

PERSPECTIVES OF SOCIAL INTERACTIONS BETWEEN ISLAMIC BOARDING SCHOOLS AND RURAL COMMUNITY

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Abstract

This study aimed to examine the interaction between residents of an Islamic boarding school and the Tlepok village community and the community's perceptions of this interaction. The research utilized direct observation and interviews with community members who had interacted with the boarding school residents. Thematic analysis techniques were used to analyze the data, focusing on understanding the data, compiling codes, and identifying themes aligned with the research objectives. The study found that the interaction between the community and the Islamic boarding school residents has been positive. The boarding school residents displayed a polite attitude and respect toward the community, resulting in increased acceptance of the school's presence. The community has also benefited from the cooperative relationship with the boarding school, which has added to the trust and respect for the institution. The researcher used Max Weber's theory of social action, precisely the instrumental rationality action type, to explain this intertwined interaction phenomenon. This research highlights the importance of positive interaction and collaboration between Islamic boarding schools and the surrounding community. Building trust and mutual benefit can increase acceptance and a positive image for Islamic boarding schools.

Keywords: *Social Interaction, Islamic Boarding School, Rural Community.*

Abstrak

Penelitian ini bertujuan untuk mengkaji interaksi antara warga pondok pesantren dengan masyarakat dusun Tlepok serta persepsi masyarakat terhadap interaksi tersebut. Penelitian ini menggunakan pengamatan langsung dan wawancara dengan anggota masyarakat yang pernah berinteraksi dengan warga pesantren. Teknik analisis tematik digunakan untuk menganalisis data, berfokus pada pemahaman data, menyusun kode, dan mengidentifikasi tema yang selaras dengan tujuan penelitian. Studi ini menemukan bahwa interaksi antara komunitas dan warga pesantren telah positif. Warga pesantren menunjukkan sikap sopan dan hormat terhadap masyarakat, sehingga penerimaan terhadap kehadiran pondok pesantren meningkat. Masyarakat juga diuntungkan dengan adanya hubungan kerjasama dengan pondok pesantren yang menambah kepercayaan dan respek terhadap lembaga tersebut. Peneliti menggunakan teori tindakan sosial Max Weber, tepatnya tipe tindakan rasionalitas instrumental, untuk menjelaskan fenomena interaksi yang saling terkait ini. Penelitian ini menyoroti pentingnya interaksi dan kerjasama positif antara pondok pesantren dengan masyarakat sekitar. Hal ini juga menunjukkan bahwa membangun kepercayaan dan saling menguntungkan dapat menyebabkan peningkatan penerimaan dan citra positif bagi pesantren.

Kata Kunci: *Interaksi Sosial, Pesantren, Masyarakat Pedesaan*



INTRODUCTION

Religious education making the responsibility of the government, society, and parents. The gait development of Pondok can not be separated from the community. The interaction can be established through activities involving the community and the Islamic boarding school. In carrying out activities, interactions will be established through communication between the Islamic boarding school and the community. This interaction can bring up good or bad perspectives that will trigger the image of Islamic boarding schools.

Concerning the development of Islamic boarding schools focused on sub-directorate boarding school education. The government formed the directorate of Diniyah Education and Islamic Boarding Schools to increase the potential for advancing Islamic boarding schools by dividing them into several sub-directors so that they focus on each sub-directorate. Task sub-directorate Islamic boarding school education is a formulator of norms, standards, procedures, and criteria that compile norms, standards, practices, curriculum, human resources, infrastructure, institutions, and cooperation.

Implementing the duties and functions of the Islamic boarding school education sub-directorate requires considerations adapted to the conditions of Islamic boarding schools, which are generally located close to settlement residents who have lived in the area for a long time. Locations close to the community should lead to reasonable interaction between the residents of the Islamic boarding school and the surrounding community, with the potential for good relationships with collaboration in various aspects of life. Multiple activities and initiatives for Islamic boarding schools to establish closeness with the people of Tlepok village would not have run until now without the role of the community, with whom both want to interact. So that the norms, standards, procedures, personnel, infrastructure, multiple institutions, and cooperation must adapt to the location of the Islamic boarding school so that it does not go against the grain in the community and does not cause rejection so that the community can accept it.

