The Relationship between Amanatul Ummah Islamic Boarding School and Local Community's Religiosity

Asep Saifuddin Chalim
Lecturer of Sunan Ampel State Islamic University Surabaya
asep.saifuddin1954@gmail.com

Abstracts: Many studies conducted by prominent scholars found that Islamic boarding school in Indonesia have been playing its roles not only in religious and education matter but also in the other areas, such as social, economic and environment. This study sought to analyze the impact of the presence of Islamic boarding school on the religiosity of surrounding Muslim communities the object of the study is households who live in seven villages surrounding the Islamic boarding school Amanatul Ummah, Mojokerto regency, East Java Province, Indonesia. To measure the level of Muslim religiosity, the study used the value of the Five Pillars of Islam dimensions based on the 5-point Likert Scale. By comparing the average value of religiosity of each dimension, it can be drawn a conclusion whether there is a significant positive impact or not. The study found that the average value of Muslim religiosity after the presence of an Islamic boarding school is greater than that before. These findings show that the presence of an Islamic boarding school has a significant positive impact on the surrounding Muslim religiosity. Moreover, the study observes that Islamic boarding school has been practicing a moderate way in Islamic religious proselytizing that makes surrounding communities feel comfortable to adapt and change.

Keywords: the Five Pillars of Islam, Islamic boarding school, moderate teaching, religiosity

Abstrak: Beberapa penelitian yang dilakukan para ahli menemukan bahwa pondok-pondok pesantren di Indonesia telah memainkan perannya tidak hanya dalam persoalan agama dan pendidikan, tetapi juga bidang lain, seperti masalah sosial, ekonomi, dan lingkungan. Penelitian ini bertujuan untuk menganalisis dampak keberadaan pondok pesantren tingkat religiusitas masyarakat Muslim di sekitarnya. Sasaran penelitian ini adalah rumah-tangga yang berada di 7 desa di sekitar pondok pesantren Amanatul Ummah, Kabupaten Mojokerto, Provinsi Jawa Timur. Untuk mengukur tingkat religiusitas kaum Muslim, penelitian ini menggunakan *the Value of the Five Pillars of Islam Dimensions* berdasarkan pada Skala Likert dengan rentang 5 poin (*the 5-point Likert Scale*). Dengan membandingkan rata-rata nilai tingkat religiusitas setiap dimensi (*the average value of each dimension*) sebelum dan sesudah keberadaan pondok pesantren, kita dapat menarik sebuah konklusi apakah ada dampak positif atau tidak. Penelitian ini menghasilkan temuan bahwa rata-rata nilai dari religiusitas Muslim sesudah keberadaan pondok pesantren adalah lebih besar dibandingkan dengan sebelumnya. Dengan demikian, temuan ini menunjukkan bahwa keberadaan pondok pesantren mempunyai dampak positif yang signifikan terhadap religiusitas masyarakat Muslim di sekitarnya. Penelitian ini lebih lanjut telah mengamati dan mendapatkan kenyataan bahwa pondok pesantren telah mempraktikkan dakwah agama Islam dengan cara moderat yang membuat masyarakat di sekitarnya merasa nyaman untuk beradaptasi, mengadopsi dan berubah.

Kata kunci: the Five Pillars of Islam, moderate way, pondok pesantren, religiosity

In terms of time perspective, there are two perspectives regarding when did Islam spread in Indonesia. One of the perspectives opined that Islam had been existed in Indonesia since the beginning of the seventh century (Ambary, 1998). Thus, it can be said that Islam came to Indonesia at the beginning of Hijriyah Century, even, on the era of Khulafaur Rasyiding, the disciples of The Prophet: Abu Bakar as Siddiq, Umar bin Khatab, Usman bin Affan, Ali bin Abi Thalibas the Amirul Mukminin, had started an expedition to Indonesia. Meanwhile, some of the scholars disagreed upon the opinion. Some scholars

believe that there is no single proof that Indonesian native people who were visited by Arabian traders converted to Islam. Why was that so? It was because the Arabian traders only engaged in trading activity instead of spreading the teaching of Islam, or they waited for the right time to return to their homeland (Yakub, 2013).

Regardless of the above-mentioned two contradictory opinions, one unarguable fact and reality is that Islam, compare to other religion, has been widely and quickly spread all over Indonesia, with the total population of 85% from the entire society (Salim, 2012). If observed, the history of Islamic journey in Indonesia can not be separated from the dynamics of Islamic boarding school development. As an Islamic educational institution, Islamic boarding schools do not only organize Arabic language teaching for the purpose of studying the books about *fiqh, ushul fiqh, hadith, adab, tafsir, tarikh, tasawuf,* and *akhlaq*, but it plays a role in the various life of society. Furthermore, Ghofur (2016) argues that although it has experienced a dynamic development, boarding schools act as (a) educational institutions that transfer Islamic religious knowledge (tafaqul fi ad-din) and Islamic values (b) it is a religious institution that carries out social control, and (c) it is a religious institution that conduct social engineering.

