



Method of Babussa'adah Madinatuddiniyah Boarding School in Religious Community Development in Teupin Gajah Village, Pasie Raja Sub-District, Aceh Selatan District

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ABSTRACT

Pesantren have a very large role as Islamic educational institutions in society, which aims to educate students and society to become human beings who understand Islamic teachings and are consistent with their practice. This study aims to determine the methods and participation of the Madinatuddiniyah Babussa'adah Islamic boarding school in fostering the Teupin Gajah village community to become an Islamic society and able to practice Islamic teachings well. To achieve this, in this study the authors used a descriptive analysis method, namely a discussion method that is recording, interpreting, parsing and analyzing the collected data. To support this method, the authors use field research data collection techniques consisting of observation, interviews, distributing questionnaires, and documentation, which are useful for obtaining data in the field. Furthermore, the data was analyzed using the percent formula and the results showed that the Madina Tuddiniyah Babussa'adah Islamic Boarding School had played a very good role and used a very appropriate method in fostering the education of the people of Teupin Gajah Village by holding study activities on fiqh books which were carried out twice in weekly and participate in every socio-religious and community activity such as walimatul 'urusy, tajhiz corpse, conflict resolution in the community, faraidh and others.

Keywords: *Blended Learning, Learning Outcomes, Science.*

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INTRODUCTION

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. The development of Islamic boarding schools was driven by the community's need for education. History has recorded that Islamic boarding schools were actually born out of an awareness of the obligation of preaching Islamiyah, namely spreading and developing Islamic teachings as well as producing cadres of scholars and preachers whose job is to call on people to amar ma'ruf nahi munkar (Lubis & Khomaeny, 2018)

Therefore, to achieve a society that is ma'ruf nahi mu'kar, educational institutions are needed that can support community education, especially religious education (Aman

dkk., 2019; Chua dkk., 2019). In this case the existence of Islamic Boarding Schools in society plays a very important role in increasing their knowledge of Islamic Religion for the better.

In this regard, Azyumardi Azra said that 'The role expected to be played by Islamic boarding schools is increasing and Islamic boarding schools are also expected to be able to carry out not only the function of religious education alone, but also other social roles, including fostering religious values in society.' (Madjid, 1997). For this reason, Islamic boarding schools as Islamic educational institutions have a very large responsibility and share in fostering and developing society in a better direction, as well as playing a role as a religious guidance institution, scholarship, training, community development, political understanding and cultural nodes.

Madinatuddiniyah Babussa'adah Islamic Boarding School is one of the Islamic boarding schools in Teupin Gajah Village, Pasie Raja District, South Aceh Regency, which has been active for 38 years. As for what will be the focus of this study and research is the pesantren method in fostering society (Furtado dkk., 2022; Watson-Singleton dkk., 2019). Before the establishment of the Babuss'adah Madinatuddiniyah Islamic Boarding School, the people of Teupin Gajah Village were still very far from Islamic values. This means that they are still fond of committing crimes such as gambling, cockfighting and stealing, as well as practicing things that smell of shirk in everyday life, such as pekenong (meletting), releasing prayers or vows in graves that are considered sacred.

The above reality tends to decline nowadays. The author suspects that the decline in the tendency to do things that are contrary to Islamic teachings is related to the birth of the Babissa'adah Madinatuddiniyah Islamic Boarding School in the midst of society (George dkk., 2020; Santini dkk., 2020). Where the Madinatuddiniyah Babussa'dah Islamic Boarding School has been able to foster the religious attitude of the residents of Teupin Gajah Village.

The Role and Function of Islamic Boarding Schools in Community Development

The Role of Islamic Boarding Schools in Community Development: In the world of education, Islamic boarding schools are an educational system that is familiar to people who understand the need for education. For the Indonesian people, Islamic boarding school educational institutions are born and grow and continue to develop in society (Giannenas dkk., 2020; Padmawati dkk., 2019), both in terms of quality and quantity, as well as the efforts made to be able to continue to exist and be able to produce students who are able to compete in the progress of the times.

