

SOCIAL RESPONSIBILITY OF ISLAMIC BOARDING SCHOOLS IN INDONESIA AND THAILAND

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Abstrak: Setiap pondok pesantren memiliki cara dan tradisi tersendiri dalam mengimplementasikan tanggung jawab sosial dari eksistensinya di tengah masyarakat. Riset ini fokus mengungkap pengalaman pengabdian pondok pesantren Sangkhom Islam Wittaya School dan Lenterahati Islamic Boording School sebagai wujud tanggung jawab sosial dari keberadaannya di tengah masyarakat. Riset ini menggunakan metode kualitatif tradisi studi kasus, menggunakan tiga Teknik pengumpulan data, yakni wawancara mendalam, pengamatan dan studi dokumentasi, yang diikuti dengan analisis kualitatif. Hasil penelitian menunjukkan bahwa ada kesamaan konten dan prosedur program sosial yang dilakukan oleh Sangkhom Islam Wittaya School dan Lenterahati Islamic Boording School. Keduanya memilih program pendidikan keagamaan, ekonomi, kesehatan dan perbaikan infrastruktur sederhana sebagai program sosial rutin di masyarakat, dan juga secara aktif membantu setiap bencana alam yang dialami masyarakat sebagai program insidental. Masyarakat memberi apresiasi positif pada program sosial yang dilakukan oleh Sangkhom Islam Wittaya School dan Lenterahati Islamic Boording School sehingga mereka selalu berharap agar program serupa dapat dilaksanakan seterusnya. Temuan riset ini mempertegas adanya kemampuan pondok pesantren untuk beradaptasi dan menyerap ekspektasi public dalam bingkai kerjasama yang saling menguntungkan. Masyarakat mendapat manfaat sosial, ekonomi, dan kesehatan, sementara pondok pesantren memanfaatkan program sosial dan kerjasama tersebut sebagai ajang promosi lembaganya. Adanya unsur promotif dalam program sosial ini menandai bentuk pergeseran peran sosial kemasyarakatan pondok pesantren di era yang makin kompetitif saat ini.

Kata Kunci: Pondok Pesantren, Tanggung Jawab Sosial, Sangkhom Islam Wittaya School, Lenterahati Islamic Boording School

Judul: Tanggung Jawab Sosial Pondok Pesantren di Indonesia dan Thailand

Abstract: Each pesantren has its own approach and tradition in implementing its social responsibility, reflecting its role in community. This study focuses on exploring the social engagement experiences of Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School as a manifestation of their social responsibility in the surrounding communities. Using a qualitative case study approach, the research employed three data collection techniques: in-depth interviews, observation, and document analysis, followed by qualitative analysis. The findings indicate that both institutions share similarities in the content and procedures of their social programs. These include regular programs in religious education, economic empowerment, healthcare, and basic infrastructure improvement, as well as their proactive involvement in disaster relief as part of their incidental programs. The community has expressed positive appreciation for the social programs implemented by both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, with a strong desire for the continuation of such initiatives. This study underscores the ability of these pesantren to adapt and align with public expectations within mutually beneficial collaborations. The community gains social, economic, and health benefits, while the pesantren leverage these programs as a means of institutional promotion. The inclusion of promotional elements in social programs signals a shift in the societal roles of pesantren in today's increasingly competitive environment.

Keywords: Islamic Boarding Schools, Social Responsibility, Sangkhom Islam Wittaya School, Lenterahati



INTRODUCTION

Pesantren, a distinctive religious educational institution in Indonesia, has existed since the arrival and spread of Islam in the archipelago. The historical presence of pesantren demonstrates that it has become an integral part of the nation's journey, particularly in its contribution to the intellectual development of the Indonesian people and its role in shaping generations of Muslims as the heirs of the Prophet in Indonesia. Pesantren is a religious educational institution deeply rooted in the traditions of Islamic society. This institution not only implements Islamic teachings but also emphasizes the religious meaning as a normative guide for behavior. In its narrowest sense, pesantren is not merely an Islamic educational institution and a center for the propagation of Islam, but also serves as a stronghold for the Muslim community and a platform for the preservation of religious culture.

