

Empowerment of Plural Societies:

Educational Contribution of the Annuriyyah Islamic Boarding School Kaliwining Rambipuji Jember City

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ABSTRAK

Basically, education is the main means in efforts to improve the quality of human resources, like an experiment that will never be finished, as long as there is human life in this world. It is said that because education is part of human culture and civilization which continues to develop to provide goodness to the plurality of society. The approach used in this research is qualitative research. The technique used by this researcher is purposive sampling technique. data collection using observation methods, interview and documentation methods, the technical analysis used is qualitative. The results of this research are that the Annuriyyah Islamic boarding school is developing a pluralistic society by using several approaches to establish (1) Kindergarten, MI, MTs and MA level schools for the general public. (2) non-formal education, namely Madrasah Diniyah, Kuning Book Recitation and Majelis Ta'lim. (3) empowering the economy of a pluralistic society with trade routes and establishing the Annuriyyah cooperative (4) strengthening community culture by strengthening morals, mastering religious knowledge and carrying out community activities: joint istighasah and providing support for orphans and the poor.

INTRODUCTION

Islamic boarding schools are a combination of Islamic boarding schools and Islamic boarding schools. The term cottage comes from the word funduk, from Arabic which means lodging house or hotel. However, in Indonesian Islamic boarding schools,

especially on the island of Java, it is more similar to boarding in a hermitage environment, namely simple housing divided into plots in the form of rooms which are dormitories for students. Meanwhile, the term pesantren etymologically comes from Islamic boarding school, which means a place for students. Santri or students study religion from a kyai or sheikh at an Islamic boarding school. (Ridlwan Nasir, 2004) pesantren comes from the word santri, which with the prefix pe in front and the suffix an means the place where the students live.

Islamic boarding schools are a form of educational and religious institution in Indonesia. In general, Islamic boarding schools are a complex of buildings consisting of the kyai's house, mosque, hut where the students live and study rooms. This is where the students live for several years learning directly from the kyai in religious knowledge. Nowadays, the popular definition of Islamic boarding school is a "traditional" Indonesian Islamic religious educational institution for studying Islamic religious knowledge and practicing it as a guide to daily life, or called tafaqquh fi ad-din with an emphasis on the importance of morals in social life..

Based on the definition above, empirically Islamic boarding schools have a significant role in the development of Islamic-based education. That Islamic boarding school is an Islamic educational institution whose existence is recognized by the community, with a dormitory system in which all students receive religious education through a recitation system or madrasa under the leadership of one or several caregivers. Islamic boarding schools as Islamic religious educational institutions are traditional, initially growing and developing in rural communities through a unique social process. The role of Islamic boarding schools as social institutions is used as the basis for their function as agents of change. Basically, they were formed because from the beginning of their existence, they also made themselves a community learning center for the surrounding community, as well as an intermediary institution. which is expected to act as a dynamist and catalyst for community development, not only in the religious field, but also in the social, cultural and economic fields. (Syaiful Akhyar Lubis, 2007)

From a historical perspective, Islamic boarding schools are not only synonymous with the meaning of Islam, but also contain the meaning of Indonesian authenticity (indige-nous). Based on socio-historical aspects, Islamic boarding schools as relatively old religious institutions were established with the aim of conveying and developing

Islamic teachings in accordance with their initial mission, namely tafaqohu fiddin. (Nurcholish Madjid. 1997).

Islamic boarding schools have human and institutional resources that have the potential to be a driver of regional and regional development, considering the existence of the largest Islamic boarding schools in all provinces in Indonesia. Therefore, it is not surprising that many parties have high hopes that future leaders of the nation will be born from Islamic boarding schools. Regarding development in the field of education, Islamic boarding schools and their practitioners have played an important role in every process of implementing these activities. The kyai and ulama who have been figures in Indonesian society, and are not figures known as teachers, always care about the social environment of the people around them, (observation, 05-15-2023).

Many opinions believe that Islamic boarding schools are just institutions that provide students with religious knowledge and view that general knowledge is not given much importance in Islamic boarding schools. This assumption is actually wrong, because in fact Islamic boarding schools also develop the human resources of their students in the fields of skills and science and technology. This is proven by the Annuriyyah Islamic boarding school which currently has developed the human resources of its students through formal education such as Kindergarten, MI, MTS, and MA, (observation, 05-15-2023). Meanwhile, non-formal education includes Diniyah at Ula, Wustho and Ulya levels.

