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THE EFFECT OF STUDENTS' PERCEPTION ON EDUCATIONAL TOURISM AND SELF-FULFILMENT

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Abstract: Educational tourism can be built as a bridge between society and the Islamic Boarding School. It's also can improve a new entrepreneurship model in Islamic Boarding School. The study used a quantitative approach. The population was about 387 students who were involved as a population in the study. But only 196 people as a sample. The sampling technique is simple random sampling. The data collection technique was the psychology scale—data analysis technique with a Pearson correlation statistical model. This study found that: (1) the distribution of mean and percentage of educational tourism perception had not been developed or low; (2) the distribution of min and portion of self-fulfillment of students was high; (3) there was an effect between students' perception about education tourism and their self-fulfillment.

Abstrak: Wisata edukasi dapat menjadi jembatan antara masyarakat dan pondok *pesantren* yang tidak mengetahui tentang pondok *pesantren.* Pengembangan pariwisata

pesantren memberi ruang terbentuknya kewirausahaan baru di *pesantren*. Penelitian menggunakan pendekatan kuantitatif. Populasi sebanyak 387 siswa yang dilibatkan sebagai populasi dalam penelitian. Tapi hanya 196 orang sebagai sampel. Teknik pengambilan sampel dengan simple random sampling. Teknik pengumpulan data menggunakan skala psikologi. Teknik analisis data dengan model statistik regresi sederhana. Hasil penelitian ini menemukan: (1) sebaran rerata dan persentase persepsi tentang wisata pendidikan belum berkembang atau rendah. (2) sebaran min dan persentase pemenuhan diri siswa tinggi. (3) ada pengaruh antara persepsi siswa tentang wisata pendidikan dengan kemandirian *santri*.

Keywords: educational tourism perception; self-fulfillment; Islamic boarding school

INTRODUCTION

Initially, the *pesantren* was an essential devout instruction institution established by a *kiai* considered a holy master among the Javanese community. *Pesantren*, which are unmistakable instructive educate, have their sub-culture. The *pesantren* has intensely impacted the community's culture around the *pesantren* through the impact of the *pesantren kiai* or all devout instruction exercises taken after by the community protected within the *pesantren*. In this manner, Javanese society's social history cannot be isolated from *pesantren*'s part as shaping society's devout order.[1]

Education in Islamic boarding schools (*pesantren*)[2] is synonymous with informal training that grows within the midst of society. It is primarily based totally on self-helping and self-helping to lively participation of the community. It

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[1] Fahruddin, 'The Existence of Pesantren in the Dutch East Indies Government Pressure', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (2020): 351–65.

[2] In certain place of Indonesia like; Aceh, the Islamic Boarding School (pesantren) is called as dayah. Dayah as an organization with a special authoritative model of the Islamic education, have been contributed in the education sector and have carried out many transformations as an effort to be existing as a public education organization Islamic boarding schools as the initial basis for the development of education in Indonesia are often named as "Pesantren" or "Dayah" in Aceh, with high organizational values and education. The existence and development of a Dayah in Indonesia was largely determined by the role of the leader (Schenk). The Leaders become a central role in maintaining the existence and development of Islamic Boarding School in Indonesia. Essentially, the leader plays an important role in an institution. The leadership has the key function in organizing the potential that possessed by the organizations to achieve the goals, and leadership also plays a key role in regulating the organizational rhythm. The Leadership Determination also was applied in the Dayah, the level of success of education in Dayah is strongly influenced by the leadership management Dayah as the oldest traditional Islamic institutions in Aceh have also carried out transformation. Change of time has influenced this institution. Dayah, which is basically a subculture in life after society role, has shifted to produce Muslim intellectuals expected to continue the goals of their predecessors to advance Muslims holistically. Mukhlisuddin Ilyas et al., 'Leadership Transformation; Study of Islamic Boarding

enhances the high-satisfactory level of training within the country—which means of pesantren each terminologically and etymologically interpreted differently via the experts. Before discussing approximately the records of *pesantren*, first, the writer will speak the which means of *pesantren*.[3] Islamic boarding schools (in the future as *Pesantrens*) were set up by Muslim researchers freely as part of duty and compliance to Allah SWT to educate, practice, and lecture His Religion's doctrine. Other than that, *Pesantren*s too contain a few distinctive curriculums. Be that as it may, *Pesantren's* instruction is comparable to standard instruction to a few degrees. Other than being situated towards Islamic education, *Pesantren*s too educate other sciences and information in common.[4]

As one of the boarding faculties *pesantren* capable of delivering a significant impact withinside the international of training, whether or not physical, spiritual, and intelligence, due to the fact the supply of values and norms of faith is a body of reference and questioning and perfect mindset of the *santri*. So *pesantren* is frequently known as a cultural transformation tool.[5] An academic organization could consider a success of the network now no longer best visible from the excessive price of the topics of college students. However, extra at the capacity of Spiritual Quotient and Emotional Quotient, this means that the ability to restrain, manage feelings, apprehend the feelings of others, have resilience withinside the face of diverse troubles, be patient, and have confidence and being impartial is plenty extra critical.[6] This study's novelty lies in how the santri / Islamic boarding school students' perspective views tourism education

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School (Dayah) in Aceh Province of Indonesia', *Journal of Entrepreneurship Education* 22, no. 2 (n.d.): 1–5.

