Synergy of Education, Dakwah, and Social as Capital for Implementing Islamic Education In The Era of Collaboration
(Field Study at YPI Al Azhar Jakarta)

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ABSTRACT

The ideal educational process is education that is able to combine knowledge, attitudes and skills for students. Apart from understanding knowledge, students are able to practice and implement their knowledge in everyday life. In reality, educational institutions, especially Islamic educational institutions, need good strategies so that the schools they manage can truly become a place for deepening knowledge and implementing morals for all learners. Institutions providing Islamic education that already have da'wah and social units or divisions, especially those whose governance is still partial, can use this research as a reference. This research was conducted at YPI Al Azhar, an Islamic education provider institution that has been operating for 72 years. YPI Al Azhar has an education unit, a da'wah and social unit, and other units in its organizational structure and governance. The IN units stand individually, but are packaged in program synergy and collaboration. The curriculum, which has been prepared with the development of internal needs, is packaged in such a way that it includes activities for implementing da'wah and social activities for students. This is in line with programs and activities in the Da'wah and Social Units. Even though it is managed by each unit, schools and students are directly involved in da'wah and social activities. In

the end, students can directly implement da'wah and social values to the community. Activities for renovating places of worship, establishing Saung Ilmu in underdeveloped villages, creating public facilities, providing scholarships for non-formal education students can be carried out optimally by students. The result is that students can use the program as a bridge for implementing morals and morality among others. School activities that intersect with da'wah and social activities can be carried out well through synergy and collaboration. This has a positive impact on public trust, thus influencing the target for New Student Admissions in each academic year.

Key words: education, da'wah, social, synergy, collaboration

INTRODUCTION

Education is the primary need of every human being. With education, all the potential that exists within humans can be explored to live a personal life, as well as for the benefit of other people and society. Year after year, education in Indonesia experiences changes, improvements and perfection. The Government of the Republic of Indonesia, through the Ministry of Education, Culture, Research and Technology, continues to improve the quality of education through improving and perfecting the curriculum. Currently, the government has implemented the Independent Curriculum, with several main characteristics, namely giving educational units freedom to be creative in providing education, enriching the curriculum, managing learning outcomes, determining learning models, carrying out learning innovations, using technology, and carrying out assessments. The government implements the Independent Curriculum through several stages, including the socialization stage, trial stage, and the stage for determining driving schools, consisting of the initial stage, developing stage, ready stage, and advanced stage. To support

this, education and training is carried out for national instructors, school principals and teachers (Kemendikbudristek, 2022).

The curriculum implementation stages are not a regulation or standard set by the Government. This stage is designed to guide and assist educators and educational units in setting targets for implementing the Independent Curriculum. The readiness of educators and educational units certainly varies according to their respective characteristics. Therefore, this implementation stage is structured so that each educator can confidently try to implement the Independent Curriculum. The self-confidence referred to is the belief that educators can continue to learn and develop their abilities to do their best in implementing the curriculum, and more importantly, in educating. The ability to continue learning is an important asset for educators. This stage was developed as a learning step or process to make changes to learning practices and assessments that educators need to carry out when they use the Independent Curriculum. Technically educators can implement the Independent Curriculum at different stages. However, philosophically each stage is designed so that educators continue to refer to the principles of learning and assessment (Learning Principles and Assessment Principles can be studied in the Learning and Assessment Guide). For example, learning according to students' stage of achievement is a highly recommended practice. However, the implementation does not have to be directly in differentiated learning. Educators who are not yet confident in implementing it, can start practicing by implementing the simplest stage, namely by carrying out an assessment at the beginning of learning and then becoming more sensitive to the different learning needs of students.

