

# Empowerment Based on Pesantren by Putting Forward Local Wisdom, Local Potency to Build People to Realize Civil Society

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## Abstract

Various efforts and implementation strategies are implemented in this Pesantren to reach the vision and mission of the pesantren. In the field of pesantren education develop formal education consists of kindergarten, early childhood and counseling, as well as vocational school, while the field of non-formal education includes santri cadets, saung tahfidz Qur'an, literacy eradication and agro pesantren. As for the empowerment of the society in the religious field, this Pesantren developed the management of empowering mosque media, mobile coaching clinic service, wirid dhukha assemblies, and riyadhah assemblies. For the socio-economic field, pesantren Alam Saung Balong Al Barokah develops agro agriculture (dairy cattle cultivation, biogas cow waste management and bio gas refill depot), establishment and management of Trisula saving and loan cooperatives, as well as shariah micro finance, and green house mini flower pots. For other pesantren can be used as a frame of reference and models for pelaksanaan community empowerment in the field of religion, education and economics that can dikembangkan through pesantren activities

**Keywords:** pesantren and community empowerment

## I. Introduction

Citing Marzuki Wahid's idea that pesantren is a living discourse. as long as want to discuss pesantren always interesting, fresh and actual (Marzuki Wahid, 1999:145). Pondok Pesantren is the oldest institution of Islamic education in Indonesia. Founded by scholars and saints in medieval times. Pondok Pesantren is a place to study the Islamic sciences and spread to the wider community. Therefore, the purpose of boarding school at the beginning of the establishment is emphasized to prepare a preachers or da'i who will convey the teachings of Islam to the community because it functions at the boarding school pesantren initially for the deepening of Islamic teachings. More details Wahjoetomo explained that in the early days, pesantren only serves as a tool of Islamization and simultaneously combines three elements of education namely: worship to instill faith, tabligh to spread knowledge and charity to realize community activities in everyday life (Wahjoetomo, 2017). Thus it can be stated that at the beginning of its establishment, boarding school has a function and position as big as and now complex.

Along with the development of the era, boarding school has developed, both in the system and teaching materials as well as position and function. The fact is now in addition to the main functions as mentioned above, there are also other functions that can be developed by boarding school as a concern of pesantren to various problems faced by society. Besides pesantren as da'wah institution, pesantren also have big role in community development. So it is not excessive to say that boarding schools represent two roles at once, namely the development of education and the role of community empowerment (Zuhri., 1999:3).

Pesantren with the spirit of empowerment is one concrete example of pesantren efforts that not only concentrate in the development of Islamic scholarship but pesantren is also an institution that has concern for the economic condition of society. Pesantren is challenged not only to produce intelligent and patriotic moral humans as an interpretation of faith and piety but also to create an independent human being.

Judging from its elements, pesantren pondok also have many developments. In the 1980s, (Zamakhsyari Dhofier, 1987) characterizes that the characteristics of a pesantren are characterized by the five basic elements of mosque, santri, teaching of classical books, and kyai. But recent observations by sudjoko prasodjo et al, it turns out that pesantren have various levels. There are five kinds of pesantren pattern from the simplest to the most advanced. The fifth pattern consists of mosques, kyai houses, madrassas, huts, venues, universities, conference centers, sports venues, and public schools (Sudjoko Prasodjo, 1982), this last pesantren is often referred to as "modern pesantren" Which in addition to having such buildings that have been mentioned there are still other buildings, such as libraries, public kitchen, dining room, administration office, shop, guest house, operation room room and so forth. It is obvious that pesantren has indeed transcended the limits of its original understanding (Kuntowijoyo, 1999). In relation to the activities of pesantren pondok, there are theoretically various possibilities that can be developed or can be developed with pesantren such as, skill education or family welfare education, cooperative activities, mobilization of santri and local communities in the improvement of physical infrastructure and rural community development, nt, for community members, extension of family planning system, and other renewal ideas to improve the economy of society (Rahardjo, 1988).

