Designing An Educatory Learning Model in The Islamic Boarding School Community: Study of the Implementation of Islamic Education Values in Efforts to Handle Social Conflict

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Abstrak
Kegiatan pengabdian masyarakat ini bertujuan untuk memupuk kerukunan dan mempererat tali silaturahmi antar warga Desa Nogosari melalui kegiatan keagamaan. Berdasarkan hasil pengamatan dan wawancara dengan beberapa warga setempat, permasalahan utama yang teridentifikasi adalah kurangnya kesadaran akan pentingnya kerukunan, serta melemahnya hubungan yang telah terjalin lama akibat berbagai faktor. Untuk mengatasi hal tersebut, diterapkan model Participatory Action Research (PAR) yang melibatkan warga masyarakat secara langsung dalam mengidentifikasi permasalahan dan memberikan solusi. Melalui pendekatan ini, kegiatan keagamaan diselenggarakan sebagai media untuk menyambung kembali dan mempersatukan masyarakat. Hasilnya menunjukkan dampak yang positif, karena kegiatan keagamaan tersebut berhasil menumbuhkan interaksi, rasa saling menghormati, dan kebersamaan antar warga. Selain itu, upaya tersebut akan semakin efektif apabila dilakukan secara rutin. Dengan memupuk ikatan spiritual dan sosial, kegiatan keagamaan menjadi sarana penting dalam memulihkan dan memelihara kerukunan dan persahabatan di desa, sehingga tercipta kehidupan masyarakat Nogosari yang lebih rukun dan damai.

Kata kunci: Harmoni, Silaturahmi, Masyarakat, Aktivitas Keagamaan

Abstract
This community service activity aims to foster harmony and strengthen friendship among the residents of Nogosari Village through religious activities. Based on observations and interviews with several residents, the main issue identified is a lack of awareness about the importance of harmony, as well as the weakening of long-standing relationships due to various factors. To address this, the Participatory Action Research (PAR) model was applied, involving community members directly in identifying problems and implementing solutions. Through this approach, religious activities were organized as a medium to reconnect and unite the community. The results indicate a positive impact, as these religious gatherings have successfully encouraged interaction, mutual respect, and togetherness among residents. Furthermore, the effectiveness of these efforts is significantly enhanced when the activities are conducted regularly. By fostering spiritual and social bonds, religious events serve as a vital tool in restoring and maintaining harmony and friendship within the village, thus contributing to a more cohesive and peaceful community life in Nogosari.

Keywords*: Harmony, Silaturrahim, Community, Religious Activities*

PENDAHULUAN

Nogosari Village, with an area of 944 ha, is one of the villages in Sukosari District, Bondowoso Regency. Nogosari is a rural area with a unique and interesting history that complements the many cultural assets of the Indonesian nation, particularly in the Bondowoso area of East Java Province. Based on the results of searching historical sources from village figures and elders, it is estimated that Nogosari was inhabited in the 17th century by a group of native Nogosari residents. Apart from that, there was another group who came from the Besuki-Situbondo

area as immigrants and as clearers of Nogosari Village, one of whom was known by the people of Nogosari at that time. this is with a title/name *"JU' MAGEH"*.

Education facilities and facilities in Nogosari Village are very adequate, starting from PAUD/TK, SD/MI, SMP/MTs, and SMA/MA/SMK. So that the community does not experience difficulties in teaching and learning activities/education for their children. As this kind of thing has been felt in several areas where access to education is inaccessible. Nogosari Village also has two equally superior Islamic boarding schools. Both have adequate access and facilities. Not far from each other, namely around 200 M. The first Islamic boarding school, called the Nurul Huda Islamic Boarding School, is located to the west of the Nogosari Village Hall. Then the second Islamic boarding school, namely the Nurul Hasan Syafi'iyyah Salafiyah Islamic Boarding School, which is located to the east of the Nogosari Village Hall.