The community is a user of educational services, and can also function as an organizer of education. The freedom of the community as education providers has caused the growth of private schools in Indonesia to experience quite significant growth. The levels and styles of private schools also vary greatly in line with the vision and mission of the education providers. There are schools that serve the lower middle class segment of society and there are also those that serve the upper middle class society. From this fact, people are free to make the choice to join a private school that suits their individual wishes and conditions. Middle and upper class people tend to choose schools that are superior according to their and society's calculations. They are willing to invest in education with considerations that are appropriate and commensurate with what they will gain. The schools chosen are schools that have advantages and disadvantages in terms of infrastructure, achievements, services, quality of graduates, and also the comfort factor of communication. In this condition, private schools need to have reasons for being chosen and must have the courage to compete with other private schools of the same type or at the same level.

Some of the problems that schools must solve regarding excellence are how to obtain the type of excellence that is accepted and needed by society, and how to package this excellence in a system. On the other hand, to obtain this type of excellence, educational institutions or schools must first carry out internal studies through self-evaluation, mapping, or through analysis. As a result of this activity, several alternative types of advantages will be obtained which some will later take as the main choice. After finding the main advantages, the next step is to develop a strategy so that these advantages can be realized. Formulating a strategy to realize excellence will involve all stakeholders and all lines. The discussion involves the areas of human

resources, funding, facilities and infrastructure, work programs, as well as collaboration mechanisms with other relevant parties.

An educational institution that manages several levels of schools definitely has its own advantages. This advantage is used to attract the trust of the community to register their children as students. There are schools that promote excellence in curriculum, there are those that promote excellence in facilities and infrastructure, and there are also those that promote excellence in achievements and programs. Each advantage is explained in the form of vision, mission and action. With these advantages, the school strives to introduce its identity to the community. As an institution, schools provide education by referring to the curriculum determined by the government or combining it with the internal curriculum. It is hoped that the two curricula can become a bridge to the realization of the school's mission and goals. What is interesting is that on average schools develop patterns like this, so that society has not yet discovered the specifics of excellence. Society needs the best education for its children. This desire needs to be answered by preparing an educational concept that suits their expectations. Schools need to crystallize this community desire through excellence. We've heard of Plus Schools. Plus Schools are schools that implement the government's curriculum and standards, but they develop themselves by adding local advantages that are in line with their vision and mission. Schools that dare to add excellence that society wants are what differentiate them from other schools. They have added value that other schools do not or rarely have. Some examples include schools with excellence in Al-Quran tahfiz, technology, literacy, academic achievement, child-friendliness, or other advantages. Basically, that is the advantage that is offered to society.

Educational institutions or schools can become centers of excellence, if they are able to optimize their strengths. We can learn lessons from a school that has only been operating for a few years, but has already been able to bring the school's good name to the national education scene. After investigation, it turns out that the school really cares about its vision and mission, cares about the quality of its human resources, cares about its achievements, cares about its service, and cares about maintaining its reputation. The school already has good management regarding education. What the school is doing is part of a strategy to maintain its existence. Schools can find solutions in developing strategies to gain excellence. Schools that already have excess facilities and infrastructure can start implementing the advantages of utilizing these facilities and infrastructure. Likewise for schools that have advantages in human resources, curriculum, or others.

Management of education by synergizing da'wah and social activities will have a positive impact on all elements of school activities, especially for teachers, students and parents. Apart from being equipped with good knowledge, students also practice themselves as preachers and social activists. The integration of education, da'wah and social affairs has a good chance of bringing students into individuals who have the piety needed by society. Sensitivity and social awareness are important parts in the implementation of science. Knowledge will become charity if it is implemented in everyday life. The condition of the next generation, as a result of the penetration of technology which tends to be individualistic, will be eroded if the synergy of education, da'wah, etc. is integrated into educational management. Through this journal, we will get an idea of how to choose a strategy to gain excellence in educational management through the synergy of education, da'wah and

social affairs. The hope is that Islamic education management will begin to implement it as one of the advantages of educational management.

