

## CHANGING BEHAVIOR AND MAKING IT IDENTITY; THE ORGANIZING OF COMMUNITY BEHAVIOR AROUND PESANTREN

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### Abstract :

*Social and religious behavior is the act of carrying out religious teachings carried out with full confidence and sincerity and implemented in the social area of society. In management, especially in the organizational dimension, there is integration between the individual's vision and the vision of the pesantren as the organizer, which is why the activities organized by the pesantren are able to run dynamically. The activities organized by the pesantren as non-formal educational institutions have a positive impact on the surrounding community, although not all activities have the same impact as what happens in the pesantren study activities. The results of this study indicate that; first, the change in community behavior after attending a routine study at the Istiqomah Islamic Boarding School in Pasuruan is through several stages, namely pre-contemplation, contemplation, preparation, action and maintenance. Second, the results achieved from routine activities at the Istiqomah Islamic boarding school are; a) increased faith and devotion, b) able to perform worship properly and consistently, especially prayer, c) have a good religious experience as evidenced by a feeling of calm when and after practicing worship, d) high interest in studying religious knowledge, e) more has good manners in interacting with neighbors or fellow Muslims, and f) living life in peace.*

**Key words :** Organizing; Community Behavior; Identity; Pesantren

### Abstrak :

*Perilaku sosial keagamaan adalah perbuatan melaksanakan ajaran agama yang dilakukan dengan penuh keyakinan dan kesungguhan hati serta diimplementasikan di wilayah sosial masyarakat. Dalam manajemen, utamanya dalam dimensi pengorganisasian, terdapat integrasi antara visi individu dan visi pesantren sebagai penyelenggara, karena itulah kegiatan yang diselenggarakan oleh pesantren mampu berjalan dinamis. Kegiatan yang diselenggarakan oleh pesantren sebagai lembaga pendidikan non-formal tersebut membawa dampak positif bagi masyarakat sekitar, walaupun tidak semua kegiatan membawa dampak yang sama dengan apa yang terjadi pada kegiatan pengajian pesantren. Hasil penelitian ini menunjukkan bahwa; pertama, perubahan perilaku*

masyarakat pasca mengikuti pengajian rutin di Pesantren Istiqomah Pasuruan ialah melalui beberapa tahapan, yaitu prekontemplasi, kontemplasi, persiapan, tindakan dan pemeliharaan. Kedua, hasil yang dicapai dari kegiatan rutin di pesantren Istiqomah Pasuruan adalah; a) meningkatnya keimanan dan ketaqwaan, b) mampu menjalankan ibadah secara baik dan konsisten terutama ibadah sholat, c) memiliki pengalaman keagamaan yang baik terbukti dari perasaan tenang ketika dan setelah menjalankan ibadah, d) minat yang tinggi dalam mempelajari ilmu agama, e) lebih memiliki adab dalam berinteraksi dengan tetangga atau sesama muslim, dan f) menjalani kehidupan dengan tenang.

**Kata Kunci :** Pengorganisasian; Perilaku Masyarakat; Identitas; Pesantren



## INTRODUCTION

Pesantren as da'wa institutions have a plural perception. Pesantren can be seen as a ritual institution, a moral guidance institution, a missionary institution and, most importantly, an Islamic educational institution that experiences the conjuncture and romance of life in facing internal and external challenges. (Qomar, 2005) Pesantren also has a paradoxical dimension, on the one hand the pesantren is a typical Indonesian institution, but on the other hand the pesantren is internationally oriented with Mecca as the center of its orientation, and not Indonesia. (Listrianti & Mundiri, 2020) This paradigm then places pesantren as an icon of "controversy" in constructing discourse or bringing up efforts to maintain identity, preserve tradition and perpetuate a social institutional hierarchy in the pesantren community itself, without touching on the substance and its essence.

As an educational institution, the pesantren from its inception until now still exists, offering education to those who are still illiterate. The pesantren is the only institution that belongs to the indigenous people who make a major contribution in shaping literacy and cultural literacy. The contribution of pesantren in the education system in Indonesia; preserving and continuing the people's education system; (2) change the aristocratic education system into a democratic education system. (Jalaluddin, 1990)