Building a pesantren, and more so maintaining its existence, is not an easy task, especially amidst the proliferation of political pressures and external influences. Beyond its spiritual and educational contributions, the pesantren community, under the leadership of *Kyai* and *Tuan Guru*, has also played an active role in Indonesia's struggle for independence and in its defense. It is this role that, as Asmani describes, constitutes the pesantren's contribution to the national struggle to expel colonial powers and uphold independence.¹

The world of pesantren should not be understood merely as a complex of buildings, inhabited by an elderly figure, designated as the *kyai* (religious leader) of the pesantren, surrounded by his students who come from various regions. Pesantren must also be understood as a social institution that operates not only within the realm of education but extends further into areas of *dakwah* (Islamic propagation), social affairs, and religious practices. As a social institution, a pesantren possesses a social system in which every component within it plays a role and contributes to strengthening its existence as a social institution.²

The contribution of pesantren to society and the nation is manifested in its commitment to both religious and national values. These two commitments, for pesantren, are like two sides of the same coin, inseparable from one another. This dual commitment is often internalized in the attitudes and activities of pesantren alumni, regardless of where they are or in what capacity they serve. Consequently, it is no surprise that the existence of pesantren, both institutionally and in terms of its human resources, is consistently expected by the nation and society. It is within this context that the social responsibility of pesantren can be identified.

¹ Asmani, J.M.. *Jihad Keilmuan dan Kebangsaan Pesantren*. (Yogyakarta: IRCiSoD, 2022), hlm. 31

² Shodiq, M. (2023). Pondok Pesantren Sebagai Sistem Sosial dalam Perspektif Talcott Parsons. Dirasat: *Jurnal Manajemen dan Pendidikan Islam*, Vol. 9, No. 1, hlm 43-52

Currently, the social responsibility of pesantren is realized in many forms. The diversity of these forms is determined by numerous factors, both internal, based on the style and character of pesantren management, and external, driven by the demands of the surrounding social situation. These two influences also contribute to the varying perceptions of pesantren's contributions, which are sometimes viewed positively, but at times are considered to deviate from the original ideal purpose of its existence. Negative reports and assumptions about pesantren, such as being a breeding ground for terrorism, and as a place for teaching deviant ideologies, are often heard, leading to claims that its social responsibility has shifted from its original ideal mission.³

Recent developments in social life have led to shifts in the role of pesantren. The social responsibility that initially characterized their presence is also predicted to undergo changes. Therefore, researching the social responsibility of pesantren ideally should not only uncover the forms and dynamics occurring within these institutions but also trace the direction of the shift in their social responsibilities. This would allow for the collection of comprehensive and up-to-date data regarding the social responsibility of pesantren.

The characteristics of the region also play a significant role in determining the forms of service and social responsibility exhibited by pesantren. It is not surprising, therefore, to find differing patterns of service and social responsibility between pesantren in one region and those in others. For instance, pesantren on the island of Lombok may, to a certain extent, implement their social responsibility in a manner distinct from that of pesantren in other regions such as Java and Sumatra.⁴ In this context, the importance of segment-specific research on the existence and social role or responsibility of pesantren in different regions of Indonesia is evident.

Segmented research on the social responsibility of pesantren has predominantly been conducted within a national context. Few studies compare the forms of social responsibility of pesantren across different countries. It is within this context that the present research is essential, at least to uncover and compare the forms of social responsibility of pesantren in Indonesia (particularly in Lombok) with those found in Thailand.

Research on pesantren within this framework has been conducted previously, as evidenced by the findings of several other researchers. The world of pesantren is unique and warrants close attention in its every movement and development. Within this world, there are many aspects that cannot be found outside the pesantren. The diversity of dynamics within pesantren has become a reality that continues to intrigue scholars. Raharjo examined

³ Musyafa, M. I., Ramadhani, N. S., & Fahmi, S. D. Penyimpangan Ajaran Ma'had Al-Zaytun Terhadap Hukum Islam. *Jurnal Riset Rumpun Agama dan Filsafat*, Vol. 2, No. 1 2023, hlm. 209-217.

⁴ Zahraini, Zahraini and Usman, Usman, *Refungsionalisasi pesantren Nurul Hakim dalam menghadapi era Global. Al-Asfar: Jurnal Studi Islam*, Vol. 3, No. 1, 2022, hlm. 114-136. ISSN 2723-7354

“Pesantren and Social Change: A Study of the Impact of the Presence of Pondok Modern Assalam on the Socio-religious Changes of the Surrounding Community” (*Pesantren dan Perubahan Sosial: Telaah Pengaruh Keberadaan Pondok Modern Assalam terhadap Perubahan Sosial Keagamaan Masyarakat Sekitarnya*).⁵ More specific research on the social role of pesantren was undertaken by Zahraini and Usman. Usman and colleagues aimed to describe the refunctionalization of Pesantren Nurul Hakim, located in Kediri, West Lombok Regency, West Nusa Tenggara, Indonesia, in its efforts to face the global era, which is characterized by advancements in science and technology.⁶

Based on the aforementioned discussion, the objectives of this research are, first, to identify the forms of social responsibility of pesantren in Lombok, Indonesia, and those in Thailand. Second, to understand the community's responses to the presence of pesantren in Lombok, Indonesia, and the community's responses to the presence of pesantren in Thailand.

