness of the environment in Islamic boarding schools that are less visible, high plastic use, inadequate conditions of bedrooms, bathrooms, washing, latrines and trash cans, and also the difficulty of providing clean water are some of the problems found in this area. in the hut.

Pondok Ngalah is classified as a Islamic Boarding School that is experiencing very rapid development and progress. This is indicated by the increasing number of students from year to year. Until 2018, Pondok Pesantren Ngalah had around 3500 students, and to accommodate these students, Pondok Ngalah has 9 dormitories, namely dormitories A to I, all of which are divided into several areas for male students and female students. In addition to dormitories, this Islamic Boarding School also has formal educational facilities ranging from Raudatul Athfal (RA) or kindergarten, Madrasah Ibtidaiyah (MI) or elementary school, Madrasah Tsanawiyah (MTS) or junior high school, Madrasah Aliyah (MA) or high school, and even a university (*Sejarah Singkat Pondok Pesantren Ngalah*). So you can imagine how dense this area is, both demographically and in terms of infrastructure.

The large number of students at Pondok Ngalah certainly causes more plastic waste in the environment around the Islamic boarding school. This is due to the high level of consumption and the behavior of the students in disposing of waste that does not care about environmental hygiene and health aspects. So much garbage was scattered in the Islamic Boarding School area, in front of the students' rooms and along the sewers of the dormitory. Even this unsanitary behavior is also accompanied by unhealthy behaviors such as cooking and consuming instant noodles using plastic bags with the excuse of being lazy to wash dishes. The large number of students who are not matched by the availability of an adequate number of rooms also causes the dormitory to look shabby because one room must be occupied by dozens (about 17) students. As a result, the students had to be willing to jostle and even sleep on the mattress without a cot because the room was already full.

In addition to the problem of garbage and dormitory conditions, another issue that is no less important is the availability of clean water. Many students complain about having to fight over water with other students because there are so many residents who live in the hut without adequate clean water sources. This, of course, can interfere with the sanitation of the students, especially in activities such as regular bathing, washing hands before eating, brushing teeth before going to bed, washing clothes clean and regularly, and other sanitary activities. If these problems are not immediately addressed, then, of course, they can become serious things for the health of the students and the environment of the residents in the Islamic Boarding School, especially for the students as the next generation of the nation. This is reinforced by the results of several previous studies showing the high incidence of infectious diseases such as skin diseases (phlegm, ringworm, herpes and others) and acute respiratory infections (ISPA) in Islamic boarding schools due to personal and environmental sanitation problems (Ma'rufi 2005)

## **1.1 Objectives**

Awareness of cleanliness, both personal hygiene, living environment, and the surrounding environment in general need to get a touch of knowledge and awareness, especially by the Islamic boarding school as an educational institution that has a strategic role in changing people's behavior (Haningsih). Therefore, the writing of this article aims to explain and analyze why these problems can occur in the Islamic boarding school environment, how the efforts of Islamic boarding schools in overcoming these problems, and what obstacles are experienced by Islamic boarding schools in realizing a sanitary or clean and healthy environment.

## **2. Literature Review**

### **2.1 Clean and Healthy Lifestyle (PHBS) and Environmental Sanitation in Islamic Boarding Schools**

The author uses behavioral sociology theory to answer various problems raised in this article. According to BF. Skinner, behavior can be interpreted as a person's response to external stimuli. Every human being moves and changes due to stimulation from the environment. The basic opinion of this theory is that every living thing must always be in a process that intersects with its environment. In the process, living beings receive certain stimuli that make them act something (Ritzer). Therefore, there are four main factors that can shape the behavior of an individual, namely: the behavior and characteristics of other people, cognitive processes, the natural environment, and the last is the cultural background in which the behavior and cognitive processes occur (Skinner, 2013).

