

The Role of the Deroduwur Community Towards Al-Asy'ariyyah Wonosobo One-Stop Islamic Religious Education Institution

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ABSTRACT

The Law on the National Education System No. 20 of 2003 confirms that education is a shared responsibility between the government, the community and the family. So the community must be involved in the implementation of education. Through a qualitative descriptive approach, the research concludes; that the role of the Deroduwur community in the one-roof educational institution Al-Asy'ariyyah, has at least four components: increasing student distribution, participating in creating a religious school environment, involvement in school committees, and promotion of schools through alumni forums. This finding reinforces the fact that society and schools cannot be separated, the synergy of the two has an impact on increasing the quality and quantity of education.

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1. INTRODUCTION

Education is an important part of the national development process which determines the economic growth of a country. There is a high correlation between the economic condition of a country and the quality of education. Education is also an investment in human resource development where the improvement of skills and abilities is believed to be a supporting factor for human efforts in navigating a life full of uncertainty. It is within this framework that education is needed and seen as a basic need for people who want to progress.

In this regard, almost all countries in the world place education as a top priority in their nation-building programs. Education has a role and has a positive effect on all areas of human life and development with various aspects of its personality. Education is concerned with the development of students and is related to the transmission of knowledge, attitudes, beliefs, and other aspects of behavior to the younger generation. Education is the process of teaching and learning patterns of human behavior according to what is expected by the learning community and cannot be separated from the surrounding community (Nasution, 2010).

If we look at the agenda of universal problems faced by humans today, both the suppression of human rights, poverty, and especially backwardness (marginal), the most interesting discourse to discuss is education. It is education that has been and will always be most responsible for carrying it out. If we

then look at a narrower scope, on a national scale, approximately 27 million Indonesians are still wallowing in poverty and underdevelopment, labor rights (especially those with low education) that have not been fully fulfilled, as well as human resources that are still lacking. many require the help of policies and facilities. All of this is almost never ending educational homework (Ismail et.al., 2001).

Education that can produce human resources with the will and ability to continuously improve quality continuously (continuous Quality Improvement). This is especially important when it is associated with the Law of the Republic of Indonesia Number 20 of 2003, concerning national education (Law on National Education System) which states that national education is held aimed at developing the potential of students to become human beings who believe and fear God Almighty. , have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens in the context of the intellectual life of the nation. In addition, the educational objectives have also been outlined in the Outlines of the State Policy (Mulyasa, 2005).

An important role in terms of improving the quality of human resources, opening up opportunities from stakeholders and several elements in society, such as community organizations, educational management foundations, and even the general public should take part in welcoming the future. It can be said that the education process in schools is very dependent on the teacher, but the involvement of the surrounding community is also inseparable for access to the continuity of an educational institution (Sya'roni, 2005). Once the role of the community is so important, it is natural and even a must for students, as well as teachers in an educational institution to give appreciation and respect to the surrounding community. The award is manifested, among others, in the form of mutualistic social interactions that encourage the spirit of life and work motivation of the community which in turn encourages the improvement of the quality of education.

Normina Research (2016), confirm that community participation in educational institutions should be carried out voluntarily in development from planning, implementation, monitoring to evaluation. Sulistyorini (2011) his research indicates that community involvement in school development is something that should be, because education is part of the essence of community life. The community has an interest not only in school development, but especially to improve quality in the context of forming social roles through various forms of participation in educational institutions.. Mushliha Simatupang (2021) indicates community participation and how to improve the quality of education through public relations management, principal meetings with committees and parents of students, as well as application of management concepts through monitoring.

All three are trying to reveal the community's participation in schools. It's just that no one has studied the one-roof school with the Islamic boarding school, of course, the complexity of the problem is different and this is what will be presented in this study. Al-Asy'ariyyah Foundation as a private education provider, sees the phenomenon of the Deroduwur community whose awareness of continuing to secondary education is still low. According to Harir (2020), there is a tendency for people here to be content to only send their daughters to elementary school. Some residents feel that education for their children is only enough to be able to read and write.