The primary focus of this research is to explore the experiences of pesantren in two countries (Indonesia and Thailand) in implementing their social responsibility. Pesantren are social entities that consciously carry out their activities, possessing freedom and creativity in constructing their realities, particularly in relation to the social roles they perform, based on their individual motivations. Actions such as these, from Weber's perspective, are referred to as social actions - any behavior that an individual engages in when and to the extent that the individual attaches subjective meaning to that behavior.⁷

For Weber, human actions are inherently meaningful, involving interpretation, thought, and intentionality. Social action refers to actions that are deliberate, intentional both for others and for the actor himself, where individuals' thoughts actively interpret the behaviors of others, communicate, and interact with one another. The criteria for social action outlined by Weber are assumed to be enacted by the pesantren community as they construct their daily activities within the context of their social responsibility.⁸ Therefore, the model to be constructed in this research will be phenomenological, based on the experiences of pesantren administrators at Lentarahati Islamic Boarding School, Lombok, Indonesia, and Sangkhom Islam Wittaya School, Thailand, as social actors.

As social actors, both pesantren operate within a social system. Consequently, pesantren can be viewed as interactive and dynamic institutions, as they house a group of

⁵ Indriati & Rahardjo, *Pesantren dan perubahan sosial: Telaah pengaruh keberadaan Pondok Modern Assalam terhadap perubahan sosial keagamaan masyarakat sekitarnya*, UGM: Tesis, 2022

⁶ Zahraini, Zahraini and Usman, Usman, *Refungsionalisasi pesantren Nurul Hakim dalam menghadapi era Global*. *Al-Asfar: Jurnal Studi Islam*, Vol. 3, No. 1, 2022, hlm. 114-136. ISSN 2723-7354

⁷ Schutz, Alfred. *The Phenomenology of the Social World*. (London: Heinemann Educational Books, 1972), hlm. 15.

⁸ Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: Rosdakarya, (2018) hlm. 61

individuals with shared interests (the interest of providing education), despite the varying individual capabilities, potentials, and life backgrounds. Pesantren is considered a singular social system, a place where people interact with one another, and its ecosystem is seen as supporting a range of life values. These values include institutionalized values such as discipline and tidiness, which are regulated by the pesantren's code of conduct, as well as values like intelligence, honesty, responsibility, and health, which are governed by the curriculum.⁹

Phenomenology is both a theory and an approach, developed in part by Alfred Schutz, a sociologist born in Vienna in 1899. As one of the important and well-established approaches in communication research, the phenomenological perspective can be used to 'examine' the reality of social responsibility as it originates from the consciousness of the pesantren community. Phenomenology is the study of knowledge derived from consciousness, or how individuals understand objects and events based on their conscious experience.¹⁰

Similar to Weber's theory of social action, phenomenology assumes that humans are creative beings with free will, possessing other subjective qualities. The phenomenological theory considers the dimension of "interaction" as a key and important variable in determining human behavior, rather than the structure of society. In fact, the structure itself is created and altered as a result of human interactions, that is, when individuals think and act in a stable manner toward a set of shared objects.¹¹

To strengthen Weber's argument about the importance of social action for humans, Schutz posited that understanding actions, speech, and interactions is a prerequisite for the social existence of any individual. While Weber provided a general assumption about human relationships and interactions (social action), Schutz focused more specifically on how the everyday world of humans is formed through intersubjective consciousness. The pesantren community has its own distinct way of implementing the social responsibility it bears. These practices result from social dialectics among the community members, thereby forming their own world. In the context of this research, it is assumed that the pesantren community has a unique pattern or model for implementing social responsibility within their respective regions.¹²

⁹ Shodiq, M.). Pondok Pesantren Sebagai Sistem Sosial dalam Perspektif Talcott Parsons. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, Vol. 9, No, 2023, hlm. 43-52

¹⁰ Littlejohn, Stephen W. *Theories of Human Communication*. (USA: Wadsworth Publishing Company, 1996), hlm.203

¹¹ Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. (Bandung: Rosdakarya, 2018) 61

¹² Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. (Bandung: Rosdakarya, 2018) 62

According to Schutz, the social world is inseparable from historical aspects. In this context, Schutz stated that social action is oriented toward the behavior of oneself or others in the past, present, and future. Furthermore, Schutz explained that looking forward into the future is essential for the concept of action. Action refers to behavior aimed at achieving a goal in the future that has been determined. The role of social responsibility carried out by the pesantren community represents their efforts to build moral and social strength, which is expected to reinforce their existence within their social environment.¹³

The pesantren community constructs social reality based on the conditions they experience. The dynamics of social life are addressed by them through the construction of a lifestyle that is relevant to the social reality surrounding them. This manner and tradition is theoretically explained by Peter Berger and Thomas Luckmann in their theory called the social construction of reality. According to Berger and Luckmann, social reality exists, and the structure of the social world depends on the humans who are its subjects. Berger and Luckmann attempt to merge two different perspectives - functionalism and symbolic interactionism - by asserting that social reality objectively exists (functionalism), but its meaning originates from and is shaped by the subjective relationships between individuals and the objective world.¹⁴