Seeing this reality, the Annuriyyah Islamic boarding school must be better prepared in preparing its students to develop their human resources in the fields of Skills, Science and Technology, Social, Economic and Cultural. So this Islamic boarding school has become one of the main pillars for the development and development of the Kaliwining village community through the transformation of religious values. In order to examine the role of Islamic boarding schools in empowering a pluralistic society.

As we know, Islamic boarding schools are private educational institutions founded by individuals (Kyai) or Islamic boarding school leaders. Not only do they function as leaders, central figures and top managers in their respective Islamic boarding schools. Pondok as a place for complete human education is the operationalization of education, namely educating and teaching. This is a phase of coaching and improving human quality so that they can emerge as future cadres. Specifically, Islamic boarding schools have objectives, among others :

- 1) Fostering an atmosphere of religious life in the Islamic boarding school as best as possible so that it impresses the souls of the students (santri).
- 2) Providing religious understanding through teaching Islamic religious knowledge.
- 3) Developing religious attitudes through worship practices.
- 4) Realizing Islamic brotherhood in Islamic boarding schools and their surroundings.
- 5) Providing skills, civic and welfare education, sports to students (santri).
- 6) Strive for the realization of all facilities in Islamic boarding schools that enable the achievement of these general goals. (Djamaluddin. 1999:108)

So empowering the pluralistic Islamic boarding school community takes four steps, namely (1) kindergarten, MI, MTs and MA level schools for the general public. (2) non-formal education, namely Madrasah Diniyah, Kuning Book Recitation and Majlis Ta'lim. (3) empowering the economy of a pluralistic society with trade routes and establishing the Annuriyyah cooperative (4) strengthening community culture by strengthening morals, mastering religious knowledge and carrying out community activities: joint istighasah and providing support for orphans and the poor. That's what makes researchers very interested in researching it.

RESEARCH METHODS

Method is the way of working that will be used in carrying out research in order to achieve a research objective. In this case, there are several items that the researcher will explain regarding the relevance of the methodology to be determined to the object to be researched, including research approach, research sampling, data collection and analysis methods. (Sugiyono, 2012; 25.)

Research Approach

The approach used in this research is qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. (Moelong, Lexy, J. 2005:4) Phenomenology is a method (both philosophical and scientific) that is systematically based on experience. Qualitative research was used in this research because the desired results will be in the form of exposure and description of the role of the Annuriyyah Islamic boarding school in the development of the Kaliwining village community.

Research subject

The technique used by this researcher is a purposive sampling technique, which is done by taking subjects not based on strata, random, or area but based on certain objectives. (Suharsimi Arikunto.139). In this research, the informants have been identified as: Annuriyyah Islamic boarding school administrators, Asatidz and Asatidzah of Annuriyyah Islamic boarding school, Annuriyyah Islamic boarding school administrators, Head of the Annuriyyah Islamic boarding school Madrasah, Madrasah Committee, Students and Alumni of Annuriyyah Islamic boarding school, Community figures, Kaliwining Village Community.

Method of collecting data

To obtain the necessary data, this research carried out data collection using the following methods: Observation is the process of collecting data in research where the researcher or observer looks at the research situation. This technique is used to observe closely in an effort to find and explore data through direct and in-depth observation of the subject and object being studied. (Paizaluddin, Ermalinda. 2013: 113)

The research uses this method to obtain data so that it can complete and support the data in an effort to directly observe and record the role of the Annuriyyah Islamic boarding school in community development in addition to other data that supports the success of the research, including: Data about the general condition of the object, Condition of facilities and various forms of activities carried out by the Annuriyyah Islamic boarding school in developing the education, economy and culture of the people of Kaliwining Village, Rambipuji District, Jember Regency.

The interview method is one way to collect data by asking questions orally to research subjects. This method is used to obtain information about facts, beliefs, feelings, intentions, and so on. This method is used to obtain information by asking respondents directly about things that have been planned. In this research, before the interview was held, questions were first prepared, including: (1) The role of the Annuriyyah Islamic Boarding School in community development in Kaliwining Village, Rambipuji District, Jember Regency (2) The role of the Annuriyyah Islamic Boarding School in empowering the community economy and strengthening community culture in Kaliwining Village, District Rambipuji Jember Regency.

The documentation method comes from the word document, which means written items. In implementing the documentation method, researchers investigate written

objects such as books, magazines, documents, regulations, meeting minutes, diaries, and so on. The data needed in this research include: (1) Regarding the management structure of the Annuriyyah Islamic boarding school, Kaliwining Village, Rambipuji District, Jember Regency. (2) The condition of the teaching staff at the Annuriyyah Islamic boarding school, Kaliwining Village, Rambipuji District, Jember Regency. (3) The condition of the students at the Annuriyyah Islamic boarding school, Kaliwining Village, Rambipuji District, Jember Regency. (4) Program for educational development and economic empowerment and cultural strengthening at the Annuriyyah Islamic boarding school, Kaliwining Village, Rambipuji District, Jember Regency. (5) Economic empowerment and cultural strengthening program at the Annuriyyah Islamic boarding school, Kaliwining Village, Rambipuji District, Jember Regency.