Islamic boarding schools have an important role in the development of community education, because the role and responsibility of pesantren towards society is very large, starting from the colonial period until now to fill independence by maximizing education in the field of religion and keeping pace with the times.

The roles that pesantren have for village communities include:

As the oldest educational institution in Indonesia: Islamic boarding schools have grown and developed during the early days of the arrival of Islam in the archipelago, so that pesantren were able to improve the education of people who live in rural areas, in the form of Islamic religious education. Isa Sulaiman stated that: 'Pesantren have provided so many services in the development of knowledge, especially the Islamic religion, so that from year to year, pesantren can improve public education' (Kloos, 2017).

Thus, it is very clear that the role of pesantren is to improve public education so that it develops into a society that has knowledge and eliminates ignorance among the people and is able to instill a religious spirit in people's lives. The increase in education is carried out by educating every layer of society, both at the level of children, adolescents and adults.

Socialize Islam: One of the roles of Islamic boarding schools in Indonesia is to socialize Islam, because basically Islam develops in society through Islamic boarding schools.

Today, the government and society are trying to help Islamic boarding school educational institutions and develop them regardless of the form of pesantren and the system held there. As it is known that on the one hand, the development of pesantren from traditional to modern pesantren is increasingly gaining a place in the hearts of the people, even though the traditional form of pesantren is still being maintained. Both in the curriculum and in the education system, the community continues to try to participate in developing Islamic boarding school education with the capabilities they each have. This is all due to the maximum demand of society for Islamic religious education.

Foster unity and oneness of the people: Unity was a stronghold for Muslims during the colonial period. In cross-history it is stated that Islamic boarding schools are able to unite the mission of Muslims in fighting for the independence of the Indonesian nation. This shows that Islamic boarding schools are able to create unity and integrity for Muslims. Kafrawi said that: 'Pesantren are Islamic educational institutions basically not only teaching religion whose sources are taken from books in Arabic, but pesantren are also used as a fortress' (Nizar, 2013).

Regarding this matter, Abdurrahman Saleh in his book states: 'Islamic boarding schools as the oldest Islamic educational institutions in Indonesia have been able to produce qualified cadres of scholars, so it is not surprising that during the Dutch and Japanese colonial times there were frequent rebellions led by Islamic boarding schools. Thus, in the history of the struggle for independence, Islamic boarding schools have always participated actively in fighting colonialism' (Hamid, 2017).

The establishment of a pesantren is the most important element in Islamic boarding schools, as well as being its founder, so it is only natural that the growth and development of Islamic boarding schools depends on the personality of the pesantren leader. With the charisma that the leader has, he is able to rally the unity of the Muslim Ummah to always protect religion and practice religious teachings consistently.

The role of Islamic boarding schools in rural communities can be institutionally formulated as follows:

Instrumental role: In the history of education, it has never been separated from facilities and supports for the implementation of education itself, the need for these facilities is sometimes in the form of material forms such as school buildings, or non-material forms such as curriculum, education system, relations between educational institutions and the government and others. etc. In this case, Islamic boarding schools act as a manifestation of the concern of Islamic scholars and the Islamic community towards educational instruments needed to carry out their operations and strategic functions for the needs of society.

Seeing what was sacrificed by the initiators of the pesantren and the community in the form of self-help in the form of pesantren, the buildings and the accompanying things such as their operational needs, it can be said that there are still very few and have not been able to meet the community's needs to the fullest. However, spiritually the efforts made are a motivator based on the hard work of the community which should be followed up in the field of education (Haedari & Hanif, 2006).

The Role of Religion: The growth of Islamic boarding schools and the education that prevails in them, as well as the developments that occur in the process, are efforts based on religious motivation. The need to continue to preserve religious values and their practice led to the formation of pesantren. In practice, Islamic boarding school education carries out the process of fostering knowledge, attitudes and skills related to religious aspects. All of this leads to a peak in order to create a society that has nobility and consistently maintains religious values, as well as continuous experience, and at its main core is to create human beings who are faithful and pious, and become a reference in life, both personal and social life. public.

