



The Role of Islamic Boarding Schools in Social Change; Talcott Parson's Structural Functional Review

Rosdiana Sakbanai^a, Dewi Puspita Ningsih^{b*}, Andika Apriawan^c, Didin Septa Rahmadi^d, Galih Suryadmaja^e

**Corresponding author email: rosdianS123@gmail.com*

Article History

Manuscript submitted:
15 Mey 2023
Manuscript revised:
20 Juny 2023
Accepted for publication:
28 Juny 2023

Keywords

Islamic boarding school, social change, Structural Functional

Abstract

This study aims to examine the Role of Islamic Boarding Schools in Social Change: A Structural Functional Review of Talcott Parson. The type of research used is qualitative research with a descriptive approach. Data analysis in this study used Milles and Hubberman with data collection, data reduction, data presentation, and data verification. The results of the study can be concluded that there are several findings related to the role of the Jabal Hikmah Islamic Boarding School in social change in the community of East Suwangi Village, Sakra District, East Lombok Regency, namely: a) The role of the Jabal Hikmah Islamic Boarding School in social change in society from a religious aspect, with a religious education system that is adjusted to the needs of the community around the Islamic boarding school, so that the Jabal Hikmah Islamic Boarding School is able to produce output of students and graduates of the Jabal Hikmah Islamic Boarding School who are able to contribute and become agents of change in the religious aspect by playing a role in religious activities and becoming leaders in all socio-religious activities. b) The role of Jabal Hikmah Islamic Boarding School in social change in society from the aspect of formal education, by organizing four formal educations, namely Kindergarten, Elementary Madrasah, Junior High Madrasah, Private Elementary Madrasah which are able to provide and facilitate the community to receive formal education. c). The form of social change in East Suwangi Village which emerged from the aspect of religion and formal education showed positive changes, this can be seen from changes in behavior that are increasingly better in terms of morals, politeness, and good leadership regeneration, then awareness of the importance of formal education in society began to form

*International Journal of Social Sciences and Humanities © 2023.
This is an open access article under the CC BY-NC-ND license
(<https://creativecommons.org/licenses/by-nc-nd/4.0/>)*

^a University Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia

^b University Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia

^c University Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia

^d University Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia

^e University Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia

Contents

| | |
|--------------------------------|----|
| Abstract | 66 |
| 1 Introduction | 67 |
| 2 Materials and Methods..... | 68 |
| 3 Results and Discussions..... | 69 |
| 4 Conclusion..... | 73 |
| References | 73 |

Introduction

Islamic Boarding School is one of the Islamic educational institutions in Indonesia. Islamic boarding schools in historical records initially oriented themselves solely to religious education. However, in its development, Islamic boarding schools did not remain silent, Islamic boarding schools continued to innovate so that they could adapt themselves according to the demands of the times. To maintain its existence in the global world with the demands of the times that continue to change, Islamic boarding schools as Islamic educational institutions must be able to open themselves to the changes that occur, without having to abandon their main role as Islamic educational institutions that broadcast religious teachings.

The history of the development of Islamic education in Indonesia, during the New Order government, the government took a policy regarding madrasas. Development of the quality of madrasa education Sudarsono (2018: 10-24), on March 24, 1975 a joint decree (SKB) policy was issued, which was signed by the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs. The Joint Decree of the Three Ministers in 1975 was a joint decision of three Ministers, namely the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs, number 6 of 1975, number: 037/U/1975, and number: 36 of 1975 concerning improving the quality of education in madrasahs (Sudarsono et al., 2018).

The Decree of the Joint Decree of the 3 Ministers shows that the existence of Islamic boarding schools can still be maintained. Islamic boarding schools are identical to a strong religious value system. In the development of its education system, Islamic boarding schools show themselves as the main forum for spreading Islam and also developing a formal education system without abandoning the values contained in the Qur'an and Al-Hadith as a reference in the mu'amalah of their students.

The existence of Islamic boarding schools in Indonesia is not only in villages, but has also spread to various corners of the city. The rapid development and growth of Islamic boarding schools in Indonesia is supported because Islamic boarding schools are Islamic educational institutions, considering that the majority of the population in Indonesia is Muslim, so Islamic boarding schools are easily accepted by various levels of society. With a strong Islamic education, Islamic boarding schools have been able to enter the main joints of community life. Islamic boarding schools are closely related to the wider community. Islamic boarding schools cannot be separated from society, because Islamic boarding schools are educational institutions as well as social institutions. Where Islamic boarding schools are present as an answer to the community's anxiety about the lack of religious understanding, the lack of awareness of the importance of education, so that Islamic boarding schools become the main forum for upholding religious and social values through religious and social education.