Data analysis method

Qualitative analysis techniques are analytical techniques used to analyze qualitative data. Qualitative data is data that does not take the form of numbers, but is expressed in the form of attributes or symbols, such as marital status, sexual status, socio-economic status, social structure and so on. In this regard, this research uses qualitative research methods with reflective data analysis techniques.

RESULTS AND DISCUSSION

Annuriyyah Islamic Boarding School in Empowering Religious Education in Kaliwining Village, Rambipuji Jember City

Formal education Pesantren Annuriyyah

Law no. 20 of 2003 concerning the National Education System Chapter 1 Article 1 explains "formal education is structured and tiered education consisting of basic education, secondary education and higher education. Formal education refers to learning activities that are carried out systematically, regularly, graded and tiered. This education starts from elementary school level to university level and equivalent (Mujahidin. 2005: 23). In accordance with Republic of Indonesia Law no. 20 of 2003 concerning the national education system Chapter VI article 28 which reads: "Early childhood education and formal education pathways in the form of Kindergarten (TK), Roudhatul Atfal (RA) or equivalent forms". In Chapter VI article 14 it is explained that the levels of formal education consist of basic education, secondary education and

higher education. In reality, the Annuriyyah Kaliwining Rambipuji Jember Islamic boarding school also provides formal education consisting of Annuriyyah Kindergarten, MI Kaliwining, MTs. Annuriyyah, and MA. Annuriyyah.

Kindergarten (TK) is a form of early childhood education in the formal education pathway that provides Islamic religious education and instills the values of faith and piety in students to develop early potential.

Early childhood education is a coaching effort aimed at children from birth to six years of age which is carried out by providing educational stimuli to help physical and spiritual growth and development so that children are ready to enter further education. (Mujahideen. 2005: 23). The goals of kindergarten education are part of the National education goals which consist of::

1. Lay the foundations for the development of attitudes, knowledge, skills and creativity that children need to live in society.
2. Provide basic skills for entering elementary school level.
3. Providing provisions to develop oneself in accordance with the principles of education as early as possible and throughout life. (Nana Sudjana. 2008)

Madrasah Ibtidaiyah is a type of general education (the same as elementary school) which provides religious education by prioritizing expanding the knowledge required for students to continue to the Madrasah Tsanawiyah/Junior High School level. (Abdul Racham. 2004:304) This madrasah uses a quarterly system as a unit of time. Apart from the classroom teacher system, a study teacher system can also be implemented which includes: Aqidah Akhlak, Al-Qur'an Hadith, Sharia Worship, Islamic History, Arabic, Pancasila and Citizenship Education, Indonesian, social sciences, Mathematics, Natural Sciences, Sports-Health, Health Education and Skills Education. (Ihsan Hamdani. 2007)

The institutional aim of madrasah ibtidaiyah is for students to: (1) Have the basic attitudes of being a Muslim who is devout and has noble character. (2) Have basic attitudes as a good citizen. (3) Have a rounded and complete personality, believe in yourself, be physically and mentally healthy. (3) Have the experience, knowledge, skills and basic attitudes needed to continue the journey to Madrasah Tsanawiyah or other junior high school. (4) Have the basic abilities to carry out their life's duties in society and serve God Almighty in order to achieve happiness in this world and the hereafter. (Zakiah Daradjat, 1992: 105-106).

Madrasah Tsanawiyah is a type of general education (the same as junior high school) which provides religious education by prioritizing expanding the knowledge needed for students to continue to the level of Madrasah Aliyah/Vocational or Vocational High School. (Abdurrahman Shaleh: 304) This madrasah implements class system education and a quarterly system as a unit of time. Apart from that, this madrasah uses a subject teacher system in its teaching, with each lesson taking 45 minutes. (Hamdani: 143)

The general institutional objectives of Tsanawiyah madrasahs are for students to:

1. Become a Muslim who is devout and has noble character, lives and teaches the teachings of his religion.
2. Be a good citizen and be responsible for the welfare of society.
3. Become a human being with a rounded and complete personality, believe in yourself, be physically and spiritually healthy.
4. Having broader knowledge, experience and skills as well as the attitude needed to continue studies at Madrasah Aliyah or other high school, or to be able to work in society while developing oneself in order to achieve happiness in the afterlife.
5. Have extensive religious and general knowledge as well as the experience, skills and abilities needed to continue studies at Madrasah Aliyah or other high school.
6. Have the ability to carry out their life's duties in society and serve God Almighty in order to achieve happiness in the world and the hereafter. (Hamid Syarief. 1995:146)

Madrasah Aliyah is a type of general education (which is the same as a public school) which provides religious education by prioritizing the expansion of knowledge for students to continue to tertiary level. (sholeh.302) This madrasah uses a class system and a quarterly system as units of time. Apart from that, Madrasah Aliyah uses a system where subject teachers are provided with 45 minutes for each class hour.

The general institutional goal of Madrasah Aliyah is to ensure that students:

1. Become a Muslim who is devout and has noble character, lives and teaches the correct teachings of Islam.
2. Be a good citizen and be responsible for the welfare of the people of the nation and homeland.
3. Become a human being with a rounded and complete personality, believe in yourself, be physically and mentally healthy.

4. Having broader knowledge, experience and skills and attitudes are needed to continue studies at Madrasah Aliyah or other high schools, or to be able to work in society while developing oneself in order to achieve happiness in the afterlife.
5. Have extensive religious and general knowledge as well as the experience, skills and abilities needed to continue to college.
6. Have the ability to carry out their life's duties in society and serve God Almighty in order to achieve happiness in the world and the hereafter. (Hamdani: 155)

Non-Formal Education Islamic Boarding School Annuriyyah

Non-Formal Education in Chapter 1 Article 1 states that non-formal education is an educational pathway outside formal education that can be implemented in a structured and tiered manner. Non-formal education is any organized and systematic activity, outside the established school system, carried out independently or more importantly from a wider part, which is deliberately carried out to serve certain students in achieving their learning goals. (Mujahideen: 23)

Madrasah Diniyah

The implementation of Madrasah Diniyah at the Annuriyyah Islamic boarding school aims to improve religious education for students and the community studying at the Islamic boarding school. This stems from the view that the provision of formal education is considered insufficient in improving the quality of students, so that various efforts are needed to provide out-of-school education, which ultimately takes the form of the Annuriyyah madrasah.

The implementation of learning activities at Madrasah Diniyah also has a system and curriculum determined by the Islamic boarding school, so that in the process the students are also guided in understanding each material presented by the asatidz-asatidzah who provide guidance. Meanwhile, in terms of the Madrasah Diniyah Annuriyyah curriculum, standardization of literature is implemented for each class level. The teaching and learning process at Madrasah Diniyah Awaliyah Annuriyyah is carried out during the day from 13:30 – 16:00 while the effective days are Saturday – Thursday.

In the process of implementing learning at Madrasah Diniyah Awaliyah Annuriyyah, the most basic thing is the determination of educational staff. Because basically the success of education cannot always be separated from the role of the

teaching staff. Therefore, in an effort to improve the quality of education in Madrasah Diniyah Awaliyah Annuriyyah, the foundation has appointed teachers who have potential.

The non-formal education at the Annuriyyah Islamic boarding school includes: Madrasah Diniyah: Madrasah Diniyah is an educational and teaching institution for Islamic religious sciences (diniyah), which functions primarily to fulfill parents' desires so that their children receive more Islamic religious education. Many of these madrasahs were founded in Islamic boarding school environments to support the deepening of religious knowledge sourced from the books of previous ulama' which are often called the yellow books. Madrasah Diniyah consists of three levels:

Madrasah Diniyah Awaliyah is an entry level Madrasah Diniyah with a four year study period from grade 1 to grade IV with a total of 18 study hours a week. The institutional goal of Madrasah Diniyah Awaliyah is to ensure that the students:

- a. Have the attitude of a Muslim and have noble morals.
- b. Have personality, believe in yourself.
- c. Have experience, knowledge, worship skills and commendable attitudes that are useful for personal development.

Madrasah Diniyah Wusta is a Madrasah Diniyah Middle School with a two-year study period, from grades 1 to II with a number of hours of lessons a week. The institutional goal of Madrasah Diniyah Wusta is to ensure that the students:

- a. Have the attitude of a devout Muslim and have noble morals. Have a rounded and complete personality, believe in yourself.
- b. Have experience, knowledge, worship skills and commendable attitudes that are useful for personal development.
- c. Have the ability to carry out life's duties in a community devoted to God Almighty in order to achieve happiness in this world and the hereafter.