Meanwhile, behavior can be identified through three indicators, including: 1) Knowledge, that is, everything that is known as a result of human sensing. A person's knowledge is divided into six levels, namely: know-how, understand-apply, analysis, synthesis, evaluation. 2) Attitude is a hidden response from individuals to certain stimuli or objects, for example, agree or disagree, like or dislike, happy or not happy. In this case, the attitude indicators are divided into several levels, namely the attitude of accepting, responding, respecting, and being responsible. 3) An action, or attitude, is not necessarily an action, because the realization of an action needs other factors, namely facilities or infrastructure. Knowledge and attitudes can be realized or practiced in the form of behavior if they are supported by existing facilities (Bloomer in Priyoto 2014).

Sociological behavioral theory also studies the historical relationship between the impact of behavior that exists in the actor's environment with the behavior of actors that occur today. Skinner's basic assumption in this regard is that behavior is lawful, predictable and controllable. Based on these basic assumptions, the most important process in directing individual behavior is reinforcement and punishment. Reinforcement is a consequence that increases the likelihood that an expected behavior will occur, whereas punishment is a consequence that decreases the likelihood that an unexpected behavior will occur (Skinner).

This behavioral theory can be used to analyze how clean living behavior can be realized in the pesantren environment. Clean and healthy living behavior, or what is often abbreviated as PHBS, is an effort to provide a learning experience or create a clean and healthy environment for individuals, families, groups, and communities. This is done by opening access to communication, providing information and conducting learning in order to improve knowledge, attitudes and behavior in order to help the community to recognize and solve their own problems. The hope is that the community has awareness, willingness and ability to practice PHBS through a leadership approach (Advocacy), atmosphere building (Social Support) and community empowerment (Kemenkes 2011).

Based on the location, the PHBS arrangement is divided into 5 units, namely household PHBS, school PHBS, workplace PHBS, PHBS health facilities and PHBS in public places. While the benefits for the community from PHBS are the realization of the community's ability to seek a healthy environment, prevent and overcome various health problems, utilize existing health services, and lastly, develop health efforts that come from the community, such as integrated service posts, often abbreviated as "posyandu," health care insurance, maternity savings (tabulin), latrine social gatherings, water user groups, village ambulances, and so on (Kemenkes 2011).

In this case, PHBS is one part of realizing environmental sanitation. Sanitation is an individual or community effort in the context of disease prevention that focuses on human environmental health business activities. These business activities are carried out by monitoring and controlling the external environment that is harmful to health and that can threaten human survival. Therefore, sanitation is part of environmental health where the scope of environmental health is the provision of clean water, management and control of water pollution, solid waste management, breaking the chain of transmission of infectious diseases that can endanger human health through vector control (disease transfer), prevention and control of soil pollution by human and other waste, hygiene of food and beverages, control of air pollution, control of noise, occupational health and accident prevention, health of housing and settlements, as well as supervision of places of public recreation and tourism (Notoatmodjo 2011).

In this study, the high or low degree of achievement of PHBS and environmental sanitation in Islamic boarding schools is closely related to environmental conditions that affect the behavior of residents living in Islamic boarding schools. This surrounding environment is an environment that exists outside the individual but is constantly in contact with an individual, such as a roommate or people around him, the natural environment, the design and condition of the

residential infrastructure, and what is equally important, the rules, values, and norms that apply to this particular individual, in the boarding school. All of these things are interrelated to form a clean living culture. In this regard, the process of reinforcement and punishment can be a way for the Islamic boarding school as an educational institution to strive for the creation of clean and healthy living behavior in the boarding school environment.

