

The Existence of Islamic Boarding Schools in Improving Public Education

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Abstract: *The role of Islamic boarding schools in improving public education and how the existence of Islamic boarding schools changes the way people think and attitudes about the importance of education. This study aims to determine the presence of Pondok Pesantren Al Anwar 2 in improving the level of public education and the pattern of its implementation. This study uses a qualitative approach. Data collection is done by interview, observation, and documentation. Data analysis, data reduction, data presentation, concluding and checking the validity of the findings with the degree of trustworthiness, transferability, dependability and confirmability. The study results are as follows: Pondok Pesantren Al Anwar 2 in improving the level of community education is by developing the existing curriculum, instilling an attitude of tawadu', and establishing good relations with the community. The pattern of implementing Islamic boarding schools' existence in improving community education is equipping students with theoretical and practical knowledge and inviting the community to learn and implement religious guidance. Some of the activities initiated by Al Anwar 2 Islamic Boarding School to improve community education are programming various activities, including khataman Akhiru Sanah, hadrah art training, recitation, clean Friday and baths al masail during yasinan and other activities.*

Keywords: Islamic Boarding School, Public Education, Pesantren and Society.

Introduction

Pesantren is a traditional Islamic educational institution that conducts assessment, appreciation, deepening and practice of Islamic teachings by emphasizing the approach of religious and moral values as guidelines for daily life (Ferdinan, 2018). Islamic boarding schools are Islamic educational institutions that are developing and recognized by the community living around the pesantren environment with a dormitory system for students who study directly under the guidance

of one or several charismatic Kiai and are free to choose models and how to educate their students (Qomar, 2007). Islamic boarding schools in Indonesia can be interpreted as a place to study and provide teaching to students with Islamic religious lessons as the object of study, with dormitories as a place to live for permanent students. Characteristics of pesantren in Indonesia (Styaningsih, 2016):

1. It was established independently with the initiative of the kiai who founded it.
2. Kiai is a top leader who broadly influences the students and the community around the Islamic boarding school.
3. Living together in a dormitory environment by prioritizing harmony among the residents of the boarding school.
4. Deliberation and cooperation in solving various problems.

The characteristics of life and education that apply in Islamic boarding schools in other aspects are the application of learning methods, structures and traditional scripts, which are called the *Kitab Kuning* by Islamic boarding schools, both formal educational institutions in madrasas with the classical and tiered system, as well as with a group system (*halaqah*) and sorogan with a literal emphasis on the study of a particular book (Aini, 2018).

The following characteristic is the implementation of specific values, which can be called a subculture of Islamic boarding schools. This value emphasises the importance of serving God in everything that students do, including obeying and respecting teachers, which is the way to get actual religious knowledge (Azhari, 2014);(Suradi, 2017).

The most common characteristic that distinguishes pesantren education from other educational institutions is an apparent and systematic effort in studying the yellow book to increase faith, piety and noble character for all pesantren residents (Efendi, 2014). This has contributed significantly to the common goal of educating the nation.

Method

This research uses a qualitative approach. A research method uses words to describe findings and discussions (Sugiyono, 2017). The data was collected using in-depth interviews, participatory observation, and documentation. Sources of data from informants as primary data and journals or other related writings as secondary data. Research

informants are caregivers, administrators / ustadz, students, alums and several communities. Data analysis techniques include data reduction, data presentation, and concluding, checking the validity of the findings with the degree of trust (credibility), transferability, dependability and confirmability (Miles, Hubberman, & Saldana, 2014). In this study, the educational institution that became the place of research on the role of Islamic boarding schools in improving the education level of the community was the Al Anwar 2 Gondanrojo Islamic Boarding School, Kalipang Sarang, Rembang, Central Java (Ikhwan, 2021).

Result and Discussion

Islamic boarding schools grow and develop in their respective ways, characters, teaching methods, and curricula. However, these differences can still be found in the same pattern, namely in terms of physical and non-physical (Prasetyowati, Mazida, & Wijastuti, 2022). From a biological point of view, there are four components in each Islamic boarding school, namely: a) Kiai as leaders, role models, and educators. b) Santri as students c) Mosque or prayer room as a means of teaching and learning and worship d) lodging as a place to live for students. Regarding non-physical, the study of various classical literature is almost in all Islamic boarding schools (Soebadar, 2013);(Maesaroh, Adib, & Wiyani, 2022).