According to the data from the Directorate General of Religious Education, Ministry of Religious Affairs, the number of Islamic boarding schools in Indonesia in 2017 was 27,218, one of which is Amanatul Ummah Islamic Boarding School located in Kembangbelor, Pacet, Mojokerto, East Java Province. Amanatul Ummah Islamic Boarding School organizes Islamic religious education and general education which will generate the best graduates in order to be: (a) the great ulemas who can give an enlightenment to Indonesia and the world, (b) the leaders of the nation and the world, (c) the conglomerates who give a real contribution to the realization of the welfare of the Indonesian, and (d) qualified and responsible professionals. As a modern boarding school, Amanatul Ummah has a unique and superior learning strategy that has produced a top level graduate received in various favorite faculty at reputable universities both domestically and international. In addition to the field of Islamic religious education and general education, Amanatul Ummah is the center of Islamic da'wah for the community in general, especially the people who live around the boarding school (Marzuki, 2014).

RESEARCH PROBLEMS AND LIMITATIONS

Approximately 85% of Indonesia's population is classified as Muslim, but such statistical information needs clarification. In light of Clifford Geertz's hypothesis in the 1950s, experts agree that there is a range of identification associated with Islam, with its adherents demonstrating various levels of adherence to what it believes and practices (Federspiel, 2002). This conclusion makes some Islamic leaders worried about the effectiveness of Islamic religious broadcasting or daawah carried out by boarding schools through the kyai (moslem scholar), teachers and the students. Therefore, the focus of this research problem is whether the existence of Amanatul Ummah Islamic Boarding School, located in Pacet, Mojokerto Regency, East Java, Indonesia has a significant positive impact on the religiosity of the surrounding Muslim community.

This study has several limitations, among others: (a) the measurement of the religiosity of Muslim societies only based on the dimensions of the Five Pillars of Islam, not expanded by looking at the dimensions of the Faith, (b) the level of religiosity of Moslem societies is not measured by behavioral aspects (d) this study has not conducted a triangulation of findings to ensure and support the results of statistical data processing, and (c) this research does not conduct direct observation in the field in order to confirm the findings based on data processing, e) this study only sees the influence of the existence of an Islamic boarding school on the level of religiosity of the surrounding Moslem community, it does not see how the influence of the existence of Islamic boarding school towards the level of religiosity of society in general

RESEARCH PURPOSES AND HYPOTHESES

Based on the above-mentioned research problem, the researcher formulates the purpose of this research that is to analyze the impact of the existence of Amanatul Ummah Islamic boarding school, located in Pacet, Mojokerto Regency, East Java, Indonesia on the level of religiosity of the surrounding Moslem community. In this case, the Moslem community around the boarding school is those who reside in the area of seven villages as shown in Table 1.

Based on the problem and purpose of the research, furthermore it was presumed that the value

of religiosity of the surrounding Moslem community is greater than before since the existence of Islamic boarding school. This hypothesis can be further detailed in five hypotheses related to the five pillars of Islam as follows:

H_1: The existence of Islamic boarding school positively influences the value of religiosity of the surrounding Moslem community from the dimension of faith statement

H_2: The existence of Islamic boarding school positively influences the value of religiosity of the surrounding Moslem community from the dimension of five time prayers of Islam (Salah).

H_3: The existence of Islamic boarding school positively influences the value of religiousity of surrounding Moslem community from the dimension of fasting practice.

H_4: The existence of Islamic boarding school positively influences the value of religiosity of the surrounding Moslem community from the dimension of zakat practice

H_5: The existence of Islamic boarding school positively influences the value of religiosity of the surrounding Moslem community from the dimension of Hajj practice

Table 1. Moslem Community around Amanatul Ummah Islamic Boarding School, Pacet. Mojokerto East Java

No	Village	Total Number of Household	Questionnaire distributed
1	2	3	
1	Kembang Belor	704	71
2	Nogosari	647	65
3	Mojokembang	597	60
4	Bendungan Jati	952	96
5	Tanjung Kenongo	816	82
6	Sumber Kembar	843	85
7	Cepokolimo	803	81
	Total	,362	540

LITERATURE REVIEW

Understanding Islamic Boarding School (Pesantren)

In fact, the word "pesantren" comes from the word "santri" plus the prefix "pe" and the end "an" which means "a place". Meanwhile, the word "santri" is adopted from the word "sastri" (Sanskrit) meaning those who can read the Quran and then they understand more about the teachings of Islam

than others. Some scholars have argued that the word "santri" is derived from the Javanese "cantrik" meaning someone who always follows his teacher to live anywhere in order to learn about certain skills/ skills (Bin Tahir, 2015; Dhofier, 1983).

