Organization Regarding Islamic Boarding Schools in Function Encouraging the Community in the Digital Era

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ABSTRACT

The purpose of this study is to ascertain how Islamic boarding schools are implemented in the context of community empowerment in the digital age. This paper is the result of research applying a qualitative descriptive method. Data gathering through library studies and field studies, namely observing, speaking with, recording. The informants for this research were the Chair of the West Bandung Regency Council, members of the council who were involved in making regional regulations with relation to the facilitation of a residential school for Muslims administration as well as invitees to discussions on Islamic residential school policies. The research Findings indicate that the implementation of Boarding schools for Muslims in the function of community empowerment in the digital era can be executed as digital literacy socialization actions, extracurricular programs, provision of various knowledge and proficiency in economic areas like commerce, crafts, and cooperatives, utilization and development of industrial technology in entrepreneurship.

Keywords: *Implementation, Islamic Boarding School, Community Empowerment*

1. INTRODUCTION

Everyone's survival depends on education. The goal of education is to help people reach their full potential via the process of learning and/or other approaches that are accepted and valued by society. Every citizen has the right to education, according to First paragraph of Article 31 of the 1945 Constitution of the Republic of Indonesia. Paragraph (3) highlights that the government seeks to establish and implement a national education system that fosters greater faith and piety as well as noble morals in order to educate a nation governed by the law. Because of this, every aspect of the country is involved in achieving the state's objective of making life in the country more intelligent.

Based on these conditions, it can be stated that education currently recognized in Indonesia is not only formal schools but there are non-formal schools which come in various forms, one of which is Islamic boarding schools. Islamic boarding schools are very unique, one of which is bathsul masail (Kudrat et al, 2019) and other educational fields which provide positive value for the development of the nation's children. Islamic boarding schools are better known as Islamic educational institutions or institutions used to spread and study the Islamic religion. The Islamic religion regulates not only the practices of worship, not just people's relationship with their God, but also people's behavior in dealing with each other and the world (Indah et al, 2021)

Efforts to encourage Islamic boarding schools are of course very important to develop. Not only the importance of regional administrations in addition to the federal government is to focus their involvement about enabling the establishment of Islamic boarding schools in accordance with Law Number 23 of 2014 about Regional Government which has given the mandate to carry out their authority, one of which is the delegation of general authority to the responsibility of absolute responsibility to implement. Islamic boarding schools as a form of manifestation of religious education that have been around for a while in Indonesia are a form of the ulama's efforts to participate actively in efforts to make the nation's life more intelligent.

Islamic boarding schools teach not only science but emphasize patterns of behavior or what can be known as adab which maintains relations between the Islamic boarding school community which also pays great attention to personality development through instilling morals in behavior. Therefore, many Islamic boarding schools can prove this and can even become an alternative to solving problems in society, including rehabilitation of drug use through an adab approach (Vivi et al, 2020)

Several previous studies, including those examined by Nadzir (2015), highlighted that Islamic boarding schools as institutions that live in the midst of society have a very important role, both related to religious issues (moral forces) and those related to social issues. Through this research, it was concluded that Islamic boarding schools have prepared their students with certain skills and instilled an entrepreneurial spirit in order for them to be ready to leave the Islamic boarding school and be more beneficial to the surrounding community (Muhammad, 2015).

Meanwhile, research by Ratnasari (2016) explains that Islamic boarding schools as Islamic education have a role in the community empowerment process. The problems encountered in Boarding schools with an Islamic curriculum are used., materials and educational methods. Because Islamic boarding schools base their materials and curriculum on the Yellow Book. Islamic boarding schools need to interact with modern science on gender issues so as to create gender sensitivity. Apart from that, there also needs to be an

introduction to critical learning and increasing teacher professionalism. It would be better if the Islamic boarding school education process is more empowering in accordance with current developments while also being in line with the principles of Islamic teachings (Dwi, 2016).