However, even though they have two superior Islamic boarding schools, this is precisely the benchmark and the reason why the Nogosari Village Community is weak in the word "RUKUN" and has become an individualistic and fanatical community. However, humans as social creatures and individuals always need interaction with others. Therefore, in the literature on social human life, harmony between people in society is definitely needed in order to create peace in the living environment. Living in harmony is certainly a very urgent need in the implementation of daily life.

As Pramoedya said, there would be no village as clean as the one on the mountain if there was no harmony among its inhabitants. It can be concluded that living without harmony will definitely cause problems. Because if there is no harmony in a living environment, then there will no longer be a sense of caring between people, there will only be concern for the interests of each individual and group. Ultimately, the sense of responsibility of others to pay attention to a happy, safe, peaceful and calm living environment is lost. In fact, there is only competition which is very, very vulnerable to favoring each other or the community group itself.

Harmony in life is not as easy as turning the palm of your hand to achieve it. It requires cooperation from all parties to achieve harmony in achieving a harmonious living environment. Due to social conflicts that often occur in society. Social conflicts that often occur in the environment are caused by the diversity of hopes and interests of each individual. Social conflict is defined as a form of struggle for values and recognition of status, position or power and neutralized sources of conflict. Conflict is also defined as a process of achieving goals by weakening the opposing party, without paying attention to the established norms and values. From this conflict usually causes Society in quotation marks, *in groups and forts* for the benefit of each diverse community.

There are many factors that cause community conflict to form communities in groups and camps according to the interests of each community. Among the factors causing the residents to become two camps found in Nogosari Village is the conflict that occurred due to fanatical support groups between the two Islamic boarding schools in this village, which was caused by the village community itself. The occurrence of bigotry between these camps was based on the guardians of Islamic boarding school students who boarded or sent their children to two Islamic boarding schools in Nogosari Village. Both of them adhere to each other and a sense of patriotism in their respective Islamic boarding schools arises *ridicule, make fun of*, also put each other down. Then this continued into the world of politics which occurred during the village head election several years ago which continues to this day. These two factors are very urgent lately. According to several village residents, the reason the community has become divided into two camps is because the feeling of fanaticism is very strong and prone to occurring. So this is what causes residents to lose a harmonious life.

Apart from that, there is also competition through activities held by both groups in the interest of mutual advantage of each group. In this case, the author also received direct recognition from both boarding school caregivers in this village. In fact, the dispute occurred not because of internal problems at the Islamic boarding school, but rather external problems at the Islamic boarding school that occurred among the community supporting each Islamic boarding school. Even Islamic boarding school caregivers say *"Why are we enemies with each other at the Islamic boarding school, even though we are still one family?"* It is the community's bigotry that causes misunderstandings that lead to disputes and gaps between fellow villagers. This dispute continued until the issue of electoral politics, the Village Head Election several years ago.

The causality of this problem is that friendship is reduced and is very rarely carried out by village residents. There are no gatherings involving these two groups/two camps, even events that are usually held such as "*They will sound"* still done in groups. Apart from this gap, and the residents of Nogosari village being busy working, to resolve existing disputes it is necessary to carry out frequent friendships and regular deliberations. With this, the author believes that the dispute can subside little by little over time. Apart from that, Allah also says about the primacy of friendship which reads: *"And fear Allah, with whom you ask one another, and maintain friendly relations"*. Which is also reinforced by the Prophet's hadith which reads: *"Whoever wants his sustenance to be extended by God, or wants his life to be extended, then he should continue the friendship".*

Disputes and competition that continue to occur and friendships that are very rare, in fact never held except during Eid al-Fitr celebrations, have led to increasingly estranged and strained relations among village residents. From this, one alternative for creating a harmonious life again is to re-strengthen ties of friendship that have been broken for a long time through religious activities or events. Moreover, friendship has become a tradition in our society in general in Indonesia. Apart from visits to neighbors and relatives, they are often carried out en masse. Silaturrahim through gatherings for religious activities is the best way to recreate harmony among the residents of Nogosari Village. Because basically Nogosari residents also often hold religious activities. However, the drawback is that the villagers will only attend and be fanatical about their group's activities. With this, the author comes to the conclusion to strengthen the ties of community ties again by providing religious activities which only need to be carried out regularly every week, such as; dibaan, istighosah, tahlil together, which after these activities are filled with recitations, village meetings, and others. By frequently holding friendships through religious activity associations between residents, harmony can be achieved little by little *(At-Tadarruj)*