The Al Azhar Islamic Boarding School Foundation (YPI) is one of the institutions providing Islamic education in Indonesia which has been established since 1952. YPI Al Azhar is under the Ministry of Education and Culture. Thus, the curriculum used is the curriculum published by the government, namely the Merdeka Curriculum. YPI Al Azhar seeks to help and make the Independent Curriculum implementation program a success through several activities, including participating in socialization activities for the Independent Curriculum, registering as a driving school, involving the Principal as a Driving School Principal, and independently implementing the Independent Curriculum. Al Azhar schools are spread across twenty-two provinces, allowing them to act as driving schools in each province. Henceforth, the driving school carries out outreach to other schools in the same area. In this way, YPI Al Azhar's commitment to the successful implementation of the Independent Curriculum can be realized.

As an educational institution that will be 72 years old in 2024, YPI Al Azhar continues to provide services to the community by complementing educational services with da'wah and social activities. This is very relevant to the foundation's field of action as stated in the Yasayan Deed, namely that YPI Al Azhar operates in the fields of education, da'wah and social affairs. Da'wah and social activities are not explicitly listed in the Independent Curriculum. Therefore, YPI Al Azhar needs to complement the curriculum with other activities that make services more complete, namely da'wah and social services. Education, da'wah and social activities will subsequently become the characteristics of YPI Al Azhar in serving the people. The pattern of services

can be accepted by the community with evidence that by 2024, Al Azhar schools will have developed in 22 of the 36 provinces in Indonesia.

THEORITICAL REVIEW

Education is a systematic stage designed to humanize and mature humans. Education contains stages that are interconnected with each other. The essence of education is learning. Good learning will determine good results too. Learning that is carried out carefully will help achieve educational goals. The results of learning are small stages towards educational goals. Education is an effort to develop students' potential optimally and direct them to a better and more meaningful life. Education is an interaction process that is directed systematically and continuously by educators through various activities carried out in learning situations (Badaruddin, 2020). Education is a conscious effort made by humans to build and shape personality, as well as foster society by developing character, intelligence and skills in an organized environment (Saidi.R, 2006). From another perspective, education is a learning process that provides opportunities for individuals to develop their intellectual, moral, social and physical abilities in a conducive environment.

Learning is part of educational activities. Learning is carried out by teaching staff in the classroom with students. In Law Number 20 of 2003 concerning the National Education System, article 1 paragraph (26) states that learning is a process of interaction between educators and/or learning resources in organized and programmed learning situations, both inside and outside formal educational institutions, which aims to achieve certain educational goals. (Law Number 20, 2003). According to Djamariah and

Syaiful Bahri, learning is a process of interaction between teachers and students, which aims to produce changes in students through learning experiences (Djamariah, Syaiful Bahri, 2010). Learning contains an interaction process carried out by students with various learning sources, such as teachers, peers, books, media and other learning environments, with the aim of achieving behavior change (Nana Sudjana, 2012). Learning also means a process of interaction between students and the learning environment, which takes place in a planned manner and aims to develop their potential (Oemar Hamalik, 2011). From the various opinions of educational experts regarding the meaning of learning above, it can be concluded that learning is a process of interaction between educators and students with the learning environment or other learning resources, with the aim of producing meaningful changes in students through planned and programmed learning experiences. . The Ministry of Education and Culture emphasizes that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves and society. , nation and state.

One of the products of education is character. From a religious perspective, the opinions of education experts, and state regulations, there is nothing contradictory about character education. Character education can develop universal values so that students have values and character within themselves and apply them in everyday social life (Yuniarti, N., Siskandar, S., Shunhaji, A., & Suwandana, E, 2021). The education process is also expected to produce students who have an attitude of gratitude to Allah SWT, have strong monotheism, are devoted to their parents, do good deeds, perform daily prayers diligently and are good at facing evil, and have noble morals towards

others (Andriansyah, A., & Salahudin Permadi, A., 2022). This is stated in QS. Luqman: 12-19. Seeing how noble the goals of education are, it is necessary to formulate the main points of educational activities that can bridge them for each goal.