Using the theoretical perspective of Berger and Luckmann,¹⁵ the individuals in pesantren are both products and creators of social institutions. Consequently, society is understood as a subjective reality, a result of the construction by individuals through the processes of socialization and transformation of their subjective reality. Society is created, maintained, or altered through human actions and interactions. In their interactions, humans continuously use and create symbols, which, as Duncan argues, are not only tools of social reality but also the essence of social reality itself.¹⁶

In a more operational context, the phenomenon of the social construction of individual consciousness in the pesantren community is explained by the theory of symbolic interactionism, a theory that views human activity as a distinctive activity in the form of communication through the use (exchange) of symbols. Social life, according to symbolic interactionists, is understood as human interaction through the use of symbols, which humans continually employ to communicate and interact with one another. Within these

¹³ Schutz, Alfred. *The Phenomenology of the Social World*. (London: Heinemann Educational Books, 1972), hlm. 28

¹⁴ Berger, Peter L dan Thomas Luckmann. *Tafsir Sosial atas kenyataan, Risalah tentang Sosiologi Pengetahuan*. penerj. Hasan Basari. (Jakarta: LP3ES, 1990), hlm. 210

¹⁵ Berger, Peter L dan Thomas Luckmann. *Tafsir Sosial atas kenyataan, Risalah tentang Sosiologi Pengetahuan*. penerj. Hasan Basari. (Jakarta: LP3ES, 1990), hlm. 210

¹⁶ *Ibid*, 67

interactions, there is also an effort to mutually define and interpret actions between individuals.¹⁷

In constructing a model of social responsibility within their region, the pesantren community interacts with others using meaningful symbols, taking the actions of others as a reference. According to Mead, the concept of self or individual action is a process that arises from the social interaction of individuals with others. Mead's view of the self lies in taking the role of the other. A similar view of the "self" is also presented by Charles Horton Cooley. In his theory of *the looking-glass self*, Cooley states that an individual's self-concept is determined by what they think others think about them. In this context, symbolic interactionism is more appropriate for reinforcing the phenomenological perspective in capturing the phenomenon of the implementation of social responsibility in the pesantren community within their respective regions. In other words, the efforts of the pesantren community to construct their social responsibility in their region are inseparable from their awareness of the existence of the surrounding society.¹⁸

METHOD

This study employs a qualitative approach, utilizing a case study tradition. According to Bogdan and Taylor,¹⁹ qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from individuals and observable behaviors. The case study approach used in this research focuses on uncovering the social responsibility of Lenterahati Islamic Boarding School in Lombok, Indonesia, and Sangkhom Islam Wittaya School in Thailand.

The subjects of this study are the individuals involved in the management of the pesantren, specifically Lenterahati Islamic Boarding School in Indonesia and Sangkhom Islam Wittaya School in Thailand, particularly in their roles concerning social responsibility in Indonesia and Thailand. When classified according to the roles of each actor, the research subjects include the leaders of the pesantren, educators, and the surrounding community. Each subject has a different capacity, and their perspectives regarding their roles in the implementation of social responsibility in their respective regions will be explored.

The object of this study is the symbols and social behaviors, along with other behaviors used and interpreted by the actors when practicing the implementation of social responsibility in Indonesia and Thailand. In addition, the objects of this research include verbal language in the form of speech, sentences, and statements, including verbal responses

¹⁷ Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. (Bandung: Rosdakarya, 2018), hlm. 73

¹⁸ Burns, 1979, hlm. 13

¹⁹ Moleong, L.J. *Metodologi Penelitian Kualitatif*, Bandung: (Remaja Rosdakarya, 2006), hlm 37

to various questions posed by the researcher. Nonverbal language, such as facial expressions, body movements, body appearance, attire, regional settings, and actions in daily life and interactions with communication partners, are also considered. The meanings of these symbols and signs are explored from the subjective perspectives of the actors involved in the practice of implementing social responsibility in the pesantren.

Data collection techniques used in this study include observation, interviews, and documentation. As for data analysis, the technique employed is based on Miles and Huberman's framework, which asserts that qualitative analysis still uses words, typically organized into expanded texts.²⁰ The data analysis process follows several steps: categorization and data reduction, grouping data, interpreting the data, drawing conclusions based on the narrative constructed in the third stage, and verifying the results of the data analysis with informants, based on the conclusions from the fourth stage.²¹

RESULTS AND DISCUSSION

Brief Profile of Sangkhom Islam Wittaya School

Sangkhom Islam Wittaya School is an Islamic educational institution located in Southern Thailand, specifically in Sadao District, Songkhla Province. The school has been in operation for 52 years, having been established in 1972, and is commonly known as "Pondok Banloom." The school offers education from *Anuban* (kindergarten), *Prathom* (elementary school), to *Mattayom* (secondary school, including both junior and senior high school levels). Sangkhom Islam Wittaya School aims to produce knowledgeable individuals who master Islamic teachings and are equipped with modern education, promote moral and ethical values based on Islamic principles, and contribute positively to the broader community.