### 3. Methods

This study uses a qualitative method (qualitative research) which takes into account the contextual richness of the research setting. This study aims to explain why health problems can occur in the Islamic boarding school environment, how the efforts of Islamic boarding schools in overcoming health problems in relation to the behavior of students, and what obstacles are experienced by Islamic boarding schools in realizing a sanitary environment. For this purpose, the approach used is a case study approach. According to Yin (Yin), that in conducting research with a case study approach, it is not enough if the case study question only asks "what". But also "how" and "why". The "what" questions are intended to obtain descriptive knowledge, "how" to obtain explanative knowledge, and "why" to obtain explorative knowledge (Yin). This means that the case study approach does not only describe events at a definitive level, but also explains in depth starting from the description of the phenomenon, how a phenomenon occurs, and why the phenomenon can occur. The following are examples of research questions for several types and research strategies (Yin) (Table 1):

Table 1. The research questions for several types and research strategies

Types of research	Forms of research questions	Need control over the events under study?	Focus on contemporary events?
Experiment	how, why	yes	yes
Survey	who, what, where, how much	no	yes
Archive analysis	who, what, where, how much	no	Yes/no
History	how, why	no	no
Case study	how, why	no	yes

Source: Yin 1994

The type of case study approach used is an explanatory case study. Yin 2002 (in Prihatsanti 2018;129) stated that explanatory case studies are suitable for use in causal case studies. In complex and multivariate cases, the analysis was carried out using pattern matching techniques (Prihatsanti et al.). The explanatory case study approach uses several tactics such as pattern matching, explanatory compilation, and time series analysis (Nur'aini 2020).

### 4. Data Collection

The technique of determining the informants in this study used purposive and snowball. From the purposive technique, the researcher outlines the criteria for informants, namely people who are in the environment of the Islamic boarding school and are involved in the activities carried out by the Islamic boarding school. From these criteria, the researcher then determined that the informants were the owners of the Islamic Boarding School, *Ustad* and *Ustadzah*, the dormitory administrators, male students and female students. To get informants from the students, besides being purposive, the researchers also used the snowball technique. Meanwhile, in the context of extracting data, the researcher used interview and observation techniques. Interviews were conducted with informants, and observations were made to observe the condition of the Islamic Boarding School environment. For more details can be seen in the following Table 2:

Table 2. The research methods

Method	Qualitative method with a case study approach
Informant determination technique	Purposive and snowball
Data mining techniques	Interviews and observations

Source: personal processed data 2022

## 5. Results and Discussion

### 5.1. The Sanitation Problems in The Islamic Boarding School

Based on the behavioral point of view, the problem of clean and healthy living behavior in order to nourish the human environment can be viewed from how environmental factors which include physical, social and cultural dimensions are interconnected and affect individual behavior. No exception in this context is the problem of clean living behavior and sanitation in the Ngalah Islamic Boarding School. Based on the results of observations and interviews, it was found that some students' behavior that tended to be unclean was marked by the condition of the dormitory which included messy bedrooms, dirty bathrooms and in some parts such as damaged doors and the dormitory yard that looked shabby due to scattered garbage. This unsanitary behavior is also accompanied by unhealthy behavior of students, such as the consumption pattern of instant noodles that often harm the body because they use plastic bags as containers, the condition of the bedroom without a mattress that can trigger respiratory tract infections, and the behavior of students who do not routinely do this like self cleaning or bathing.

The various phenomena of student behavior in the Ngalah Islamic Boarding School certainly do not appear just like that, but there are several factors that play an important role so that these conditions can arise. In this case, the author will relate it to 3 dimensions of the environment.

Table 3. Three dimensions of the environment that affect clean and healthy living behavior in The Islamic Boarding School

Physical environment	Social environment	Cultural environment
<ul style="list-style-type: none"> <li>• The number of students and dormitory capacity</li> <li>• The number of students and toilet capacity (bathing, washing, latrine)</li> <li>• The availability of clean water</li> </ul>	<ul style="list-style-type: none"> <li>• The process of reproducing unclean and unhealthy behavior in social interactions within friendship circles</li> </ul>	<ul style="list-style-type: none"> <li>• The internalization of the value of <i>qana'ah</i> in the lives of the students</li> </ul>

Source: personal processed data 2022

The Table 3 is explained as follows:

The physical environment at the Ngalah Islamic Boarding School. This physical environment includes the natural environment and Islamic Boarding School infrastructure. The Ngalah Islamic Boarding School has complete educational facilities ranging from kindergarten to university. The prestige of the Islamic boarding school is quite good, making it one of the destinations for the community, both those in the boarding school area and those outside the city, to send their children to school as boarding school students. Therefore, it is not surprising that the Ngalah Islamic boarding school has thousands of students, most of whom (almost 90%) live at the Islamic boarding school.

