

IMPROVING THE QUALITY OF STUDENTS OF USHULUDDIN ISLAMIC BOARDING SCHOOL THROUGH ORGANIC VEGETABLE AGRICULTURE TRAINING

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Abstract

The Ushuluddin Islamic Boarding School is one of the Islamic boarding schools that is required to produce quality students not only in the religious field, but also in other fields such as agriculture. Santri can not only recite the Koran, but must also have skills as provisions to live in society. The problem faced by some students is the lack of interest in agricultural activities, students still do not understand the many benefits of vegetables for health. There are many reasons behind this, including the lack of teachers/administrators who care about the importance of eating vegetables and a lack of skills in farming. The purpose of this service is to observe and accompany and find out the methods used by the students in developing organic vegetables in the boarding school environment. Because the object of service this time is a religious education institution, the process of learning practice through direct agricultural activities is carried out every Saturday and Sunday according to the pesantren agenda. The approach used in this service is PAR (Participation Action Research). The method used in this service is training. Practically the dedication can help develop organic vegetable cultivation at the Ushuluddin Islamic Boarding School.

Keywords: *Organic Farming; Islamic Boarding School; Agriculture Training.*

Abstrak

Pondok Pesantren Ushuluddin merupakan salah satu pesantren yang dituntut untuk menghasilkan santri-santri yang berkualitas bukan hanya pada bidang keagamaan, akan tetapi juga pada bidang lainnya seperti pertanian. Santri tidak hanya bisa mengaji, tetapi juga harus memiliki keterampilan sebagai bekal untuk hidup di masyarakat. Masalah yang dihadapi sebagian santri adalah kurangnya ketertarikan dengan kegiatan pertanian, santri masih belum memahami banyaknya manfaat sayuran untuk kesehatan. Banyak alasan yang melatar belakangi antara lain kurangnya guru/pengurus yang peduli tentang pentingnya mengonsumsi sayuran dan kurangnya ketrampilan dalam bertani. Tujuan pengabdian ini adalah mengamati dan mendampingi serta mengetahui bagaimana cara-cara yang digunakan para santri dalam mengembangkan sayuran organik yang ada di lingkungan pondok. Dikarenakan objek pengabdian kali ini pada lembaga pendidikan keagamaan, maka proses praktek belajar melalui kegiatan pertanian secara langsung yang dilaksanakan setiap hari sabtu dan minggu sesuai jadwal agenda pesantren. Pendekatan yang digunakan dalam pengabdian ini adalah PAR (Participation Action Research). Adapun metode yang digunakan pada pengabdian ini adalah pelatihan. Secara praktis pengabdian yang dilakukan dapat membantu meningkatkan budidaya sayuran organik di Pondok Pesantren Ushuluddin.

Kata kunci: *Pertanian Organik; Pondok Pesantren; Pelatihan pertanian.*

1. INTRODUCTION

Education is critical to the development of a nation, where educational development is directed at producing intelligent and competitive Indonesian people through increasing availability, affordability, quality and relevance, equality, and certainty of obtaining an education (Supsiloani, 2019). Education has a significant function and role in aspects of life humans, especially religious education, which, of course, has a massive effect compared to other education in general, primarily if it only focuses on cognitive aspects (Zuhairini, 2015). In Indonesia, religious education is an integral part of national education. RI Law no. 20 of 2003 explains that National education has the function of developing abilities and forming a dignified national character and civilization in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. The aim of national education outlined above is that one of the characteristics of Indonesian humans is faith, piety, and noble character. This goal can only be achieved through intensive and effective religious education (Darajat, 2001). Religious education can be carried out through formal, non-formal, or informal education. Religious education includes Islamic education, Islamic boarding schools, and other forms of the same type.

