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Community based education development patterns in Nurul Iman Islamic Boarding School Jambi Province



Fahrina Yustiasari Liriwati^a

Zulhimma^b

Mulyadi^c

Nasrullah^d

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Abstract

This research was conducted with the aim of knowing the pattern of community based education development in the Nurul Iman Islamic boarding school in Jambi. This research is a descriptive study using a qualitative approach with case study research design in the sense that research is focused on just one phenomenon that is chosen and wants to be understood in depth. This research was conducted directly by using field notes and cameras for documentation. Data collection is done by the method of in depth interviews and observations. The results of the research from the Community Based Education Development Pattern in the Nurul Iman Islamic boarding school in Jambi can be divided into two important components, namely: through the first component is the Teaching Pattern with Community Spiritual Education and Community Work Education and the second component is the Islamic Leadership Pattern. Participation Community members in the Nurul Iman Islamic Boarding School and Stakeholders in Educational Development have felt well in the form of thought participation, labor participation, property participation, skills participation or proficiency and social participation. Factors Affecting the Pattern of Community Based Education Development in the Nurul Iman Islamic Boarding School in Jambi, internal factors originating from the individual itself. Theoretically, individual behavior is closely related or determined by Gender, Age, Education Level, Income and Livelihoods.

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Corresponding author:

Fahrina Yustiasari Liriwati,
Lecturer STAI Auliaurasyidin Tembilahan, Riau, Indonesia.
Email address: fahrina.ylw@gmail.com

^a Lecturer STAI Auliaurasyidin Tembilahan, Riau, Indonesia

^b Lecturer IAIN Padang Sidempuan, Medan Sumatera Utara, Indonesia

^c Lecturer STAI Auliaurasyidin Tembilahan, Riau, Indonesia

^d Lecturer STAI Auliaurasyidin Tembilahan, Riau, Indonesia

1 Introduction

Community based education is a public awareness movement to continue lifelong learning in overcome the challenges of life that change and get heavier. Conceptually, community based education is a model of implementing education that relies on the principle of "from the community, by the community and for community". That is, the community needs to be empowered, given the opportunity and freedom to design, plan, fund, manage and self assess what is specifically needed in, for and by the community itself (Zubaedi, 2006).

In dealing with the rapid development that is certainly bringing about change, the developers of Islamic education are always responsive in facing all forms of changes that occur, especially in the development of community based education in community. The principle of community based education is education that is designed, regulated, implemented, assessed and developed by the community which leads to efforts to answer the challenges and opportunities that are oriented towards the future and take advantage of technological advances (Haedari, 2004; Nehru, 2016; Granger, 1988).

Community Based Education (CBE) consists of three words, namely education, based and community. Education is education conducted by the community and for the community. In the broadest sense; it means that education held in school / used to be called formal, or which is held as a course / outside of school, or training / apprenticeship to obtain skills, formerly called non formal, or education which is exemplified in activities and / or spoken in in the culture of society, before this was called informal. Based means "based on" or "focusing on". Community is a group that lives in a special area (can be local/local/regional or national) that is people who have hope and impact on education efforts in Indonesia even though they have differences in social status, roles and responsibilities (Nazsir, 2009).

Community based education means that education is directed, owned and supported by the people around it who are served. Education is seen as a Community Institution, not as a Government Institution within the Community (Zubaedi, 2006; Tamir, 1988; Gérard, 1998). Nurul Iman Islamic Boarding School Jambi Province, as a islamic boarding school in general, its presence in the midst of society is not only an educational institution but is also seen as a religious and socio religious development institution. More than that, the presence of islamic boarding school is expected to be able to adapt itself to the community and participate in solving various problems in the environment and surrounding communities, for example participating in applying amar ma'ruf nahi munkar, alleviating poverty and ignorance.

According to Abdurrahman, the Islamic boarding school ideally has functions as: 1) Islamic boarding schools as educational institutions that carry out the transfer of religious sciences (*tafaquh fi al din*) and Islamic values (*Islamic values*); 2) Islamic boarding schools as religious institutions that carry out social control; 3) Islamic boarding schools as religious institutions that carry out social engineering or community development (Abdurrahman, Mas'ud, 2002).

Islamic boarding schools as places of religious education have a clear social basis, because their existence is integrated with the community. In general, boarding schools live from, by, and for the community. This vision demands the role and function of Islamic boarding schools that are in line with the situation and condition of the people, nation, and developing country. Meanwhile, as a community, Islamic boarding schools can play a driving role in efforts to improve community welfare, considering that Islamic boarding school are a significant social force (Assa, 2007; Simon *et al.*, 1993; Garbarino & Kostelny, 1992).

