

**THE ROLE OF ISLAMIC EDUCATION INSTITUTION
ON RURAL COMMUNITY: BETWEEN ECONOMY,
RELIGIOSITY AND HEALTH**

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Abstract

This study examines the Kyai management of pesantren and their involvement in social action that are needed by rural communities. By using a phenomenological approach, this qualitative research took the subject of one of the Islamic boarding schools in Yogyakarta, Indonesia. Data were collected by interview, observation, and documentation. The results of the study proves that pesantren involves the people who are living around in at least three areas: economy, religion, and health. The contribution of the pesantren to community activities shows the good internal management of the pesantren by Kyai and being obeyed by the residents of the pesantren. These three areas can be carried out by pesantren because of the ability of Kyai to mobilize their citizens and society to manage Islamic educational institutions together so that the impact is not only for internal circles but also externally.

Keywords: *Management, Islamic Education, Pesantren, Leadership, Social action*

INTRODUCTION

Pesantren as the oldest Islamic educational institutions in Indonesia, throughout their history have succeeded in playing their role from time to time and have been able to express to people who can live amid society with various conditions without losing their independence identity¹. Pesantren is always able to uphold their commitment to the teachings of Islam in rural-urban and in whatever tasks they start.

The institution is very closely related to the surrounding environment, which is often a place for implementation, and growing developing rapidly in rural areas, even according to data from the ministry of religion, 75 percent's of pesantren stand in rural areas.² But the question is, what underlies the pesantren can stand up to the present? Bruinessen³ stated that in one hand, pesantren has a great tradition in the Islamic education system in Indonesia, which has advantages both in its scientific traditions and in its moral transmission and internalization, on the other hand, pesantren is also play the role of empowerment and effective transformation of civil society. The pesantren even functions as a determinant element in the social pyramid structure of Indonesian society reflects the combination of an educational institution and social environment and provides a significant contribution to social change.⁴

Nowadays, the function and role of pesantren have brought significant social and cultural changes to society.⁵ In addition to its

¹ Mahrus, "Pesantren Sebagai Bentuk Identitas Pendidikan Islam," *Tarbiyatuna* 2, no. 1 (2017): 61–88; Binti Maunah, "Pesantren in The Perspective Social Change," *Usuluddin* 30 (2009): 251–82; Suhendar, Soedjarwo, and Ismet Basuki, "Analisis Pengaruh Kepemimpinan Kyai, Budaya Pesantren, Dan Motivasi Kerja Guru Terhadap Mutu Pendidikan Pesantren Di Provinsi Banten," *Jurnal Penelitian Pendidikan* 34, no. 2 (2017): 161–72, <https://doi.org/10.15294/jpp.v34i2.9612>.

² Ditpontren, "Pangkalan Data Pondok Pesantren" (Jakarta, 2018).

³ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 2012).

⁴ Azyumardi Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1998).

⁵ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 1993); Manfred Ziemek, *Pesantren Dalam Perubahan Sosial* (Jakarta: Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M), 1983); Ronald A. Lukens-Bull and

role as an educational institution, many pesantren also diversify their programs by forming productive centers and institutions with profit centers to develop and strengthen their social and economic roles, like trade, agriculture, plantations, livestock and so on.⁶ The activities which mentioned above cannot be implemented without excellent managerial system. In addition, the educational institution must improve their organization, management, and education system. These three aspects would strengthen the institutional foundation from the beginning. The improvements made certainly involve various kinds of elements that support all forms of activities performed. These elements will later provide input, reinforcement, and in-depth evaluation for the sustainability of the institution.⁷

Pesantren still has a special place amid society because of its character that can provide answers to changes that occur in the community, including in terms of environmental management. Pesantren education had proven to accommodate and process all the potential that exists inside it so that it succeeded in produce to cadres of leaders, both in pesantren and in the wider community until now.⁸ Pesantren and the community must integrate and have a harmonious relationship between santri and kyai with the community, so they have positive interactions occur that benefit all parties.