[3] While the phrase *santri* is derived and the phrase shastra this means that holy books, Gertz in Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1990). suspect that the which means of *santri* can be derived. The sangsri language "shastri" means that the Hindu scientist who is ideal at writing, which in use current language has a slim which means and extensive which means. In a narrow sense, is a scholar who researches in a nonsecular college or so-referred to as boarding college is in a broader sense, *santri* (students) refers back to the part of the Javanese who embraced Islam in earnest, who prayed to the mosque on Friday, etc. The reality is that pesantren is the oldest Islamic academic organization in Indonesia. Also as an educational organization additionally serves as a social organization, which means the lifestyles of a boarding college with the surroundings

[4] Idi Warsah, 'Entrepreneurship Education in Pesantren: Strategies to Drive Students' Interest in Entrepreneurship', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (2020): 211–30.

[5] The critical characteristic of pesantren is to print highbrow clerics. Learning sports that arise in pesantren isn't always only a switch of expertise and positive talents; however, the maximum critical is the planting and status quo of positive values to the scholars. There are three leading essential elements of training: psychomotor, affective, and cognitive, given a stimulant and balanced to the learners.

[6] Among pesantren training, beliefs are generating college students (college students) who're impartial and self-domesticate in order no longer to depend upon others. Ridwan

as a medium for building institutional independence, ultimately forming these students' freedom.

As one of the academic institutions, Pondok *Pesantren* has tested that printing impartial college students, as a minimum now, no longer usually depend upon others. So it is since for the *pesantren*'s duration; the *santri* live far from parents. The santri are required to remedy the trouble independently. Independence in studying and painting is primarily based totally on self-discipline. *Santri* are required to be extra lively, creative, and innovative. Until now, Pondok Modern Gontor Darul Ma'rifat Kediri, East Java, has evolved thirty enterprise units which can be beneficial to aid the cottage's independence. They are (1) Goat Farm. (2) Cattle farms. (three) Milk Factory. (4) Ice cream factory. (5) Baking Factories. (6) Mini Market. (7) Canteen of 10 pieces. (8) Corn plantations. (9) Plantation crops. (10) Agriculture (rice field). (11) Poultry farming. (12) Publishing books and magazines. (13) Store of constructing cloth equipment. (14) Bakery. (15) Gontor Radio Broadcasting Radio. (16) Rental bed for dad or mum *santri*. (17) Sales of Meatballs. (18) Rental of accommodations for the house of *santri* dad or mum. (19) Shop for sports activities clothing. (20) Bookstore. (21) School and sports activities shoe store. (22) Vehicle rental. (23) Printing. (24) Hotel. (25) Laundry (laundry). (26) Photocopy Store. (27) Office delivers shop. (28) Drugstores or pharmacies. (29) Store income of bed and bedspread. (30) Travel Umroh. (31) Wooden Cabinet Shop. (32) Drinking water companies.[7]

Although *Pesantren* Gontor Darul Ma'rifat has furnished a mindset of independence to the scholars/college students through diverse day-by-day sports that require them to perform their obligations and responsibilities. For example, washing clothes, tidying up the rooms, retaining the surroundings, securing and cleansing the surroundings, and dealing with various enterprise units (entrepreneurial institutions) evolved via *pesantren* huts. But the cap potential for the improvement of tourism training has now no longer been run optimally.[8]

Abawihda, *Kurikulum Pendidikan Pesantren Dan Tantangan Perubahan Global* (Yogyakarta: Pustaka Pelajar, 2002).

[7] Reza Fahmi, 'Empowering Madrasa through Small and Medium Industry (Study at Darul Ma'rifat Modern Islamic Boarding School in East Java)', in *International Symposium Which Held Departemen of Religious Affairs* (Jakarta, 2012), 12–20.

[8] Though such troubles could be capable of booming the earnings of boarding faculties in general, similarly, it's going to offer college students the expertise to open a comparable enterprise for overseas vacationers who come from diverse nations. This is feasible because the scholars at Gontor three come from various countries aside from Indonesia, such as; United States, Canada, Saudi Arabia, United Arab Emirates, Singapore, Thailand, Malaysia, Sudan, New Zealand, and others. Even the ones coming and traveling Gontor three aren't best the President of the Republic of Indonesia, the Minister, the Ambassadors of America and Britain, even the Imam of the Grand Mosque, Mufti Al Azhar, Zakir Naik. The current data from Tempo mag that forty-seven Embassy group of workers side-in observe in Gontor. See '47 Diplomat

It indicates that Gontor three, as a Gontor Darussalam department, is likewise considered to be emerging as one of the tourism training facilities within the country. With accessible language, boarding college is again a capped potential for Indonesia's tourism improvement through tourism training.[9]

Then, diverse empirical records show that *pesantren* in Indonesia has grown hastily.[10] The improvement of *pesantren* is extra widespread in various regions, within the homeland, particularly in rural areas, referred to as salaf *pesantren* (conventional *pesantren*). But alternatively is likewise growing *pesantren* with current training sample and later named as current *pesantren*. One of those current *pesantren*s is Pondok Modern Darussalam Gontor (PMDG), one in all that's the *Pondok Pesantren Modern* Gontor three Darul Ma'rifat, Kediri - East Java.

This research's problem is whether there is an effect of students' perceptions of tourism education on their independence? The targets of this observation are: (1) To offer an outline of the perceptions of college students (*santri*/students) approximately tourism training at Pondok Modern Gontor Darul Ma'rifat. (2) Provide an overview of the independence evolved via Pondok Modern Gontor Darul Ma'rifat. (three) Finding the connection between perceptions of journey training and the autonomy of college students in Gontor Darul Ma'rifat.

