



Turba Ihsanniat Parent in Central Java to Strengthen Islamic Boarding School Alumni Networks

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Abstract

This community service program stems from the need to strengthen the alumni network of Islamic boarding schools, consolidate regional consulates, and increase the participation of students' guardians in supporting the sustainability of Islamic boarding school education. The Turba Ihsanniat Induk Team 1 activity was carried out at six consulates in Central Java, namely Sukoharjo, Sragen, Grobogan, Demak, Kudus, and Pati on May 31 to June 2, 2026 with a total of 118 participants recorded. The purpose of the service is to strengthen alumni ties, socialize the Ihsanniat Induk program, strengthen the consulate structure, recruit prospective new students, and absorb community aspirations. The method used is participatory mentoring through initial coordination, face-to-face forums, introductions, program socialization, alumni dialogue, aspiration mapping, and institutional follow-up. The results of the activity showed the emergence of a positive community response, strengthening the routine alumni agenda, development alms initiatives, the formation of the Pati consulate structure, mapping the needs of teaching staff, and recommendations for improving Islamic boarding school governance. This activity resulted in initial transformations in the form of strengthened alumni communication, renewed collective awareness of the consulate's role, and the development of a follow-up agenda based on local needs. This community service program confirmed that alumni outreach can be an effective strategy for empowering Islamic boarding school communities if managed as a space for dialogue, organizing, and activating social capital.

Keywords: *Assisted communities; Regional consulates; Islamic education; Social relations; Social transformation*

INTRODUCTION

Islamic boarding schools function not only as religious educational institutions but also as centers for the formation of social, moral, and cultural networks that connect students, alumni, guardians, congregations, and the surrounding community. Within the context of Islamic boarding schools, alumni hold a strategic position as they represent educational outcomes, liaise between the institution and the community, and serve as social agents who can expand the benefits of Islamic boarding schools in their respective regions. However, the potential of alumni often remains untapped without the support of institutional communication, regular forums, role allocation, and ongoing organizational consolidation.¹



Ihsanniat, as the Association of Wisdom of Students and Alumni of Attahdzib, has a social mandate to maintain the continuity of relationships between Islamic boarding schools, alumni, guardians of students, and congregations. In practice, strengthening this network requires grassroots outreach activities, or turba, which are not only formal visits but also serve as a mechanism for community mentoring. Turba allows Islamic boarding schools and central administrators to meet directly with local communities, listen to aspirations, map needs, strengthen consulates, and socialize educational programs and the pesantren's struggles. This approach aligns with the concept of community organizing, which positions the assisted community as an active subject in formulating the needs and direction of social change.²

The Ihsanniat Induk Team 1 outreach program was conducted at six consulates in Central Java: Sukoharjo, Sragen, Grobogan, Demak, Kudus, and Pati. The activity report noted that the outreach program took place from May 31 to June 2, 2026, with 118 participants, consisting of alumni, guardians of students, practitioners of the Wahidiyah Sholawat, and sympathizers. The activities took place at Islamic boarding schools (pesantren), the homes of alumni figures, consulate offices, and the residences of local figures. This data indicates that the assisted communities have a widespread and diverse social base, requiring adaptive coordination patterns to adapt to local conditions.

The focus of this outreach program was strengthening the alumni network and regional Ihsanniat consulates through program outreach, participatory dialogue, recruiting prospective students, and mapping aspirations. The objectives of the program were to strengthen ties between alumni, congregations, and Islamic boarding schools; promote the Ihsanniat Induk program; establish and strengthen regional consulates; recruit prospective new students; and absorb criticism and suggestions from alumni and guardians. Thus, this service is oriented not only toward providing information but also toward activating the alumni's role as the social capital of the Islamic boarding school.³

Theoretically, this activity can be understood through the perspectives of social capital, communities of practice, and asset-based community development. Social capital emphasizes the importance of trust, networks, and norms of reciprocity in strengthening collective action.^{4,5} Communities of practice view social learning as a process that grows out of shared engagement with shared goals and identities. Meanwhile, asset-based community development emphasizes that community development must stem from internal assets, local capacity, and citizen participation, not solely from the community's shortcomings.⁶ In the context of Ihsanniat, the community's main assets lie in alumni loyalty, spiritual relations with the Islamic boarding school, regular Koran reading forums, consular structures, and a willingness to participate in educational programs.⁷

This community service article aims to describe the mentoring process of Turba Ihsanniat Induk Team 1 in Central Java, analyze the results of strengthening alumni

networks and regional consulates, and formulate theoretical reflections on turba as a strategy for empowering Islamic boarding school communities. The main contribution of this article is to show that alumni visits can be developed into a community-based community service model, not just a ceremonial gathering activity.

METHOD

This community service program uses a community-based participatory mentoring approach. The mentored subjects are alumni, guardians of students, consulate administrators, practitioners of Sholawat Wahidiyah, and Ihsanniat sympathizers in six regions of Central Java. The service locations include the Al-Abror Islamic Boarding School in Sukoharjo, the homes of alumni leaders in Sragen, the Ihsanniat Office of the Grobogan Consulate, the homes of alumni leaders in Demak, the homes of alumni leaders in Kudus, and the homes of alumni leaders in Pati. The locations were selected based on the existence of an alumni base and the need to strengthen regional consulates.⁸

The planning process was carried out through coordination between the Ihsanniat Induk and regional consulate leaders. The implementation team consisted of Ahmad Insyah Ansori, Moh. Ulumuddin, and Bustanul Arifin. Field activities were carried out in the form of a face-to-face forum that combined an opening, introduction to the Sholawat Wahidiyah, consulate remarks, material delivery, alumni dialogue, consulate strengthening, and a closing. This strategy was chosen because it aligns with the culture of the Islamic boarding school community, which prioritizes friendship, deliberation, respect for local figures, and collective decision-making.^{9,10}

The stages of community service consist of initial mapping of the consulate, field visits, delivery of materials, participatory dialogue, recording aspirations, and preparing follow-up actions.¹¹ The material presented covered the recruitment of new students, the At-Tahdzib Islamic Boarding School program, the Ihsanniat Education Foundation program, strengthening alumni organizations, socialization of the Ihsanniat Induk program, and the establishment or strengthening of regional consulates. Activity data was obtained from field trip reports, attendance lists, activity documentation, dialogue notes, and participant suggestions. Analysis was conducted using a descriptive-qualitative approach, categorizing findings into aspects of participation, institutional strengthening, educational aspirations, and community follow-up.

RESULTS

The field trip was conducted over three days and reached six consulates. Overall, the activity went well, was positively received by alumni and student guardians, and resulted in several follow-up agendas in each region. The distribution of locations and participants indicates that the Ihsanniat network has a fairly broad

community base in Central Java and can be developed as a supporting ecosystem for Islamic boarding school education.

Table 1. Distribution of Locations and Participants of the Ihsanniat Induk Turba Team 1

Consulate	Execution time	Number of participants	Activity Venue
Sukoharjo	Sunday, May 31, 2026, 8:30-10:30 PM Western Indonesian Time.	30	Al-Abror Islamic Boarding School, Ngrapah, Gupit, Nguter
Sragen	Monday, June 1, 2026, 1:30-3:30 PM Western Indonesian Time.	16	House of K. M. Halim Muthohar, Sragen Kulon
Grobogan	Monday, June 1, 2026, 20.30-23.00 Western Indonesian Time.	15	Ihsanniat Office of the Grobogan Consulate
Demak	Tuesday, June 2, 2026, 09.30-13.00 Western Indonesian Time.	20	House of K. Abdul Wahid, Sidomulyo
Kudus	Tuesday, June 2, 2026, 8:30 PM - 12:00 AM Western Indonesian Time.	19	House of K. Nur Hasyim, Tenggeles, Mejobo
Pati	Wednesday, June 2, 2026, 10:30-1:00 PM Western Indonesian Time.	18	House of Ustadz M. Hardi, Dukuh Seti
Total		118	Six regional consulates

Source: Activity report, 2026

The results at each consulate revealed different needs. Sukoharjo demonstrated general acceptance of the Ihsanniat Induk program. Sragen showcased a participatory initiative through the collection of development donations, which were deposited at a regular three-monthly Quran recitation forum. Grobogan agreed to hold regular meetings twice a year during Shawwal and Maulid and reported the existence of two Islamic schools (madrasah diniyah), namely Madrasah Diniyah Al Ihsan and Madrasah Diniyah Darul Ibad. Demak conveyed the need for an administrative response to changes in the consulate decree, publication of incoming and outgoing student data, and a proposal to strengthen the village consulate structure. Kudus proposed several development initiatives, such as the nderek ndalem program, quarantine before students move in, improving Islamic boarding school cleanliness, a tiered mentoring model, and the establishment of a nursing program. Pati demonstrated the need to reactivate regular Quran recitation and successfully established a consulate structure consisting of an advisor, chairperson, vice chairperson, secretary, and treasurer.

Table 2. Summary of findings and community follow-up

Consulate	Main Findings	Expected Follow-up
Sukoharjo	Acceptance of the parent program and involvement of alumni and supporters.	Strengthening communication and recruiting prospective students.

Sragen	Development donation initiatives and the need for teaching staff.	Arrangement of donation mechanisms and mapping of <i>ustadz</i> needs.
Grobogan	Regular meetings of <i>Syawal</i> and <i>Maulid</i> as well as the existence of two Diniyah Madrasas.	Strengthening routine agendas and support for media outreach.
Demak	The <i>Legi</i> Sunday study group is running and there are aspirations from the consulate administration.	Follow-up of the Decision Letter, student data, and village consulate structure.
Kudus	Proposals for student development, Islamic boarding school cleanliness, mentors, and new study programs.	Mapping priority programs and follow-up feasibility.
Pati	Regular fakum religious studies and consulate structures were formed.	Activation of routine agenda and mentoring of new structures.

Source: Processed activity report, 2026

Documentation of the activities shows that the Turba forum took place in a simple, open, and socially close community deliberation format. Photos of the activity in Sukoharjo show the presentation of material and dialogue with alumni and congregation members in the Islamic boarding school room. Documentation in Grobogan and Demak shows a similar meeting pattern: sitting together, listening to material, and engaging in dialogue about the consulate's needs. This format of the forum reinforces the character of service as participatory mentoring because participants are positioned not as passive recipients of information, but rather as sources of aspirations and partners in strengthening the organization.



Figure 1. Presentation of materials and alumni dialogue at the Sukoharjo Consulate; Source: Turba Team Documentation, 2026



Figure 2. Consulate strengthening forum and community dialogue in Grobogan; Source: Turba Team Documentation, 2026

From the overall results, four initial changes can be noted. First, the alumni community received updated information on Islamic boarding school programs and the Ihsanniat Induk (Islamic Boarding School). Second, regional consulates gained a space to express aspirations, criticisms, and local needs. Third, local initiatives emerged in the form of development donations, regular Koran reading programs, strengthening Islamic schools (madrasah diniyah), and establishing a consulate structure. Fourth, Islamic boarding schools obtained a map of community needs that can serve as a basis for improving educational governance, student development, cleanliness of the Islamic boarding school environment, and the development of institutional programs.

DISCUSSION

The results of the community service demonstrate that the "turba" (tourism) can be interpreted as a strategy to strengthen the social capital of Islamic boarding schools. In this context, social capital is evident in alumni networks, trust in the Islamic boarding school, norms of service, willingness to assist with development, and regular forums connecting alumni with the parent institution. Putnam explains that social capital operates through networks, norms, and trust that enable collective action.¹² In the Turba Ihsanniat Induk activity, this social capital is seen in the form of positive acceptance, the presence of alumni and guardians of students, a willingness to engage in dialogue, and the emergence of regional initiatives such as development donations and regular meetings.¹³

The turba activity also reflects the principle of community of practice. Alumni are not simply former students who have completed their education, but are part of a community that continues to learn, network, and nurture a shared identity. This demonstrates that communities of practice are formed through shared engagement, collective effort, and shared social repertoires. In the context of Ihsanniat (Islamic teachings), these repertoires are evident in the introduction, alumni religious study groups, haul masyayikh (masyayikh gatherings), consulate forums, and spiritual communication that bind alumni to the pesantren. Therefore, strengthening alumni is not sufficient through administrative data collection but needs to be brought to life through repeated and meaningful social practices.^{14, 15}

Findings in Sragen, Grobogan, and Pati demonstrate that community-based community service is more effective when it fosters local initiatives. In Sragen, the community proposed raising funds for development through a regular Quranic study forum. In Grobogan, the community agreed to regular meetings during the months of Shawwal and Maulid and demonstrated local educational assets in the form of two Islamic schools. In Pati, the community's outreach program resulted in the formation of a consulate structure in response to the lack of regular activities. These findings align with asset-based community development, which emphasizes the importance of

identifying community assets, capacities, and energies as the basis for social change, rather than simply identifying deficiencies.^{16, 17}

The aspirations from Demak and Kudus demonstrate that alumni and guardians need not only information but also a space to participate in improving Islamic boarding school governance. Proposals regarding consular decrees, village structures, student data publication, homecoming traffic, Islamic boarding school cleanliness, mentoring models, pre-moving quarantine, and the opening of new study programs demonstrate the community's concern for the quality of educational services. From an empowerment perspective, these aspirations are important because they demonstrate the community's critical awareness of problems, needs, and opportunities for change. Freire described critical awareness as a prerequisite for the transformation process, as communities begin to understand reality and propose agendas for change.¹⁸

From an institutional perspective, the Turba program creates a two-way relationship between the Ihsanniat Induk and the regional consulates. The parent organization's programs are socialized to the regions, while the regions convey their aspirations to the parent organization. This pattern is crucial to prevent the alumni organization from becoming a top-down structure.¹⁹ Chambers emphasized that a participatory approach requires listening, learning from the community, and providing space for the community to define its needs. In this activity, alumni dialogue is a key instrument for transforming the tour from a mere visit to a community organizing process.²⁰

However, this activity also presented several challenges. First, there was variation in capacity across consulates. Some consulates already had regular agendas, while others experienced a vacuum. Second, there were administrative needs that had not been fully addressed, such as responding to consular decrees and publishing student data. Third, the aspirations that emerged were very diverse, requiring prioritization. Fourth, post-tourism follow-up required a monitoring system to ensure that community input remained as a record. Therefore, Ihsanniat Induk needed to establish a follow-up mechanism that included alumni data collection, a consulate activity calendar, official communication channels, an aspiration matrix, and periodic evaluations.

Theoretically, this community service demonstrated that alumni tours could be developed as a model for empowering Islamic boarding school communities with three main elements. The first element is institutional silaturahmi, a direct meeting between the parent institution and the local community to renew social ties. The second element is aspirational dialogue, a process of listening to community needs and suggestions as a basis for planning.²¹ The third element is the activation of social capital, namely strengthening structures, establishing regular agendas, and alumni participation in supporting Islamic boarding school education. If these three elements

are implemented sustainably, turba can become an instrument of Islamic boarding school-based social transformation.

CONCLUSION

The Turba Ihsanniat Induk Team 1 activity in Central Java successfully strengthened communication between Islamic boarding schools, Ihsanniat Induk, alumni, student guardians, and regional consulates. The community service carried out in Sukoharjo, Sragen, Grobogan, Demak, Kudus, and Pati not only resulted in program socialization, but also generated aspirations, local initiatives, and institutional strengthening. Important results of the activity include positive community acceptance, development alms initiatives, regular meeting agendas, identification of teaching staff needs, input on Islamic boarding school governance, and the establishment of the Pati consulate structure. Reflectively, turba can be understood as a strategy for empowering Islamic boarding school communities because it combines friendship, dialogue, organization, and social capital activation. The weaknesses of this activity lie in the lack of a measurable follow-up monitoring system and variations in readiness between consulates. It is recommended that further community service develop an alumni database, a regional aspiration matrix, a consulate activity calendar, and a periodic evaluation mechanism so that turba does not stop as a visit, but develops into a sustainable community mentoring system.

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