In Islamic boarding schools, social interactions are very much needed between the Islam teacher or kyai and *santri*, *santri* and the society, and kyai and the society.¹ Build intensive communication with its stakeholders, so the future is expected to happen-mutual interaction between individuals. Interaction with sound patterns and methods can produce results with

¹ Rohmani, A., D. Nur, and A. Kartiko. "PERAN KİYAI DALAM MELESTARIKAN BUDAYA BAWEAN DI PONDOK PESANTREN PENABER". *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, Vol. 6, no. 2, Apr. 2023, pp. 88-01, doi:10.31538/almada.v6i2.3238.

perspective people who find it easy to find religious experts to fill in studies tahlil and religious events in society.² As humans are social beings, there must be positive reciprocity from the pesantren and the community to meet each other's needs, directly and indirectly.³

A good interaction pattern between Islamic boarding schools and the community can create an evaluation and control in developing Islamic boarding schools in the future.⁴ Interactions that are well established will generate perspective from society, individuals, and interlocutors. Good or bad views can be created from simple yet capable interactions that influence the image of Islamic boarding schools. So that Islamic boarding schools maintain their existence and prove that they can make human resources (HR) who are competent in all aspects and equal to other institutions such as universities or colleges.

The growth of Islamic boarding schools continues to increase. According to Novandri, in PPDP data from the Ministry of Religion, almost 100% went from 14,656 Islamic boarding schools in 2004-2005 to 29,535 in 2014-2015 in the last ten years.⁵ *Santri* who live is 2,905,316 or (71%) while *santri* who do not live are 1,171,097 or (29%).⁶ The percentage which is far more *santri* who live will provide action in interacting with fellow *santri* and the society. The society or *santri* in Islamic boarding schools can interpret and interest this interaction. Intense two-way communication can influence and create a relationship of mutualism between one party and another. The community is essential for the sustainable development of Islamic boarding schools through interaction socially intertwined. This is evidence of social interaction with the community capable of supporting the development of Islamic boarding schools and vice versa.

The focus of this research was carried out because people who are still traditional but are willing to accept Islamic boarding schools with all forms of activities that will not run smoothly without social interaction, so there is a need for an analysis of the interaction process of the residents of the Al Jauhar Islamic boarding school with the Tlepok community.

Based on the explanation above, the author will dig deeper into the process of social interaction and perception community about the interaction of the people of Tlepok Village, Kapanewon Semin, Gunungkidul Regency, with the residents of the Al Jauhar Islamic boarding

² Sayfa Auliya Achidsti, "Eksistensi Kiai Dalam Masyarakat," *IBDA` : Jurnal Kajian Islam Dan Budaya* 12, no. 2 (1970): 149–71, <https://doi.org/10.24090/ibda.v12i2.443>.

³ Muh. Nashirudin, "Interaksi Simbolis Pondok Pesantren Salafi Dan Masyarakat," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 1 (2017): 141–67, <https://doi.org/10.21274/epis.2017.12.1.141-167>.

⁴ (Kurniawan, 2016)

⁵ Rahmad Novandri, "Perkembangan Pondok Pesantren Yang Semakin Pesat," *Radarbangsa.Com*, 2017, <https://www.radarbangsa.com/khazanah/10361/perkembangan-pesantren-di-indonesia-yang-makin-pesat>.

⁶ Emispendis.kemenag, Data, issued 2019, KEMENAG RI. pdppkemenag2019. Pangkalan Data Pondok Pesantren Kementerian Agama.

school, which has a background of the many collaborative activities that have existed between the community and the Islamic boarding school. This research will provide additional knowledge regarding the proper interactions between Islamic boarding schools and society. The aims of this study were: 1) to find out the process of social interaction between the Al-Jauhar Islamic boarding school and the society, Tlepok Kapanewon Semin Village, Gunungkidul Regency, 2) to find out the community's perception of social interaction between the Al Jauhar Islamic boarding school and the society of Tlepok Kapanewon Semin Village, Gunungkidul Regency. The theory used in this research process is Max Weber's theory of social action with the type of instrumental rationality action. Social action is an individual action as long as carrying out activities with subjective meaning or meaning for him that are directed to the actions of other people with good intentions.⁷

