

PESANTREN AND ITS FUNCTION IN IMPROVING THE WORSHIP OF THE VILLAGE COMMUNITY

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Abstract

The research aims to examine the function of Baitul Qur'an Student Boarding School in improving community worship in Pekon Podosari, Pringsewu Regency Lampung. This research uses a qualitative method, which is research that is This research uses qualitative methods, which are used to find data derived from field data, as well as data from interviews, documentation, and observations obtained through the process of recording what it is about objective conditions, namely methods used to make generalizations, and then analyzed using descriptive analysis methods. The results of this study indicate that the function of the Baitul Qur'an Student Boarding School is to provide a place for the community to attend Friday night recitation and a place where children can learn to read the Qur'an and memorize the Qur'an. The increase in community worship as a result of the da'wah activities of the Baitul Qur'an student boarding school in Podosari Pringsewu Village is that the community's knowledge about the practice of worship increases with the addition of recitation material, namely religious lectures/Tausyiah and questions, and answers, and the recitation is routinely held at least one time in one week every Friday night, increasing the ability of community children to read the Qur'an and memorize the Qur'an.

Keywords: *Pesantren; Improved Worship; Village Community.*

Abstrak

Penelitian ini bertujuan untuk mengkaji tentang Fungsi Pondok Pesantren Mahasiswa Baitul Qur'an dalam Meningkatkan Ibadah Masyarakat di Pekon Podosari Kabupaten Pringsewu Lampung. Penelitian ini menggunakan metode kualitatif, yakni penelitian yang digunakan untuk mencari data yang berasal dari data lapangan, juga data hasil wawancara, dokumentasi dan observasi yang diperoleh melalui proses pencatatan apa adanya tentang kondisi obyektif yakni metode yang digunakan untuk membuat generalisasi, kemudian dianalisa dengan menggunakan metode deskriptif analisis. Hasil penelitian ini menunjukkan bahwa fungsi pondok pesantren mahasiswa Baitul Qur'an adalah sebagai tempat masyarakat mengikuti pengajian malam Jum'at dan tempat anak-anak belajar membaca Al-Qur'an dan menghafalkan Al-Qur'an. Peningkatan ibadah masyarakat sebagai hasil kegiatan dakwah pondok pesantren mahasiswa Baitul Qur'an di pekan Podosari Pringsewu adalah pengetahuan masyarakat tentang pengamalan ibadah meningkat dengan adanya penambahan materi pengajian yaitu ceramah agama/tausyiah dan tanya jawab, serta pengajian tersebut rutin dilaksanakan minimal satu kali dalam satu minggu setiap malam Jum'at, kemampuan anak-anak masyarakat dalam membaca Al-Qur'an dan menghafal Al-Qur'an meningkat.

Kata Kunci: *Pesantren; Peningkatan Ibadah; Masyarakat Desa*

A. Introduction

Pesantren is an institutionalized Islamic Da'wah institution in Indonesia, where Kiai and Santri live together in a dormitory that has rooms as its essential characteristics based on Islamic religious values¹. Islamic boarding schools have five basic elements: huts, mosques, teaching Islamic classical books, Santri (students), and

¹ Siti Asiah et al., "The Dynamics of Islam in Indonesia in the Perspective of Education," in *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIS and ICESTIIS 2021, 20-21 October 2021, Jambi* (EAI, 2022), <https://doi.org/10.4108/eai.20-10-2021.2316321>.

Kiai (teachers)². The five elements above are the basic elements of a pesantren³. Pesantren is said to be complete if it has the five elements above, and each element has its function in fostering students through activities organized both in the physical and mental fields of students in the boarding school⁴.

A boarding school is an Islamic religious education institution that grows and is recognized by the surrounding community with a dormitory system⁵. The students receive religious education through a recitation system or madrasah, which is fully under the sovereignty of the leadership of one or several Kiai⁶. Kiai, or Ustadz in pesantren, can place themselves in two roles, namely, as a model and as a therapist⁷. As a model, Kiai or

² Siti Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (January 29, 2022): 40–59, <https://doi.org/10.31538/tjje.v3i1.106>.

