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## Islamic Boarding School Strategy for Enhancing Community Religious Beliefs Through One House One Student System

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Informasi Artikel	Abstract
<b>Received:</b> 28 October 2023	<i>This research aims to explore more deeply the strategy of strengthening the religiosity of the Wonocepokoayu Village community through the one house one student system initiated by Islamic Boarding House Mambaul Hikam Lumajang. The approach used in this research is a qualitative approach with descriptive methods. This research involved 7 (seven) participants consisting of Foundation administrators, managers, and public relations of the Mambaul Hikam Islamic Boarding School, as well as devices and alumni of the Islamic boarding school in Wonocepokoayu village who potentially know the one house one student system. The results show that the one house one student strategy is not only a solution to improve religion through education but also creates synergy between various elements of society in supporting the formation of religious characters at the local level. With this program, Wonocepokoayu Village is expected to achieve positive changes in its religious dimension for the better.</i>
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	<p>Penelitian ini bertujuan untuk menggali lebih dalam strategi penguatan religiusitas masyarakat Desa Wonocepokoayu melalui sistem satu rumah satu santri yang diinisiasi oleh Pondok Pesantren Mambaul Hikam Lumajang. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan metode deskriptif. Penelitian ini</p>

melibatkan 7 (tujuh) orang partisipan yang terdiri dari pengurus Yayasan, pengelola, dan humas pondok pesantren mambaul hikam, serta perangkat dan alumni pondok pesantren di desa Wonocepokoayu yang berpotensi mengetahui sistem satu rumah satu santri. Hasil penelitian menunjukkan bahwa strategi satu rumah satu santri tidak hanya menjadi solusi untuk meningkatkan keagamaan melalui pendidikan, tetapi juga menciptakan sinergi antara berbagai elemen masyarakat dalam mendukung pembentukan karakter religius di tingkat lokal. Dengan adanya program ini, diharapkan Desa Wonocepokoayu dapat mencapai perubahan positif yang lebih baik dalam dimensi keagamaannya.

## **I. INTRODUCTION**

Religiosity, as an essential dimension in the life of individuals and society, reflects the community's moral and spiritual strength (Jaenudin & Mas, 2019). Religion or the level of religiosity has a significant role in the continuity of the order of life (Rianto et al., 2022). According to Glock and Stark, religiosity is a person's ability to organise themselves effectively is influenced by the extent of their belief and commitment to the religious principles they profess (Prasetyana & Mariyati, 2020). Islamic boarding schools, as Islamic educational institutions rooted in religious traditions, have a strategic role in shaping and strengthening community religiosity (Adibah et al., 2023; Afista & Bakar, 2020; Handoko & Fadilah, 2022).

Therefore, Islamic boarding schools not only play a role as educational institutions but also must adapt to the times. In this context, Islamic boarding schools also develop various learning methods to improve the quality of education (Muzaky & Ishari, 2020). Religiosity is not only contained in formal religious practices but also reflected in the moral values believed and lived by individuals (Jaenudin & Mas, 2019). Globalisation and technological developments open access to various worldviews, which can affect people's religious views and practices (Ilyas & Maknun, 2023; Langke, 2019). According to Martin van Bruinessen, Islamic boarding schools that were established in the past or today

both have similar goals, namely to convey the teachings of Islam and maintain the values of religiosity in the pesantren environment and the community (Bruinessen, 1992; Ikhwan, 2017).

Thus, maintaining and strengthening religiosity is crucial, especially in Islamic boarding schools, which have a dual role as educational institutions and centres for developing Islamic values. To understand the strategic role of Islamic boarding schools in shaping community religiosity, especially in the era of globalisation and technological advances, it is also necessary to examine the innovations presented by several Islamic boarding schools. One of them is Islamic boarding schools Mamba'ul Hikam Lumajang Suko Jogoyudan Lumajang.

However, Mamba'ul Hikam Islamic boarding schools in Lumajang have one unique system, namely one house one student, which can potentially strengthen religiosity in the community. In this context, the "One House One Study System" strategy emerged as an innovative response to bridge formal education in Islamic boarding schools with the reality of life in the community. By involving each house as a unit actively involved in boarding their children in the Islamic boarding schools, this strategy is expected to be a strong foundation in building and strengthening individual religiosity and society.