In order to develop religious teachings, education on religion has been formed in various ways, such as integrating public schools and madrasas. In this case, Islamic boarding school education is a means that plays a very important role in developing religion with various characteristics of prominent religious activities (Haedari & Hanif, 2006).

The role of mobilizing the community: National education efforts that continue to be developed in society have not been able to reach all lines of community life, and have not been able to accommodate all educational activities for Indonesian society. This is coupled with the lack of public awareness about the importance of education, especially in areas far from the center of the crowd, such as rural areas and areas that are difficult to reach.

Islamic boarding schools are alternative educational facilities for people who entrust these educational institutions as a business to provide services to their children in the field of education, especially in rural areas, the costs required to study at Islamic boarding schools are relatively cheaper than public schools. This indirectly mobilizes and moves the community towards awareness of the need for education for the younger generation.

The community feels a great need for Islamic boarding school educational institutions in addition to their awareness of education, but the most basic thing today is because Islamic boarding schools place more emphasis on spiritual needs and religious practices that contain noble values and instill values of kindness, faith and morals for students. -his students (Hudaefi, 2020; Wang dkk., 2020). What's more, at this time, self-control is needed towards progress and the rapid flow of information and globalization which requires a strong defense for the younger generation to be able to face the problems of their lives based on faith.

Mobility towards public awareness about the importance of education for the community initiated by Islamic boarding schools does not mean to compete or want to hinder formal education, nor does the existence of Islamic boarding schools is evidence of concern and support from the community to run the wheel of education for the community itself and contribute to stimulating the field of education (Hamid , 2017).

The Role of Developing Mental and Skills: One of the characteristics of the pesantren that can be seen is that there is an effort to foster mentality and independence as well as skills in the economic field in addition to a relatively high emphasis on religion. In the daily life of the pesantren, a form of social accommodation is reflected which is quite real, because they live together and each has the same obligations and rights in all fields. This fosters a sense of mutual care and respect, so that their mentality is fostered to give and take, and to assume responsibility for every activity they carry out.

The skills taught in Islamic boarding schools are more focused on their ability to develop them in the future after they have completed their studies at Islamic boarding schools, students are taught and equipped with skills that suit their interests, talents and abilities as well as skills that are in accordance with the times. In the end, the students can be independent and have an entrepreneurial spirit and are able to develop it independently as a provision for their life. Forms of skills taught include livestock farming, farming, opening cooperative business units, and for female students being taught how to sew, borders and so on which can be developed after they finish their studies at Islamic boarding schools (Adhim, 2021).

The development that can be seen from the applicative level is that many Islamic boarding schools can be independent by simply relying on their abilities to support Islamic boarding school operations (Kirmayer & Jarvis, 2019; Lin dkk., 2021). In the end, the students who were entrusted with the task of these fields were able to develop them in society in the future.

Functions of Islamic Boarding Schools

Islamic boarding schools as a form of social strata: Pesantren or Dayah play a very important role in the formation of strata of society. Ulama who occupy the pesantren are often called teungku or kiai who are always in the midst of village communities. Ulama became a place to ask for opinions and suggestions in dealing with problems faced by village communities. Especially religious issues and life problems, even political, social and governmental issues.

Rusdi Sufi argues that: 'Pesantren institutions create certain social institutions, including the names and titles they bear, among the ulemas or tengku who live in Dayah often also receive the titles Abon, Abu or tengku chik' (Shabri A. et al. , 2005). The social institutions that are created for titles or names depend on the respective regions and areas, all of which refer to forms of names that have honorific values. Furthermore, Rusdi Sufi added that:

'The fame of a tengku Dayah in the community is not only due to the depth of knowledge they possess, but their ability to organize society in a family setting, issuing policies that can indirectly influence the policies of village leaders.' (Shabri A. et al. ., 2005)

Islamic Boarding School as Culture: Cultural manifestations in impact include the choice of words used, traditions and rituals followed, buildings, facilities and other artifacts that are part of the Islamic boarding school institute. Among the characteristics of the pesantren culture lies in the appearance of the kiai, teachers and students in Islamic clothing and attributes (Zayadi et al., 2020).