However, behind the excellence of the education system that takes place at the pesantren does not necessarily make the pesantren a top choice in the educational process that takes place in the community. Some

of the underlying reasons include, first: the majority of the community members send their children to Islamic boarding schools because they are not accepted in other schools. The assumption that worries them is that pesantren alumni are less able to compete and are unable to seize the opportunities and opportunities available to enter the workforce. Secondly, the community sometimes still believes that pesantren cannot manage the education components well to achieve the expected quality. Islamic boarding school graduates are judged to only have the opportunity to guard the nation's morals. Such reasons are not excessive, the number of pesantren who have not yet paid attention to the completeness of the administration and management systems to create effective and efficient institutional governance reinforces their assumptions about pesantren education which are considered not as expected. Third, the desire of citizens in supporting pesantren education has not been comparable with the needs of pesantren itself to improve the quality of management which is actually the main key to building quality. People do not think how and where after children finish their education, they have the important principle that children can go to a boarding school. The main goal is that their children can get religion as a main subject. (Nata, 2003)

One of the advantages of pesantren in responding to these challenges does not necessarily make pesantren dissolve in the demands of change by denying its uniqueness. In this case, pesantren is the most autonomous Islamic educational institution which cannot be intervened by any party except the kiai. Kiailah has colored all forms of pesantren activities so that they can vary according to each person. This variation in form of education is also caused by differences in the socio-cultural conditions of the people who surround it. This uniqueness is what attracts observers. From the point of its essence which is related to the socio-cultural conditions of the community, pesantren as a "subculture" in the sense of phenomena that are unique and separate from the outside world (Wahid, 1995), and pesantren as "cultural institutions". (Hadimulyo, 1995) And even more unique is the existence (existence) of pesantren and their devices as Islamic educational institutions, of course, has unique values that distinguish them from other educational institutions, in reality, the values of pesantren developed by pesantren are based on values divine and human values. (Mansur, 2004)

The old pattern inherent in the pesantren tradition is its direct contact with the community. The preaching patterns carried out by Walisongo in spreading Islam are animating the education system and pesantren and the community. The hope of pesantren that there will be a change in people's

behavior that is in line with religious values is one of the mission and khidmah of pesantren.

### **Methodology**

This research uses a quality approach with a type of case study. While the data collection techniques used are observation, interview, and documentation techniques. Thus, the informants in this study were the millennial students and boarding school administrators selected based on purposive techniques and continued with snowball techniques. Furthermore, the data were analyzed using Miles and Huberman data analysis techniques consisting of data reduction, data display, and verification. While in the context of checking the validity of the data, researchers used a triangulation technique.

### **Findings and Discussion**

The changes of behavior as a result of learning psychological perspectives, in the context of Islam the meaning is deeper, because behavior change in Islam is the perfect character. The perfect character must be based on Islamic teachings. Thus, behavior change as a result of learning in an Islamic perspective is a complete behavior of individual Muslims as a reflection of the experience of all Islamic teachings. (Syarifuddin, 2011) Activities that are carried out routinely at the pesantren Istiqomah Pasuruan become external factors which then influence people's behavior.

In a simple sense, the activities organized by pesantren are often interpreted as a structured activity that specifically conveys Islamic teachings in order to increase understanding, appreciation and practice of pesantren stakeholders towards Islamic teachings, whether through lectures, questions and answers or simulations. Thus, in the context of change and missionary mission which is the main objective of the pesantren, this activity is held with the following characteristics: (a) it is carried out regularly and regularly, (b) the material it conveys is Islamic teachings, (c) uses the lecture method , questions and answers or simulations, (d) generally held in majelis ta taklim, (e) there are Ustadz figures who are the guide, and (f) has the aim to increase the understanding, appreciation and practice of Islamic teachings among the congregation. (Sarhini, 2010)

In a process of behavior change usually takes a long time, not all individuals can directly change their behavior. Some individuals change their behavior because there is a pressure from the community in their environment, or because the individual concerned wants to adjust to existing norms. The process of this change cannot be easily achieved, it

must be thoroughly tested. The same thing happened to people who took part in routine recitation at the pesantren Istiqomah Pasuruan. There are five stages of behavior change experienced by the community, namely pre-contemplation, contemplation, preparation, action, and maintenance. (Yogi Haditya, 2017)

At the stage of pre-contemplation an individual does not yet have the intention to change his behavior. This stage is the position of an individual who cannot see the problem even though other people can see the problem clearly experienced like friends and family. Therefore this individual has no intention to change his behavior, and even feels very difficult to make a change. (Winarni, 2014) This happens to people who take part in activities organized by pesantren which are conducted at least once a week using the bandongan method. The material presented in the study activities may be in the form of a problem that is happening to him, but at that time each of them still had no intention to change their behavior so that they were impressed to just participate in the recitation, without any other purpose.