Islamic boarding schools slowly and structuredly provide real contributions to social change in the community around the Islamic boarding school. Directly, Islamic boarding schools, which are centers for studying religious and social sciences, provide a new color to the social life of the community.

Jabal Hikmah Islamic Boarding School is one of the Islamic boarding schools located in Suwangi Timur Village, Sakra District, East Lombok Regency. This Islamic boarding school was established in 2007. The establishment of Jabal Hikmah Islamic Boarding School was initiated by a young man named the late Aulia Mujiburrahman, who was then supported by his closest family to establish the Islamic boarding school. Of course, with the background of its founder who was not a Kiai and Tuan Guru, Jabal Hikmah Islamic Boarding School has quite a big challenge in its development process, because it seems difficult to gain the trust of the community. However, this can be overcome with the education system that is applied. Currently, Jabal Hikmah Islamic Boarding School still exists, because Jabal Hikmah Islamic Boarding School implements an education

system based on the Qur'an, Science, and Technology, to meet the demands of the development of the times and meet the needs of the community.

The author's initial assumption is that, to replace the role of Kiai and Tuan Guru in the Jabal Hikmah Islamic Boarding School, a system of fostering the Islamic boarding school consisting of 3 (three) leaders of the boarding school is implemented. Among others, the leader of boarding school 1 (one), named Ustadz Mashar, S.Pd, who in the boarding school institution plays a role in managing the development of the boarding school and building relations with the boarding school as well as the principal at the Jabal Hikmah Islamic Junior High School educational institution and as the center in general decision-making related to the development of the boarding school. The leader of boarding school 2 (two), named Ustadz Asghar Efendi, QH, S.Pdi, in the boarding school institution plays a role in managing the field of education and religious teaching, and as the principal of the Jabal Hikmah Elementary School (MI). The leader of boarding school 3 (three), named Ustadz. Imam Syahputra Yamin, S. KM, M. EPID. who play a role in managing students, and long-term programs of the Jabal Hikmah Islamic Boarding School.

With the division of tasks from each leader of the Islamic boarding school, it will certainly make it easier for the Jabal Hikmah Islamic Boarding School to compete with other Islamic boarding schools and educational institutions, so that the existence of the Islamic boarding school can be maintained and strengthen the recognition of the East Suwangi Village community in general. The East Suwangi Village community is a homogeneous community. This homogeneous community condition makes it easy in the process of transforming social change. This is also the reason why a social institution that plans changes in society gets easy opportunities and access. Likewise with the opportunity for the Jabal Hikmah Islamic Boarding School to make changes in the lives of the community.

Furthermore, the researcher's assumption regarding the role of the Jabal Hikmah Islamic Boarding School turned out to contribute many benefits, considering that the function of the Islamic boarding school is a place to study and explore religious knowledge. This shows that the Jabal Hikmah Islamic Boarding School makes a real contribution to social change in the lives of the community. Thus, the researcher considers it important to study and conduct more in-depth research related to the role of Islamic boarding schools in providing changes in the social life of the community around the Islamic boarding school. So in this study, the researcher took the title "The role of the Jabal Hikmah Islamic boarding school in social change in the community of East Suwangi Village, Sakra District, East Lombok Regency".

Materials and Methods

This research is a type of qualitative descriptive research, with an inductive way of thinking. The qualitative descriptive research method as a research procedure will provide descriptive data, which will provide a review of the object to be studied. Qualitative descriptive research is research that aims to describe and summarize different conditions, different situations or different phenomena from the social reality that exists in the society being studied (Bungin, 2007). Data collection techniques use observation, interview, and documentation techniques.

The observation method is a data collection method used to collect research data through observation (Bungin, 2010). The results of observations in the Islamic boarding school environment include educational activities, teaching, and other activities, as well as the physical condition of the Islamic boarding school. While observations in the East Suwangi Village environment include the conditions of social life, education and religion of the community. Esterberg (2002) states that an interview is a meeting between two people who exchange information and ideas through questions and answers, so that they can provide meaning to a given topic (Sugiyono, 2019). Interviews are conducted directly and indirectly with sources whose credibility has been determined. Documentation is a data collection technique used to track historical data. In this study, the data validity test was carried out using triangulation techniques.