The role of pesantren in community empowerment are: instrumental role and facilitator, mobilization role,

role of human resources, role as agent of development, and role as center of excellence. Therefore, pesantren now also serves as a social institution, the tasks that are worked on not only religious matters, but also respond to the problems of the living community (Suyata, 1985). One of the pesantren that responds to societal problems is Pesantren Alam Saung Balong Al-Barokah in Majalengka West Java.

Pesantren Alam Saung Balong Al-Barokah in Majalengka West Java is a boarding school institution that serves as an educational institution of Islam also has a role as a motor of development and change of society. The real activity of Pesantren Alam Saung Balong in empowering the life of Majalengka people can be seen from its ability in vocational activity which aims to dig, stimulate, and improve socio-economic society. Development of productive enterprises and seeking opportunities for the people of Majalengka obtain a decent life with the utilization of existing resources. Community empowerment is a strategic step for the sustainable human development process, which is not only focused and promotes economic growth, but also the effort to develop human resources both men and women in society.

## II. RESEARCH METHODOLOGY

This article comes from research results at the end of 2014 at the expense of the Institute for Research and Community Service (LPPM) of Sunan Kalijaga State Islamic University of Yogyakarta, fiscal year 2014. This type of research is field research using qualitative descriptive case study method that is to describe the state of the object or events without any intention to draw general conclusions (Hadi, 2002). The qualitative method referred to in this study is as defined by Bogdan and Taylor as a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed (Moleong, 2006). The research location was conducted at Pesantren Alam Saung Balong Al-Barokah in Majalengka West Java.

Data Collection Techniques, observation, interviews, and documentation. According (Neuman, 2016), Data analysis techniques in qualitative research is inductive. This study used three techniques included in the criteria of credibility (trust). The technique according to the book of qualitative research methods is an extension of engagement, researcher / observer persistence in the form or variety of activities performed and also using triangulation techniques. While triangulation used in this research is triangulation of sources, methods and theories are: 1) Checking the results of interviews with direct observation in the field. For example in this step is when pengerajin say ways to make shadow puppets, researchers see first hand how the shadow puppet making. 2) Compare personally submitted results data in public. 3) Compare the results of interviews and existing documents. For example in this step the researcher conducted an interview when compiling chapter II. In the demographic section, the researchers conducted interviews to the head of dukuh regarding the location of the territory and the number of residents and then reinforced by the documentation obtained by researchers from the village. Some steps had been done by researchers to test the validity of data to be performed in this study.

## III. LITERATURE REVIEW

According to (Achmad S. Ruky, 2012), in the context of development, the purpose of empowerment can be different according to the field of development work. Substantially, the goal of empowerment is to make the disadvantaged, or powerless, empowered. Thus through empowerment there is a change of condition to a better direction (Kasus, Antapani, Andriani, 2013). The term empowerment means reinforcement. Technically, the term empowerment can be equated or at least synonymous with the term development. while according to Imang Mansyur Burhan defines the empowerment of the people or society as an effort to raise the potential of the Islamic Ummah better, both in social life, politics and economy. Thus it can be concluded that empowerment is a conscious and planned effort undertaken by an agency or group of individuals using existing community resources so as to promote a decent life both religiously, politically and economically and making a society have the power to deal with and solve all problems. (Himawan Bayu Patriadi, 2015).

In the process of empowerment, there are two trends, namely: First, empowerment process emphasizes the process or divert some power, power or ability to the community so that the individual concerned becomes more empowered (Survival of The Fittes). Second, empowerment emphasizes the process of stimulating, encouraging or activating for individuals to have the ability or empowerment to determine what their life choices are through the process of dialogue. Empowerment refers to the ability of people, especially vulnerable and vulnerable groups so that they have the power or ability to (a) fulfill their basic needs so that they have freedom (Freedom), in the sense not only free to express opinions, but free from hunger, free of ignorance, from illness, (b) reaching productive resources that enable them to increase their income and obtain the goods and services they need and (c) participate in the development process and decisions that affect them.

