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Pesantren and Community Service: Case Study of Pesantren Az Zahro Gondosuli Temanggung

Author:
Fatkhul Mubin[1]
Dian Putra Kharisma[2]

Affiliation:
[1]STAI Al-Hikmah Jakarta, Indonesia
[2]STAI Al-Hikmah Jakarta, Indonesia

Corresponding author:
fatkhulmubin90@alhikmahjkt.ac.id

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Abstract. *One of the pesantren born from community service is Pesantren Az Zahro Temanggung, Pesantren Az Zahro Temanggung proves that the role of pesantren is very large in contributing to society. This study wants to reveal Pesantren Az Zahro Temanggung's devotion in religion and the main reasons Pesantren Az Zahro Temanggung does community service. The method used in this study is qualitative research method using case study design. Based on the research, evidence was found that Pesantren Az Zahro Temanggung is a community-based pesantren, namely by carrying out religious services such as routine recitation, as well as serving the requests of people who need ustadz or religious teachers who graduated from Pesantren Az Zahro Temanggung. The thinking that underlies Pesantren Az Zahro Temanggung's devotion is a sense of sincerity, practicing religious knowledge, a spirit of independence, and promotion for Pesantren Az Zahro Temanggung.*

Keywords: Pesantren; Community Service; Az Zahro Gondosuli Temanggung

INTRODUCTION

When pesantren are faced with community service, some pesantren have not been able to accept. Based on a survey in 1984, the Bureau of Pesantren and Community Development (BPPM) Pesantren Maslakul Huda, in collaboration with the Jakarta Pesantren and Community Development Association (P3M) concluded that 3 (25%) of 12 Pesantren in Central Java did not accept community service (Mahfudz, 1999, p. 13). According to Husni Rahim, most pesantren have a tendency to isolate themselves from the community, pesantren limit the area of pesantren with the community, for example with high boundary walls, Or sometimes pesantren managers lack communication and friendship with the surrounding community. The management is stuck with the routine of the pesantren from morning to night, so there is minimal contact with the surrounding community (Rahim, 2003, p. 17). As a result, the pesantren seems to isolate itself from the community. There are even pesantren that prohibit their students from interacting with the surrounding community.

The most ironic thing is that when students graduate, it turns out that they are better able to master the yellow books than to understand and apply the Qur'an and Hadith correctly in society

(Mubin & Aziz, 2020; Rahim, 2003, p. 21). The knowledge they master is like an ivory tower growing upwards, not grounded. So that pesantren graduates are getting farther and stranger from the reality of the society they face. This condition clearly has a negative impact on the pesantren, even tarnishing the face of the pesantren in front of the surrounding community. If left unchecked, the institution has fallen out of the original purpose of its pioneering scholars (Arif, 2010, p. 14; Saihu et al., n.d.).

Historically, Pesantren is an indigenous educational institution Indonesia (Rahim, 2003, p. 17), pesantren have strong socio-historical roots in society, thus making it able tooccupy a relatively central position in the world of community science, while surviving in the midst of various waves of change. Pesantren must have strategic strength and capability in producing quality human beings, encouraging and directing Muslims to improve their economic aspects in order to achieve happiness in the world and the Hereafter (Asmani, 2015, p. 122).

Pesantren are not only educational institutions that teach, develop and disseminate Islamic religious knowledge, but also community institutions that have their own institutions that have charitable functions to the community and value relations with community culture, especially those in their sphere of influence (Rahardjo, 1983, p. 3; Saihu et al., 2020). Ideally, pesantren are not only institutions that organize educational activities for their students, but can protect the surrounding community and mobilize the wheels of the economy of the surrounding community (Rahim, 2003, p. 20).

One of the pesantren that integrates the dimension of religious education and the dimension of community education is the Pesantren Az Zahro Temanggung. This pesantren has 300 students. This pesantren is called Az Zahro Temanggung was established and born from the community, which began with the pilgrims of the studies of the fathers and mothers of Gondosuli hamlet. When the researchers made observations on Friday, there was a study of mothers located next to the pesantren. Researchers observed the congregation which was attended by about 1,000 mothers. The recitation was managed by Hj. Nur Khafidoh, wife of KH. Ahmad Fatoni Ulwi, caretaker of Pesantren Az Zahro Temanggung. Engajian pilgrims come from 40 villages around Gondosuli Village, the mothers come using public transportation rented from the dues of pilgrims who go to study. Starting from this reason, Pesantren Az Zahro Temanggung is synonymous with community-boarding schools.