Sangkhom Islam Wittaya School is an Islamic educational institution that emphasizes both religious and general education. It offers a curriculum that integrates traditional Islamic studies, such as Quranic studies, Hadith, Fiqh, and Arabic, with standard subjects including mathematics, science, language, and social studies. The five main programs offered by Sangkhom Islam Wittaya School are:

1. Religious Education: The school places significant emphasis on Islamic teachings and values, aiming to foster a deep understanding of religion among students.
2. General Education: In addition to religious studies, the school provides comprehensive general education to ensure students have a well-rounded understanding, preparing them for higher education and modern careers.

²⁰ Huberman, A.M & Miles B.M. *Analisis Data Kualitatif*, Penj. Rohendi Rohidi, (Jakarta: UI Press. 1992). hal. 16.

²¹ Huberman, A.M & Miles B.M. *Analisis Data Kualitatif*, Penj. Rohendi Rohidi, (Jakarta: UI Press. 1992). hal. 16.

3. Cultural Integration: The school frequently integrates local Thai culture with Islamic teachings, promoting a harmonious blend of religious and national identities.
4. Extracurricular Activities: Students are encouraged to participate in various extracurricular activities, including sports, arts, and community service, to foster holistic development.
5. Community Engagement: The school is actively involved in local community activities, cultivating a sense of responsibility and service among students.

Brief Profile of Lenterahati Islamic Boarding School

Lenterahati Islamic Boarding School is a modern Islamic educational institution located in West Lombok and Mataram, West Nusa Tenggara. It was founded on April 9, 2012, by Dr. Muazar Habibi. Currently, Lenterahati Islamic Boarding School manages various educational levels, including Early Childhood Education (Day Care, Play Group & Kindergarten), Elementary School, Junior High School, and Senior High School. The school follows the motto “*Character, Intelligent, Modern, and Islamic.*” Lenterahati Islamic Boarding School serves as a national model in the field of Character Education and is the only Islamic boarding school in West Nusa Tenggara that is multimedia-based and operates online.

The activities at Lenterahati Islamic Boarding School are designed to achieve the following objectives:

1. To cultivate students who possess strong character and personality, enabling them to lead better lives and serve as role models for peers both within and outside the institution.
2. To ensure that all students achieve 100% proficiency in reading and writing the Qur'an.
3. To achieve 100% proficiency in English language skills for both students and faculty.
4. To increase the average score of Junior High School students in the Final Examination by 2.00 points.
5. To ensure that 80% of Elementary School graduates are successful in the selection process for enrollment in competitive Junior High Schools (both public and private).
6. To achieve excellence by winning championships in various sports and scouting activities at the provincial level.
7. To ensure that 80% of students acquire skills through extracurricular activities and life skills programs.
8. To provide 80% support in terms of educational tools and facilities to enhance the smooth operation of both curricular and extracurricular activities.
9. To instill a sense of responsibility, discipline, and positive competitiveness among all school members, achieving 100% engagement.

The Social Responsibility and Legality Model of Sangkhom Islam Wittaya School

Sangkhom Islam Wittaya School in Thailand not only conducts educational and teaching routines within its institution but also has a social responsibility agenda aimed at benefiting the surrounding community. These efforts span across various sectors, including social, economic, health, and cultural domains. The social responsibility programs include initiatives such as: the open donation program for the construction of the Banloom Mosque, a social program focused on clearing blockages in local water drainage systems, a community cycling event with the Mayor and District Head of Sadao, and a social program offering aid to residents affected by flash floods in the province of Yala.²²

Sangkhom Islam Wittaya School has made these social programs part of its regular agenda, with the exception of those deemed urgent or related to disaster relief, which are categorized as incidental acts of community service. For routine programs, Sangkhom Islam Wittaya School systematically prepares and organizes these initiatives. The process begins with internal discussions to plan the activities, followed by communication with the local community. The school offers cooperation opportunities and encourages community participation. When positive responses are received, the school is granted the chance to regularly engage in these community programs.

