The Kiai of the Makrifatul Ilmi Islamic Boarding School in South Bengkulu's Role in Empowering Community Character

Peran Kiyai Pondok Pesantren Makrifatul Ilmi Bengkulu Selatan dalam Pemberdayaan Karakter Masyarakat di Bengkulu Selatan

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ABSTRACT

Boarding school education is an efficient merger of Islamic boarding school and madrasah education systems for education, skills intelligence, character development, and teaching moral principles in pupils, resulting in individuals with complete and distinct personalities. The goal of this study is to find out what function the Kiai of the Makrifatul Ilmi Islamic Boarding School in South Bengkulu plays in boosting community character. This sort of research employs qualitative research, also known as naturalistic research because the research is conducted in natural settings. According to the findings of the study, the role of chaplains at the Makrifatul Ilmi Islamic Boarding School in South Bengkulu in Community Empowerment is a program designed to shape the Islamic character or attitudes of the community so that they become better and more accustomed to it in everyday life. In terms of societal implementation, the paradigm used at the Makrifatul Ilmi Islamic Boarding School is as follows: First, knowledge, namely the ability for people to understand numerous areas, particularly religion. Being religious entails making every effort to condition people's conduct to diligently implement and carry out religion in daily life, particularly in terms of worship and good acts.

Keywords : Islamic Boarding School, Empowering Community Character

1. Introduction

Leaders of Islamic boarding schools set the standard for bringing activities and activities to life within the institution and environment. Leaders of Islamic boarding schools must seriously consider developing long-term programs, objectives, and actions. Through educational qualification, training, and evaluation activities both within Islamic boarding schools and in the community.

As central figures, Islamic boarding school leaders must recognize that the formation of habits, attitudes, and behavior in the cultural context of Islamic boarding school culture is heavily influenced by personality, leadership style, and his vision of the future of visionary development (Mas'ud, 2004). The development of a good and visionary Islamic boarding school begins with the Islamic boarding school's leadership. Islamic boarding school leaders must be able to build a team, learn from educators, administrative staff, and students, communicate openly with the environment, and have easy access to information in order to foster a positive culture of independence in Islamic boarding schools (Suharto, 2011).

In essence, empowerment is the creation of an atmosphere or climate that allows for the development of community potential (enabling) (DepDikBud, 1998). This logic is predicated on the assumption that no society is completely powerless. Every society has power, but they are not always aware of it, and this power is not always expressed explicitly. If this assumption is correct, empowerment is an attempt to gain power by encouraging, motivating, and raising awareness of one's own potential and making efforts to develop it.

Community development, according to H.M Ya'kub, is synonymous with community empowerment (Mansur, 2004). Community development is a process of raising community awareness that aims to deal with various life problems in order to achieve the desired ideals in a transformative, participatory, and sustainable manner.

The Makrifatul Ilmi Islamic boarding school prioritizes the community's mandate in terms of Islamic education, eradicating illiteracy in reading the Koran, and improving the people of South Bengkulu's skills and human resources.

2. Methods

In accordance with the problem at hand, this research employs a qualitative approach in the form of a case study. The goal of qualitative research, according to Bogdan and Taylor, is a research procedure that produces descriptive data in the form of written or spoken words from people who behave and can be observed (Bungin, 2013; Sugiyono, 2013).

A key instrument or main research tool in a qualitative approach is the researcher, who must be able to perceive meaning and interact with local values, which is impossible to do with questionnaires or others. As a result, researchers must be present at the research site at all times.

According to Miles and Huberman's method, qualitative data is a source of broad and solidly based descriptions, as well as explanations of processes occurring within the local scope (Moleong, 2017).

This type of research employs qualitative research, also known as naturalistic research because the research is conducted in natural settings. When it comes to data sources, collection can use both primary and secondary sources (Kountur, 2013). Primary sources are data sources that provide data directly to data collectors, whereas secondary sources do not provide data directly to data collectors, such as through other people or documents. Furthermore, when it comes to data collection methods or techniques, in-depth observations, interviews, distributing questionnaires, documentation, and a combination of the four can be used (Satori and Komariah, 2013).

3. Result and Discussion

Based on research conducted at the Makrifatul Ilmi Islamic Boarding School in South Bengkulu, the research obtained data about the role of the Makrifatul Ilmi Islamic Boarding School in South Bengkulu in empowering the community in South Bengkulu through observation, interviews, and documentation methods where data was collected from the Islamic boarding school. According to the head of the Makrifatul Ilmi Islamic Boarding School, the school has tried to play an active role in community empowerment since before the curriculum was implemented in 1986 AD. Because it used to be an Islamic boarding school, the Makrifatul Ilmi Islamic Boarding School in South Bengkulu did not have a curriculum prior to the existence of the curriculum. Just a little one. Community empowerment, on the other hand, has been carried out since the establishment of the Makrifatul Ilmi Islamic Boarding School in South Bengkulu, even though it is not as mature as it is now.

This is supported by data obtained from leaders and ustads as teaching staff at the Madrasah who understand the importance of empowering this community, as well as the fact that several Makrifatul Ilmi Islamic Boarding Schools in South Bengkulu play a role in empowering this community. In order to define the role of the Makrifatul Ilmi Islamic Boarding School in empowering the community, the Makrifatul Ilmi Islamic Boarding School in South Bengkulu has, of course, collaborated with stakeholders in the interests of the Islamic boarding school and the community.

