INTENSITY OF THE BOARDING SCHOOL IN OPTIMIZING (PHBS) AGAINST CONTINUITY OF EDUCATION IN THE ENVIRONMENT COMMUNITY BASED ON ISLAMIC BOARDING SCHOOLS IN MALANG REGENCY

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Abstract: *Educational institutions, regardless of their form, aim to transmit knowledge to enlighten the lives of the people and generations of the nation. Boardoing school as an institution of development and empowerment, especially the role of a hard master. The fame of the Islamic Boarding School is determined by the height of the scientific level of the Islamic Boarding School, the great a hard master will be visited by student from various directions in large numbers. Healthy perception according to student is that individuals have physical, healthy, healthy, physically healthy who are not diseased and always healthy, can be active in daily activities. whereas healthy Rokhani is guarding from liver disease. Efforts to establish the islamic community, a prosperous future. Health empowerment of Boardoing school -based communities by involving the surrounding community, first providing training and mentoring for the community and student will be more beneficial. Ideas from the community and facilitators are expected to be able to be applied in the health empowerment of the entire boarding school community. For this reason, it is appropriate to take action in the form of socialization, concrete steps from empowerment, motivation, training education, and partnership cooperation.*
Keywords: *boarding school, Health, Welfare*

ISSUES AND EMPOWERMENT FOCUS

History, in every community there are certain parties or institutions that carry out educational roles, whether the institution is official or not. It is official because its existence is authorized by the government. The unofficial presence is needed by the whole community, even though the government does not approve it. The education, whatever its form, transmits knowledge from generation to generation. besides on the basis of the wealth of knowledge that is worshiped, it also acts as an enlightenment of people's lives, torch giving torch, or if in the sea as a beacon that serves as a signpost for all passing ships, so as not to get lost. called boarding school. the teacher is called the Receipt, while the students are known as stydent. Young people from various directions come to this pedestal for which is already owned by the rishi. Seeking knowledge in the hermitage world, is done by training, both mental training and physical or physical exercises. Inner training or mental processing

means striving for the soul to be clean, away from things that pollute it. Cleansing the heart, usually accompanied by physical processing.

Similar to boarding school. Someone who has more knowledge of Islamic religion, is visited by young people to study religion. The person who is considered to have knowledge of Islamic religion and used as a teacher is called Head master , while his student is called student. Boarding school education institutions, similar to the Boarding school, are classified as informal institutions. this institution, was born, grew, and developed on the initiative of the hear master himself. Its existence because it is needed by the community. the head of the school. Institutions are not looking for student, as Rishis are not looking for Boarding school. but on the contrary, Student or cricket seek Kyai or receipt. Both receipts and Kyai have never been heard of putting up tariffs that cover the living needs of their student . As a reward, the prosecutors of the science, working to help the teacher, Head Master ,. Just like the hermitage, the fame of the Islamic boarding school is determined by the height of the scientific level of the Head Master. The great Head Master will be visited by student from various directions in large numbers. The greatness of the Head Master is not indicated by the acknowledgment of the authorities, is represented in the form of a decree, certificate or other document. But the recognition came from the community. The measurements of the greatness of the Head Master, come from the community itself. Therefore, the greatness of Head Master depends on the level of knowledge and insight of the people. The Head Master is highly recognized and respected by certain communities, but it has not been recognized by other people. However, the greatness of the boarding school is the same as the greatness of the hermitage, which will always be measured from the person of his the boarding school. Large the boarding school is not determined by the completeness of the boarding school facilities and infrastructure, but by the personal level of the of Head Master. With such a size, there will never be boarding schools without of Head Master, or boarding school without a rishi.