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ۗ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ١٢

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ١٣

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ۗ اِلَيَّ الْمَصِيْرُ ١٤

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۙ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۖ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ١٥

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا اللّٰهُ ۗ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ١٦

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ١٧

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۗ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ١٨

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۗ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ١٩

Education also includes education in the family. In the Islamic view, complete education must be in three stages, namely preconception, prenatal and postnatal education (M.Pd, Z., 2022). Islamic education is education for human growth through the cultivation of religious values. Religious values are very important for children to be instilled in Islamic education by both parents. Islamic education covers two dimensions of life, namely cultivating a sense of

devotion to Allah SWT and developing a sense of humanity. Meanwhile, the among system education practiced by Ki Hajar Dewantara has the essence of providing attention and affection in the learning process to students so that the physical and mental conditions of students are in a condition that is conducive to carrying out learning (Efendy, T., 2023). Muhammad Qutb is of the view that education, especially Islamic education, is essentially the education of the whole person, so that nothing is left behind or neglected in the slightest, both physically and spiritually, both physical and mental life and all its activities on earth (Anam, A., 2023). Islam always views humans in their totality, approaching them on the basis of what is within them, on the basis of the nature given to them by Allah SWT.

From the definition of education above, we can draw a conclusion that the point is that there is a conscious and planned effort by adults for students to be able to become individuals with strong religious beliefs, noble morals, and good provisions in living life as individual and social beings. Education is expected to be able to make children confident, independent and tough in living life, and able to survive in facing the dynamics of life. If a student has completed secondary education, then he is able to master knowledge and has experience learning to implement his knowledge, then he has actually lived a real life. In life, it requires choosing and sorting good and bad things. It was that knowledge that guided him to make a decision.

Da'wah has the meaning of an-nida', namely calling or calling. Da'wah is a call to believe in Allah SWT and in the teachings brought by His messengers, confirm the news they convey and obey His commands (Tata Sukayat, 2009). Da'wah also means inviting people to the goodness and guidance of Allah SWT, calling them to good habits and forbidding them from

bad habits so that they will be lucky in this world and the hereafter (Ismail & Hotman, 2011). Apart from that, preaching also contains the meaning of efforts to invite people in a wise way to the right path in accordance with God's commands for the benefit of this world and the hereafter. And, another definition of da'wah is that da'wah is a call or summons to adopt a stance which basically has a positive connotation with the substance lying in activities that command amar ma'ruf nahi munkar. From the description of da'wah above, a conclusion can be drawn that da'wah is an activity of inviting and reminding other people of goodness and carrying out obligations to Allah SWT, as well as staying away from His prohibitions in order to obtain safety and goodness in this world and the hereafter. The types of activities related to da'wah include recitations, workshops, commemoration of Islamic holidays, tadarus, mosque/prayer room renovations, preacher courses, Islamic public speaking training, teacher and student teacher exchange programs, or other activities related to preaching Islam.

Da'wah is a means of strengthening principles, voicing truth and justice with noble morals (Raihan, R. (2019). Buya Hamka experienced this when he was actively carrying out his da'wah. The da'wah he carried out was not because of the wishes of the authorities or expecting attention from the authorities. The truth and his steadfast attitude in preaching, until he experienced pressure from the authorities. Until the end of his life, he remained in his stance. In the end, people who were enemies or had obstructed him and imprisoned him, acknowledged the truth that was conveyed. Thus preaching is jihad because it defends goodness and truth in accordance with Islamic law (Suriati, S., 2019).

