

Contribution of Pesantren Miftahul Ula Nganjuk in Community-Based Education Development

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ABSTRACT

Pondok Pesantren or Islamic Boarding School has become a sub-culture of the Indonesian people, assimilated with the community. Islamic boarding school students and alumni have long participated in community activities. This article aims to explore the role of Miftahul Ula Islamic Boarding School in community development through education. This research was conducted using the ABCD approach. The results showed that the Miftahul Ula Islamic Boarding School could develop the community through education by building formal and non-formal institutions that were recognized by the government, so that the surrounding community could fulfill their needs, especially in the field of education.

Keywords: Community Development, Islamic Boarding School, ABCD

INTRODUCTION

Islamic boarding schools are an education system that grew and was born from Indonesian culture that is indogenous (Supriyanto, 2020; Jonah, 2019). It grows on the initiative and support of the community, and is driven by the demands and needs of the community. So it is natural that the existence of Islamic boarding schools has a great influence on the lives of Indonesian people, not a few of the people who pay great attention to islamic boarding schools as alternative education. The presence of islamic boarding schools is one way out of economic value for the community as a vehicle to be able to learn and gain knowledge (Djazilam, 2019; Nasih et al., 2018).

Islamic boarding schools with the theology they adhere to until now, are challenged to respond to globalization critically and wisely (Anwar & Rosyad, 2021; Salamuddin, 2014; Tolchah, 2016). Islamic boarding schools must find solutions

that are really enlightening so that on the one hand they can cultivate students who have broad insights who are not easy to face modernization and at the same time do not lose their identity and identity, and on the other hand can lead the community to become a community that is aware of the problems faced and is able to overcome them with full independence and civility. Therefore, to be able to play an educational role in the provision of quality human resources requires islamic boarding schools to continue to improve the quality of their education (Janah & Ghofarrozin, 2021). For this reason, it is time now if the islamic boarding school wants to make changes and transformations in the context of its education. Especially in the application of the quality of Islamic education to then compete with other educational institutions in accordance with the demands of the development of modern education and is also the demand of globalization that is spreading.

Pondok Pesantren Miftahul 'Ula (PPMU), is a islamic boarding school located in Nglawak Village, Kertosono District, Nganjuk Regency. This islamic boarding school was founded by Al-Maghfurlah KH. Abdul Fattah in 1940. Pondok Pesantren Miftahul 'Ula is famous for having many quality outputs, as evidenced by the alumni of this islamic boarding school who are active in spreading and developing the teachings of the Islamic religion through various fields of life. ¹

In facing the times, as an Islamic educational institution, the Miftahul 'Ula Islamic Boarding School also continues to make various efforts in improving the quality of its education. Because it is hoped that with the high quality of Islamic education, it will be able to produce output or graduates of students who are qualified, competent, and superior, who will be ready to enter and compete in the life of the global community (Ahdar et al., 2020; Kurnia et al., 2020; Setiawan & Rofi, 2020).

Pondok Pesantren Miftahul Ula Nganjuk is one of the islamic boarding schools in the Nganjuk area which is widely known by various groups of people. This is due to the fact that this Pesantren is able to show its role in fostering the people to prepare the nation which represents the integrity of insight into the depth of knowledge followed by a foundation of faith and devotion that is steady in fostering society as a real participation in the development of the Indonesian nation as a whole.

Pondok Pesantren Miftahul Ula Nganjuk, with a religious pattern and which is developed, has tried to implement an educational order with an integrated system pattern, namely an integrated education system that requires a relationship between formal and non-formal education, as well as a relationship between religious education and general education. Formal education and non-formal education developed are in an equal and complementary position. Both have the same obligation to achieve the goals of the lodge.

From here, the author's interest in conducting research on islamic boarding schools, especially because Pondok Miftahul Ula is different from other huts. In this Islamic Boarding School, efforts are carried out to empower students which aims to help awareness in students and develop their potential. These efforts cover the field of education.

One of his efforts is community mentoring and assistance in the field of education. Because this is *the core mission* of the pesantren institution.