METHOD

The study used a quantitative approach. The population is the 5th and 6th-grade students managing the business unit developed by the boarding school. Thus, 387 students were involved as a population in the study, while the sample in the survey as many as 196 people. The sampling technique is simple random sampling. The data collection method was the psychology scale—data analysis technique with a Pearson correlation statistical model.

Kementerian Luar Negeri Nyantri Di Pondok Gontor', *Tempo.Co*, 12 April 2018, https://nasional.tempo.co/read/1078948/47-diplomat-kementerian-luar-negeri-nyantri-di-pondok-gontor.

[9] The subsequent is identified, or now no longer, pesantren with diverse paperwork and versions of the studying procedure is a part of the state's civilization that has been firmly inherent withinside the records of the state. The benefit of pesantren lies within the precept of "humanizing human" within the studying procedure. See Said Abdullah, *Pesantren, Jati Diri Dan Pencerahan Masyarakat* (Sumenep: Said Abdullah Institute Publishing, 2007). This way that pesantren seeks to enhance the respect of humanity thru the training and coaching run.

[10] The pesantren discourse as high academic achievement is illustrated by the example of Khadija – a young female pesantren graduate now studying at doctoral level in the United Kingdom. Explaining the embodied production of the 'spirit of education' demands looking at charismatic pedagogy, strict rules, austere conditions and sparse provision of learning resources as regimes of truth and power–knowledge relations that inhere in pesantren as lived experiences of pupils. Pam Nilan, 'The "Spirit of Education" in Indonesian Pesantren', *British Journal of Sociology of Education* 30, no. 2 (2009): 219–32.

THEORETICAL FRAMEWORK

Perception

Perception may be described as our manner of understanding and interpret statistics we have accumulated through our senses.[11] There are sorts of theories to belief; there's the self-belief concept and the cognitive dissonance concept. There are many theories approximately distinct topics in belief. There are also problems related to a belief, even though you might imagine belief is simply someone's view factor. First, the self-belief concept stimulated via way of means of B. F. Skinner's analyses, is while people come to "recognize" or higher apprehend their very own attitudes, feelings, and different private states ordinarily via way of means of concluding them from watching their very own conduct and the conditions wherein this conduct occurs. One instance could be a person who describes "butterflies withinside the stomach." We have all recognized this sense for ourselves, on our very own.[12]

Like different matters in psychology, there is lots of technology at the back of belief. One component has to do with mild and our eyes. When searching in a mirror, gentle bounces off your face, after which off the mirror, after which into your eyes. Your eyes then absorb all that power and transform it into neural messages that your mind methods and organizes into what you see.[13] After taking in mild thru the student and the cornea, it hits the apparent disc at the student's back, known as the lens. It focuses the gentle rays into precise photographs, which tasks those photographs onto the retina. The retina is the eyeball's internal floor incorporating all the receptor cells that start sensing those

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[11] Yolanda Williams, *What Is Perception?* (London: Routledge, 2016). Another phrase regularly related to belief is sensation. However, they are regularly used interchangeably; the trend is reevaluating statistics from the sector into the mind (AlleyDog). We use our senses to understand something, which then permits us to method the statistics and find out the feelings and react to the scenario we see, that's belief.

[12] The cognitive dissonance concept is someone having a mind that contradicts every different. For instance, someone that thinks ingesting sugar is awful for you, however then keeps consuming sugar due to the fact they consider that via way of means of now no longer eating sugar, it would not alternate anything, so not anything will alternate the current fitness the person is in. These minds are contradicting, nearly hypocritical. According to Rhe dissonance lifestyle reasons the person to be psychologically uncomfortable, which then permits the person to attempt to stay regular in his/her mind. Also, even as the person desires to turn out to be consistent, the person will try to keep away from conditions that encompass that problem that reasons dissonance.

[13] As humans, we most effectively see a small fraction of the whole spectrum of electromagnetic radiation tiers from gamma to radio waves. Our eyes percept what we see primarily based totally on wavelengths and amplitudes. Wavelengths and frequency decide their hue; for instance, short wavelengths and excessive frequencies leave out blueish colorations, while long wavelengths and coffee frequencies leave out reddish colorations. The amplitude determines the depth or brightness. Large amplitudes are vivid colorations, and small amplitudes are stupid colorations.

visible statistics. Once reached the ganglion cells, the axon tails shape the ropy optic nerve thru the thalamus to the mind's visual cortex, placed within the occipital lobe[14]. It permits us to view matters withinside the world.