Social values are factors that influence and drives social action in a communication and interaction. This is very reasonable considering that modern society is always confronted with a feeling of emotion due to the absence of a social soul in his life. These values implemented through management system which generalize all

Zamakhsyari Dhofier, "The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java," *The Journal of Asian Studies* 59, no. 4 (2000): 1091, <http://www.jstor.org/stable/2659290?origin=crossref>.

⁶ Hilman Latief, "Filantropi Islam Dan Aktivisme Sosial Berbasis Pesantren Di Pedesaan," *Afkaruna: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (2012): 167–87, <https://doi.org/10.18196/AIJIS.2012>.

⁷ Muntholib, Maisah, and Maryani, "Management of Pesantren in Development of Islamic Religion Education in Jambi Province," *International Journal of Research - Granthaalayah* 6, no. 9 (2018): 407–20, <https://doi.org/10.5281/zenodo.1451886>.

⁸ Abd. A'la, *Pembaharuan Pesantren: Pelembagaan Pesantren Dan Asal-Usul Dan Perkembangan Pesantren Di Jawa* (Yogyakarta: Pustaka Pesantren, 2006).

activities inside and outside pesantren.⁹ The view of the previous study in the line with Suwadji's investigation about the recognizing complex forms of pesantren organization. The evidence indicates that the role of the kyai had been replacing by a complete management structure with each division of tasks. Although the management formed complete with the division of tasks carrying out all daily pesantren activities, absolute power is always in the hands of kyai. Moreover, pesantren become a reference for scientific processes in the wider community.¹⁰

Another perspective comes from Dali and Fadillah in their research on the quality management of pesantren. The conclusion of the research is that the strengthening of the vision and mission directed at customer satisfaction, from users of education services (parents, company, etc.). To achieve this, they need to re-measure the strengths, weaknesses, threats, success factors and ready-to-use resources in the corridor of continuous quality planning, implementation, and evaluation. For these efforts, there will be continuous improvements in the latest ways to improve work quality and result.¹¹ The three studies above have answered how organizational management and quality in pesantren be implemented but have not elaborated on the extent to which pesantren are carried out to answer the needs of the community. Therefore, this research will be a solution as well as information, related to the role of pesantren on a larger scale.

Indeed, the pesantren also consists of various educational elements that surround it. There are elements of teachers, students,

⁹ Kate Ludeman Gay Hendricks, *The Corporate Mystic: Guidebook for Visionarities with Their Feet on the Ground* (New York: Bantam Books, 1996); Rabindra N. Kanungo, *Ethical Dimentions of Leadership* (London: SAGE Publications, 1996); Herry Tjahjono, *Kepemimpinan Dimensi Keempat* (Jakarta: Elex Media Komputindo, 2003).

¹⁰ Suwadji, "Peningkatan Mutu Berbasis Pesantren," *Edukasi: Jurnal Pendidikan Islam* 2, no. 1 (2014).

¹¹ Zulkarnain Dali, "Manajemen Mutu Pondok Pesantren," *At-Ta'lim* 12, no. 1 (2013): 135–51, <https://doi.org/10.29300/attalim.v12i1.1624>; M. Kharis Fadillah, "Manajemen Mutu Pendidikan Islam Di Pesantren (Studi Di Pondok Modern Darussalam Gontor)," *Jurnal At-Ta'dib* 10, no. 1 (2010): 1–23.

administrative staff, and leadership elements of the pesantren.¹² Each of these elements has their respective functions and duties as well as their responsibilities. These elements contribute to the sustainability of managerial activities led by Kyai then they can run in accordance with the system implemented. This study reveals how the organization implemented by pesantren can provide a strategic role in the social actions of people in rural areas.