Such a mindset affects the motivation of their children to continue to the secondary school level, so there are often cases where the awareness of parents to send their children to secondary level, but their children do not want it. There is also the case, children want high school, but parents do not support it. The problem was later caught by the Al-Asy'ariyyah Wonosobo Foundation, which organized one-roof schools, namely SMP Takhassus Al-Qur'an 2 and Pondok Pesantren Al-Asy'ariyyah Deroduwur.

2. METHODS

This research is a qualitative type of field research, which is an investigation process to understand the problem based on creating a holistic picture formed by words and trying to understand and interpret the meaning of a text in a scientific setting (Usman & Akbar, 2001). The research will be conducted using an explanatory descriptive case study strategy (Yin, 2006). The type of case study was chosen in this research because it is a case study with its nature which signifies the integrity and depth of the subject

being studied, so it is possible for researchers to maintain the holistic and meaningful characteristics of real life events observed in the research setting. In determining the subject, the authors used samples, namely the school principal, school committee, several teachers, ustadz, religious leaders, village officials. In order to determine the sample of the subject, using non-random sampling and *qlustur* sampling, meaning that before entering the field, the subject is determined first (Hadi, 2019). This research is a field, one-stop educational institution under the Al-Asy'ariyyah Foundation, namely the Takhassus Al-Qur'an 2 Junior High School, and the Al-Asy'ariyyah Deroduwur Islamic Boarding School. Data obtained through documentation, observation and interviews, then analyzed descriptively with an inductive pattern, solving specific problems and then drawing generalizations (Surakhmad, 2015).

3. FINDINGS AND DISCUSSION

3.1. Islamic Religious Education Institute

An institution is a body (organization) whose purpose is to carry out scientific investigations or carry out a business (Depdiknas, 2005). Education according to the Republic of Indonesia National Education System Law No. 20 of 2003 Chapter I Article 1 is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed for themselves, society (Marhijanto, 2003), nation and state. Islamic educational institutions, classified as follows:

First, Kuttab. The word kuttab has actually appeared in pre-Islamic times, but in this description the kuttab that will be revealed is the one used by the Muslim community, namely as a basic educational institution in teaching reading and writing. According to Akhmad Syalabi, in his book entitled the history of education in the Islamic world there are at least two types of kuttab based on the teaching materials presented, the teaching staff and the period of their growth. The first type of kuttab is an educational institution that focuses on the literacy aspect with the basic text being Arabic poetry and some of the teachers are non-Muslim. While the second type of kuttab is to teach reading and writing the Qur'an and other basic Islamic teachings (Syalabi, 2003).

At first, kuttab education took place in the teachers' homes or in the yard around the mosque, but after Islam developed through the kuttab institution, it also experienced significant development, so that it was recorded that it was able to provide dormitories for its students (Syalabi, 2003). The kuttab education curriculum until the fourth century, still shows its emphasis on reading and writing the Qur'an for Muslim children. Meanwhile, the modern kuttab is considered to be the literacy education of children. This type in Indonesia is in the form of an Al-Qur'an education park, and also a kindergarten (Arief, 2007).

Second, the mosque. Mosques in the early days of Islamic development functioned as educational institutions, as did the Prophet and his companions when they migrated to Medina Al-Munawarah. The mosque is an educational theme that was first built by the Prophet Muhammad and his companions. It was in this place that the companions of the prophet devoted their attention to further study of Islam to the Prophet. This place is also used as a problem solving, if between them there are problems and the Messenger of Allah as a support for their questions. The practice of the Prophet in Medina became a model for his companions afterward in teaching about Islam and society. Everywhere in areas conquered by Muslims, mosques were built as places of worship as well as places of study (Arief, 2007).

The limitation of the function of the mosque as a school began during the reign of Caliph Umar bin Khattab with for example the mosques in Kuffah, Basrah, and Damascus where he gave the limitation that it was only used for teaching the Qur'an and Hadith. A few years later, the lessons of Nahwu (grammar) and *satra* were also included in the learning of the institution. However, during the reign of the Abasiyyah dynasty, this paradigm shifted where the function of the mosque offered varied

studies including learning interpretation, fiqh according to four schools of thought, qira'at, Arabic, literature, astronomy, and medical science (Syalabi, 2003).