The participatory planning process described above reflects the desire of Sangkhom Islam Wittaya School to collaborate with the community in addressing local issues or to proactively prevent the emergence of social problems. Furthermore, through coordination and joint planning, social relationships are formed via various media, both before and after the activities. According to AlAmin, one of the teachers at Sangkhom Islam Wittaya School, these social relationships with the community are seen as a crucial moment in strengthening the institution's presence in the local area. Regarding the planning process, AlAmin explained that the social program planning begins with meetings with the surrounding community. The process involves setting targets or objectives through decisions about the desires or needs of the organization or working group, identifying the community's needs and expectations, and then formulating programs and policies that accommodate those needs. Finally, a program schedule is prepared.²³

Accuracy in planning has received special attention from Sangkhom Islam Wittaya School. They ensure that the goals to be achieved are clearly defined, and the implementation steps are appropriately planned. To support this, the school collects necessary data or information, which is then analyzed to identify the appropriate targets for community service. After defining the objectives, factors that may hinder the implementation and aspects that could support its success are identified. In the final stages of the planning process, several

²² *Interview* with the Director of Sangkhom Islam Wittaya School, Dr. Taleb Kayem, June 2024

²³ *Interview* with AlAmin, June 2024

alternative program plans are formulated, with one selected as the most suitable for community service.

Sangkhom Islam Wittaya School consistently involves students in every social program and collaboration with the community. Each student selected for participation in these activities is chosen based on their capacity and the type of community service or collaboration being implemented. In addition to participating in joint initiatives between the institution and the community, students also engage in social service activities as part of their educational stages, such as fieldwork practice.

To assess the outcomes of the social programs conducted, Sangkhom Islam Wittaya School performs evaluations both during the implementation process (process evaluation) and after the program's completion (post-implementation evaluation). These two stages of evaluation serve different purposes. The process evaluation provides feedback that can be used to improve the ongoing activities. Meanwhile, the final evaluation aims to assess the overall program, with the results serving as a reference for enhancing future activities.

The benefits of the social programs implemented by Sangkhom Islam Wittaya School are not only felt by the community but also by the institution itself. According to Dr. Abdulrahman Kayem, the community appreciates the presence of Sangkhom Islam Wittaya School because the developmental progress in their area is tangible through the contributions made by the institution. Internally, the institution benefits from these programs as they provide a platform for exchanging ideas between the school and the community, fostering positive relationships. Furthermore, the institution utilizes the momentum of these social programs to raise awareness about Sangkhom Islam Wittaya School among the broader community. Likewise, the students gain valuable lessons and training through these social programs. They are trained to collaborate with the community, which becomes a crucial asset for their future lives after graduating from Sangkhom Islam Wittaya School.²⁴

Sangkhom Islam Wittaya School has acknowledged that during the implementation of its social programs, no significant obstacles have arisen, as every program consistently involves students, allowing them adequate time for participation. The institution has proactively addressed potential challenges by meticulously planning each program and ensuring community involvement in every initiative.

The success of Sangkhom Islam Wittaya School's social programs can be attributed to its effective collaboration with local government bodies and relevant institutions in Thailand. Several programs have been conducted in partnership with other organizations and the government. For example, the school hosted a meeting discussing the recent reforms in academic certification for Islamic studies at the high school level, which was attended by 130

²⁴ *Interview* with Dr. Abdulrahman Kayem

Islamic schools across Thailand and the President of the Islamic School of Thailand. Such events have bolstered Sangkhom Islam Wittaya School's confidence in the success of its social programs, and the school is optimistic about conducting even more social programs in the future.

In addition to involving government bodies, the school also actively engages the local community. According to one community member, Abdullah, he had been involved in the development of several programs, such as: First, the Director invited the Student Shuttle Driver Club, which provides transportation for the school's students. Second, the manager of Sangkhom Islam Wittaya School engaged with the Imam, Khutbah, and Bilal from the Sadao district mosque in organizing an Islamic religious learning group. Third, the school partnered with 130 Islamic schools to discuss updates on the academic certification reforms in Islamic education at the high school level. Fourth, Sangkhom Islam Wittaya School organized a community cleanup program to clear blockages in the local drainage systems.²⁵

The statement from a local community member regarding Sangkhom Islam Wittaya School highlights the perceived positive impact of the institution on the surrounding community. The community has expressed appreciation for the school's contributions, emphasizing that they benefit from the school's social initiatives. Consequently, it is not surprising that the community continues to expect ongoing social contributions for the development of their region and the spiritual enrichment of the residents. This enrichment is facilitated through spiritual guidance provided by lectures delivered by both students and teachers from Sangkhom Islam Wittaya School.

The Social Responsibility and Legality Model of Lenterahati Islamic Boarding School

Lenterahati Islamic Boarding School, located on the island of Lombok, Indonesia, is a renowned educational institution led by Dr. Muazar Habibi, attracting students from various regions within West Nusa Tenggara (NTB). Despite its success in attracting students and their families, the institution has not forgotten its social responsibility toward the surrounding community. This research highlights various social programs and the strategies employed by Lenterahati Islamic Boarding School, which are discussed in this section.