Islamic boarding schools were established independently by pesantren caregivers with the help of students and the surrounding community. This led to differences in the form and model of pesantren on a national scale. Each Islamic boarding school has characteristics that differ from other Islamic boarding schools because of the differences in the Kiai who take care of them and the socio-cultural and geographical conditions surrounding them. Islamic boarding schools' main components are described globally: Cottage, Mosque or prayer room, Students, Kiai, and *Kitab Kuning* Study.

Along with the progress of the pesantren era, many have transformed into modern pesantren by incorporating general sciences that are the demands of the modern age without eliminating old traditions. From time to time, Pesantren always has the primary function, namely as a place for *tafaqquh fiddin*, even though the shape and design of the building, as well as the teaching and learning methods, have undergone significant changes (Ikhwan & Yuniana, 2022).

The values that form the basis of a pesantren can be categorized into two groups: (1) religious values that have absolute truths that are fiqh-sufistic and oriented towards the afterlife, (2) religious values that contain relative truth, have an empirical and pragmatic style as a means of solving various problems in daily life according to Islamic religious law. The two groups of values above have a vertical relationship that gives the first group of values superiority over the second group of values. While the second group of values always makes the first group of values a legal footing and cannot be different or contradictory to the first group of values.

Islamic boarding schools get their legal umbrella from the state as stipulated in the pesantren law, namely Law No. 18 of 2019. The law states that pesantren stands on an equal footing with other educational institutions.

Education is a process to create maturity in humans. This process takes a relatively long time because the aspect of being developed is not just cognitive but includes all aspects of life (Muslich, 2011). The education referred to here is Islamic boarding school education as the object of daily study or education through the teachings of Islam. Islamic Religious Education is a conscious and planned effort to prepare students to recognize, understand, appreciate, believe in, fear, and practice Islamic teachings from the primary source of the holy book Al-Qur'an and Hadith through guidance, teaching, training, and education activities. and use of experience (Mahmud, 2019).

Pesantren education aims to grow and increase faith through the provision and fertilization of knowledge, appreciation, practice and experience of santri participants about the teachings of Islam so that they become Muslim human beings who develop in terms of faith, purity, nation and state, so that spiritual and social purity is achieved.

The Pesantren Law Number 18 of 2019 Articles 15 and 16 explains that Islamic boarding schools carry out educational functions as part of national education based on the uniqueness, traditions and academic curriculum of each Islamic boarding school to form students who excel in filling Indonesia's independence and can face the times.

The main goal of Islamic boarding schools is to produce ulama and religious experts. Teaching and learning activities in Islamic boarding schools are not just transferring specific knowledge and skills. Still, the most crucial thing is cultivating and forming particular values in the students (Sanusi, 2012). Islamic Boarding School

education is generally developed based on fundamental importance in Islam extracted from the Qur'an, Sunnah, and *ijtihad*.

Meanwhile, based on the level of progress and how to manage Islamic boarding school education in Indonesia, it can be divided into three forms, namely:

1. Salaf Islamic boarding school with a traditional approach by maintaining the yellow books as learning materials.
2. The Khalaf Islamic boarding school with the implementation of modern education, through formal education, both schools and *madrasas*.
3. A combination boarding school that combines traditional education with modern education.

Implementing education in Islamic boarding schools includes *Kiai*, caregivers/educators and students/students. The *Kiai* is the centre of leadership in the *pesantren*. *Kiai* and caregivers/educators are parties who carry out education and transfer knowledge to students/*santri* in the *pesantren* environment. In addition to providing knowledge, they also guide and shape the personality of students/*santri* in *pesantren* (Anggraini & Anwar, 2021).

Pesantren only teaches science with study sources or subjects of books written in Arabic. These sources include the Qur'an and its *tajwid* and interpretations, *fiqh* and *usul fiqh*, *hadith* and *musthalahal-hadith*, Arabic with a set of science tools, such as *nahwu*, *sharaf*, *bayan*, *ma'arif*, *badi'*, *manthiq*, and so on. The sources of this study are commonly referred to as the *Kitab Kuning*.