Madrasah Diniyah Ulya is a Madrasah Diniyah Upper Middle Level with a two-year study period from grade 1 to grade II with a total of 18 hours of study a week. The institutional goal of Madrasah Diniyah Ulya is to ensure that the students:

1. Have the attitude of a devout Muslim and have noble morals.
2. Have a round and complete personality, believe in yourself.

3. Have experience, knowledge, worship skills and commendable attitudes that are useful for personal development.
4. Have the ability to carry out life's duties in a community devoted to God Almighty in order to achieve happiness in this world and the hereafter.

Study of the Yellow Book

In developing religious education for the Kaliwining community, the Annuriyyah Islamic boarding school also organizes yellow book recitations. This aims to build a healthy, dynamic Islamic boarding school academic tradition and build a democratic culture of life at the Annuriyyah Islamic boarding school. Apart from this, the study of the yellow book aims to thoroughly explore the intellectual treasures of Classical Islam described in the yellow book. What is used as literature in the study of the yellow book at the Annuriyyah Islamic boarding school is as shown in the table below :

No	Book name	information
1	2	3
1.	Tafsir	Tafsir Yasin
2.	Hadist	Riyadus Sholihin
3.	Fiqih	Bulughul Al-Maram
4.	Tasawuf	Ihya' Al-um Al-din

In terms of methods, they are sorogan and wetonan. Sorogan is when students read a book in front of the kyai and the kyai listens to them to correct any mistakes. Wetonan is where the kyai reads the book in front of the students, and the students give notes regarding the meaning and meaning. For the bahtsul masail method itself which follows senior students, this method is oriented towards creating intellectual communication for students in responding to actual problems occurring in society from a fikh perspective. In its implementation, caregivers also provide opportunities for dialogue with students and the community, regarding the problems currently being faced in the field of recitation of the yellow book. This condition reflects an intellectual and democratic atmosphere. Thus, it is hoped that the recitation of the yellow book will add references to Islamic treasures in various disciplines for students and the community and encourage the development of public education, especially Islamic sciences.

The yellow book is one of the many interesting things in the world of Islamic boarding schools that is not found in other institutions (schools). What is interesting about the yellow book, apart from the fact that it is written on yellow book/paper, is firstly, to understand it requires mastery of the Arabic language, systematic arrangement, The order of numbers from large to small does not use normal punctuation.

The classical Islamic books which are more popularly known as "yellow books" are books written by medieval scholars. The intelligence and skill of a student is measured by his ability to read and explain (explain) the contents of these books. To be able to read and understand a book correctly, a student is required first to understand auxiliary sciences such as: nahwu, sharaf, balaghah, ma'ani, bayan and so on. Because the position of classical Islamic books is so high, every Islamic boarding school always holds "yellow book" recitations. Even though many Islamic boarding schools now include general lessons, classical books are still taught.

In terms of subject matter, Islamic boarding schools teach religious subjects based solely on classical books (the yellow books). The level of a person's knowledge is measured by the books they study. In terms of methods, they are sorogan and wetonan. Sorogan is when students read a book in front of the kyai and the kyai listens to them to correct any mistakes. Wetonan is a kyai who reads a book in front of the students, and the students give notes regarding its meaning and meaning.

Majlis Ta'lim Annuriyyah Islamic Boarding School

Majlis ta'lim is a medium for conveying religious teachings which is attended by various levels of society and has a scientific background and is not limited by gender and age. Some methods are implemented a week or even once a month, while the material provided is general in nature, namely containing religious advice that is good for good and evil.

The functions include:

- 1) Fostering and developing Islamic teachings to create a god-fearing society.
- 2) As a vehicle for spiritual education
- 3) As a means of continuous dialogue between ulama', umaro' and the people.
- 4) Develop Islamic da'wah and ukuwah.
- 5) As a medium for conveying ideas that are beneficial for the development of the people and the nation in general. (Hasbullah. 1999:205)

In the process of developing religious education, the Annuriyyah Islamic boarding school also provides various scientific forums (majlis ta'lim) which are used to socialize about educational information, especially related to religious issues. So that these activities are beneficial for community development, the Islamic boarding school through its caregivers and administrators or students are competent in the majlis ta'lim. Provide direction to the students, community and congregation present. This step will be able to strengthen morals in everyday life.

Thus, the Annuriyyah Islamic boarding school, in developing the religious education of the Kaliwining community, in the form of majlis ta'lim which is carried out programmatically and incidentally, has contributed to the transformation of the religious education of the Kaliwining community. The Annuriyyah Islamic boarding school also plays an active role in the development of religious education for the Kaliwining community, because the Annuriyyah Islamic boarding school has also opened a public madrasa, Diniyah madrasa, yellow book recitation, and a ta'lim majlis for the community, and the people here are very happy with the ta'lim majlis. so that we can learn religion and become believers who are blessed by Allah SWT.

