

The People Empowerment Pattern In Pesantren Environment

A Case Study About Community Around Pesantren in West Java, Indonesia

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Abstract—Pesantren develops in line with the mission of the community organization. Nahdatul Ulama (NU) produces many boarding schools with very strong NU characteristics, as well as Muhammadiyah and Persatuan Islam. Each pesantren affiliated with a particular organization generally has its own nuance of interest to be studied, ranging from aspects of curriculum, practice of worship, to coaching and empowerment of people who are in pesantren environment. This study aims to determine how the pattern of guidance and community empowerment and supporting factors and factors inhibiting the development of community empowerment within the Pesantren Sukahideng, Tasikmalaya. This research uses qualitative method. Data collection techniques through observation and interviews to the leadership of pesantren and the community within the Pesantren Sukahideng, Tasikmalaya. The results of this study indicate that Pesantren Sukahideng has a special division that handles community empowerment. The supporting factor is a strong commitment both from the pesantren and the community. The inhibiting factor comes from immigrants who are not familiar with the traditions and culture of society. This pattern of community development and empowerment is very much in line with the concept of pesantren development.

Keywords—community empowerment, community organization, pesantren, local tradition, and social environment

I. INTRODUCTION

In the past, pondok pesantren stands as the forerunner of a local village, so now boarding school that stands on the state of society that has been developed. Both boarding schools that stood in the past or the present, both have the same mission that is to transmit the teachings of Islam [1]. Pesantren as an Islamic educational institution is ideally able to make a real contribution to the development of religious community at large. Each pesantren has its own way to foster and empower the pesantren community environment. Guidance and empowerment is not only limited to religious aspects, but the educational, social and economic aspects. The program of guidance and community empowerment pesantren environment aims to strengthen the relationship between boarding schools with the wider community and provide a real contribution for the community about the existence of pesantren as an institution that is inseparable from society wide. Pesantren is not limited to build santri but also society or community around pesantren.

Pesantren organizes education that aims to instill faith and piety, and develop the ability of knowledge and skills/expertise to build an Islamic life in society [2]. The purpose of the pesantren is very relevant to the empowerment of the community around the Pesantren Sukahideng Tasikmalaya.

In addition, pesantren has offered a kind of alternative education for the development of national education. From the very beginning of the founding boarding school known as a cadre scholarship institution, a place of teaching the science of religion, and maintaining the Islamic tradition. This function is growing due to the demands of national development that require pesantren to be involved in it. Now, in the 21st century, as it is called the millennium century, the role of pesantren is not only as an educational institution, but also as a religious institution and a social institution. The role of pesantren is widening into agents of change and community development. Therefore, it is not surprising that now, the government or social institutions want the boarding school to be the center of community empowerment, through various activities that are very supportive to create human resources (HR) that has high competence.

Pesantren Sukahideng Tasikmalaya for example, one of Islamic institutions affiliated with NU Organs has the characteristics of curriculum, practice of worship and model of guidance and community empowerment. Especially in the context of guidance and community empowerment, this pesantren is very close to the community even has a great mission that is making the community around boarding schools into the system of guidance and empowerment of the pesantren itself. Community guidance and empowerment is tied up by a special venue under the auspices of the Vice Head of Community Empowerment. This field is in charge of binding the community outside the pesantren with internal pesantren from the government level, namely RW, RT, Chairman of Karang Taruna, community leaders even to the traders.

The orderliness of the guidance and community empowerment done by the pesantren made the public relations and pesantren life very warm, intimate and mutual synergy to form a force controlled by the principles of morality karimah as the spirit of the pesantren itself.

Pesantren Sukahideng is one of the largest pesantren in West Java especially Tasikmalaya. Pesantren Sukahideng is seen as a reflection of Islamic educational institutions are very

good in fostering and empowering communities pesantren environment. Although it does not represent all NU-style pesantren, it can be said that most of the NU-affiliated Islamic boarding schools have the same girah in terms of guidance and community empowerment in the pesantren environment.

Community empowerment applied in Sukahideng Pesantren can be a pattern of broad community empowerment. Therefore, it is necessary to conduct a comprehensive research on the pattern of community empowerment that developed. This research will be focused on: 1) how the pattern of guidance and community empowerment of pesantren environment developed by Sukahideng pesantren both on religious, education, social, health and economy aspect; and 2) supporting factors and inhibiting factors of community empowerment development within Pesantren Sukahideng Tasikmalaya.

II. RESEARCH METHOD

Methods are the ways that researchers do in searching for materials and review it and describe it in a paper. The methods adopted in this research are [3]:

- a. Direct observation, researchers directly come to the community around the boarding school Sukahideung, to know things as has been included in research purposes research.
- b. Interviews, Interviews were conducted with the leaders and administrators of the Sukahideung pesantren, NU and Muhammadiyah community leaders and other communities residing in Sukahideung Tasikmalaya.

III. RESULT AND DISCUSSION

A. Model of Community Empowerment in Sukahideng Pesantren Community

Based on the results of interviews with the father of the Secretary of Pesantren and concurrently Chairman of Economics, Drs. KH. Toto Mustafa KF, accompanied by the Chairman of the Board of Santri Bpk Iming and the Secretary of the Board of Santri, Mr. Hendra which took place on August 27, 2016 at the Rusunawa Building Sukahideng Pondok Pesantren, there is a number of important information about the pattern of community empowerment in Sukahideng Pondok Pesantren.