This study aims to explore more deeply the system of one student of the Mamba'ul Hikam Islamic boarding school in strengthening the religiosity of Wonocepokoayu Village. Wonocepokoayu Village of Senduro Subdistrict was chosen as a program partner because this village is a very strong base for the spread of alumni, the involvement of the village head and village officials as program controllers in the community. As a strengthening of the program, religious activities are routinely carried out at the Mamba'ul Hikam Islamic Boarding School. The function of the boarding school is not only as a religious and educational institution but also as a centre of excellence or a local community development institution. This program will strengthen government-related parties, increase synergy in action, and reduce the potential for conflict in the community.

In the context of studies on the development of strategic models of Islamic boarding schools for strengthening religiosity, comparisons with previous studies,

such as those conducted by (Lina & Nugroho, 2023), explore the understanding of Islamic boarding schools as a foundation for strengthening religious values by using functional structural theory and a sociological approach. According to (Azra, 2016), it highlights the importance of public awareness of democratic and religious values. Meanwhile, (Rizqi & Prayogi, 2022) focus their research on efforts to strengthen the community's religious traditions. According to (Silfiyasari & Az Zhaifi, 2020) highlighted the role of pesantren in character education in the era of globalisation. (Purwanto et al., 2021) examine the optimisation of student character through boarding school education at boarding schools. (Setyaningsih & Sabiq, 2021) focus on applying Islamic religious education to improve religious character and integrity in a full-time school environment. Badrud Tamam's research focuses on communication management in pesantren. According to (Fauzi, 2016) reviewed that the reputation of pesantren is in line with the reputation of Kiai built-in leadership in managing social relations.

Departing from several previous studies, as mentioned above, this research sees an empty gap in the study of the development of the one house one student system that has never been studied and cannot be separated from the values of local wisdom regarding the strengthening of religious aspects in society. Basically, this research aims to fill this void. The distinction of this research position is the role of the strategy of the Mamba'ul Hikam Islamic Boarding School. Furthermore, another distinction is that the research locus of this research is located in Wonocepokoayu Village, Senduro District, Lumajang Regency, which is the basic distribution of Mamba'ul Hikam Islamic Boarding School alumni in strengthening religion.

## **II. METHODS**

This research uses a qualitative research approach using descriptive methods. Qualitative methodology delves deeply into the examination of processes, activities, and events, which includes a thorough investigation of the cultural behaviour of individuals or groups (Creswell, 2019). Qualitative research emphasises using inquiry strategies to understand the meaning, understanding, concepts, and characteristics of certain phenomena. This holistic approach

prioritises quality and uses various methods to present various aspects of the phenomenon narratively (Ikhwan, 2021). The application of qualitative methods in this study is in line with its suitability for cross-cultural studies and research focusing on processes and outcomes.

The research participants in this study consisted of 7 (seven) participants from the foundation management, management, and public relations of the Mambaul Hikam Islamic boarding school, as well as Wonocepokayu village officials and several other informants such as villagers who know the One House One Student system. Selecting participants with qualitative methods uses purposive and snowball sampling techniques, continuing until comprehensive and in-depth saturated data is obtained. In qualitative research, various techniques such as interviews, observation, and document analysis are used to collect descriptive and unstructured data. The data analysis process in this method involves coding, categorisation, and interpretation to uncover patterns, themes, and meanings that emerge from the data collected (Heppner et al., 2008).

### **III. FINDINGS AND DISCUSSION**

#### **Community Conditions**

Introducing the local context in more detail, the researcher goes deeper into understanding the specific problems and impacts, namely the religious conditions of the community in Wonocepokoayu Village, Senduro Sub-district, Lumajang District. The following are some of the findings of significant problems in Wonocepokoayu village.

##### *1. Level of religiosity*

The level of religiosity in Wonocepokoayu Village has experienced a significant decline in recent years, reflecting the challenges of maintaining religious values at the community level. The decline in religiosity levels in Wonocepokoayu Village, Senduro Sub-district, Lumajang District, has the potential to result in a decline in morals and ethics, affect social stability and reduce the community's spiritual well-being.