³ Muh Hafidz, "The Role of Pesantren in Guarding the Islamic Moderation," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 15, no. 1 (May 31, 2021): 117–40, <https://doi.org/10.18326/infls3.v15i1.117-140>.

⁴ Muhammad Mushfi El Iq Bali and Noer Holilah, "The Role of Foster Caregivers in the Effectiveness of Online Learning in Pesantren," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021): 339, <https://doi.org/10.30868/ei.v10i01.1178>.

⁵ Nurti Budiayanti et al., "The Development of Post-Modern Islamic Boarding Schools (Case Study at IHAQI Creative Pesantren in Bandung)," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 13, no. 1 (2021): 73–84, <https://doi.org/10.37680/qalamuna.v13i1.584>.

⁶ Abd. Muhaimin and Muh. Sultan, "Analysis of the Impact of Islamic Boarding School Education on Cultivating the Discipline of the Santri at the Islamic Boarding School," in *Proceedings of the 1st International Conference on Law, Social Science, Economics, and Education, ICLSSEE 2021, March 6th 2021, Jakarta, Indonesia* (EAI, 2021), <https://doi.org/10.4108/eai.6-3-2021.2305974>.

⁷ Sofyan Sauri, Sandie Gunara, and Febbry Cipta, "Establishing the Identity of Insan Kamil Generation through Music Learning Activities in Pesantren," *Heliyon* 8, no. 7 (July 2022): e09958, <https://doi.org/10.1016/j.heliyon.2022.e09958>; Muhammad Roy Purwanto et al., "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 2829–37, <https://doi.org/10.48047/rigeo.11.05.179>.

Ustadz is a role model in every behavior and action⁸. As therapists, Kiai and Ustadz influence the personality and social behavior of Santri⁹. The more intensively Ustadz is involved with his students, the greater the influence that can be exerted¹⁰. Ustadz can be an agent of power in changing behavior from unwanted to certain desired behaviors¹¹.

Kiai, or Ustadz, is the central figure in the pesantren life system, as well as the leader of the pesantren¹². In this position, the value of the pesantren depends a lot on the personality of the Kiai as a role model and, at the same time, the holder of absolute wisdom in the value system of the pesantren¹³. The role of kiai is

⁸ Naufal Ahmad Rijalul Alam, "Religious Education Practices in Pesantren: Charismatic Kyai Leadership in Academic and Social Activities," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 2 (December 31, 2020): 195–212, <https://doi.org/10.15642/jpai.2020.8.2.195-212>.

⁹ Samsul Arifin, "The Implementation of At-Tawazun Counseling for the 'Pesantren Tangguh' Program in the New Normal Era," *KONSELING RELIGI Jurnal Bimbingan Konseling Islam* 12, no. 1 (June 30, 2021): 14, <https://doi.org/10.21043/kr.v12i1.8646>; Purwanto et al., "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia."

¹⁰ Hong Qin, Daniel Alan Peak, and Victor Prybutok, "A Virtual Market in Your Pocket: How Does Mobile Augmented Reality (MAR) Influence Consumer Decision Making?," *Journal of Retailing and Consumer Services* 58 (January 2021): 102337, <https://doi.org/10.1016/j.jretconser.2020.102337>; Iona Novak and Catherine Morgan, "High-Risk Follow-up: Early Intervention and Rehabilitation," 2019, 483–510, <https://doi.org/10.1016/B978-0-444-64029-1.00023-0>.

¹¹ Jared Koreff, Martin Weisner, and Steve G. Sutton, "Data Analytics (Ab) Use in Healthcare Fraud Audits," *International Journal of Accounting Information Systems* 42 (September 2021): 100523, <https://doi.org/10.1016/j.accinf.2021.100523>.

¹² Farid Wajdi et al., "The Pattern of Leadership of Kiai in Managing Learning Pesantren," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (March 20, 2022): 15–30, <https://doi.org/10.31538/ndh.v7i1.1832>.