The theory used in this study is the theory of ushul fiqh which introduces two kinds of fardu (obligations) namely fardu ain and fardu kifayah in an integral whole, resembling two pieces of currency that one side with the other side cannot be separated (Zubaedi, 2007, p. 8). Fardu 'ain (individual obligation) is the burden of individual duties for the development of potential and fostering the condition of each individual in achieving the benefit of his life. However, each of the main elements of fardu 'ain contained in the *arkaan al-Islam* if studied in depth turns out to have a social aspect. Starting from the shahada which has communicative aspects and affirmation of social status to the Hajj which is very clear social aspects of society. In addition, the teaching of

congregational prayer, jum'ah prayer and the like also emphasizes the emphasis on social aspects in Islam (Zubaedi, 2007, p. 8).

Meanwhile, fardlu kifayah (social obligation of society) is a collective task for potential development and development of community conditions in achieving general benefit. Fardu kifayah covers the protection of people in carrying out their worship and beliefs as well as increasing their knowledge, intelligence, and welfare. Within the scope of the implementation of fardu kifayah there are provisions limiting property rights and revoking individual property rights for a public interest such as the expansion of highways, digging waterways, building mosques, hospitals, or schools, by compensating owners who are restricted or disenfranchised for the benefit of society (Syato, 1967, p. 180). The division makes it clear that Islam pays equal attention to dividing the interests of individuals and society.

However, the interests of society are placed first and at times overcome the interests of individuals. Individual rights become limited if they are misused so as to cause difficulties or madharat to others or if they are contrary to the public interest (Yafie, 1994, p. 165). The above frame of mind is the basis for the importance of community service in the religious and economic fields, community service departs from the view that overcoming complex social problems is considered the main mission of Islamic law. This is in accordance with Ibn Taymiyyah's opinion that the main and first objective with the presence of sharia is to realize the most perfect benefit possible and to totally reject mafsadah or at least suppress it to a minimum (Amin, 1991, p. 87).

METHODS

This research is a type of qualitative research with case studies. Syamsudin and Damaianti stated that the characteristic of case studies is that researchers explore the research target in depth as a totality in accordance with the background, the aim is to be able to understand the various variable relationships (Syamsudin & Damaianti, 2007, p. 176). Case study research is carried out for the benefit of answering questions relevant to the research theme. With case studies, researchers can focus on research sources, so that the research targets can be observed specifically and deeply (Syamsudin & Damaianti, 2007, p. 176). The case studied is Community service of Pesantren Az Zahro Temanggung.

Data collection techniques use in-depth interviews, observation, and document collection techniques related to the research focus. The interview technique was used to collect data from primary sources, namely kiai, administrators, alumni, students, parents of students, and the community around Pesantren Az Zahro Temanggung as primary data sources. Observation techniques are used in collecting data from data sources, namely various activities and behaviors of informants at the Pesantren Az Zahro Temanggung. Documentation techniques were used to obtain data regarding the dedication of the Pesantren Az Zahro Temanggung. There are three lines of qualitative data analysis in this study; The first is data reduction is the process of selection, focusing

on simplifying, abstracting and transforming rough data that emerges from written records in the field, this process takes place continuously. Data reduction includes; summarize data, code, search for themes, create clusters. Second, data presentation is an activity when a set of information is arranged, thus providing the possibility of drawing conclusions and taking action. The form of presentation of qualitative data, can be narrative text, as well as matrices, network graphs and charts. The third is an effort to draw conclusions or verification carried out by researchers continuously while in the field. From the beginning of data collection, it begins to look for the meaning of things, noting the regularity of patterns (in the theoretical record), explanations, possible configurations, causal flows, and proposals (Crawford et al., 2000, p. 32).

