Community Empowerment Model Based on Islamic Education Institutions

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ABSTRACT: The problem of community empowerment, especially among the middle class, is a critical issue for the government in achieving the success of the development. If in the early 1970s few social movements and government groups were actively concerned and capable of dealing with developmental issues, now the situation is much in tandem with the establishment of thousands of NGOs (non-governmental organisations). The emergence of one of the typologies of non-governmental organisations with the background of Islamic educational institutions involving Kiai and several santri as the backbone of the organisation became one of the forms of innovation of Islamic educational institutions which aimed to empower the community. One of the NGOs with Islamic education background is the Pesantren and Society Development Bureau (BPPM) Pesantren Maslakul Huda (PMH) Kajen Margoyoso Pati founded by Kiai M.A Sahal Mahfudh who is active in community empowerment action in the country.

Keywords: Community Empowerment, Model, Islamic Education.

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I. INTRODUCTION

Islamic education is directed at efforts to empower people to be able to develop the potential of human nature so that they can portray themselves as fully human (insan kamil) to the fullest. One of the Islamic educational institutions, which until now its existence is
still recognised, even increasingly playing its role in the implementation of both formal and informal Islamic education is Islamic boarding schools (Sulton, 2016).

Islamic Boarding Schools or Madrasas according to Law No. 20 of 2003 concerning the National Education System are referred to as formal religious (Islamic) education such as Islamic Boarding Schools/Islamic Early Madrasah ‘Ula, Wustha, ‘Ulya, and Ma’had ‘Ali) (Nursikin, 2018); (Fery Diantoro, 2018).

Islamic boarding schools are educational institutions as well as the oldest struggle institutions in national history, which until now is still a national asset that is wholly rooted in people's lives. As a missionary institution, Islamic boarding schools have a significant role in fostering people. Islamic boarding schools can be seen as the oldest Islamic educational institution in Indonesia that has produced cadres of scholars, educated the community, and has the potential to become a pioneer of community development in their environment (Afiful Ikhwan, 2017); (Munjin, 2017);

Activities that become the essential character of Islamic boarding schools, namely religious education, da'wah, community development and other social events are now increasingly recognised amid society (Ikhwan, 2018). Islamic boarding schools are quite large in number and spread in various regions, making this institution a strategic position in carrying out development roles for the surrounding community, especially in terms of community empowerment through formal and non-formal Islamic education.

II. LITERATURE REVIEW

The Concept of Community Empowerment

Empowerment adapted from empowerment terms developed in Europe from the middle ages continued to grow until the late 70s, 80s, and early 90s. The concept of empowerment then affects later developing theories. Regarding the meaning of the idea of community empowerment, Jim Ife stated that:

Empowerment means providing people with the resources, opportunities, knowledge, and skills to increase their capacity to determine their future, and to participate in and affect the life of their community.

The definition above means the concept of empowerment as an effort to provide resources, opportunities, knowledge, and skills to citizens to improve their ability to determine their future and participate in and influence the lives of their communities. (Jim Ife, 1997).

According to Rappaport, empowerment is constructing that links individual strengths and competencies, natural helping systems, and proactive behaviours to social policy and social change. (Douglas D. Perkins & Marc A. Zimmerman, 1995) Whitmore defines empowerment as:

an interactive process through which people experience personal and social change, enabling them to take action to achieve influence over the organisations and institutions which affect their lives and the communities in which they live.

Empowerment needs to be more clearly defined; Whitmore states that there are some similarities in the underlying assumptions:

a) Individuals are assumed to understand their own needs better than others. Therefore they must have the power to determine and act on them.
b) Everyone has the strength they can build.
c) Empowerment is a lifelong endeavour.
d) Personal knowledge and experience are valid and useful in handling effectively. (John Lord & Peggy Hutchison, 1993).

While empowering the community is an effort to increase the dignity of our society who are not able to escape from the trap of poverty and underdevelopment. In other words, empowering is enabling and empowering the community (Ginandjar Kartasasmita, 1997).

M. Habib Chirzin in the book Muhammadiyah and People's Empowerment, defining community development is a continuous process of learning and enlightenment of the community to improve the quality of life, dignity and dignity through planned, directed and controlled emancipation and social enlightenment activities. Community empowerment always involves two interrelated groups, namely the community as empowered parties and concerned parties as empowering parties (M. Habib Chirzin, 1995).

Community empowerment is an economic development concept that summarises social values. This concept reflects the new development paradigm, which is "people-centred, participatory, empowering, and sustainable" (Chambers R, 1985). What we want to achieve from empowerment is to form individuals and communities to become independent, such independence includes the independence of thinking, acting and controlling what they do. The process of community empowerment as described by the United Nations includes: Getting to know the local community, Gathering knowledge about the local community, Identifying the local leaders, Fostering self-confidence, Deciding on a program of action, Recognition of strengths and resources. (Mangatas Tampubolon, 2001).