Efforts should be empowered to do is: First, create a climate atmosphere that allows the potential of developing communities that is, encourage and raise public awareness of the importance of developing the potentialities that people have. Second, to strengthen the potential or power of the community that is, the efforts made in the step of empowerment through real actions such as education, training, health promotion, providing capital, information, employment, markets and other facilities. Third, protecting society is the need for steps in

community empowerment to prevent uneven competition and also the practice of strong exploitation of the weak through a clear agreement to protect the weak. (Nur Khusniyah Indrawati, 2014).

According (Arief Budiman, 1996), Community empowerment has three models in the vision of work are: First, Local Development Model. The local development model requires that changes in the community can be performed optimally if involving wide-ranging active participation in all local-level community spectrum, both in the goal setting stage and in the implementation of change actions. Second, the Social Planning Model. This model emphasizes the technical problem-solving process for substantive social-level issues and the participation of citizens varies greatly and depends on the form of the problem itself and what organizational variables it contains. Third, the Social Action Model. This model emphasizes the importance of handling disadvantaged groups of people in an organized, directed and systematic way. The aim is to make fundamental changes through the equitable distribution of power and resources or in the case of community decision-making and change the basic policy of formal organizations.

The role played by the institution or organization is an affirmation of the functioning of the institution towards individuals and groups in the environment that surrounds it. The role itself will determine the contribution a person or organization can make to the environment in which it is located. Like the existence of a pesantren somewhere will make an important contribution to the surrounding community. Pesantrens can be regarded as self-supporting organizations at the micro level in the development process. It can be a center of community development, both in the field of religion, welfare and empowerment of the people's economy.

Efforts to renew pesantren are used to empower pesantren so that their roles and contributions as community development actors are expressed clearly. In this case, pesantren institutions are positioning themselves as the dynamics and catalyst of the development of the affairs of religious society, but also in other areas of social life. The growing symptom of pesantren's social interest to develop community programs is simply divided into two parts: First, community programs are developed and developed by the pesantren's own initiative. Second, is a community program approach developed in cooperation with outsiders. (Manfred, 1988).

Rural pesantren are more likely to know the problems of the village community. When supported by a scientific tool that provides fresh ideas about development would be more easily transferred in the village community. The flow of information contact with the outside world and the intensity of its interaction with rural communities allows religious institutions to function as a place of questioning for society (Zubaedi, 2017). The occurrence of a social change is usually driven by elite groups in society, such as the ruling elite, the religious elite, the economic elite, or other elite types. In the NU tradition, there is a social construction that places the pesantren kyai into individuals who have moral integrity and always have followers. Such social construction makes the kyai (ulama) occupy the elite position within the NU community. In Weber's perspective, the elite in sociology is placed on the issue of social action or actors with subjective meanings. This subjective meaning is related to the social structure in the life of society, groups and society widely so that it is also related to objective facts proposed by Durkheim (Anthony Giddens, 2003).

Meanwhile, according to Etzioni, the elite is an actor who has power, so the elite is said to be the person or group that holds a prominent position in society (Suzanne Keller, 1995). In the social structure of society in Indonesia there are elite groups have a decisive role and position. This group in Indonesian society is known there is a group of bureaucracy and religious elite or so-called traditional elite. While in rural areas in Java, especially the role of the ruling elite and religious elite is quite prominent for a social change. (George Ritzer, 1992). Pesantren as one of the elite religious institutions have an important role in making changes through empowerment, one of which is the empowerment in the economic field. (Marzuki Wahid, 1999) said that sociologically, pesantren has the advantage and strategic closeness to empower the community. The religious (social, rational, rational, and religious) bonds and social charisms of Kyai for the community are still considered and therefore significant enough to be targeted for empowerment. This is probably the position of strategy in pesantren to do empowerment work and community transformation.

Presented again by Kuntowijoyo, that development with rural context, agrarian and simple technology, pesantren is a good seedbed. The santri-santri and pesantren institution itself are the agents that correspond to such level of progress. Empowering the community is an effort to improve the dignity and the layers of society who are in a condition now unable to escape the poverty trap and backwardness. In other words empowering is enabling and independent of society. Economic development of society means an activity to make society to achieve independence in the field of economy. According to the secretary of Bina Desa. independence is defined as "the potential for self-organization," "realizing local resources," and "the people as the main actors and the greatest beneficiaries of development efforts." (Muhammad Yusuf, 2017).