Islamic boarding school life has become more unique and special in society, in most traditional Islamic boarding schools, Islamic boarding schools require their students to wear long-sleeved shirts, with caps or caps combined, also don't miss the sarongs worn in Islamic boarding schools, or an event on behalf of pesantren activities. which takes place in religious events or activities or religious activities.

The things mentioned above will become the cultural framework of a pesantren institution, which in turn will give birth to a distinctive pesantren culture. In addition, the values, philosophy and ideology of pesantren can be manifested in many ways, including verbally, in action and materially. Thus, pesantren was born with a different identity from society in general (Galba & Manan, 2019).

Any Islamic boarding school accommodates people not to flee to the city. In terms of pesantren, the term unemployed is not known. Most of the pesantren alumni return to the village and live as entrepreneurs. With that they have formed an independent character and culture in society (Huda & Jannah, 2021).

Islamic boarding schools as a forum for communication: Islamic boarding schools play a role as a forum for communication in society. Villagers get a lot of information from Islamic boarding schools, village people get a lot of political information from Dayahs who are members of organizations that are ultimately oriented towards politics (Ebrahim dkk., 2020; Haileselassie dkk., 2020), especially when there is a need to follow practical political patterns, so many village people come to Dayah leaders to ask for instructions to participate in the elections of government functionaries. At the lowest level is the election of village heads, and at the highest level, is government at the national level.

The Role of Islamic Boarding Schools in Village Community Education: In the world of education, Islamic boarding schools are an educational system that is familiar to people who understand the need for education. For the Indonesian people, Islamic boarding school educational institutions are born and grow and continue to develop in

society (Chakraborty dkk., 2021; Fletcher-Watson dkk., 2019; Gholamrezai dkk., 2021), both in terms of quality and quantity, as well as the efforts made to be able to continue to exist and be able to produce students who are able to compete in the progress of the times.

RESEARCH METHODOLOGY

Islamic Boarding School Methods in Community Development

The method is a certain way that is used to achieve a predetermined goal (Sugono et al., 2008). Carrying out coaching really needs a method for the success of a business, as well as in fostering religious attitudes towards society, the method is a factor that cannot be ignored because it determines the success or failure of the goals of fostering religious attitudes, therefore if the method used is good and appropriate, then the development of the community's religious attitude will also be achieved well (Daulay, 2019). The issue of this method is given great attention in the Qur'an as in the word of Allah.

(النحل: ١٢٥) view إلى سبيل ربك بالحكمة والموعظة الحسنة وجادل

Meaning: Invoke people to your Lord with virtue and good advice, and argue with them with good too, verily your Lord He is the one who knows more about who is astray in His way and He is the one who knows better about those who get instruction. (An-Nahlu: 125).

The verse above explains that the importance of a way or method in inviting people to a good path with Allah, so that in a good way will get good results too. One method of approaching the development of religious education in society is as follows:

Advice Method

By giving advice and leading someone to do good things. As Lukmanul Hakim did when giving Advice to his son, Allah said:

يٰٓبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ قُلٰى اِنْ ذٰلِكَ مِنْ عَزْمِ الْاُمُورِ.
(ولاتصعر خدك للناس ولا تمش فى الارض مرحا قلى ان الله لا يحب كل مختال فخور. (لقمان: ١٧-١٨)

Meaning: Lukman said: O my son, establish prayer and call on people to do good and prevent them from doing what is wrong and be patient with what befalls you. And verily that is among the things that are obligatory by Allah. And do not turn your face away from people (because of pride) and do not walk on the face of the earth arrogantly. Verily, Allah does not like those who are arrogant and boastful. (QS. Lukman: 17-18).

The verse above explains about the existence of counseling education methods in religious education, with advice it is hoped that someone will be guided to carry out religious teachings.