The boarding school is placed as a means of da'wah. In the midst of more and more business-oriented educational institutions, boarding school institutions still position themselves as educational institutions to build the people. and community service programs. In this way, the relationship between boarding school, student, alumni, and the community is very effective, harmonious and never broken. So that the vision and mission of the boarding school in the process of community empowerment can continue to be fought for and implemented continuously.[1] that is research on someone is holistic, that is to understand someone we must understand their behavior, thoughts, and feelings.[2] The order in humanistic theory is: self-actualization, belief, togetherness, security, and physiology. The culture of healthy living in Islamic boarding schools is often questioned. The culture of healthy living in question is related to food consumption patterns, environmental hygiene, healthy living behavior like sports and others. [3]Modern boarding school / school while boarding school, What is the daily diet of boarding school, How student in maintaining the health and cleanliness of the surrounding environment.

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[1] Schunk, Dale.H .. *Learning Theories*. (Yogyakarta: Library Students, 2012), p. 102-108

[2] Weaner-Davis, M. *Divorce busting, A. Step-bay step approach to making your morriage loving again* .(New York: Simon dan Schuster, 1992), h. 78

[3] UIN Malang, *Community Empowerment Program*, (Uin Press, 2005), p. 57

REASONS TO CHOOSE THE IMPACT SUBJECT

Rewards can be said to be the village of boarding school. How not, in the village there are 23 Islamic boarding schools that still exist. This was due to the role of Head Master (Head master) the first Islamic disseminator in the village, while the founder and first caregiver of the boarding school was Head Master is Sabrowi who was a family of Head master is Zainal Alim. Entering the village of Ganjaran, Gondanglegi District, Malang Regency, is very strong in the sense of boarding school. Understandably there are 23 Islamic boarding schools standing in the village that is not too broad, it is not difficult to see Student going back and forth in the streets of Ganjaran Village wearing a sarong complete with his skullcap. Ganjaran village boarding school is a place available for the student in accepting Islamic religious lessons as well as a gathering place and place to live. The impression that has been growing in the community that Islamic Boarding Schools in the village of Ganjaran is a slum, the environment is not healthy, and the pattern of life shown by student is often dirty, shabby and does not support a healthy lifestyle. Some bad traits that are hard to leave by the Student are sleeping habits to forget time and dirty lifestyle because they are lazy to clean up. Clean and healthy living behavior, especially personal hygiene in Islamic boarding schools in general, lacks attention from Student . In fact, some Islamic boarding schools, especially those in Ganjaran village, grew up in slums, dirty baths and toilets, humid environments, and poor sanitation. Coupled with unhealthy behavior, such as hanging clothes in the room, drying Santri clothes not in the sun, and exchanging personal items, such as combs and towels. So this is where the key to this disease is familiar with the world of boarding school

In connection with what was described above, the reason for empowering PHBS towards boarding school -based community environments is: (1) Working together with the community, Head Master, Student , and clerics in a participatory manner in overcoming the problems faced, (2) Cooperating with the community, Head Master , Student, and clerics are participatory in recognizing the problems faced by the community, (3) Working together with the community, Head Master, Student, and clerics in a participatory manner in determining solutions to overcome the problems faced, (4) Providing opportunities for the community to develop their potential himself with the help of mind and energy[4]

CONDITION OF THE CURRENT TIME SUBJECT

The city of education and the city of student, is the impression that is captured if we visit the city of Malang or Malang Raya (Malang city, Malang district, and Batu   city). A cool atmosphere and various quality educational institutions can be found in almost every corner of the region. Starting from kindergarten, RA, elementary school, MI, junior high school, MTS, high school, vocational high school, MA, PT, even to Boarding School competing to provide the best services for students to educate and improve human resources in Indonesia. Of the various institutions that exist, Islamic Boarding Schools have an important role in achieving the vision and mission of education. In Malang district, there are 220 Islamic boarding schools which are still active in learning activities "(Wikipedia)". Raudlatul Ulum Islamic's Boarding School (Senter), along with other boarding schools Islamic Boarding Schools in one area of Ganjaran Village, Gondanglegi, Malang are part of that number. Geographically, the Raudlatul Ulum Islamic Boarding School (Boarding School) and other

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[4] Alisjabana, (2001) *Module of Public and Private Participation and Youth in City Management and Development in the Management of Urban Environment*, ITS Research Institute, Surabaya

Boarding School totaling 23 Islamic Boarding Schools are located in Ganjaran Village, Gondanglegi District, Malang Regency, East Java. The village of Ganjaran itself is still in a cool, rustic atmosphere surrounded by rice fields, sugar cane gardens, friendly communities, and views of the village of student .