An instance of our belief of the matters we have observe and how it could fluctuate relying upon the man or woman could be The Dress. The Dress has become a web phenomenon overnight because humans could not agree on what color it turned into. Some humans swore they noticed a white get dressed in gold lace, even as others saw a blue get dressed in black lace. Scientists studied the get dressed and believed that the distinct belief in color is that the expectancies that the get dressed will seem identical below particular lighting, explaining color fidelity. People who noticed the get dressed as white and gold, in all likelihood, noticed that they get dressed turned into lit using sunshine. It inflicts their brains to disregard the shorter, bluer wavelengths.[15]

Another ailment is having to do with a belief is the Hallucinogen Persisting Perception Disorder. According to DSM 5, it's miles a psychiatric illness. It is very distinct from Palinopsia, which's a clinical ailment. Palinopsia reasons humans to peer reoccurring photographs even after the stimulus has left. With Hallucinogen Persisting Perception, the person sees better intensities of distractions or interferences than a person with ordinary imaginative and prescient does. It is expected to stare at something this is vivid and notice mild debris known as floaters. A man or woman with Hallucinogen stories better frequencies, and this interferes with their regular life.[16]

Perception is regularly inspired or maybe biased via our expectations, stories, moods, and now and then cultural norms. It is wherein the thoughts come in, now no longer simply the mind. We are even capable of idiot ourselves because of our expectations. Our eyes play a position in perceiving statistics to our mind; however, our thoughts have the maximum power. Our perceptual set is the mental elements that decide how we understand the environment. For instance,

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[14] Nick Jenkins, *Perceiving Is Believing* (Perf Hank Green, 2014).

[15] The humans who saw the get dressed as blue and black noticed it lit via artificial lighting, inflicting their brains to disregard longer, redder wavelengths (Lewis). Oliver Sacks, a well-known physician, professor, and creator of uncommon case research, is regarded as a beautiful person for his work; however, he can not do an easy venture that includes spotting himself in a mirror. He has the shape of Prosopagnosia, a neurological ailment that impairs a person's cap potential to understand or understand faces. This is likewise referred to as face blindness. He can appreciate different statistics, including his handwriting or ee-ebook on a shelf. However, he isn't capable of understanding a near pal in a crowd. His Fusiform Gyrus, notion to be crucially concerned in face belief, is malfunctioning. Many research displays that different mind elements, including the occipital lobe and amygdala, also play a key position on this ailment.

[16] An instance of an ailment could be that the man or woman can also have trouble naming colorations or telling the distinction among them. Another problem they'll have is that even as reading.

our belief may be inspired via way of means of our mood. People regularly say a hill is steeper while taking note of miserable track and taking walks alone. However, it'd experience much less steep if you took note of pop or a positive way and taking a walk with a pal.[17]

The determined floor courting is the sight view's organization into items that stand proud of their surroundings. Usually, it places a black and white photo of both a vase or faces. It will be a white vase on a black background or faces on a white scene. If your appearance lengthy enough, your belief will turn among them, inflicting the determine and floor to turn additionally. Sometimes the vase is the determination, and the black is the background, while the faces are the pick and the white background.[18]

Something else critical to belief could be intensity belief. The cap potential to peer items in 3 dimensions, even though photographs that strike the retina are dimensional. Depth belief additionally enables us to understand an item's distance and complete form. We use binocular cues, the retinal disparity that depends upon using eyes. Retinal disparity is used for perceiving intensity. For instance, via way of retaining your index palms in the front of your face and intending to appearance past them, you currently have four palms as opposed to. Monocular cues – include interposition and linear perspective, are to be had to eyes. It enables us to decide the dimensions and distance of an item, including relative peak and size, linear perspective, texture gradient, and interposition.

Motion belief is used to decide the velocity and route of the shifting item. The mind perceives movement ordinarily primarily based on the concept that is shrinking things are shifting away or retreating, and enlarging items are coming fourth or approaching. However, your mind can, without problems, be misled about movement. For instance, big things seem to transport slower than small ones, going at an identical velocity. Also, organizing matters via shape, intensity, and movement, our belief of the sector calls for consistency, bringing us again to the cognitive dissonance concept. Perceptual fidelity permits us to constantly understand an item no matter its distance, view angle, or movement. Even eleven, though, it would alternate color, size, and form primarily based totally on conditions. For instance, all of us recognize what a Chihuahua looks as if, so if we see an inexperienced Chihuahua, we nonetheless recognize it as a Chihuahua.

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[17] Jenkins, *Perceiving Is Believing.*

[18] Another instance is if you are in a crowd of humans and concentrate on a positive man or woman from throughout the room. You most effective pay attention to what that man or woman is saying, which makes the person the determine. Whereas every person else around you, this is speakme is the floor (Jenkins.). Another part of belief is proximity. This is an instance that we love to the organization close by matters together. Instead of seeing a ton of random humans at a party, we generally tend to join humans status subsequent to every different mentally—for instance, athletes in a single spot, the authorities group in some other place, etcetera.

A man or woman with dissonant ideas would attempt to mention that it is no longer a Chihuahua because it is a distinct color. However, it nonetheless absolutely looks as if a Chihuahua.

Our thoughts are answerable for the maximum of the approaches we understand matters. Our eyes and mind do the technology, even as our ideas decide how to take the sensations or records collected. Our thoughts decide to maintain statistics from the trends we reveal and examine them to distinct private views. Perception withinside the studies method factor of view of students (*santri*) approximately the instructional tourism may be an asset of knowledge. We were especially building up their connection with controlling the services or products they produced or done. The critical matters are no longer the most effective way to construct and generate the product (souvenir, shoe stall, meatball, bakery, tv program, control the hotel, control the farm, control the hostel, control the amusement or *panggung gembira*, etc.). However, it additionally made them less complicated to promote it. So, promoting to others (tourists) is greater critical than generating products.