Research by Fathoni (2019) explains that Islamic boarding schools are associated with more than just religion educational institutions, but they are also expected to contribute to the economic life of the people. This research examines the role of Islamic boarding schools in efforts to empower the community's economy. This research explains that Islamic boarding schools has enough funds and resources to serve as the cornerstone for the community's economic emancipation. With these assets and funds, Islamic boarding schools can conduct a range of programs focused on the economic development of local people (Nadzir, 2015)

The distinction between this research and prior studies indicate that this research emphasizes more on strengthening the curriculum content in Boarding schools for Muslims in supporting Islamic boarding schools' contribution to community empowerment. Meanwhile, Nadzir's research focuses on providing skills and cultivating an entrepreneurial spirit for students, which is different from Ratnasari's research, which in its research focuses on gender issues in community empowerment. Meanwhile, Fathoni's research focuses more on the economic empowerment of people At residential schools run by Muslims.

This research study's objective is to determine the degree to which Islamic boarding schools are put into practice by enhancing the community empowerment curriculum found in Law Number 18 of 2019 Concerning Islamic Boarding Schools.

2.   LITERATURE REVIEW

2.1. Understanding Boarding School for Muslims

The term santri is the root of the word pesantren, which denotes a place where students live, study the Qur'an, and so forth. The prefix "pe" and the suffix "an" are added to the word. Tamil gives us the term "santri," which means "teacher teaches." According to some sources, the name originates from the Indian word "Chasti," which is derived from the root word "Shastra," meaning texts that are considered sacred, religious, or scientific (Iskandar, Engku, & Siti Zubaidah, 2012). In ordinary speech, the term "Islamic boarding school" is frequently combined with the word "pondok" to become "Islamic boarding school." In terms of language, there is no fundamental difference between the words "Islamic boarding school" and "Islamic boarding school" because the word " Islamic Residential School" originates from the Arabic word "Funduq" this implies dormitory. Islamic boarding schools are essentially Islamic religious educational institutions since they are understood in Indonesian society as a location where Islamic religious education is conducted. This interpretation dates back to ancient times.

Mastuhu defines as a conventional Islamic school establishment, Islamic boarding schools it highlights the value of religious principles as a manual for day-to-day living. Students learn about, comprehend, and adhere to the Islamic principles religion. This understanding can be said to be complete if the residential school for Muslims contains elements like huts, mosques, kyai, and teaching of classical books. Thus, an Islamic boarding school is a school that follows Islam as in Mastuhu's definition if it has these elements.

After explaining the different definitions of boarding schools for Muslims and Islamic boarding schools, a conclusion can be drawn that Islamic boarding schools are generally referred to as traditional Islamic education where all the students live together and study under the guidance of a kyai, the dormitories or huts of the students are located in the Islamic complex of boarding schools which consists of houses. kyai, mosques, prayer rooms, study rooms, and other religious activities. From this Furthermore, It might be said that boarding schools for Muslims are missionary institutions, seen in terms of their activities which lead to improving the quality of worship, charity, and fostering morals.

2.2.   Islamic Boarding Schools' Purposes

Islamic residential schools are utilized as places of learning, social institutions, and also function as centers for broadcasting the Islamic religion which contains strength for the impact of modernization, as has been played in the past in opposing the penetration of colonialism even though by means of uzlah or closing oneself (Raharjo, 1985). The existence of a boarding school/dormitory in an Islamic boarding school is also very beneficial. With the cottage system, students can concentrate on studying all day long. Life in the hut or dormitory model is also very supportive for the formation of students' personalities both in terms of how to socialize and socialize with other students (Haidari, 2004). Islamic boarding schools have also developed their function as social institutions by accommodating children from all levels of Muslim society and providing the same services to them, regardless of their socio-economic level.

Therefore, the function of Islamic boarding schools and other educational institutions cannot be separated, namely to make national development a success, this is in accordance with the function of Islamic boarding schools in empowering society, as stated in Law No. 18 of 2019 concerning Islamic boarding schools, article 43, namely: "Islamic boarding schools carry out functions community empowerment oriented towards improving the welfare of Islamic Boarding Schools and the community." The role of Islamic boarding schools in national development has also been stated in the Law, namely: "In carrying out community empowerment functions, Islamic boarding schools carry out activities in preparing human resources who are independent and have skills so they can play an active role in development" (UU No. 18 of 2019 concerning Islamic boarding schools , article 44).