¹³ Endro Tri Susdarwono, "Responses of SALAFI and Modern Islamic Boarding School Students to the Establishment of New Islamic-Based Political Party," *Jurnal Kawakib* 3, no. 2 (December 30, 2022): 85–94, <https://doi.org/10.24036/kwkib.v3i2.57>.

very large in the fields of handling faith, the guidance of Amaliyah, the dissemination and inheritance of knowledge, moral development, charitable education, and leading and solving problems faced by students and the community¹⁴. And in terms of Kiai's thinking, it is more in the form of forming a certain pattern of thinking, attitude, soul, and orientation to lead according to the background of Kiai's personality¹⁵.

The role of da'wah in fostering the ummah is how da'wah activities and programs are directed towards fostering the ummah to become people who are strong in faith, Taqwa, and Islam¹⁶. Also, how da'wah can succeed in gathering them into a force that carries the task of da'wah among mankind and can turn the wheels of da'wah so that people want to submit to the sharia of Allah SWT¹⁷. In running a life that certainly must be by the values prescribed by our religion, through the two main sources of law for us, namely: Al-Qur'an and Sunnah¹⁸. The effort to preach is a sacred duty for every Muslim, in the context of his devotion to Allah SWT as an obligation for every Muslim, meaning that da'wah is a shared responsibility, not the responsibility of some people or

¹⁴ N Marhayati and D Dkk, "Indonesian Civil Islam: Intertwin Among Moderatism, Conservatism, and Populism," in *Proceedings International Conference on Islam And Muslim Societies (ICONIS)*, 2019, http://repository.iainbengkulu.ac.id/4097/1/PROCEEDINGS_ICONIS_2019.pdf.

¹⁵ Saeiful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 815–34, <https://doi.org/10.17478/jegys.629726>.

¹⁶ Muhammad Ridha and Rubino, "Application of Islamic Da'wah Functions in Cartoon Visual Media in Nussa Animation," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 9, no. 1 (February 3, 2023): 16–30, <https://doi.org/10.54471/dakwatuna.v9i1.2162>.

¹⁷ Mastori Mastori, Zenal Arifin, and Sunardi Bashri Iman, "Historical Review of Ulama and Umara' Relations and Its Implications for Islamic Da'wah," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 15, no. 1 (2021): 103–26, <https://doi.org/10.15575/idajhs.v15i1.9824>.

¹⁸ Eniwati Khaidir and Fitriah M. Suud, "Islamic Education in Developing Students' Characters At As-Shofa Islamic High School," *Islamic Education in Developing Students' Characters At As-Shofa Islamic High School, Pekanbaru Rian* 1, no. 1 (2020): 50–63.

groups of people, so it is hoped that da'wah can run more smoothly, more generally, and more thoroughly, not related to place and time, which are formalist and ceremonial, but that da'wah will go hand in hand with the steps and dynamics of human life¹⁹.

The da'wah function of Islamic boarding schools is a personal obligation of Muslims as well as an obligation of Muslim institutions in realizing a civilized Muslim society (civilized), which is reflected in a sense of mutual fostering and improving fellow Muslims' worship to realize the teachings of da'wah²⁰. The role of the Islamic boarding school Ustadz is theologically considered a "da'wah," or (Mission Sacre) rewarded project, and the position of da'wah itself is a condition sine qua non, unpreventable, and inherent²¹. This fact, which must be recognized, is that the Prophet Muhammad SAW said in his message "Convey what you receive from me, even if it is one verse" Therefore, it is natural that in the historical stage, the approach to da'wah work continues to be born both technically operational and conceptually²². Of course, it cannot be separated from the social context; a specific reality is that da'wah is dynamic along with the development of the pace of problems and needs of society²³.

¹⁹ Hotni Sari Harahap and Muhammad Riduan Harahap, "The Role of Dakwah On The Development Of Islamic Education In Sosor Ladang Village Toba Samosir District," *Jurnal Scientia* 10, no. 1 (2021): 117–24.

²⁰ Yedi Purwanto et al., "Salman Mosque as a Center of Islamic Da'wah and Spiritual Laboratory for Campus Community," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 1–24, <https://doi.org/10.15575/idajhs.v12i1.5839>.