## *2. External factors*

Several external factors, such as the influence of global culture and lifestyle changes, were found to affect the mindset and religious practices of the community, creating gaps in the understanding and implementation of religious values in Wonocepokoayu Village. The influence of global culture can change the religious identity of the Wonocepokoayu community, bringing elements or values that may conflict with local religious traditions, leading to a decrease in the community's involvement in religious activities, such as regular worship, religious training, or social religious activities.

## *3. Limitations of active participation*

The low level of active participation in religious activities at the mosque or main place of worship in Wonocepokoayu Village indicates a tendency away from collective religious practices. Low active participation in local religious activities can result in a lack of community solidarity, exacerbate social isolation, and reduce the effectiveness of religious efforts at the village level.

## *4. Value crisis in the family environment*

The family environment is identified as the main arena where religious values are supposed to be passed on, but a value crisis in this environment adds to the complexity of shaping and maintaining the religiosity of the younger generation. A value crisis in the family environment can lead to a generational breakdown of values, where religious values passed on from generation to generation become inconsistent. This can create value differences between family members, especially younger and older generations.

## *5. Social relationship*

The decline in religiosity also impacts social relations in the community, leading to inequalities and tensions in the moral and ethical values embraced by the various groups in Wonocepokoayu Village. Understanding the condition of the community and the impact caused by this problem can provide a strong foundation for formulating strategies to strengthen religiosity through the One House One Student system and provide direction for more effective program implementation at the local level.

## **One House One Student System**

The One House One Student System strategy is an initiative that describes the cooperation between the village and Mamba'ul Hikam Islamic Boarding School to improve religious quality in Wonocepokoayu Village. This initiative encourages every family that has children of student age from MTs to college level to send their children to boarding school. The prioritised boarding school is Mamba'ul Hikam. The background of this one house one student system strategy is the lack of religious understanding in Wonocepokoayu Village. The purpose of this strategy is that when students have completed learning religious knowledge at the Islamic boarding house, they can apply this knowledge in the community.

The One House One Student System encourages every family to send their children to boarding schools, with the views of Al Ghazali, who emphasised that training education has a central role in shaping and improving the character of religiosity (Prasetya et al., 2021). By implementing this strategy, each family is expected to be more active in sending their young generation to boarding schools, where religious education is organised more massively through training and practice.

In addition, this strategy is reinforced by the theory of cognitive change developed by Lawrence Kohlberg, which focuses on cognitive development or human thinking in building morality. This theory asserts that individual moral development occurs gradually and involves increasingly complex levels of understanding and reflection on moral norms and values. Implementing a one-house-one-student system where family members study religion at a boarding school is expected to result in significant moral development and religiosity, which in turn will positively impact the character and values of the local community. Thus, through this strategy, efforts to improve the quality of religiosity in the neighbourhood can be realised more optimally and sustainably (Ikhwan & Yuniana, 2022).

Mamba'ul Hikam Islamic Boarding School is the focus because it is considered an institution competent to provide quality religious education. With this strategy, each student is expected to become an agent of change in the

community after they return from boarding school. This is reflected in routine activities such as recitation, istighosah, and sholawatan, which involve alumni as mentors and activators. Recitation and sholawatan such as Albanjari, become activities guided by alumni, thus creating intergenerational ties in a religious context. Religious activities that are carried out routinely can improve the religious character of individuals because some aspects of character building can be achieved through the practice of habits that are repeated in life, such as acts of honesty, development of religious values, tolerance, cooperation, helping attitudes, and so on.

In addition, alumni also contribute to supporting religious activities by teaching at the Al-Quran education park, schools, and other religious education institutions. Thus, the one house one student system not only has a positive impact on the student's spiritual development but also strengthens the role of Islamic boarding houses and alumni in supporting religious activities at the village level. This overall strategy creates a synergy between formal and informal education to strengthen the religious base and moral values in Wonocepokoayu Village.