Islamic boarding schools can become prominent institutions in all fields and aspects so that pesantren residents have good relations with the surrounding community to continue to get control, aspirations, and demands so that Islamic boarding schools can develop more. To support life after becoming pesantren alums so that they can be independent by not being a burden on other institutions.⁸ In its development, it certainly requires the role of all Islamic boarding school residents and the surrounding community perspective of various.⁹ Islamic boarding schools with the community have a mutually beneficial relationship. The form of a cottage that is always responsive to the surrounding community utilizes a social approach to intelligence, creating a positive perception in the community.¹⁰

According to Erving Goffman, interaction is essential to social life because interaction is an action that exists at a practical level, not just theoretically.¹¹ Social interaction is also the key to all social life; without social interaction, there will be no mutually beneficial relationship. The community has an essential role in an institution because the community is an assessor of one's actions in social interaction. When residents of Islamic boarding schools and the surrounding community have conflicts, they must be accommodated so neither party feels oppressed. Conflict resolution is inseparable from the process of social interaction accommodation to get a win-win solution in resolving conflicts.¹²

⁷ Ratna Istriyani1 Annissa Valentina, "Jurnal Pemikiran Sosiologi Volume 2 No.2, November 2013" 2, no. 2 (2013).

⁸ MRP Sukma, "Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8 (2015): 85–103.

⁹ (Mukaramah, et all. 2021)

¹⁰ (Efendi, et all. 2021)

¹¹ Angeline Xiao, "Konsep Interaksi Sosial Dalam Komunikasi, Teknologi, Masyarakat," *Jurnal Komunika : Jurnal Komunikasi, Media Dan Informatika* 7, no. 2 (2018), <https://doi.org/10.31504/komunika.v7i2.1486>.

¹² Sukma, "Lembaga Pendidikan Pembentukan Karakter."

RESEARCH METHODS

Researchers used field research methods with a descriptive qualitative approach. Field data analysis will then be concluded in an inductive and deductive elaboration with scientific study guides to discover the interaction and perspectives between the surrounding community and the Al Jauhar pesantren residents. This research was conducted in Tlepok Village, Kapanewon Semin, Gunungkidul Regency. Data collection in this study was conducted through an in-depth interview with the people living around the Al Jauhar Islamic boarding school who meet the requirements to be informants.

Researchers use purposive sampling techniques because of this technique, and not all samples meet the informant criteria that the author has determined. The criteria for finding informants in this study are as follows: 1) Informants are people who live or interact directly with residents of Islamic boarding schools; 2) Informants are willing, able, and have the availability of time and energy to provide information on patterns of interaction carried out between the community and residents Islamic boarding schools, 3) Informants are actors of interactions that occur between the community and residents of Islamic boarding schools, 4) Informants are willing to provide additional data to support the analysis and discussion of the required data. Some of these informants are TG (58 years as head of the village), KY (53 years as head of the MI Al Jauhar school), AH (31 years as a factory worker), DV (29 years as a housewife), HI (62 years, as a grocer), PN (53 years, as guardian of *santri*), SK (60 years, as a farmer), YF (24 years, as a teenager), MS (52 years, soup seller).

In the context of the social interaction between the residents of the Islamic boarding school and the surrounding community from a very subjective community point of view. The phenomenological method was chosen to reveal the similarity of interactions experienced by individuals and groups in the community because the interactions are commonplace and naturally occur in society. The interactions established since the establishment of Islamic boarding schools with the community who have interacted directly create a personal experience.

Data was collected using interview transcripts and interview recordings as essential sources for researchers to obtain information and insight through conversations with sources. Researchers use techniques of Thematic Analysis with steps to understand the data in stages. This analysis technique is carried out through three stages. The first stage is to understand the data that has been obtained from transcript and interview recordings as a source of data which is essential to be explored more deeply in meaning than in the stage of understanding the data

more deeply by re-reading the results of the interviews in the form of transcript for insight through conversations with informants, the second stage is compiling the code or finding the main thoughts and meanings contained from the results of the data obtained from the code received by the researcher must filter back which code is relevant and not so that the code must be made clear. The third stage is searching for themes that follow the research objectives based on the questions posed to the sources, the regulations, and the groupings that have been made must follow the questions asked during the interview process.¹³ The validity test of the data in this study used data triangulation, both secondary and primary data, to write down valid and detailed results.