Exemplary Method

The exemplary method is most influential in preparing and forming a person to have good religious behavior. Even imprinted in the soul and feelings of an educational image, whether in speech or deed, both material and spiritual, known or unknown.

Habituation Method

The habituation method is synonymous with supervision, meaning that Islamic boarding schools provide supervision of the behavior of people who deviate from religion. The supervision in question is that Islamic boarding schools always monitor religious

behavior and attitudes as an effort to prevent them from things that can violate the teachings of Islam.

This effort can be carried out, among other things, by giving lectures, religious studies and activating them with mosque youth activities, self-defense cultural activities (silat) which are taught at night so that the youth do not drift away from the pesantren.

Al-hikmah (Wisdom) Method

The Al-Hikmah method referred to is a policy taken according to the situation and condition of the community. Apart from that, this can also be done through discussion methods, exchanging ideas with the community to embrace and develop Islamic teachings (Aziz, 2019).

Islamic boarding school education methods, especially education for adults, have their own methods according to the age and experience of the community. In carrying out coaching for the community it is different from educating children, for example educating children can be done by the method of punishment, orders or by custom, because the behavior of children at an early age is still easily shaped by habits and they are still afraid of punishment.

The Islamic Boarding School Approach in Community Development.

So far, experts have obtained a number of general approaches to the development of religious knowledge into people's lives, each based on a particular main focus (Kompri, 2018). Some of these approaches are:

Field of study approach (discipline approach): This approach uses the field of study or lessons as the basis of the curriculum, for example religious studies: Fiqh, Al-Quran, Hadith studies and so on. What is prioritized in this approach is the mastery of the material and the learning process in a particular study. With mastery of the material, the students are expected to be able to approach religious education in the midst of society better.

Interdisciplinary approach: This approach is based on the idea that problems in people's lives do not only involve one way of solving them, but require various approaches to solving these problems in an interdisciplinary manner. This approach includes specific approaches to solving problems in society.

Reconstructionist approach: This approach is also called social reconstruction, because it focuses on important problems faced in society, such as pollution, population explosion, racism, global interdependence, poverty, catastrophe, war and peace, social justice, human rights and others. .

The role of Islamic boarding schools as agents of change encourages students to become active participants in the process of developing a better society. Islamic boarding schools play an important role in dealing with and finding solutions to everything that happens in society with the approaches it applies to social life.

Humanistic approach: This approach is centered on the santri and prioritizes the active development of the santri as a community and as a social part of society. Islamic boarding schools as humanistic educators believe that the mental and emotional well-

being of students must be seen as central in the approach to community development, so that coaching can provide maximum results (Kompri, 2018).

National development approach: This approach consists of three main elements, namely: (1) civics education, (2) education as a tool for national development and (3) practical skills education in everyday life.

Citizenship Education: This type of education is oriented towards the country's political system which determines the roles, rights and obligations of each citizen. In a democratic society, citizens can be included in three categories, namely: apathetic, active and passive. In this case, the role of pesantren is to prepare students to gain knowledge, skills and attitudes to contribute to the welfare of the people as active citizens in the social life of society.

National Development Education: The purpose of this education is to prepare the teaching staff needed to meet the needs of teaching staff in a pesantren. For this reason, careful training of teaching staff must be carried out. The education system is regulated in such a way as to be able to produce teaching staff according to the specifications that have been prepared within the capabilities of a pesantren. The teaching staff are tasked with designing programs that are in accordance with the analysis of the position to be occupied.

Skills Education for Practical Life: The skills needed for everyday life can be divided into several categories which are not only skill-style but also contain aspects of knowledge and attitudes, namely: Skills to make a living and framework of a country's economic system, Skills to develop the community, Skills to contribute to the general welfare, Skills as a good state family.

Research design

This research is analytical descriptive using qualitative methods (Hermawan, 2019), which tries to interpret a fact that occurred in the process of religious development for the people of Teupin Gajah Village, South Aceh, which then data obtained from primary data sources will be processed and analyzed inductively and allows to draw a general conclusion.