### **Implementation of the One House One Student System**

The implementation steps of the one house one student system were strategically designed to improve the religious dimension in Wonocepokoayu Village. Initially, efforts were made to involve religious and community leaders in a collaboration to invite and support the community to adopt this system. Collaboration with these leaders is expected to provide significant moral encouragement and social support, creating a conducive climate for program implementation.

The next step includes counselling and education, where the concept of one house, one student is socialised through counselling and education programs at the community level. The program is designed to involve religious and community leaders to explain the concept thoroughly. In addition, emphasis is placed on understanding its benefits in strengthening religious, moral and ethical life in the family environment. Alumni empowerment is the focus of the third step. The



alumni are seen as the driving agents of the One House One Student system, directed to become religious mentors at home and participate in organising religious activities in the community. Through this role, it is hoped that alumni can set a positive example and motivate the community to participate in this program.

The fourth step leads to family development. The Mamba'ul Hikam Islamic Boarding School responds to the living expenses problem for underprivileged students by assisting. In addition, the village also contributes by helping with administrative needs when there are families who are less able to board their children. Finally, the fifth step involves ongoing monitoring and evaluation. Monitoring is carried out continuously on the impact of implementing the One House One Student system in the community. At the same time, evaluation is directed at assessing changes in behaviour and religious understanding among the people of Wonocepokoayu Village.

Overall, these steps form a systematic and measurable framework designed to ensure the successful implementation of the one house one student system. By involving religious leaders, community education, alumni empowerment, family coaching, and continuous monitoring, this program is expected to significantly impact the quality of religion in Wonocepokoayu Village.

### **Impact One House One Student System**

Implementing the one house one student system in Wonocepokoayu Village, Senduro Sub-district, Lumajang District, can significantly impact various aspects of the community. The following are some of the impacts that occurred in Wonocepokoayu Village.

#### *1. Increased religiousness*

Santris living in each house can provide concrete examples of religious practice. They can engage family members in religious activities such as praying in congregation, reading the Qur'an together and participating in other religious rituals. This can create a strong religious atmosphere at the household level and increase the level of religiosity in the community.

## *2. Strengthening religious values in the family environment*

Santris as family members, can play a role in strengthening religious values in the family environment. They can provide informal religious education to family members, to understand religious values, and provide moral support in carrying out religious obligations.

## *3. Increased participation in religious activities*

With santris in every home, participation in religious activities at the village level can increase. Santri can act as facilitators or activators of religious activities, such as organising recitations, religious seminars, or other religious events involving more villagers.

## *4. Development of religious cadres*

Santris living in homes can become religious cadres who contribute to strengthening religious commitment in the community. Through training and coaching, they can become religious leaders who can guide and assist villagers in better understanding and applying religious teachings.

## *5. Strengthening social relationships in the community*

Joint participation in religious activities can be a foundation for strengthening social relations in the community. People who worship together have the opportunity to get to know each other, interact and form positive social networks, which can create a strong sense of community among community members.

## *6. Improved religious knowledge and skills*

Through direct teaching and daily interaction with santri, communities can improve their religious knowledge and religious skills. Santri can provide a deeper understanding of religious principles and guide correct religious practices.

## *7. Positive impact on morals and ethics*

A focus on religious values can positively impact people's morals and ethics. The presence of santris in homes can provide moral and ethical role models, creating a more ethical society in social interactions and daily life.

### 8. *Shaping community religious identity*

With santri in every house, Wonocepokoayu Village can form a strong religious identity. The community can be recognised as upholding religious values, creating a sense of togetherness and pride in religious identity. With an in-depth understanding of these impacts, a program evaluation can be conducted to ensure the sustainability and effectiveness of the one house one student system in strengthening community religiosity in Wonocepokoayu Village.

## IV. CONCLUSION

The One House One Student system encourages families to actively send their children to Islamic boarding schools and adheres to Al Ghazali's views on the importance of educational training in forming religious character. By actively involving the community in religious training and practice, this strategy seeks to have a broader and positive impact on the religious character of the community in Wonocepokoayu Village. Support from Lawrence Kohlberg's theory of cognitive change also provides a strong foundation for this strategy. By understanding that individual moral development involves increasingly complex levels of understanding and reflection, the one house one student system is expected to create significant moral and religious development in society.

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