²¹ Yanwar Pribadi, "Sekolah Islam (Islamic Schools) as Symbols of Indonesia's Urban Muslim Identity," *TRaNS: Trans -Regional and -National Studies of Southeast Asia* 10, no. 2 (November 29, 2022): 203–18, <https://doi.org/10.1017/trn.2021.15>.

²² Asrizal Saain et al., "Education Of Honesty And Sincerity In The Qur ' an As Part Of Humanity," *Al-Rimayah; Jurnal Kependidikan* 14, no. April (2022): 71–86.

²³ Riza Anggara Putra, "Structural Da'Wah Through Public Policy (Analysis of Da'Wah Encounter and Government Legitimacy in Indonesia)," *QAULAN: Journal of Islamic Communication* 2, no. 2 (2021): 117–33, <https://doi.org/10.21154/qaulan.v2i2.3463>.

The development of society today requires the development of students who have a balanced approach to values and attitudes, knowledge, intelligence, and skills, as well as the ability to communicate with the community at large and increase awareness of the natural environment²⁴. To fulfill the demands of guidance and development, the community tries to mobilize all available resources and possibilities so that education as a whole can overcome the various problems faced by society and the nation²⁵. To mobilize all existing resources in the field of increasing worship to solve these various problems, the extension of Islamic boarding schools will be highlighted in this study²⁶. Because the community and the government expect Islamic boarding schools to have great potential in the field of religious education and improve community worship²⁷.

The da'wah function of Islamic boarding schools in the form of increasing community worship is a process of a series of activities that lead to efforts to increase awareness of bad behavior

²⁴ Tobias Schnitzler, "The Bridge Between Education for Sustainable Development and Transformative Learning: Towards New Collaborative Learning Spaces," *Journal of Education for Sustainable Development* 13, no. 2 (September 23, 2019): 242–53, <https://doi.org/10.1177/0973408219873827>.

²⁵ Vivien D. Tsu et al., "National Implementation of HPV Vaccination Programs in Low-Resource Countries: Lessons, Challenges, and Future Prospects," *Preventive Medicine* 144 (March 2021): 106335, <https://doi.org/10.1016/j.ypmed.2020.106335>; Christian Eric Barrantes Briceño and Fernando César Almada Santos, "Knowledge Management, the Missing Piece in the 2030 Agenda and SDGs Puzzle," *International Journal of Sustainability in Higher Education* 20, no. 5 (July 1, 2019): 901–16, <https://doi.org/10.1108/IJSHE-01-2019-0019>.

²⁶ Ishrat Hossain et al., "Support for Smallholder Farmers through Islamic Instruments," *International Journal of Islamic and Middle Eastern Finance and Management* 12, no. 2 (April 30, 2019): 154–68, <https://doi.org/10.1108/IMEFM-11-2018-0371>.

²⁷ Grisna Anggadwita et al., "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behavior & Research* 27, no. 6 (August 2, 2021): 1580–1604, <https://doi.org/10.1108/IJEER-11-2020-0797>.

and encourage students to behave better²⁸. Ideally, effective da'wah development must refer to the community to improve the quality of its Islam, as well as the quality of its life²⁹. For this reason, the role of the Ustadz of the Baitul Qur'an student boarding school is to try as much as possible to carry out the functions of the boarding school as a center for the transmission of Islamic sciences, a guardian and maintainer of the continuity of Islam, a center for the reproduction of scholars, and More than that, the pesantren not only plays these three roles but also becomes a center for the development of appropriate technology for the community around the pesantren, a center for efforts to save and preserve the environment, and more importantly, a center for the economic empowerment of the surrounding community³⁰.

It is thought that da'wah not only socializes Islamic religious things but also fosters a work ethic³¹. This is what is expected of

²⁸ Sauri, Gunara, and Cipta, "Establishing the Identity of Insan Kamil Generation through Music Learning Activities in Pesantren"; Nanih Machendrawaty, Asep Shodiqin, and Dudy Imanuddin Effendi, "Da'wah Education Based on Religious Moderation Training Using Digital Technology at Islamic Boarding Schools in East Bandung," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 16, no. 1 (2022): 109–34, <https://doi.org/10.15575/idajhs.v16i1.18124>.