The data analysis process in this study remains based on the theory used, namely the structural functional theory of Talcott Parson. This theory states that the social system in people's lives is present because it is caused by the function of adaptation, goal achievement, integration and maintenance of patterns or latency. Talcott Parson's structural functional theory is intended to reveal the extent of the role of the Jabal Hikmah Islamic Boarding School in social change in the community of East Suwangi Village, Sakra District, East Lombok Regency.

Results and Discussions

Jabal Hikmah Mekarsari Islamic Boarding School, abbreviated as Jabal Hikmah Islamic Boarding School, is an educational institution for the young generation in studying and deepening the teachings of Islam and studying world developments related to science, technology, and world communication. In addition, the Islamic boarding school cannot be separated from its history, Jabal Hikmah Islamic Boarding School was pioneered by a young mujahid who had broad thinking and high spirits, namely, the late Aulia Mujiburrahman, who at the beginning of its formation with fellow young friends who cared about education and the young generation.

The idea to establish the Jabal Hikmah Islamic Boarding School (PPJH), came from the late Ustadz Mujiburrahman who then conveyed his idea to fellow young friends, one of whom was Ustadz Mashar, S.Pd, who cared about the development of education for the next generation. The location of the Jabal Hikmah Islamic Boarding School is on Jalan Jurusan Palung-Pandan Duri, Penye Bat, East Suwangi Village, Sakra District, East Lombok Regency. The first phase began in 2007, on the journey of forming an educational institution for ummah cadres. The gathering and deliberation were carried out by these two pioneers for the sake of forming a religious educational institution for children with middle and lower economic backgrounds in the Suwangi Village environment at that time. Approaches were made to supporting parties and all aspects, and figures in the Suwangi area at that time.

The second phase began after the design and formulation of the educational institution was completed, then under the auspices of a Foundation called the Jabal Hikmah Mekarsari Foundation. While the inauguration of the Jabal Hikmah Islamic Boarding School itself was on October 18, 2008 which was inaugurated by Dr.TGKH. Zainul Majdi, MA, as the Governor of West Nusa Tenggara at that time. At the beginning of its establishment, the Jabal Hikmah Islamic Boarding School had a number of students, consisting of 16 male/female students as the first batch in the Jabal Hikmah Islamic Junior High School. In 2002, SMP Islam Jabal Hikmah graduated four classes and opened the Madrasah Aliyah Plus Keterampilan Jabal Hikmah (MAPK JH) education level, so that the education levels under the auspices of the Jabal Hikmah Islamic Boarding School include, Rudatul Atfhal (RA), Madrasah Ibtidaiyah (MI), Islamic Junior High School (SMP I), and Madrasah Aliyah Plus Keterampilan (MAPK).

The renovation and revitalization of the boarding school were carried out for the sake of the progress of the boarding school, special institutions and fields were formed to facilitate the management of the boarding school which was used as a forum for organizing the boarding school. The idea and formation of the boarding school education center was given the name Tarbiyau-l-Mua'alimin Wal Mu'alimah Al-Islamiyah (TMI), which was pioneered by young fighters of the Jabal Hikmah Boarding School to prepare a modern foundation (boarding school system) and follow the development of the times. Tarbiyau-l-Mua'alimin Wal Mu'alimah Al-Islamiyah is a unifying forum for the four educational institutions under the coordination of the Jabal Hikmah Islamic Boarding School.

The third phase begins in the journey of the Jabal Hikmah Islamic Boarding School, where the education and teaching system applied at the Jabal Hikmah Islamic Boarding School is an education and teaching system based on the Qur'an, Science, and Technology, this is intended so that the Jabal Hikmah Islamic Boarding School can follow and oversee the development of the times. The education and teaching system based on the Qur'an is the initial foundation in the Islamic boarding school education system, then the education system based on Science and Technology is a form of educational progress adopted by the Islamic boarding school so that the Jabal Hikmah Islamic Boarding School can continue to follow the development of the times.