Unfortunately, the large number of students is not matched by adequate dormitory capacity. There are only a total of 9 dormitories for male and female students in one complex in the Sengonagung Village area which only has an area of no more than 3.5 km<sup>2</sup>. Each dormitory is then filled with about 300 students with the distribution of each room (approximately measuring 4x5 meters) which is inhabited by about 17 to 20 students. This inadequate condition of the room area causes the students to be willing to sleep crammed even without a cot because the room is already full. They usually sleep on kapok or palembang mattresses, which are prone to mites or bed bugs. Mattresses that are directly placed on the floor and are not covered by this cot can, of course, cause moisture on the mattress, which can have a negative impact on the health of the child's respiratory system. The condition of the room that must be occupied by dozens of students also resulted in the absence of tables and chairs that adorned the room. As a result, all students' activities such as eating, sleeping, and studying were carried out on a *lesehan* either sitting or prone. Improper body position when carrying out daily activities such as eating, sleeping, and studying can, of course, have a negative impact on the eye and bone health of students.

In addition to the condition of the bedrooms, another physical environmental condition that is no less important in the Ngalah dormitory is the toilet facilities. In one dormitory there are about 27 bathrooms with a composition of 14 WC bathrooms, 12 shower bathrooms and 1 room or a special area for washing clothes and dishes. Of the total 26 rooms (which can be used for bathing and latrines), it turns out that only about half can function properly, namely those with running water. While some other bathrooms have difficulty running water, some even don't come out of water at all.

This is due to the geographical condition of the village, which is far from springs, so the availability of water is very limited in the area. This is further exacerbated by the very large number of people, especially those who live in Islamic boarding schools. The bathroom model that uses a shower is also a problem for the students when they are taking a shower and suddenly the water discharge coming out of the shower shrinks and doesn't even come out at all. This creates a sense of trauma for the students because there is no bathtub that holds water as a backup when the water from the shower does not come out.

Due to inadequate water availability and the unbalanced ratio of the number of students to the number of bathroom spaces, which is about 300 students with only about 14 functioning bathrooms, this results in unsanitary behavior of students such as students' irregularity in doing personal hygiene or bathing. This disproportionate number of bathrooms makes students have to queue for a long time when they want to use the bathroom. This long queue made some students then fail to go to the bathroom because the time was approaching the hour to go to school. This large number of students also causes a queuing process that must start at 02.00 in the morning. It is not surprising that most students experience lack of sleep and sleepiness during the day at school.

This disproportion between toilet facilities and the number of students also results in the 'brutal' behavior of the students in using these facilities. This long queue process makes the students impatient, especially when the time to go to school is getting closer or when the students can't stop themselves from urinating. This resulted in damage to the bathroom doors due to knocking and strong urges from the santri to open the door forcibly. As admitted by one of the female students interviewed by the researcher: *"soalnya kan banyak anak yang disini itu buk, sekitar 300an. Sedangkan kamar mandinya ya itu-itu aja. Mungkin ya antri, ramai...jadi toktoktoktoktok (while demonstrating knocking on the door), nggak sabar! Ya sama-sama nanti telat, jadi begitu..."*. (The results of the interview Thursday 15 February 2018 at 12.00 WIB at the Ngalah Islamic Islamic Boarding School's female dormitory)

Based on several phenomena that occurred in Ngalah Islamic Boarding School, it can be seen that physical environmental factors, be it natural geography, the availability of facilities and infrastructure and the design of cottage facilities, are very significant influences in shaping the behavior of students in terms of PHBS and environmental sanitation. In behavioral theory, environmental conditions outside the individual are a determining factor in how an individual acts to respond to his surroundings. Actions that are done repeatedly then become behaviors that are inherent in the individual. In this context, the behavior of students who do not reflect a clean and healthy life, especially sanitary conditions, such as sleeping irregularly, sleeping on the floor, studying on their stomach, taking a bath that is not routine, and so on, is a response to the surrounding environmental conditions, which in this case is the physical environment of the boarding school where the student lives.