Kiai or *ustadz*, who give recitations in Islamic boarding schools, use the following methods: *sorogan*, *wetonan* or *bandongan*, memorization, *muzakarah* and deliberation. Islamic boarding schools are very dependent on the character of a *Kiai*. *Kiai* is the leading authoritative figure and the centre of all policy and change.

Ownership of *pesantren* is individual. The individual authority of the *Kiai* as the founder of the *pesantren* and the caretaker of the *pesantren* is very influential. The heredity or lineage factor is also very dominant so that the *Kiai* can pass the leadership of the *pesantren* on to sons who are considered capable without any party being able to sue him.

Strategy in Community Development and Empowerment

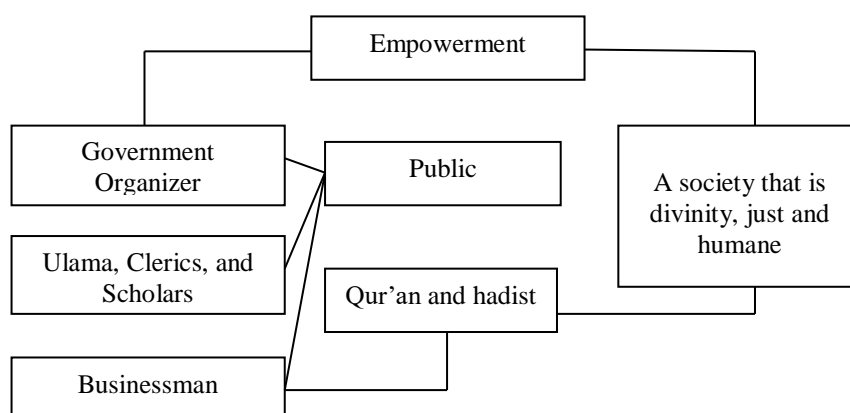


Chart 1. *Al Anwar 2 Gondanrojo Islamic Boarding School Model in Improving Public Education*

Fundamentally, the roles of Islamic Boarding Schools are more functional and potentially include the following:

1. Center for Islamic Studies
2. Islamic Da'wah Development Center
3. Center for Religious and Moral Service
4. Center for the Development of Islamic Solidarity and Brotherhood

Responding to the times in this globalization era, many students are not only focused and purely studying religious studies but also study general science and technology. So as a forum for these students, the Al Anwar 2 Gondanrojo Islamic Boarding School, Sarang Rembang, was established. The Al Anwar 2 Islamic Boarding School as a whole was initially founded by KH. Maimoen Zubair, a kyai and mursyid of the Naqsabandiyah tarekat from Karangmangu Sarang Village, Rembang. Al Anwar 2 Islamic Boarding School was founded in 2006. The establishment of Al Anwar 2 Islamic Boarding School is essentially based on a sense of personal responsibility as a servant of Allah SWT to call for virtue and prevent evil.

In addition, the background of Pondok Pesantren Al Anwar 2 is to accommodate students who attend MTs Al Anwar Sarang, which was previously established. This *Himmah* has been realized with the establishment of the Al Anwar 2 Islamic Boarding School. The name "Al Anwar 2" is the name that belongs to the central Al Anwar Islamic Boarding School, which KH. Maimoen Zubair has also established long before, which is located +- 3 KM to the east. In its development, along with the increasing number and heterogeneity of students, on

March 9, 2007, Prof. DR. Ir. H.Muhammad Nuh DEA, who at that time served as the Minister of Communication and Information of the Republic of Indonesia. At first, there were only 20 students at the Al Anwar 2 Islamic Boarding School. However, until this research was conducted in September 2020, the total number of students reached 2045.

Pondok Pesantren Al Anwar 2 is a form of a religious, social institution whose existence has been recognized as one of the educational institutions that emphasize the field of *tafaqquh fiddin* studies as well as a vehicle for printing young cadres who will succeed in the ideals of the nation's struggle and national development with character.

The basis for providing education and coaching for Pondok Pesantren Al Anwar 2 is *amar ma'ruf nahi munkar*, meaning: Awareness to practice religious values, sincerity in carrying out the divine mandate, simplicity, purity and mutual help towards fellow human beings, as well as maintaining the image of the relationship between man and man and the relationship between man and his creator.

