

ISLAMIC EDUCATIONAL INSTITUTIONS AND SOCIAL CHANGE IN RURAL COMMUNITIES

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Abstract

This study is based on the assumption that rural communities tend to strongly uphold traditions and face difficulties in adapting to changes. However, through the implementation of humanistic Islamic education, dynamic transformations occur within these communities. This study aimed to explore the existence of actors who can influence human resources through educational institutions based on local wisdom (Pesantren) that can affect and mediate social situations without conflict. This research uses the qualitative method, the phenomenological approach used to explore qualitative study using a phenomenological approach, and Robert King Merton's structural-functional theory used as an analysis and points of view. Based on interview results, non-participant observations, and data analysis using James P. Spradley's model, it is found that the manifest function of the Pesantren is to provide a place for learning Quranic knowledge, moral education, and worship, starting from elementary school age. Furthermore, when the impact of the quality of the manifest function is analyzed from the perspective of latent functions, it is evident that the Pesantren catalyzes significant social change in rural communities. The research reveals that what sets it apart from other social structures in the village is its ability to alter the mindset of the community, leading to positive behaviors such as increased social solidarity, generosity, and civil society engagement in the rural community. Keywords: Pesantren, Education, Institution, Social Change, Rural Community

Introduction

Educational institutions such as pesantren drive sociocultural, economic, and socio-religious changes in people's lives (Mujib et al., 2021). As time progresses, there has been a shift in perspectives towards the world. The inclusive nature of these institutions brings

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dynamism to societal mindsets and fosters positive behavioral habits (Maesaroh & Achdiani, 2018). Pesantren and madrasas are inseparable from society in preparing skilled, moral, and egalitarian human resources (Ansori, 2021). The openness in the relationship between pesantren members and the external environment has contributed to the increasing popularity of pesantren in the country (Ali Mustopa, 2020). This popularity is not solely because of its recognition among Indonesian people but also due to the transformative function that pesantren continuously fulfills within Indonesian society (Twenhöfel & Zastrow, 2020).

Pesantren persistently innovates its educational processes to address the challenges posed by globalization (Bashori, 2017). The fighting spirit of pesantren founders remains strong across various locations and encourages the younger generation to actively participate in developing pesantren education. Currently, in remote villages, models of next-generation pesantren education have emerged, with one notable example being the Pesantren of Tahfidzul Al-Qur'an in Dak Jaya village, Binjai Hulu sub-district, Sintang district, established in 2015. This institution embodies the younger generation's awareness of breaking free from the pressures of pragmatic and materialistic cultures. There is great hope that the innovative management of this pesantren will contribute to transforming the mindset of rural communities, fostering critical thinking, tolerance, and religious values among its members (Wicaksono et al., 2021).

According to (Swingewood & Giddens 1988), change is a way of life resulting from changes in demographics, material culture, and ideology, and as a result of discoveries in society. Meanwhile (Chiot, 2012) defines change as all forms of change in institutions that affect the social system, including the values and behavior of the community. Following this opinion, educational institutions, especially Pesantren, are one of the factors for change. So social change can be interpreted as a consequence of the perspective of individuals and groups due to technology and value systems that take place continuously.

Historically, Pesantren founded by scholars in Nusantara has been part of community changes, especially in transforming religious theology, which was initially a Hindu-Buddhist majority (Susilo & Wulansari, 2020). Conceptually, pesantren is dedicated to a great goal (Kadir, 2019), namely a) instilling in students faith and devotion to Allah SWT, b) developing academic abilities, pious attitudes, and basic skills in social life, c) developing independent life, simplicity, moderate and love the homeland (Hafidhoh, 2016). With the integration model of school and pesantren education, there have been many changes in the mindset of rural communities to become people who love science for the quality of life of the next generation (Hasan, 2016).

The study of the role of Pesantren and social change has become a theme that has attracted the attention of academics (M. Shodiq, 2011a) and conducted research. The results stated that traditional Pesantren in urban areas had made many changes in the implementation of

education, teaching classical Islamic science and science and technology. Modern technology is also a core program to respond to change. Pesantren are recognized as having made changes in the village community. Researchers (Dakir & Umiarso, 2017) conducted a critical study of pesantren that have been able to mobilize social values and norms to make changes through social capital such as social networks and trust that pesantren can penetrate the backwardness of society, become a better society in its various social dimensions.

Empirical facts about Pesantren as centers of community change have been felt by people both in villages and in cities, both from the educational as well as economic and sociocultural aspects (Suradi, 2018). From the beginning, pesantren had a radical philosophy about humans, the environment, science, and morality throughout the changing times (Heriyudanta, 2016). With all the elements that function together, the relationship between pesantren and the community can develop the human resources needed by them as an answer to social problems that continue to roll one after another. Thus, pesantren is a social reality that significantly influences changes in the micro and macro environment (M. Shodiq, 2011b).