The implementation of religious education should be carried out by a forum that supports their learning in a conducive and adequate situation and also has a reasonable learning climate. One of the Islamic educational institutions in Indonesia is the Islamic Boarding School. An Islamic boarding school is an educational institution that is independent or independent, even though the curriculum or management used is still tied to government agencies or organizations. Islamic boarding schools have a competitive edge in the world of education, seeing that the learning strategies used by Islamic boarding schools are considered superior to other educational institutions. Apart from the strategies used, the knowledge in Islamic boarding schools is integrated between general knowledge (scientific nature) and specific knowledge (non-formal nature, study of classical Islamic books). (Abdullah, 2011). Until now, Islamic boarding schools are still the choice for the majority of parents to entrust their children to seek knowledge. Apart from that, Islamic boarding schools are trusted and claimed to be able to provide helpful knowledge and to be able to develop and process a person's morals and attitudes from those that were initially bad to sound and those that were already good to become better. The knowledge gained at Islamic boarding schools is not only knowledge in the literal sense. This means that it is not just knowledge obtained from books or books that are studied, but applied knowledge, such as cultivating morals, is also given at Islamic boarding schools. An article states that Islamic boarding schools can produce cadres

who are integrated into three interconnected components, namely the relationship to Allah SWT (hablu min-Allah), the relationship between people (hablu min-An-nas), and the relationship with the surrounding environment (hablu min -Al-'alam).

In the history of the development of Islamic education in the archipelago, Islamic boarding schools have a critical role in the development of Islamic education. The role of Islamic boarding schools is as an institution that has a vision and goal to produce young Islamic generations to understand and master religious sciences in depth. An Islamic boarding school is a place of education and teaching that emphasizes the teachings of the Islamic religion or can also be called a permanent place of residence for students. Islamic boarding schools aim to prepare students to become pious people in the religious knowledge taught by kyai and practice it in society. Students who have been equipped with knowledge from Islamic boarding schools are expected to be able to put it into practice so that it is helpful for themselves and others.

So, the presence of Islamic boarding schools in society is not only as an educational institution but also as a religious and socio-religious broadcasting institution. Since its inception, Islamic boarding schools have been able to adapt to and meet the demands of society. Islamic boarding schools are Islamic educational institutions that aim to make their students independent human beings who are expected to become community leaders towards the pleasure of Allah SWT.

As time goes by, the function of Islamic boarding schools has changed slightly. Initially, most Salafi Islamic boarding schools in ancient times prioritized religious aspects such as learning morals and their application, deepening the study of fiqh, and so on. This is explained by the fact that the primary orientation of Salafi Islamic boarding schools is only to provide services in Islamic religious studies or tafaquh fiddin to their students; this orientation needs to be narrower for the dynamics of society, which continues to move forward.

The Ushuluddin Islamic Boarding School, located on the banks of the Tangsi River, is located in Bawang Hamlet, Ngadirejo Village, Salaman District, Magelang Regency. Before it was called Ushuluddin cottage, according to the village's name, this hut was called Pondok Bawang. Pondok Bawang was founded in 1800 AD by Kyai Muhammad Ushul III; he was known as the teacher of Kyai Abdurrouf and Kyai Abdurrohman Watucongol, Kyai Dalhar's grandfather and father. Then, the Bawang Islamic boarding school was continued by Kyai Muhammad Ushul's son, Kyai Saleh, and the boarding school was located in the northern part of Bawang Hamlet after Kyai Saleh's leadership was continued by his son, Kyai Rusdi.

During Kyai Rusdi's time, the Islamic boarding school was moved to the southwest part of Bawang Village, the current location of the Islamic boarding school. During Kyai Rusdi's time, the madrasa method began to be implemented; teaching and learning activities were carried out after the morning prayer, after the

Asr prayer, and after the Mahgrib prayer. Then the madrasa system was developed again by his son, Kyai Chadiq, and the name of the boarding school, which was initially the name of his hamlet, was replaced with the name Islamic Boarding School Ushuluddin until now it is continued by his son, Kyai Muhammad Mansyur Chadiq.

Even though the Ushuluddin Islamic Boarding School has few students, the education taught there is quite exciting and is no less high quality than education outside the boarding school. This cottage has quite a large area of land, which consists of a prayer room, hall, student dormitory, and caretaker's house. Ushuluddin Islamic Boarding School has various programs such as agriculture, computers, sewing, and cooking. The Ushuluddin Islamic Boarding School creates activities to increase the skills of its students so that they can be independent after leaving the boarding school. One of the activities carried out is cultivating organic vegetables, with the hope that they can be used for daily consumption, and during the harvest period, they will be sold to nearby stalls or traders and at the market. In cultivating organic vegetables, efforts are made to use organic materials that are readily available around the Islamic boarding school. Organic material can be water weeds, such as water hyacinth.