RESULTS AND DISCUSSION

Islamic Boarding School Relations and Society

KH Mu'tashim Billah established Al Jauhar boarding school. He is publicly known as a public figure who cared about the community, especially the development of Islam in Tlepok village and its surrounding area. Because of that, since his arrival in Tlepok village, he wanted to manage the waqf land to become an Islamic educational institution. Al Jauhar Islamic Boarding School is expected to be an Islamic educational institution that pays attention to the surrounding community, including providing solutions to the problems faced. The informant also said that KH Mu'tashim Billah always heard complaints from the community and quickly provided assistance, which led to mutual assistance between the Islamic boarding school and the surrounding community (interview with PN on 10/2/23).

Before the Al Jauhar Islamic boarding school was established in Tlepok village, the majority of interviewees admitted that their religious knowledge was still minimal, the level of education was low, many activities were less valuable, such as playing cards and drinking forbidden drinks, there was much unemployment so that many teenagers after graduation decided to migrate in the hope to improve their fate, apart from that in the past, the community felt that the Tlepok village was a backward area with very few residents, houses made only of woven bamboo, difficulty finding clean water. The existence of Tlepok village is often underestimated, so the outside community needs to learn about its existence (interview with AH 3/2/23).

¹³ Heriyanto Heriyanto, "Thematic Analysis Sebagai Metode Menganalisa Data Untuk Penelitian Kualitatif," *Anuva* 2, no. 3 (2018): 317, <https://doi.org/10.14710/anuva.2.3.317-324>.

Since the Al Jauhar Islamic Boarding School was established in the Tlepok community, it has brought many changes. Many changes have been felt by the surrounding community, starting from the economic aspect, which is getting better. The community feels that their energy is empowered, religious knowledge has increased so that harmful activities are never carried out again, it is easy to reach leaders to lead religious activities, and learn much new knowledge from Islamic boarding schools. (This is evidenced in interviews with informants TG on 27/1/23, AH on 3/2/23, DV on 4/2/23, HI on 8/2/23, and YF on 22/2/23).

Islamic boarding schools can be established in the Tlepok village with a long process. Starting from there was a Tlepok village community named Purwoto who became a student at the Sunan Pandanaran Islamic boarding school in Sleman with a good history that K.H MMu'tashimBillah as the owner of the Sunan Pandanaran Sleman Islamic boarding school, made an offer if there was suitable land to build a pondok, please let me know. Since then, PW (45) has returned to Tlepok village to ask the village head about the availability of land. It turns out that Tlepok village has waqf land from a resident named HI (62), who donated his 824m² land to MWC NU Kapanewon Semin, but it has yet to be managed.

The information obtained was then submitted to KH. Mutas'him Billah. Then KH. Mutas'him Billah, accompanied by the Sunan Pandanaran boarding school caretaker, visited Tlepok village to survey the land and follow up on the waqf owner. Hudi, as the owner of the waqf, responded positively so that his land could benefit many people. Then the management of Pondok Sunan Pandanaran discussed with MWC NU managing waqf in Tlepok village to become a boarding school, and finally, it was approved. From then on, the waqf land began to be cleared, and the community built the foundation as a form of acceptance that an Islamic education center would be made in the land of Tlepok village. From 824 m² of land, it has now developed into 3 hectares with different locations, not all of which have buildings.

From the process of permitting the cottage since the beginning of his arrival to Tlepok village, it was considered that the community was very polite and respectful, even though the conditions of the community were straightforward with conditions that were still very limited, giving rise to the view of the community that a good visit would also have a good influence. Especially with the construction of a place for religious education, which will bring blessings in life and deepen spiritual knowledge, this aligns with the informant's opinion (KY on 27/1/23 and TG on 27/1/23).

Based on the results of the interview above, since the arrival of the Islamic boarding school has been well received, the community has better hopes in the future if they live side by

side with the boarding school residents; the community often calls it "*Ngalap Berkah'e Alim Ulama*" Community religious knowledge has increased since the Islamic boarding school was founded. The orderly society follows systematic studies initiated by Islamic boarding schools. In addition to spiritual knowledge, the community has experienced many positive developments in various aspects of life. These aspects of life include economic, religious, social, educational, and cultural factors. In multiple activities, each participant feels the changes, from teenagers to older people, at all levels of society.