The Pesantren of Tahfidzul Al-Qur'an in Dak Jaya Village is a semi-modern Pesantren oriented to the development of religious knowledge and, at the same time, other sciences. The scientific orientation is a consequence of its presence as an educational institution amid the demands of science and technology progress which is very much needed by the community. During a village community that is entering a transitional phase, this pesantren is challenged to reverse the fact that it is not true that the mindset of the Dak Jaya village community is closed to religious issues. There needs to be more evidence that their perspective tends to be open and impacts changes in the existing structures in society.

The dynamics of village life, marked by changes in the mindset and attitude of Dak Jaya Village during the last five years, is essential sociological evidence to be analyzed. So that this study can see the process and achievements of Pesantren in carrying out their functions in the community. If viewed from the sociology of education and social change, this is interesting for academics in the field of social change. At least a critical question arises from this fact, such as how the manifest function of pesantren in the context of social change is and what are their latent tasks so that they can act as agents of change in the village community.

Based on the analysis of several research results described above, a study has yet to be found that specifically addresses the role of the Pesantren of Tahfidzul Al-Qur'an from a sociological perspective. However, several studies relevant to this theme have been carried out by scientists in Islamic studies. Therefore, with the support of empirical facts in Dak Jaya Binjai Hulu village, primarily related to social change, it is essential to critically examine the phenomenon of the existence of pesantren in social change. This study is also an extension of the

sociological research of Pesantren that can contribute to developing Islamic education scholarship in the era of disruption. Pesantren have the opportunity to make radical changes in rural and industrial society because they have openness to the environment and the power of evolutionary innovation with the support of digital technology.

Research Methods

This research is qualitative descriptive research with a sociological approach. Data were collected by interviewing key informants, namely the head of the neighborhood Association (Rukun Tetangga), parents of students, madrasa teachers, and leaders of Pesantren. Research informants determine purposively according to data needs so that the data is valid; this refers to the criteria used by (James P.Spradley, 2007), namely a) Total enculturation means that the informants are people who understand the local culture or their own culture; b) direct involvement, meaning those who have links with Pesantren activities such as administrators and teachers; c) enough time, meaning that informants have enough time to participate in research so that the data mining process is maximized.

Data and Discussion

The Pesantren of Tahfidzul Al-Qur'an in Dak Jaya Village, Binjai Hulu District, was established in 2015 and is a boarding school founded on the aspirations of the village community. The condition of the community, which has changed a lot from the economic aspect, has a significant impact on changes in the life of the village community. Globalization of information also influences changes in people's mindsets towards freedom of expression so that they are carried away by external cultural currents contrary to norms, religious values , and social values of society. This situation encouraged the spirit of the young leaders of the Dak Jaya village, such as Isroil, Nijo, Yasir, Asmanah, and Natam, to realize their determination to collaborate in building a tahfidz Quran boarding school (source interview with Isroil).

Changes in society are always influenced by key actors who have competence in mobilizing resources; for example, in Haiti, there has been a social change involving educational leaders changing the community's culture (Sider et al., 2015). With the condition of society that continues to develop and is supported by a competent and visionary young generation, it becomes a potential resource for more advanced changes (Zisu, 2021). Village communities with heterogeneous social structures can easily follow changes in both positive and negative directions depending on the influence of the strength of the social structure in their environment. The people of Binjai Hulu, the majority of whom are transmigrants, generally have a simple mindset because their education is relatively low. His perspective tends to be pragmatic and slow to change scientific development radically. The courage to make decisions to move forward in education is also low. It is evident from several economically well-off parents that

not many encourage their children to study at the secondary and higher education levels.

The establishment of the Tahfidz Quran Pesantren is inseparable from the paradigm of social change. A society that continues to develop accompanied by improved economic capabilities does not necessarily mean that people follow it with a shift in mindset for a quality of life. The family's quality is not only seen in the increasing adequacy of clothing and food as well as vehicles, but something more important is the opportunity for higher education. Higher education guarantees the community's future can face all forms of change (Dr. S. Sridhar, 2019). Therefore, the presence of these pesantren provides a space for changing people's mindsets to be open and increasing awareness to continue good education for social change.