In terms of self-reliance is also defined as "shared independence" or "togetherness in self-reliance" with the intention of emphasizing the importance of community members interdependence. In the same way independence can be developed into "local self reliance". Pondok pesantren as an institution that establishes structural and functional relationships with the community certainly has the capacity to develop kemandiria, for its own institutions and also for the community. With regard to the relationship of pesantren with the

development of village communities, this concept is close to Max Weber's thoughts about the need for an ethics. Value-oriented development is activities that are born of value driven or who get justification from the treasures of values that live in society. Weber in his book *The Protestant Ethic and The Spirit of Capitalism*, trying to answer the question, why some countries in Europe and the United States are progressing rapidly under the system of capitalism. After doing Weber's analysis reached the conclusion, that one of the main causes is what is called the Protestant Ethic. This Weber study is one of the first studies to examine the relationship between religion and economic growth (Irwan Abdullah, 2008). The effort to empower communities must first begin by creating an atmosphere and climate that will enable the potential of developing societies. Here the starting point is the recognition that every human being, every society, has that which can be developed. That is, no society is entirely without power, because then it will be extinct. Empowerment is an attempt to power it by encouraging, motivating, and awakening awareness of its potential by trying to develop it (Komaruddin Hidayat, 1985).

#### IV. RESEARCH RESULT AND DISCUSSION

##### A. Community Empowerment Efforts and Strategies

###### 1. Empowerment of Education

The concept of educational development program conducted at Pesantren Alam Saung Balong Al-Barokah has the characteristics of holistic, agro, religious, integrated and synergistic view, maximizing local potential with the priority of santri and teacher / ustadz, and paying attention to the aspect of "love of Islami, Al-Qur'an and return to empower the mosque, with the motto and encouragement: "Implant in Qalbu, Haqqul Sure, Husnuzzon to Allah with the soul of clean pro pros da'wah. Allah gives the blessings of blessings of mercy wisdom and karomah abundance, Life Insha Allah prosperous. Live with the Qur'an Tadarrus Tahfidz "The world is Heaven awaits". That is a string of wise sentences that become the motivation of Pesantren Alam Saung Balong al Barokah.

Through the concept of the educational development program mentioned above, the objectives of education development of Pesantren Alam Saung Balong Al-Barokah are: firstly, as the learning of human resource capacity building and academic demands, socio-cultural changes including increasing the depth of teachings and religious values and the development of science and technology. When implemented in a planned and controlled manner, these three processes become synergistic. In addition to appreciate the potential of ecology and local wisdom, as one of the pesantren that put forward local wisdom and love of the natural surroundings, it is expected santri / ah (students) and the surrounding community can love the natural surroundings by directly learning through the natural surroundings. Pesantren Saung Balong Al-Barokah in the effort of community empowerment in the field of education is done by establishing educational centers, either through formal education (from early childhood to vocational school) or through non-formal.

###### 2. Empowerment of the Religious Sector

Providing the Noble Spirit of Masjidil Harom and Si'ar da'wah together to build civilized Society which gave birth to the empowerment of religious field. Three reasons underpin the construction of Miniature Masjidil Harom; First, Increasing interest of the ummah entrusted his son son nyondri. Secondly, the Society of Rindu and Haus science insights into Islam is easily understood and aplikatip. Third, Saung balong mosque-based is an alternative answer to the longing of society to build a society Civic and mosque village plays a full role as a central organize the dynamics of life both economic, social, and cultural. Spirit-Based Education The Masjidil Harom gives a strong message, Renewable fresh breath model education as the enrichment of character education character form Insan Kamil Ilahiyyah Robbaniyyah. One of the activities of community empowerment through religious social is also done by way of riyadhoh rides. These religious venues are institutionally run 1- 3 times a year, open to serve the ummat charity beriyadlah beral, endeavor, born inner bermunajat. With special guidance, the people are guided along with beriyadlah, strong determination, haqqul sure, maintaining sun-shahat Fardlu special prayer to keep shaum Monday-Thursday, many charities sholeh, sympathize orphaned dhuafa, dzikir, wiridz and prosper mosque, itilkaf by maintaining tahajud night prayer. The pattern of 40 days beriyadlah, bertaqarub Tadarus Tawadlu hoping to be born inner, Allah swt open the door bizarre barokah Interested people can consult and request to apply for join in wiyidlah wiridz community, open riyadlah munfarid or consult meet ustadz, From stuck in syriq ikhtiar Ummah immediately follow the guidance of syar'i in bermunajat open barokah sustenance abundant.