Usually, people use the word "pesantren" (Islamic boarding school) which is added with the word "pondok"(house), so the term becomes "pondok pesantren" (Islamic boarding school). The word "pondok" is adopted from the Arabic word "funduq" which means a place to stay, guest-house, simple hotel, or means of residence made of bamboo. Thus, the term "pondok pesantren" can simply be defined as one place of *santri* (students) to study or gain knowledge of religion from kyai (Moslem scholars) derived from Al-Quran (Nuha, 2016). Meanwhile, Dhofier (1983) provides a definition of Islamic boarding school which is an Islamic educational institution where the santri (students) learn, understand, appreciate, and practices the teachings of Islam by focusing on the importance of religious morality to guide everyday behavior. Another Islamic expert, Arifin, (1991:240) states that Islamic boarding school as an Islamic educational institution that grows and is recognized by the surrounding community, with dormitory where students receive education through learning or Islamic education system entirely under sovereignty leadership of one or several charismatic ulemas as the leader of Islam and as a teacher. Therefore, we can conclude that Islamic boarding school is a center of Islamic education and daawah of Islam. Historically, especially in Indonesia, Islamic boarding school has a long experience with development of its dynamic which is interesting to analyze (Kersten, 2017).

The Role of Islamic Boarding School in Society

Several studies conducted by renowned experts have shown that Islamic boarding schools in Indonesia have various roles and challenges (Sagala, 2015). In the context of history, experts agree that the existence of Islamic boarding schools in Indonesia is approaching the age of Islam itself. Islamic boarding school is very close to the relationship of Wali Songo who brought Islam to the island of Java, Indonesia (Birchok, 2015; Foley, 2015).

One of the Wali Songo, Sunan Malik Ibrahim was noted as the person who had established the first boarding school in Java in 1399 with the aim of training the preachers to further do daawah for broadcasting Islam in Java (Ghofir, 1982). The most

interesting thing in spreading Islam by Wali Songo is by accommodating the local culture practiced by the people. One way to accommodate this local culture is to reinterpret the epic of Hinduism. For example, one of the figures in the Mahabharata, *Arjuna* has a secret weapon called *Kalimasada*, which some Javanese Muslim communities regard as short for *Kalimah Shahada*, or Confession of Islam (Boogert, 2015). It is undeniable that the soft strategy undertaken by Wali Songo is an effective Islamic broadcasting in Java.

In the era of Dutch colonialism in Indonesia, Islamic boarding schools have a central role in the struggle to fight the colonialists. There were some rebellions that use the Islamic symbol to encourage and mobilize the Indonesian people, for example, the Java War was spearheaded by Prince Diponegoro and the war of independence led by the ulemas, as the Leader of Islam. The most famous ulema in the struggle for independence is Hasyim Asya'ari from Tebu Ireng (Jannah, 2016). He has inflated the struggle for independence by declaring that the war against Dutch colonialists is a jihad and obligatory for every Muslim within a radius of eight kilometers from the enemy.

After successfully fighting for independence in 1945, the existence of Islamic boarding schools in Indonesian society still has a significant role (Diahastuti, 2011). In 1965, the communist party carried out a coup by killing so many people, including Islamic party leaders, ulemas, and high-ranking military officials. However, the illegal action was not successful. During the eradication of communism in 1965-1966, the ulemas and their followers together with the Indonesian military to seek, imprison, and destroy the convicted communists. This fact showed that Muslim Indonesians did jihad when they have to do it, not because of radicalism. As Lukens-Bull (2008) argues that in contrast to Western media perceptions and Western policy-makers, the traditional Islamic boarding school in Indonesia is not a source of radicalism but rather a source of anti-radicalism and an ally in the struggle to create peace and harmony in the world (Kusmanto et al., 2015; Malik et al., 2016).

Several studies have concluded that Islamic boarding school continues to develop its role in various fields in the development of Indonesian society. In education, for example, the Islamic boarding school system is a comprehensive education system covering formal, informal and non-formal education. Compared with the secular education system, Islamic boarding school system is more progressive and effective especially in the education of mentality and morality of young generation (Zarkasyi, 2015). In addition to religious education and character development, some Islamic boarding schools have a curriculum designed to teach their students about skills and knowledge to look for work after they graduate. This opinion is supported by Zakaria (2010) who argues that the curriculum of education in Islamic boarding schools has to do with religious as well as academic knowledge in addition to teaching life skills for students to become self-sufficient, both of which are emphasized and taken into account equally.

Identical with the above-mentioned opinion, Fatimatuzzahroh, et al. (2015) state that Islamic boardings school is a very potential institution to change the behavior of people who are less concerned about the environment, relationships with organizations and other institutions that can create activities to help solve problems faced by the surrounding community. Therefore, we can conclude that Islamic boardings school organize community-oriented education by cultivating values, moral behavior, and character building of Muslim societies. It can be noted here that Indonesia has used Islamic boardings school to convey and pass on Islamic values and teachings (Ahmad, 2016, Darmawan, 2016, Sulayman, 2016)

Religiosity of Islam

From various opinions of experts, it is known that what is meant by religiosity Islam is a unity of a comprehensive element that makes a person referred to as human beings who are religious and not merely claim to have a religion. Religiosity includes knowledge of Islam, Islamic (morality) behavior, and Islamic social attitudes. Furthermore, from the perspective of Islam, religiosity can be reflected by the practice of *aqidah, shari'ah*, and morality, or in other words from the dimensions of faith, Islam, and ihsan. Referring to the opinion of Glock and Stark, a researcher from the University of Gajah Mada, Afiatin (1998) said that religiosity consists of five dimensions, namely:

1. Dimension of Ideology
   A dimension which showcases how far a Moslem receives any dogmatic things within Islamic teaching, for instance believing in six conceptions of *Iman*
2. Dimension of Ritual
   The dimension which indicates the extent to

which a Muslim performs the ritual obligations set forth in the 5 pillars of Islam, namely: reciting shahada, prayer, fasting, zakat and performing the Hajj pilgrimage.