Social change from the religious aspect of the East Suwangi Village community. In carrying out the process of social change in the community, the Jabal Hikmah Islamic Boarding School approaches the surrounding community, the approach in question is an approach through activities held by the Islamic boarding school by involving the community, an approach by playing an active role in the community's socio-religious activities, and also conducting annual general religious studies, which are open to all levels of society. Islamic boarding schools also build their relations with the local Village Government, so that the Jabal Hikmah Islamic Boarding School can carry out its role in making changes in the socio-religious life of the community well.

The role of the Jabal Hikmah Islamic boarding school in making changes from the religious aspect in community life begins with approaches to the community as a whole, starting from its participation in social

activities, religious activities, and even maintaining good communication to strengthen its relations with the local government, especially with the Community.

The community sends their children to the Jabal Hikmah Islamic Boarding School, so that with the large number of students from the surrounding community, it is easier for the Jabal Hikmah Islamic Boarding School to carry out the process of social change through students and alumni of the Jabal Hikmah Islamic Boarding School. The education system implemented by the Islamic boarding school also greatly determines the role of the Jabal Hikmah Islamic Boarding School, because the results of education from the Islamic boarding school will later determine the output of its students who will later play a role in making changes in society. The religious education system implemented in the Islamic boarding school greatly determines the output that will be provided by the Islamic boarding school. A good religious education system will also provide good output. So that way, the Islamic boarding school will be able to carry out its role optimally as an educational institution and community institution to make changes in people's lives.

The role of Jabal Hikmah Islamic Boarding School in social change from the religious aspect of society can be concluded that by maintaining good relations and communication with the local government, it is easier for Jabal Hikmah Islamic Boarding School to carry out its role in controlling the development of society in the religious field, and with the education system implemented at Jabal Hikmah Islamic Boarding School, namely an education system based on the Qur'an, Science and Technology, making Jabal Hikmah Islamic Boarding School different from other Islamic boarding schools, and with a religious education system that is adjusted to the needs of the community around the Islamic boarding school, so that Jabal Hikmah Islamic Boarding School can provide output of students and alumni who play a role in providing change from the religious aspect of society through religious activities carried out in the community, leading the community in all forms of religious activities, and becoming agents of change in community life.

The role of Jabal Hikmah Islamic Boarding School in social change from the aspect of community education where Jabal Hikmah Islamic Boarding School by opening 4 (Four) formal educational institutions namely Raudatul Athfal (RA), Islamic Junior High School (SMP I), and Madrasah Aliyah Plus Skills (MAPK), this provides and facilitates the community to be able to get education. With good education and teaching management, Jabal Hikmah Islamic Boarding School can help Jabal Himah Islamic Boarding School to achieve the initial goal of establishing the Islamic boarding school and with the combination of modern and traditional education systems applied by Jabal Hikmah Islamic Boarding School, the majority of the community chooses Jabal Hikmah Islamic Boarding School as a place to study and send their children to school.

All forms of change in the lives of the community from the aspects of education and religion of the community, are also fully supported by the Village Government, where the Village Government also has a program to improve the quality of human resources (HR) of the community, this can be seen from the Village government that pays attention to religious teachers by providing incentives, the Village government that supports PHBI activities in the Village, the Village government that holds language learning places. There are social changes in the aspects of religion and education of the East Suwangi Village community towards a better direction, this can be seen from the increasing public awareness of the importance of education, the lack of people or children who do not go to school, and the revival of religious activities. The changes that occur in society are the result of the hard work of all elements of society, starting from educational institutions, religious institutions, and also the Village Government.

Then the changes that are very noticeable with the presence of the Jabal Hikmah Islamic Boarding School in the East Suwangi Village community are changes in terms of morals, habits, and behavior of the community and also the level of community awareness of education, the large number of people who can get an education will also trigger changes in character and behavior of the community, the many Dinniyah activities in mosques and prayer rooms in East Suwangi Village show that the community already understands and makes religion the basis of society in socializing. In addition, the level of education of the East Suwangi Village community is also relatively higher, community awareness of the importance of education is starting to open up.