With the various potential roles played by Islamic residential schools, Islamic residential schools possess a high level of integrity with the surrounding community, as well as becoming a moral reference (reference of morality) for the lives of the general public.

2.3.   Understanding Community Empowerment

One may translate empowerment into empowerment and empower into empowerment. The Oxford English Dictionary defines empower as follows: 1) to grant authority or power to another person or to transfer authority or power to another party; 2) to grant ability or enable or make an attempt to grant capacity or empowerment. (Nadzir, 2015). According to Munawar Noor (2011) Community empowerment involves three important features, specifically: 1) facilitating, establishing a setting that fosters the development of communal potential. 2) empowering and enhancing the community's potential through practical actions that involve the supply of diverse inputs and the creation of diverse possibilities that

2.3.1.   Stages of Community Empowerment

The community empowerment cycle has four (four) stages, according to Wilson (1996), namely: First, Awakening or awareness, at this stage the community is made aware of their abilities, attitudes and skills as well as plans and hopes for a better and more effective condition. Second, understanding, beyond the awareness stage, people are offered a fresh perspective and understanding of themselves, their goals, and other general circumstances. The process of fully appreciating empowerment and what is expected of them by the community is part of this understanding process. Third, using or harnessing: Now that individuals are aware of and comprehend empowerment, it's up to them to choose how to apply it to their community's advantage. Fourth, putting talents and abilities to use by integrating them into daily life.

2.3.2.   Form of Community Empowerment

Islamic boarding schools carry out community empowerment activities with the goal of improving the welfare of Islamic boarding schools and the community, as stated in Law Number 18 of 2019, which regulates Islamic boarding schools, Article 43. Article 44 states that the goal of Islamic boarding schools is community empowerment in the interim. Muslim boarding schools work to build competent, self-sufficient human resources who can actively support growth. Islamic boarding schools can empower their communities in the ways listed in Article 45 of the Law. These ways include: First, improving the community's and the Islamic boarding schools' financial and operational capacity through training and fieldwork; Third, the establishment of cooperatives; Fourth, organizations that assist financial institutions and micro, small, and medium-sized enterprises; Fifth, offering guidance and support in the marketing of locally produced goods; Sixth, offering loans and other forms of financial support; Seventh, recommendations for quality assurance, optimization, and financial management; Eighth, putting social activities into action; The ninth is the application and advancement of industrial technology; the tenth is the creation of new programs.

2.4.   Community Participation in Empowerment Programs

According to Karianga (2011), community participation is a procedure that enables all members of society to organize and participate in all development projects. As stated by Suryana (2010), community participation is community involvement at all stages of the development process within a community group, starting from analyzing the situation, making plans, implementing and managing, monitoring and evaluating, to determining the distribution of benefits from development. done so that there is equality. According to Rukminto (2008), community involvement is the community's involvement in the process of recognizing issues and potential that exist in society, choosing and deciding between many approaches to challenges, as well as community participation in the process of assessing changes that take place.

The act of a person participating in a collective activity or participating individually in one is known as community participation. Conyers (1991) outlined the following reasons why community participation is important: (1) it is a means of gathering information about the conditions, needs, and attitudes of local communities, without which development programs and projects will fail; (2) the community will trust a development project or program more if they feel involved in the planning and preparation stages, as they will have

a greater sense of ownership over the project; and (3) it is a democratic right for people to be involved in the development of their own society.

The aforementioned explanation leads one to the conclusion that community involvement in different stages of transformation will increase the community's resilience and sense of empowerment. As a result, community involvement in programs aimed at empowerment and development is crucial.

3. METHODOLOGY

The method used is a qualitative one, and the kind of study is descriptive research. Natural behavior and written or spoken data are used in qualitative research. This is investigated and examined by researchers overall (Achmad, 2010). A number of techniques for gathering and analyzing data were used in an effort to watch and research a subject, specifically the implementation List residential Islamic schools in the function of community empowerment in the digital era.