3. Dimension of Experimence

It is a feeling or religious experience that occurs in a Muslim, such as feeling guilty, experiencing conditions close to God, and feeling that God will protect him.

4. Dimension of Consequence

It is a dimension indicating the extent to which a Moslem's behavior in social life based on or encouraged by the teachings of Islam, such as helping others who are suffering, visiting sick people, giving alms, and be kind to neighbors or relatives.

5. Dimension of Intellectual

The extent to which the knowledge and understanding of a Muslim on the teachings of Islam, especially those derived from the Qur'an and Hadith.

Research conducted by Pontoh dan Farid (2015) on the Muslim community led to the conclusion that there is a very significant relationship between the level of religiosity and social support with the happiness of Chinese Muslim society. Meanwhile, other research results indicate that self concept and level of religiosity simultaneously have a negative correlation to the tendency of deviant behavior of high school students in Singaraja (Bintari *et.al*, 2014). Based on a survey of 227 entrepreneurs in Malaysia, Idris *et.al* (2012) conclude that entrepreneurs who have a high level of religiosity will tend to obey and obediently perform zakat based on Islamic law or teachings.

Measurement of Religiosity of Islam

There are several approaches advanced by experts that can be used to measure dimensions, components or indicators of Moslem religiosity. The Centrality of Religiosity Scale (CRS) is a measurement of the centrality, importance or prominence of the meaning of religiosity in person. This model has been applied to more than 100 studies in the sociology of religion, religious psychology and religious studies in 25 countries with a total number of over 100,000 participants (Huber *et.al*, 2012).

In addressing the gaps in the measurement of Moslem religiosity, Krauss *et.al* (2005) offer the Muslim Religiosity-Personality Measurement Inventory (MRPI). This model is a good alternative approach in measuring Moslem religiosity.

Meanwhile, Khraim (2010) says that to measure the trust of Moslems, it can be done by using the Basic Element of Belief consisting of six elements of trust principles: belief in God, in Angels, in Heavenly Books, in Prophets, in Fate and Divine Decree, and in the Hereafter that determines whether a believer is faithful or not. However, in Islam, every activity is done with the realization that everything in God's way is considered as a worship activity. The framework of Muslim spiritual life can be seen in five pillars of Islam, namely:

1. Faith Decree Faith Decree is expressed in a statement: "I testify that there is no god but Allah and Muhammad is the apostle"

2. Worship is praying five times each day with the appointed time as an obligation for every Muslim adult towards God. Prayer will make a stronger belief in God and build a higher morality and behavior.

3. Fasting is the mandatory worship during the Islamic holy month, Ramadan. Every Muslim is not allowed to eat, drink and do sexual intercourse from sunrise to sunset, as a way to control the passions and evil desires of temptation to do bad things.

4. Zakat is a fixed contribution proportionally derived from the excess income of every Muslim. Zakat is distributed to the poor and needy as a way to achieve the welfare of society as a whole, especially Muslims.

5. Hajj or Pilgrimage Journey is a holy journey to the Kaaba in Mecca, at least once during life, as long as a person is financially capale to perform this obligation**.**

Thus, it can be said that an individual can be categorized as a good Muslim if he or she has carried on all aspects of the Pillars of Islam throughout his or her life consistently and better. Therefore, to measure Muslim religiosity can be done by disclosing the extent to which they have practiced the 5 Pillars of Islam. However, since there is no measurement scale that can be used in calculating the quality of a person in practicing the 5 pillars of Islam, this study took the perception of Muslim society and employed the questionnaire as shown in Table 2 below.

METHOD

To measure the level of religiosity, it was done by using a quantitative approach, i.e calculating the average value of the religiosity of each dimension and its indicator based on 5 pillars of Islam However, since there is no measurement scale that can be used