Location and Research Subjects

The research location is the Madinatuddiniyah Babussa'adah Islamic Boarding School in Teupin Gajah Village, Pasie Raja District, South Aceh Regency, to obtain data about the Babussa'adah Madinatuddiniyah Islamic Boarding School Method in fostering the Teupin Gajah village community. Basically, the research subjects are those who will be subject to the conclusions of the research results, if the research subjects are limited and still within the reach of researchers, then population studies can be carried out, namely studying the subjects directly, if there are many research subjects, sample studies can be carried out (Hermawan, 2019).

In this case, the population is the entire research subject, namely the entire board of the Madinatuddiniyah Babussa'dah Islamic boarding school consisting of 1 leader, a board of teachers of 25 0people and the people of Teupin Gajah Village who received guidance from the Babussa'dah Islamic boarding school aged 20-50 years. 580 people. The samples in this study were 3 administrators of the Madinatuddiniyah Babussa'dah Islamic Boarding

School consisting of 1 general chairman of the Islamic boarding school, 2 people in charge of community social and mutual cooperation and part of the Teupin Gajah Village community who received guidance from the Babussa Madinatuddiniyah Islamic Boarding School. The groups that were grouped in the adult group aged around 20-50 were 85 people

Data collection technique

In collecting the required data according to the problem under study, the authors used two types of research, namely: 1. Library Research 2. Field Research, in this case using observation techniques, questionnaires, interviews/interviews, and documentation).

As for data processing techniques, the authors use simple statistics, namely by calculating the percentage of all answers to each question so that it becomes a concept that can be concluded.

Data obtained from research results are processed using the formula (Fernandes et al., 2017): $P = F/N \times 100 \%$

Where:

P= Percentage

F = Frequency

N = Number of respondents

100% = constant number

The data analysis method used is descriptive analysis method, namely an analysis that only uses simple exposure, using both the amount of data and percentages (Arikunto, 2011).

After the data is presented in the table and added to the data obtained from the interview results, the writer analyzes descriptively the existing data, then draws conclusions from the results of data analysis.

RESULT AND DISCUSSION

The Islamic Boarding School Method in Fostering the Teupin Gajah Village Community.

According to Mr. H. Syafruddin Al-Yusufy, while teaching at the Madinatuddiniyah Babussa'adah Islamic boarding school, especially in the recitation which was opened for the Teupin Gajah village community, did not adhere to a particular system or method (Gabriela dkk., 2022; Kartel dkk., 2022; Qureshi dkk., 2022), but all depended on the wishes of the recitation participants themselves. Teachers only provide a place for learning, which is usually done in the mushalla or Bale Manyang at the Babussa'adah pesantren location itself.

Regarding the material, it does not follow the teaching curriculum, but only based on the contents of the book taught by the leadership of the pesantren or ustadz who are in charge of fostering the community's teaching, in accordance with the agreement between the teacher and the participants themselves (Dewi S dkk., 2022; Hikmah dkk., 2022; Keshav dkk., 2022). So the material provided is not based on the curriculum taught at a predetermined general or religious educational institution, but only by taking certain

books whose material is in accordance with the needs of the community such as the books of Sabilal, Tauhid, Sirussalikin.

Furthermore, regarding the methods used in carrying out teaching for the Teupin Gajah village community, according to Tgk. H. Muklis Al-Yusufy, one of those who was directly involved in fostering the Teupin Gajah village community, said that community development was through recitation of the generally accepted custom of the ustad reading the book, while the participants listened. After that, the teacher usually gives the opportunity to ask questions to the participants. So they are also active with the recitation activity itself, because there is an opportunity to ask questions.

Mr. Muklis or who is familiarly called Abungoh added, in teaching the people of Teupin Gajah Village, lecture and question and answer methods are often used. That is, after the ustad provides the contents of the book or material (Anoum dkk., 2022; Demina dkk., 2022; Firman dkk., 2022), the study participants ask for time to ask questions about the material that has been discussed. For more details, we can see the following table regarding community responses regarding the methods used by the pesantren in fostering the Teupin Gajah village community.