The results of observations carried out by researchers in the field show that there are similarities with the respondent's explanation that to develop religious education, the Annuriyyah Islamic boarding school opened non-formal education or general madrasas. In order to achieve this goal, the Annuriyyah Islamic boarding school also opened a Diniyah Islamic boarding school in the afternoon, for the recitation of the Yellow Book. which is held every day, and majlis ta'lim which is held at least twice a week. This is also supported by the large number of Islamic students who are directly involved in the community to provide guidance on religion.

In this way, the Annuriyyah Islamic boarding school is required to innovate and innovate to improve the quality of the education system within it in accordance with the needs of the people without eliminating the strengths of the system which has succeeded in forming the intellectual, personality and moral framework of society.

To realize the development of religious education for the people of Kaliwining, Rambupuji District, Jember Regency, the Annuriyyah Islamic boarding school organizes several educational programs, including general madrasas, madrasah diniyah, majlis ta'lim and recitation of the yellow book, these programs are intended to increase religious knowledge for the people of Kaliwining and develop personality Muslims who believe and are devoted to Allah SWT, have good morals, are beneficial to society,

are independent, have social and national responsibility through the process of tafaquh fi ad-din, thereby creating harmony in social life. (Interview with Ustadz Afif S, at Putri Annuriyyah's pp. 29 May 2023)

Islamic Boarding School Education System for Economic Empowerment of Plural Society in Annuriyyah Islamic Boarding School Jember City

The presence of Islamic boarding schools in the midst of society not only functions as a religious education institution, but also as an institution for community economic empowerment. This is based on the idea that not all Islamic boarding school graduates will become scholars and choose work in religion, so it is very necessary to directly educate students' skills in other areas of skills and business, before entering society. The process of community empowerment carried out by Islamic boarding schools is basically a form of elaborating the values of religious life for the benefit of the wider community. In this way, Islamic boarding schools can become community assets that are supported and maintained by a wide circle of people and have the opportunity to realize social worship practices by moving the place of worship from the mosque to the community. Apart from that, this empowerment practice can also bring Islamic boarding schools closer to the community so that the process of instilling values can be carried out well and easily. As Allah says in Surah Al-Baqarah verse 29, meaning: He made everything on earth for you all. then He continued to create the sky, He made seven petala/layers and He is all-knowing of everything.

Islamic boarding schools are required to further improve the quality of education by developing curricular activities and actively participating in developing society, especially in developing a people-based economy. In this case, it will have a positive impact on the economic empowerment of Islamic boarding schools and, moreover, it will have implications for the economic empowerment of the community. (Mashhud and Khusnuridlo. 2003.10)

Several business sectors at the Annuriyyah Islamic boarding school participate in empowering the community's economy, among others :

Economic Trade Sector

This sector is a service business, namely buying and selling activities. In this case, Islamic boarding schools can set up shops to sell various goods or food, such as: stationery, books, food and drink (canteen) and various other types of goods needed by the community.

The basic principles that Islam has established regarding trade and commerce are benchmarks of honesty, trust and sincerity. Nowadays there are many market imperfections, which should be eliminated if these principles can be accepted by the business community of the nations of the world. These principles of trade and commerce already exist in the Al-Qur'an and Sunnah, such as regarding committing false oaths, giving incorrect measurements, and creating good faith in business transactions. (Mannan, 1997:288) As emphasized in the Al-Qur'an, Surah Asy-Syu'ara' verses 181-183, this means: Perfect the measure and do not harm others. And weigh it with a straight (correct) scale. And do not reduce other people's rights and do not act arbitrarily on earth.

Cooperative Business Sector

Islamic boarding schools not only play a role in the field of education but have spread to wider areas and become a necessity for community development. Apart from this, Islamic boarding schools have become centers for skills development and various economic activities such as cooperatives and other crafts. So Islamic boarding schools have raced to build their motivation to become strong entrepreneurship in society.

In fact, the role of the Annuriyyah Islamic boarding school cannot be separated in the process of developing social life, especially in the process of transforming religious-based education. Related to its social responsibility as an educational institution that was established as an answer to the demands of society in order to create social change by developing Muslim personalities who believe in and are devoted to Allah SWT, have noble character, are beneficial to society, are independent, have social and national responsibilities. through the tafaqquh fi ad-din process. (Interview with PP. Putri Annuriyyah's caregiver, at her residence, May 9 2022)

The existence of the Annuriyyah Islamic boarding school, apart from functioning as an Islamic educational institution, also has the function of empowering the Kaliwining community's economy. This can be seen from the strategic role and high level of public trust in Islamic boarding schools. Seeing this potential, the Annuriyyah Islamic boarding school has made various efforts to empower the people-based economy, including in the field of trade. In this field, the Annuriyyah Islamic boarding school has opened a shop business that sells stationery, books, photocopies and so on.