²⁹ Erwin Jusuf Thaib, "The Communication Strategies for Moderate Islamic Da'wah in Countering Radicalism in Gorontalo City, Indonesia," *Jurnal Komunikasi: Malaysian Journal of Communication* 36, no. 4 (2020): 143–56, <https://doi.org/10.17576/JKMJC-2020-3604-09>.

³⁰ Mochamad Mawahib and Ahmad Sunoko, "The Existence of Islamic Boarding Schools in Improving Public Education," *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 10, no. 2 (2022): 191–207, <https://doi.org/10.54956/edukasi.v10i2.338>; M. Amin Haedari and Ferry Muhammadsyah Siregar, "Pesantren and The Challenges of Modern Era in Indonesia," in *Proceedings of 1 St International Conference of Graduate Program (Icgp)* (Yogyakarta: Program Pascasarjana Universitas Muhammadiyah Yogyakarta, 2019).

³¹ Eko Hendro Saputra et al., "Understanding Da'wah and Khatib," *Linguistics and Culture Review* 5, no. S1 (August 3, 2021): 274–83, <https://doi.org/10.21744/lingcure.v5nS1.1373>.

da'wah Bil Hikmah, which is often mentioned by preachers³². Da'wah Bil Hikmah does not mean without Maqal or theory but rather emphasizes behavioral attitudes and real activities that interactively bring people closer to their needs, which can directly or indirectly affect the increase in worship³³.

According to research conducted by Ahmad Muslim, it shows that there are agents from the community who initiate change with their discursive awareness. Its role in social change with socialization, material provision, and coordination The structure comes from the community along with socio-religious practices according to its practical and discursive awareness, the role of the regional government, and the village government through its structural policies. The relationship between the agent and the structure occurs through the schemes of domination (control of the agent against the structure), significance (invitation of the agent to the structure), and legitimacy (justification of the agent's efforts by the structure)³⁴. Besides that, research by Nasir and Maisah also said that Islamic Boarding Schools must have a vision, mission, and program that aim to develop the strategic functions of Islamic Religious Education (PAI) so that the potential of PAI can compete between Islamic Boarding Schools nationally and globally. This is done by innovating and cooperating on various strategies and evaluations according to the needs of the community. In addition, it also seeks the development of global, insightful PAI in the community³⁵.

³² Reka Gunawan and Abdul Muhid, "The Strategy of Da'wah Bill Hal Communication: Literature Review," *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam* 14, no. 1 (2022): 33–50.

³³ Arif Chasannudin and Jamal Ma'mur Asmani, "Nationalist Pluralism in Fiqh Sosial: Ideas and Actions of KH. MA. Sahal Mahfudh," *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 2 (2020): 157–68.

³⁴ Ahmad Muslih, "Peran Pesantren Al-Bukhori Ponorogo Dalam Meningkatkan Religiusitas Masyarakat Muslim Pedesaan Melalui Pencak Silat Nahdlatul Ulama' Pagar Nusa Gasmu," *Journal of Community Development and Disaster Management* 3, no. 2 (2021): 15–29.

³⁵ Muhammad Nasir and Maisah Maisah, "Pengelolaan Pondok Pesantren Dalam Pengembangan Pendidikan Agama Islam (Studi Pada Pondok

The da'wah function of Islamic boarding schools in the world of education is to create a Muslim personality, namely a personality who believes and is devoted to God, has a noble character, is beneficial to society, or is wise to society by becoming a member or being a servant of society, can stand alone, is free and firm in personality, spreads religion or upholds Islam and the glory of Muslims amid society, and loves knowledge to increase worship³⁶. Based on this explanation, this research needs to be carried out to analyze the function of the Baitul Qur'an Student Boarding School in improving community worship in Pekon Podosari, Pringsewu Regency Lampung, Indonesia.

B. Method

This research is a type of field research in which researchers conduct direct studies in the field to obtain concrete data about the function of Islamic boarding schools in improving community worship. This research seeks to describe the function of the Islamic boarding school da'wah and the improvement of community worship through the da'wah activities of the Baitul Qur'an student boarding school in Pekon Podosari. Primary data sources in this study are Ustadz and students of the Baitul Qur'an student boarding school, as well as the community around the boarding school. The secondary data sources here are books related to the da'wah function of Islamic boarding schools, as well as archives, documents, records, and reports of the Baitul Qur'an Student Boarding School. Research data were obtained through observation, interviews, and documentation. The data analysis in this study was carried out in several stages, namely, data collection, data reduction, data presentation, and conclusion.

