DEVELOPMENT OF A COMMUNITY – BASED EDUCATION (CBE) MODEL IN THE ISLAMIC BOARDING SCHOOL EDUCATION SYSTEM

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Abstract:

Education plays a crucial role in human resource development. There is community participation that is needed in order to encourage acceleration in order to achieve maximum and sustainable results. Islamic boarding schools are educational institutions that throughout their history have always been close and connected to society. This is a social fact at the Mambaul Ulum Islamic Boarding School, East Kutai. Islamic boarding school that was born in the culture and traditions of Nahdlatul Ulama (NU), and grew amidst a heterogeneous urban-industrial society. It is worthy of being studied in various actual dimensions related to the various opportunities and challenges in the process of implementing a form of community-based education or Community-Based Education (CBE) at the Mambaul Ulum Islamic Boarding School, East Kutai. This research uses a case study method, through in-depth interviews and field observations. So it is hoped that we can understand the phenomena that exist in the implementation and development of the Community-Based Education (CBE) model at the Mambaul Ulum Islamic Boarding School, East Kutai. In-depth data mining involved Islamic boarding school leaders, teachers, students and the community/collaboration partners. Observations on various activities and facility sites in Islamic boarding schools are needed to obtain confirmatory validity of the various data needed. Research findings show that CBE can improve the quality of Islamic boarding school education. Active participation in various socio-religious dimensions, a strong collaborative network for guidance and support for facilities, as well as the integration of religious competence with social-religious skills are indications of improving quality. Supporting factors for implementing CBE include visionary leadership from kiai, supportive social and geographical construction, as well as community trust and acceptance. However, there are obstacles in the form of competition between Islamic boarding schools in relatively narrow areas and Islamic boarding school identities that limit segmentation. Overall, the implementation of CBE shows great potential in improving the quality of education and community empowerment at the Mambaul Ulum Islamic Boarding School, East Kutai.

Keywords: *Islamic Boarding School, Community-Based Education*

INTRODUCTION

Education is a crucial element in community development and improving the quality of human resources (Tilaar, 2022). In Indonesia, Islamic boarding schools play an important role in forming a generation that not only has academic abilities, but also strong morals and religious understanding. As a traditional Islamic educational institution, Islamic boarding schools are tasked with educating and developing students, and in the last few decades have continued to adapt to the needs of the times. However, Islamic boarding schools often face challenges in presenting educational models that are

responsive to the needs of the surrounding community and social issues in their environment (Azyumardi Azra, 2015).

Community-Based Education (CBE) or community-based education is a method that focuses on active community participation in the education process. The CBE model focuses on community empowerment and increasing students' social awareness, so that education is not only academic but also relevant and contextual for the local community. By implementing the CBE model, it is hoped that Islamic boarding schools can be more active in overcoming problems faced by the community and increase the students' ability to contribute to their environment.

However, the application of CBE in the Islamic boarding school education system is still rare and has not been studied in detail. The majority of Islamic boarding schools are still focused on formal education and religious activities without strong integration with community empowerment. Nevertheless, the urgency to strengthen the Islamic boarding school economy through various activities continues to be pursued, one of which is activities that can foster an entrepreneurial spirit among students (Zamroni et al., 2022). Islamic educational institutions can formulate what kind of curriculum can be implemented in Islamic educational institutions by reflecting and thinking deeply about the ideal curriculum and paying attention to the various needs of students and society, as well as developments in science and technology (Badrut Tamam and Muhammad Arbain, 2020). The Mambaul Ulum Islamic Boarding School in East Kutai has the potential to develop a community-based education model considering its position as a center for education and empowerment in the surrounding environment. The development of the CBE model in this Islamic boarding school can be a model for other Islamic boarding schools in integrating religious education with community empowerment.

Based on this background, this research aims to examine the implementation of the Community-Based Education (CBE) model at the Mambaul Ulum Islamic Boarding School, East Kutai. This research will explore how the implementation of CBE can improve the quality of education in Islamic boarding schools, as well as the factors that support and hinder the implementation of this model.

RESEARCH METHODS

The approach used in this research is qualitative with a case study method. A qualitative approach was chosen because this research aims to understand the phenomenon in depth, especially regarding the implementation and development of the Community-Based Education (CBE) model at the Mambaul Ulum Islamic Boarding School, East Kutai (Creswell, 2014).