The form of change that occurs in the community of East Suwangi Village from the aspect of religion and education shows positive changes, this can be seen from the behavior of the community that has changed, this is indicated by changes in morals for the better, community manners, and good leadership regeneration in society. In addition, public awareness of the importance of formal education is starting to form, this can be seen from the many people in East Suwangi Village who can receive formal education. Then social religious activities

are increasingly being carried out, this is indicated by religious teachings carried out at Dinniyah institutions in mosques and prayer rooms in East Suwangi Village, as well as other religious activities.

Jabal Hikmah Islamic Boarding School implements an education and teaching system that combines traditional education systems and modern education systems, with an education concept based on the Qur'an, Science, and Technology. With this educational concept, Jabal Hikmah Islamic Boarding School prepares its students to conduct transactions based on Islamic teachings based on the Qur'an, Hadith, Ijma, and Qiyas, while still following the development of modern education based on the concept of science-based education and technology.

This can be seen from the first, general educational and teaching activities implemented by Jabal Hikmah Islamic Boarding School in each level of education. Raudatul Athfal (RA), Madrasah Ibtidaiyah (MI), every morning before starting formal lessons, students are directed to carry out Rohis activities starting from 07:00-07:45 WITA by reading prayers and memorizing mufradhat and Hadith Arbai'n which are adjusted to each level of education. Likewise, with the Islamic Junior High School (SMP I) and Madrasah Aliyah Plus Skills (MAPK), every morning before starting formal lessons, the female students are directed to carry out Rohis activities which start from 06:30-07:45 WITA by reading selected prayers such as Asmaul Husna, Al-Matsurat, Juz 30 then continued with the study of the Fiqh book, Ta'lim Muta'alim, Akhlaqul Banin, and other basic religious knowledge.

The statement above has a pattern that is closely carried out at the Jabal Hikmah Islamic Boarding School, where the bandongan and wetonan teaching system is a system where a group of students consisting of 5 to more students listen to a teacher or ustadz who reads, translates, explains and reviews Islamic books in Arabic. Each student pays attention and notes both the meaning and description of words or thoughts that are difficult to understand. To study, explore and deepen religious knowledge through studies of yellow books (Awanis, 2018:70). As well as the programs and activities carried out by the Jabal Hikmah Islamic Boarding School, which aim to shape the leadership character of its students, so that the output produced by the Jabal Hikmah Islamic Boarding School is ready to face the demands of the times and meet the needs of society in the field of religion as an actor in change.

The second is the formal education curriculum which refers to the national education curriculum, this can be seen from the establishment of 4 (four) formal education institutions, namely Raudatul Athfal (RA), Madrasah Ibtidaiyah (MI), Islamic Junior High School (SMP I), and Madrasah Aliyah Plus Skills (MAPK), where each of these educational institutions is under the auspices of the local government, and the second is the Islamic boarding school education system which still applies the bandongan and wetonan education system to study, explore and deepen religious knowledge through studies of yellow books, as well as programs and activities carried out by the Jabal Hikmah Islamic Boarding School, which aims to shape the leadership character of its students, so that the output of the Jabal Hikmah Islamic Boarding School is seen from its students being ready to face the demands of the times and meet the needs of society and as actors in change.

The statement above is in accordance with the concept of comprehensive Islamic boarding school institutions where Islamic boarding schools with comprehensive institutions are Islamic boarding schools that combine traditional and modern teaching and education systems and this system has benefits for society whose application is through community involvement. Social change as stated by Selo Soemardjan (1962) is a change from all changes in social institutions in a society that affect its social system, including values, attitudes and behavioral patterns among groups in society (Sriyana, 2020).

Social changes that occur in the lives of the people of East Suwangi Village, seen from the aspects of religion and community education due to the role of the Jabal Hikmah Islamic Boarding School, can be seen from changes in people's behavior, people's awareness of the importance of education that is starting to build, and the many socio-religious activities carried out in people's lives such as hiziban, yasinan, commemoration of Islamic holidays, and Al-Qur'an education parks. Because what actually changed in the situation and conditions of the people of East Suwangi Village is dominated by changes related to values, attitudes, and behavioral patterns of the community. Then associated with the form of social change based on the process, the social change that occurred in the people of East Suwangi Village is included in the planned social change.

In this case, Islamic boarding schools as institutions in community life with the main task of providing education to the community and becoming pioneers in changing the social life of the community, with good organization of Islamic boarding schools towards the formal education system and its Islamic boarding school education system, Islamic boarding schools will be able to provide a new color that is better in society. So it can

be said that this change is included in the planned change, which is carried out by the party making the change or agent of change, the changes made usually begin with social planning (Suryono, 2019).