1. What are the Islamic boarding school community empowerment programs?:
a. Study of the Koran
b. Taklim Assembly
c. Social concern
d. Commercial activity
e. Formal schooling
f. Non-traditional education

According to an interview with Mr. Marjoko, who stated:

Of course, professionals in their disciplines are involved in empowerment efforts, and we have developed various community empowerment programs in the religious sector.

According to the findings of the study, numerous events held by Islamic boarding schools for community empowerment were successful. Because character is the engine that drives how individuals act, conduct, say, and respond to things, Islamic boarding schools want all groups to be actively involved in community empowerment. Physical conditions alone cannot reveal a person's character; nevertheless, character can be molded via good training and education.

2. What are the boarding school's community empowerment programs?

According to an interview with Abdulah Munir:

Because the residents of South Bengkulu come from a variety of family backgrounds, some from religious families, some from non-religious families, we at the Islamic Boarding School must be able to socialize effectively in order to be welcomed by the community.

Agus Nugroho, M.Pd, echoed the same sentiment:

Each person's society has a unique personality based on their family background, social environment, and society. As a result, we must approach and promote the Islamic Boarding School program gradually in order for it to be accepted by the community.

That the challenges discovered by this Islamic Boarding School are due to the fact that each community has a diverse background, with some coming from well-educated families and others coming from low-educated households.

3. How do the activities benefit the participants and the surrounding community?

This is expressed by Agus Nugroho in the following way.

Of course, the activities we carry out are highly useful to the community; regular recitation encourages people to read the Koran more diligently.

Ahmad Baharudin said something similar, as follows.

We do this activity on a regular basis and socialize it in the community so that family bonds can be formed.

4. Is this activity still ongoing? What exactly are these activities?

Thank God, this activity is still going on today, but people sometimes lack passion because they are also working.

The Islamic Boarding School also strives to develop community competency and community empowerment, as expressed by the school's head, Abdulah Munir, as follows:

We will carry out further development initiatives to bring Islamic boarding schools closer to the community. We will always endeavor to ensure that the programs we have designed run smoothly and are of interest to the community. In addition to educators who educate and improve the community.

Although the Makrifatul Ilmi Islamic Boarding School teaches about excellent societal characteristics, some people still do not behave correctly since the community is too busy. Because you can't direct them individually. Various ways or strategies are employed in

implementing character education in the community, other from executing it. Although the Makrifatul Ilmi Islamic Boarding School teaches about excellent societal characteristics, some people still do not behave correctly since the community is too busy. Because you can't direct them individually. Various approaches or methods are employed in implementing Islamic character education in the Makrifatul Ilmi Islamic Boarding School community, in addition to implementing or instilling character education in the community. The approach utilized in character education is a method or instillation used by educators in the community to educate character in order to attain the desired results.

5. Do current facilities aid in empowering efforts?

Of course, the available facilities, such as mosques, sonsystem equipment, Korans, and other equipment, truly assist community empowerment.

Mr. M. Arif Lufti stated the same point as follows:

Of course, the facilities we offer aid in community empowerment by providing religious teachers who are professionals in their domains, as well as Al-Quran teaching equipment.

6. What does the Islamic Boarding School do to help the community?

Providing community advice and direction, or strategies to assist the community in problem solutions through individuals or groups. It is also critical for teachers at the Makrifatul Ilmi Islamic Boarding School to educate the community's character.

Mr. KH. Abdullah Munir mentioned the following.

If I notice people doing things that are not in accordance with Islamic character, I will give them guidance.

The approach employed in character education is a method or instillation carried out by community educators in educating character to attain the intended aims.

Mr. M. Arif Lufti stated the following: "From implementing or instilling character education in society, various ways or methods are also used in implementing Islamic character education in society." The approach utilized in character education is a method or instillation used by educators in the community to educate character in order to attain the desired results.

7. Is the teacher/facilitator qualified in his field?

Yes, we are concerned about the quality of the teachers at this Islamic Boarding School, and we pay close attention to the selection process before becoming a teacher.

As mentioned by Mr. M. Arif Lufti.

Teachers will, of course, educate in accordance with their graduates so that the information provided is actually absorbed by their students.

The Makrifatul Ilmi Islamic Boarding School teacher gives direction or guidance to the community many times in order for them to have an Islamic character and be able to use it in everyday life.

Marjoko Susilo stated the following:

When we march in the morning, Ustaz frequently provides us advise regarding worship, clothes, discipline, or hygiene so that we can maintain and carry out commands seriously.

Detree Jayadi said the same thing, as follows:

If someone violates school regulations, such as failing to line up in the morning, a teacher will ask the reason and offer advice or guidance to the students, and if it happens a third time, the school will punish them. They correspond to mistakes.

Providing direction or instruction is insufficient for the Makrifatul Ilmi Islamic Boarding School community. Every problem has its own set of phases, beginning with the teacher providing direction/guidance and ending with punishment to ensure that the community does not repeat the mistake. The story method The tale approach used at Makrifatul Ilmi Islamic Boarding School is usually used in the classroom or dormitory for teaching and learning activities. Educators convey lessons through presenting stories about people who can serve as

role models for students, such as prophets or apostles. Educators use stories to convey knowledge and establish ideals such as social, moral, and religious values.

4. Conclusion

Based on the author's description and discussion of the research findings, the following model of character education in the Makrifatul Ilmi Islamic Boarding School community can be concluded: The Kiai's role in Community Empowerment at the Makrifatul Ilmi Islamic Boarding School in South Bengkulu is a program meant to build the character or attitude of Islamic society so that it becomes better and is used to it in everyday life. In terms of social implementation, the Makrifatul Ilmi Islamic Boarding School follows the following model: First, knowledge, namely the ability to master numerous topics, particularly religion.

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