The Manifest Function of the Pesantren of Tahfidzul Al-Qur'an

An institution can be called an agent of societal change regarding its roles and functions (Twenhöfel & Zastrow, 2020). Society and social structure have a reciprocal relationship. According to American sociologist Robert King Merton, society is seen as a social system consisting of interrelated parts united in balance (Crossman, 2020). Society is a collection of individuals who form social groups, organizations, and institutions that aim to maintain social balance (Crothers, 2011). Merton's study emphasizes the functions of structure or institutions. According to Merton, the function is a consequence or effect that can be observed and becomes a way of adaptation in a system (Sakai, 2021). Pesantren is an institution whose function can be observed by students and the surrounding community. Its primary function is the formation of a noble character supported by workability. To be clearer, the following is a description of the role and function of the Pesantren of Tahfidzul Al-Qur'an in Dak Jaya village in the context of community change,

a. Tahfidz Al-Qur'an Education

Since its inception in 2014-2015, the Pesantren of Tahfidzul Al-Qur'an in Dak Jaya Binjai Hulu village has yet to be in the form of a formal institution with an operational permit from the Ministry of Religion of the Sintang Regency. This institution started with informal education at Pak Prayitno's house. With the strong determination of the Tahfid educators, Isroil, and Pak Nijo, they struggled to establish a boarding school with the branding of the Tahfid Quran. Isroil said that this name provided a philosophical foundation for education in Pesantren. Teaching, memorizing the Quran, and practicing its contents becomes a way of salvation and happiness in this world and the hereafter. One important thing to explain the background of establishing this cottage is the community's anxiety over the low interest in studying religion seriously and the concern that the morality of teenagers in the Binjai Hulu sub-district will decrease.

The Tahfidz Qur'an education process begins each school year when students have registered at Madrasah Tsnawiyah Ma'arif and Takhasus

Al-Quran High School. After they enter the cottage, the caregivers do a placement test and categorization in preparation for entering the memorization program. With the Al-Qur'an reading test, caregivers can classify groups of learning tahfid. Based on this initial stage, the preparation and follow-up are mapped. Based on the data in Pesantren, the manager made a preparation map to intervene in the learning group to memorize the Al-Qur'an as follows:

Table1

Classification of Ability to Read The Al-Qur'an

No	Classification of ability	of intervention	Time
1	Iqro' 1-2 (basic 1)	Taught the introduction of hijaiyah letters correctly, both pronunciation and character of the letters.	lasts within 1 month
2	Iqro' 3-4 (Basic 2)	Reading the alphabet in the Qur'an is composed of several alphabets of Hijaiyyah that have been connected	lasts within 1 month
3	Iqro' 5-6 (Basic 3)	Learn to read the Al-Qur'an according to the rules of reading in the book of tajwid science	Lasts for 1 month
4	Advance	Memorizing the method of Sima'iyah, Taqiririyah, and Tasmi'iyah	2-5 years for 30 Juz

Source of data for the manager of the tahfidzul Quran

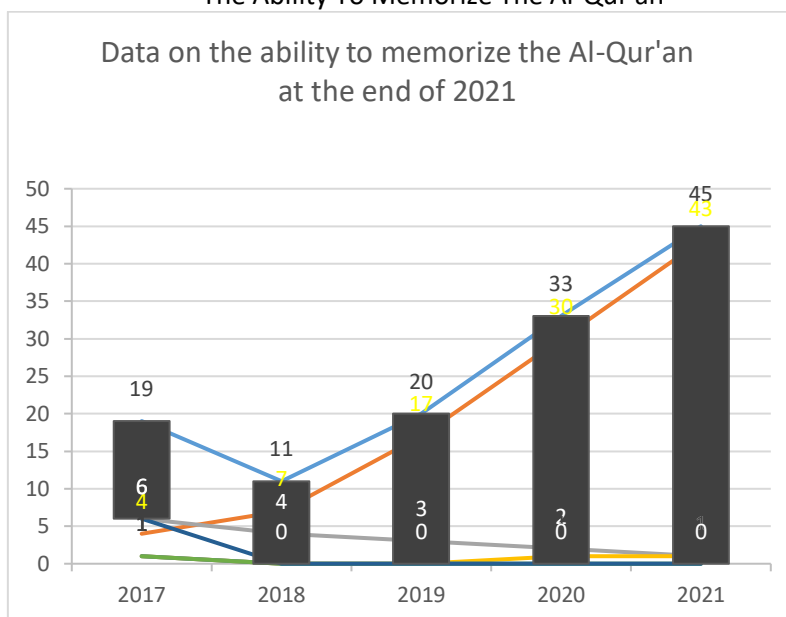
Based on the data above, it can be explained that this pesantren carries out a manifest function by its vision. The learning stages start with classification based on the student's initial abilities and then intervene in each group with the essential knowledge to read the Al-Qur'an. The manager has set a study time for each group for one to two months. The purpose of mapping based on this essential ability is to make it easier for boarding school managers to determine the teacher, time, and learning method.

Al-Qur'an Memorization Education

The Pesantren also has the vision to become an institution of religious moderation; therefore, students are taught the basics of moderate Islamic teachings with references to classical books. Moderate Islamic religious education begins with reading the Al-Qur'an and memorizing it gradually. Through the ability to memorize, students will easily convey verses based on context. To equip students to understand contextual religion, the pesantren management provides lessons on classical books in fiqh, morals, and Islamic history by the world's high priests and native priests of the archipelago. Through the study of the book, students have competence in both cognitive and affective aspects.

