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The Role of Islamic Boarding School Darul Mukhlisin Indonesian Muslim University in Improving Community Welfare in Padanglampe, Pangkep Regency

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Abstract

This study discusses community-based empowerment of the Darul Mukhlisin Pangkep Student Boarding School in improving the welfare of the surrounding community. The purpose of this study was to determine the efforts made by pesantren and community involvement in improving their welfare. This study uses qualitative data collection methods by earlier determining the research location, research focus, and research subjects. The data collection method starts with observation, interviews, literature, and documentation. Followed by data analysis in the hope of facilitating the research process. As for the findings in this study, Darul Mukhlisin's student boarding school has a role in improving the community's economy in the village of Padanglampe. Since the presence of pesantren, people's lives have slowly undergone changes in the economic field. This is due to the pesantren involving the community to be able to work in pesantren with various kinds of jobs available. In addition, the pesantren gives permission to the surrounding community to open their own jobs in the vicinity of the pesantren such as opening shops and stalls that provide the needs of the community and also the needs of students, so that people increasingly benefit from the existence of the Darul Mukhlisin Islamic Boarding School.

Keywords: Pesantren, Students, Empowerment, Prosperity.

Introduction

The role played by the institution or organization is a manifestation of an affirmation of the functioning of the institution to individuals and groups in the surrounding environment. This role determines the contribution that a person or organization can make to the environment in which he is located. Like the existence of Islamic boarding schools are expected to make important contributions to the surrounding community. Pesantren can be considered as non-governmental organizations that exist at the micro-level in the development process. Pesantren can also be a center for community development, both in the religious field and in the field of community economic empowerment. According to Oepen, the empowerment of the people's economy by placing pesantren as the central. (Oepen, 1988: 118-119).

Islamic boarding schools as religious-based educational institutions are expected to make important contributions to the process of community economic empowerment. Community empowerment is one of the efforts to make people independent through the realization of the potential abilities they have to determine the choice of activities that are most in accordance with their abilities. Pesantren with the spirit of empowerment is a concrete example of pesantren efforts that not only concentrate on scientific development, but are also institutions that have concern for the economic conditions of society. The pesantren is expected to not only produce intelligent human beings who have a patriotic spirit of nationalism as the embodiment of faith and piety, but also create independent human beings. According to Yafie, its main function is to develop *al-tafaqqah fi din*, it must be supported by various efforts that make it an institution that remains a community need (Yafie, 1997: 28).

Pesantren not only has an educational role, but has given a more needed and down to earth role for people who are trying to improve people's lives through economic empowerment that is still guided by religious values. It is found that there are many pesantren that carry out religious propaganda or propaganda not only limited in the process of scientific transformation, but also pay attention to economic empowerment but in different ways and methods. Concerns about the deteriorating economy of the community around the pesantren and increasingly difficult for people to get jobs and the high cost of treatment pushed the pesantren to launch an economic empowerment program for the surrounding community. This is intended to achieve the optimum level of resources, so as to improve the welfare and quality of people's lives.

Based on this description, the existence of Darul Mukhlisin Islamic Boarding School of Indonesian Muslim University is not only focused on fostering student morals, but can take a role in empowering the surrounding community so that the economy of the community around the pesantren region experiences a significant increase.

The existence of Darul Mukhlisin Student Boarding School in Padanglampe Village, Ma'rang District has contributed to the improvement of the community's economy, although it does not directly collaborate with the community in the form of business. Darul Mukhlisin's Student Boarding School has tried to empower the surrounding community in its own way.

Methodology

This research is a descriptive study using a qualitative approach. The reason for using a qualitative research approach is because this type of qualitative research has an inductive nature, namely the development of concepts based on existing data, following flexible research designs according to the context.

In this study explained precisely and in detail, that there are two objects that are the focus of research, namely Darul Mukhlisin Islamic Boarding School Student UMI Padang Lampe Pangkep, and the people of Padanglampe Village who are in one area, namely in Padanglampe Village, Ma'rang District, Pangkep Regency. The research location is about 70 km from Makassar City. In detail the data obtained are explained based on direct observations, interviews from various informants namely key informants and expert

informants, so the results of this study are expected to provide a clear and complete and organized picture.