Table 2: Dimensions of Five Pillars of Islam and the Indicators

No	Dimension /Indicator	Alternative answer	
		Before the existence of Islamic Boarding House	**Afterthe existence of Islamic Boarding House**
1	**Faith Decree (X_1)** Do you believe in a power greater than Allah? (X_1a)	Strongly agree (1) Agree (2) Neutral (3) Disagree (4) Strongly disagree (5)	Strongly agree (1) Agree (2) Neutral (3) Disagree (4) Strongly disagree (5)
			Strongly agree (1)
	Do you believe that there are a people of something which has supernatural power? (X_1b)	Strongly agree (1) Agree (2) Neutral (3) Disagree (4) Strongly disagree (5)	Agree (2) Neutral (3) Disagree (4) Strongly disagree (5)
2	**Worship (Salat) (X_2)** Do you pray 5 times a day? (X_2a)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)
	Do you attend Friday Prayer? (X_2b)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)
3.	**Puasa (X_3)** Do you practice Ramadan Fasting? (X_3a)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)
	Do you feel guilty by not practicing Ramadan fasting? (X_3b)	Strongly disagree (1) Disagree (2) Neutral (3) Agree (4) Strongly agree (5)	Strongly disagree (1) Disagree (2) Neutral (3) Agree (4) Strongly agree (5)
4.	**Zakat (X_4)** Do you fulfill zakah? (X_4a)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)	Never (1) Seldom (2) Neutral (3) Frequently (4) Always (5)
	Do you feel guilty if you do not pay zakah from the surplus of your possessions?? (X_4b)	Strongly disagree (1) Disagree (2) Neutral (3) Agree (4) Strongly agree (5)	Strongly disagree (1) Disagree (2) Neutral (3) Agree (4) Strongly agree (5)
5.	**Haji (X_5)** Do you have the desire to perform the pilgrimage? (X_5a)	Strongly disagree (1) Disagree (2) Neutral (3) Agree (4) Strongly agree (5)	Strongly disagree (1) Disagree (2) Neutral (3) Agree (4) Strongly agree (5)
	Have you been saving for the cost of the Hajj? (X_5b)	Strongly disagree (1) Disagree (2) Neutral (3) Agree (4) Strongly agree (5)	Strongly disagree (1) Agree (2) Neutral (3) Agree (4) Strongly agree (5)

in calculating the quality of a person in practicing the 5 pillars of Islam, this study took the perception of Muslim society and employed the questionnaire as shown in Table 2.

Furthermore, since the variables in this study can not be measured (latent variables), each statement in the questionnaire asked of the respondent was provided an alternative answer, based on 5 Likert Scale ranging from 1 indicating very bad, 2 for bad, 3 for neutral, 4 for good, and 5 for very good. To see whether there is a positive influence on the existence of Islamic boarding schools to the level of religiosity of the surrounding Muslim community was by comparing the average value of the level of religiosity before the presence of the Islamic boarding school. This was done by using a Test-Difference analysis to ensure that the average difference in the religiosity level is real and statistically reliable.

This study was conducted on a sample of 201 households residing around Amanatul Ummah Islamic Boarding School, Pacet, Mojokerto Regency, East Java Province, Indonesia. In the initial phase, questionnaires were distributed to 540 households (10% of the population). However, only 201 completed questionnaires and were then sent back to the researchers. This means that 339 householders did not want to fill out the questionnaires voluntarily. Indeed, this phenomenon has been anticipated before because as we know that in general, Indonesians did not want to reveal everything that is considered a matter of their privacy, such as family income, and including religious matters. The study adopted a survey method to collect data related to aspects of the Five Pillars of Islam by distributing well-arranged questionnaires to respondents as shown in Table 2.

Statistical Hypotheses

To prove the proposed hypotheses, this study used the average value of the level of religiosity of the Muslim community before the existence of Amanatul Ummah Islamic Boarding School, Mojokerto Regency, East Java, Indonesia. Therefore, the statistical hypotheses can be formulated as follows:

1. H_0: $x_1a = x_1b$ → no signifcant difference between the level of religiosity from the declaration of faith dimension before and after the presence of Islamic boarding school

   H_a : $x_1a > x_1b$ → the mean of religiosity level from the declaration of faith dimension after the presence of Islamic boarding school is higher than before the presence of Islamic boarding school

2. H_0 : $x_2a > x_2b$ → no signifcant difference between the level of religiosity from the prayer dimension before and after the presence of Islamic boarding school

   H_a: $x_2a = x_2b$ → the mean of religiosity level from the prayer dimension after the presence of Islamic boarding school is higher than before the presence of Islamic boarding school

3. H_0: $x_3a = x_3b$ → no signifcant difference between the level of religiosity from the fasting dimension before and after the presence of Islamic boarding school

   H_a : $x_3a > x_3b$ → the mean of religiosity level from the fasting dimension after the presence of Islamic boarding school is higher than before the presence of Islamic boarding school

4. H_0: $x_4a = x_4b$ → no signifcant difference between the level of religiosity from the zakat dimension before and after the presence of Islamic boarding school

   H_a : $x_4a > x_4b$ → the mean of religiosity level the Zakat dimension after the presence of Islamic boarding school is higher than before the presence of Islamic boarding school

5. H_0: $x_5a = x_5b$ → no signifcant difference between the level of religiosity from the Hajj dimension before and after the presence of Islamic boarding school

   H_a : $x_5a > x_5b$ → the mean of religiosity level the Hajj dimension after the presence of Islamic boarding school is higher than before the presence of Islamic boarding school where :

   $\overline{X}_A$: The mean the level of religiosity of Muslim communities after the existence of Islamic boarding school

   $\overline{X}_B$: The mean the level of religiosity of Muslim communities before the existence of Islamic boarding school