Table 1. Collaboration activities

NO	Name of Activity	Place of Activity	Aspect
1.	Kamilaan	The House of Tlepok Resident	Religion
2.	Selapanan	Nurul Iman Mosque	Religion
3.	Yasin & Tahlil routine	Nomads	Religion
4.	Funeral Prayer	Nurul Iman Mosque	Religion
5.	Takbir Keliling	Tlepok environment	Religion
6.	Syawalan	Islamic boarding schools	Religion
7.	Hadrah Training	Tlepok village hall	Education
8.	Educational outreach and discounts	Madrasah Ibtidaiyah Al Jauhar	Education
9.	Community empowerment	The surroundings of the cottage	Economy
10.	Wayang performance and village cleaning	Tlepok village hall	Culture

Source: Processed from the analysis of research results

Based on the activity table above, many activities involve the society and Islamic boarding schools to carry out interaction relationships. The blending process between the two parties makes communication work well, as communication is essential to avoid pressure and tension and to be able to cultivate relationships with others.¹⁴ The community feels that through various activities, the majority of which are initiated by Islamic boarding schools, interactions are carried out well between the community, and the boarding school residents have a sense of belonging to one another. The community is advancing and facilitating in various aspects. The Islamic boarding school can achieve its goals as a da'wah institution for *santri* and the surrounding community.

Through good interaction, there is cooperation that is established. The collaboration mainly moves on the religious aspect to provide spiritual knowledge to the community as it has

¹⁴ Mudjiono, 2012)

been done until now, which is routine. The routine first introduced to the Tlepok community was the seven done every 35 days. The process of this routine begins with joint mujahadah and continues with the preaching of Islam. After the eight-hour process is completed, the *Sholawat Kamilah* training is continued, which starts from surah Al-Fatihah 11 times per person, surah Yasin 44 times divided by the number of people, then *Ayat kursi* 444 times divided by the number of people, and *Sholawat Kamilah* 4444 times divided by the number of people so that if there are many pilgrims then the Kamilaan activities will also be completed quickly.

Interaction and closeness can also be seen when a resident dies; the community and all male *santri* take turns praying for the body so that the community feels more focused. Islamic boarding schools appreciate the community by stopping all activities for mourning if a resident dies, and some representatives are also present to pray when performing Yasin and Tahlil. Proximity can also be seen when takbir around and Syawalan, which mingle and maintain harmony.

From the aspect of education, it is also progressing with Islamic hadroh training, socialization of achievements, the development of Islamic boarding schools, and tuition assistance in the form of discounted costs from Islamic boarding schools for the Tlepok community who have joined the Al Jauhar Foundation since MI and wish to continue MTS to MA at Islamic boarding schools with a discounted fee of 60% and when there are *santri* from Tlepok who want to serve and have the potential to be sent to school to a higher level to then be appointed as administrators of the Islamic boarding school (Interviews with PN on 10/2/23 and SK on 10/2/23).

Islamic boarding schools also provide hadroh training to train youth skills named Shoutul Fata, which means "voice of youth," has now received various calls to fill in events and earn income to manage and grow the hadroh called group Shoutul Fata. Calls from these events also grew a brave and confident mentality to appear in front of many people. The role of youth in continuing the Islamic struggle will later be used as a reference for the spirit of work for youth in their next life in bringing about a change of the nature of *sunnah* embedded in their souls because it is the youth who will continue their responsibilities on earth, especially in Indonesia's land.¹⁵

¹⁵ Misbahul Wani, "Pemuda Dalam Al-Qur'an Dan As-Sunnah: Pemuda Islam Yang Berkualitas Tidak Lepas Dari Pendidikan Orang Tua Yang Totalitas," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 13, no. 1 (2019): 71–94, <https://doi.org/10.24042/al-dzikra.v13i1.2077>.