The case study method allows researchers to examine a particular context in detail, understand the dynamics that occur, and produce a comprehensive description of the community-based education model in this Islamic boarding school (Yin, 2018)

The research was conducted at the Mambaul Ulum Islamic Boarding School, East Kutai, East Kalimantan. This Islamic boarding school was chosen because it has characteristics that match the research focus, namely the implementation of community-based education in the Islamic boarding school system.

Research subjects include:

Islamic boarding school leaders (Kyai or Islamic boarding school caregivers) to understand the vision and strategy for implementing community-based education.

Teachers and ustaz/ustazah to gain insight into teaching methods and the integration of community values in the curriculum.

Santri to explore their experiences in this educational model.

Local communities involved in Islamic boarding school community-based education programs.

The research stage consists of preparation, data collection, data analysis and reporting stage. The preparation stage was carried out by studying literature related to

the concept of Community-Based Education (CBE), Islamic boarding school education, and community empowerment as well as preparing research proposals, interview guides, and observation instruments. The next stage of data collection was carried out with in-depth interview observation and documentation steps. The next stage was data analysis with data analysis steps using a thematic analysis approach, which identified the main themes that emerged from the field data (Clarke, 2006). The analysis was carried out iteratively with the following steps. coding, categorization, and interpretation steps. The final stage is the reporting stage with the step of compiling a research report which includes a description of the phenomenon, main findings, and recommendations for developing a community-based education model.

In data analysis techniques, data obtained from the field is filtered and compiled to find relevant information according to the research focus (Matthew B. Miles, 2014). The reduced data is grouped based on emerging themes, such as: Community-based education approach, community involvement in education, and the impact of the CBE model on students and society. As for data interpretation, researchers interpret the data to identify patterns, relationships and dynamics in the implementation of CBE in Islamic boarding schools. This process is carried out by considering the cultural context and local values.

Furthermore, to ensure the validity of the data, researchers triangulated the data using various data sources (observation, interviews, and documentation) to ensure consistency of information. As well as verifying the results of interviews and observations with research subjects to ensure data accuracy. To test reliability, a consistent interview guide was used and recorded all research activities to ensure the data could be replicated by other researchers.

RESULTS AND DISCUSSION

Before presenting the research results and discussing them, the researcher first examines a literature review which discusses the definition, characteristics and principles of CBE, presents the Islamic boarding school education system, outlines information about Islamic boarding schools and the National Education System and explains the challenges of Islamic boarding schools in modern education.

DEFINITION, CHARACTERISTICS AND PRINCIPLES OF CBE

Community-Based Education (CBE), or community-based education, is an approach that focuses on active community participation in the educational process. The aim of CBE is to bring education closer to daily life and community needs, so that students not only gain knowledge, but also practical skills that are relevant to their environment (John, 2019). According to King, CBE involves efforts to combine academic learning with practical experience in the community, which can increase the empowerment of students and society (King, 2018).

Some of the main characteristics of CBE include:

Active Community Participation: CBE involves the community in various stages of the education process, from planning, implementation, to evaluation of educational programs. This approach aims to make education more relevant and appropriate to community conditions (Henderson, A., & Thomas, 2020).

Connectedness to Real Life: Community-based education connects learning materials to real problems in the community, such as health, the environment, and the economy. Students are invited to solve real problems faced by society (Jones, M., & Evans, 2017).

Empowerment and Independence: This model aims to empower society and encourage students' independence, so that they are able to make positive contributions to their communities (Lopez, G., & Scott, 2016).

Curriculum Flexibility: CBE usually has a more flexible and adaptive curriculum, allowing integration of academic material with local social and cultural contexts (Miller, 2015).

Meanwhile, the main principles in CBE include:

Community Collaboration: Education must involve the community collaboratively in identifying needs, planning and evaluating the learning process.

Experience-Based Learning: CBE emphasizes the importance of learning through direct experience, where students play an active role in solving problems that exist in their communities.

Contextual Relevance: Learning material is prepared to be relevant to the conditions, values and needs of the community, so that education becomes more meaningful.

Sustainability: CBE programs are designed to be sustainable and provide long-term benefits for society, including through the transfer of knowledge and skills to local communities (Norris, L., & Rogers, 2018).

Examples of the application of CBE in education in various contexts, both in Indonesia and internationally. In Indonesia, CBE is implemented in various programs, such as:

Health Education Programs in Villages: Several educational institutions partner with community health centers and community leaders to provide health training, such as posyandu and environmental cleanliness, that is relevant to local communities (Rizal, 2019).

