



Community-Based Learning Orientation in Pesantren

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Abstract Pesantren is one of the religious educational institutions that has gained trust among the people of Indonesia. The position of pesantren as an educational institution also received government recognition, as mentioned in article 1 paragraph 4 of PP no 55 of 2007 concerning Religious Education and Religious Education, that pesantren are community-based Islamic religious educational institutions. The purpose of writing this article is to discuss Community-Based Learning in Pesantren. The approach used is qualitative. The analyst method is library research which is literature-based research. The results of the discussion show that community-based education in Islamic boarding schools plays an important role in creating quality education and in accordance with community expectations. Through community-based learning, this means that the community takes responsibility and makes a real contribution to the development of education, so that the existence of this pesantren really brings benefits in the development of pesantren as a form of community-based educational institutions. Keywords: Based Education, Communit, Pesantren			

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INTRODUCTION

Education is the fulcrum of hope for improving the quality of Indonesian Human Resources. Education becomes a means for the formation of intellectuality, talent, akhlaq and skills of students (Prentice dkk., 2020). The world of education in the future is indeed required to be closer to the reality and problems of life that occur in society (Rahmah dkk., 2022). Educational institutions must play an active role in solving problems in education and social life.

Community opportunities to get education according to their needs are also increasingly available, namely through the concept of community-based education (Rohmalimna dkk., 2022a). One educational institution that is believed to have reflected the concept of community-based education is pesantren (Dianovi dkk., 2022). Pesantren is

historically the oldest educational institution in Indonesia, its role in the history of educational development in Indonesia cannot be underestimated.

According to data from the Ministry of Religious Affairs in 2016, Islamic boarding schools in Indonesia reached 28,961 institutions with 4,028,660 students¹, this number is a lot of potential and can produce outputs and outcomes that have high graduate competency standards if managed with a good system.

Pesantren as a community-based educational institution, with so many pesantren and santri are required to be able to answer the needs of the community in line with the demands of changing times (Nopiana dkk., 2022). this discussion is an analysis of the meaning of pesantren as a community-based Islamic religious education institution as regulated by PP no 55 of 2007. ² In the government regulation, it is explained that the existence of Pesantren is:

1. Pesantren organizes education with the aim of instilling faith and devotion to Allah SWT, noble akhlaq (Najeed dkk., 2022), and pesantren traditions to develop the abilities, knowledge, and skills of students to become experts in Islamic religious science and / or become Muslims who have skills / expertise to build an Islamic life in society.

2. Pesantren provide early education or in an integrated manner with other types of education at the level of early childhood education, primary, secondary, and/or higher education.

3. Students and / or educators in Islamic boarding schools who are recognized for their expertise in the field of religious science but do not have a formal education diploma can become educators of religious education subjects / courses in all paths, levels and types of education that require, after taking a competency test in accordance with laws and regulations. ³

METHOD

The research approach used is qualitative that explores or finds theories. The research method used is library research, namely literature-based research, in the process of collecting data, researchers examine and analyze the literature obtained and theories from books, research results of scientific papers related to community-based learning in Islamic boarding schools (Hartini dkk., 2022). Analyze the data used using descriptive critical analysis.⁴

DISCUSSION

Basic Learning of Pesantren

Community-based education is a community awareness movement for lifelong learning in overcoming life's changing and increasingly severe life challenges (Safitri dkk., 2022). Conceptually (Anoum dkk., 2022), community-based education is a model of education delivery that relies on the principles of the community, by the community and

for the community. Education "of society" means that education provides answers to the needs of society (Ilham dkk., 2022). Education "By society" means that people are placed as subjects or actors of education not objects of education (Demina dkk., 2022). "For the community" education, it means that people are included in all programs designed to meet their needs. In short, communities need to be empowered (Firman dkk., 2022), given opportunities and freedom to design, plan, finance, manage and assess for themselves what is specifically needed within, for and by the community itself.⁵

The implementation of community-based education in Indonesia is actually not new. For a long time, this community-based education has grown and developed (Hikmah dkk., 2022), even until now, it has even become a trend education model, namely Madrasah and Pesantren education. Pesantren is the center of community activities in learning (Dewi S dkk., 2022), the implementation of community-based education must really be able to prepare educated humans as a whole, both intellectual, moral, and religious attitudes (Keshav dkk., 2022). In accordance with the historical background of pesantren (Kartel dkk., 2022), it can be seen that the main purpose of establishing pesantren is to explore religious sciences such as Tawhid, fiqh, ushul fiqh, tafsir, hadith, morals, Sufism, Arabic, and others.