EXPECTED IMPACT CONDITIONS

Based on the various problems that arise, related conditions are expected to be so that the Village Community can provide more functions or added value to Islamic boarding schools as the use of Islamic boarding schools in the history of past Islamic progress. Elaboratively, the real-Coleetive form of expected conditions associated with the community service model are: (1) Optimization of students in living religious activities at Islamic Boarding Schools. (2) The establishment of an empowerment post (community service) based on Islamic boarding schools equipped with management structures, cadres and work programs driven by students or boarding school leaders (3) Increased participation of residents around Islamic boarding schools in religious, social and health activities based on Islamic boarding schools (4) The existence of strong cooperation with relevant parties that supports PHBS community service based on Islamic Boarding Schools

EMPOWERMENT STRATEGY (study of community empowerment theory)

This community service can help the community in empowering about health which is primarily located in the Islamic boarding school environment by creating an empowerment program, filling and developing community service in the community systematically. The community service that was formed was a community forum through the Islamic Boarding School media, to jointly help overcome the problems faced by Islamic boarding schools and the community through activities: health workshops and training, skills, improvement of health empowerment, and environmental conservation as an effort to improve the quality of human resources. The first step taken by TIM is to do community service by opening consultation and advocacy rooms to increase awareness and commitment of Regional Officials, Sub-District Heads, Village Heads, Related Agencies and Islamic Boarding Schools on the importance of togetherness.

The next step, data collection and observation of all targets of families living in the Islamic Boarding School area was carried out. Careful data collection aims to identify and place the target Islamic boarding school and map it in conditions or positions in accordance with the indicators used, for example placed as pre-prosperous family groups, prosperous the boarding school I, prosperous the boarding school II, III, and III Plus. For the pre-prosperous the boarding school group, I have analyzed the problem and their need to improve in a better position. Prosperous the boarding school II to III Plus groups were invited to participate in helping the boarding school who were less fortunate to overcome problems through mentoring. To achieve the conditions expected to be pursued several strategies. The strategies in question include:

First, that is to do social mapping by holding health workshops with participants representing all Islamic boarding schools, vist or visits to all Islamic boarding schools, so that their daily activities are known and various problems faced are supported by transsex toral (search for the boarding school area). Then, together with the community, the PAR Team found care problem and played a problem. From this core problem there will be a mapping of which problems are urgent that must be followed up. Second, program planning, namely jointly determining the planned activities to be carried out to solve the problems that have

been formulated; The third implementation of the program is to start running programs that have been designed in the planning stage. Fourth, program evaluation, which is knowing how far the results have been achieved in the implementation of the program with the aim of getting feedback as material to be used as an afterthought, notes and thoughts in the framework of preparing the stabilization program and disseminating the results to the parties concerned. The above strategy has an inseparable relationship with each other[5] Approach is a strategy to explore various data and information, this is related to what program planning must be carried out to achieve the goals, while the implementation of the program is at the core of this strategy, it is impossible to achieve the expected goals if there are no concrete actions, and evaluation related to how the program is implemented, whether the program has been implemented optimally or not. [6]The operational steps carried out in carrying out the above strategies include:

1. Problem / Assessment Identification

    What was done at the identification stage included: 1) conducting social, economic, cultural, and other analyzes, to find out the needs, potential, opportunities and problems that existed using FGD techniques and the results were formulated in the problem tree analysis, from the results of problem tree analysis later ranking matrix for problem solving; 2) Carry out related party analysis (Stake holders analysis) with FGD techniques and the result is a venn diagram that shows institutional relations; and 3). Conduct an excellence analysis that recognizes the advantages possessed by the community. In this step researchers began to find out what factors could be developed by looking at the opportunities that existed in the community of Village Ganjaran.