Because the field of study held by the Al Anwar 2 Islamic Boarding School is *tafaqquh fiddin*, every student who enters the Al Anwar 2 Islamic Boarding School is always required to prioritize the Koran or recitation activities above other interests outside the Islamic boarding school. This is emphasized to every new student and simultaneously as a pledge or promise that is said directly in front of caregivers and parents or guardians to realise a sense of responsibility in developing Islamic teachings.

On that basis, the education and coaching at the Al Anwar 2 Islamic Boarding School were held. This education and guidance aim to form Muslim human beings who are pious, have noble character and have high knowledge. In more detail, the objectives of the establishment of the Al Anwar Islamic Boarding School 2 are as follows:

1. Forming and developing a generation of solid Muslim cadres, who have faith and devotion to Allah SWT, have good morals, are healthy, skilled, patriotic and do good deeds.
2. Developing the quality of human resources through religious, educational, cultural and scientific approaches and technology as a form of participation in nation building.
3. Participate actively and critically and provide nuances to the phenomenon of society.

4. Uphold pure Islamic teachings by taking the manhaj (method) of Ahlusunah wal Jama'ah in the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

The achievement of the goals of education and coaching will be seen in the behaviour patterns of students in Pondok Pesantren Al Anwar 2 as well as in the spirit and motivation of students in carrying out Islamic teachings in their daily lives in society (Drafting Team, 2020).

The division of the work structure at the Al Anwar Islamic Boarding School 2 Gondanrojo Kalipang Sarang Rembang is as follows:

1. Core Manager

The Core Management is the highest leader holder of the caretaker's mandate to carry out organizational responsibilities internally and externally. The core management consists of: a) General Chair, b) Chair I, c) Chair II, d) Secretary I, e) Secretary II, f) Treasurer I, and g) Treasurer II.

2. Section

To realize the existing organization at Pondok Pesantren Al Anwar 2 Gondanrojo Kalipang Sarang Rembang, Sections were formed under the auspices of the core management. The sections in Pondok Pesantren Al Anwar 2 Gondanrojo Kalipang Sarang Rembang are as follows:

- a. Section Ma'arif
- b. Security Section
- c. Cleanliness Section
- d. Health Section
- e. Equipment Committee
- f. Cooperative Section
- g. Division of Public Relations
- h. Watering Section
- i. Guidance and Counseling Section, and
- j. Development Section.

The first thing that must be understood from Islamic Boarding School education and religious education is the function of preparing

students to become spiritual experts (*tafaqquh fi addin*). The above seems to be in line with the thoughts of the caregivers, and this explanation was expressed by the chairman of the Al Anwar 2 Islamic boarding school, namely Ustadz Fahrur Rozi, he said that the general purpose of the existence of this Islamic Boarding School is to produce virtuous humans and also to produce students who are genuinely *tafaqquh fi al-din* (people who are experts in the field of religious knowledge) but also cannot be separated from the development of new sciences and later the goal is to give good news to the community so that they can hold fast to religious teachings, can carry out Shari'ah on the other hand still hold fast to the rules and adhere to the old principles and methods but also do not abandon the development of new knowledge and in code that knowledge there is no dichotomy (Rozi, 2020).

Judging from the interview above, the purpose of establishing the Al Anwar 2 Islamic Boarding School is because they want the lower middle class also to be able to experience education and want to fill the void about religion in the surrounding community. This is what KH Maemoen Zubair and his sons aspire to as the founders of the Al Anwar 2 Islamic Boarding School so that the people of Sengkaling and surrounding areas are not blind to religious knowledge and people's lives are swayed because they do not have a solid spiritual foundation. As said by KH. Abdulloh Ubab, the founder's dream from the beginning for the establishment of the Al Anwar 2 Islamic Boarding School, is helpful because many educations are no longer affordable by the community, so the founders' ideals are a). They are bridging education to underprivileged communities to get proper religious education. b). It will still be wrong because nowadays, Salaf Islamic boarding schools are starting to erode, and many have changed to modern Islamic boarding schools, and Salaf Islamic boarding schools' existence can be said to have started to become rare, especially in the areas around the districts of East Rembang and West Tuban to fill the public void in religious knowledge (Ubab, 2020).