Among the social programs implemented by Lenterahati Islamic Boarding School are social services, humanitarian aid, health initiatives, and educational programs aimed at benefiting the local community. To execute these programs, Lenterahati Islamic Boarding School does not operate in isolation but collaborates with a range of community organizations, local government bodies, and NGOs. This cooperation is essential for complementing the school's efforts, especially in areas where it lacks resources. For example,

²⁵ *Interview* with Abdullah, a member of local community

during training programs for waste management skills or capacity-building for local Small Micro Enterprises (SMEs), Lenterahati Islamic Boarding School relies on external support from competent trainers and experienced professionals.

Lenterahati Islamic Boarding School's social programs and collaborations span various fields, including social welfare, economics, health, and education. According to the school's leader, Dr. Muazar Habibi, most of the social programs conducted by Lenterahati Islamic Boarding School have become regular annual events. However, there are also incidental programs carried out in response to emerging needs and circumstances. Among these incidental programs are disaster relief initiatives, such as those for flood victims, and during the Covid-19 pandemic, the institution distributed aid to mitigate the economic impacts of the crisis.²⁶

Lenterahati Islamic Boarding School implements its social programs professionally through systematic processes and procedures. The professionalism of the institution is evident in its efforts to establish formal and informal agreements with relevant parties. These agreements outline the responsibilities and authority of each party involved. In its social outreach, Lenterahati Islamic Boarding School takes on several roles, including providing funding, human resources, and facilities for the programs. The students, or santri, are frequently involved actively in all social programs and collaborations with the community. They serve as the on-ground implementer of these activities after receiving guidance and training from the institution's coaching team.

The planning process for social programs at Lenterahati Islamic Boarding School begins with discussions involving all relevant stakeholders. During these discussions, the needs of the community are identified and analyzed, leading to the clear definition of program objectives and targets. The involvement of external stakeholders in the planning process ensures that the programs have a solid foundation, as the process follows a bottom-up approach.

Internally, Lenterahati Islamic Boarding School involves various actors in the implementation of its social programs, including school administrators, teachers, students, and other internal parties. The financing for these programs comes from internal school funds, donations, and collaborations with external partners. The social programs are also subject to evaluation, which includes data collection from the field, feedback from the community, and internal evaluation meetings. The evaluation results show that the social programs conducted by Lenterahati Islamic Boarding School are considered effective and impactful for the community. Any identified shortcomings are used as a basis for improving future programs.

²⁶ *Interview* with Dr. Muazar Habibi, June 2024

The social programs carried out by Lenterahati Islamic Boarding School are beneficial to the surrounding community, providing improvements in living standards, access to healthcare, education, and enhanced skills. According to a local resident, the social programs were particularly felt during the Covid-19 pandemic. At that time, the community was facing significant hardships, but the food aid provided by Lenterahati Islamic Boarding School helped alleviate some of the burdens they were experiencing.²⁷

Mr. Caves, a farmer and livestock caretaker in the Ireng area (adjacent to Lenterahati Islamic Boarding School), shared his appreciation for the assistance provided by the institution following the flash floods that devastated his modest home in Ireng, West Lombok, in 2021. Volunteers from among the students, assigned by the school, were actively involved in helping flood victims during that time. This act of social support is still remembered fondly by Mr. Caves.²⁸

Lenterahati Islamic Boarding School has also benefitted from its social programs. Dr. Muazar Habibi, the head of the school, emphasized the advantages gained by the institution, which include enhanced reputation, community support, and practical experience for students in engaging with the local population. Despite the school's widespread recognition, the management continues to prioritize social outreach, seeking to increase its visibility through ongoing community programs.²⁹

However, even with the success of its social initiatives, Lenterahati Islamic Boarding School faces several challenges, including financial constraints, limitations in human resources, and difficulties related to coordination with external partners. To overcome these obstacles, the school has implemented strategies such as fundraising, seeking additional donors, optimizing available resources, and improving communication and coordination with external collaborators.³⁰

Lenterahati Islamic Boarding School has faced several challenges in implementing its social programs, necessitating collaboration with relevant stakeholders. Dr. Muazar Habibi explained, "Yes, we collaborate with various organizations such as local governments, NGOs, and community organizations. The form of collaboration includes joint programs, training, and mentoring."³¹In line with this, the management of Lenterahati Islamic Boarding School hopes to continually enhance its social role, expand its network of partnerships, and innovate in its social programs to have a broader impact on the community.