Islamic boarding schools as places of religious education have a clear social basis, because their existence is integrated with the community. In general, boarding schools live from, by, and for the community. Various studies have proven that Islamic boarding school are not only rigid institutions and merely study classical books. Islamic boarding schools currently participate in building the lives of the surrounding community, not only in the religious field but also in other things such as economics, social, education and politics (Zamakhsyari, 2011).

2 Materials and Methods

This research is a descriptive study using a qualitative research approach using case study research designs. According to John W. Creswell understands as a research approach that starts with the lens / theoretical assumptions and studies of research issues that examine how individuals or groups interpret social problems of humanity (Creswell, 2015). The researcher obtained data in this study by coming directly to the field to observe directly the various kinds of activities carried out by informants at the research location and interviewing directly in an informal manner. As for the focus of

the research centered on the pattern of developing community based education in the Nurul Iman Islamic boarding school in Jambi province.

Data collection uses observation and interviews. In this research the observation that the researchers used was participant observation. The interviews used in this study were closed interviews and open interviews. The purpose of this interview is to find problems more openly where parties invited to interview are asked for their opinions and ideas. Data collection through documentation is also carried out in this study as a set of tools or instruments that guide the retrieval of document data (Margono, 2010; Belkasim *et al.*, 1991; Vlachos & Sergiadis, 2007). The documentation examined in this mini research consists of a profile book of Islamic boarding schools, Islamic boarding school activities and photos of the activities of the Nurul Iman Islamic boarding school in Jambi province. Sources of data in this study are Islamic boarding school leaders and community leaders the data obtained will then be analyzed and carried out checking the validity of the results of the study with triangulation methods. The stages in this study are 1) pre field stage, 2) field work stage, 3) report writing stage.

3 Results and Discussions

The Pattern of Community Based Education Development in the Nurul Iman Islamic Boarding School in Jambi can be divided into two important components, namely:

a) Teaching Pattern

1) Community Spiritual Education

Community spiritual education in here means that the boarding schools make the community as a means to learn for students. In addition to the community as a sample or example for the students, the community is used as a place/means to train themselves for students, in which students can communicate, chat with and participate in the community in the form of spiritual activities, for example: leading prayers/lectures/ramadhan culture, host in religious activities and others.

2) Community Work Education

Community work education in here means that students can learn from the skills that are owned by the community, both those that are spiritual / resourceful as well as work skills. students is encouraged to learn from the community by utilizing the skills possessed by the community as a form of work ethic to form students who have hard working souls.

b) Islamic Boarding School Leadership Pattern

Islamic boarding schools under the auspices of the foundation are the Al Arief Islamic Education Foundation, but full power is given to the Head of the Islamic Boarding School. However, in taking institutional policy, the Islamic boarding school (leadership) does not only decide on its own, because the ideas and considerations of the community are still prioritized. This means that the community also takes part in determining and managing boarding schools even though the community also fully surrenders to the leadership of the Islamic boarding school.

Participation Community members in the Nurul Iman Islamic Boarding School in Jambi and Stakeholders in Educational Development have felt well in the form of ideas, labor participation, property participation, skills participation or skills and social participation. This is proven in the form of activities in which the boarding school leaders and foundations give authority to the community in this case all village heads and community leaders to provide supervision to islamic boarding school and students.

Factors Affecting the Pattern of Community Based Education Development in the Nurul Iman Islamic Boarding School in Jambi, internal factors come from the individual itself. Theoretically, individual behavior is closely related or determined by:

- a) Gender.
- b) Age
- c) Level of education.
- d) Income level.
- e) Livelihood.

4 Conclusion

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Recommendations

Today, the growth and spread of Islamic boarding schools is very rapid. With the mushrooming of Islamic boarding schools that offer specialization studies both traditional and modern, have a positive impact on the development of science in Indonesia. The presence of Islamic boarding schools has actually helped the government in order to educate the nation's life. In addition, Islamic boarding school have offered alternative types of education for the development of national education.

The development of Islamic boarding school is so rapid and has a very large influence on the community so that it gets the attention of the government to become an agent of social change (agent of social change). In addition, it is also directed to the functionalization of Islamic boarding schools as an important center for the development of society overall, both physical and spiritual development.

Conflict of interest statement

The authors declared that they have no competing interests.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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