Islamic Boarding School (Gontor Darul Ma'rifat)

Madrasa[19], with the different issues, remains a fascination to ponder and talk about. As Islamic instructive educates in Indonesia, Madrasa has risen and created at the side the passage and advancement of Islam in Indonesia. The madrasa has experienced advancement levels and sorts with the improvement of the Indonesian country. It has changed instruction from a frame of recitation from domestic to a supplication room, mosque, and school buildings. It creates and changes itself because of the advancement nowadays.[20] In any case, it isn't simple to find out precisely when madrasa started to exist in Indonesia, and the primary madrasa was built up. The Indonesian Ministry of Religion group decided that the primary madrasa to be set up was the Adabiyah madrasa in Padang (West Sumatra), established by Abdullah Ahmad in 1909. But authoritatively, the Adabiyah School, in 1915, the name was changed to HIS Adabiya. Religion group decided that the primary madrasa to be set up was the Adabiyah madrasa in Padang (West Sumatra), established by Abdullah Ahmad

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[19] They question the quality of education at the madrasa, the socio-economic relevance of this education, and the basis of the authority of the head or imām. Masooda Bano, 'Beyond Politics: The Reality of a Deobandi Madrasa in Pakistan', *Journal of Islamic Studies* 18, no. 1 (2007): 43–68.

[20] Mukhibat, Muhammad Fahim Tharaba, and Munair Yusaf Abdalhafiz Salah, 'The Management of IAIN Ponorogo-Assisted Madrasas: Religious, Populist, Center of Excellence, Diversity', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (2020): 171–87.

in 1909. But authoritatively, in the Adabiyah School, in 1915, the title was changed to HIS Adabiyah.[21]

However, Gontor *Pesantren*, as one of the madrasas established in East Jawa, is controlled by the Wakaf Board, such as alumni of *pesantren.* Therefore, it discerns who cares about Islam as a determinant of *Pesantren* Policy. Its implementation is administered by KH Hasan Abdullah Sahal (son of KH Ahmad Sahal). Dr. KH Abdullah Syukri Zarkasy (son of KH Imam Zarkasy) and KH Syamsul Hadi Abdan, S. Ag. Therefore, the control culture, via the form of those three caregivers, maintains the Trimurti (Founder) sample.[22]

The motive of Modern Pondok Gontor is to shape someone of faith. This careful and noble character can serve human beings with complete sincerity. It also plays an energetic function in empowering the network. To that end, from the very start of its founding, Modern Pondok Gontor has proclaimed that "schooling is greater vital than coaching."

Thus, in fashionable, the path and motive of schooling and coaching in Pondok Modern Gontor are as follows: (1) community schooling, based at the motto, "Muslims who mingle with others and be affected person in coping with them, higher than Muslims who do now no longer blend with humans and directly no longer be affected person with their suffering, "Gontor Modern Pondok has become the existence laboratory for his santri. Various matters to be confronted via means of *santri* within the network added to them early on. The assignment is one technique of schooling in Pondok Modern Gontor. *Santri* is not always the most straightforward given information; however, the instructors' steerage and strict supervision are given the fields to use it. The shape of task and social schooling is pondered via inner pupil businesses' status quo, particularly; (a) Student Organization of Modern Pondok (OPPM). (b) Coordinator of Scout Movement Modern Pondok. Both businesses aren't simplest vital in teaching *santri*; they have grown to be the heartbeat of college students themselves.

The diverse pastimes of *santri* are treated via way of means of the scholars themselves. The *santri* is solid in those businesses with a mindset of discipline, responsibility, the spirit of provider, and togetherness. They are also skilled to arrange to grow to be leaders who deliver the network towards progress. (2) Simplicity, Modern Pondok Gontor educates his santri to stay simple. The mindset of simplicity manner dwelling a herbal and now no longer immoderate lifestyle. Simple does now no longer suggest passive or merino, nor does it mean deficient or destitute. Precisely withinside the soul of simplicity, there are values of strength, capacity, fortitude, and self-manage withinside the face of the

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[21] Tharaba and Salah.

[22] Fahmi, 'Empowering Madrasa through Small and Medium Industry (Study at Darul Ma'rifat Modern Islamic Boarding School in East Java)'.

warfare for existence. Simplicity does now no longer suggest bad and does now no longer suggest to train to be wrong. On the contrary, simplicity permits *santri* to stay actually and cleanly, *qanaah*, and bodily and mentally healthy. Behind this simplicity is the electricity of determination, grit, tenacity, and an experience of a challenge for suffering. (3) No Party, Pondok Modern Darussalam Gontor is a natural academic organization that isn't always affiliated to any political celebration or social agency. The kids who come from the historical past of any agency may be santri Pondok Modern Gontor and call for technological know-how in it. Even the little kids of the leaders of massive businesses in Indonesia are many that grow to be *santri* Pondok Modern Gontor. However KH. Ahmad Sahal, one of the founders of Pondok Modern Darussalam Gontor. He asserted, "Although all *santri* and instructors on this cottage are youngsters of Muhammadiyah, this cottage will now no longer grow to be Muhammadiyah. And even though all of the college students and instructors on this cottage are the youngsters of Nahdhatul Ulama, this cottage will by no means change into Nahdhatul Ulama. "With the slogan "Gontor Modern Pondok above and for all classes," this organization educates the *santri* to be an aware *ummat* unfastened. And with the liberation of Modern Pondok Gontor from the political content material and the group's pastimes, the soul of sincerity in mastering and coaching may be rooted within the scholar's and instructors' souls. In this way, as soon as a baby is taught via the form of Pondok Modern Gontor, they may be unfastened in selecting ideology/flow without undermining the precept of being a believer.[23]

