

SOCIO-CULTURAL MISMATCH STUDY ON THE EXISTENCE OF JEPARA 1001 BOARDING SCHOOL

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Keywords	Abstract
Stereotype Mismatch Study Existence Social Cases	<i>Jepara as the City of 1001 Islamic Boarding Schools is dilemma as the socio-cultural portrait of the community that does not reflect the inherent social identity and labels. This is shown by the high social and juvenile delinquency cases of the younger generation. Therefore, through scientific studies with a socio-cultural approach, it forms the basis of a framework for viewing ethnography that occurs in society. It is the case study of Bangsri Village, Jepara Regency; it used a Qualitative Method with an Ethnographic research design to analyze, view, and explain the condition of the people. Data collection was obtained through primary and secondary data sources, with data validity techniques through source and technique triangulation and using interactive data analysis models. The results of this study provides alternative guidelines and references in maximizing Jepara Existence as a City of 1001 Islamic Boarding Schools with the basis of Civil Society which uphold the values of the Islamic Religion and the progressive Al-Qur'an.</i>
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INTRODUCTION

The existence or title for an area, becomes a pride for the community. The existence of a nickname or title can foster a sense of love and pride, such public perceptions should be balanced with achievements and commitment to preservation (Karmadi, 2017). As a form of honor for what has been achieved in a particular field, nicknames/titles are a symbol of social status that is identical to being given to an achievement and achievement achieved (Handrian et al., 2020). The representation of the social process is one of the basic foundations for carrying out the best service to nourish the achievements and prosperity of the community, especially for the progress of a region (John, 2017).

Research by Pratama (2020) shows an insight into knowledge that community prosperity is the most important parameter in measuring the success of the Government in creating socio-cultural order and educational progress. Relevant to that Marhaeni (2017), building a civil society civilization is confirmed with the spirit of developing Islamic religious values and the Qur'an as the main key to building intellectual people

with character. These two theoretical concepts lead to a paradigm of thinking that, building a civilization of the intellectual community, the role of educational institutions both formal, informal, and non-formal is needed in supporting intellectual activities, especially through the role of Islamic boarding schools.

Islamic Boarding School is an ideal standard, a house of knowledge that represents Islamic religious education and character in fortifying morals with religious knowledge and knowledge in facing the modernization era (Sumardi, 2013). As a non-formal education unit, it is appropriate for Islamic boarding schools to be the main guard in broadcasting religious knowledge and the Qur'an to the surrounding community, especially in the City of 1001 Islamic Boarding School, Jepara.

Known as the City of Ukir, Jepara Regency is also popularly known as the City of 1001 Islamic Boarding Schools. The city, which is located on the northern tip of the island of Java, has the highest number of Islamic Boarding Schools besides Rembang Regency (BPS Jepara, 2019). But, unfortunately the number of Islamic boarding schools that exist is not balanced with the portrait of civil society life that is aspired to. So that the nickname and title only become a pride without the power to ground the values that should be upheld. This is evidenced by the presentation of research data (Masyithoh et al., 2014) that there are still many cases of delinquency and violation of norms that occur in Jepara Regency. In addition, Jepara Regency is one of the regions with the highest cases of juvenile delinquency in Central Java Province besides Semarang and Demak (BPS Central Java, 2021). These two data presentations show that there are still high social cases and juvenile delinquency that occur, such as pregnancy out of wedlock, sexual violence, narcotics, wild racing and degradation of morality and character of the younger generation who are far from the noble values of Pancasila in Jepara Regency (IDN Central Java, 2020).

Dilemmatic in the Stereotype Mismatch Study in looking at the socio-cultural portrait of the community that does not reflect the inherent identity and social labels, it becomes an interesting study with a socio-cultural approach in looking at the ethnography that occurs in the community with a case study in Bangsri Village, Jepara Regency. With this research, it is hoped that it can be an alternative guide and reference to maximize the existence of Jepara as a City of 1001 Islamic Boarding Schools with the basis of Civil Society that upholds the values of Islam and the Qur'an as the axis of community personality.

METHOD

This research was conducted using a qualitative approach with an Ethnographic research design. This qualitative research method is a research procedure that produces descriptive data in written and oral form on naturalistic object conditions so that it can analyze, visualize, and build the social situation under study to be brighter or more meaningful (Sugiyono, 2016). Ethnographic research design is the most appropriate method in analyzing, seeing, and explaining the state of society under study through descriptive studies (Manan, 2021). By using qualitative research methods, ethnography will be clearer in describing and describing complex realities against the social portrait of the community under study.