Education in Islamic Boarding Schools: Several Islamic boarding schools in Indonesia adopt a CBE approach by teaching students community-based skills, such as organic farming, entrepreneurship, and social services, which support the community's economic independence (Syahroni, I., & Yanti, 2020).

Some examples of CBE implementation abroad include:

United States - Service Learning Programs: In the United States, schools are adopting service learning as part of the curriculum. Students are involved in social projects such as managing urban parks or recycling projects, which allow them to learn while contributing to Society (Brown, T., & Smith, 2016).

Kenya - Community Health Education Programs: In Kenya, community-based education is implemented through health training in rural areas, communities are trained in basic health practices in an effort to reduce disease and improve well-being (Mwangi, 2019).

Nepal - Rural Education and Empowerment Programs: In Nepal, CBE is implemented in participatory education programs for village communities in developing skills, such as handicrafts and agricultural management, so that they can be economically independent (Khadka, 2018).

Islamic Boarding School Education System

Islamic boarding schools as Islamic educational institutions in Indonesia have existed for centuries, and are even thought to have existed since the 16th century. According to Husein, Islamic boarding school comes from the word "santri" which means people who study Islam, and initially Islamic boarding school was a place to study religious books and study Islamic knowledge. Over time, Islamic boarding schools not only became places of religious teaching, but also functioned as centers of resistance to colonial rule, as well as contributing to the formation of community character (Hasbullah, 2007).

During the Dutch colonial era, Islamic boarding schools functioned as a way to maintain Islamic cultural and religious identity, because formal Western education taught in government schools emphasized secular and colonial values. Islamic boarding schools not only provide religious education, but are also the center of the struggle to defend Indonesia's independence.

After Indonesian independence, Islamic boarding schools continued to play an important role in the country's education system. In the New Order era, Islamic boarding schools received greater attention, although they were still faced with various challenges in efforts to modernize their curriculum and management. As time went by, Islamic boarding schools became more diverse in approach and curriculum, with some beginning to adopt general education along with religious education.

Islamic boarding schools have a very important role in shaping national character and providing religious-based education in Indonesia. According to Azyumardi Azra, Islamic boarding schools have two main roles, namely as religious educational institutions and as social institutions that have a big influence on the lives of the surrounding community (Azra, 2001).

As a Religious Education Institution.

As an Islamic educational institution, Islamic boarding schools play a role in teaching Islamic teachings in depth through the study of classical books such as the Al-Qur'an, Hadith, fiqh, and Sufism. Islamic boarding schools also function as centers for the development of broader Islamic knowledge. Some Islamic boarding schools use an education system that focuses on the yellow book (classical book), which is studied in depth by the students.

As a Center for Community Social and Economic Empowerment

Islamic boarding schools also play an important role in community empowerment, especially in rural areas. Through various entrepreneurial and social activities, such as agriculture, handicrafts and other social activities, Islamic boarding schools provide not only religious education but also practical skills that are useful for everyday life. Over time, Islamic boarding schools have also adopted a curriculum that combines religious education with practical skills needed by society (Mujamil, 2010). Producing students who are competent and have character

Islamic boarding schools also play a role in producing quality human resources, both in the religious and other fields. Many important Indonesian figures, both in the fields of religion, politics and economics, were born from the Islamic boarding school environment. Education at Islamic boarding schools emphasizes the development of character, morality and morals of students, which are very important for the formation of individuals with noble morals.

Facing the Challenges of Globalization

In the era of globalization, Islamic boarding schools in Indonesia are faced with various challenges, including curriculum modernization, management and education system reform. Islamic boarding schools are required to adapt to technological developments and the needs of the world of work without abandoning the traditional values that characterize them. Several Islamic boarding schools are now starting to adopt modern education that integrates religious knowledge with general knowledge, as well as applying technology in the learning process (Sholeh, 2019).

Islamic Boarding Schools and the National Education System

Islamic boarding schools in Indonesia play an important role in the national education system by providing Islamic-based education as an alternative. Even though Islamic boarding school education is not yet fully integrated with the national formal education system, Islamic boarding schools still contribute significantly in shaping the character and morals of society. Islamic boarding schools also play a role in producing educators and leaders with a strong religious basis.

Since the reform era, the Indonesian government has paid more attention to Islamic boarding schools by issuing supportive policies, such as recognizing Islamic boarding schools as official educational institutions under the auspices of the Ministry of Religion. This strengthens the position of Islamic boarding schools in the Indonesian education system (Suhartono, 2020).