The Pesantren is committed to developing a culture of memorizing the Quran. The results achieved over the last five years have been seen in the development of the ability of students to memorize the Al-Qur'an. The following is the data on the achievement of memorizing the Al-Qur'an at the end of 2021.

Figure 1
The Ability To Memorize The Al-Qur'an



The data in the bar above shows that the role of pesantren in increasing potential resources continues to increase. The number of students who live every year also increases, there are 45 students in 2021, and 43 students have started memorizing the Al-Qur'an at the level of juz 1 to juz five. In 2021 the students who entered in 2017 had been able to memorize up to 30 chapters of the Al-Qur'an as many as four people. With the increase in the number of students living in boarding schools, the beginner level of memorizing the Al-Qur'an will continue to increase. Santri, who come from various regions, influences the increasing number of students each year. Students who return to their parents' homes during the year-end holidays of learning constantly interact with peers and other communities. Santri, who returns home during the end of the school year vacation, becomes an assessment for the surrounding community of whether there is a change for the better in the child or not.

Memorizing the Quran as part of science for the people of Dak Jaya village is new. For decades, mosques and prayer rooms no longer function for Islamic religious studies for children and adolescents. The presence of the pesantren's Tahfidzul Al-Qur'an changed religious learning for the people of Dak Jaya village. Most parents are familiar with the Pesantren of Tahfidzul Al-Qur'an from their neighbors or relatives who send their children to boarding schools. Although the community of Binjai Hulu has not responded massively, gradually, the awareness of the Muslim community is starting to increase, and there is

an increase of 25% from before. Parents' participation in sending their sons and daughters to school continues to increase, indicating that the pesantren is carrying out its functions correctly.

b. Worship Education and Noble Morals

Based on an interview with the head of the Pesantren, Kyai Isroil, he said that the Pesantren has the vision to become an institution of religious moderation; therefore, students are taught the basics of moderate Islamic teachings. Moderate Islamic religious education begins with reading the Al-Qur'an and memorizing it gradually. The ability to memorize students quickly in daily worship, especially fardhu prayers. Through reading and memorizing correctly, students start worshipping in the right way.

The Pesantren of Tahfidzul Al-Qur'an in Dak Jaya village also carry the mission of being an ambassador for religious moderation institutions. Moderate Islam can be implemented in the form of worship and appropriate behavior. Moderate can also be seen from a wise mindset. In addition to students memorizing the Al-Qur'an well, they are also given a way to understand the text of the verse contextually by explaining the reasons for the revelation of the verse. Thus, students are expected to be able to understand and convey verses referring to the opinions of scholars according to the context of the times. To equip students to understand contextual religion, the pesantren management provides lessons on classical books in fiqh, morals, and Islamic history by the world's high priests and native priests of the archipelago. Through the study of the book, students have competence in both cognitive and affective aspects.

Religious education in Pesantren provides a comprehensive understanding of universal and particular religious values (Ihsan, 2018). In addition, it also strengthens the noble attitude of students in carrying out life activities. In this context, the caretaker of the boarding school emphasized that Muslims must be able to understand the holy book of the Al-Qur'an from memorizing the text to substantive meaning. Memorizing the text is part of the messenger's command because it can maintain the authenticity of the Al-Qur'an throughout the ages (Gazali, 2010). However, to ground the text, it is necessary to understand the meaning in its entirety, not just the outward meaning.

Humans must carry out worship by the commands in the holy book al-Quran and the hadith of the prophet (Kahar, 2019). Muslims are commanded to read and understand the Al-Qur'an, a form of worship. For Muslims who have the ability, it is also recommended to memorize the text of the verse as a whole and the text of the hadith in the book of hadith compiled by Muktabarah scholars. In Pesantren, students are trained to worship regularly, including basic or mandatory worship as Muslims and worship recommended by the prophet Muhammad SAW. By getting used to worship, the students' behavior changed more positively. Their temperament is expected to be more polite and respectful of one another.

Pesantren provides education in two types of services, first implemented, informal schools included in the core curriculum of schools/madrasas, then implemented in the curriculum of Pesantren. Worship learning is based on books written by leading scholars in the Islamic world as well as books by Nusantara scholars such as *khalaqul banin* volume 1, *taklimul muta'alim*, *mubadiul fiqhiyyah*, *safinatunnajah*, *matan ghoyah wa taqrib*, *aqidatul lay*.

Pesantren educates students for a longer time than formal education. Managers educate directly by action or practice. Because morality in doing is not just having a sense of wanting to do. Therefore, students are accustomed to directing worship such as dhikr, Sunnah fasting, and night prayers. In addition, students are also accustomed to praying together; the prayers that are read are prayers suggested by the Kyai. This worship habituation activity is the minimum target the manager gives the students. Pondok has priorities that are certainly different from other similar institutions.