2. Program planning / Identification Project Design continued

    After identifying the needs, problems faced and the strengths and opportunities they have, the next step is to design the program together with the community. Based on the results of the needs analysis, it was arranged in the form of a program that was covered by a draft logical framework for the initial material to be discussed again in a workshop involving various relevant parties to formulate and decide on goals, objectives, outputs and assumptions. important assumptions, as well as who is implementing the program. Need to be identified both knowledge, skills, technical, commitment and how to do the program. Thus the work plan specifically needs to be prepared based on program outputs and indicators of success as stated in the logical framework and strategies implemented,

3. Program Implementation and Mapping

    In the implementation of the program there are several important activities, namely 1) Conducting program socialization for the Community Empowerment Subjects, 2) conducting social preparation, namely activities as a follow-up to initial identification through various meetings to obtain the same perception.

4. Program Evaluation

    Evaluation here aims to get information about how far the success of the program is carried out, what constraints are faced and what efforts must be taken. Furthermore, other forms of the cycle mentioned above will be combined with the commonly applied

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[5] Suprayogo, Imam. 2014. *Turning on the Soul of Science*. Jakarta: Elex Media Komputindo

[6] Sumardjo and Saharudin, 2003. *Participatory Methods in Community Development. Department of Social Economics*, Faculty of Agriculture, IPB

PAR technique, namely the other alternative used in the mentoring activities of these Islamic boarding schools are:

a. Pre-preparation stage. This stage is the beginning of participatory program planning by collecting secondary data relating to the younger generation in the target area, setting the target of Islamic Boarding Schools and community groups based on secondary data collected and analyzed qualitatively, conducting field observations and identifying targets conducted in a participatory manner and then compile a program planning matrix in a participatory manner based on field observation and identification.

b. Preparatory phase to build support and participation from relevant parties (association of Islamic Boarding Schools, government, private sector, NGOs, universities and other resources). The big hope of this stage is the emergence of accelerated resource mobilization.

c. Implementation phase. This stage is carried out after minimum preparation has been fulfilled. This is where the core of the ummah empowerment process and program design is proven in a practical framework. Fertilization of social capital is needed at this stage so that the ummah's energy is actualized.

d. Self-reliance stage. The process at this stage is directed so that community institutions and ummat groups are able to continue empowerment activities independently[7]

PARTIES INVOLVED AND INVOLVED FORM

In order to be able to carry out the assisted functions independently the team will involve a number of parties related to the emancipatory. Therefore, the parties that are expected to be involved intensively in this assistance process are: 1. The Ganjaran village community which is the main subject of assistance. The community is expected to be actively and intensively involved both at the level of planning, action, until reflection and evaluation in each assistance program. The facilitating team is confident that the assisted community will be able to play an active role given the issues they are working on are the circle of their problems, which are born by themselves and will be carried out by them with the involvement of facilitators as facilitators. 2. The related institutional elements in the assistance circle are expected to also actively support the assistance program, because it can strengthen the network for the process of strengthening the assisted community. 3. Teenagers of Ganjaran Village Islamic Boarding School are also involved as well as religious, traditional and community leaders. The form of involvement is to provide additional information related to reality and possible solutions to the types of programs to be held, eliminated or added. 4. Ganjaran Village Head. The expected form of involvement is to provide motivation and efforts to sustain this program in the future

IMPACT ACTIVITIES PROCESS
Problem Finding Process (*problem solving theory*)

governmental organizations. In this formal interview, the figures involved were the Ganjaran Village Chief, the Ganjaran Village Secretary, the Ganjaran Hamlet Heads, and other Village staff. Meanwhile, non-formal interviews are a form of interviews conducted with the

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[7] Hetifah, Sj Sumarto, 2003. *Innovation, Participation and Good Governance*. Jakarta: Yayasan Obor Indonesia

public with non-binding questions, but still directed to get the information needed. Non-formal interviews are conducted with ordinary people who have no official ties with the Islamic boarding school, Third, Analysis. The analysis is carried out after obtaining important data from observations and the specific activities carried out in this analysis process are as follows: (a) Conducting social, economic, technical and institutional analysis involving various influential parties (stakeholders) to find out the needs, potential , existing opportunities and problems (2) Conducting stakeholder analysis to assess the level of participation of stakeholders that can be influenced. Fourth, evaluation. Next we evaluate the results of observation, interviews, and analysis, to then test the correctness of the data and information obtained.