¹ interview

METHOD

This assistance uses an Asset Based Community Development (ABCD) approach, which prioritizes the utilization of assets and potentials that exist around and are owned by the community. To then be used as a material that empowers that community alone. This ABCD approach is very suitable to be applied in the Nglawak Kertosono Community through the Miftahul Ula Nganjuk Islamic Boarding School in utilizing the existing potential to improve education.

By using this approach, the students and caregivers of PP Miftahul Ula will be more participatory in this mentoring activity. The asset-based approach incorporates a new, more holistic and creative way of looking at reality, such as seeing a half-full glass appreciating what worked well in the past and using what we have to get what we want (Dureau, n.d.). This approach prefers the view that in society it must have something that can be inflicted empower and be utilized, because there is always a benefit that can be taken from each of God's creations.

Assets themselves are something that can be used or utilized to meet needs and value wealth. An asset-based approach helps communities see their reality and possible changes differently. Promoting change

focus on what they want to achieve and help them find new and creative ways to realize their vision (Dolezal & Burns, 2015; Ibrahima, 2018; Nel, 2018, 2020). Masyarakat is the most valuable asset for the existence of pesantren. As the community around the Miftahul Ula Islamic Boarding School is a very valuable asset where they will continue the development of the nation and especially development in the field of education.

The ABCD Method has five key steps to carry out the mentoring research process including (Dolezal & Burns, 2015):

1. **Discovery.** The process of rediscovering success is carried out through the process of conversation or interview and must be a personal discovery of what is the contribution of the life-giving individual to an activity or business. At the discovery stage, we begin to transfer responsibility for change to individuals interested in the change, namely local entities. In this step, the companion conducted an interview with the Miftahul Ula Islamic Boarding School about the potential it has so that it can be developed in the community.
2. **Dream.** At this stage, everyone explores their hopes and dreams both for themselves and for society. PPMU managers after being interviewed by a companion are invited to describe the desired dreams, can be through pictures, writings, actions, and others.
3. **Design.** The process by which the whole community (or group) is involved in the process of learning about the strengths or assets possessed in order to be able to begin to utilize them in a constructive, inclusive and collaborative way to achieve aspirations and goals as already set by themselves. In this process, PPMU plans its natural assets to be used as a step in the development of education.
4. **Define.** The leader group should determine the 'choice of positive topic': the purpose of the search process or a description of the desired change. The next

step is to determine the positive activities carried out by PPMU, namely the optimization of Islamic boarding schools in the use of assets.

5. **Destiny (Do)** A series of inspiring actions that support the process of continuous learning and innovation about "what will happen." This is the final phase that specifically focuses on personal and organizational ways to move forward. The last step is to carry out activities that have been agreed to fulfill the community's dream of asset utilization. The dream of pesantren is to be able to develop society in the field of education.

RESULTS AND DISCUSSION

Pondok pesantren Miftahul Ula' is increasingly experiencing a fairly rapid development. The development carried out is certainly accompanied by figures who play a role in it by persistently fighting for the development of the foundation. After KH. Abdul Fattah founded the Miftahul Ula Islamic Boarding School in 1940, starting to carry out

addition of facilities and infrastructure and educational institutions. The first addition began with the raiding of Madrasah Aliyah and Madrasah Tsanawiyah Nglawak, the raiding of madrasahs, with the passing of the Decree of the Minister of Religious Affairs No. 51 of 1968 dated March 7, 1968 has experienced such a rapid development, which used to be only a few students is now developing very rapidly. In the next development, the Miftahul Ula Islamic boarding school foundation was expanded by building several buildings in the form of a MAN building in 1978 which was located approximately 500 meters northwest of the location of the Islamic boarding school. As well as the MTsN building and the SMK Al-Fattah building under the auspices of the Miftahul Ula Islamic Boarding School foundation'.