The function of the mosque as a place of worship for the five daily prayers has been running harmoniously by playing itself as well as functioning as an academic institution that teaches the science of 'aqliyah. In addition, the mosque serves as a place for courts, a gathering place for soldiers, a place to receive delegates from abroad, and also a place for marriage contracts (Syalabi, 2003).

Third, Madrasas. The definition of madrasa takes from the root of the Arabic word darasa yadrisu idrasan which means learning. Stanton gave the title madrasa as an educational institution in Islam that developed under the patronage of the ruler. Madrasas have libraries that are incorporated into buildings like their parents. Madrasas emphasize religious education as its main study and utilize general science teaching methods in it. In madrasas, the method of copying manuscripts, memorizing, and engaging in discussions was throughout the classical Islamic period, the determination of the curriculum determined by madrasa education was in the hands of the ulama who had the characteristics of a belief rooted in religious conservatism and a firm belief in revelation as the core and source of all things. Knowledge (Stanton, 2017).

Armi Arief (2007) added that in madrasah institutions, the religious curriculum dominates this institution, with the Qur'an as the axis. The disciplines needed as instruments to understand and explain the content of the Qur'an grew as an integral part of the curriculum, namely hadith and interpretation. Hadith and interpretation also require other disciplines such as logic, grammar, history and geography. Because this science cannot be taught separately, it is necessary to compare the two poles of the discipline. Madrasas are also taught the discipline of theology.

At this time, madrasas functioned as institutions that taught general disciplines such as mathematics, English, biology, physics, information technology, and others. But even so, the focus of the madrasa curriculum is the values of Islamic religious knowledge. The types of madrasas are Madrasah Ibtidaiyah (MI) or Diniyah Ula for the basic level (SD equivalent), Madrasah Tsanawiyah (MTs) or Diniyah Wustha for the first advanced level (junior high school equivalent), Madrasah Aliyah or Diniyah Ulya for the upper advanced level (equivalent SMA), and the Institute of Religious Sciences or Ma'had Ali for the upper level (college equivalent). The existence of these educational institutions is owned by the government (state-owned) or also owned by foundations or the private sector (Syalabi, 2003).

Fourth, Islamic Boarding School. The word pesantren comes from the word santri, which has the prefix pe in front and the suffix - which means the residence of the students. Professor Johns argues that the term santri comes from the Tamil language, which means teacher of the Koran. C.C. Berg argues that the term comes from the term Shastri which in Indian means people who know the sacred books of Hinduism, or a scholar of Hindu scriptures. The word shastri comes from the word shastra which means holy books, religious books or books about science (Dhofier, 2011).

In practice a pesantren is led by a kyai. Kyai is the most essential element, so that the position of the kyai in the pesantren institution will determine the direction of the pesantren's journey (policy and orientation of the pesantren program). He is a community leader, boarding school caretaker, and at the same time as a cleric. As scholars, kyai function as heirs of the Prophets, both in their attitudes, actions and good examples (*al-uswah al-hasanah*) (Rofiq, 2005).

The pesantren education system is based on, driven and directed by the values of life that are based on the basic teachings of Islam. Pesantren is a separate community, where kyai, ustadz, santri and pesantren administrators live together in an educational environment, based on Islamic religious values complete with norms and customs that are exclusively different from the general public who surround them.

A pesantren is basically a traditional Islamic education dormitory, where students are in a complex environment. This pesantren complex is usually surrounded by a wall, so that students cannot go in and out without permission from the administrator according to applicable regulations. The state of

the cottage rooms are usually very simple, consisting of only a bed and boards mounted on the wall to store things.

In general, Islamic boarding schools have two patterns of education, namely formal and traditional. The formal pattern is the pattern of education that develops modern teaching and learning methods classically or measurably, while still incorporating the contents of Islamic boarding schools, without ignoring general (modern) materials. As for non-formal (traditional) patterns, namely patterns developed using traditional methods such as recitation with the sorogan and bandongan methods (Rofiq, 2005).