Table 3: Statistical Data Results

| No | The dimension of the Five pillars of Islam | The mean level of religiosity | | The Mean Difference ($x_a - x_b$) | T - Value (*t-statistics*) |
		Before ($\overline{X}_B$)	After ($\overline{X}_A$)		
1	2	3	4	5	6
1	Faith Decree Indicator (X_1)				
	X_1a	3.2786	3.5124	0.2338	4.5530
	X_1b	1.9502	4.0000	2.0498	39.274
2	Prayer indicator (X_2)				
	X_2a	2.0697	4.1244	2.0547	33.818
	X_2b	2.0100	4.0000	1.9900	47.030
3	Fasting indicator (X_3)				
	X_3a	2.1294	3.9751	1.8457	30.816
	X_3b	2.0249	4.0995	2.0746	52.878
4	Zakah indicator (X_4)				
	X_4a	1.9801	3.8259	1.8458	33.752
	X_4b	2.2040	4.0597	1.8557	44.852
5	Hajj Journey indicator (X_5)	2.0299	4.2139	2.0299	45.608
	X_5a	2.0896	3.9851	1.8955	47.956
	X_5b				

RESULTS AND DISCUSSION

Result

Using statistical application software, this study obtained some results on differences in Moslem religious values before and after the existence of Amanatul Ummah Islamic Boarding School, Mojokerto Regency, East Java as presented in Table 3 above.

Based on the data presented in Table 3, the average X1a indicator value (no power which greater than Allah) after the existence of the Islamic boarding school is 3.5124 which is greater than the previous 3.2786 at the 5% confidence level where the t-count value is 4,553 higher than the t-table value of 1.82190. Meanwhile, the mean value of X1b indicator (no person or sacred/supernatural goods) after the existence of Islamic boarding school is 4,000 which is larger than before only amounted to 1.9502 at 5% confidence level where the t-count value is 39,274 higher than the t-table value of 1.82190. These results provide an empirical evidence that the existence of Islamic boarding school has a positive impact on the religiosity of the surrounding Muslim community for the dimension of the Faith decree

(X1), therefore the hypothesis H1 is proven.

Next, the average X2a indicator value (5 times daily prayer) after the existence of the Islamic boarding school is 4.1244 larger than the previous 2.0697 at the 5% confidence level where the t-count value of 33.818 is greater than the t-table value of 1.82190. In addition, the average X2b indicator value (Friday prayer obligation) after the existence of Islamic boarding school is 4,000 which is greater than the previous 2.0100 at the 5% confidence level where the t-value of 47,030 is greater than the value of t- table of 1.82190. This provides an empirical evidence that the existence of Islamic boarding school has a positive impact on the religiosity of the surrounding Muslim community for the dimensions of the Worship practice (X2), thus the hypothesis H2 has been proved statistically.

Furthermore, the average value of X3a indicator (obligation to fasting in Ramadan) after the existence of Islamic boarding school is 3.9751 bigger than before, only equal to 2.1294 at the confidence level of 5% where t value counts equal to 30.816 which is bigger than t value -table of 1.82190. Meanwhile, the average X3b indicator value (feel guilty if not practicing fasting in Ramadan) after the existence

of Islamic boarding school is 4,0995 which is bigger than before, equal to 2.0249 at 5% confidence level where the value of t-count equal to 52,878 is bigger than value t-table of 1.82190. These results provide an empirical evidence that the existence of Islamic boarding school has a positive impact on the religiosity of the surrounding Muslim community for the dimensions of Fasting (X3). Therefore, the H3 hypothesis has been proven.

Table 3 also shows the mean value of X4a indicator (fulfilling zakah obligation during Ramadan) after the existence of the Islamic boarding school is 3.8259 which is greater than the before equal to 1.9801 at the 5% confidence level where the t-count value is 33.752 greater than the t-table value of 1.82190. Meanwhile, the average X4b indicator value (feeling guilty if it does not fulfill zakah payment every month) after the existence of Islamic boarding school is 4.0597 and bigger than before which is only 2.2040 at 5% confidence level where the t-count value is 44,852 greater than the t-table value of 1.82190. These results provide an empirical evidence that the existence of Islamic boarding school has a positive impact on the religiosity of the surrounding Muslim community for the dimension of Zakah (X4). Therefore, the hypothesis H4 is proven.

From Table 3, it can also be obtained that the average value of X5a indicator (intention to perform the pilgrimage journey) after the existence of Islamic boarding school is 4.2139 bigger than before at 2.0299 at 5% confidence level where the t-count value is 45,608 which is greater than the t-table value of 1.82190. Meanwhile, the average X5b indicator value (saving for the cost of performing the pilgrimage journey) after the existence of Islamic boarding school is 3.9851 which is bigger than the previous of 2.0896 at the 5% confidence level where the value of t-count is 47.956 which is greater than the value of t -table of 1.82190. These results provide an empirical evidence that the existence of Islamic boarding school has a positive impact on the religiosity of the surrounding Muslim community for the Hajj dimension (X5). Thus the hypothesis H5 has been proved.

After considering the results obtained and the entire hypotheses H1, H2, H3, H4, and H5 have been proven, we can draw the overall conclusion that the existence of Islamic boarding school, Amanatul Ummah, Mojokerto Regency, East Java Province, Indonesia has proved to have a positive impact on the increase of the religiosity of the surrounding Muslim community.