An Islamic boarding school social environment. In addition to the physical environment, the social environment is also a factor that influences individual behavior. Humans as social beings, of course, cannot be separated from the society in which they are located. Individual identity is the result of continuous social interaction between individuals and their social environment, either through primary or secondary socialization. Likewise, the behavior of the students at the Ngalah Islamic Boarding School. Individual behavior, especially regarding clean and healthy living, of course, can be seen from how the social environment of the students is formed at the Ngalah Islamic Boarding School.

The large number of students living in Islamic boarding schools with various cultural and regional backgrounds can certainly produce diverse patterns of interaction among students. This interaction pattern can be identified through the formation of social groups based on similarity in age, ethnicity, hobbies and so on. In these social groups, an individual experiences an intense process of exchanging knowledge and information with other individuals. So it is very likely that an individual's behavior is adopted by other individuals either consciously or unconsciously.

An example is the behavior in terms of consuming instant noodles by using plastic wrap as a container. The reason for its practicality is that after finishing eating, the plastic wrap can be immediately thrown away without having to be bothered with washing dishes. It can be a reflection of how the process of human interaction with the surrounding environment is an experience that produces knowledge that is embedded in human cognitive. As a student who has to live far from his parents, he is always required to be independent and handle his own affairs, from taking care of themselves to achieving academic success. Not infrequently, the many workloads they receive from both boarding schools and formal schools make them learn to manage their time as effectively and efficiently as possible. So that

the behaviors that lead to practicality are reflected in almost all of their actions. This is then unconsciously and continuously reproduced in the environment of the santri.

The cultural environment in the Islamic boarding school. The cultural background in the Islamic boarding school is also a further determining factor for the behavior of the students. Culture is a set of community values and norms that are internalized and reflected in every action or behavior, perspective, and the results of human creativity and initiative, whether in the form of art or technology. In this context, one of the Islamic values that reflect Islamic culture is the value of *qana'ah* (See the Qur'an surah Azumar: 49; Al Baqoroh: 155; Jonah: 107; Huud: 6; Fathir: 2; At-Thalaq: 7; Az-Zukhruf: 32; Al An'am: 165 and some hadiths from the narrations of al Bukhari, Muslim, at-Tirmidhi, al Hakim, Ahmad and Muttafaqun Alaih).

*Qana'ah* according to its literal meaning, is feeling enough, and in Islamic teachings this term is then interpreted as a feeling that is always sufficient for a gift from Allah SWT. This attitude forbids humans to complain and encourages humans to always accept existing conditions as a blessing for which Allah has given them to be grateful. Arrogant behavior, extravagance or wasting fortune through useless things are behaviors that must be avoided by Muslims. On the other hand, what must be instilled is the behavior of living as simple and as simple as possible.

The attitude of *qana'ah* is an attitude that must be owned and instilled in the souls of the santri as a generation of Muslims. As an educational institution, Islamic boarding schools have a big role in implementing the teachings of Islam. The learning process about the attitude of *qana'ah* is not only taught through lectures by teachers or ustadz, but also practiced in the environment of the students. A lifestyle characterized by Sufism is always instilled so that this *qana'ah* trait can be embedded in the students. This lifestyle includes simple living with makeshift facilities, always sharing with others, being frugal and eating potluck and so on. As a result, these values require students not to complain and must be willing to accept all the conditions that exist in the Islamic boarding school. So that what happens is the conformity of the behavior of the students to respond to the conditions of their improvised environment.