The implication is that the kyai thinks holistically that education running in *pesantren* must touch the realm of society in its implementation.¹³ This will bring up the third aspect, namely the pesantren's activities in spreading its function within the established village community. It is interesting that the social orientation of the pesantren not only emphasizes religious aspects, but also influences other aspects, such as the economy, culture, customary law, and community character development.¹⁴ The study focuses on: 1) what are the social action engaged by Indonesian pesantren in rural community? and 2) what is the role of Kyai typically in managing the activities in Indonesian pesantren in rural area?

¹² H. M. Bahri Ghozali and M. Jamil, "Dakwah Dan Perubahan Sosial Dalam Perspektif Teori Sosiologi," *Mau'idhoh Hasanah: Jurnal Dakwah Dan Ilmu Komunikasi* 1, no. 1 (2019): 43–49, <https://doi.org/10.47902/mauidhoh.v1i1.31>; Mardiyah, "Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi Di Pondok Modern Gontor, Lirboyo Kediri, Dan Pesantren Tebuireng Jombang," *Tsaqafah* 8, no. 1 (2012): 67–104, <https://doi.org/10.21111/tsaqafah.v8i1.21>.

¹³ Nyimaz Muazzomi, Muhammad Sofwan, and Fachrudiansyah Muslim, "A Qualitative Analysis of Pesantren Educational Management: School Culture and Leadership of a Professional Learning Community," *Ta'dib: Journal of Islamic Education* 22, no. 2 (2017): 12–20; Muhamad Ramli, "Manajemen Dan Kepemimpinan Pesantren: Dinamika Kepemimpinan Kiai Di Pesantren," *Al Falah* 17, no. 2 (2017): 125–62.

¹⁴ Bambang Budiwiranto, "Pesantren and Participatory Development: The Case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java," *Journal of Indonesian Islam* 3, no. 2 (2009): 267, <https://doi.org/10.15642/JIIS.2009.3.2.267-296>; Latief, "Filantropi Islam Dan Aktivisme Sosial Berbasis Pesantren Di Pedesaan."

METHOD

This present research employed a case study approach to look at the phenomenon of social actions in one *pesantren* in Yogyakarta by using data collecting, taking meaning, gaining an understanding of the case.¹⁵ Social actions that occur within and outside the *pesantren* can be seen from activities that take place naturally without engineering, which includes everyday phenomena, such as religious activities, the economy, health services, which cannot be measured quantitatively. I used the front area of the *pesantren* as a place to see the activities of the students, teachers, and even residents who live around the *pesantren*. I also discussed my research topic with Kyai to get clear information about the involvement of *pesantren* in the community. To confirm the validity of the data, I also conducted a Focus Group Discussion (FGD) with the teachers, students, and several residents I met so that the results of the interview could be tested for truth.

There are two main types of data I used, including observation and interview. In this study, the data used in the form of interviews, where the data collection are carried out through in-depth interviews and participant observation to informants. This is applied because through this method the essence of the phenomenon is obtained from the point of view or those who experience it directly. This is to minimize data distortion that can eliminate the essence of research. Cresswell believes the most important thing in phenomenological research is to describe the meaning of the small number of people who experience a phenomenon.¹⁶ So that any number of informants is not a measure, if it is able to provide sufficient information. Criteria for informants who will help in exploring the role of *pesantren*, are; a.

¹⁵ Sharan B. Merriem, *Qualitative Research and Case Study Applications in Education* (San Fransisco, CA: Jossey-Bass, 1998); Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2011).

¹⁶ John Cresswel, *Qualitative, Quantitative, and Mixed Methods Approaches, Research Design*, 2013, <http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:Research+design+--+Qualitative,+Quantitative,+and+mixed+methods+approaches#0>.

five students (*santri*) who lived in a dormitory, aged from 10 to 18, b. three teachers who live in *pesantren* from 5-10 years, c. two administrative staffs, and d). Five people or residents who lived around the *pesantren*.