The Annuriyyah Islamic boarding school brings together people who have expertise in creating skills, then they are given various provisions regarding various

skills. In the not too distant future, a small industry based on these skills has developed in Kaliwining village. To support the continuity of small industry, the Annuriyyah Islamic boarding school established a cooperative called the Annuriyyah cooperative. Annuriyyah Islamic boarding school in economic empowerment has opened a joint business with the community, namely a cooperative. This cooperative is intended to help smooth work and sustain small industries around the Kaliwining community.

Efforts to empower the economy of the Annuriyyah Islamic boarding school community established a business unit cooperative. With this cooperative, the community feels helped in developing their business, because this cooperative provides savings and loan services, so people who lack capital to continue their business can borrow from this cooperative with a fast process. and easy. The Annuriyyah Islamic boarding school has carried out community economic development, covering several fields including trade and cooperatives. Through this business sector, the Islamic boarding school has been able to stimulate the economic growth of the Kaliwining community.

Annuriyyah Islamic Boarding School for cultural development in a pluralistic society in Kaliwining Village, Rambipuji Jember City

The word culture comes from Sanskrit, "budhayah" is the plural form of buddhi which means mind or reason. Thus culture can be interpreted as "things related to reason". Culture/culture is the result of human cultivation in society. Culture cannot be obtained genetically in the human body, but is obtained through humans' position as social creatures. Islamic boarding schools as religious educational institutions have a role in carrying out mobility in society's culture, this cannot be had by other educational institutions, this is because Islamic boarding schools are built on the community's belief that Islamic boarding schools are a place to learn good morals and manners which are used as a barometer of social behavior. community life or all applications of science in various fields. So that the Islamic boarding school directly becomes a cultural design that develops in society.

One of the initial missions of establishing the Islamic boarding school was to disseminate Islamic teachings to communities throughout the archipelago with a pluralist character, both in the dimensions of belief, culture and the social conditions of society. Through education that continues to be developed in the form of Islamic boarding schools, Islamic teachings are quickly becoming commonplace in Indonesia.

Based on the history of the spread of Islam in Indonesia, it turns out that the cultural manifestation of the Islamic religion is a combination of formal Islamic doctrines and the cult of the saints (culminating in the wali songo cult), as a residual influence of the worship of saints (hermits) in Hinduism. This cultural manifestation is clearly visible in "acetism" ("al-zuhd" in Arabic, "peace" in Indonesian) and colors the life of the Islamic religion in this archipelago. Acetism is used by Islamic boarding schools and their kyai as a projection of ideal choices for general life patterns hit by crises in the surrounding community. Ultimately making Islamic boarding schools a cultural unit that stands apart and at the same time becomes part of community life. This dual role is basically the main characteristic of Islamic boarding schools as subcultures. Of the several roles of the Annuriyyah Islamic boarding school that have been mentioned, in strengthening culture, namely ;

Annuriyyah Islamic Boarding School's Tahlil Culture

The prominent culture of Islamic boarding schools is trust in Allah and prayer. Prayer in terms of asking Allah SWT, a request formulated in a series of sentences uttered by the servant with full hope of getting goodness from Him and by humbling oneself to Him to obtain what is desired. (Notowidagdo, 2002:6). Through this strategic role, the Annuriyyah Islamic boarding school continues to make various efforts to improve people's lives as an effort to improve people's lives based on the principles of Islamic teachings. In this way, the Annuriyyah Islamic boarding school directly carries out a cultural design that develops among the Kaliwining community, Rambipuji District, Jember Regency. The first emphasis is on reading prayers or also tahlil.

A system can be interpreted as a unit of various components that have functional relationships that mutually determine the achievement of a goal. The Islamic boarding school education system is that the educational units in the Islamic boarding school are all interconnected with the smooth running of Islamic education so that the goals can be achieved effectively and efficiently. (Hasan Basri.2010:240)

Broadly speaking, Islamic boarding schools can be classified into two types, namely:

- 1) Salafiah (Traditional) Islamic boarding schools are Islamic boarding schools that only provide religious material to their students. And it is still tied to the old tradition of Islamic boarding schools, namely concentrating on classical and non-classical books.