Early Education for Children Aged 4-6 Years

Establishing a boarding school with a mission and vision to support the community's welfare has become a new hope for the surrounding community. The community's need to develop culture and science motivates the community to support or reject the existence of new structures in their environment. The Pesantren of Tahfidzul Al-Qur'an provides a way to fulfill the community's needs, especially in religious education. Village children generally only attend formal schools in primary schools. Because in the village of Dak Jaya, before the establishment of the pesantren, children learned religion from school or their parents who had religious knowledge.

According to a review of functional theory put forward by Email Durkheim, structure in society is needed if it has a useful function or is of value to the whole (Crossman, 2020) (Schneider, 1958). Since the founding of the Pesantren, there has been a structure that can carry out the function of education for children aged four to six years. Previously it was the function of parents to educate their children, but due to limited knowledge and time, they transferred their functions to pesantren. Since 2017, the pesantren has been established, and more than 60 parents around the cottage have entrusted their children to learn to read the Al-Qur'an in the pesantren. The basic learning of the Al-Qur'an is carried out in the afternoon from 15.30 to 17.00.

The community needs education for children under five, 4-6 years old. This age is classified as a critical age, meaning that children will easily accept IPL from outside (Trenggonowati & Kulsum, 2018). Therefore, parents are very enthusiastic about bringing their children to learn the science of reading the Al-Qur'an. They study four days a week. Pondok does not provide any requirements to parents; they study free of charge. Pesantren is trying to make the younger generation of the Binjai Hulu sub-district, and its surroundings become a generation based on the Al-Qur'an's values, which must be grown from an early age, from

reading correctly and then continuing to memorize and understand verses.

People's responses to their environment are influenced by rationality, and they judge something based on short-term and long-term benefits (Peterson, 2019). The higher the value of the benefits of an activity, the more followers or users will increase. Likewise, the people of the Dak Jaya village, along with the benefits of Diniyah education received by the children of the community, are enthusiastic about participating in religious learning at the basic level.

Positive Latency Functions and Emergence of Social Changes

Social change in society is a living phenomenon that often occurs in society. Every community group will continue to experience changes in several aspects of their lives (Badi'ah et al., 2021). Changes can be seen after the order in life can be compared with previous conditions. Changes can be in the form of progress or decline. In sociology, the change is in the form of changes in the value system, social interaction, behavior patterns, authority, roles, and social organization. Another opinion states that social change is part of a change in society's culture. The forms are very diverse such as art, science, technology, and regulations in social organizations (Sham, 2020).

Robert K. Merton as a sociologist has passed down his knowledge, especially on the functionalization of social systems (Twenhöfel & Zastrow, 2020). Theoretical concepts are built as central concepts that can bridge larger theories in functional structures. The constructed theory is claimed to be an improvement from the structural-functional theory by looking at a different side, primarily related to social functions (Kumar, 2017). Functions are interpreted as positive and negative consequences for other social facts (Cole, 2004).

In the context of change, latency pesantren can encourage the function of social structures that have a positive meaning. Pesantren's adaptation efforts to create superior human resources in the current era of disruption still need to be realized. They have also triggered the functioning of other social structures, such as families and social organizations, actively participating in community social activities. The following is a detailed explanation of the latent function of the Pesantren of Tahfidzul Al-Qur'an, which can be valued as a social role for community change, especially in the Dak Jaya village, Binjai Hulu sub-district, Sintang district.

Table 2
Description of Positive Social Change In Rural Communities

No	Change Type	Description of change
1	Social solidarity	Social solidarity in the context of rural communities is generally still very strong. This is influenced by the sense of togetherness and empathy that fellow individuals and groups have in solving problems. Social solidarity can change gradually, either by increasing

changes or decreasing changes. Based on the author's observations in the village of Dak Jaya, social solidarity related to assistance for individual interests seems to be still strong in the neighborhood area (RT), such as when building a house or helping when a family member dies. Meanwhile, solidarity related to the larger public interest tends to decline, such as building road expansion, paving public roads, and building places of worship. They think that such matters are the duty of the government. So the sense of empathy is low. The people of Dak Jaya village, the Kuwari sub-district, and the Binjai Hulu sub-district belong to a plural society group of more than five tribes and languages. Four types of religions are embraced by the community. This diversity, of course, has an impact on the social life of the local community, such as their changing social solidarity. This is triggered by the complexity of the individual's role in social life and the influence of individualist and pragmatic life patterns.

The presence of the Tahfidz Quran Pesantren has become a new medium that reminds old memories of being a village community that is very thick with gotong royong. People tend to be active in social activities for private matters and less active in public interest activities. The people of Dak Jaya village seem weak to be active in public interest activities along with the progress of the times, and the busyness of each person, so it is rare to find large numbers of residents working together in building public facilities. However, with the presence of pesantren in their midst, they have re-fertilized the spirit of cross-cultural social solidarity. The presence of the hut strengthens the mechanical solidarity, which is getting weaker in various villages.