Human Resource Development is not only the responsibility of the government, but also the responsibility of all components of society including the world of pesantren. Therefore, Islamic boarding schools that have historical value in fostering and developing human resources should continue to be encouraged and developed in quality (Rohmalimna dkk., 2022b). The development of this pesantren world must be seriously supported by the government. It has also been integrated in the National Education system. PP No. 55 of 2007 (Qureshi dkk., 2022), is a government regulation born to clarify the function and purpose of pesantren as an inseparable part of the national education system (Asman dkk., 2023). This regulation became an important milestone in Education politics that eliminated discrimination between public and private schools as well as public and religious schools.

Pesantren Curriculum

The implementation of community-based education in Indonesia is actually not new. For a long time (Pathurohman dkk., 2023), community-based education has grown and developed, even still exists today. In its development, community-based education manifests in the form of course institutions under the guidance of Out-of-School Education (PLS) (Minarti dkk., 2023). However, these institutions seem to be more business-oriented without revealing the aspects of attitudes, morals and religion that are needed today (Muhammadong dkk., 2023). Therefore, the implementation of community-based education that truly prepares fully educated humans, both intellectual, moral, and religious attitudes as a basis is only pesantren or madrasah-based schools. (Sam M Chan, SWOT Analysis: Education Policy of Regional Autonomy Era, 2007).

Related to pesantren as a community-based educational institution, the independence of pesantren with all policies related to the implementation of education, from governance, management, curriculum, evaluation (Yeltriana dkk., 2023), funding that is managed independently (Afifah dkk., 2023). The development of education today does demand that education in pesantren is also open to accept this change in development (Makniyah & Khotimah, 2023). Some discourses and many pesantren have carried out innovation, transformation, curriculum, learning systems, education implementation, but all of that should not eliminate the characteristics of pesantren.

The Ministry of Religious Affairs through the Directorate of Diniayah Education and Islamic Boarding Schools (PD PONTREN) Organizes Focus Group Discussion or mapping the Islamic boarding school curriculum for the Ula, Wustho and Ulya levels. The pesantren curriculum must have at least seven functions, namely (Yennizar dkk., 2022): First: the function of conformity (Lumban Gaol dkk., 2023). The curriculum must have conformity with needs, conformity with the times and must be in accordance with circumstances. Second: Integration function, The curriculum must be adjusted to the context, the curriculum must be able to bring students' knowledge closer to the community. Third: Differentiation function, differentiator. The curriculum must accommodate Kiai's scientific specialization (Amirudin dkk., 2022). Fourth: The function of preparing students to be able to take part and live in the community. Fifth: The selection function is that students can choose the curriculum provided by the pesantren that is relevant to them. Sixth: Diagnostic functions (SettingsSuratmi dkk., 2021). The curriculum must be able to diagnose the changes that occur in society . Seventh: Dialogical function. According to him, the curriculum must be able to siphon the contents of the book written in the 5th century Hijri with recent events.

Community Involvement in Pesantren Development

Pesantren as an Islamic educational institution has theoretical educational principles. Where the orientation of pesantren education focuses on the attitude of *taqarrub* (getting closer to God with firmness and obedience to worship and carry out the teachings of religious teachings) and the attitude of *tabasun* (carrying out an attitude of individual piety and social gain).⁶ Pesantren as a community-based educational institution, of course, has a very close relationship with the social dimension of society (Gusvita & Alon, 2021). How the role of pesantren is required to answer the needs and demands of the community. Because it departs from the principle of community-based education, the community becomes the subject of education. The implementation should also be adjusted to the needs of the community. The role of pesantren in social society, where education is empowered for the people. Pesantren as a *decision center* on religious issues that exist in society is needed by the community in facing the demands of the times. The pattern of partnership between pesantren and the community is also manifested through community development activities carried out by pesantren. Community involvement in the development of pesantren can be in the form of moral or material support or costs to

achieve the goals of the pesantren, cooperate in implementing programs such as attending meetings, counseling or training. In the establishment of pesantren, the community has also played an active role. Starting from planning even to development. In community empowerment, pesantren adheres to five principles, namely: Placing the community as active actors not passive targets, Strengthening local potential in the form of characteristics, infrastructure figures, and networks, Community participation since planning, organizing, implementing, monitoring, reflecting, and evaluating. There is an increase in awareness, from pseudo-awareness of Naïve consciousness, to critical state and continuity after the program ends.

And in the Law of the Republic of Indonesia No. 20 of 2003 concerning the system of national education concerning community participation in education as stated in article 54, as follows: 1. Community participation in education includes the participation of individuals, family groups, professional organizations, entrepreneurs, and community organizations in the implementation and quality control of education services. 2. The community can participate as a source, implementers, and users of educational outcomes.

Similarly, community-based education as stated in article 55, as follows: 1. The community has the right to provide community-based education in formal and non-formal education in accordance with the peculiarities of religion, social environment, and culture for the benefit of the community. 2. The implementation of community-based education develops and implements curriculum and educational evaluation, as well as management and funding in accordance with national education standards. Funds for the implementation of community-based education can be sourced from organizers, communities, governments, local governments and/or other sources that do not conflict with applicable laws and regulations.