While at the stage of contemplation, the community begins the process of reflection. Ortega Y. Gasset, a Spanish philosopher who was born at the end of the 19th century, has defined humans as beings who are able to contemplate themselves. In philosophy the word contemplation and contemplation is one of the key words. This contemplative ability according to Ortega is a characteristic that distinguishes human beings from other living creatures. (Muhni, 1996) Contemplation carried out by the community in order to change their behavior is the second stage after realizing a problem. This stage is experienced by people who take part in routine recitation at the pesantren Istiqomah Pasuruan when one by one the material delivered by the kyai has begun to be continuous with what is passed every day.

The next step that is no less important in the process of changing people's behavior is preparation. According to Slameto in Upik Yunia Rizki readiness is the overall condition of a person who makes him ready to give a response or answer in a certain way to the situation. (Rizki, 2013) The preparation referred to in this case is the preparation for changing behavior. At this step an individual is ready to change and wants to pursue the goals to be achieved. This happened to the community after attending routine recitation at the Pesantren Istiqomah Pasuruan after going through the contemplation or contemplation stage regarding the problem faced with a solution that was presented in the study activities.

In the end, this step is an action that also becomes a sign of the success of the mission of behavior change. George C. Homans, explains

that one's actions are the result of a calculation between values and the likelihood of success of those actions. Even though the value of an action is high, but if the probability of success is low, maybe someone will choose another action whose value is not too high, but the success rate is high. (Kinseng, 2017) After someone knows the stimulus, then make an assessment or opinion of what is already known to be implemented or practiced. A gesture does not automatically manifest in an action. In order to manifest the attitude of being a real act of support, a supporting factor in the form of facilities and support from other parties is needed. Actions consist of several levels, namely: (a) Perception, the mechanism of recognizing and selecting various objects in connection with the actions to be taken. (b) Guided Response, can do things in the right order and according to the example. (c) Mechanism, can do something automatically without waiting for orders or invitations from others. (d) Adoption, an action that has developed well, meaning that the action has been modified without reducing the truth of the action. (Notoatmodjo, 2007)

After the stages of action that are an inseparable part of the community's efforts to achieve their ideals, the community begins to defend themselves in the form of consistency of action. Maintenance is the process of maintaining a thing. Maintenance is carried out to maintain a matter or fix it to an acceptable condition or an activity needed to maintain it. (Muhtadi, 2009) As for the purpose of maintenance in this case is that each individual tries to be able to maintain good behavior that has been done after a sufficient deadline, which in this case is more than one month. People who have followed the study and then have tried to change their behavior for the better will be trained to be able to maintain the behavior to become a character and habit in the individual.

Therefore, it can be said that changes in community behavior organized by pesantren are included in the category of natural, planned, and willingness to change. Readiness of each community to change is caused by the encouragement of a group of people gathered in the study activities, so that it then causes a change in behavior in the people who follow it. As for the form of behavior created in the community is a form of open behavior (overt behavior) which the response to the stimulus is clear in the form of action or practice, which can easily be observed or seen by others.

In organizing community change, pesantren take action in providing educational stimulus as initiated by al-Attas that knowledge can be obtained through four ways, namely: (a) Five senses that are healthy (sound senses). The five senses are then divided into two, namely external and internal. (b) Authoritative true reports. Here, the news is divided into two,

namely absolute (absolute authority) which includes the divine authority derived from the Qur'an and the prophetic authority that comes from the Prophet. Whereas relative authority (relative authority) includes the agreement of scholars and news from trusted people in general. (c) Sound common sense (sound reason). (d) Inspiration (intuition). Thus the knowledge from God that reaches humans through the four paths above, is responded to by reason as a spiritual reality in the human heart as well as controlling human cognitive processes. Through the heart, the rational soul (an-lust an-natiqah) can distinguish between truth (*al-haq*) from error (*al-bathil*). The reason in the sense of the word ratio or reason is not opposed to intuition (*wijdan*). This means, in this case, reason and intuition are interconnected and united through intellect. (Marpaung, 2011)

### **Conclusion**

Based on the data exposure that has been found, it can be concluded that Changes in community behavior after participating in activities organized by the Istiqomah Islamic Boarding School in Pasuruan are through several stages. As explained earlier, a change cannot be experienced in a short time. The process of changing people's behavior after participating in the pesantren Istiqomah Pasuruan is through five stages, namely pre-contemplation, contemplation, preparation, action and maintenance.

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