###### 3. Empowerment of Social Economy

Some of Saung Balong Al-Barokah's grand design program is to create an integrated, agro, cooperative, educational and religious-based mosque-based area with the development of an integrated development package. Some societal empowerment programs in the socio-economic field include: Agricultural Agro Development, Cow Waste Management "Biogas" Energy and bio gas refill depot, Establishment of Trisula Savings and Loans Cooperative. In the framework of expanding the business area that carries the change of the fate of the farmers and rural communities more based on agriculture and agribusiness, then under the guidance of KSP Trisula and Pesantren Alam Saung Balong Al Barokah is now being carried out agribusiness development business in

Lempo farming area Majasuka Village Kec. Palasah Kab. Majalengka. Also the material of thought is the many needs of farmers to work on paddy fields that can not be separated from the needs of fertilizers and saprodi including agricultural medicines, allegedly during this time the farmers feel quite difficult when looking for fertilizer and other agricultural needs at a pressing time for immediate working on the rice fields before the rice planting season arrives. In addition to increasing the income of the community and the availability of employment opportunities for the work force, especially those in the community surrounding the area.

#### **B. Impact on Social Economic Welfare for Society**

The impact of the community empowerment program implemented by natural pesantren Saung Balong Al Barokah is among others the improvement of the quality of the congregation and the community in the field of education, both children of PAUD, elementary, vocational and general public. Besides in the field of education, there is a social improvement of the people's economy through various efforts made at Pesantren Alam Saung Balong, either through religious activities or special field of pesantren economy, this becomes the special attraction for the community about the role and potential of pesantren Alam Saung Balong in empowering community. Currently residents of the surrounding community have been care enough pro da'wah are in the realm of light to get hidayah Allah SWT. The presence of Saung Balong Al Barokah brings blessings to Tegal Simpung village where Saung Balong is now a melting village "Akur Padudulur, Gratitude Tafakkur tour, though Nyingkur (the secluded) manjing Kamasyur Subur Makmur.", Became a village worthy of being a saurituladan example for other people. Denagn Organizing the environment, social, entrepreneurship, culture, religious education and community empowerment based on the mosque and local wisdom and the potential of natural resources continue to be done tirelessly, finally yielded tremendous results for the progress of society. Some forms of appreciation and appreciation from outside of this pesantren are: KOBER Saung Balong as a Kober who excel and also as a model of natural environment based education, as a training center, both NGOs, as well as schools and government agencies, as well as center out bond and development character education for the community.

#### **V. Conclusion**

Based on the results of the research and the results of data analysis related to the research on the public prosperity it can be concluded that thanks to the hard effort of the founders of pesantren and ustadz who manage it and the support of the community and various parties, the empowerment program is reaping encouraging results. The impact of the empowerment of pesantren can improve the quality of the congregation and the people in the field of education, religious and socio-economic. With the presence of Pesantren Alam Saung Balong Al Barokah, pioneered since 2004 - 2005, has brought blessings to the village of Tegal Simpung where Saung Balong is now: "Kampung Lebur Akur Padudulur, Gratitude Tafakkur Tour, Although Nyingkur (Remote) Manjing Kamasyur Subur Makmur "Becomes a village that deserves to be an example of a role model for other societies. Currently Pesantren Alam Saung Balong Al Barokah becomes a place to learn the community both the community around and from far away.

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