In his presentation he explained that the community empowerment developed at Pondok Pesantren Sukahideng is under the structure of pesantren in the field of public. From the institutional side, the social field has three community institutions, namely: 1) Sukahideng Social Service Institution (LEPSOS); 2) Sukahideng Youth Association (IPS); and 3) the Association of Sukahideng Street Traders (IPKLS). While the fields developed in the program of community empowerment cover 5 areas, namely: 1) education; 2) the social field; 3) economic field; 4) health field; and 5) the security field.

Sukahideng Social Service Institution (LEPSOS) was formed as an effort to Pondok Pesantren Sukahideng provide social services to the community around the boarding school widely. The Sukahideng Youth Association (IPS) was established as the effort of Pondok Pesantren Sukahideng to approach and empower the bageur village youth who became an important element in the development of society as well as fostering and directing them to character formation and the development of their potential. Meanwhile, the Sukahideng Foot Traders Association (IPKLS) was formed as the effort of Pondok Pesantren Sukahideng to build the traders to be able to contribute positively to the society and able to compete fairly.

Community empowerment programs within Sukahideung Pondok Pesantren include the following areas:

- a. Educational program; The presence of pesantren is very beneficial for the community with the holding of religious activities such as regular recitation of special fathers every Wednesday Wednesday at 08.00 am, pengajian mothers held every Thursday morning at 09.00. In addition there are also special youth recitation activities every Friday. Pengajian activities did not stop there, but held regularly every week once in each RT area by the ustadz from the pesantren in turns.
- b. Social program; Provision of compensation in the form of rice to members of the community who are in great need also compensation to members of the affected community and suffer illness. Funds provided to the public are sourced from private funds of large families of pesantren Sukahideng either living in pesantren or living outside the pesantren and assisted by funds sourced from sympathizers. Involving the community in demolition of buildings, means of worship and sports facilities to be renovated. This involvement occurs voluntarily and spontaneity as the fruit of a close cooperation between the pesantren with the surrounding community. Public involvement in pesantren development is recognized as history throughout the birth of pesantren. Pesantren which is generally ivory tower for the community, now blend into one to joint build pesantren.
- c. Art work program; To tie the hearts of the community and as a form of recognition of the existence of the surrounding community, the Pondok Pesantren Sukahideng regularly held art creation events that are specifically intended for bageur villagers in every month of Ramadhan. Various types of arts competed, ranging from speech competitions, reading contest barjanzi, reading race shalawat, qashidah competitions and the hadlrah contest.
- d. Economics program; This savings is a family savings for every bloodline from grandfather to grandchild. Thus, every member of the family descendant has a type of family recitation savings (Tapengga). The savings are held every night Friday after attending the routine recitation of Bageur village community in pesantren. The amount of savings each week is 5000

thousand rupiah for each family head. Family members who are in dire need to borrow the savings data without burdening them with large interest. Management and guidance of street vendors around Sukahideung. Cooperation in the management of eating santri. As a form of community awareness and efforts to empower the people's economy in pesantren environment, the pesantren cooperates with the society in the pesantren environment to manage the needs of the students. Pesantren itself does not manage meals for the santri. The dining menu provided at community stalls is agreed with the pesantren. The core of the deal is that the food provided is guaranteed health, the price is affordable.

- e. Health program; Free medication for santri and kampung bageur community. This free treatment was held thanks to the cooperation between Hj clinic. Siti Sopiah with Puskesmas, Dr. Imam in Singaparna and Poswindu. To obtain free medical treatment, they simply come to the coordinator of each assigned RT, to get a medical treatment and treatment card. After that, the concerned came to the clinic for treatment. While the financing process is managed by each board at RT level. 6) Conducting health education activities by Hj clinic. Siti Sopiah for santri and community.
- f. Security program; Security program developed by way of establishing a two-way cooperation between the pesantren with youth ties sukahideng. Its activities are focused on maintaining social life order, prevention of juvenile delinquency and santri.

B. Supporting Factors and Inhibitors of Community Empowerment Around Pesantren Environment

Supporting factors of the empowerment of Sukahideung pesantren community environment are:

- a. Strong commitment from pesantren and pesantren families from start of leadership, vice chairman, head of field, asatidz, santri board, to santri to succeed society empowerment activity.

- b. Strong commitment from the community from village head level, RW heads, RT heads, to youth and community itself to fully support community empowerment program.
- c. The Sukahideng Youth Association (IPS) from year to year is always headed by pesantren families. Thus, community access to pesantren is easy.

While the inhibiting factors of community empowerment Sukahideung pesantren environment that often appears coming from the community newcomers kampung bageur who do not know the traditions and commitments that have been built with the pesantren. Many newcomers need time to adjust to the long established culture between pesantren and Kampung Bageur communities.

IV. CONCLUSION

Community empowerment in Sukahideung pesantren is under the structure of pesantren in the field of society. The results show that Sukahideung pesantren has been quite successful in empowering the community in its environment which covers various aspects of education, economy, health, social, art, and others.

There are many factors that support the empowerment of the community in Sukahideung pesantren, which includes commitment from the people and pesantren to realize mutually agreed programs. While the factors that inhibiting only a little, usually emerged from the immigrant residents who are still adapting to the community environment around Sukahideung pesantren.

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