## **5.2. The Efforts of Islamic Boarding Schools in overcoming environmental sanitation problems**

As an educational institution, Islamic boarding schools have an important role in socializing clean and healthy living behaviors among students. This is to create a generation that has a clean and healthy lifestyle and is aware of environmental sanitation issues. Therefore, in this context, various strengthening efforts were carried out by the Ngalah Islamic boarding school to provide awareness to the santri to behave in a clean and healthy way.

Reinforcement is an effort that can be made to shape individual behavior to match our expectations. As in behavioral theory, individual behavior is a form of response to the stimulus given by the external environment outside the individual. The stimulus can be in the form of something visible and or invisible, such as science.

The strengthening efforts carried out by the Ngalah Islamic Boarding School are in the form of awareness and knowledge transfer related to clean and healthy living behavior. This Islamic boarding school is in collaboration with IWINS (Initiative for Water and Sanitation Improvement through Networking Support)-United States Agency for International Development (USAID). Some of these cooperation programs include the construction of toilet facilities in each dormitory and the cadre of several students through field schools and periodic seminars.

The result of this program is the construction of toilet facilities that comply with environmental sanitation standards, namely about 20 individual bathrooms in each dormitory, shower facilities in each bathroom to replace the bathtub, tiled bathroom walls and floors to make them look clean. and the distribution of clean water for the needs of bathing, washing and latrines that replace river water where before the IWINS-USAID program entered, the activities of bathing, washing and toileting the students at the Ngalah Islamic Boarding School were using river water near the Islamic boarding school. The river water is channeled and accommodated in a large pool which is also a bath for the students. So each dormitory only has one large bathroom, which is used to bathe the students together. Because the water used is river water, it is not uncommon for the water in the dormitory bathroom to become cloudy when it rains. (The results of the interview Thursday 15 February 2018 at 12.00 WIB at the Ngalah Islamic Islamic Boarding School's female dormitory). With the construction of these toilet facilities, of course, changing the behavior of students who originally took a bath together and then bathed individually.

The next program is the cadre of students through field schools and periodic seminars. Several representative students from each dormitory (usually the boarding school administrators) were included in the field school program initiated by IWINS. In this field school, the students are introduced and given knowledge about how a clean, healthy lifestyle and environmental sanitation are applied in everyday life. Participants are also given regular seminars to strengthen their knowledge in the field of environmental sanitation. The result of this program is that the students finally know and have awareness about the importance of maintaining personal and environmental hygiene to maintain their health.

### **5.3. Some Obstacles in Program Implementation**

The strengthening program carried out by the pesantren in collaboration with IWINS is not without problems. Some of the answers from the students that the researchers found during the interview indicated that there were several obstacles that came from the gap between the program concept and the environmental reality of the students. For example, in the clean toilet procurement program that was initiated, it turned out to have shortcomings because it did not take into account the large number of water consumers with the capacity of clean water provided. So what happens is that some bathrooms can't have water perfectly. As a result, there were some bathrooms which ended up not being used because there was no water. Even if they were used, the students had to bring a bucket filled with water first. The concept of a shower bathroom does not seem to fit the environmental conditions of the Ngalah Islamic boarding school dormitory because in each bathroom there is no bathtub that can accommodate water as an anticipation when the water availability is low.

The concept of an individual bathroom is also a separate obstacle for the students. This is because the very large number of students in one dormitory requires them to queue for a long time if they want to use the bathroom. The result is the emergence of bathing behavior that is not routinely carried out, the behavior of damaging the bathroom door due to impatient waiting in line and feeling sleepy at school due to lack of sleep due to queuing for the bathroom since midnight. This is further strengthened by the recognition of the students who crave the communal bathroom which used to exist before being replaced with an individual bathroom. In the communal bathroom, the students tend not to experience incidents like the one above because they can bathe together. Here's an excerpt from her confession: *"ya enak dulu (with laugh)...ya kan kalau satu-satu itu nggak tau itu dilama-lamain atau gimana. Kalau bareng-bareng kan bisa ikut-ikutan di sampingnya, jadi bisa cepet gitu buk. Jadikan nggak ada yang telat gitu. Kalau nunggu kan pintunya ditutup, jadi nggak ketauan itu ada siapa, biasanya lama."* (The results of the interview Thursday 15 February 2018 at 12.00 WIB at the Ngalah Islamic Boarding School's female dormitory)