Table 1: The method/approach used by the Madinatuddiniyah Babussa'adah Islamic boarding school in fostering the Teupin Gajah village community.

No	Alternative Answers	Frequency	Percentage
a	Lecture method	40	57%
b	Discussion method	10	15%
c	Family method/approach	20	28%
d		0	0%
Total		70	100%

Source: Questionnaire data

From the table above we can see that 40 people (57%) chose alternative answers to the lecture method, because this method is one of the methods commonly used and easy to implement and 20 people (28%) chose alternative answers to the family method/approach, because This method is one method that is also often applied by Islamic boarding schools in fostering society and 10 people (15%) chose alternative answers to the discussion method, because this method is sometimes also used by Islamic boarding schools in fostering community life.

According to Imum Gampong of Teupin Gajah village, in the implementation of community development in Teupin Gajah village which is held by Islamic boarding schools, the lecture method is not only carried out in recitation, but also coaching through religious lectures conducted by Islamic boarding schools 3 nights a week after maghrib prayer, namely every Wednesday night. , Friday Saturday. This religious lecture was delivered by the students of the Babussa'adah Madinatuddiniyah Islamic boarding school in turns, exchanging students between students which has taken place almost every year (Hartini dkk., 2022; Ilham dkk., 2022; Safitri dkk., 2022). Likewise, the discussion method is not only used in recitation, but also used by Babussa'dah students in daily

interactions in the life of the Teupin Gajah village community. inviting people to move in a better direction and leave worldly activities when the call to prayer arrives and head to the mosque for congregational prayers.

Based on the explanation above, it can be understood that in the implementation of religious development in the Teupin Gajah village community, lecture and discussion methods are used. This is intended so that people can accept religious teachings and practice them in everyday life, because with the occurrence of two-way communication or interaction between the community and the pesantren, these activities run well and develop.

Participation of the Madinatuddiniyah Babussa'adah Islamic Boarding School in the Social and Religious Sector of the Teupin Gajah Village Community.

The presence of the Babussa'adah Islamic boarding school has had a huge influence on the Teupin Gajah community in view of its role and function in fostering religious education in the Teupin Gajah Village community. In community development, there are two things that are often ordered by the kiai to his students, namely not to leave the recitation and congregational prayers. Both of these messages appear simple but have a deep meaning and have a tremendous impact on society (Najeed dkk., 2022; Nopiana dkk., 2022). Which do not leave implies lifelong learning (long life education) and learning knows no age limit. In addition, reciting activities are also intended to fight ignorance in society, while congregational prayers are a form of practicing knowledge and cultivating social values as well as being able to carry out social interactions and mingle with society. transformation of values to society.

From the description above, it can be concluded that Islamic boarding schools do not merely carry out educational tasks, but also actively participate in social life.

In the results of the author's research in the field, it shows that the Madinatuddiniyah Babussa'adah Teupin Gajah Islamic boarding school participates actively in the socio-religious field in society. This can be seen in the table list below:

Table 2: The response of the Teupin Gajah village community to the Babussa'adah Islamic boarding school for participation in the community.

Alternative Answers	Frequency	Percentage
No		
Yes	57	81%
Nope	0	0%
Sometimes	13	19%
Amount	70	100%

Source: Questionnaire data

From the table above it can be explained that 57 people (81%) of respondents chose the alternative answer yes, indicating the large participation of the Babussa'adah Islamic boarding school in the Teupin Gajah Village community and 18% chose the alternative answer sometimes which explained that there were still obstacles faced pesantren in participating in society (Dianovi dkk., 2022; Rohmalimna dkk., 2022). Thus it can be

concluded that the Babussa'adah Islamic Boarding School has participated in the social field of society but there are still obstacles too.