Society participation

In the process of finding this problem, community participation is absolute because to obtain valid information and data it is impossible to obtain except with community participation. As for community participation in this case, they are the speakers to be questioned about problems in their environment, and to be parties to evaluate the data and information we obtain. That is, one of them is a person who has broader knowledge or is highly educated and experienced

Identification Result (Observation)

After obtaining data from various sources, either through interviews or observations. Then analyze the data. After the study was conducted, our group found several things as a result of the effort to find a problem. The problem that is being emphasized in this matter is the problem of Santri Islamic Boarding School empowerment. From the education sector, in general the community of Ganjaran Village Islamic Boarding School has a fairly well-established level of education in terms of general learning and teaching coaching. This is evidenced by the existence of quite a number of Islamic boarding schools. However, there is also the level of education of the Ganjaran villagers only up to the level of junior high school (SMP). There are those who choose to go abroad, work rudely, and some are unemployed. There are even female citizens who prefer to marry early, and that is only a small part. However, the uniqueness factor that occurs in the community, the number of boarding schooleducation institutions that are so many, the culture of Islamic culture is quite thick, the mixing of students from various regions of the archipelago and other things. The reason for choosing assistance is the real conditions that occur in society. Ganjaran Village is a village that needs support in its development in terms of environmental health empowerment. This attention is realized in the form of recognizing the problems faced, efforts to overcome them and the concrete forms of empowerment given.

In connection with what was described above, the reasons for empowering rural communities and Islamic boarding schools are: a. Cooperate with the boarding school community in a participatory manner in overcoming the problems faced by the community itself, especially in the health sector,b. Participate in the village community in a participatory manner in recognizing the problems faced by the Islamic boarding school community. c. Cooperate with the community and in a participatory manner in determining solutions to overcome the problems faced d. Providing opportunities for the community to develop their potential with the help of the mind (not necessarily in the form of funds)[8] The above strategy

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[8] Rahardjo, M. Dawan. 2006. *Towards Prosperous Indonesia*: Concrete Efforts to Eradicate Poverty. Jakarta: Khanata, Library of LP3ES Indonesia

has an inseparable relationship with each other. Approach is a strategy to explore various data and information, this is related to what program planning must be carried out to achieve the goals, while the implementation of the program is at the core of this strategy, it is impossible to achieve the expected goals if there are no concrete actions, and evaluation related to how the program is implemented, whether the program has been implemented optimally or not

Identification of problems

Community service carried out in Ganjaran Village is a form of implementation of the Tri Dharma College. Every education staff on campus must carry out community service to have a positive effect on the community, both in the form of training, mentoring, and consultation. In order for this service to be carried out properly, careful planning, systematic application of the plan, and structured monitoring and evaluation must be carried out in order to achieve the desired results. This service is based on guidance / assistance. The intention is that this service relies on the results of research conducted before the service activities. With this strategy, the service activities carried out are oriented towards the needs of the community which ultimately can set them apart to deal with various problems of their lives.

Program planning / Identification Project Design continued

The strategy used in conducting this action research is to use the method proposed.[9] In this action research research process there are four stages in conducting this research, namely: a. Planning (*plan*). This planning is done after paying attention to real conditions in the community by using SWOT analysis. In analyzing the problems in the community and analyzing the strengths, weaknesses, opportunities, and threats that might occur in the community, this is done by involving the community in Ganjaran Village. This planning includes strategies and methods in solving the problems faced by the Ganjaran Village community. Especially in matters of worship and optimization of adolescent Islamic boarding schools. b. Action. After the planning process is carried out, the Ganjaran Village community implements the plan that has been made by assisting and facilitated by the researcher. c. Observe. Observations are made to pay attention and analyze the successes, weaknesses, and lack of strategies and methods used in solving the problems that occur in the community. d. Reflect. Efforts that have been made in solving the problems in society These rewards are reflected and evaluated, both deficiencies, weaknesses, and the success of strategies and methods in solving the problems of the community. This reflection and evaluation leads to planning (*plan*) as in the first point to resolve community problems, both those that have not been completed in the first phase or to solve new problems until the people of Ganjaran are peaceful, prosperous, peaceful and happy.[10]