Challenges of Islamic Boarding Schools in Modern Education

Islamic boarding schools face several challenges in keeping up with the development of modern education, such as a lack of supporting facilities, limitations in curriculum development, and limited human resources trained in modern education technology and management. Therefore, Islamic boarding schools need to innovate so that they remain relevant and can provide quality education in accordance with the demands of the times (Abdullah, 2016).

Apart from reviewing the literature review, the researcher also used several

theories related to this research. The theory that the researcher used was about community empowerment in education and then the theory about Islamic education related to the integration of education with community values.

Community Empowerment Theory in Education

Community empowerment is a process that allows people to gain greater control over decisions that affect their lives, especially in social, economic and educational contexts (Sumodiningrat, 1999). In education, community empowerment aims to ensure that people, especially marginalized groups, can participate actively and develop their potential.

According to Ife (Ife, 2002), empowerment is a concept that involves a fair change in power in society through increasing skills, knowledge and capacity that helps society become more independent and productive.

Principles of Community Empowerment in Education

Active Participation: Community participation is an important aspect of empowerment. Community-based education involves the community in making decisions regarding educational goals, curriculum and methods (Freire, 1970).

Strengthening Capacity and Competency: Education aims to strengthen community capacity through knowledge and skills that are relevant to local needs, such as entrepreneurial skills or practical expertise (Santoso, 2005).

Independence and Sustainability: The ultimate goal of empowerment is to increase the community's ability to be able to manage education independently, so that they do not depend on outside parties.

Community Empowerment Approach in Education

Community-Based Education (CBE): A community-based education approach places the community as part of the educational process. In CBE, communities act as decision makers and implementers of educational activities in their area (Purwanto, 2006).

Participatory Rural Appraisal (PRA): The PRA method is used to explore local knowledge through community participation, especially in rural education. This approach aims to understand educational needs based on local context.

Collaboration between Schools and Communities: Collaborations between educational institutions and local communities enable communities to share their values, culture and skills as part of the curriculum, which helps enrich the educational process.

Islamic Education Theory Related to the Integration of Education with Community Values

Islamic education is an educational process that aims to develop humans as a whole through Islamic values. According to Al-Attas (Al-Attas, 1979), the goal of Islamic education is to achieve holistic character development, which includes intellectual, moral and spiritual development.

Ibn Khaldun in his Muqaddimah stated that education must connect students with their community and environment, and prepare them to live a life according to Islamic values which include social, economic and cultural aspects.

The principles of integrating education with community values in Islam are:

Monotheism as the Main Foundation: Community-based Islamic education is based on the principle of monotheism which directs all aspects of education to form people who believe in Allah and are able to apply Islamic teachings in society (Al-Syaibani, 1987).

Morals and Social Care: Islamic education prioritizes the formation of good morals and social care, which is realized through community-based education that instills the values of justice, honesty and cooperation among members of society (Mujib, 2009).

Human Nature and Potential: Islamic education views humans as creatures who have positive potential which must be developed in a balanced manner between religious knowledge and worldly knowledge. This approach is in accordance with the concept of education that empowers people to live in harmony (Nasution, 1999).

Meanwhile, the integration of education with community values can be described as follows:

Integrated Education Approach: Islamic education combines religious and general knowledge, which teaches students to understand religion while interacting with society. This supports the development of students who are ready to be involved in their community (Azra, 2020).

Community Participation in Islamic Education: In the context of Islamic boarding schools or community-based Islamic education, the community participates in developing educational programs according to community needs. This includes economic empowerment and social activities based on Islamic values, such as mutual cooperation and almsgiving (Rahman, 2005).

Contextual and Cultural Education: Islamic education also encourages students to recognize and appreciate local values and local culture, which are the basis for creating harmony in a pluralistic society (Suryadilaga, 2014).

RESEARCH RESULT

Through in-depth interviews and a series of field observations, several important findings were obtained regarding how CBE was implemented at the Mambaul Ulum Islamic Boarding School, East Kutai. The research assumptions stated at the beginning received actual validation related to the argument that CBE can improve the quality of education at the Mambaul Ulum Islamic Boarding School, East Kutai. Several important findings that can be used as an indication of improving the quality of Islamic boarding schools include: First, Active Participation in various socio-religious dimensions. The Mambaul Ulum Islamic Boarding School is not only a formal religious education institution in the form of An-Nahdliyah Mambaul Ulum Islamic Middle School (SIMBA), Madrasah Diniyah, TPQ, Jama'at Thariqah, and Weekend Islamic Boarding School.