The presence of Pesantren has raised awareness of mechanical solidarity, and it is evident that the construction of Pesantren is supported by the community across RT/RW and villages. They support establishing Pesantren through energy, funds, and ideas; this was not done before when building other facilities such as the KUD and Surau buildings.

	<p>Based on the community's behavior in responding to the establishment of Pesantren, it is seen that the totality of trust and sentiment of togetherness in realizing a religious society. With the advent of Pesantren, the sense of individuality began to diminish, and the pressure for conformity increased. The behavior shown through the participation in the construction of the cottage is a symbol of strong ties and relationships to realize noble ideals marked by living in harmony, mutually reinforcing, and maintaining strict social norms. The solidarity shown in the development of Pesantren is also evidence of the increasing collective awareness of the village community.</p>
2	<p>Generosity</p> <p>Generosity is an indicator of social attitudes based on knowledge of good values needed by humans. Generosity in humans is triggered by various factors, both internal and external. Internal factors such as compassion and affection. While external factors are influenced by the presence of an organization that directly provides opportunities to share assets.</p> <p>The Pesantren of Tahfidzul Al-Qur'an in Dak Jaya Village, Binjai Hulu District, is a formal educational institution whose influence is starting to spread in Binjai Hulu District. One of the influences that bring about social change in society is the development of a philanthropic attitude in the community around the Pesantren. Based on information from a community leader (Efendi, 52 age) stated that the presence of Pesantren has encouraged people who have a lot of wealth from the results of their charity efforts in the form of goods or cash. Based on the acknowledgment (Kuswono 45 years old) that with the presence of Pesantren in Dak Jaya village, we are helped in matters of religious education, either directly or indirectly. The most important thing to me is the opportunity to share my fortune. My livelihood as a basic food trader can share my fortune in the form of goods such as rice and vegetables. Sometimes vegetables that are not sold out</p>

before the vegetables are damaged are given to Pesantren so they can be used.

Generosity is a sign of a change in social attitudes, directly becoming an indicator of social change. The social changes of the people of the Dak Jaya village and other villages in the Binjai Hulu sub-district cannot be separated from the influence of religious values disseminated by the management of the Pesantren through the students and the teaching council in the boarding school environment. Parents of students are included in the community who have experienced social changes in their form of thinking. Every time they attend the invitation, both the socialization of the cottage policy and the invitation to attend the tabliq Akbar, religious values have been internalized that foster awareness to give alms in the way of Allah SWT, both in the form of wealth and energy.

The generosity of the community is not only carried out by the Muslim community but indirectly generosity is also shown by non-Muslim religious communities; for example, when they sell land for the expansion of Pesantren education, they offer it at a normal price not high so that the pesantren can afford it. Although they do not intend to give to charity by selling at an affordable price, at least they have a sense of empathy for the existence of Pesantren.

3	Civil society	The indicator of a change in society is the development of a value system and community behavior pattern for the better. Community behavior is based on moral principles that can guarantee harmony and balance between individual freedom and social stability. The surrounding community recognizes the presence of Pesantren as having brought changes in the aspect of building critical awareness to live in mutual respect and respect for the rights of individuals and communities. Religious values taught formally in madrasas/schools and to parents of students become a set of values that can change people's behavior in a
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participatory society. Social sensitivity continues to grow along with the challenges of individualist behavior. Then the social pathology decreases.

Pesantren for the past few years have bridged the social potentials that exist in the community into a social power base for community empowerment so that they become more mature and independent in solving various problems. Social problems in society can be resolved in a democratic and familial manner. Public awareness like this is not easy to build. People's behavior that has been patterned is difficult to change. However, with the presence of Pesantren, people's lifestyles are increasingly tolerant of differences. The inclusive attitude continues to grow so that the presence of new people, including people of Chinese descent as traders, is accepted to live side by side with the local community.

Pesantren of Tahfidzul Al-Qur'an as an educational institution has also become a socio-religious function. Its presence indirectly becomes social control. Society is no longer rude, brutal, or exploitative towards vulnerable groups. Religious values change the mindset of the surrounding community to be polite and grow a sense of shame for immorality or bad behavior. At least the gambling places are not visible from the highway and are easily seen by children of primary school age.

Negative Latency Function In Social Change In Society

Robert K Merton asserts that function can be observed moving towards adaptation in a system. Adaptation is very dependent on human actors in a system. Therefore there will be a bias from behavior caused by the ideology it adheres to and tends to side with certain positions. The presence of social facts such as Pesantren in Merton's belief also hurts other structures in society. The concept that explains that social structures have a social impact on other structures is called dysfunctional (Bertilsson, 2006).