In addition to the problem of the toilet construction program, several obstacles were also found in the cadre program for the students. These obstacles include the problem of the lack of activity of the cadre students to participate in the training programs and seminars held. Some students expressed the reason for their inactivity due to the attitude of having to be accompanied by their playmates when participating in the training, so that when one person was unable to attend, the other students would not attend. As a result, these students do not regularly attend seminar programs that are held regularly, so that they end up missing out on information and cannot understand the materials for the next seminar. As a result, over time they end up not being active at all in the training program.

The cadre process also encountered problems, because, on average, the cadres were dormitory administrators, who, incidentally, were old students who would soon graduate and leave the boarding school. There is no written rule that regulates how the boarding school organizational system is run in the pesantren. So that what happens is that the process of changing the board is only carried out when the previous management has graduated from the boarding school. The process of appointing a new board is also not through voting or deliberation of the residents of the dormitory, but it is the prerogative of the previous board to choose who is appropriate. This is, of course, a weakness, because the standardization of management criteria is very subjective. This kind of cadre process also resulted in the disconnection of the IWINS program with the santri cadres because the santri who were involved in the training program were no longer in the boarding school when they graduated.

## **6. Conclusions**

The problem of environmental sanitation in the Ngalah Islamic boarding school is a fairly complex problem because it is triggered by various factors, namely: 1. a physical environment where the large number of students is not matched by adequate room and water capacity, 2. The factor of the social environment where the number of students who live in cottages with various cultural and regional backgrounds can certainly produce diverse patterns of interaction among the students, 3. Cultural factors in which a lifestyle characterized by Sufism is always instilled so that this qana'ah trait



can be embedded in the students. These factors are interrelated and cannot be separated from each other in shaping the behavior of students who are less clean and healthy.

In order to solve this problem, Pondok Ngalah cooperates with IWINS-USAID through a toilet construction program and training of santri cadres which in its implementation cannot be separated from several external and internal constraints of the Islamic boarding school. These obstacles include the gap between the program concept and the environmental reality of the students, such as the construction of toilets that do not pay attention to the water capacity (water source) in the cottage environment and also the very large number of students. Another problem is the inactivity of the cadre students to participate in training programs and seminars held and the absence of written rules governing how the organizational system of the hostel is run in the pesantren.

Based on the results of this study, the suggestion from the researcher is that the Islamic boarding school needs to consider the number of students who are accepted with the capacity of the Islamic boarding school. The boarding school needs to think about the ideal comparison between the number of students accepted and the capacity of the Islamic boarding school. Infrastructure factors or cottage facilities such as room size, toilet rooms and so on are very important to create a sanitary environment in Islamic boarding schools. The hope is that with a clean, tidy and not crowded or jostling environment, the learning and teaching process at the cottage can run smoothly and clean and healthy living behavior can also easily grow in the students.

In addition to improvements in the context of infrastructure, Islamic boarding schools also need to strengthen pesantren institutions to the lowest level, such as the existing rules in dormitories. The organizational system in the dormitory needs to be regulated in such a way that the process of inheriting clean and healthy living behavior that has been initiated through the cadres of students in the dormitory can continue to be spread to other students and also passed on to the next generation of students. The government also needs to take part in creating a sanitary environment in the Islamic boarding school environment, such as providing control and appealing to the owners of Islamic boarding schools to continue to pay attention to the facilities owned by the Islamic boarding schools and inviting the Islamic boarding schools to cooperate in related programs. with improving public health. Financial assistance can also be provided by the government to encourage the improvement and development of better and more adequate Islamic boarding school facilities.

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