METODE

Awareness of the importance of friendship through activities or activities of religious associations in order to re-create social harmony needs to be implemented on an ongoing basis by carrying out several stages of activities. In this research, the author uses *Participatory Action Research* as a research model with the aim of looking for something to link the research process to social change. PAR (*Participatory Action Research*) involves conducting research to define a problem and applying information into action as a solution to a defined problem.

PAR has a theoretical basis such as critical social theory (*Critical Social Theory*) which has the following assumptions: 1. *Ontology,* namely having the aim of creating social change; 2. *Epistemology,* namely carrying out the change process by participating directly and there must be learning interactions between researchers and the community as participants. PAR is carried out to raise the social level in society from the bottom up; 3. The researcher acts as a person *interventionist,* facilitators, and activists, where methods must focus on social change, support organizing and its social context, be sensitive to individuals as well as institutions, collaborate, and support openness that does not violate norms.

In PAR research, researchers carry out the following steps: 1. *Social Preparation,* In this first stage, the author made a habit of mingling directly with the residents of Nogosari village to get to know each other well. 2. *Community Research Sosial Problem,* namely analyzing problems that exist in society. The author visited every villager who plays an active role in village activities, such as the hamlet head and religious leaders to find out about the problems in Nogosari Village. As time went on, researchers discovered problems that often emerged, namely disputes or conflicts that occurred due to the fanaticism of the supporting community between the two Islamic boarding schools. Researchers discovered this problem when visiting neighbors or local village communities. Then this problem continued to conflict over the election of village heads. 3. *Planning,* in this stage, the researcher plans to organize a community or religious association involving these two groups. Like, activities *Diba'an, Istighosah together, and tahlil together.* With an individual invitation system. 4. *Political action,* the author invites several figures who can organize society and can carry out targeted analysis so as to encourage a process of transparency for all parties and all problems. It is hoped that the community can mobilize themselves for such

religious activities *dibaan, istighotsah, tahlil together* sustainable. 5. *Reflection,* namely actions resulting from activities that have been successfully carried out. This process was carried out by researchers after carrying out the religious activities mentioned above. Activities are carried out once a week to suit the time conditions of the village residents who are also busy earning their daily living.

HASIL DAN PEMBAHASAN

Community education was carried out to increase harmony and strengthen the ties of friendship between the residents of Nogosari Village. This activity is scheduled once a week to take place in the nearest prayer rooms with permission from religious figures and the village head. *(we will be)* in Nogosari Village, Sukosari District, which was then coordinated with the RT and local community. This activity planning is carried out in order to realize periodic changes in village community relations where there are gaps between village residents. Therefore, religious activities such as *Tahlil together, Istighotsah together and Diba'an* which is carried out in several prayer rooms that are strategically located. In the future, it will be routinely held once a week after sunset to suit the time requested by many residents.

So in the first week, because this is *"The First",* So what we did was distribute invitations to all residents in a particular hamlet. This is done so that the event held is official and focused on the presence of the community. This week's activities, quite a lot of sympathetic villagers attended. The activities are adjusted to the prayer room location, the first prayer room *Below,* Second prayer room *Istighotsah,* and the third Musolla *Analysis* together. There were three prayer rooms that we chose and we deliberately did not occupy the mosque in one of the Islamic boarding schools, as a form of neutrality between us and the village community.

Not only do we carry out this activity, but we also carry out recitations and deliberations together after the activity. In filling out the study, not much was conveyed. We only convey about brotherhood and bring awareness to the importance of harmony among village residents in the onslaught of conflict that is prone to occur. We are indeed aggressively calling for the importance of maintaining brotherhood and brotherhood. In this case, we present community leaders or figures who have roles in the village, such as ustads and Koran teachers. Apart from this, deliberations are also often held, where each deliberation is always led by the RT man and the local hamlet head. So that in this activity the residents also have time to just chat between fellow villagers.