Second, a collaborative network for coaching purposes, supporting facilities and infrastructure. The large amount of collaboration carried out is an actual effort in developing the institutional structure of Islamic boarding schools. Obtaining support as a means of accelerating the implementation of various Islamic boarding school learning activities. Then, it becomes an actual space for various forms of empowerment partnership activities in the form of a Waste Bank Community in collaboration with PT's CSR Program. PAMA, as well as partners in socialization activities for interfaith dialogue and religious moderation with FKUB-PELITA East Kutai.

Ketiga, praktik pembelajaran di Pondok Pesantren Mambaul Ulum mengedepankan integrasi kompetensi keagamaan para santri dengan berbagai keterampilan sosial keagamaan Islam, melalui peran aktif para tenaga pendidik serta komunitas masyarakat yang terlibat secara aktif dalam berbagai aktivitas di Pondok Pesantren Mambaul Ulum.

Factors that support the implementation of CBE at the Mambaul Ulum Islamic Boarding School in East Kutai include: First, the figure, scientific authority and charisma of the kiyai who are deeply rooted in the Islamic boarding school tradition and structural position (Rais Syuriah) at PCNU East Kutai. Visionary leadership is built into the internal structure to enable the process of transmitting information and institutional policies that are named. Second, Regional Social Construction, Networks and Geographics. Demographically, East Kutai is a rich extractive industrial area. There is so much room for access in the form of support from local governments and private companies. This makes it possible to establish a collaborative network for the development and acceleration of development in Islamic boarding schools, such as in the form of Waste Banks, Laying Hen Farms, Kelulut Honey Cultivation, Salted Egg Production and Gallon Water.

Apart from that, geographically the location of the Islamic Boarding School is in the Kutai National Park (KNP) Enclave Area which is an inspiration for the development of ecologically based formal education. Third, public acceptance and trust. Consistency for 17 years in developing religious study congregations became a strong foundation,

when in 2021 the Islamic Boarding School was officially established. To date, it has become a forum for hundreds of students to study religious knowledge, both residential students, weekend students, recitation congregations and NU residents in general.

The factors that hinder the implementation of CBE at the Mambaul Ulum Islamic Boarding School in East Kutai are basically not too complicated, including: first, competition between Islamic boarding schools in a relatively narrow area and minimal population. This can be seen that within a 10 kilometer radius there are 5 Islamic boarding schools. If accumulated within the South Sangatta District, the number of existing Islamic boarding schools and Islamic education institutions will further reduce the margin of market share of prospective students that can be obtained by each Islamic boarding school. Second, the identity of the Mambaul Ulum Islamic Boarding School as a "NU Islamic Boarding School". Determining segmentation that is limited only to NU residents or the Javanese diaspora in East Kutai.

CONCLUSION

Conclusions from research regarding the implementation of Community-Based Education (CBE) at the Mambaul Ulum Islamic Boarding School, East Kutai show several important findings that indicate an increase in the quality of education at the Islamic boarding school. Some important points include:

1. Active Participation: Mambaul Ulum Islamic Boarding School is active in various social and religious activities, offering a wide range of formal and non-formal education.
2. Collaboration Network: Islamic boarding schools have many collaborations with various parties to support development, facilities and infrastructure, as well as community empowerment activities.
3. Learning Integration: Islamic boarding schools combine religious education with social and practical skills, supported by teaching staff and the local community.

The supporting factors for implementing CBE at the Mambaul Ulum Islamic Boarding School, East Kutai include:

1. Chaplain Leadership: The visionary leadership and strong charisma of the kiyai help the process of transmitting information and policies.
2. Social and Geographical Construction: Support from local government and private companies as well as strategic geographical position helps the development of Islamic boarding schools.
3. Community Trust: Consistency in fostering congregations and community acceptance strengthens the foundation of Islamic boarding schools.

Barriers to implementing CBE at the Mambaul Ulum Islamic Boarding School, East Kutai include:

1. Competition Between Islamic Boarding Schools: Competition in areas with relatively small populations reduces the number of prospective students.
2. Islamic Boarding School Identity: Segmentation limited to NU residents or the Javanese diaspora can limit accessibility.
3. Overall, the implementation of CBE at the Mambaul Ulum Islamic Boarding School, East Kutai shows great potential in improving the quality of education and empowering the community, although there are several challenges that need to be overcome.

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