Communities are increasing of the opinion that interaction and good relations with various assistance meet the economic aspects of the society, which like the two, establish a mutually beneficial relationship to run harmoniously.¹⁶ They are empowering residents to build cottage buildings, providing opportunities to trade around Islamic boarding schools, and depositing food at cottage canteen so that people can maximize their potential today. The teenagers already want to open a business in their area instead of migrating because they feel more blessed as there is a law regulating the function of Islamic boarding schools to empower the community, written in Law NO 18 of 2019.¹⁷

The cultural aspect is also a unique container for Islamic boarding schools which propose performing shadow puppets for entertainment when village clean processions take place because *wayang kulit* is a medium for spreading Islam on the island of Java. *Wayang kulit* is an influential staging art to convey moral messages and media for preaching Islam on the island of Java by saints.¹⁸ During the wayang performance, all *santri* are invited to enliven the village clean-up event, which is held once a year. Apart from that, there was also an appearance from the Islamic boarding school in the form of recitations from the *santri* during the village clean-up event which took place, which on the other hand, was a successful socialization of Islamic boarding school products and was able to attract the attention of the community by strengthening the excellent image of the Islamic boarding school.

Society's View of Islamic Boarding Schools

The community's view of Islamic boarding schools in their interactions is very well established, with smooth communication to melt tensions in carrying out a series of activities. This is in line with previous research, which explains that well-established interactions will benefit the community, especially in supporting religious knowledge for the community. The spiritual aspect in community and pesantren relations cannot be separated as it is the foundation for establishing a lasting relationship.¹⁹ The public's belief in Islamic education is not as scary as

¹⁶ Nor Kholis and Irfa Rezqia, "Ekonomi Berjamaah: Relasi Pondok Pesantren Dengan Masyarakat Dalam Peningkatan Perekonomian (Studi Pada Komplek 3 Sunan Pandanaran)," *JISA: Jurnal Ilmiah Sosiologi Agama* 3, no. 1 (2020): 63–79.

¹⁷ Dhian Wahana Putra, "Pesantren Dan Pemberdayaan Masyarakat (Analisis Terhadap Undang-Undang Nomor 18 Tahun 2019)," *PROCEEDING LAIN Batusangkar*, 2021, 71–80, <https://ojs.iainbatusangkar.ac.id/ojs/index.php/proceedings/article/view/2909>.

¹⁸ (Setiawan, 2020)

¹⁹ Nurul Fauziah et al., "Interaksi Sosial *Santri* Pondok Pesantren Muhammadiyah Nurul Amin Alabio Tahun 1997-2020," *Prabayaksa: Journal of History Education* 2, no. 1 (2022): 23, <https://doi.org/10.20527/pby.v2i1.5136>.

the views of ordinary people. News often emerges and changes this mindset by proving that Islamic boarding school alums can compete and create competent human resources.²⁰

Therefore, fostering good communication and interaction is needed to create harmony in coexistence on a long-term scale. Communication, interaction, and relationships that are going well also make it easier to disseminate information widely. Religious education institutions that want to educate their *santri* to become human beings who have complex skills and educate them to be orderly human beings and not all *santri* easily accept rules cause several problems with reasonable punishments such as having their hair cut off, punishment for cleaning the toilet or being ordered to stand up until they dare to confess the mistake. Sentences for *santri* that the public knows to make them worried about sending their children to Islamic boarding schools. This was acknowledged by one of the informants, who were afraid to send their children to Islamic boarding schools (interview with DV on 4/2/23).

Based on the opinion above, it can be a demand for evaluating Islamic boarding schools so that they can socialize that punishment is carried out only at a reasonable level as an effort to discipline *santri*. Balanced with socialization with appropriate delivery with the aim of understanding that there is not only punishment but also a positive side to giving the punishment to give value to life that life is not always straight, sometimes there are problems from the actions taken. This is in line with previous research, which explains that giving punishment to learn in the future by changing their behavior for the better and making *santri* disciplined and obedient to the rules, as well as provide a deterrent effect so that they do not commit further violations in the sense that punishment becomes a control for deviant behavior that *Santri* still carry out.²¹

Islamic boarding schools are often found in locations close to the community to be able to live side by side and interact appropriately, which will continue to intersect in various activities and become preachers in the environment around Islamic boarding schools, which then aims to train their *santri* to become alums who are independent and ready to use as demands in almost all areas of life for everything instant. This aligns with Nur's research, which explains that Islamic boarding schools must create a learning atmosphere that can provide *santri* with various life skills to develop abilities and skills that will later be reflected in social life.²²

²⁰ Kurniawan, "Peran Pondok Pesantren Miftahulhuda Al-Musri' Terhadap Perilaku Keagamaan Masyarakat."