Figure 1 : Miftahul Ula Islamic Boarding School

As for its role in the field of education in a natural way in this field of education, Pondok Miftahul Ula Nganjuk has realized its role in the surrounding community, namely building formal and non-formal schools including:

1. MAN 1 Nganjuk'

Madrasah Aliyah Negeri Nglawak which in 2017 changed to MAN 1 Nganjuk which is strategically located on the Surabaya-Madiun highway. So to get to the institution is quite easy by using transportation and road transportation facilities that are quite good, even so, the teaching and learning process is not disturbed by the noise of the highway because the rural atmosphere is still visible in the building standing. This State Aliyyah Madrasah School was founded in 1968 by KH. Abdul Fattah and underwent a fundamental change with the aim of accommodating the aspirations of the people and pilgrims. Many people want their children to go to formal school but also accompanied by non-formal such as mondok at the Miftahul Ula Islamic boarding school'. A few years later

The Miftahul Ula' Foundation is growing. Many students from various regions gained knowledge there



Figure 2 : MAN 1 Nganjuk

2. MTsN 1 Nganjuk

The MTsN 1 Nganjuk school was the same year as MAN 1 Nganjuk, namely in 1968, as a school that was established in a pesantren. MTsN 1 Nganjuk still smells of salaf huts. Moreover, many of the teaching staff come from senior students from KH. Abdul Fattah. Improvements also continue to be made, many renovations of schools and buildings are constantly being added, renovations are also continuing to be carried out both renovations of school buildings and additions to facilities and infrastructure



Figure 3 : MTsN 1 Nganjuk

3. Madrasah Aliyah Miftahul Ula'

Madrasah Aliyah Miftahul Ula' school was founded in 1985. This school was founded from the results of accommodation from the foundation where when some students who could not be accepted or underprivileged to study in Madrasah Aliyah Negeri were directed to MA Miftahul Ula'



Figure 4 : Madrasah Aliyah Miftahul Ula

4. Madrasah Tsanawiyah Miftahul Ula'

MTs Miftahul Ula' was founded in 1985 almost the same as madrasah Aliyah Miftahul Ula, since its inception it was still under the same roof with MTsN nglawak because it was felt that it was independent finally MTs Miftahul Ula' built its own building next to ndalem Kyai Abdul Qodir. The purpose of its establishment is almost the same as MAM where those who cannot be accepted in MTs Negeri can enter here with the cost of free uniform facilities



Figure 5 : Madrasah Tsanawiyah Miftahul Ula'

5. SMK Al-Fattah

SMK Al Fattah was founded by the Miftahul Ula Islamic boarding school foundation because it remembers and anticipates the development of our educational world which has recently been more oriented into the world of work skills, therefore the foundation with its determination and struggle to establish SMK (Vocational High School) Al-Fattah, then in 2002 SMK Al Fattah was established which is located not far from the Miftahul Ula Islamic Boarding School' with the field of expertise and Management department. Accounting and Offices.



Figure 6 : SMK al-Fattah

6. Miftahul Ula' Islamic College (STAIM)

The next highest educational institution in Miftahul Ula' is the Miftahul Ula' Islamic College (STAIM). The building is located in front of MAN 1 Nganjuk. The idea of establishing a college existed before KH. Abdul Fattah died, but with determination, passion and do'a, it was not until October 2, 1995 that the Miftahul Ula' College of Religious Sciences (STIAMU) was established.

The establishment of STIAMU was inaugurated by the regent of Nganjuk Drs. Sutrisno R. the Mujahideen MAN 1 Nganjuk building is a temporary kuliyyah place for STIAMU. It used to be that the beginning of its establishment was only 45 students. Then in March 1998, SK status was registered with number: E/113/1998 signed by the Director General of Binbaga Islam STIAMU also changed its name to STAIM. Around 2010 STAIM organized three programs, namely Islamic Religious Education and Islamic Economics and the Madin teacher qualification scholarship program. With a total of 325 students, the lecture occupies a 3-story main building with an afternoon lecture time.



Figure 7 : STAIM Building

7. Madrasah Diniyah (MADIN)

Diniyah Madrasah is a non-formal education that is generally located in Islamic boarding schools. This educational institution is more about providing classical teaching which aims to provide additional knowledge of Islamic religious teachings to students who do not receive Islamic studies in their schools. The existence of this institution is very mushrooming in society because it is an educational need for pre-adult children. In the Miftahul Ula Islamic Boarding School Foundation, it also has a diniyah madrasah and has a big role in improving the scientific quality of students in the field of religion or religion.



Figure 8 : Madin

8. Tahfidz Qur'an

The term Tahfidz Al-Qur'an is a combination of tahfidz and al-Qur'an means to maintain, maintain or memorize (Rifa'i, 2012).