To implement it so that the Al Anwar 2 Islamic Boarding School continues to exist in the community, which is to say today's society requires formality because many Al Anwar Islamic Boarding School alums do not include their children only because of courtesy, it is felt once, so that they exist in the community, they are formed. Al Anwar 2 Foundation oversees traditional schools and aims to fill the void and help people with minimal religious knowledge, especially children.

After the researcher interviewed one of the caregivers, he confirmed that, on average, children at the TK, SD and MI levels had very little religious education, so the establishment of this TK, MI Al Anwar 2 could make up for the existing deficiencies. Moreover, along with the development of the foundation, Al Anwar Junior High School was also established. The goal is to eliminate ignorance, and if we see that there are fewer religious lessons in State Elementary Schools, we want to add more classes and inculcate more religion, set up Al Anwar Junior High School, which has additional Islamic religious lessons and inculcations for students (Rozi, 2020).

The curriculum for pesantren, TK, MI, MTs and MA Al Anwar is more focused on tafaquh fi ad-din, which is very varied and cannot be equated with one another. Each pesantren has a specific area of specialization, depending on their respective expertise. Almost all salaf pesantren hold recitations of the yellow book or classical books and make these books the standard curriculum, including Al Anwar 2.

Learning and teaching activities at Al Anwar 2 Islamic Boarding School are still traditional, using the *bandongan* system, *wetonan*. Santri studied in the prayer room and at the Kiai's house. The *asatidznya* are the son (*Gus*) and daughter (*Ning*) KH. Abdullah Ubab. Initially KH. Abdulloh Ubab is concerned that parents and children no longer heed the values of Islamic teachings. With the establishment of the Al Anwar 2 Islamic Boarding School, young shoots no longer follow the previous people and can understand the importance of Islamic education from an early age. This change does take a long time and requires extra patience. Indeed, the values built by the Al Anwar Islamic Boarding School 2 are very pronounced compared to other villages that do not have Islamic Boarding Schools. This is from the researcher's interview with Ustadz Habibul Ardan.

KH. Abdulloh Ubab felt uneasy seeing the association of people getting further away from the values of Islamic teachings. He told the founders to believe that young people should not follow in their parent's footsteps, which is far from the importance of Islamic teachings, so by establishing this Al Anwar 2 Islamic Boarding School. Abah said that establishing the Al Anwar 2 Islamic Boarding School to fulfil the values of Islamic teachings for the community did require a long process. Still, we can see in the next few years, the people who live around Gondanrojo Kalipang are already starting to see results. Now it has spread to various regions (Ardan, 2020).

Based on observations, the researchers witnessed how many things related to the results of the researcher's interview with Ustadz

Fahrur Rozi, namely after the researchers carried out the maghrib prayer, it turned out that there was an activity held by Gus Roqib Ubab, namely remembrance with residents. The residents, whenever there is a religious activity, flock after the maghrib prayer to the Al Anwar 2 prayer room, namely the Al Anwar 2 Islamic Boarding School prayer room, to hold recitations and dhikr together with KH. Abduloh Ubab (Rozi, 2020).

The coordinator of the Al Anwar 2 Islamic Boarding School is Ustadz Fahrur Rozi, who is a direct supervisor of the existence and progress and the problems faced by the Al Anwar 2 Islamic Boarding School so that coordination between Al Anwar 2 Islamic Boarding School institutions is more vital. As for the foster father or room builder, the students staying at Al Anwar 2 for a long time are referred to as *mutakhorijin* (Ardan, 2020).

When entering the new school year, many formal and non-formal educational institutions conduct promotional events to regions in all their forms to attract as many students as possible. This is different from the case with the Al Anwar Islamic Boarding School 2. The students' input is mostly from congregational children who take part in remembrance and *iztighosah* together at the Al Anwar 2 Islamic Boarding School, which is held inside the *pesantren* and outside the *pesantren*. This is an advantage for Al Anwar Islamic Boarding School itself. Anwar 2 for being able to empower through education in the surrounding community and also the existence of educational activity at the Al Anwar 2 Islamic Boarding School. Because of this program, the community feels helped by the empowerment of education for the community and at the same time as a promotional event to attract interest to stay at the Pondok Pesantren. Al Anwar 2 Islamic Boarding School, as well as sending their children to traditional schools under the auspices of Al Anwar 2 Islamic Boarding School.