Pesantren Baiatul Quran Kabupaten Lingga),” *Jurnal Manajemen Pendidikan dan Ilmu Sosial* 3, no. 2 (2022): 602–23.

³⁶ Hamdani Ali Mukti, Ayit Irpani, and Imam Tabroni, “The Role of Islamic Boarding Schools in Moral Education in the Technological Era,” *L’Genus: The Journal Language Generations of Intellectual Society* 11, no. 2 (2022): 35–40; Ecat Dinata, “Legal Politics of Law Number 18 of 2018 Concerning Islamic Boarding Schools,” *SCIENTIA: Social Sciences & Humanities* 2, no. 1 (2023): 482–86.

C. Discussion

To improve the worship of the community around the Baitul Qur'an student boarding school, namely the Podosari Pekon community, the Ustadz and Santri preach to the community. The preaching is adjusted to the ability of the boarding school and the condition of the community's needs.

Baitul Qur'an Student Boarding School is functioning as an educational institution that has a da'wah activity program both for students and aimed at the surrounding community who live around the boarding school. Based on the observations of researchers and the results of interviews with Ustadz and students of Baitul Qur'an Student Boarding School, as well as the community who live around the boarding school, the da'wah program of Baitul Qur'an Student Boarding School to improve community worship includes holding regular Friday night recitation with the community around the boarding school and Teaching children from the community around the boarding school to learn to read the Qur'an and memorize the Qur'an.

The Friday night recitation routine, for the place of implementation, develops according to the agreement and request of the community. In addition to being held at the boarding school, the community also requested that it be held in a mosque owned by the community or in the homes of people who were willing to have their homes used as a place of recitation. Meanwhile, the activity of teaching children to read the Qur'an, for the place and time of implementation, develops according to the request of the children's parents. Some parents of children ask the Santri who comes to the community's house to teach the Qur'an, and some ask for the night after Maghrib prayer until Isha prayer time.

Recitation is a religious activity or worship routine that teaches religious knowledge, and religious education, namely mobilizing and devoting all abilities that function as a means to convey messages to the congregation³⁷. Recitation can also be said

³⁷ Andedes Prameswari, Hadi Abdul Rohman, and Ruslandi Ruslandi, "Mosque Management as Islamic Religious Education Laboratory (Research

to be a forum or one that provides knowledge or religious doctrine that is used as a way to preach to the community or congregation³⁸. Recitation as a medium of da'wah is an activity or vehicle of Majelis Taklim that teaches or explores the knowledge of religion, whether it is Aqidah, shari'ah, worship, or Muamalah, as a means or bridge to convey da'wah messages to Mad'u or Jama'ah³⁹.

The recitation activity is also a forum or a means of da'wah to convey religious messages to the congregation and the surrounding community at the Baitul Qur'an Student Boarding School⁴⁰. The quality of the Friday night recitation has improved with the addition of religious lecture or Tausyiah material and questions and answers to increase knowledge about religious practice, while the quantity of the recitation program has also increased, namely at least once a week regularly every Friday night, outside of invitations from the community.

To improve worship so that children can read the Qur'an and memorize the Qur'an, the community uses the Baitul Qur'an Student Boarding School to guide their children to private lessons to learn to read or memorize the Qur'an. As an effort to make the children of the Pekon Podosari community able to read the Qur'an and memorize the Qur'an, the community came to the management of the Baitul Qur'an student boarding school hoping that the students would be willing to teach reading and memorizing the Qur'an to the children.

Santri, who until now are still asked by the community to

Study at SMPN 17 Bandung),” *FTTRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 7, no. 2 (2021): 245–60.

³⁸ Umdatul Hasanah, “Majelis Taklim and the Shifting of Religious Public Role in Urban Areas,” *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 80–100.