The clarification offers a concept of the difference among different boarding huts with Pondok Modern Gontor with different *pesantren* in Indonesia. Also, not like the bulk of different madrasahs, it embraces renewal in its curriculum. Gontor boarding faculty's goal, like a stable citadel press or spear, produces a pacesetter cadre for Islamic warfare, with an aggregate of each *pesantren* with the present-day and conventional schooling system. Besides, *pesantren* additionally appealed to college students approximately the means of art. Music, sports activities, and different extra-curricular sports still get the *pesantren* leaders' eye. *Pesantren* is likewise anticipated to offer to the school. It can solve the global Islamic mission among the sample of existence and social way of life for the human beings of Indonesia who commenced to go into the present-day global.[24]

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[23] Reza Fahmi Haji Abdurrachim, 'Building Harmony and Peace Religious Education: Social Prejudice and Rebeliance Behavior of Students in Modern Islamic Boarding School Gontor Darussalam, East Java', *Ar-Raniry: International Journal of Islamic Studies* 2, no. 2 (2015): 21–42.

[24] Reza Fahmi Haji Abdurrachim, 'The Correlation Between Character Building and Peaceful Thinking of Students at Darussalam Islamic Boarding School in Ponorogo, East Java' (academia.edu, 2015), https://www.academia.edu/12000777/Character_Building_In_Islamic_Boarding_School.

Efforts to acquire pleasant schooling then, Gontor imaginative and prescient is formulated as follows: "As an academic organization of cadres of leaders of the human beings, an area of *Talab al-'ilmi* worship; and grow to be the supply of Islamic information, the language of the Qur'an, and fashionable technological know-how, with the spirit of *pesantren*." When the assignment carried Gontor, (1) Forming an advanced technology closer to the formation *khaira ummah*. (2) To train and expand a technology of high-minded Muslims, capping a position-bodied, knowledgeable, and unfastened-thinking, and profitable the network. It teaches spiritual and fashionable technological know-how similarly towards the formation of intellectual scholars. It was realizing residents who have the character of Indonesia who trust and pious to Allah SWT. Thus, the cottage's existence with all its totals grows to be a medium of mastering and schooling. Community-primarily based education: the whole lot is heard, seen, felt, done, skilled via *santri*, and *pondok* citizens are meant to acquire academic goals.

As a result, instructional tourism has started to be evolved via way of beginning as much as getting hold of visitors (tourism) to go to the Pondok Modern Gontor. Generally, they arrive at peer firsthand how bilingual mastering works nicely in Gontor. The meanings of bilingual language mastering right here are Arabic and English. Also, they may be an additional relationship to study the procedure of cadre evolved Gontor because the design of cadre within the cottage is considered successful even. Hence, overseas visitors who attend to Gontor now no longer most superficial the not unusual place human beings, even lots of them are leaders of overseas international locations, such as; British and US Ambassadors, Mufti Al-Azhar, Zakir Naik, President or Prime Minister of pleasant international locations and King of Saudi Arabia and so on. Therefore, it indicates that overseas visitors also are able vacationers to assist the expansion of tourism schooling.

Educational Tourism

Educational tourism is a more famous new fashion within the international tourism enterprise. According to scholars, the idea of a wide variety of instructional tourism; it's been converting the concept of tourism itself. Educational tourism is a human being, such as schooling and mastering is the principal motive of this ride to perform tourism sports.

In different words, a tour's primary motive is to gain information and revel in specific topics in place of time itself. Historically, we recognize that we've described the preliminary academic tour excursion beginning these days, times, and discovery within the cruises' shape. Although there's no described class of schooling tourism, we can perceive four essential types:

Youth Traveling; entails faculty tours, kids exchanges, and the layout and introduction for youngsters and adolescents, consisting of visits to historical, cultural, and academic sites, the motive of the camp of the mastering environment, the opposite tourism initiatives may additionally contain get admission to specific locations overseas.

Tourism Education; better liquidity tourism or looking at, may be divided into complete-time look at the application or participate in global change applications. International studies applications around the arena increasingly more college students determine to finish their ranges in extraordinary international locations. According to the Organization for Economic Cooperation and Development of the agency (OECD), the number of college students in better schooling out of doors their united states of nationality has doubled within the beyond few decades (2000-2011) presently approximately 4.five million college students. Student Exchange Program Due to plenty of better schooling reform and the creation of the European Credit Transfer System (ECTS), University college students simultaneously, as reading overseas, are nevertheless one or semesters reading on the danger to private universities. Including change applications designed for college students, including internships, sports activities, competitions, and summertime faculty mobility plan.

Workshop Travels; it generally seminars and Edu Tourism Symposium difference could be very vital. Edu Tourism Symposium, supplying liquidity and tour with the members who aren't acquainted with the challenge information as the primary motive. Such seminar members are human beings of any age, with the preference to collect data from specialists on particular topics. Travel regulations in the united states' territory aren't always the united states, in which global switch may also contain seminars. Those workshops' themes may also vary, beginning from identifying and evaluating advertising coverage records ee-e bookends. Organization of seminars via the organization or the tour supplier, where specialists and college students are not unusual to place locations to collect conduct.

Language faculties for overseas language rookies these days to study the united states' language are far spoken. There's the possibility to grow to be even greater vital to have interaction immediately with the local language. Many withinside the globe, supplied via language faculties, no longer mastered the language but discovered the metropolis and united states' excursions[25].