From the results of interviews with the leadership of the Madinatuddiniyah Islamic Boarding School Babussa'adah said that socio-religious activities in the community such as tazhiz corpse, walimatul 'urusy and commemoration of Islamic holidays are social activities that they always participate in and are involved in. Besides that, problems such as faraidh, domestic disputes, conflict resolution between residents are also part of the duties of the pesantren leadership to solve them (Nadya dkk., 2022; Rahmah dkk., 2022). Because the Teupin Gajah village community fully surrendered the legal decisions of the problems they faced to the pesantren. Even though it has been handled by village officials such as Tgk Imum and the village head. For more details, this can be seen in the table below:

Table 3: Responses of the Teupin Gajah village community to any activities carried out by the Babussa'adah Islamic boarding school in social-religious activities.

No	Alternative Answers	Frequency	Percentage
	Tajhiz corpse.	10	15%
	Celebration of Islamic holidays.	6	9%
	Waliman event.	5	8%
	All answers are correct.	49	70%
	Total	70	100%

Source: Questionnaire data

The table above shows that 15% of respondents chose the tajhiz corpse answer alternative, 9% chose the commemoration of Islamic holidays, 8% chose the walimahan event and almost the majority, namely 70% of respondents, chose all alternative answers. Thus we can conclude that the Madinatuddiniyah peasantren Babussa'adah carry out all participation in the socio-religious field of the Teupin Gajah village community and from the data above the authors draw the conclusion that in all social activities the pesantren community is involved, this shows that there is a good relationship between the pesantren and the surrounding community.

In every coaching activity that is carried out, there are bound to be obstacles encountered. Likewise with the Madinatuddiniyah Babussa'adah Islamic Boarding School. In an effort to build the Teupin Gajah community in a better direction, it experienced several obstacles even though in terms of facilities and infrastructure it was sufficient. However, the obstacle actually exists in the community that is the target of coaching. Regarding these constraints can be seen in the table below:

Table 4.6: Responses from the Teupin Gajah community regarding the obstacles faced by the Madinatuddiniyah Babussa'adah Islamic boarding school in fostering the community.

No	Alternative Answers	Frequency	Percentage
	Lack of community participation and support.	15	21%

Facilities and infrastructure that are less supportive.	9	13%
Conditions of people who are lazy to follow the recitation.	46	66%
.....		
Total	70	100%

Source: Questionnaire data

From the table above it can be explained that 57 people (81%) of respondents chose the alternative answer yes, indicating the large participation of the Babussa'adah Islamic boarding school in the Teupin Gajah Village community and 18% chose the alternative answer sometimes which explained that there were still obstacles faced pesantren in participating in society. Thus it can be concluded that the Babussa'adah Islamic Boarding School has participated in the social field of society but there are still obstacles too.

From the results of interviews with the leadership of the Madinatuddiniyah Islamic Boarding School Babussa'adah said that socio-religious activities in the community such as tazhiz corpse, walimatul 'urusy and commemoration of Islamic holidays are social activities that they always participate in and are involved in. Besides that, problems such as faraidh, domestic disputes, conflict resolution between residents are also part of the duties of the pesantren leadership to solve them. Because the Teupin Gajah village community fully surrendered the legal decisions of the problems they faced to the pesantren. Even though it has been handled by village officials such as Tgk Imum and the village head. For more details, this can be seen in the table below:

CONCLUSION

Based on the discussion and results of the research that the author carried out regarding the Madinatuddiniyah Babussa'adah Islamic boarding school method in fostering the Teupin Gajah village community, Pasie Raja District, South Aceh Regency, the following conclusions can be put forward: The method used by the Madinatuddiniyah Babussa'adah Islamic Boarding School in fostering the Teupin Gajah village community can increase the knowledge of community religious education and succeed in bringing the community to the teachings of the Al-Quran and Al-Hadith. Babussa'adah Madinatuddiniyah Islamic Boarding School has carried out its training for the Teupin Gajah village community by opening recitations as an effort to foster religious values in society. Participation of the Madinatuddiniyah Babussa'adah Islamic Boarding School in society both in the socio-religious field and in the social field. This can be seen by the involvement of pesantren in every event and resolution of conflicts in society

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