Discussion

According to Table 3, we obtained the fact that the X1a indicator is the smallest average difference in the religiosity of the surrounding Muslim community after and before the existence of Islamic boarding school, which is 0.2338. Based on this, the authors can draw a conclusion that the society around the boarding school is actually an adherent of Islam, thus they have believed that there is no god but Allah. However, before the existence of boarding schools, many of them still perform activities based on the teachings of Hinduism or animism, such as placing flowers in places considered sacred and incense burning on the largest banyan tree in the village because they consider that the banyan tree has supernatural powers. Then, after the establishment of Islamic boarding school with the spread of Islam through lectures, teachings, and other religious activities, habe transformed most people leave the practice of animistic belief because it is not in accordance with the teachings of Islam.

Meanwhile, the X3b indicator (feeling guilty if does not fulfill the obligation of fasting in Ramadan) is the most significant difference in the religiosity of the surrounding Muslim community after and before the existence of the Islamic boarding school. It obtained 2,0746. This shows that public awareness of the obligations and sanctions of religious teachings, Islam, is increasing after listening to daawah performed by the ulemas and teachers of the boarding school.

CONCLUSION AND SUGGESTIONS

Conclusion

From the very beginning, Islamic boarding schools play a role not only in religion and education but also in other elements, such as social, economic and environmental, as well as helping the poor. The surrounding Muslim community has accepted the existence of Islamic boarding schools for several reasons, namely: (a) Islamic boarding schools have made a real contribution to the provision of free and junior high school services, without paying school tuition for the surrounding community. In fact, boarding schools provide free buses to serve students' shuttle and provide free lunches for all students; (b) Islamic boarding schools donate to the construction and renovation of mosques in various villages; (c) Islamic boarding schools build and rehabilitate village infrastructures, such as village roads, bridges, drainage, and village gates. Finally, in

addition to the aforementioned matters, the existing Islamic boarding school has practiced a moderate way of indicting Islamic religious teachings that make the people around them feel comfortable to adapt and adjust with the teaching. For instance, the existing Islamic boarding school is always willing to meet the demands of the community to send teachers or ulemas in regular religious activities, including attending celebrations, such as marriage, birth, death, and circumcision celebration, as well as activities undertaken by village communities.

Suggestion

As stated earlier that this research only limited to the effect of Amanatul Ummah Islamic boarding school to the religiosity level of surrounding muslim community, thus it is very intersting if the future researcher can expand the research, such as the effect of another Islamic boarding school to the religiosity level of society in general. In this case, the research can use cross-sectional data, which is some of the Islamic boarding school in the certain region. Besides, the future research can use another approach, such as the factors that give positive effect to the religiosity of Muslim Comunity in general. The factors or determinants are the roles of ulema, Daawah method, education level of the community, homogenity of the community, diversity of belief, and many other.

REFERENCES

Afiatin, T., 1998. Religiusitas Remaja: Studi Tentang Kehidupan Beragama di Daerah Istimewa Yogyakarta. *Jurnal Psikologi*, *25*:55–64.

Ahmad, T., 2016. *Pola Pembinaan Karakter Islami Santri dalam Tinjauan Manajemen Kesiswaan (Studi kasus di pondok pesantren Husnul Khotimah Kabupaten Kuningan Propinsi Jawa Barat)*. STAIN Ponorogo.

Ambary, H. M., 1998. *Menemukan Peradaban: Jejak Arkeologis dan Historis Islam Indonesia*. Jakarta: Logos Wacana Ilmu

Arifin, H. M., 1991. *Kapita Selekta Pendidikan: Islam dan Umum*. Jakarta: Bumi Aksara.

Bin Tahir, S.Z., 2015. The Attitude of Santri and Ustadz Toward Multilingual Education at Pesantren. *International of Journal Language and Linguitic, 3*(4): 210–216.

Bintari, N. P., Dantes, N., Made Sulastri, M.P., 2014. Korelasi Konsep diri dan Sikap Religiusitas Terhadap Kecenderungan Perilaku Menyimpang Dikalangan Siswa pada kelas XI SMA Negeri 4 Singaraja Tahun Ajaran 2013/2014. *E-Jurnal Undiksa Jurusan Bimbingan Konseling,* 2(1).

Birchok, D. A., 2015. Putting Habib Abdurrahim in His Place: Genealogy, Scale, and Islamization in Seunagan, Indonesia. *Journal of Comparative Studies in Social History*. *57*(2): 497–527.

Boogert, J. van den, 2015. *Rethinking Javanese Islam. Towards New Descriptions of Javanese Traditions*. Leiden University Institute for Area Studies (LIAS), Faculty of Humanities, Leiden University.

Darmawan, H., 2016. A Model of Character Education as Reflected in Fuady's Negeri Lima Menara. *BAHASTRA, XXXV*(2).