Dysfunction is defined as a negative cause that arises from the adaptation of a system. Dysfunction is also an unanticipated consequence and affects the surrounding social structure (Crossman, 2020), (Ziyanak, 2014). The social structure will pave the way for changes to other structures based on their function. It can be reaffirmed

that Merton views significant latent functions (positive and negative) in social structures that majorly influence structures and structural changes that are dynamic, not static.

Table 3

Description of Negative Social Change in Rural Communities

No	Change Type	Description of change
1	Disintegrate	<p>The development of the social structure in the community is the beginning of a change in the community's mindset. The influence of the value system adopted by the new structure will impact two possibilities from several support groups (internal) and external groups, which may be contradictory. Judging from the socio-economic aspect, the Dakjaya village community is progressing and continues to grow. The growth of economic institutions such as KUD, which is the focus of the community in investing, as well as educational institutions that are characterized by certain religions such as Islam and Catholicism.</p> <p>The presence of the Pesantren of Tahfidzul Al-Qur'an is an adaptation of the Dak Jaya Village community in meeting the needs of superior human resources with noble character and competence in the field of religion. However, it is not realized that the existence of this Pesantren triggers some Muslim community groups to build educational institutions as a form of resistance to the value system adopted by Pesantren.</p> <p>Modern society groups are usually characterized by competition or competition, especially competition for resources (Brubaker, 2019). Likewise, the developing Dak Jaya Binjai Hulu village community is contesting in developing socio-religious ideology through educational institutions. This contestation in education has indirectly dragged the polarized society into two or more groups. Each seeks to influence society in various ways.</p> <p>The polarization of society based on religious ideology is not very visible because some people do not become fanatical followers, so people's social interactions still look normal. Only some of the main actors maintain social distancing. Each community group has its own identity. However, that identity will unite when there are challenges; the presence of</p>

pesantren is a challenge for other groups, and they maintain their distance so that they can explicitly manage the contested resources, namely people who are still not followers of certain groups.

The frequent emergence of conflicting norms also marks developing societies. Norms in society also experience conflict with one another by adherents due to changes in their structure (Khamdan & Wiharyani, 2018). The discrepancy between the development of material culture and the mental readiness of the community to accept the culture causes cultural lag (Kapsalis, 2022). This impacts the dysfunctional value system for order and balance in society. Pesantren is here to bring new values not commonly practiced by the wider community. For example, not freeing children to communicate freely with outsiders, including with their own families, is feared to disturb the mentality of being ready to be independent and to distance themselves from interacting with fellow students.

On the other hand, the values of pesantren, generally known by the Muslim community as positive values, are considered potential attacks on the ideological values of other groups. This is because there is a contestation to gain greater profits from the contested resources. The presence of pesantren is a challenge for other schools because it brings new values that can benefit the community but is detrimental to other groups who also offer values that are believed to bring change for the better.

2	Unfair competition	Each structure created seeks to play a top role following the mission of its formation. Likewise, the educational institutions that developed in the village of Dak Jaya, apart from the Pesantren of Tahfidzul Al-Qur'an, the community also established schools such as school Muhammadiyah, which was formed as a forum for developing human resources such as Pesantren. Each is trying to move forward so various strategies are used to get sympathy from the community. Interesting issues are also spread to public spaces such as free schools, shuttle facilities, and modern schools. Whatever issue is perceived as an interesting way to ask the community, it is legal, as long as it does not damage the relationship between the community. However, it is also possible for actors to create hoax news that is intentionally reported and disseminated related to the situation in educational institutions, such as Pesantren, such as sanitation, consumption, and security issues in Pesantren. This is done so that people are reluctant to send their children to boarding schools.
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From the data exposure and discussion above, the author asserts that changes in various aspects of rural and urban communities are influenced by formal and non-formal educational institutions (Kapsalis, 2022). So far, in the village of Dak Jaya, there has been no formal educational institution with a large capacity that can facilitate people from various regions to study Islam better, and academic education is also better. Pesantren have changed people to reason by continuing to strengthen their emotional side in building social integration. The guardians of students who come from various regions have been emotionally attached. In certain circumstances related to the condition of the Pesantren, the guardians of the students empathize with helping the restoration of the construction of the Pesantren after the fire in 2021.