In this study, the research subjects were divided into two, namely the primary subject and the secondary subject. The primary subject of this study is the community, especially the younger generation around the Islamic Boarding School with the subject of religious leaders in Bangsri Village in strengthening the presentation of research data obtained. Data and information collection techniques used in this study used interview, observation, and documentation methods. All three are used in obtaining valid data that is relevant to the urgency of the problem related to the formulation and purpose of

research (Sari et al., 2023). With the design of the research conducted, the use of research data collection tools is aimed at achieving data information needed in the research process. These research instruments play an urgent role in determining data collection methods through various data collection tools, similar to observation sheets, interview guidelines, and check sheets used by researchers in collecting research data (Sugiyono, 2015).

Qualitative data analysis is one method or one of the steps taken by examining all data from various sources, both based on observations, interviews, documents, and so on (Umar, 2019). In this study, qualitative data analysis is carried out actively and continuously at every stage of research so as to achieve complete data, and the data runs out. Data analysis activities in this study include the following: 1. Data collection; 2. Data reduction; 3. Display data; 4. Conclution drawing/verifivation. in (Sugiyono, 2017)

RESULT

Islamic boarding schools as the epicenter of Islamic religious education and character provide a holistic internalization of religious values. Recognizing the extent to which Islamic religious education can contribute to the internalization of religious values in society, the following are presented in detail of the sub-points of finding, including:

1. Portrait of the Socio-Cultural Life of Society

Viewed in the perspective of the cultural life of the people of Bangsri Village in terms of the structure and function of the social system refers to several traditions, norms, and behavior patterns inherent in the social life of the community, such as annual traditions (earth alms as a symbol and *sengkuyung*). From the implementation of the annual tradition, it shows a portrait of the socio-cultural life of the people of Bangsri Village who live harmoniously between communities through traditions carried out as an expression of gratitude for God's grace and maintain a relationship of togetherness for the sustainable values of the collectivity of the Village community.

In social life, the people of Bangsri Village prioritize the importance of deliberation and consensus in making joint decisions. This harmony is reflected through various community activities such as community service, commemoration of major events, and mutual assistance in building houses. But on the other hand, like every village in general, of course there are some social cases and juvenile delinquency that often occur as a result of social interactions carried out. This is in line with research conducted by Hadirman et al (2023) that diverse community life occurs social interaction in the dimensions and joints of community life. Based on these community interactions, it gives an idea that the portrait of the life of the people of Bangsri Village is quite diverse both and quite dilemmatic.

2. Internalization of Islamic Religious Values and the Qur'an in Social Life of Society

The internalization of Islamic religious values and the Qur'an brought many changes in the group life of the people of Bangsri Village. The majority of people hold more tolerance and harmony between communities in maintaining harmony. With this application, it greatly contributes to guiding a civilized society. In addition, the internalization of Islamic religious values and the Qur'an also affects the ethics of the way people dress in Bangsri Village, especially among students and students, so that differences can be seen between students and ordinary youth.

The values of Islam and the Qur'an are able to provide light of knowledge and open people's views on how to live social life, especially in carrying out worship activities and other social activities. The manifestation of this internalization forms ideas and

values that develop and influence the behavior patterns of the people of Bangsri Village. This good change makes the value of Islam and the Qur'an as the real moral development of the people of Bangsri Village. But even so this internalization cannot be complete easily, there are still as small who have not practiced Islamic religious values in social life. Therefore, it is very important to internalize Islamic religious values as the most important part of forming a mindset and belief in seeing the meaning manifested in people's attitudes and behaviors (Najib, 2020). The value of Islam and the Qur'an as a guideline for community life is the systematic basis for building patterns of community activity, this is in line with the QS review. Al-Baqarah Verse 185, that the Qur'an was revealed as a guide to life for the devout.

3. Islamic Boarding School Representative of the Civil Islamic Society

Islamic boarding schools are the most important part in building a progressive Islamic society. This is in line with Hidayat et al. (2018), Islamic boarding schools are informal educational institutions that teach science and Islam in spreading tawhid to the community. As the epicenter of Islamic and Qur'anic value education, Islamic boarding schools play an important role in realizing civil *society* in spreading benefits, this is relevant to the review of QS Al-Hud: 118-11 about respect for differences.

Islamic boarding schools have a strategic role in the life of the civil Islamic community in Bangsri Village, especially in the religious field through the implementation of nationalist, civilized and knowledgeable Islamic values, as well as being part of the Bangsri village community that can uphold the prevailing norms (Irayanti et al., 2022). In the modernization era like today, Islamic Boarding Schools have a considerable influence on the younger generation of Bangsri village who will later be involved in community life.

Jepara Regency holds the nickname 1001 Islamic boarding schools, the nickname manifested to Bangsri Village as the prototype of Jepara Regency. Islamic boarding schools in Bangsri Village that have good quality in addition to teaching religious education also teach social sciences, which will be very useful when they blend in with the community. Science and knowledge become a guide in facing various changes as a result of the rapid progress of science and technology and the influence of globalization. With this, education through Islamic Boarding Schools in Bangsri Village greatly affects the quality of the community itself. The Islamic Boarding School today does have a strong influence on almost every aspect of life, including in the community of Bangsri Village. As a result of the influence of the Islamic Boarding School, the people of Bangsri Village developed religious ideas and interpretations rooted in the pesantren and had a huge impact on their life goals which were applied in community life. This fact shows that there is a reciprocal relationship between the existence of Islamic boarding schools and the positive impact felt by the surrounding community in building a civil society that pivots on the values of Islam and the Qur'an.

DISCUSSION

The existence or title for a region is an identity and a symbol of pride for the community. Besides being known as the City of Ukir, Jepara Regency is one of the areas that has various other famous nicknames, such as the city of energy with 3 large power plants, *Schevening van java* with the beauty of its beaches, to the city of 1001 Islamic boarding schools which is characterized by the highest number of Islamic boarding schools in Central Java. The existence of a nickname / title as a form of honor for what has been achieved as a symbol of identical social status given to an achievement and achievement achieved. Therefore, the slick title should be balanced with good achievements, especially as a representation of the portrait of the social life of the

Madani Islamic community that upholds the values of Islam and the Qur'an as the axis of community personality with a focus on study in Bangsri Village, Jepara Regency.

Dilemmatic portrait of social life of the community in the Stereotype Mismatch Study about the existence of Jepara's nickname as the City of 1001 Islamic boarding schools provides reciprocal relationships as a reflection of the identity and social label of the community. Geopolitically, Bangsri Village is the center of development of northern Jepara, this area is one of the most influential areas in Jepara Regency. This is because Bangsri Village has become one of the epicenters of Islamic education through the representation of the most Islamic Boarding Schools as a means of Islamic *syiar* in Jepara Regency.

Based on the results of research that has been conducted, this shows that the large number of Islamic boarding schools does not have a significant impact on improving the morals, norms, and behavior patterns of the community at large. The majority of people consider that Islamic boarding schools are places to gain religious knowledge and character education centers for students, but the surrounding community slightly ignores that the existence of Islamic boarding schools should also provide a link back to internalization in the formation of morals, norms and patterns of behavior of people who adhere to character values in everyday life, especially Islamic religious values and the Qur'an.

The existence of Islamic boarding schools in the midst of community life is actually a symbol of the firm spirit of Islam in carrying out the noble mandate of the Islamic religion of the local community. Because of its essence, Islamic religious education in Islamic boarding schools will form an Islamic young generation who adhere to the values of the Qur'an which then manifest it in community life, which then becomes the basis for developing the personality of the younger generation in the era of *society 5.0*. Personality /character determines the quality of a human being in acting and behaving based on elements of science ranging from faith, piety and noble morals which are the basis of all types of knowledge, attitudes, and skills. On a micro scale, the existence of Islamic boarding schools in the environment around the community has a strong influence related to the habituation of Islamic religious values practiced in community life.

CONCLUSION

The existence or title for an area is an identity and a symbol of pride for the community, especially for Jepara Regency with the nickname City of 1001 Islamic Boarding Schools. The existence of Islamic boarding schools in the midst of community life is actually a symbol of the firm spirit of Islam in carrying out the noble mandate of the Islamic religion of the local community. However, this study shows that the large number of Islamic boarding schools does not have a significant impact on improving the morals, norms, and behavior patterns of the community at large. However, it is enough to have an influence in the micro scope in habituation of Islamic religious values practiced in daily life by the surrounding community. Bangsri Village as the epicenter of Islamic education through the representation of the most Islamic Boarding Schools has become a means of Islamic *syiar* in Jepara Regency. The value of Islam and the Qur'an becomes a light of knowledge and opens up people's views on how to live social life as a manifestation of Islamic religious values and the Qur'an in building the morals of the people of Bangsri Village, Jepara Regency.

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