Program Implementation and Mapping,

This service has been carried out in accordance with the stages above. The description is as follows, The first stage: initial data collection and assisted subjects. The Damping Team conducted field surveys and interviews to find out the problems faced by the community

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[9] [9] O'Brien, James A. 2005, *"Introduction to Information Systems, 12th ed"*. The McGraw-HillCompanies, Inc.

[10] Community Empowerment Agency, (2002), *Participatory Development Management Symposium*, Pemprof Jatim, Surabaya

who were chosen as the location of the service, namely the Ganjaran Village community. From the information gathered, the Damping Team concluded that the Ganjaran Village community had not been optimal in using the Islamic Boarding School as an empowerment activity. The second stage: coordination with the leadership of Ganjaran Village, to foster the community to realize the importance of Islamic Boarding Schools as a center of empowerment, not just as a center for religious study. As for the form of assistance that is carried out, namely: (1) Determine the form of activities as community service (2) Determine the time of development and the form of a community service -based fostering approach that is collective and individual. The third stage: coordination with assisted team s to carry out mentoring both individually and in groups above. In the collective coaching stage, what was carried out by the Adjacent Team was: (a) gathering them at the Ganjaran Village Islamic Boarding School and giving them directions related to the importance of Islamic Boarding Schools as empowerment community service . (b) Analyze the potential that is owned, for example the high level of participation in activities based on Islamic boarding schools so far, but not directed towards empowerment other than worship. (c) Providing relevant guidance and training related to the empowerment of young people in increasing religious practice. While in an individual approach, personal interviews and questionnaires are conducted to manage their potential. Based on this, the main element that led to the low participation of the community in making boarding school was the center of Ganjaran Village community empowerment activities. Stage four, concrete steps for community development based on potential analysis in Ganjaran Village. To streamline the mentoring process, the parties involved were the Village apparatus and the hamlet heads in Ganjaran Village and the Village Institutions in Ganjaran Village. One of them is Karang Taruna. So that in detail the problems related to community empowerment based on Islamic boarding schools in the village of Ganjaran will be resolved.

Reflection

Islamic Boarding School is an instrument of empowering people who have a very strategic role in improving the quality of society. However, this must be supported by a good and integrated management of Islamic Boarding Schools. Islamic boarding school is seen from its function not only as a place or means for Muslims to carry out religious learning activities only, but Islamic boarding schools also function as centers for empowering various aspects of people's lives.

Islamic Boarding Schools as a place for worship, study, but also serve as a means of empowering people such as a place for formation and dissemination of Islam, as a place to treat sick people, a place to reconcile those who fight, a place to set strategies in training war (*military*), a place to make important announcements. The concrete output (*output*) of this program is: The realization of the community has an awareness in maintaining a clean and healthy lifestyle so that they can continue to improve themselves in terms of diversity both mahdah worship and ghairu mahdah (*empowerment*).

CONCLUSIONS

All of these activities are going well and are expected to become sustainable programs. The concrete output (output) of this program is:

The realization of the community has an awareness in maintaining a clean and healthy lifestyle so that they can continue to improve themselves in terms of diversity both mahdah and ghairu mahdah worship (empowerment) The realization of a society that optimizes the

function of boarding schoolnot only as a means of learning, but also as an empowerment education center through social capital in the form of existing and developed values of dedication and togetherness.

The existence of a general overview of the guidelines for boarding school-based empowerment activities provided in the form of: Religious and historical reasons for Islamic boarding schools as a center of activity other than worship as practiced by the Prophet Muhammad. Forms of activities that can be implemented The young generation of Ganjaran Village people in an effort to increase their religious practice.

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