²¹ Nurlita Maulida, Mira Mirawati, and Wawan Syahiril Anwar, "Pengaruh Pemberian Hukuman Terhadap Kedisiplinan Peserta Didik," *JPPGuseda | Jurnal Pendidikan & Pengajaran Guru Sekolah Dasar* 3, no. 1 (2020): 47–51, <https://doi.org/10.33751/jppguseda.v3i1.2017>.

²² Agus Hasbi Nur, "Pendidikan Kecakapan Hidup (Life Skill) Di Pondok Pesantren Dalam Meningkatkan Kemandirian *Santri*," *Empowerment* 3, no. 2252 (2015): 1–31.

Mutually beneficial relationships with each other impact the advancement of educational institutions and people's lives toward a better civilization. This also aligns with Subekti & Fauzi's research, which explains that pesantren and society have a close reciprocal relationship.²³ Interacting with the Islamic boarding school residents who are friendly in greeting outside activities makes the community happy and feel valued. (interview with MS on 25/2/23).

Based on the explanation above, it is evidence of a very close relationship and no tension between the two parties, the community, and the Islamic boarding schools, especially with the *santri*. Proximity is also established just like that. The closeness results from the interaction process between the two in carrying out various activities together and the habit of living side by side to work together in a mutually beneficial relationship.

Social interactions can be analyzed using Max Weber's analytical theory of placing oneself in an environment to think about the behavior of others. The analysis process is based on the motives and goals of social interaction between the community and the residents of Islamic boarding schools through establishing cottages and carrying out joint activities to mingle. Interactions found continuously can melt the tension, and the based communication continues without being shy and shy. Meaningfully, social interactions can give a sense of mutual openness, especially in the social aspect, to build a sense of dependence and cooperation. Interpreting the meaning of interactions, behavior, language, and daily actions will make the community and boarding school residents accustomed to living together in an unwritten bond of cooperation.

Phenomenon analysis uses Max Weber's theory of social action, which is devoted to four types: traditional action, affective action, instrumentalist rational action, and type of value rationality based on the value taken by the actor. Of the four, researchers used rational instrumentalist theory to analyze social action in the social interaction of the community and residents of Islamic boarding schools from the community's point of view. The district realizes that since the existence of the Islamic boarding school in its midst, many changes have occurred. Patterns of communication and interaction that do not have any obstacles add to the incredible impact on the progress of the Tlepok community. So this social interaction that has been established must be maintained and fostered through joint activities to continue to touch each other. The community is also aware of the well-established interactions with the residents of

²³ M. Yusuf Agung Subekti and Moh. Mansur Fauzi, "Peran Pondok Pesantren Dalam Pemberdayaan Masyarakat Sekitar," *Al-I'tibar: Jurnal Pendidikan Islam* 5, no. 2 (2018): 99–100, <https://doi.org/10.30599/jpia.v5i2.554>.

the Islamic boarding school that make them continue to develop in terms of mindset and knowledge to deal with the times.

From the point of view of Islamic boarding schools, based on the opinions of the community, in interacting and continuing to communicate with the district, especially the *santri* who live far away and rarely go home, intimately interacting with the surrounding community makes them feel that they have a family here who is ready to help them when they are sick and need treatment, besides *santri* also feel happy if they are offered to pick fruit in the community. It is common for *santri* to be given food by the surrounding community even though they are not asked to. The community's view of the interaction that continues to be tightened is to train *santri* not to be ashamed to greet the community, appearing at events in the community environment to teach teachers skills so that after becoming alums, they can pass on the knowledge they have gained from Islamic boarding school education by preaching in the community.

CONCLUSION

From the results of the discussion presented, it can be concluded that if the interaction is good, the community's perspective on the interaction that has been established with the boarding school since the beginning of the permit for the establishment of an Islamic boarding school takes place with a good attitude, friendly, respectful, and has a sense of mutual ownership between the Islamic boarding school and the community. The Board of Islamic Boarding Schools also provides many favorable facilities and activities that bring harmony to the community and residents of Islamic boarding schools. Friendly residents of Islamic boarding schools make the community happy if there are activities that can increase religious knowledge, such as routines, recitations, and productivity, leading to community empowerment. So that from the interaction process can attract the community's attention, and the Islamic boarding school has a good image and melts tensions in every activity process between the residents of the Islamic boarding school. The surrounding community can live side by side in harmony.

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