RESULTS AND DISCUSSION

Pesantren Az Zahro Islamic Service Activities in the Religious Field

The service of traditional Pesantren to the community, among others, is closely related to the maintenance of tradition and the transfer of religious knowledge, the transmission of Islamic knowledge, and the role of alumni in the community. Pesantren Az Zahro Temanggung is one of the pesantren that was pioneered initially from a community study, Pesantren Az Zahro Temanggung began as a musalla used for community studies. However, the musalla was gradually occupied by students who wanted to study religion. After that, Pesantren Az Zahro Temanggungcarried out development by adding rooms, classrooms, and several facilities for the needs of students. Some of the religious activities at Pesantren Az Zahro Temanggungin the community are as follows:

a. Dziba' Recitation for Mothers

   Therecitation of the Book of Dziba' is held once a week, that is, on Sunday nights. The participants of this study are specifically mothers totaling around 75 people. This recitation is led by Hj. Nur Hafidhoh The place of recitation at the member's house, arranged in turn. The study material is in the form of reading the Book of Dziba' which contains the same content as the book of al-Barzanji.

b. Qur'an Sema'an Recitation

   The recitation of the sema'an al-Qur'an is held once a week, namely every Saturday night. The recitation was led by Hj. Nur Hafidhoh and assisted by his own daughters who were huffa>d} (memorizers of the Qur'an). Participants of this study consisted of young women or young women from the Gondosuli community.

   The material of recitation is to read and listen to the Qur'an by rote without looking at the writing. While the participants listened by listening to the Qur'an. If the hafidzah forgets or is mistaken, the listener reminds him. In this recitation, the Qur'an numbering 30 juz is not read entirely in one meeting but is read gradually. In this case every single meeting is read about two juz.

c. Kitab Kuning Recitation

This recitation is held once a week, namely every Tuesday at 14.30-15.30 at the pesantren complex. The participants of the study, namely the fathers of the people of Dawar Village and its surroundings, were led by KH. Ahmad Fathoni Ulwi. This activity has been going on for a long time since the pesantren was established, even the existence of the Pesantren Az Zahro Temanggung began with this study.

d. General Studies

Public recitation is held once a week, which is every Friday afternoon, around 14.00-15.00. The participants of this study are specifically women and most of the housewives who come from around the pesantren. They were led by Hj. Nur Hafidhoh. The material presented, namely faith, Islamic law, morals, and education.

KH. Ahmad Fathoni Ulwi explained that the pioneer of recitation lasted up to 8 years, pilgrims came from 30 villages around Pesantren Az Zahro, the recitation congregation was directly managed by Pesantren Az Zahro Temanggung every after Friday, the recitation was filled with recitation of *Qur'an bi al-ghayb*, *yasin, tahlil*, and asma' *al-husna*. The description explained that Pesantren Az Zahro Temanggung it has a women's recitation congregation consisting of thousands of pilgrims.

e. Alumni Assignment

Pesantren Az Zahro Temanggung emphasizes students to practice their knowledge, as a provision to serve the community. Because what is seen by society is not smart people, but has noble morals. K. Masruhin said that struggling in society does not need to be smart, intelligence is not number one, the reason is that students if asked can't, but the daily is good, it can still be accepted by the community. For example, giving advice is still welcome. That needs to be emphasized, the important thing is to practice his knowledge, if asked you can't, you can ask his friends.

One way to empower alumni in dedicating themselves to the community, Pesantren Az Zahro Temanggung serves the demand of people who need ustadz or religious teachers who graduated from Pesantren Az Zahro Temanggung. Some alumni serve in the community as religious teachers who live in mosques or musalas, their job is to teach ngaji and provide solutions to religious problems. As a consequence, some alumni are provided with their living needs. K. Masruhin explained that students on duty in the field were sufficient, given rooms next to the terrace of the mosque. In the process, there are alumni who become modin (religious servants), teachers, and religious figures in the place of duty. Alumni on duty are also advised that, if they appear established in the place of duty, they should look for wives in the place of duty.

The successful assignment of alumni is one form of Pesantren Az Zahro Temanggung service in the community. It is also a factor that influences the existence of Pesantren, because what is seen by the community is the potential and achievements of alumni in empowering their knowledge in the community, after pesantren alumni are proven to be able to take part in the community, automatically the pesantren that educates them are carried away.