The education system at Al Anwar 2 Islamic Boarding School not only uses a class system manifested in the *madrasah diniyah takmiliah* but also used old methods such as the *wetonan* and *bendongan* methods, and the curriculum is prepared by the administrators of the Al Anwar 2 Islamic Boarding School. They are sourced from the *Kitab Kuning* (classical Islamic books) as the primary literature, as used in the Al Anwar 2 Islamic Boarding School itself today, presented in a method that is very relevant to the material given to students using Javanese meaning. To determine *nahwiyah* and *sharfiyah*, which are then translated into Indonesian.

The subjects at Al Anwar Islamic Boarding School 2 are Fiqh, Nahwu, Tajweed, Tawhid, and the Qur'an. For new students, the emphasis is on the Qur'an and Tawhid. As for those who have been living for a long time, the focus is on Fiqh so that students know about prayer, unclean things, etc. And education at the Al Anwar 2 Islamic Boarding School uses the Javanese language. His goal is to make it easier for people to understand Islamic law. Most are blind to the law and cannot read Arabic writing (Rozi, 2020).

After the interview with Ustadz Fahrur Rozi, the researcher consulted with one of the residents who took part in the Koran at the Al Anwar 2 Islamic Boarding School. It's difficult for the elders to understand the Indonesian language, let alone the Arabic language (Sulthon, 2020).

With a spirit of tireless devotion, teachers and caregivers do not get paid either from the pesantren or from the students who recite the Koran. Giving Islamic religious knowledge or teaching the term is not paid at all. It is enough to be paid by those in power. Since the establishment of the Al Anwar 2 Islamic Boarding School, they have never asked for payment from students (Ardan, 2020).

That the teachers who teach at the Al Anwar 2 Islamic Boarding School are not paid at all, even the santri who live in the mukim pay for meals and other cottage operations such as electricity and water, not for the salaries of the teachers who teach. Even that is sometimes not enough. Islamic boarding schools were forced to look for other sources to develop the Al Anwar 2 Islamic boarding school (Habibur, 2020);(Azizi, 2020).

From the researcher's interviews with caregivers, students, and the community who live around the Al Anwar 2 Islamic Boarding School, the researcher can conclude that the struggle to become a teacher is not easy. The teachers and clerics who teach at the Al Anwar 2 Islamic Boarding School have a solid determination to protect them. A society with Islamic religious education (Nata & Sofyan, 2020).

As evidence that Al Anwar 2 Islamic Boarding School empowers the community in the field of education, it also has a foundation that oversees formal schools. Al Anwar 2 Islamic Boarding School made the name of its foundation as Al Anwar 02 Foundation. This foundation has established 5 (five) traditional schools, namely Tk Al Anwar 2 and MI Al Anwar, MTs Al Anwar, SMP AL Anwar, and MA Al Anwar.

Researchers interviewed the principal of MI Al Anwar, Mr Mustaqim. MI Al Anwar is the result of the struggle and proof of KH's love. Abdulloh Ubab to the people around Gondanrojo Kalipang Sarang, where the children are very minimal in Islamic religious knowledge. Then KH. Abdulloh Ubab received a mandate from the person who donated this land to KH. Abdulloh Ubab willed to use this land in the way of Allah, then KH. Abdulloh Ubab formed a team to build and use this land for the da'wah field in Allah's course. At that time, the Al Anwar 2 Islamic Boarding School met with the local community. Then an agreement was reached that a foundation was created to manage formal schools, but on the condition that the foundation was under the auspices of Al Anwar 2 Foundation, which is the foundation that houses the current Al Anwar 2 Islamic Boarding School (Mustaqim, 2020).

The development of the schools sheltered by the Al Anwar 2 foundation, including TK, MI, MTs, SMP and MA, is fast from year to year. Islamic boarding schools cooperate well with the people of Al Anwar 2 Islamic Boarding School, so when there are events at Islamic Boarding Schools, teachers at MA were also present at the recitation and remembrance held together by KH. Abdullah Ubab at the Al Anwar Islamic Boarding School's prayer room 2. Sometimes it is a promotional event for parents with children to send them to the Al Anwar 2 foundation, especially MA Al Anwar (Mahtum, 2020).