The implementation of this activity also emphasizes increasing the spirituality of the residents of Nogosari Village. This is in accordance with the opinion of Ibn 'Arabi who said that spirituality is the mobilization of all spiritual potential within each individual who must comply with Islamic law in seeing reality both physically and spiritually. Based on observations in the field, this religious activity can help increase the spirituality of the Nogosari Village community in terms of getting closer to Allah SWT and strengthening fraternal relations between village residents. This is in accordance with the characteristics of spirituality itself, namely a person's ability to achieve the expected goals, which can increase a person's closeness to God and close relationships between people. A person who has high spirituality will be far from wrong ideas originating from the senses, feelings and thoughts.

By carrying out this activity, the community will get a solution to the disputes that have occurred so far. This activity is also a means of resolving problems and deliberating together. There are several supporting and inhibiting factors in implementing this service activity. In carrying out this activity, researchers received full support from several local religious figures and were coordinated directly by the RT and the hamlet head. Meanwhile, inhibiting factors also arise from some of the residents themselves, where there are still many residents who also have their own busy schedules to attend this activity. So that activities that were initially expected to be routine, did not run smoothly. However, this does not deter researchers from carrying out their duties and serving the community. Because whatever the power, basically society cannot be forced or regulated.



Figure 1. Activities *Below* RT 10 Hamlet



Figure 2. Activities *Istighosah Together* RT 10 Segunan Hamlet



Figure 3. Activities *Joint Analysis* RT 08 Dusun Karang Acem

SIMPULAN

Basically, in social life we are certainly not free from disputes and conflicts that are prone to occur. However, disputes can be resolved, don't let them drag on. which causes fraternal relationships to become strained and end in lives that are far from harmony, mutual hostility,

rivalry with each other, causing society to form groups and friendships to break down. Based on this religious activity held in Nogosari Village, Sukosari, it was concluded that apart from the community being able to increase harmony between village residents, they could also increase their spirituality through activities carried out periodically. Harmony itself is a situation where people can live safely, peacefully and peacefully with village residents within the framework of the same goal, namely the progress of Nogosari Village. and spirituality itself is also a condition where a person mobilizes his feelings to get closer to Allah, has a clean soul, and is solemn in carrying out worship. So in this case, in carrying out this activity, the village residents get two important points, namely HARMONY and SPIRITUALITY. *"One row, two or three islands are crossed."* In *Participatory Action Researh* What has been done, the author coordinates with several community leaders as driving cadres to plan a sustainable agenda so that the desired goals can be achieved optimally. It is hoped that this religious activity will be held in Nogosari Village even though the service activity has ended. Several obstacles such as lack of preparation for the event and lack of enthusiasm from some residents can be used as reflection to create a better next agenda.

SARAN

Untuk penelitian selanjutnya, disarankan agar dilakukan pendalaman terhadap faktor-faktor penyebab rendahnya kesadaran akan keharmonisan dalam masyarakat desa, dengan pendekatan yang lebih komprehensif dan melibatkan lebih banyak informan dari berbagai latar belakang. Penelitian juga dapat difokuskan pada analisis peran tokoh agama dan tokoh masyarakat dalam membangun kembali hubungan sosial antarwarga. Selain itu, penelitian lanjutan sebaiknya menggunakan metode triangulasi data untuk meningkatkan validitas temuan, seperti kombinasi antara observasi partisipatif, wawancara mendalam, dan studi dokumentasi. Evaluasi jangka panjang terhadap keberlanjutan kegiatan keagamaan dalam membentuk keharmonisan sosial juga perlu dilakukan, guna menilai efektivitas program secara berkelanjutan. Penelitian lebih lanjut juga dapat mengeksplorasi peran generasi muda dalam menjaga keharmonisan dan memperkuat ikatan sosial melalui kegiatan keagamaan berbasis komunitas. Dengan demikian, penelitian mendatang dapat menutup keterbatasan studi ini dan memberikan kontribusi teoritis serta praktis yang lebih kuat.

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