Pesantren Az Zahro's Philosophy of Community Service

The philosophy of service of Pesantren Az Zahro Temanggung is some of the thoughts that underlie Pesantren Az Zahro Temanggungcarrying out community service. Here are some of the findings that the author recorded whenm carrying out the research.

a. Sincerity in Devotion

When researcher asked why Pesantren Az Zahro Temanggungcontinues to serve the community, KH. Ahmad Fathoni Ulwi replied that his pesantren remained devoted because what he did was solely selfless, in religious language called sincere. Kiai educates students to get used to being sincere with service, working alone, and not expecting wages in teaching. KH. Ahmad Fatoni Ulwi explained that Pesantren Az Zahro Temanggungcontinues to serve the community because of selfless sincerity. He then gave an example of one of the successful students, namely the students of Pesantren Az Zahro Temanggungwho want to fight in the community, they are used to not being paid, sincere in fighting. If it is given an honor, it is only for the side.

KH. Ahmad Fatoni Ulwi also explained that the alumni who teach at the Pesantren Az Zahro Temanggungare around 14 ustadz, they are not paid at all. It just so happens that they are students who work hard and their home is here. Because of sincerity and blessings, they are now bosses, willing to teach at Pesantren Az Zahro Temanggungwithout pay.

The data above shows that Pesantren Az Zahro Temanggungserves the community because it teaches students to always be sincere in everything, by being independent, working, struggling, and not expecting wages in teaching. According to Kiai, this gives its own blessings to the Pesantren Az Zahro Temanggungfamily, especially the success of alumni. Not only that, it is also a blessing for Pesantren Az Zahro Temanggungto continue to exist in the community.

b. Practicing Science in Society

Pesantren Az Zahro Temanggungcarries out community service because it is encouraged to utilize its knowledge while studying at the pesantren. One of them is the embodiment of social sense towards fellow humans. Because man is considered noble if he wants to think about the shortcomings of others, so that a sense of responsibility needs to be developed throughout society.33 In addition, it is also a provision for serving the community. Because what is seen by society is not smart people, but has noble morals. K. Masruhin explained that fighting in society does not need to be smart, but people who practice their knowledge. Because when the students are asked, they can't, but the daily is good, it can still be accepted by the community. For example, giving advice is still welcome. That is what should be emphasized, *amila bima alima* (practicing what he knows).

Driven by the spirit of serving and practicing knowledge, Pesantren Az Zahro Temanggung serves the requests of people who need ustadz or religious teachers who graduated from Pesantren Az Zahro Temanggung. Some alumni serve in the

community as religious teachers who live in mosques or musalas, their job is to teach *ngaj*i and provide solutions to religious problems. As a consequence, some alumni are provided with their living needs.

CONCLUSIONS

Community Service of Pesantren Az Zahro Temanggungin the religious field includes: a. The recitation of the Book of Dziba' is held once a week on Sunday nights. b. The recitation of Dziba' by this young woman is held once a week on Friday night. c. The recitation of the Qur'an is held once a week on Saturday nights. d. The recitation of the yellow book which is held once a week on Tuesdays at 14.30-15.30 takes place inside pesantren complex. e. Public recitation held once a week on Friday afternoon at 14.00-15.00. The participants of this study are specifically women and most of the housewives who come from around the pesantren.

Sincere in Service, KH. Ahmad Fatoni Ulwi explained that Pesantren Az Zahro Temanggungcontinues to serve the community because of selfless sincerity. He then gave an example of one of the successful students, namely the students of Pesantren Az Zahro Temanggungwho want to fight in the community, they are used to not being paid, sincere in fighting. Because of sincerity and blessings, they are now bosses, willing to serve unpaid. b. Practicing knowledge in the community, Pesantren Az Zahro Temanggungconducts community service because it is encouraged to utilize its knowledge while studying at the pesantren. K. Masruhin explained that fighting in society does not need to be smart, but people who practice their knowledge. *Amila bimâ alima* (practicing what she knows).

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