Meanwhile, the definition of tahfidz of the Qur'an is broadly the activity of preserving the Qur'an which was handed down to the prophet Muhammad SAW outside the head so that there would be no change and forgery (Cahyani et al., 2020; Fitriani, 2018; Rusadi, 2020).

In the first period, the Qur'an tahfidz program has not become one of the leading programs in the Miftahul Ula islamic boarding school foundation. Then the santriwan santriwati have not been obliged to memorize the Qur'an, and this is only followed by students who are really capable of being born and mentally capable of memorizing the Qur'an. The target of memorizing the Qur'an at the Miftahul Ula Islamic boarding school is set from the beginning of the Tsanawiyah Madrasah yautu the memorization target is juz amma, while for the Aliyah Madrasah the memorization target is also juz amma and there are also those who continue memorization up to the Qur'an.

Empowerment through the establishment of formal and informal institutions is very meaningful for the community around the Miftahul Ula Islamic Boarding School. . Based on their assessment that education is urgently needed.

Discussion

Nglawak Village is a village that is included in one of the areas in Kertosono district, Nganjuk Regency. Around the 1940s this area was famous for its fertile land because of its etak which was drained by the Brantas river, so there were almost no problems in terms of irrigation. This makes the agricultural business look advanced, one of the

types of agriculture is sugarcane, so it is not surprising that in the past Nglawak village was the largest supplier of sugarcane for the Lestari sugar factory in Nganjuk. In addition, the locomotive rails that lined up carried sugarcane plants to be taken to the Lestari sugar factory and it was not until about 1940 that the locomotive was not used because it was felt that modern truck transportation was more efficient and quickly to carry and transport the sugar or cane materials to the factory. The glory of sugarcane in Nglawak village can be witnessed until 2022 now which is along the entrance of Nglawak village, whose right and left rice fields are planted with sugarcane plants besides that also palawija plants such as Corn, Beans, Soybeans and Cassava which look so fertile.

Compared to other villages in the 1940s, Nglawak village included a village where the population was mostly employees of the Dutch East Indies. Perhaps this has something to do with the position of this village as a sugarcane producer, megingat in ancient times the result of one of the economies of the Dutch East Indies government, one of which was sugarcane. Unfortunately, this prosperity is not accompanied by strong religious values. Thus encouraging a person to perform forms of equality and moral decay. Various forms of toxicity are rampant in the community of this village. Finally an effort

The pioneering of islamic boarding schools was carried out in areas with very little understanding of religion. This is intended by Kyai Abdul Fattah for a place to gain knowledge, pesantren is also expected to be able to change the situation of society that lacks understanding of Islam for the better.

The theory that the author uses is the theory of Continuity and Change by John Obert Voll, the theory of roles by Levinson. In the theory of Continuity and Change by John Obert Voll according to him events in the world are not something that suddenly happens or appears in the world. The event is part of the evolution of experiences that span a very long time until they become modern, the basics of which have been laid in previous centuries and times (Voll, 2019). Using this theory, the author hopes to explain the various changes that have occurred at the Pondok Pesantre Miftahul Ula' Nganjuk Foundation on an ongoing basis. So that it can be clearly seen the changes or developments that have occurred at the Miftahul Ula Islamic Boarding School Foundation, starting to establish a foundation until now which can be seen in terms of physical and non-physical aspects, from the beginning of its establishment until 2022.

Researchers also use role theory, which is a dynamic process of position (status). If a person has exercised his rights and obligations in accordance with his position, then he has successfully performed a role (Levinson, 1965). In this case, it is the contribution of PPMU in developing society in the field of education.

CONCLUSION

In this field of education, The Miftahul Ula Islamic Boarding School has realized its contribution and role in the surrounding community, namely building formal schools in the form of MTsN 1 Nganjuk, MTs Miftahul Ula, MAN 1 Nganjuk, MAM, SMK al-Fattah, Medina and Tahfid Qur'an. This empowerment means a lot to the

surrounding community. Based on their assessment, religious education is urgently needed. This is in line with the theory of Continuity and Change by John Obert Voll and the theory of roles by Levinson

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