Data analysis in this research was carried out in two stages. First, mapping and categorizing data. Second, data contextualization. The data obtained were analyzed inductively. In the process of data analysis there are three components of activities carried out, namely data reduction, data presentation, drawing conclusions or verification. This process continues throughout the course of the research, even the process begins before the implementation of data collection. This reduction process lasts until the final research report is completed.

The data analysis model used in this study as explained earlier is an interactive model developed by Miles and Huberman that starts with data collection, data reduction, data presentation, and drawing conclusions (Revelation: 1996: 61). The process of data analysis is carried out continuously in the process of collecting data throughout the study. Thus the picture of the research results is clearer.

Thus, the analysis of data processing by the author is starting from observation, *interviews* (interviews), and documentation. Then reduce the data, in this case the authors choose which data are considered relevant and important related to the problem. After that, the authors present the results of the study. How the new findings are related or compared with previous research. So from here the authors draw conclusions and suggestions as the final part of this study. Based on this description, the data analysis that researchers do starts from observation, interviews (in-depth interviews), and documentation, then reduces the data. In this case the authors choose data that is considered relevant to the problem. After that, the authors present the results of research, new findings are linked or compared with previous studies, then the authors make conclusions and suggestions as the final part of writing this research.

Results

1. Community Involvement in Darul Mukhlisin Student Boarding School.

Darul Mukhlisin Student Boarding School Padanglampe was founded in 2000, now 20 years old. At first the construction of the facilities was very simple, the boarding school only contained about 280 students equipped with other facilities such as mosques, shops and halls around which there were 12 classrooms. Over time, the pesantren grew and the community participated in taking part in utilizing employment opportunities. open. Since its inception, around 10 people were accepted to manage student catering, 4 security guards, employees and some cleaning services.

The presence of pesantren opens new jobs for them because the recruitment of workers is preferably for residents around the pesantren by still paying attention to their abilities. He also exploited this condition by working at the pesantren to date. Not only that, the continuous construction of pesantren opens opportunities for them to become laborers and builders, both masons and carpenters. Initially they were only construction workers, but now they have become the head masons. Learn from pesantren and finally be able to utilize their experience outside, so that they are no longer waiting for work, but work that is waiting for them.

There are also communities around the pesantren who have also established a grocery store hoping that the customers will not only be involved in the community but also from pesantren, namely students and visitors. The level of purchasing power of the community also experienced a fairly good development, this is because they have a steady income, which is the result of working in a pesantren.

2. The Role of Student Boarding Schools in Improving Community Welfare The

Role of pesantren has been known to be limited to traditional religious-based educational institutions with their *kiay* and students as components in them. This view is different from the existence of Darul Mukhlisin Islamic Boarding School Student UMI located in Padanglampe. Student Boarding Schools, known as centers of enlightenment heart, do their best to improve students' behavior. But because of its presence in the middle of the community that requires the involvement of the surrounding community. The community makes the pesantren a place to make a living in meeting the needs of daily life. The pesantren creates new jobs for the community such as the recruitment of workers prioritized from the community around the pesantren. The following is an illustration of community involvement in the pesantren.

Since the establishment of the pesantren in 2000 requires workers such as those who functioned in student kitchens, cleaning staff and security guards. Existing labor migrants especially laborers used in the kitchen, approximately 78 people who have worked in pesantren kitchens. Some worked until ten years later were replaced by others because they were married. Almost all who stopped working because of following their husbands, and the workers involved were the community around the pesantren, although there were some people from outside Pangkep City. Indirectly the results obtained are very helpful for their family's economy in meeting their daily needs even in terms of repairing the house. They do not need to look for work in the city because working as a cook in a student kitchen in a pesantren is considered sufficient with the level of education they have. Moreover, the power needed is female labor. Most of them only completed junior high school, because of limited funds so they were unable to continue their education to a higher level. They chose to take the time to work around their homes, namely the Darul Mukhlisin Islamic Boarding School UMI Padanglampe Pangkep. From year to year the results collected are also able to send their children to continue their education, especially workers who are single parents (widows) who work in pesantren. The existence of pesantren is very helpful for them, especially with the guarantee of free food so that they do not have to pay for daily food. The income he got was felt to be able to save even a little.