MI Al Anwar is promoting so that parents send their children to school by doing promotions through recitations held by KH. Abdullah Ubab was there, socializing about this madrasa and explaining to them its vision and mission of this madrasa. The vision and mission of this madrasa are essentially educating children to have noble character and have a strong aqidah for their future (Mustaqim, 2020).

The education carried out under the auspices of the Al Anwar 2 foundation provides a solid education in the field of Islamic aqidah education to the local community, especially to children still of learning age. Researchers also went out into the field with problems, the existence of this Islamic boarding school in empowering the community in the field of education, Islamic boarding school Al Anwar 2 also has a Junior High School which has Islamic religious characteristics, which is still in the exact location with MI Al Anwar.

Researchers on the following day immediately saw the daily activities carried out by MI Al Anwar to increase children's faith and devotion from an early age (Drafting team, 2020).

Judging from the love of KH. Abdullah Ubab to the local community so that they know the teachings of Islam and the world of education is extraordinary, from the results of his struggle in fighting for religion and what he has done for the local community KH. Abdullah Ubab also plans to build a formal school for underprivileged people in the future.

KH. Abdullah Ubab fought only for the religion of Allah and the Messenger of Allah. Judging from what has been implemented by the Al Anwar 2 Islamic Boarding School, empowering the community in the field of education can be classified into main and complementary elements. Called the main elements, namely the elements that must exist in a pesantren institution, these elements must not be absent. If these elements are missing, the system fails to achieve its goals as an institution that builds Islamic religious education.

Understanding the condition and concept of a pesantren's development and education system can be done through understanding the purpose of a pesantren in community empowerment. So what has been carried out by the Al Anwar 2 Islamic boarding school to hold formal education outside the Islamic boarding school is an actual manifestation of efforts to improve public education. The cottage activities that involve the community are *khataman Akhiru sannah*, *hadrah* arts, recitation of mothers, clean Fridays, community religious activities, *yasinan*, *rotiban*, and *naqsabandian*.

Islamic boarding schools, as the basis for producing the younger generation, have a significant enough opportunity to make human resources with competencies developed by pesantren from religious knowledge, general knowledge, skills and willingness. Judging from the skills possessed by students and ustadz who play a role in every activity and the community's enthusiasm in participating in each activity is the most supportive factor in the da'wah activities of the Al Anwar 2 Islamic boarding school.

Every activity in the Al Anwar 2 Islamic boarding school is under the responsibility of the ustadz and different administrators according to their fields. In this case, each section has a clear job description, including its rights and authorities. Every activity in the Al Anwar 2 Islamic boarding school is guided and supervised directly by the caregiver, namely KH Abdulah Ubab, but returns to the division of tasks and responsibilities to the ustadz and administrators who are experts in their fields to achieve all the initial goals of holding an activity.

Conclusion

Islamic Boarding School is community-based and will return to diverse community life around Islamic boarding schools. It is challenging for the cottage to balance the community's needs, especially in the religious field. The community's diversity is sometimes the most significant inhibiting factor for Islamic boarding school activities, such as those faced by the Al Anwar 2 Islamic boarding school. Judging from the community's various professions, it is difficult for the district to divide their time and participate in every activity held by the Al Anwar Islamic Boarding School or the residents' routine religious activities involving the Islamic boarding school in it.

In general, the development of these various activities is intended to strengthen the function of the pesantren, train students and develop the spiritual values of the community. As stated in the previous discussion, Al Anwar 2 pesantren has increased the education level of the surrounding community. *First*, pesantren Al Anwar 2 held several community religious activities such as *khataman Akhiru sannah*, *hadrah* arts, recitation of mothers and clean Fridays, and *naqsbandi* routines and routine *halal bihalal* activities, especially for the guardians of students. This activity in its implementation involves ustadz, students, alums and the surrounding community so that students of the Al Anwar 2 Islamic boarding school are equipped with both theory and practice to continue the vision and mission of the lodge to preach in their area after returning from the cottage.

The *second* role of the Al Anwar 2 Islamic boarding school in improving public education can be seen in the enthusiasm of the community who participates in religious activities held by the Al Anwar 2 Islamic boarding school. *Third*, Al Anwar 2 Islamic Boarding School has partnered with several activities that already exist in the community. The involvement of these pesantren provides opportunities for the district to gain the broadest possible religious insight and for Al Anwar 2 pesantren itself as a field of da'wah in broadcasting Islam.

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