Dhofier, Z., 1983. *Tradisi pesantren: Studi tentang Pandangan Hidup Kyai*. Jakarta: Lembaga Penelitian, Pendidikan, dan Penerangan Ekonomi dan Sosial (LP3ES)

Diahastuti, R., 2011. *Peranan Koperasi Dalam Meningkatkan Kesejahteraan Masyarakat Di Sekitar Pondok Pesantren Assalaam*. Universitas Negeri Semarang.

Fatimatuzzahroh, F., Abdoellah, O.S., Sunardi, S., 2015. The Potential of Pesantren In Sustainable Rural Development. *Jurnal Ilmiah Peuradeun: the Journal of Social Science, 3*(2).

Federspiel, H.M., 2002. Indonesia, Islam, and US Policy. *The Brown Journal of World Affairs. IX*(1).

Foley, K., 2015. The Ronggeng, the Wayang, the Wali, and Islam: Female or Transvestite Male Dancers-Singers-Performers and Evolving Islam in West Java. *Asian Theatre Journal, 32*(2)*: 356–386.

Ghofir, A., 1982. *Sketsa Pondok. Pesantren: Laporan Hasil Studi and Eksperimentasi Pondok Pesantren di Jawa Timur*. Fakultas Tarbiyah IAIN Sunan Ampel: Malang.

Ghofur, A., 2016. Rekontruksi Penguatan Pesantren dalam Pengembangan Civil Society di Era Globalisasi. *Dimas Jurnal Pemikiran Agama Untuk Pemberdayaan, 16*(1): 67–86.

Huber, S., Huber, O. W. 2012. The Centrality of Religiosity Scale CRS). *Religion, 3*(3):710-724.

Idris, K. M., Bidin, Z., Saad, R. A .J., 2012. Islamic Religiosity Measurement and Its Relationship with Business Income Zakat Compliance Behavior. *Jurnal Pengurusan, 34:* 3-10.

Jannah, N.M., 2016. *Studi Komparasi Pemikiran KH. Hasyim Asy'ari Dan Hamka Tentang Pendidikan Karakter*. FITK UIN Syarif Hidayatullah Jakarta.

Kersten, C., 2017. *A History of Islam in Indonesia: Unity in Diversity*. Edinburgh University Press.

Khraim, H., 2010. Measuring Religiosity in Consumer Research from an Islamic Perspective. *Journal of Economic and Administration Science, 26*(1): 52-78

Krauss, S. E., Hamzah, A. H., Suandi, T., Noah, S. M., Mastor, K. A., Juhari, R., Manap, J., 2005. The Muslim Religiosity-Personality Measurement Inventory (MRPI)'s religiosity Measurement

Model: Towards Filling the Gaps in Religiosity Research on Muslims. *Pertanika Journal of Social Science & Humanity, 13*(2): 131–145.

Kusmanto, T.Y., Fauzi, M., Jamil, M.M., 2015. Dialektika Radikalisme dan Anti Radikalisme di Pesantren. *Walisongo: Jurnal Penelitian Sosial Keagamaan, 23*(1): 27–50.

Lukens-Bull, R., 2008. The Traditions of Pluralism, Accommodation, and Anti-Radicalism in the Pesantren Community. *Journal of Indonesian Islam, 2*(1): 1–15.

Malik, A., Sudrajat, A., Hanum, F., 2016. Kultur Pendidikan Pesantren Dan Radikalisme. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi, 4(*2): 103–114.

Marzuki, A., 2014. The Implementation of Stay and Stray Technique in Teaching Writing Hortatory exposition Text to Eleventh Graders of SMA Unggulan Amanatul Ummah Surabaya. E-journal UNESA: *RETAIN, 2*(3).

Nuha, Ulin. 2016. The Role of Pondok Pesantren in Encountering ASEAN Economic Community (AEC). *Addin, 10*(2).

Pontoh, Z., Farid, M., 2015. Hubungan Antara Religiusitas dan Dukungan Sosial dengan Kebahagiaan Pelaku Konversi Agama. *Persona Jurnal Psikologi Indonesia, 4*(1).

Sagala, S., 2015. Manajemen Dan Kepemimpinan Pendidikan Pondok Pesantren. *Jurnal Tarbiyah, 22*(2).

Salim, A., 2012. Which and Whose Shari'a?: Historical and Political Perspectives on Legal Articulation of Islam in Indonesia. *Journal of Indo-Islamika, 2*(1): 31–44.

Sulaiman, S., 2016. Kepemimpinan Kiai Dalam Transformasi Pendidikan Islam (Studi Atas Perilaku Kepemimpinan Kiai dalam Mengelola Pondok Pesantren di Situbondo). *FALASIFA: Jurnal Studi Keislaman, 7*(2): 331–360.

Yakub, M., 2013. Perkembangan Islam Indonesia. *Kalam: Jurnal Studi Agama Islam dan Pemikiran Islam, 7*(1): 135-162.

Zakaria, G.A.N., 2010. Pondok pesantren: Changes and Its future. *Journal of Islamic and Arabic Education, 2*(2): 45–52.

Zarkasyi, H.F., 2015. Modern Pondok Pesantren: Maintaining Tradition in Modern System. *TSAQAFAH*: *Jurnal Peradaban Islam, 11*(2): 223–248.