The occurrence of changes in the social life of religion and education of the people of East Suwangi Village did not just happen, but through stages that were quite long so that society could be more open to responding to the demands of the increasingly advanced era and demanding society to be able to accept the changes that occur. associated with the form of social change based on time, social change in the East Suwangi Village community is included in slow social change, where slow social change or often referred to as evolution is a change that lasts a long time, this change can arise with long adjustments, which are carried out by society in stages.

In this case, if examined from the form of social change based on the side of its progress, then the changes that occur in the East Suwangi Village community from the aspect of religion and community education are changes that show progress and tend to be changes desired by the community (Suryono, 2019:35). Where this is indicated by the increasing public awareness of the importance of education, the large number of people who can get an education, and the growth of new behavioral patterns of the community that increasingly show their enthusiasm for the Dinniyah Islamiyah activities carried out in the local Mosque and Musola.

Reviewed from the perspective of the structural functional theory initiated by Tallcot Parson, where the basic concept of this theory sees society as a social system consisting of several parts or elements that have a mutually integrated relationship in balance. Changes in one part will trigger changes to other parts. This is also found in every structure in the social system that functions towards others (Andina et al., 2021).

Structural functional theory has four basic important functions that are needed for all action systems, namely: Adaptation, Goal Atainment, integration, Latency: At the institutional level, Tallcot Parson argues that all existing institutions are essentially a system and each institution will carry out four basic functions called: AGIL ". With these four basic functions, the function can be maintained and can meet the needs of individuals in society (Maunah, 2016).

Islamic boarding schools whose existence blends with the community have a role in the environment around the Islamic boarding school where it stands. Jabal Hikmah Islamic Boarding School in this case is a social system in the life of society, which has a role as a community institution that must carry out social construction so that society becomes a more advanced society. The existence of cultural acculturation of the community around the Islamic boarding school that occurs continuously, demands that the Islamic boarding school must be able to carry out functions that can maintain balance in the life of society by providing a role for social change through its ability in formal education based on national education and socio-religious education which has indeed become the main task of the institution or institution of this Islamic boarding school.

Jabal Hikmah Islamic Boarding School transforms knowledge and religious education based on the Qur'an, Science, and Technology and carries out and implements an education system that is in accordance with the habits of behavior and needs of the community is a form of Jabal Hikmah Islamic Boarding School in carrying out the role of adaptation to the environment around the Islamic boarding school. Carrying out this adaptation function will be able to provide existence to the Islamic boarding school and changes in the social life of education and social religion of the community towards a better direction. Jabal Hikmah Islamic Boarding School which provides contributions to formal education and socio-religious education to the community will have an impact on the formation of character, behavior, positive habits for the community itself so that even with rapid changes and cultural acculturation, community life can still be balanced.

By forming a good personality, with a religious character and education in accordance with the development of the times, and the output in this case is alumni and students who are born from the education of the Jabal Hikmah Islamic Boarding School can apply and practice their knowledge to the wider community, indicating that the Jabal Hikmah Islamic Boarding School has carried out the function of achieving the objectives of the establishment of the Islamic boarding school institution.

In the context of regulating its relationship with other systems or integration, Jabal Hikmah Islamic Boarding School shows its role by maintaining communication, relations by continuing to synergize with other community institutions, both with the Village government, Hamlet government, religious leaders and community leaders around East Suwangi Village and with internal institutions of Jabal Hikmah Islamic Boarding School, such as Tarbiyatul Mua'alimin Wal Mu'alimat Al Islamiyah (TMI), and the Jabal Hikmah Student Care Institution (LPSJH), with which these two institutions the Islamic boarding school regulates coaching strategies for teachers, care for students and management of the education curriculum and the boarding school

curriculum, so that the education and teaching system in Jabal Hikmah Islamic Boarding School can continue to run well in accordance with the hopes and objectives of the establishment of the Islamic boarding school.

Then the last is its role in the maintenance of patterns or latency carried out by the Jabal Hikmah Islamic Boarding School, this can be seen from how the Jabal Hikmah Islamic Boarding School is directly involved in solving problems in community life both in practice and in theory by instilling Islamic values in society, this is done to maintain harmony, harmony, and balance in community life by continuing to hold public religious studies that are open to its students and the people of East Suwangi Village in general.