Empowerment will be as expected if done with the right approach. According to Ross's results quoted by Mangatas Tampubolon, there are at least three approaches that can be chosen to increase community participation in development:

1. The single function approach, the whole program or technique of community empowerment is handled by development agents from outside.
2. The multiple approaches, community empowerment programs carried out by a team of experts from outside by providing various services.

The inner resources approach a community empowerment approach that works cooperatively with the government and other agencies to solve their problems. (Mangatas Tampubolon, 2001).

III. METHOD

This study uses the interpretive paradigm through a qualitative approach, the type of case study. The location of this study according to the author is unique from other places because of the existence of a curriculum or general subjects in a well-known Islamic boarding school with its Salaf curriculum that integrated with Islamic values characteristic of pesantren (Boarding School). Data is obtained from carers, headmaster, Teachers, Santri (students), and other parties involved, with data collection techniques using in-depth interviews, observation and documentation. The analytical tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. Check the validity of data using triangulation; credibility, transferability, dependability and confirmability. The focus of this study is the model of empowering the general public with
IV. RESULT AND DISCUSSION

1. The Role of Islamic Education Institutions (BPPM-PMH) in Empowering Communities

The activities of non-governmental organisations or NGOs in handling community development activities are expected to culminate in the realisation of an empowering society process. The concept of community empowerment if explored departs from a view that places humans as the subject of their world. The basic pattern of this movement mandates the need for power and emphasises partiality to powerless groups.

One of the Islamic educational institutions (Islamic boarding schools) that take part in community empowerment actions as an effort to bring Islamic teachings closer to the reality of society is the Islamic Boarding School and Community Development Bureau (BPPM) of Maslakul Huda Pati Islamic Boarding School. (Zubaedi, 2013).

Islamic Boarding School According to Azyumardi Azra, it plays three roles: transmission of knowledge (maintenance of Islamic sciences), maintenance of Islamic tradition, reproduction of ulama (fostering ulama candidates). (Azyumardi Azra, 1998). However, along with the changing times and demands of the ever-changing society, pesantren are required to adjust and reorient their vision and mission Islamic boarding schools in responding to change required to do contextualization without sacrificing their essential character as educational, religious and social institutions, therefore reforming pesantren is carried out in an effort to function the pesantren so that its role and contribution as agents of community development are felt in real terms.

Islamic boarding schools about the community development process can position health centres, counselling, centres of development of appropriate technologies for rural communities and centres for empowering human resources (HR), in addition to their primary tasks as religious education institutions (Islam).

The willingness of the Maslakul Huda pesantren community to receive community empowerment activities as part of worship and integrate the role of community empowerment programs into boarding school management emerged after they dared to make a reinterpretation of Islamic da’wah. Da’wah Islamiyah is not always actualised through verbal preaching but can be achieved through community development programs that have a direct and tangible impact on meeting the needs of weak economic people (mustad‘afin). The actualisation model of Islamic da’wah through social actions (dakwah bil-half) when the demographic conditions of the Indonesian people still face the problem of poverty is felt to be very relevant, fundamental and urgent to do. (Ahmad Arifi, 2010).

To realise those ideals, KH. M.A Sahal Mahfudh made the BPPM-PMH boarding school an institution that designed the program in an organised manner by the conditions and conditions of the times. 1977 KH. M.A Sahal Mahfudh sent two senior students to take part in the Community Development Workers Training (LTPM) held by LP3ES Jakarta in collaboration with the Indonesian Ministry of Religion which
lasted for six months in theoretical study classes and six months of field practice in each of the schools.

The results implemented by the pesantren delegation were initially in the form of pilot projects which facilitated the formation of the Savings and Loans Joint Venture (UBSP) group. Furthermore, in 1979, the Institute for the Development of Islamic Boarding Schools and the Pesantren Huda Islamic Boarding School (BPPM-PMH) was formed through the notary deed of Imam Sutarjo S.H. 2 on October 1, 1980. Management or management of BPPM is handled by students who have finished their education (alumni) and the role of K.H M.A Sahal Mahfudh in the management ranks as the top leader who in practice fosters and gives direction.

The establishment of BPPM has a definite goal. The short-term goal is to print village cadres and as agents of social change; grow and develop self-help groups that will utilise existing resources to meet their physical and mental needs while the long-term goal is to build creativity and productivity of the community and preserve dialogue between pesantren and the community to participate in building the nation (Susanti, 2016).