Liquidity in schooling has added new possibilities for the tourism enterprise stakeholders of recent interest markets and players, consisting of schooling

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[25] Reza Fahmi, 'Self Waqf Development for Building Islamic Boarding School Self-Sufficiently' (International Conference on University Engagement (ICON-UCE), Malang: Religious Affairs Dept., 2018), 710–20.

excursion ope rators. Further to standard tourism making plans, academic content mater ial could be introduced to tourism's shape. According to the World Youth Student and Educational Travel Confederation record, younger vacationers on behalf of 20% of global tourism. Educational tourism call for is enormous and developing each year. Educational tourism can grow to be a primary mode of schooling recently, enhancing the extent of schooling. The outcomes withinside tourism shape and create new financial possibilities for the information received to create social value. Academic tourism will also offer all and sundry without age distinction platforms for lifelong mastering. Therefore, sightseeing excursions and content material of schooling have to be outcomes-oriented. Human beings apprehend the package they could later use and feature finished sure outcomes. Change the idea of schooling withinside the shape of instructional tourism will steadily offer theoretical opportunity methods.

Departure fro m the above clarification *santri* belief approximately the version of to urism schooling improvement is appropriate for evolved Gontor with the OECD (agency Economic Cooperation Development). Gontor has developed small and medium enterprise units. It will be anticipated to grow the independence of institutions (Gontor) on the only hand and independence of *santri* as an oblique impact of its independence itself. The period independence comes from the simple word "self," which receives the prefix "to" and the suffix "an." Accordi ng to Desmita, the idea this is frequently used or adjoining to autonomy is autonomy. According to Chaplin, independence is the person's liberty to choose and grow to be a harmonious person who can govern, grasp, and decide himself.[26] Rober that autonomy is a self-sustaining mindset wherein someone is pa rticularly unfastened from the impact on others' judgment, opinion, and ideas.[27] With such autonomy, a youngster is anticipated to be greater charg eable for himself. The capacity to independently does now no longer shape via way of means of itself. This capacity is acquired via the form of means of the will and encouragement of others. It states that independence is a trait th at allows someone to behave freely. It is also doing something in self-impulse, the pursuit of accomplishment, and complete of self-assurance. It features a pr eference to do something without any help, solve the problems, influence the surroundings, the confidence the ability, admire the nation of self and advantage delight on their efforts.

[26] J.P. Chaplin, *Kamus Lengkap Psikologi, Translated by Kartini Kartono* (Jakarta: Raja Grafindo Persada, 2008).

[27] John W. Santrock, *Life-Span Development: Perkembangan Masa Hidup,* Vol. 2 Translated by Achmad Chusairi, 13th ed. (Jakarta: Erlangga, 2011).

Self-fulfillment

Havighurst distinguishes independence in the form of a. Emotional autonomy, the ability to control your own emotions and not depend on others' emotional needs. b. Economic freedom, namely the ability to manage the economy itself and not dependent economic conditions on others. c. Intellectual independence, namely the ability to overcome the problems facing various problems. Social freedom, i.e., the ability to interact with others and not depend on others' actions.[28]

Several factors, among others, can influence independence: a) Exogenous factors, exogenous factors are factors that come from outside that comes from families, schools, communities, and peer groups; b) Endogenous factors, endogenous factors, are factors derived from within the individual physiological factors and psychological factors. For example, physiological factors include healthy and unhealthy or perfect and imperfect physical condition. In contrast, psychological factors include talent, interest, motivation, IQ, and personality.

Masrun suggests aspects of independence that are: (a) Free. This aspect is demonstrated by acts committed at his own will, not because of other individuals and not dependent on other individuals. (b) Progressive and tenacious. This aspect is shown by the effort to pursue achievement, full of diligence, planning, and realizing expectations. (c) Initiatives. Included in this aspect is the ability to think and act originally and creatively. (d) Internal Control of Internal Control. Included in this aspect are the feeling of dealing with the problems encountered, the ability to control his actions, and the ability to influence his environment and his own business. (e) Self-Esteem (Self-esteem, self-confidence). This aspect includes self-esteem, self-acceptance, and the satisfaction of his efforts. Thus, independence is a trait that enables a person to act freely, do something on his own and for his own needs, pursue accomplishments, be persistent, and have the desire to do something without others' help, to the extent of his ability.[29]

Then, according to the methodology, the research was categorized as quantitative research. The research population was the 5th and 6th-grade students managing the business unit developed by the boarding school. A total of 387 students were involved as a population in the study. While the sample in the survey as many as 196 people. The sampling technique is simple random sampling. The data collection method was the psychology scale—data analysis technique with a Pearson correlation statistical model.

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[28] Desmita, *Psikologi Perkembangan Peserta Didik* (Bandung: Remaja Rosdakarya, 2010).

[29] Alan Gewirth, *Self-Fulfillment* (New Jersey: Princeton University Press, 1998).