This study's data sources include: 1) primary data, which was acquired by means of informant interviews conducted in the research field, 2) secondary data, which was acquired from organized books, papers, journals, and the internet systematically (Hadi, 2002). Researchers employed fieldwork and library studies, which were further subdivided into observation, interviews, and documentation, as methods of gathering data. Leaders, instructors, and students of Islamic boarding schools were interviewed. Interviews were conducted using a purposive informant selection technique, meaning that it was in keeping with the goals of this investigation. The informants include the Chair of the West Bandung Regency Council, members of the council or special committee involved in making regional regulations regarding the making of Islamic boarding easier school administration, the head of the Welfare of the People (people's welfare) portion of the West Bandung Regency government, the West Regency Social Service, 3 leaders of Islamic boarding schools in the area. West Bandung which has carried out the function of empowering each of its students. The total number of informants in this research was 10 informants

Descriptive qualitative analysis is the method used in this research data analysis method to examine qualitative information that is stated in phrases or words so that conclusions can be made. In this manner, the problem that this research focuses on can be described, examined, and the answer can be concluded by the author.

4. DISCUSSION

Before that, Islamic boarding schools were the only schools in Indonesia with a distinctively Indonesian identity and a community focus. Islamic boarding schools represent significant capital and potential for community empowerment.

Islamic boarding schools are community-based organizations that were established under the auspices of the Unitary State of the Republic of Indonesia by individuals, foundations, Islamic communities, and/or communities that uphold the Islamic teachings of rahmatan lil'alamin, which are reflected in a humble attitude, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, example, and community empowerment.

It is evident that Islamic boarding schools play a significant role in community empowerment, which facilitates connection between the local community and the Boarding schools for Muslims.

One way Boarding schools for Muslims contribute to empowerment is through improving the curriculum. The empowerment curriculum for Islamic boarding schools is crucial to enabling these institutions to become authorities with the power to uplift the community inside the Islamic boarding school setting in addition to bolstering students' morality. (Ariyanti et al, 2020)

The idea of Santri's function in community empowerment It is fascinating to talk about because students who are constantly occupied with different educational exercises or reading aloud Apparently, the Koran additionally possess financial operations. Some residential schools that are Islamic provide their pupils with a variety of economic skills and knowledge, including cooperatives, crafts, and trade. Everything that is conducted by the residential school for Muslims in an attempt to outfit the students a variety of abilities or at the very least, get the mindset of the pupils and abilities in order that upon departing the residential school for Muslims are capable of independence. Thus, it makes sense that Islamic boarding schools would attempt to grow by implementing concrete activities (da'wah bil hal) in the neighborhood surrounding the Islamic boarding school in every area, including the empowerment of the economy.

Development programs based on When it comes to community empowerment, Islamic boarding schools must, at the very least, adhere to the following criteria: (a) the activities undertaken must be directed towards the benefit of the Islamic boarding school and the surrounding community, particularly weak communities; (b) the implementation is handled by the Islamic boarding school and the community itself; (c) given that Islamic boarding schools and weak communities struggle to function independently due to a lack of power, efforts to empower Islamic boarding school communities also entail creating cooperative joint business activities in particular groups related to business units that can be empowered by students; and (d) encouraging local communities to support one another within the framework of social solidarity. This involves the involvement of locals who have progressed.

Based on the research results, Islamic boarding schools employ a number of strategies to develop pupils with both an entrepreneurial spirit and skill skills, including:

The curriculum, which sets forth the rules for instruction Regarding education in boarding schools run by Muslims, first prioritizes the development of human resources (santri) by offering instruction in entrepreneurship and training.. This is in line with Doddy's (2017) opinion that to implement entrepreneurial character in students, namely integrating entrepreneurial learning into the curriculum. Because learning is designed with the concept of to know, to do and to be entrepreneurial,

Secondly, proficient educators, Islamic boarding schools train instructors with vast experience and skilled subject-matter competence so that, armed with their knowledge and abilities, they may mentor and support the students. Apart from that, the training provided can foster the enthusiasm of the students to work, be creative and respond to various challenges and obstacles in the surrounding community (Ghofur, 2017: Kartika, 2017). As an educator, you are required to have the responsibility to prepare students with skills for the future. Where the era of society 5.0 emphasizes renewal and change which always involves technology in every activity carried out, including the digital economy, artificial intelligence, big data and robotics. This era places great emphasis on digitalization patterns in all aspects of human life (Ricky, et al, 2019).