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- 2) Khalafi Islamic Boarding School (Modern) is an Islamic boarding school that has been modernized both in terms of curriculum, learning methods and management. This Khalafi Islamic boarding school provides an alternative for students to develop themselves. In line with the main problems of education in Indonesia, including the quality of education in terms of management, educators, curriculum, facilities, learning and teaching activities and so on. (Dulay, Haidar Putra. 2009:25)

Annuriyyah Islamic Boarding School Learning Method Culture

The learning methods implemented in Islamic boarding schools are as follows:

- 1) Wetonan method, namely: the kyai reads one of the books in front of the students who are also holding and paying attention to the same book. In the learning process, kyai are usually surrounded by students who form a circle, which is called halaqah.
- 2) Sorogan method, namely a private system learning method carried out by santri to a kyai. In the sorogan method, students come to the kyai with a yellow book or bald book, then read it in front of the kyai and translate it.
- 3) The muhawarah method (muhasabah), namely: an activity to practice conversing in Arabic which is required by Islamic boarding schools for students while they live in Islamic boarding schools.
- 4) Bandungan method (Sundanese), the term bandungan means: pay close attention when the kyai reads and discusses the contents of the book. Students only provide codes or replace sentences that are considered difficult in their books. After the kyai has finished discussing the contents of the book, the students are allowed to ask questions or opinions.

The majlis taklim method, namely: a medium for conveying Islamic teachings that is general and open. The congregation consists of various layers who have various knowledge backgrounds and are not limited by age levels or gender differences. (Hasan Basri. 236-238). Empirically, the Annuriyyah Islamic boarding school is an educational and social institution that has strong roots in society and has a role in carrying out mobility in the culture of the Kaliwining community. In this case, firstly, the Annuriyyah Islamic boarding school was built on community trust. Second, the Annuriyyah Islamic boarding school functions as a place to learn good morals and manners which are used as a measure of social behavior in the life of the Kaliwining community, so that a culture of honesty, trustworthiness, and a culture of frugal and

simple living are created as conditions for creating a quality community life. Through this strategic role, the Annuriyyah Islamic boarding school continues to make various efforts to improve community life as an effort to improve community life based on the principles of Islamic teachings. In this way, the Annuriyyah Islamic boarding school directly carries out a cultural design that develops among the Kaliwining community, Rambipuji District, Jember Regency. The first emphasis is on reading prayers or also tahlil.

The process of cultural transformation carried out by Islamic boarding schools towards society starts from strengthening morals and high levels of knowledge, so that Kaliwining society will become a society based on a strong religious culture. Such as a culture of honest, trustworthy living, and a culture of frugal and simple living. In an effort to strengthen the culture of the Annuriyyah Islamic boarding school, it has also implemented traditions in collaboration with the community, such as holding joint istighasah, providing support for orphans and the poor, this is intended to ensure that the community gets used to praying, generous, compassionate, and mutually supporting each other. The Annuriyyah Islamic boarding school often carries out istighasah together and has an annual tradition of providing support for orphans and the poor, this is what has changed the culture of the Kaliwining community into a culture that is characterized by the Islamic religion.

The results of observations carried out by researchers in the field show similarities between the results of interviews and theoretical studies, that in empowering the economy of the Annuriyyah Islamic boarding school community, it starts with trade routes, followed by establishing the Annuriyyah cooperative which is intended to help provide capital for small industries for the smooth running and continuity of these small industries. In the field of strengthening culture, starting from strengthening morals with high mastery of knowledge, continued with carrying out community activities including joint istighasah and providing assistance to orphans and the poor.

CONCLUSION

Annuriyyah Islamic boarding school in developing religious education for the Kaliwining community, Rambipuji District, Jember Regency, is carried out through several formal education approaches starting from the kindergarten, MI, MTs and MA levels. Meanwhile, non-formal education starts from Madrasah Diniyah, Kuning Book Recitation and Majlis Ta'lim. The role of the Annuriyyah Islamic boarding school in the

field of economic empowerment, in the context of economic empowerment of the Kaliwining community, Rambipuji District, Jember Regency, the Annuriyyah Islamic boarding school started with a trade route which was followed by establishing the Annuriyyah cooperative which was intended to help provide capital for small industries for the smooth running and continuity of these small industries. .

Annuriyyah Islamic boarding school in the field of strengthening culture, that in order to strengthen the culture of the Kaliwining community, Rambipuji District, Jember Regency, Annuriyyah Islamic boarding school starts from strengthening morals with high mastery of knowledge, followed by carrying out community activities including joint istighasah and providing assistance to orphans and the poor. ' .

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