RESEARCH FINDINGS AND DISCUSSION

There were two kinds of research found: (1) Descriptive analysis of respondents and spreading a mean database of variables. (2) The quantitative analysis and testing of the hypothesis. The Descriptive Analysis of Respondent mention below:

Table 1. The Descriptive Analysis of Respondent

The Categories	Frequencies	Percentage
The Education level		
Fifth Grade	78	39.80
Sixth Grade	118	60.20
Sum	196	100.00
Ages		
16 – 18 years old	83	42.35
19 – 21 years old	113	57.65
Sum	196	100.00

Sources: The research reports 2017

According to Table 1, we discovered that the maximum of the respondents at Darul Ma'rifat studied at the sixth-grade level (60.20%). Then, a maximum of the long time of respondents had been among 17– 21 years old (57.65%). It occurred because a maximum of college students may be coping with the small. On the contrary, the medium enterprise in Gontor had been college students with enormously non-public instructional and mature. The scholars who categorized as mature had functionality in overall instructional performance had been the scholars who came from sixth grade. Then, consistent with the suggestion and spreading of frequencies and percent of perception of college students approximately academic tourism had proven below:

Table 2. The Mean Spreading, Frequency, and Percentage of Educational Tourism

The Categories	Frequencies	Percentages
Low	128	65.31
High	68	34.69
Sum	**196**	**100.00**

Sources: The research reports, 2017

According to Table 2 above, the maximum of implies spreading perception about educational tourism approximately had been found on the low level (65,31%) and most practical (33,69%) had been categorized high. The perception

of students mostly not good enough. It approaches that majority of students did not interest to develop their knowledge about educational tourism. The suppose that Gontor Darul Ma'rifat Islamic Boarding School has to plan the enterprise is no longer most effective for the neighborhood market. But additionally to foreign. They presume that Gontor has to have a workshop which shows the made of small and medium enterprise which the held. Not most effective that, they have to offer the international visitor data approximately how to construct the product. I.e., the t-shirt, ice cream, meatball, bakery, etc. It makes the global visitor studying something from making product. So, people will see and come to visit the Islamic Boarding School (Gontor Darul Ma'rifat) as a tourist. On the alternative hand, the implied spreading frequencies and chances of self-achievement have proven below:

Table 3. The Mean Spreading, Frequency, and Percentage of Self-Fulfillment Students

The Categories	Frequencies	Percentages
High	172	87.76
Low	24	12.24
Sum	196	100.00

Sources: The research reports, 2017

According to Table 3 above, maximum suggest spreading of self-success of college students has been finding on the excessive level (87.76%) and only (12.24%) have been seeing at a low level. The scholars at Gontor Darul Ma'rifat Islamic Boarding School perceive that self-fulfillment was essential for them. Self-fulfillment is a mentality capital to be someone who will succeed. Self-fulfillment will expand their self-assurance and braveness mindset to do something unique with a purpose to lead them to live to tell the tale from the opposition in business. They would be innovative and innovative if they had self-success. So that, self-fulfillment is a necessity for them in constructing their capability. The result of speculation evaluation had proven below:

Table 4. The Hypothesis Analysis

		Educational Tourism	Self-Fulfillment
Educational Tourism	Pearson Correlation	1	.789
	Sig. (2-tailed)		.000
	N	196	196

Self-Fulfillment	Pearson Correlation	.789	1
	Sig. (2-tailed)	.000	
	N	196	196

** Correlation is significant at the 0.01 level (2-tailed).

According to desk four above, we were given data with that r score = 0.780. Then the desk score = 1,sixty four and p = 0.00 < 0.05> 0 turned into universal and rejects H0. So, there was a correlation between students' beliefs about academic tourism and students' self-fulfillment.

Table 5. Model Summary

Model	R	R Square	Adjusted R Square	Std. The error of the Estimate
1	,135(a)	,27	,091	8,041

a Predictors: (Constant), Percaya, serap

Table 6. ANOVA(b)

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1425,928	2	712,964	11,026	,000(a)
	Residual	12803,545	194	64,664		
	Total	14229,473	196			

Table 7. Coefficients(a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta	B	Std. Error
1	(Constant)	51,929	5,910		8,787	,000
	Educational Tourism	,190	,041	,320	4,618	,000
	Self-fulfillment of students	-,010	,041	-,017	-,246	,806

According to R square = 0.27 (there are more than one correlation coefficient between 0, a hundred thirty five x 0,a hundred thirty five = 0.27). R square may be pointed out as a determinant coefficient. It means that the simplest 27% of the examine observed the impact of the notion of college students approximately instructional tourism and self-fulfillment. But the other elements had been dominant (73%). I.e., the willingness of Gontor to accumulate instructional tourism with expert workshops for small and medium industry, then broaden advertising and marketing product for his or her industry.

CONCLUSION

Although students generally do not have a good (undeveloped) perception of tourism education's importance as a medium for building independence. However, they have a high degree of autonomy. So, there was a common effect of student's perception about educational tourism towards student's self-fulfillment. It is then necessary to increase awareness that education tourism in *pesantren* is a new model. It can generate institutional autonomy through entrepreneurial forms of Islamic boarding schools, building the students' independence. Gontor Darul Ma'rifat has applied instructional tourism. But, they nevertheless, in the procedure, maximize the marketplace they had. They should increase their industry (small and medium) by locating a brand new method and technique to make instructional tourism a laugh and entertainment. So, the visitor will come and purchase their product as an incorporated impact of instructional tourism. Then the essential matters that Gontor had their very own values, which they ought to be appreciated. They did now no longer should be anyone and converting their very own values. It method that Gontor should increase their academic tourism with the aid of using their own belief. Then, educational tourism applied in Islamic boarding colleges ought to receive economic benefits and social benefits. Especially approximately the way to construct concord and respectful among of folks that stay together.

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