FINDING AND DISCUSSION

One day, after conducting an interview with one of the religious teachers on the front page of the pesantren, I saw Kyai Teguh talking to a resident who worked as a farmer (I concluded this because the person carried a hoe on his shoulder). In the middle of the conversation a group of male students entered the boarding school yard, and their reflexes bowed their bodies in front of Kyai Teguh then kissing his hand.

This occasion is happened every day in *pesantren* as a symbol that Kyai has a great leadership in managing the *pesantren* residents. It was very reasonable, because the name and effect of a *pesantren* are closely related to kyai. This has shown how strong the skills and personality of a *pesantren* leader determine the position and level of a *pesantren*.¹⁷ When the stance of a *pesantren*, the leadership, and skills of a kyai is a decisive factor in mobilizing the masses, to encourage the surrounding population to work and participate in financing, then a kyai can often build his strategic role as a non-formal community leader through an intensive communication with the people. Syarif in his research shows that the leadership of the *kyai* in the *pesantren* formed in a network of personal, social meanings of the *santri* community through various kinds of local creativity and wisdom. Therefore, the dominancy of *kyai* interplay the social

¹⁷ Naufal Ahmad Rijalul Alam, "Strengthening Leadership Culture: The Role of Kyai in Indonesian Pesantren," *At-Ta'dib* 13, no. 1 (2018): 5–17, <https://doi.org/10.21111/at-tadib.v13i1.1986>.

community movement in cultivating conscious of people.¹⁸

Bina Insani *pesantren* at the beginning of its establishment was named the Orphans Trustees Institution and Dhuafa Mustadh'afin (LPAY & D) which is functioned as orphanages that accommodate orphans and underprivileged people. This institution was established on May 5, 2005, in Moyudan Village, Sleman, Yogyakarta. The transformation to a *pesantren* two months after its establishment, exactly on July 10, 2005, after receiving a 730 m³ waqf land from Ibu Syamsudin, one of the communities living around the *pesantren*. One teacher said:

The existence of this pesantren was began from an Institution of Aid for Orphans and Poverty (LPAY & D) which intended for children and the poor who experienced financial shortages. From initially only small institutions, at the initiative of a citizen who inherited his land, the institution changed to Pesantren and Bina Insani Orphanage.

In addition, for being an educational institution, the Bina Insani *Pesantren* has also spearheaded social actions in Yogyakarta. The form *pesantren* activities are divided into three: religiosity, economy, and healthy. This combination of education and social fields causes *Pesantren* unique in comparison with others. As an institution, the Bina Insani *Pesantren* brings together a religious community in which there are groups of citizens who try to distribute religious thought, seek religious values, and seek values of tranquility. Further, its participation in dynamiting presents the values system in a community. One of the values is how to harmonize religious behavior with social community activities, both on a regional scale and more broadly.

Bina Insani is not a large *pesantren*, because it only has 41

¹⁸ Zainuddin Syarif, "Manajemen Kepemimpinan Kiai Dan Kontribusinya Terhadap Mutu Pendidikan Pesantren," *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam* 6, no. 2 (2017): 521–31.

foster children, 7 teacher councils, and eight workers. Just so, this *pesantren* can optimize its existence so that public confidence is increasing. This is evidenced by the amount of waqf country which is always increasing every year. Until now, Bina Insani has a total of 8392 m³ or waqf land, so that infrastructure development continues to increase, both for dormitories, classes, food production, health centers to pens for animal husbandry. For explaining the responses of internal and external resident of *pesantren* can be seen to the following figure.