³⁹ Katni Katni, Sri Sumarni, and Aziz Muslim, “The Role of Mosque-Based Non-Formal Islamic Education in Building Sakinah Families,” *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 192–213.

⁴⁰ M Rizkoni Salis, “Kyai Leadership Style in Developing the Majelis Taklim in Islamic Boarding School,” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (December 6, 2020): 392–410, <https://doi.org/10.31538/ndh.v5i3.842>.

teach children to read the Qur'an both at the boarding school and in people's homes, is a group of eighteen people, with many children who take private lessons totaling twenty-six people. For children who cannot read the Qur'an, they are taught by Santri using the *Iqro'* book, a textbook by K.H. As'ad Bin Human which aims to learn the basic understanding of Arabic letters and their pronunciation, while those who have begun to read the Qur'an are taught *Tahsin* and *Tahfizh Qur'an*.

As a positive impact of this program of teaching reading the Qur'an, there have been many children of the Pekon Podosari community who have been able to read the Qur'an a little and even memorize the Qur'an, even though they have only memorized Juz 30. The Santri program, which came to the houses of the community to teach children to read the Qur'an, was welcomed by the people of Pekon Podosari because it could improve community worship both in reading the Qur'an and other forms of worship. After the maghrib prayer, it can be heard from the houses of many parents reciting the Qur'an. They are motivated because many children are learning to read and memorize the Qur'an.

In terms of the quality of the program to teach children to read the Qur'an and memorize the Qur'an, it is still limited to learning to recognize letters, mention them, and string them; some are still learning to use *Iqro'* books, and those who have used the *Al-Qur'an Mushaf* and some have even memorized the Qur'an juz 30. However, the quantity of children who study at this boarding school is only 26.

Increasing community Worship in the environment around the Baitul Qur'an Student Boarding School is organized considering the potential and influence of the boarding school, which is wide and in the community. Improving community worship is a planned evolution of the religious, social, and environmental aspects of the community. It is a process where community members take joint action and solve problems together. *Dawah* activities in the community are tailored to the situation or needs of the surrounding community.

Increasing community worship through mental-spiritual guidance Student boarding schools are Islamic proselytizing

institutions as well as educational and community service institutions that are unique and different from other educational institutions. The history and growth of the student boarding school show that it has a strong base in the Muslim community. This happens because it is an educational institution that is deeply rooted in the society that surrounds it.

In the field of da'wah, the Baitul Qur'an Student Boarding School has a very significant role and shares this by making an important contribution to efforts to improve community worship, especially in the religious field, through Tafaqquh Fiddin at the Baitul Qur'an Student Boarding School. In other fields, Islamic boarding schools often amaze their observers with various efforts to make Islamic boarding schools a center for developing the potential of the people through community services in various fields, apart from religious and educational fields. Service centers in the fields of Taklim, Ubudhiyah, and Muamalah, which are applied to religious and social activities, are fields where boarding schools act as institutions that organize Tafaqquh Fiddin.

The existence of this student Islamic boarding school, in addition to teaching Islamic religious knowledge to students, is also oriented toward fostering students and the community in the surrounding environment, namely the community environment of Pekon Podosari, Pringsewu Regency. In the social life of the community, the Ustadz and students of the boarding school also involve themselves in community activities in Podosari village including performing Hadroh music at commemorative events for Islamic religious holidays, weddings, and circumcision thanksgiving; participating in cooperation; wedding party committees; and slaughtering sacrificial animals at the boarding school every year, whose committee involves the surrounding community, and the meat is also distributed to the surrounding community in need.

D. Conclusions

The Baitul Qur'an Student Islamic Boarding School functions as a place for the community to attend Friday night recitation and as a place for children to learn to read the Qur'an and memorize

the Qur'an. The improvement of community worship through the preaching activities of the Baitul Qur'an Student Islamic Boarding School in Pekon Podosari Pringsewu is in the form of increasing community knowledge about the practice of worship with the addition of recitation material, namely religious lectures/Tausyiah and questions, and answers, and the recitation is routinely held at least once a week every Friday night. The ability of the children of the Pekon Podosari Pringsewu community to read and memorize the Qur'an has increased.

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