Community-based educational institutions can obtain technical assistance, financial subsidies, and other resources fairly and equitably from the government and/or local governments. So community-based education is a manifestation of educational democracy, starting the expansion of educational services for the benefit of society.

Typology of Pesantren-Based Learning

There is a typology of pesantren that has developed to this day. The three typologies are Pesantren Salaf, Modern and Convergence Salaf and modern or better known as semi-modern. The typology of pesantren or the model model of pesantren is Salafiyah (Traditional) pesantren are pesantren that apply education guided by the classics or commonly known as the yellow book. In the Salafiyah pesantren the emotional relationship between Kiai and the students is very close, because in the Salafiyah Islamic boarding school Kiai is the one who is directly involved in handling the students. The term salaf in Indonesia means connotations with traditional pesantren that apply ancient education systems, such as wetonan, bandongan and sorogan. The education system in this Salafiyah pesantren purely teaches religious knowledge by applying 2 systems, the first is the Wetonan system and the second is the Sorogan system. This wetonan teaching system is done by Kiai reading books and being listened to by students who bring the same books. Then this sorogan system is carried out by students by bringing the book before Kiai and

then reading it if there is a mistake directly justified by Kiai. Some of the branches of science taught are Nahwu, shorof, ma'any, bayan, badhi, tawhid, fiqh, ushul fiqh, tafsir, hadith, mustholahul hadith and manthiq.

Khalafiyah (Modern) Islamic Boarding School is the result of the development of Salafiyah whose education in addition to teaching religious knowledge is also taught general science, with the aim of producing a generation that has skills in accordance with the development of the current era. In modern boarding schools, students are not only taught classics but also books about general science. The curriculum in modern boarding schools is determined by paying attention to and considering existing developments, both technological developments, and current human needs. Although there are differences with Salafi pesantren, they have the same goal, which is the same, to establish the religion of Allah.

Pesantren is one of the oldest educational institutions in Indonesia that has an important contribution in educating the nation's life. This institution deserves to be taken into account in the development of the nation in the fields of education, religion, morals and also social society. Historically, pesantren have tremendous experience in fostering, educating and developing communities. Even pesantren are able to increase their role independently by exploring the potential of the surrounding community.

The development of the pesantren world must be seriously supported by the government, developing the role of pesantren in development is a strategic step in building education today. The development of the times requires pesantren to innovate in its implementation because in the future pesantren will become an educational institution that is equal and needed by the community. PP no. 55 of 2007 is a regulation that clarifies the function and purpose of pesantren as an integral part of the national education system. The same recognition by the government in the world of education for students and teachers in pesantren with students and teachers in other education is the government's effort in building rapid education.

Pesantren must be able to develop in accordance with the times, the management of pesantren must be dynamic in accordance with the changes and desires that occur in society. Pesantren are expected to make breakthrough breakthroughs or learning innovations that meet the needs of the community, starting from the implementation of learning, curriculum, learning methods for the procurement of infrastructure facilities with evaluation and graduates. So that this community-based education can make a very good contribution to improving human resources. Pesantren as community-based education is expected to be able to face the challenges of the world of education with regulations set by the government, it is expected that pesantren will be more qualified in giving birth to generations or graduates.

Modern boarding school or boarding school

Education is a valuable investment to improve the quality of human resources in the development of a nation. The greatness of a nation, one of which is marked and measured

by the extent of education of its people. The higher the education possessed by a society, the more advanced the nation.⁷

Education is the process of changing one's attitude and behavior in an effort to mature by teaching and training. Education is a planned activity carried out to mature and change others for the better to achieve the expected goals. The development of education from time to time requires new breakthroughs in the implementation of education. The needs of today's society for education are very clear, especially in controlling the current decline of the people and nation, both spiritually, mentally, morally individually and socially.

Modern pesantren or boarding school is the choice of educational institutions that answer the needs of the community. The presence of modern pesantren and boarding schools is expected to be able to provide solutions to the problems of the people, especially spiritual, moral and moral generations of the nation. The community believes that pesantren education is able to produce people who are moral and ethical. Modern pesantren or Boarding School media that is very appropriate and from day to day is growing to develop the skills of its students in order to prepare for the times. Not only studying religious sciences but also studying science that is always developed and much loved by the community.

CONCLUSION

Community-based education is conceptually a model of education delivery that rests on the principle of "from the community, by the community and for the community". Pesantren as community-based Islamic religious education, where pesantren has the peculiarities and independence of its implementation, management so that it survives in community life. Pesantren as a manifestation of community-based educational institutions are expected to be able to answer the needs of the community and should be open to accepting differences, changes and always innovating in learning, so that they can face the demands of changing times.

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