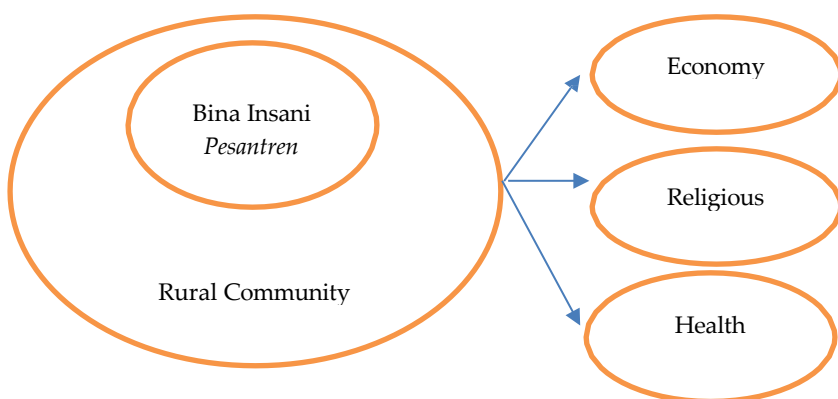


Figure 1. The Correlation of *pesantren* and its social action

The figure above revealed the leadership of Kyai which is supported by the statement of one student:

Kyai Teguh is always prioritizes the interests of the pesantren than his own interests. No matter how busy he is, if the pesantren has an event that coincides with his private event, he decides to attend first one. In addition, he also took the time to gather with the students every Saturday night and helping the people to solve the problem around them.

To improve managerial aspects, Kyai Teguh as a leader of the *pesantren* as well as the community builder, arranged the management structure by involving the sub-district head and the local

village head. This is done to maintain the quality of education and community empowerment around the lodge. By this the engagement of *pesantren* could be access. The response described on the next table.

To operate the social action, Bina Insani *pesantren* has three aspects: kyai leadership, social loyalty and *pesantren's* function as the one staff said:

Kyai Teguh personality can be an example for pesantren residents, especially the aspects of egalitarian leadership shown. Despite being the number one person in the pesantren, however, Kyai Teguh did not hesitate to mingle and talk with the students or teachers he met. At the time of the teacher's performance report, for example, Kyai Teguh was not giving a strategic example in carrying out a task, based on his personal experience.

Moreover, by three aspects Bina Insani *pesantren* have funding sources from four elements: local government assistance, donors, charity, as well as community assistance. The source of the funds is used for six things: Education, household, administration, transportation, development, and community activities.

Education budget is absorbed to meet the needs of foster children's education such as textbooks, tuition fee, school transportation, photocopies and so on. The household budget is used for daily consumption, electricity bills, health, and cleanliness or *pesantren*. The administrative budget is the portion most absorbed for education activities, such as stationery, paper, documentation, administrative staff salaries, and maintenance of office equipment such as computers. The budget afterwards is transportation, including fuel purchases, vehicle maintenance to support the operational needs of the *pesantren*. The last two budgets are used for development and community activities. This budget is practical use for the community around the *pesantren* because construction workers, wages, and material purchases are carried out at community-owned shops. More than that, the *pesantren* also budgeted for community activities which included weekly recitation, community empowerment through

animal husbandry and plantations, and the establishment of shops to meet the needs of *pesantren*.

In the relationship between humans, the most important thing is the reaction that causes various actions. The reaction is called the social process that is owned by human nature. From that nature there is interaction. In sociology, it is commonly referred to as social interaction. Social interaction can be interpreted as an interrelated relationship between individuals, between people and groups and between groups with other human groups.¹⁹ In interaction, one of the most important factors in the smoothness and success is communication. By using the same language, the communication process in interaction will be carried out easily.

In practice, social interaction raises social processes, which are then called socialization.²⁰ This process consists of two things: First is the process of learning or social learning, namely someone studying various kinds of social roles. In the social role, there are various functions that must be carried out, namely the function or behavior expected by other people or groups. Socialization can be carried out for life, in this case, it can be in the form of Lifelong Education. With a broader understanding of the process of socialization is the process of learning to get along in certain societies and cultures. For this, Bina Insani *pesantren* strive for the commitment of society to exercise all activities together, so the participation in each event maximally. Based on the argument above, it is not surprising if one of the residents who lived beside the *pesantren* since it was built argues:

The presence of kyai Teguh in the Moyudan has a large influence on the community. From the characteristics of heterogeneous society, he has a very strategic position as a

¹⁹ Pam Nilan, "The 'Spirit of Education' in Indonesian Pesantren," *British Journal of Sociology of Education* 30, no. 2 (2009): 219–32, <https://doi.org/10.1080/01425690802700321>.