Third, the learning strategy or model, the Islamic residential school discusses with The

group the learning model given to the students, this is so that learning focuses on the students' skill competencies, practices and evaluation of learning. Entrepreneurship learning requires systematic packaging in order to build student motivation (Doddy, 2017: Bahri, 2018).

The era digital brings challenges to social activities and behavior, which leads to modernity with technological sophistication and accelerated dissemination of information. Apart from that, this era demands intense competition between individuals or groups which interprets the existence of competition between the weak and the strong. Therefore, technological sophistication, accelerated dissemination of information and intense competition among fellow humans are fundamental challenges for anyone and any sector, including Boarding schools for Muslims. Boarding schools for Muslims must be able to become educational establishments that are capable of producing future leaders with adequate human resources as well as empowering the community to be able to compete (Ricky et al, 2019).

The existence of boarding schools for Muslims as educational institutions expects an educational output that cannot be isolated from the demands of community needs. In the same way, Boarding schools for Muslims now face the challenge of meeting "market" needs in the era of revolution 4.0. These needs call for human resources that can match the caliber of proficiency in foreign languages, information and communication technology, entrepreneurship, and other currently required skills. (Muhammad et al, 2019).

The difficulties facing Muslim boarding schools in the era digital are more specific in several ways, namely the need for adequate facilities and infrastructure, development or improvement of human resources, optimization of institutional management, mastery of information technology, independence in the institutional economy, as well as creating a curriculum that is oriented towards the formation of life skills (Saifuddin, 2006).

Based on these theories, the challenges of the digital era in Islamic boarding schools generally boil down to improving The standard and growth of human resources, who can compete, have the skills, competencies and skills that need to be possessed in this era. Islamic residential schools have to be capable of become institutions that are oriented towards developing human resources in order to create people who are qualified, have skills and have expertise. So, qualified Muslim individuals and end-time people will be born, not just as spectators but able to take a role as the times move forward.

Islamic residential institutions and community life have always coexisted. Islamic boarding schools have therefore expanded and developed in response to local need. Thus, Islamic boarding schools serve more purposes than just instruction and learning. The propagation of Islam has additional purposes as well (Taufik, 2017), one of which is community empowerment, which is obviously helpful in producing competent people who can benefit the State and Society.

Community empowerment in the current era is very crucial. Through community empowerment, development will occur in various sectors of life, including economics, politics, culture, knowledge, and so on (Dedeh, 2019). This is because society is the main actor who runs the wheels of national and state life. So, through community empowerment efforts this will lead to the development of various sectors or aspects of life.

Enabling, empowering, and safeguarding are the three components that make up community empowerment in practice. The process of creating an environment or circumstances that allow for the potential development of people is known as enabling. Empowering is a tactic used to maximize the potential of a community by soliciting

feedback and creating avenues for increased community empowerment. The act of protecting involves defending and safeguarding societal interests. (Munawar, 2011). In this way, the implementation of empowering the community will lead to the realization of human potential, making it useful, as well as an effort to realize the progress of society in meeting its needs and developing the nation and state.

5. CONCLUSION AND RECOMMENDATION

The empowerment function completed by several Boarding schools for Muslims in West Bandung Regency includes knowledge and proficiency in economic areas like commerce, crafts, and cooperatives, utilization and development of industrial technology in entrepreneurship. Apart from that, there is also empowerment regarding the management of regional specialties, animal husbandry and fashion.

The function of empowering the residential school for the Muslims community is help enhance the neighborhood's welfare and Islamic boarding school with various activities to develop human resources with skills or expertise in order for them to engage in play a fundamental part in the process of development. For this reason, it is always necessary to optimize actions like instruction and field practice, grow the potential and streanght of the economy carry out community social engangements and develop and use technology

ACKNOWLEDGEMENT

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