Social change, as shown in the behavior of social solidarity in the Dak Jaya community, manifests as an entity among metaphysical group thoughts. This means that the role of Pesantren in carrying out their functions is considered good, according to community expectations, which has an impact on strengthening cross-cultural solidarity. This solidarity by Email Durkheim (Abbott, 2019) is defined as "the voice of the heart or the calling of the soul." Thus moving thoughts, emotions, and actions to solve problems that have a greater impact on people's lives. Based on the vision and mission as well as the goals of the Pesantren of Tahfidzul Al-Qur'an, which touch on aspects of the

fundamental needs of the community, such as religious education and general education simultaneously, the community collectively builds unity between individuals and groups with different cultures and other social statuses, maintaining a commitment to continue to support Pesantren, in making its contribution to change for the better in society. Based on the functions and roles of Pesantren mentioned above, it can be explained that Pesantren not only has the function of education and development of religious values that are used for vertical communication (Yuriadi, 2016) but more than that, which functions as horizontal mobility in the form of social awareness that fosters social awareness. Always respond to the problems of the surrounding community. Based on experience in various places, including in Dak Jaya village, Binjai Hulu sub-district, pesantren function as a driver of social dynamics, including social pathology.

Judging from the framework of the Functional Structural theory, Robert King Merton provides evidence that the manifest function of the Pesantren of Tahfidzul Al-Qur'an in Dak Jaya Village benefits the community. The education received by students has an impact on changing the role of parents. The presence of children, after receiving instruction in Pesantren realizes that the responsibility of parents is getting better. The function of control over children is also getting tighter compared to before, which was so lax in enforcing the rules of life at home. Parents are increasingly concerned with their children's future; it is proven that they always provide moral support to maintain religion by worshipping regularly and having noble character toward others.

So far, the positive latent function of Pesantren can also be seen from the community's generosity, especially those with high incomes who consistently try to help with several aspects of the needs of Pesantren, from basic food to clothing. The community's generosity is increasing, as seen from the oil palm farmers who donate to Pesantren. Public awareness to contribute does not just appear; there needs to be proper stimulation from the external environment of the community, in this case, the leaders and all supporters of the pesantren. According to (Wafa & Wardi, 2018), Pesantren's religious values conveyed to the community, both directly and through students, have transformed into a driving force for the community to be more concerned with the surrounding environment that needs help.

The social solidarity built in the village community can be seen in the generosity and inclusivity of the community, both in terms of thinking and acting. This shows that the social role of pesantren is getting stronger. Social changes in this study are still micro because the observations are still within reach of one village. It can be emphasized again that the Pesantren of Tahfidzul Al-Qur'an in Dak Jaya village has a manifest role, namely organizing Islamic religious education, from learning to read and memorize to providing an understanding of the meaning of reading the Al-Qur'an. In addition, learning worship and

morals as a provision to become a good human being for the wider community is taught with a habituation approach.

Conclusion

Social structure is a necessity for change in a developing society. Its existence becomes a force for the creation of order and social balance because it creates a value system that is universal and partial. With its real function in society, social structures such as Pesantren have given new hope to rural communities to prepare generations that can compete competitively. And the result is that the values adopted and propagated by pesantren have changed the mindset of the community to be more open and inclusive in the hope of new realities that continue to move forward.

The manifest function pesantren of Tahfidzul Al-Qur'an for the people of the Binjai Hulu sub-district, especially in the Dak Jaya village, can be explained in three essential things: its advantages, namely, first, the pesantren as tahfid al-Quran education. Through learning the tahfid Quran, the institution prepares a genre decorated with the values of the Al-Qur'an so that later they become leaders whose leadership is inspired by the spirit of the Al-Qur'an. Both pesantren are institutions for the formation of noble morals and worship training. This learning is urgent and has become the core of the nature of education in Pesantren. Noble morality is the starting point for change in society. Students and parents are the first to experience change. At the same time, the surrounding community will follow it if the students and their parents change for the better. The three pesantren are Diniyyah educational institutions for children aged 4-6. This learning provides a foundation for children to love religion. So that at their next developmental age, they continue to grow enthusiastic about studying theology.

The pesantren of Tahfidzul Al-Qur'an has been functional and significantly brought about social change in the Dak Jaya village community. The changes in people's attitudes result from the role of pesantren in carrying out manifest functions are; The first is the formation of an attitude of social solidarity in the community. Mechanical solidarity continues to strengthen compared to before the establishment of the pesantren. The community's collective awareness is increasing in the context of participation in building pesantren. The second is the generosity of society. The presence of pesantren has made people with high incomes aware of giving donations in the form of goods and services for the benefit of developing pesantren. The three attitudes are democratic and critical. Pesantren education has changed society to be more democratic, tolerant, and sympathetic, a characteristic of civil society. Through the increasing number of students, religious values are absorbed by parents, which are then spread to the surrounding community. These internalized values indirectly encourage people's mindsets and actions to improve.

The presence of the pesantren has functionally brought changes in the mindset and behavior of the Dak Jaya village community, Binjai Hulu sub-district, and Sintang district in a wiser direction. However, it is also

dysfunctional because it triggers community change, namely polarization in social groups based on religious ideology and the emergence of unhealthy competitive behavior in seizing potential resources for the development of educational institutions. This unwanted dysfunction can still be controlled so that it does not lead to destructive actions that threaten the cohesiveness of the plural society of Daj Jaya village.

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