At present, the number of workers used in student kitchens is 14 people with an income of 2,500,000 per wave. They are not paid monthly because of their status as temporary workers and can change at any time. It is not difficult for the head of the kitchen to find a replacement if there are members who resign because previously there have been several people waiting and ready if at any time called. When it comes to recruiting kitchen staff, it is left to the head of the kitchen, because he is the most knowledgeable of the people he leads, and is reported to the head of the pesantren, namely the Assistant Director 2.

For them, working at the pesantren is quite pleasant, because they can also enjoy holidays if students are on vacation, after each wave, they can take 2-5 days rest, according to the schedule of students who follow the enlightenment of the heart. They also get

incentives from pesantren if anyone enters the enlightenment in addition to UMI students, such as majors, students, UNM, Stikes Mappaodang, DDI Polman and Pangkep Regency pilgrimage. Not only that, they every year receive holiday allowances from pesantren. If pesantren activities are dense, it will affect their income, such as when new students are admitted, they will be paid daily such as the salary of the UMI New Student Admission Committee. At that time, the surrounding community could take part by working daily at the Islamic boarding school. At the time of the Pesantren Kilat Maba, kitchen workers need an additional 10 people besides existing workers. The energy used comes from the community around the pesantren. Although not every time, but it is considered for them to be very helpful to be able to meet their daily needs.

Likewise, if the Pesantren cooperates with the Pangkep Regency Government as a pre-service which usually lasts up to 2 months because the participants are not all at once but alternately, PIN Training by echelon and other activities, becomes a provision for the community involved to help process food for the participants. Although they are seasonal, they already feel that they can be empowered and can produce.

In addition to kitchen staff, security guard recruitment and cleaning service are also prioritized from the surrounding community, such as 8 security guards, 5 Padanglampe villagers who live around the pesantren, and 2 from other villages and 1 from outside Pangkep Regency. They work alternately according to agreed shifts. The schedule arrangement provides an opportunity for them to work outside their working hours, so that the income earned is not only their salary as a security guard, but they also raise broilers, raise cattle, open shops that sell mixed goods and can still process rice fields while working as a security. They already have permanent jobs while opening other businesses that can improve the welfare of their families.

Another job that uses energy from the surrounding community is cleaning service. At present the pesantren uses 10 cleaning workers, 7 men and 3 women. The energy used is the community around the pesantren. They work every day and have become permanent pesantren employees who are paid directly by the Foundation. Their status is contract employees.

In general they only graduated from high school (SMP), they settled in pesantren as mukimin. They are very grateful to be seconded at Islamic boarding schools, especially cleaning cleaning women working in married Islamic boarding schools. They have worked at pesantren since the founding of the pesantren, they have made pesantren as a source of their breakdown. Aside from working as a cleaning, he also works in processing the pesantren rice fields, growing rice and corn. The income they get to meet their daily needs is sufficient, especially since the food is borne by the pesantren every day, even they already have land and houses around the pesantren area. His children can also continue their education to a higher level and there are those who are able to pay for their children to study at the Faculty of Computer Science at UMI. All that has been obtained should be grateful, although not much but have blessings that are not obtained elsewhere.

Conclusions

Darul Mukhlisn Islamic Boarding School Indonesian Muslim University Padanglampe Pangkep is a boarding school that has its own characteristics in its coaching. The purpose of the establishment was to enlighten the hearts of students so as to create synergies between intellectual intelligence, emotional intelligence and spiritual intelligence. Even though this pesantren prioritizes its guidance on the morals of morality, its existence does not forget the surrounding community, where its presence in the midst of the people of Padanglampe Village has raised the community's economy. This is due to the community being involved in various occupations in the pesantren. In addition, the presence of the Islamic Boarding School Students opened their eyes to the surrounding community to open up employment opportunities such as shop businesses, food stalls lined up in front of the pesantren with the main consumers being students who were following the enlightenment of heart.

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