The Ushuluddin Islamic Boarding School has quite a large area of land and has not been utilized optimally, even though the students need quite a lot of vegetables. So far, the vegetables in Islamic boarding schools come from donors or are bought at the market. Vegetables purchased at the market are usually taken from farmers who cultivate vegetables using inorganic fertilizers and control pests and diseases using inorganic pesticides. Long-term use of inorganic fertilizers and pesticides can damage soil structure and endanger human and animal health (Syekhfani, 2003). Cultivating vegetable plants using an organic system is an effort to make the soil healthy and safe for human consumption. In this system, the use of inputs originating from chemicals/inorganics is avoided, starting from land preparation for maintenance until post-harvest. Organic fertilizer is excellent for farmers cultivating vegetables to get healthy vegetable yields. Therefore, there is a need for information through training about organic vegetable cultivation. It is hoped that providing training can increase the skills of students in Islamic boarding schools. If these skills already exist, they can be developed to have economic value and increase the income of Islamic boarding schools.

2. METHOD

The service approach is carried out using PAR (participatory action research). PAR is an effort to make improvements and changes where the process involves parties who are the targets of change based on the experiences of particular groups (Khayati et al., 2021). There are four stages in implementing service using the PAR approach, namely inquiry, action, reflection, and inquiry (Azhari et al., 2020). Inquiry is the stage where the service person identifies the problems and needs of the target

group. Next, the action stage establishes a work pattern and how to implement it. Reflection is the stage carried out after activities are carried out in the form of findings and results from the program. The final inquiry stage is conducted to find problems that arise after the program or activity is implemented.

Methods for implementing activities include providing material about planting organic vegetables to all students, training in planting organic vegetables using materials provided by the service, and directly practicing the results of learning to grow organic vegetables in agricultural activities on Saturdays and Sundays. Apart from providing material and practice, the service also uses the method of observing the organic vegetable planting activities of Ushuluddin students. During the implementation of the PLP, the servants were given the opportunity and freedom by the boarding school to always accompany the students in learning to develop their skills in studying agriculture. Apart from being allowed to accompany the students in agriculture-related activities, the servants are also allowed to accompany the students in their daily activities, such as waking up, studying, reciting the Koran, and others. The efforts made by the service to improve the quality of students through agriculture, namely cultivating organic vegetables, are by holding training and practice.

3. RESULTS AND DISCUSSION

a. Training on growing organic vegetables

Training on growing organic vegetables was given to students at the Ushuluddin Islamic Boarding School, which began by providing materials related to growing organic vegetables. These materials include:

1) Method

According to Hidayat (1990), the word method comes from the Greek *methodos*, which means path or way. The path or method referred to here is an effort or attempt to achieve something desired. Meanwhile, according to (Siporin, 1975), what is meant by method is an activity orientation that leads to real goals and tasks. With the santri method, students know how to grow vegetables using an organic system. Apart from that, methods are also important because they are the path or method that must be taken to achieve specific goals. Therefore, the servant provides understanding and depth regarding the method and how to apply it correctly.

2) Benefits

According to Triningsih (2006), the benefit is the level to which a person believes that using a particular technology will improve that person's performance. Meanwhile, according to the KBBI, benefit is use or advantage, profit or advantage. So, a benefit has use value that can provide benefits.

After knowing some of the meanings above, the servant tried to guide the Ushuluddin students about how important it is for students to learn about vegetable cultivation. Apart from that, the servant also explained the benefits that would be obtained from this vegetable cultivation activity. To get maximum results, cultivating these vegetables must be done correctly

and appropriately so as not to cause certain losses, for example, environmental problems and so on. The aim of this briefing is none other than to improve the quality of students and inform them that they are more familiar with food plants of various types and regions, create more excellent employment opportunities, promote the existence of significant business opportunities, and finally to improve the economy of the Ushuluddin Islamic Boarding School.



(a)



(b)



(c)

Figure 1 a) Actuating, b) Practice, c) Seeding tomato seeds

Furthermore, after attending the training, the students went straight into practice, which was held on Saturdays and Sundays. What is used for practice is tomato seeds, which are considered more straightforward, and the harvest period is short. Because the hut is close to the river, irrigation is more accessible.

3) Business opportunities

According to Mariotti (2013), business opportunities are potential business ideas for customers to fulfill their needs or desires. Meanwhile, according to (Bygrave & Zacharakis, 2011), business opportunities are a combination of thought and action to develop business ideas based on the market climate of the region or consumer environment. So, a business opportunity, according to the definition above, starts from an idea or the result of business thoughts and then builds a business based on potential and consumption.