²⁷ *Interview* with Mr. Abdun, June 2024

²⁸ *Interview* with Mr. Caves, June 2024

²⁹ *Interview* with Dr. Muazar Habibi, June 2024

³⁰ *Interview* with Dr. Muazar Habibi, June 2024

³¹ *Interview* with Dr. Muazar Habibi, June 2024

The Uniform Pattern of Social Program between Sangkhom Islam Wittaya School and Lenterahati Islamic Boording School

Both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School exemplify their social responsibility through a commitment to community empowerment and addressing the issues faced by local populations. This study identifies a consistent pattern in the social responsibility programs of both institutions, particularly in terms of the types of social programs and the mechanisms for implementation, from planning to evaluation. In general, both institutions, despite being located in different countries, have two types of social programs: regular and incidental. The routine programs they carry out share similar focus areas, such as social issues, economic empowerment, healthcare, and infrastructure improvement. A similar approach is observed in their incidental programs, with both schools being responsive to natural disasters impacting the communities surrounding their institutions.

The social roles undertaken by Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, as described earlier, have strengthened their existence as not only educational institutions but also as social entities. These social roles fulfilled by the two institutions align with at least two of the three roles outlined by Affan Gaffar. These include supporting and empowering grassroots communities, increasing political and social roles at a broader level, and participating in the development agenda, particularly in the educational sector as agents of rural development.³²

The social programs undertaken by the two Islamic schools are rooted in their awareness of the importance of caring for others and building positive relationships with the surrounding communities. From this awareness, the communities of these Islamic boarding schools construct a new social reality that they perceive as beneficial. These conscious steps align with the conceptual assumptions in the theory of “social construction of reality” by Berger and Luckmann, which asserts that social reality exists and the structure of the social world depends on the individuals who are its subjects. Based on this assumption, it can be said that the individuals within the communities of Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School are both products and creators of social institutions. Therefore, society is understood as a subjective reality, a product of the individuals’ socialization and the transformation of their subjective realities - specifically, in this context, their social responsibility programs developed with the local community.³³

³² Mahmud, Amir. *Pesantren dan Pergerakan Islam, Studi Tentang Alumni Pondok Pesantren al-Mukmin, Ngruki, Surakarta*. UIN Sunan Kalijag, 2008.

³³ Berger, Peter L dan Thomas Luckmann. *Tafsir Sosial atas kenyataan, Risalah tentang Sosiologi Pengetahuan*. penerj. Hasan Basari. (Jakarta: LP3ES, 1990), hlm. 210

From the perspective of the motives and goals behind their social responsibility programs, there has been a shift in the orientation of modern Islamic boarding school social programs when compared to those from the early development of pesantren in Indonesia. Traditionally, the social programs in the early days of Islamic boarding schools were primarily focused on spreading the Islamic message and religious community development. However, today, social service and spiritual guidance are intertwined with practical interests, such as the institutional promotion of each pesantren through their community empowerment programs. This shift is a necessity amidst the increasingly competitive educational landscape. In this context, the observations made by Azra are validated, where Islamic boarding schools continuously adjust their roles in response to changes and demands of the times by expanding into community empowerment programs in areas such as economics and the environment, thereby ensuring that pesantren remain agents of social change.³⁴

CONCLUSION AND RECOMMENDATIONS

Based on the previous analysis, it can be concluded that: First, there is a notable similarity in the types and implementation patterns of social programs between Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School. Community empowerment programs in the areas of economy, health, and infrastructure are routine initiatives carried out by both schools, alongside incidental programs that respond to natural disasters affecting the local community. These social programs, which represent the social responsibility of both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, are implemented as a manifestation of their commitment to social welfare. In line with the evolving roles of Islamic boarding schools in adapting to societal changes, these social programs are no longer merely seen as acts of service. Instead, they have been integrated with practical and promotional agendas that serve the interests of the institutions, such as raising awareness and promoting the schools themselves.

Second, the local community experiences tangible benefits from the social programs and the presence of both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School. This is evidenced by the community's appreciation of the programs and their willingness to actively support and ensure the success of every social initiative undertaken by these schools. Such community satisfaction reflects the appropriateness of the social program choices and highlights the effectiveness of the programs implemented by both institutions. Consequently, this research reveals a mutually beneficial relationship between the community and the Islamic boarding schools, established through the social responsibility programs they execute.

³⁴ Azra, Azyumardi. *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium*. (Jakarta: Logos, 2003), hlm. 95

The following recommendations are made based on the findings of this research: First, for Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, the results of this study are expected to serve as a reference for improving the patterns of their social programs in the future. Both institutions could also consider implementing teacher exchange programs to further strengthen their existing collaborations. Second, the findings related to the best practices of social responsibility programs at Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School can serve as an inspiration for other Islamic boarding schools, both in Indonesia and in other countries, to adopt similar initiatives. Third, it is hoped that the governments of Thailand and Indonesia can use the results of this research as a reference to support the development and facilitation of Islamic boarding schools, particularly in the realm of social responsibility programs. The governments should consider fostering cooperation to further enhance these initiatives.

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