Another characteristic of pesantren is the study of classical Islamic books or what we often hear as the Yellow Book. The purpose of this book recitation activity is mainly to explore the teachings of Islam from its original source, namely the books written by scholars in the Middle Ages, so that the preservation of religious education is maintained to produce future scholars (Agama, 2003). All of the classical books taught in pesantren can be classified into 8 groups, namely: 1) nahwu and nerves, 2) fiqh, 3) ushul fiqh, 4) hadith, 5) interpretation, 6) monotheism, 7) tasawwuf and ethics, and 8) other branches such as dates and balaghah (Rofiq, 2005).

Fifth, Halaqah. Halaqah actually comes from the root word in Arabic which means circle of study. The definition in the classical Islamic era was more specific, namely that the study circle in the homes of scientists with various fields of science had become a separate institution in transmitting religious knowledge. In this Halaqah students learn with a senior teacher in discussion forums or in private meetings. The students copy back the notes the instructor has read in front of them, taking notes and comments. This form of teaching usually begins by providing general outlines of the subjects studied and then followed by a detailed explanation of the discussion in an integrated manner (Arief, 2007).

In the current era, there are several kinds of institutions that are categorized into the scope of halaqah, including ta'lim assemblies, bahsul masail, and shawir. The term halaqah is likened to a discussion forum or integrated study group. Some education experts have added debate forums and klompercapirs to this group. Akmad Syalabi further stated that in this modern era, course institutions can also be categorized into this one group of institutions (Syalabi, 2003).

Sixth, School. The definition of school according to Bambang Marhijanto is defined as a school building or institution (Marhijanto, 2003). Partanto & Al Barry (2003), defines a school as an organization describing the stages of progress or aspects of social, political, religious life and so on, with legal entities or the underlying rules. Armi Arief (2007) added that the definition of school is more of an educational institution that develops under the government, foundation, or community where in the curriculum, general scientific disciplines dominate this institution, besides there are religious disciplines, but the number is less than the general scientific disciplines.

From these three assumptions, it can be concluded that schools prioritize general scientific disciplines rather than religious studies. Schools can be said to be more organized and organized by a legal entity, either government, foundation, or community organization. As for Indonesia, schools are carried out under the supervision of the Ministry of Religion, and the Ministry of Education and Culture.

In the current decade, schools have developed to be very diverse so that the potential of students can be accommodated according to their level of ability and expertise. The school views that diversity must be developed in a positive framework so that in the end the need for employment can be answered with the professionalism of the school's outputs. With the existence of this school, the hope of the nation is also pinned in efforts to galvanize future generations (Daradjat, 2017).

Armi Arif (2007) divides schools into two categories, namely formal and non-formal schools. Formal schools include Elementary School (SD), Junior High School (SLTP), Senior High School (SMA), and University/College. While non-formal schools are more schools organized by religious institutions such as Madrasah Diniyah (MADIN), Ma'had Ali, and Al-Qur'an Education Park (TPQ).

Zakiah Daradjat (2017) divided schools into three categories, namely formal schools, religious schools, and mixed schools. Public schools include Elementary Schools, Junior High Schools, High

Schools, and Universities or Colleges. Religious schools include Madrasah Diniyah, Ma'had Ali, and other schools belonging to religious institutions. While the mixed school category is Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, Institute of Religious Sciences or College of Religious Sciences.

Meanwhile, Arifin (2005) divides schools based on the level of education, namely early childhood education, basic education, education, secondary school and higher education. Early childhood education is organized through Kindergarten (TK), Raudlatul Atfal, and other forms such as Play Goup. For elementary school level in the form of Elementary School (SD), Madrasah Ibtidaiyah (MI), Junior High School (SMP), Madrasah Tsanawiyah (MTs), or other equivalent forms. Meanwhile, the secondary level is in the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational Madrasah Aliyah (MAK), or other equivalent forms. The final level is that higher education can be in the form of an Academy, Polytechnic, College, Institute, or University, or other equivalent form.

3.2. 2. The Role of the Deroduwur Community in One-Stop Islamic Religious Education Institutions

a. *The Role of the Deroduwur Community in the Aspect of Student Distribution*

It is God's law (sunatullah) that the human inhabitants of this universe consist of various ethnicities, races, customs, and even religions. No one can change the sunatullah. The plurality/diversity of mankind has become a necessity that cannot be eliminated. In this reality, no one is truly single without elements of difference in it, and from that difference often emerges a diversity of potentials which can complement each other from that point of view (Sudarto, 2001).

Armed with that potential, humans help each other where the poor need the rich and vice versa, the poor need the sufficient, and so on, so that the relationship leads to the realm of mutualism. In fact, it will happen in human life, especially in rural areas, as is the case if we observe the phenomenon of life in villages such as in Deroduwur village, Mojotengah sub-district, Wonosobo district.

On the other hand, thanks to electronic and communication technology, the world is changing so fast, including reaching rural areas such as the village of Deroduwur. One of the consequences of the rapid change due to these two things is a paradigm shift in life and science, with its various derivatives, both positive and negative. In turn, not infrequently the changes that occur are in the area of shifting values and mentalities in the intellectual, economic, political, cultural areas and including education therein.

Changes and socio-cultural dynamics in Deroduwur which are increasingly developing have logical consequences for the awareness of the need for conceptual education programs obtained through educational institutions. If not, they must be very far behind the rest of society in general. From this fact, the people of Deroduwur, as expressed by the village head, began to assume that education is seen as the right solution in solving problems that exist in the dimensions of life (Harir, 2020).

The fact is that in Deroduwur village, a village that seems far from the city and crowds, and can even be said to be a marginal village, as expressed by the village secretary in a period of six years starting from 2015, people's assumptions about education have shifted a lot. In the context of a positive shift in their lives, they begin to look at aspects of education into their lives. This is starting to be seen with the public's interest in entrusting their children to schools that are around them (Sukaryo, 2020).

From the data entered into the records of Deroduwur village with a population of 4353 people, in 2019/2020 elementary school graduates have continued their formal studies in various regions, including 56 of them continuing at Takhassus Al-Qur'an 2 Junior High School (SMP TAQ 2, 2020).

This number is certainly very significant because in 2020 the number of children who continued to post-primary education was only 74 children. From the data, it can be concluded that there was a spike from 74 to 653 children. This is very encouraging for the development of education which ends in progress in all aspects of life where all of them are future successors in Deroduwur village (Sukaryo, 2020).

This result, according to the explanation of the local village head, certainly cannot be separated from the role of both parents in providing opportunities and encouragement, both morally and

spiritually, to their children so that the increase rate can be considered significant for the size of the village. He further said that, this is because the existence of SMP Takhassus Al-Qur'an 2 in the midst of the surrounding community can arouse a thirst for knowledge and leave the paradigm that has been inherent in their thinking, namely education is considered unable to make money (Harir, 2020). The existence of the Takhassus Al-Qur'an 2 Junior High School and the Al-Asyariyyah Islamic Boarding School Deroduwur in the eyes of the Deroduwur community also brought a positive impression so that they were inspired to send their children to this institution. Not only that, they also participate in socializing the institution to relatives outside Deroduwur.

Based on the facts above, it can be concluded that the people of Deroduwur have realized that the existence of a one-roof institution is very important for survival. More specifically, they are aware that education is not oriented only to the formality of the certificate, but places more emphasis on character building as a whole human being. This is also inspired by the willingness of their sons in learning so that there is no impression of compulsion in the teaching and learning process.

b. The Role of the Deroduwur Community in the Religious Aspect

Socio-cultural changes and dynamics that continue to develop have logical consequences for the need for conceptual development of educational programs in non-formal educational institutions such as the Asy'ariyyah Deroduwur Islamic Boarding School. This is done so that it affects all levels of society, both the santri community, which is actually the main target, as well as people outside the pesantren, including even the lower classes. This assumption is because education in Islamic boarding schools is seen as the right solution in solving problems that exist in the dimensions of life. This reason, according to Ustadz Imam, makes parents want to send their children to receive religious education in this institution (Imam, 2020).

In line with the assumption above, a religious figure named Kyai Hasyim (Hasyim, 2020) stated that the people of Deroduwur have realized that the existence of the Asy'ariyyah Islamic Boarding School Deroduwur is the answer to the problem of moral decay that is manifesting in the young generation in the village. Entrusting their children to participate in religious activities at the Islamic boarding school is an undeniable concrete proof of the respect of the surrounding community.

In addition to the above, there is also much evidence of public sympathy for the establishment of the Asy'ariyyah Deroduwur Islamic Boarding School, including the regular rebo kliwon recitation for the surrounding community which is held in the mosque complex of the pesantren. This recitation is almost every implementation attended by more than 150 residents in addition to being attended by local students.

The existence of the agency also invites rich people in the surrounding area to entrust charity for the continuation of the learning process there. In entrusting charity, some of them are permanent donors and some are incidental. Among the donors are even citizens from neighboring countries, namely Brunei Darussalam, who provided sodakoh jariyah for the construction of the mosque in the boarding school complex. In addition, there are also those who give sodakoh in the form of money every month, including those from Krajan hamlet who do not want to be identified.

Sympathy for the existence of Pondok Pesantren Asy'ariyyah Deroduwur does not only apply to rich people, but also to residents of the surrounding community who can be categorized as poor communities, they also try with what they have to help in the form of food. Some of them give in the form of staple foods such as rice, corn, pohung (cassava), as well as various vegetables such as cabbage (flat cabbage), potatoes, mustard greens, chilies, etc., which they pick directly from their respective gardens. respectively.

For poor people, of course, the time of giving is different from that for rich people. The difference lies in the fact that rich people give their charity almost regularly due to stable financial conditions, while for the poor it seems incidental, namely when the harvest season arrives so they also bring a variety of food ingredients in relatively large quantities. This is also because poor people do not have large amounts of money and only rely on the harvest season, although some do not.

This form of sympathy appears not without reason, of course, but this is because the local people are really aware that the existence of this educational institution that is engaged in religion and based on the Qur'an has brought many significant changes towards progress, either directly or indirectly, and both physical and non-physical.

What also cannot be forgotten about the existence of these institutions is that these institutions bring the winds of change to the worship system there, which is to better understand the requirements of the pillars of worship in daily life. Besides that, there are fewer people who don't pray (Mukhlis, 2020).

The real fact that strengthens the awareness of the people of Deroduwur on the importance of worshipping Allah that cannot be denied is that the number of people who make the pilgrimage to the holy land of Mecca continue to increase every year, according to the head of the local people's welfare affairs, Mr. D. Komar (2020) up to 3-5 people. Besides that, he added, the increase was also seen from the number of people who wanted to sacrifice each year, which was originally only 1 or 2 goats for each hamlet, starting in 2019 it increased to 10 or the hamlet goats were added, almost certainly there were 1 to 3 cows. tail per year for the village level.

This can happen because it is well coordinated through routine religious activities such as Yasinan every Friday night around (Javanese term turn) for fathers, Yasinan for mothers who are also at the same time as well as youth association activities at the local mosque (IRMA). As for the method taken from the three routine activities above, namely by inserting the gathering of qurban (qurban animals during Eid al-Adha) in turns so that it can be borne together lightly.

Hal-hal di atas dapat dikatakan sebagai peran masyarakat bagi lembaga satu atap SMP Takhassus Al-Qur'an 2 dan Pondok Pesantren Al-Asy'ariyyah Deroduwur karena dengan menciptakan lingkungan yang agamis, akan menjadikan citra lembaga tersebut menjadi lebih baik. Dalam hal ini berarti tercipta hubungan timbal balik yang positif diantara lembaga tersebut sehingga satu sama lain dapat dikatakan berperan baik.

In addition, when the institution has the intention of the community, it also contributes various kinds of food and energy, as stated by one village elder, Mr. D. Basar (2020), the following: "The people of Deroduwur should also help with activities at the Deroduwur Middle School, because they have been given a blessing from the Almighty God. Almighty, because of the existence of the school. if not like that, it means not grateful. There is no reason for the community not to participate, if you don't have money it can be in the form of energy".

What has been expressed by Mr. D. Basar (2020) above, is because the people of Deroduwur feel grateful, because indeed they have benefited a lot in terms of religion. They realized that the one-roof institution of SMP Takhassus Al-Qur'an 2 and Pondok Pesantren Al-Asy'ariyyah Deroduwur made them understand more about religion because through the regular recitation of selapanan they attended in that place, it was very valuable for their religious building.

c. The Role of the Deroduwur Community through the School Committee

During the reform period, the idea of regional autonomy was rolled out, with the implication that the government implemented the SBM concept. Where MBS requires the independence of the school to manage and take care of its own household independently and independently. And the government too, seems to want to relinquish its responsibility for school management, especially the issue of the education budget. Because schools are encouraged to manage their schools independently and independently, the role of community participation is of great value for school management in this era of autonomy. Both for private schools and public schools. So that community participation as the spirit of SBM, in school management becomes very important and decisive.

Regardless of the name of the community participation institution, whether from the School Council, the School Committee or the Student Parents Association, each of these institutions has the same role and function, namely participating in schools. The Takhassus Al-Qur'an 2 Junior High School Committee which stands for guardians of students, if we look closely at its functions and duties, it is

not too different from the current school committee which has additional functions and duties as described in detail contained in the Education System Law. National Decree No.20/2003 and Decree of the Minister of National Education No.040/U/2003 concerning the Board of Education and the School/Madrasah Committee. This School Committee encourages parents to work hand in hand to play a role in advancing the school.

A. Latif (2020), the chairman of the committee who is known to be persistent and passionate, he did not hesitate and was shy with Abdul Jalil to come to the parents' house to get support. He is so persistent, caring, and often monitors the school management activities he handles, so he is widely known by the public as a school administrator.

The real form of parental participation in Takhassus Al-Qur'an 2 Junior High School, and Al-Asy'ariyyah Deroduwur Islamic Boarding School can be identified into 3 forms, namely: (1) participation in sending their children to school in MIN I; (2) participation in the form of finance, goods and services; and (3) participation in the form of contribution of thoughts, suggestions, and criticisms (Achmad, 2020).

First, the participation of parents to send their children to school here. For participation in this form, it has increased from year to year. Second, the participation of parents in the form of financial goods and services. The participation of parents in this form is divided into several forms, namely: financial participation in the form of educational donations; financial participation in the form of charities; financial participation through Friday charity, Ramadan charity, zakat, infaq, and shadaqah; and participation in kind, financially through shopping at cooperatives, using cellphone services, student savings funds, and borrowing money. The data shows that the entry fee, which is termed amal jariah, is very relative. This really depends on the economic ability of the students' parents. Still in the forms of parental participation in the form of funds and other types, the school committee has also made awareness efforts and strategic steps to get wider community participation. Third, participation in the form of contribution of thoughts, suggestions, and criticism. In this case, the school committee asks for input from various parties, be it government agencies, kyai, village officials, and other elements so that school progress can be realized.

There are four functions of the School Committee in accordance with the constitutional mandate, namely: (1) giving consideration (advisory agency) in determining and implementing education policies in education units. Second, support (supporting agency) in the form of financial, thought, and energy in the implementation of education in the education unit. (3) the controller (controlling agency) in the context of transparency and accountability in the implementation and direction of education in the education unit. (4) mediator between the government (executive) and the community in the education unit (UU SPN No. 20 of 2003 article 56 paragraph 3).

The role and function of the Committee as mandated by the constitution of the National Education System Law No. 20/2003 seems to be late in its implementation at the Takhassus Al-Qur'an 2 Junior High School. However, this is a tangible manifestation of Abdul Latif's participation. He is very critical, tenacious, and persistent in encouraging the community to participate in the school. Abdul Latif has set an example. He has been carrying out the functions of a participatory institution established by the government later, namely the School Committee. He is very concerned with educational institutions, especially Islamic educational institutions. Abdul Latif, has provided inputs and constructive criticisms. This input and constructive criticism, was carried out by Abdul Latif, in order to increase the quality of education in the one roof school. With an increase in the quality of education, the school will automatically increase community participation.

d. The Role of the Community through the Alumni Forum

Alumni are a great asset and have a great influence on the community to participate. Because alumni are real outputs to assess the quality of the input and the quality of the process. So that the community participates in the Takhassus Al-Qur'an 2 Junior High School and the Al-Asy'ariyyah Deroduwur Islamic Boarding School, one of the indicators is the quality of the alumni. If the alumni

have good quality, it will indirectly have an impact on community participation. So one of the strategies used by madrasas and committees to invite the public to join the Takhassus Al-Qur'an 2 Junior High School and the Al-Asy'ariyyah Deroduwur Islamic Boarding School is to improve the quality of their output, namely through alumni.

Because alumni are a tangible manifestation or proof of achievement from the work of madrasas and committees. This is very strategic for urban communities, who are already aware of the importance of education for their children. For them education is an investment. Because education is an investment, this community group wants to join a school, the first aspect that is seen is quality. And quality can't be campaigned for, but quality is experience (Latif, 2020).

Ahmad Baidhowi, one of the alumni, shows that the alumni of SMP Takhassus Al-Qur'an 2 and Pondok Pesantren Al-Asy'ariyyah Deroduwur have a high awareness of advancing the school according to their limited abilities. They continue to try to mobilize the wider community to participate in the sustainability of the one-roof institution. This also shows a tangible form of participation given by alumni to Takhassus Al-Qur'an 2 Junior High School and Al-Asy'ariyyah Deroduwur Islamic Boarding School, namely building cooperation with various parties; and provide information to other parties in order to contribute to the institution in matters within their capabilities.

The four findings above strengthen the argument that improving the quality of schools and the community has an inseparable relationship. Community participation is very necessary in order to improve the quality of schools as stated (Sulistiyorini, 2011), that community involvement in school development is a necessity, because education is part of the essence of community life.

Community participation should not be limited to financial support, but thoughts, morals, and services must also be considered. Improvements need to be made, one of which is by reorienting the implementation of education that involves community participation through management of improving school quality. The community as part of the educational process has an important role in the implementation and implementation of education, especially in matters of morality, sending their children to school, and financing their children for educational purposes, as illustrated by the Deroduwur community.

The community has an obligation in relation to developing and maintaining the continuity of the implementation of the educational process, as well as the right to obtain a good education, as has been mandated by the National Education System Law (Marhijanto, 2003). There are many things that can be done and contributed by the community in helping the implementation of education, ranging from using existing services to participating in decision making. The role of the community in improving the quality of schools includes all stakeholders, including parents, the community and the school committee.

The school committee ideally consists of elements: parents, representatives of community leaders, traditional leaders, cultural experts, education experts, representatives of community organizations, representatives of the business world, as well as representatives of students, teachers, and employees. Empowerment of school committees through communication and coordination. Coordination between school principals and teachers and the community can be carried out vertically, horizontally, functionally, and diagonally, also externally and internally, continuously as a consolidation effort to strengthen institutions in order to achieve goals.

The community has a role in school development efforts, so they must be involved to improve the quality of education in the context of forming social roles through various forms of participation in educational institutions as stated Mushliha Simatupang (2021). Therefore, educational institutions must maximize public participation in education either through the participation of individuals, families, groups, professional organizations, entrepreneurs, and community organizations related to the implementation and quality control of educational services.

4. CONCLUSION

After the discussion in this paper, it can be concluded that the role of the Deroduwur community towards the one-stop educational institution of Al-Asy'ariyyah, has at least four components, first, through increasing the distribution of students where they become guardians of students or participate in school promotions, secondly participate creating a religious school environment with participation in religious activities organized by the school for the surrounding community, third, involvement in the school committee by representing community elements in the organization, fourth through the alumni forum to disseminate school information so that the community is interested in the school. These four findings reinforce the fact that society and schools cannot be separated, the synergy of the two has an impact on increasing the quality and quantity of education.

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