This is the reason for the service to provide training to students on how to take advantage of existing business opportunities. After participating in this training activity, the students will be able to understand the material

presented by the service providers and practice it well. This vegetable cultivation activity has many benefits, including a business opportunity for Islamic boarding schools to improve their economy. Several vegetables that can be used as business opportunities and are in great demand by consumers include spinach, eggplant, mustard greens, tomatoes, lettuce, and kale.

b. Practice growing organic vegetables

After the service carried out several series of directions and provided material to the Ushuluddin students, the next step was the practice of planting organic vegetables directly, which the male and female students followed. The first thing in growing organic vegetables is that the students prepare some materials to start their learning. The aim of providing these materials is as a tool to help students understand how to grow organic vegetables correctly. Once this has happened, the next step is to guide how to plant, what facilities are needed, what stages it takes, what types of vegetables, and the benefits of cultivating organic vegetables.

Of course, during this training, they are always accompanied directly so that their theoretical and practical knowledge is mutually sustainable. Then, after the training is deemed successful, the next thing is to implement what they have learned in previous training. The object of this vegetable planting practice the devotees choose is the agricultural event, held every Saturday and Sunday. The initial stage of practice in growing vegetables is only on a small scale, namely using only one type of tomato vegetable, which is considered manageable, and the harvest period is short.

After they have succeeded in carrying out the practice well and understanding the various materials presented by the service providers, they will carry out the next stage of practice on a larger scale, namely, not only planting one type of vegetable but many more. Examples of vegetables that can be planted include mustard greens, eggplant, kale, lettuce, spinach, chilies, and many more. Then, after entering the harvest period, the vegetables planted are planned to be sold in nearby markets or stalls around the cottage area. Moreover, if there is any leftover, it is for your consumption. The service hopes that the students will consistently cultivate these organic vegetables because apart from having many benefits, this activity also has excellent business opportunities if pursued. Moreover, it can improve the economy, especially the Ushuluddin Islamic boarding school. Through this activity, students not only learn about religious knowledge but also learn to improve skills that can be applied when they enter society.

c. The impact of implementing community service

The following is data on students before and after participating in the training:

No	Before training	After training
1	Don't know how to grow vegetables organically	Already know the method of growing vegetables organically
2	Don't understand the advantages and	Already understand the advantages and

	disadvantages of growing organically	disadvantages of growing organically
3	Don't understand the techniques used to cultivate organic vegetables	Already understand the techniques used for cultivating organic vegetables
4	Not yet able to choose quality seeds to plant	Can choose quality seeds to plant

After holding community service training and then conducting interviews with several students, Maryatul Qibtiya explained:

This training activity made me and my other friends more enthusiastic and interested in learning about organic vegetable cultivation; apart from being easy, it was also simple to put into practice. God willing, my friends and I will consistently cultivate these organic vegetables because they have many benefits.

Nafisa, a female student, added:

I like this training activity because apart from studying the Koran, I gained knowledge about organic vegetable cultivation through training activities I have never had before. Of course, it can also be practiced at home when you return from the boarding school and provide proof that students can not only recite the Koran.

Kisma Warih Ilma Syakuro, the female student, also added:

With this training activity, I gained a new experience. It is also fun if you stick with it. Anyway, tomorrow, when I go home, I want to practice on my own so I do not have to go to the market to repurchase vegetables.

This training is held to improve and develop the quality of students, especially in the agricultural sector. Islamic boarding schools are advanced not only in the fields of religious knowledge, reciting the Koran, and studying the Yellow Book. However, what is desired is for Islamic boarding schools to be economically independent and able to develop their respective Islamic boarding schools. Apart from that, it is to utilize land that has yet to be managed optimally by the cottage. This service aims to improve the quality of students in developing and managing organic vegetable cultivation.

4. CONCLUSION

The process of organic vegetable planting activities at the Ushuluddin Islamic Boarding School already exists and is running well and can improve the quality of their farming. However, in its implementation, there are still several obstacles, namely the students' low attention to the material and their lack of interest in this training activity. The service team hopes the Ushuluddin Islamic Boarding School can develop programs to help students improve their quality and abilities in cultivating organic vegetables.

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