²⁰ Raihani, "Curriculum Construction in the Indonesian Pesantren" (University of Melbourne, 2001).

pioneer of community development. With the influence he has, pesantren can organize and even move students and teachers to get involved in community activities.

Second, the process of socialization is the process of forming social loyalty attitudes.²¹ Social loyalty is the development of mutual acceptance and mutual giving in a better direction. Within groups and communities, this social loyalty also develops, as a basis for unity and unity in society. In other words, social loyalty develops from simple groups to broader groups. In relation to social action, Bina Insani as one of the organizers of education have a very fundamental role in society, including: (a) advisory agency in the determination and implementation of leveling policies in the *pesantren* and surrounding area, (b) supporting agency in both the form of financial, thought, and energy in the implementation of environmental management in certain place units, (c) controlling agency in the context of transparency and accountability in the implementation and output of environmental management in a place, and (d) mediator between the place of government and the community in a unit. Being a model for the surrounding environment so that the environment in the *pesantren* must be first managed, well managed to be clean, healthy, and comfortable as one teacher said:

The role of Bina Insani pesantrens in social matters does not mean that they must reduce the portion of their religious missions. Because the implementation of such integration can be in the form of elaboration of spiritual values in daily life for the welfare of the wider community and not only merely oriented to the experience of worship in ritual life alone. Aside being a center for extracting Islamic and social sciences, pesantren must also be able to become centers of education for prospective leaders who can translate the aspirations and defend the interests of the lower people on religious grounds that are relevant

²¹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*, 8th ed. (Jakarta: Pustaka LP3ES, 2011).

to change times. In its implementation, of course there needs to be integration between Pesantrens and the community.

Thus, to carry out these matters, Bina Insani *pesantren* has functions, including the following: (a) encouraging the emergence of attention and commitment of the *pesantren* and surrounding communities towards the implementation of local environmental management, (b) collaborating with the community (individuals or organizations or the business world or the world of industry) and the government about managing the management of a clean, healthy and comfortable environment, (c) accommodate and analyze ideas, demands, and various needs for the implementation of environmental management proposed by the local community, (d) provide input, consideration, and recommendations to the unit where the management of the environment is clean, healthy and comfortable, (e) encouraging parents of *santri* and the community to participate in organizing local environmental management to support government programs in development and as one of the implementations of Islamic teachings relating to cleanliness and its function as caliph on earth so that the earth remains sustainable, (f) raising public funds in the context of financing the implementation of environmental management in certain units, (g) evaluate and supervise the policies, programs, implementation, and management of output in certain places.

The Bina Insani *pesantren* not only succeeded in carrying out religious activities alone but also contributed to the economic, cultural, and mental development of the surrounding community. Related to the model of religious guidance in *pesantren*, it tends to be almost the same as the general education model due to the institution having a curriculum, and its education has been carried out since its established. In this case, the most important is how to teach the concepts of faith, morals, and worship to the community around the *pesantren*. For social action that have been implemented by Bina Insani *pesantren* including social aspects in their daily lives.

Regarding contributions in the economic field, Kyai Teguh said that not all provide material, but also in the form of training. Some training to improve the economic level of the community includes training in making *tempeh*, handicrafts and the use of endowments or livestock owned by *pesantren* in *Qurban* activities, the results of which are distributed to the public. While related to the aspect of education, here the community is involved in TPA and religious education in the form of recitation. Which in terms of *Madin (madrasah Diniyyah)* education there are also students or bats who take the Koran in the cottage. In general, ranging from middle and high school. Many of the mothers themselves attend the recitation or *tausiyah* every Sunday morning. Basically, *pesantren* activities in the view of the community there are likes and dislikes. But most responded happily because the activity was related to social action. The community enthusiastically came to the people in recitals, sacrifices and other events. For activities that get the most positive amino acids from the community in the form of sacrifice and mosque repairs.