Conclusion

The role of Jabal Hikmah Islamic Boarding School in social change from the religious aspect of society can be concluded that by maintaining good relations and communication with the local government, it is easier for Jabal Hikmah Islamic Boarding School to carry out its role in controlling the development of society in the religious field, and with the education system implemented at Jabal Hikmah Islamic Boarding School, namely an education system based on the Qur'an, Science and Technology, making Jabal Hikmah Islamic Boarding School different from other Islamic boarding schools, and with a religious education system that is adjusted to the needs of the community around the Islamic boarding school, so that Jabal Hikmah Islamic Boarding School can provide output for students and alumni of Jabal Hikmah Islamic Boarding School graduates who can contribute and play a role in providing change from the religious aspect of society through religious activities carried out in the community, leading the community in all forms of religious activities, and becoming agents of change in community life.

The role of Jabal Hikmah Islamic Boarding School in social change from the aspect of community education where Jabal Hikmah Islamic Boarding School by opening four formal educational institutions, namely Raudatul Athfal (RA), Islamic Junior High School (SMP I), and Madrasah Aliyah Plus Skills (MAPK) provides and facilitates the community to get an education, and with the modern education system applied by Jabal Hikmah Islamic Boarding School, the majority of the community chooses Jabal Hikmah Islamic Boarding School as a place to study and send their children to school.

The form of change that occurs in the community of East Suwanagi Village from the aspect of religion and education shows positive changes, this can be seen from the behavior of the community that has changed, this is indicated by changes in morals for the better, community manners, and good leadership regeneration in society. In addition, public awareness of the importance of formal education is starting to form, this can be seen from the many people in East Suwangi Village who can receive formal education. Then social religious activities are increasingly being carried out, this is indicated by religious teachings carried out in Dinniyah institutions in mosques and prayer rooms in East Suwangi Village, as well as other religious activities such as hiziban, al-barzanzi, salawatan, and commemoration of Islamic holidays.

References

- Abdurrahman Wahid. (2001). *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi*. Jakarta: The Wahid Institute
- Armai Arief. (2002). *Pengantar Ilmu dan Metodologi Pendidikan Islam*. Jakarta: Ciputat Pers.
- Azyumardi Azra (2000). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu. Buku
- Bungin, Burhan. (2007). *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*. Jakarta: Kencana Prenada Media Group
- Deddy Mulyana (2010). *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: Remaja Rosdakarya.
- Esterberg, Kristin G. (2002). *Qualitative Methods in Social Research*. Boston: McGraw-Hill.
- Karel A. Steenbrink (1986). *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*. Jakarta: LP3ES.
- Lexy J. Moeloeng (2014). *Metodologi Penelitian Kualitatif: Edisi Revisi*. Bandung: Remaja Rosdakarya.

-
- Martin van Bruinessen (1994). *Kitab Kuning, Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia*. Bandung: Mizan.
- M. Dawam Rahardjo (1985). *Intelektual, Intelegensia, dan Perilaku Politik Bangsa: Risalah Cendekiawan Muslim*. Jakarta: Mizan.
- Matthew B. Miles & A. Michael Huberman. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Thousand Oaks: Sage Publications.
- Miles, Matthew B., & Huberman, A. Michael. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Thousand Oaks: Sage Publications.
- Mujamil Qomar. (2006). *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. Jakarta: Erlangga.
- Nurcholish Madjid. (1997). *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Jakarta: Paramadina.
- Nurul Irfan Masyrofah (2013). *Fiqh Jinayah*. Jakarta: Amzah.
- Sugiyono. (2017). *Metode Penelitian Pendidikan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sugiyono. (2018). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sudarsono, S. (2018). Kebijakan Pendidikan Islam di Madrasah (Pra dan Pasca SKB 3 Menteri Tahun 1975 dan dalam UU Sisdiknas No 20 Tahun 2003). *Widya Balina*, 3(2), 10-24.
- Talcott Parsons. (1951). *The Social System*. New York: Free Press.
- Tulus Tu'u. (2008). *Peran Disiplin pada Perilaku dan Prestasi Siswa*. Jakarta: Grasindo.
- Zamakhsyari Dhofier. (1982). *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES.