

The Role of Islamic Boarding School as Agent of Development in Sheep Farming Development, Ngawonggo Village, Tajinan, Malang District, Indonesia

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Abstract:

The research was carried out from November to Desember 2020 in Ngawonggo Tajinan Village, Malang Regency. This study aims to explain the role of Islamic boarding schools as an agent of development in the development of the sheep business in Ngawonggo Village, Malang Regency. The method used in this research is qualitative research with descriptive data analysis. The result of this research is the role of Islamic boarding schools as an agent of development in sheep business development by transferring Islamic knowledge and values, carrying out social control and social engineering as well as community development in Ngawonggo Village to achieve the welfare of a disgruntled community. The sheep farming business which was initiated by the Islamic Boarding School as an influential institution is a strategic plan to develop the village of a center for sheep farming.

Keywords— The Role of Islamic Boarding Schools, Agent of Development, Sheep Farming

I. INTRODUCTION

The livestock sub-sector is one of the drivers of regional and even national economic growth. Sheep breeding business is one of the livestock business sectors that has great potential to be developed in the future. Some of the benefits of raising sheep are increasing the income of rural communities, obtaining a byproduct in the form of sheep dung which is useful for making manure, sheep are more adaptable to the environment, easier to raise them, and the required capital is relatively low (Karyadi, 2008).

Traditional Islamic boarding schools are one of the institutions in Indonesia that play an important role in improving education and morale in rural areas. Because traditional Islamic boarding school tend to reject centralization and because they are located in the middle of (rural) society, traditional Islamic boarding school can effectively play a role of empowerment and transformation (Wahid in Halim, 2017).

Integrating livestock raising activities into the life of students in traditional Islamic boarding schools in rural areas is a program that is considered capable of providing benefits to rural communities.

The Traditional Islamic Boarding School Sheep Farming Program in Tajinan Village, Malang Regency, started in 2018 to empower Islamic boarding school students and sheep breeders. The long-term program objective is to empower the economic welfare of rural communities (Azizah, 2020). The role played by an institution or organization is an affirmation of the functioning of the institution to individuals and groups in the surrounding environment. Like the existence of a boarding school in a place, it will make an important contribution to the surrounding community. This contribution is a manifestation of good management cooperation between the Islamic Boarding School and the community. So that the role of Islamic Boarding School can be an agent of change for life in many ways such as religious, economic and other values.

Islamic boarding schools as Islamic religious education institutions that live and develop in Indonesia, have given an impression and influence on the character formation and spread of Islam in remote areas of the country. In addition to the implementation of religious and general education, Islamic boarding schools also participate directly in community activities, provide counseling on environmental health issues, agriculture, especially giving lectures (da'wah) in mosques, recitations, Majelis taklim, livestock business and so on. . Therefore, it must also become a characteristic of the life of the students to be able to understand and appreciate aspects of community development.

Islamic boarding schools as agents of development are educational institutions which are national assets that are deeply rooted in people's lives. As a dakwah institution, Islamic boarding schools have a very big role in fostering people who have produced cadres of scholars, educating the community and are able to instill an entrepreneurial spirit and have the potential to become pioneers of community development in the Islamic boarding school environment. So that the scope of activities of the boarding school is getting wider and deeper. Activities are no longer limited to religious education, preaching, community formation and other social activities, but also include economic activities (Rosyidah, 2018).

II. RESEARCH MATERIALS AND METHODS

The research location in the village Ngawonggo Tajinan District of Malang Regency in Angkring Fathul Ulum Islamic Boarding School. Time This research was conducted from November to Desember 2020. The method used in this research is qualitative research using two data sources, namely primary data and secondary data. Primary data were collected from key informants who were selected purposively and then continued with the snowball sampling method. There are five key informants: the head of the traditional Islamic Boarding School, the village secretary, the owner of the Agriranch partnership and 2 informal members of sheep breeders as well as direct field observations and documentation. Secondary data obtained from literature are in the form of books, scientific works, data from breeders, the internet and other information. The collected data were then analyzed using descriptive data analysis.

III. RESULTS AND DISCUSSION

3.1 Sheep Farm Development in Ngawonggo Village

The development of a sheep business in Ngawonggo Village, Malang Regency is one of the programs in the National Medium Term Development Plan (RPJM). The development in the village is carried out because the village is suitable to be a center for sheep livestock by utilizing available resources such as sufficient and adequate land and forage, to meet the economic needs of the community as well as high community motivation for sheep development efforts. The plan to develop a sheep business in Ngawonggo Tajinan Village, Malang Regency has been carried out for 3 years. First started in 2018, namely making planning or initial planning in the form of providing knowledge to the community regarding the development of the sheep business then in 2019 starting to make preparations, providing counseling and providing education related to animal husbandry.

The development of sheep farming in Ngawonggo Village is also carried out to promote the name of the Islamic boarding school with the desire of the community to raise sheep from the community and breeders as well as the solidarity of the community in the village. Islamic Boarding School with a spirit of development are concrete examples of Islamic Boarding School efforts that not only concentrate on developing Islamic knowledge, but they are also institutions that care about the economic conditions of the surrounding community who generally work in the informal sector, such as small entrepreneurs, traders, breeders and farmers.

3.2 Role of Islamic Boarding Schools as Agent of Development

According to Azizah et al., (2020) stated that the Angkring Fathul Ulum Islamic Boarding School which was pioneered in 2015 and has only been officially registered based on a certificate from the Angkring Fathul Ulum Islamic Boarding School Foundation (officially recorded in the Notary Deed of Establishment No: 10 issued on 21 October 2019 and has been registered with the Ministry of Law. Islamic Boarding School is one of the potential institutions in Ngawonggo Village. Through its leader, Ustadz Habib, the Islamic Boarding School invites the surrounding community and students to build their village.

The role of Islamic Boarding School is also to provide support and in the form of facilities provided to livestock groups and the community. Islamic Boarding School is an Islamic educational institution which also plays a role as a religious, scientific, community development coaching institution, as well as a cultural symbol.

The general objective of Islamic boarding schools is to create a generation with good morals, and to instill religion in all of their lives and to make a generation that is useful and can contribute to the surrounding community. In addition, the specific aim of the Islamic Boarding School is to educate the generation to help improve the social

welfare of the environmental community in the context of national development. One form of state development is through entrepreneurship. Because entrepreneurship is currently needed to cover economic problems in Indonesia.

The Islamic Boarding School as agents of community development are expected to prepare a number of concepts for the development of santri resources, both for improving the quality of the boarding school and for improving the quality of community life. On behalf of the Angkring Fathul Ulum Islamic Boarding School, they create activities for the community and develop a sheep business. According to the Ministry of Religion (2003), Islamic boarding schools as agents of development were born to respond to the social situation and conditions of a society that is facing the collapse of moral principles through the transformation of the values it offers. Its presence can be referred to as agents of change in the social (agent of social change) is always doing the liberation of society from all exacerbated moral, political oppression, impoverishment of knowledge even of economic poverty.

3.3. Transfer of Islamic Knowledge and Values

Islamic Boarding Schools as agents of community development are expected to prepare a number of concepts for the development of santri resources, both for improving the quality of the boarding schools and for improving the quality of community life. It has been applied by the cottage boarding Angkring Fathul Ulum that in the implementation of education not only serve well in science - the science of religion but also on applied sciences that are useful to society. The Angkring Fathul Ulum Islamic Boarding School provides religious knowledge and knowledge on the development of a sheep business in Ngawonggo Tajinan Village, Malang Regency for students, livestock groups and communities in the village who contribute to the process of developing a sheep business.

The Angkring Fathul Ulum Islamic boarding school as a religious institution has historically been able to create a religious community life order, with a

fundamental and deep understanding of Islam. This embodiment can be proved through the system and learning the process takes place in the world cottage boarding schools, namely the implementation of a wide range of knowledge transfer process to the students and the community to various religious disciplines. This diversity of knowledge has been able to provide its own style, color, and uniqueness for the existence and sustainability of the Islamic Boarding School and to develop its vision and mission as an institution that has an orientation towards planting a religious foundation (Islam) for the santri and the community in Ngawonggo Village.

3.4 Social control

The role of the Islamic boarding school controls the social activities carried out by students, breeders and livestock groups and the surrounding community. The social control of the role of Islamic Boarding School in community life is very large. Therefore, with the existence of the Islamic Boarding School in the midst of community life, the various efforts made by the Angkring Fathul Ulum Islamic Boarding School as an agent of social control over the community in Ngawonggo Village are a challenge in itself, because the location of this boarding school is in the middle of a community environment.

Islamic Boarding Schools as an Islamic educational institution certainly have an effort to foster students who often violate the rules of the Islamic Boarding School to behave in accordance with Islamic religious values and re-adhere to the norms that apply in the boarding school. In addition, life in the Islamic Boarding School is also expected to help students in the formation of a better personality. According to Hamzah (2015) states that religious institutions are often believed by the public as an agent of social control that is effective to reduce, download controls the behavior of many deviate in society that is increasingly complex, due to the teachings of the religion itself is the values and moral values are also adopted by law in making a rule-rancid Uran particular in addressing the many perila ku deviate in society.

The Islamic Boarding Schools, especially the board, always make efforts to overcome santri who have deviant behavior. The first attempt by the Islamic Boarding School was direct action in the form of a warning. If the management sees a santri behaving deviantly, the santri concerned will immediately be given a warning and sanction if they continue to deviate. The warning applies to all students who violate, whether minor, moderate or serious violations. The next effort is to impose sanctions on violating students. These sanctions are determined by the management at the results of the deliberations with the approval of the boarding school management.

3.5. Social Engineering and Community Development

In principle, social engineering is trying to change society in the direction it wants, or it is also called planned social change. In social engineering, there are tips and strategies used to make social life better. A social engineering is carried out because the social situation is not going as expected. The results showed that for the development of livestock business in the Angkring Fathul Ulum Islamic Boarding School can be done with the existence of social engineering. To manipulate the social, the first step is to determine the cause of the change that becomes the problem. Other causes of problems are related to the limited supporting facilities and infrastructure owned by Islamic boarding schools, as well as the lack of knowledge and expertise regarding the internet. The problems faced in implementing livestock development activities are not only determined by technological aspects but also influenced by individual farmer factors (social factors). Therefore, along with the introduction of technology, social engineering is necessary.

The social engineering strategy must start by providing understanding to the farmer about the activities that must be done (mandatory) and what will be accepted. One step that can be taken is to disseminate the program to livestock groups which includes the understanding of breeders about what, how, when, where, who is authorized to provide an explanation of the program and how to manage the program and improve farmer skills in livestock

management.

Community development carried out by the FathulUlumAngkring Islamic Boarding School in Ngawonggo Village by developing a sheep business aimed at the welfare and economic progress of the community. According to Yuliani (2010), community development as a method is a way to achieve goals in such a way that several goals can be achieved. As a community development program it is stated as a set of procedures and its contents are stated as a list of activities. The community development program as a movement is a struggle so that it becomes an excuse for making people serve.

IV. CONCLUSION

The role of the AngkringFathulUlum Islamic boarding school as an agent of development in the development of sheep farming, namely by transferring Islamic knowledge and values, carrying out social control and social engineering as well as community development in Ngawonggo Village to achieve the welfare of a muamalah community. The sheep farming business which was initiated by the Islamic Boarding School as an influential institution is a strategic plan to develop the Ngawonggo village as a center for sheepfarming.

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