The objectives of this program are vulnerable community members (disadvantage groups/mustad'afin). Citizens of any class can be included in recitation groups, congregation pilgrimage, and other community activities, which are the channels chosen by BPPM in community development activities. BPPM-PMH in preparing community development activities through several steps in stages according to the conditions and needs of the residents who were the target of the event.

First, the problem post stage (exposure of the problem) by activists by grouping and determining the issues and challenges faced by residents of the target group. Secondly, the stage of problem analysis using activists gathering information ranging from the type and scope of problems faced by citizens and making the information accessible to interested parties. Third, the stage of objectives and objectives, activists determine the vision, long-term goals and statements about general instructions. While goals are set based on what they believe will be achieved and then compile specific processes and tasks (Istiqomah, 2018). Fourth, the action plans stage is carried out by designing activities for various measures to achieve the objectives which of course pay attention to labour, equipment, social networks, funds, etc. (Ginandjar Kartasasmita, 1997).

Community empowerment activities by BPPM are carried out by the method of development from within, the task of BPPM activists is to help the community develop and actualise potential hidden resources through activities including group formation and functionalization, business consulting, capital development, productive activities, supervision, monitoring and evaluation. The whole program is an integrated unity system.

Formation of groups is done by going home to the house to existing inventory problems. Target communities are directed to attend group meetings to discuss the issues faced, and the potential available outside the BPPM-PMH meeting held counselling and entrepreneurship training and productive skills training. Examples of generalist and specialist training include essential entrepreneurship, administration, finance, management training, livestock training, fisheries, embroidery and sewing, honey livestock, horticulture training, training in making proposals for capital loan proposals, etc. (Zubaedi, 2013).
Various training is intended to improve the quality of services, guide the motivators, the community from the target group and at the same time as a step to improve the quality of human resources from the actors involved in community development programs.

2. Obstacles to Islamic Education Institutions (BPPM-PMH) in Empowering Communities

The implementation of the community empowerment program carried out by BPPM-PMH is undoubtedly not as easy as imagined, many obstacles and even unpleasant experiences, especially at the beginning of the establishment. BPPM-PMH received many slanted responses from other boarding school caregivers due to Islamic traditions and understanding that dominated the Islamic boarding school epistemology which at that time had not given positive attention to the concrete actions of community empowerment. The focus of the clerics and santri at that time was dominated by the activities of oral preaching and specialists in the field of religious studies (tafaqqah fi al-din). (Zubaedi, 2013).

They assume that the implementation of BPPM activities such as skills education activities that encourage the entry of management personnel from educational backgrounds outside the pesantren will shift the power of the clerics. They are also concerned about the shift in the position of pesantren from religious education institutions to non-governmental organisations.

The inadequate response was caused by the incomplete information they obtained. If observed, the pesantren do not need to worry about the fate of pesantren as an institution of religious studies, because it is precisely the development and empowerment activities of the community that will strengthen the function and existence of mosques, huts, recitations, classic books, santri and kyai. Islamic boarding schools through community development activities will instead promote efforts to integrate religious knowledge with skill education in a harmonious manner and at the same time show the spiritual side of Islamic teaching in social life.

V. CONCLUSION

The role of pesantren, such as the transfer of Islam and the maintenance of Islamic tradition in the modern era, is considered insufficient because people are now faced with complex social problems. Islamic boarding schools are expected to not only be involved in the religious field but also engaged in the sector of community empowerment activities in line with the empirical demands of the community.

The idea of forming BPPM-PMH by K.H. M.A Sahal Mahfudz is real action from bilakahal. In his view, the work of community empowerment and development organised through the BPPM is perceived as the actualisation of the behaviour of Amar ma'ruf nahi munkar. Through the action of empowering the pesantren community, it is considered that they have translated religious values to help solve various social problems facing the city.

The adoption of community empowerment through the work system of NGOs in PMH is considered as the creation of social welfare because it is deemed to have accommodated the demand for systematisation of vernacular speech by transforming some socio-cultural roles as "local" NGOs through the BPPM forum. The PMH community in promoting community empowerment activities implements breakthroughs in vision and actions that
are involved but not washed away in them. The function of pesantren is only as an intermediary by making various forms of discovery. Thus the gait of Islamic boarding schools is not only in the field of formal education but is actively involved in handling the actions of empowering people’s lives in an organised and systematic manner.

In its development, BPPM has produced positive results, including the citizens of the target group, who in general are from lower levels of society, feel that they have been helped and their lives have improved. Also, the program initiated by BPPM was considered to be a capable vehicle to foster a spirit of citizen independence in overcoming life's problems.

VI. REFERENCES