For recitation of a weekly pound of prayer usually ranges from 500 worshipers. Regarding the Sunday morning prayer, usually only pilgrims around the cottage and not invited from outside. If seen from the strategy of the cottage to attract public interest through professional speakers, then give religious teachings, *qori* ', Arabic speeches, English speeches and there are also students who perform as young preacher (*da'i kecil*). From the appearance of the child makes it appeal to the community. On the other hand, it has also been proven from the success of children in participating in competitions. The competitions that were achieved included national English speeches, Indonesian Javanese and Balinese speeches, preachers in Sleman districts.

Sunday Prayer or "*Pengajian Ahad*" activity is one of the routine programs it had been practiced by *Pesantren* Bina Insani every month. This agenda is one of the activities formulated based on the mission of the *pesantren*, which was not only attended by residents around the cottage, but there were those who came from

several other villages. After the end of the prayer proceed with free medication that can be enjoyed by all residents. This free medication serves all residents who wish to have their health checked. The activity was practiced in the yard of the Kyai's house. The patients who register are not only from the elderly segment but also from children and adults. Patients will be treated by health workers in accordance with the complaints they experienced and given medication. In the registration section there are several students from Bina Insani *pesantren* who will assist the registration process. Prospective applicants will have recorded identity such as name, age, address, and complaints experienced. After registering will be given a queue number and treatment card for new registrants. From the interview with the head of committee, the students took part in making the event a success. Both in terms of activity planning and implementation. Kyai said that one of the mission or *pesantren* is to eradicate the poverty of knowledge, morality and economic. The purpose of this activity is to carry a mission that Islam can be accepted in the community so that the community is not only resilient in the spiritual field but also attention to physical health.

CONCLUSION

The leadership of *Kyai*, social loyalty, and function practices in Bina Insani *pesantren* illustrates ways in which social action for community is being developed. On the one hand, there is vision and mission of *pesantren* is acceptable to the society. *Pesantren* as an educational institution does not only have an influence on the academic aspect, but more than that, it is able to contribute to the social field. On the other hand, the Bina Insani *pesantren* also has a significant influence on community activities, thus giving a characteristic, that the people who live around the *pesantren* are the people who are lucky because they get many benefits from the existence of the *pesantren*. This research proves that even in rural or remote areas, *pesantren* make a real contribution. In addition to education, there are at least three contributions made by people:

economy, religion, and health. Moreover, the three of them emerge from Kyai's ability as a leader in managing institutions so that the impact is not only on the internal environment but also on external.

First, in the field of religion, there is no doubt that the existence of the *pesantren* Bina Insani has a direct influence on the religious diversity of the Moyudan community. Their participation in the weekly study, the obligatory prayers for hours, the Islamic holiday activities, the strengthening of the Islamic spirit here by the *pesantren* gives a different nuance so that the rural communities in Moyudan are more religious. Secondly, the economic sector is a very helpful aspect for the community, especially for those who cannot afford it. In this case the *pesantren* provides a way in the form of scholarships given to orphans, or disadvantaged groups so that they can take secondary education. Even housing facilities are also provided by *pesantren*. In addition, animal husbandry and agricultural land owned by *pesantren* directly provides employment to the community. In the process of buying and selling livestock for example or selling rice in markets. *Pesantren* Bina Insani provides space for people to become entrepreneurs. In addition, also has a shop that sells daily necessities, so that the community is helped in meeting their needs. In fact, they can also leave their wares in the store managed by the *pesantren*. Third, aspects of the health and mentality of the community also did not escape the attention of the *pesantren*. For people who cannot afford it, a free health check-up provides an opportunity for them to live a healthy life, coupled with medicines that can be obtained without having to spend money.

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