In sociology, the definition of social is the study of interactions, relationships and patterns of behavior between individuals and groups in society. This involves various aspects including norms, values, culture, social structure and social dynamics. In the Islamic context, social understanding relies on several aspects, including social concern, social justice, social solidarity, social responsibility and healthy social relations. Social care means that a Muslim is obliged to have a responsibility to help other people who are experiencing difficulties in life, provide support, and actively contribute to creating prosperity for others. Social justice in Islam encourages every Muslim to provide a sense of justice in treating others, regardless of ethnicity, race or class. On the other hand, there is also an understanding of togetherness in the use of natural resources. Social solidarity in Islam means mutual respect, helping each other, wanting to work together and mutual cooperation in building social life. Social responsibility in Islam means that every Muslim is obliged to contribute to the benefit of the people, maintain security and order, and actively involve themselves in the social and economic development activities of the people. Meanwhile, healthy social relationships imply that every Muslim must uphold the values of Islamic, healthy and harmonious relationships with others. Every Muslim is obliged to respect the rights and obligations, and try to prevent actions that harm themselves and others, and uphold ties of friendship.

Previous research related to da'wah and education raises ideas. (HC). KH. ., & Effendi, R., 2022). From previous research, it can be concluded that da'wah activities are very effective in providing information, education, doctrine and thoughts relating to all areas of life. Da'wah can be a door to melting thoughts and ideas into implementation in life. Preachers are one of the figures who have a big influence on change for the better. The bridge of

da'wah is in people's daily lives, namely educational, economic, political, social, cultural issues, and defense and security issues on a general public scale.

From theoretical studies regarding education, da'wah, social matters, and analysis of previous relevant research, a common thread can be drawn that the integration of education, da'wah and social can be developed in the provision of Islamic education. This considers that education will be successful if it is able to produce a generation that is strong in faith, strong in knowledge, and strong in implementation practices in daily life by prioritizing a spirit of collaboration with other people and society. Technological advances affect the education sector, especially making educators and students more creative in communication and networking patterns, so that they are more intense in collaborating and collaborating with other people in doing work and solving problems (Al Khadziq, MF, & Suwadi , S., 2023). With collaboration, communication, interpersonal, intra-personal skills and the ability to implement organizational ethics will be well honed.

DISCUSSION

YPI Azhar has served the community for 72 years in the field of da'wah and social education. School development at YPI Al Azhar is carried out through a collaboration mechanism with other foundations that have the same vision and mission. The principles of cooperation developed are trust, collaboration and synergy. With the ease of the collaboration system, namely without any funds deposited up front, it makes prospective collaboration foundations more comfortable. When prospective cooperative foundations submit cooperation proposals, YPI Al Azhar carries out validation and feasibility studies. If the requirements for land area, asset ownership, financial

strength and legitimacy of the foundation are met, then YPI Al Azhar will continue the collaboration. Collaboration begins with the signing of a Memorandum of Understanding (MoU) between the two parties. This MoU is only valid for a maximum of one year for the reason of providing prospective collaboration foundations with the opportunity to start realizing their intention to partner with YPI Al Azhar. In this MoU, the levels of schools that will be established will be stated. The MoU states that cooperation concerns three pillars, namely education, da'wah and social affairs. This means that apart from providing education, the prospective collaborative foundation also organizes da'wah and social activities that are related to YPI Al Azhar's da'wah and social activities.

In a study of the structure and management at YPI Al Azhar, the results showed that in the structure under the Foundation Management there are six major service units, namely the Secretariat, Directorate of Primary and Secondary Education (Dikdasmen), Directorate of Higher Education, Education and Training, and Educational Development (DDPP), Directorate of Da'wah and Social Affairs (Daksos), Directorate of Finance, and Inspectorate. These six units run the service wheels at YPI Al Azhar. All units have their own programs which are outlined in the Annual Work Program which has gone through synchronization between lines. The result of synchronization is strengthening the Dikdasmen, DDPP, and Social Services units. It is explained that Dikdasmen is a unit that carries out educational services from Kindergarten to Junior High School and Higher Education levels. Education services use a curriculum from the government by strengthening and enriching the curriculum from YPI Al Azhar, namely the Muslim Personal Development Curriculum. Meanwhile, at the DDPP unit, education and training programs are being carried out for all employees,

strengthening the implementation of Al Azhar Higher Education, as well as developing education through opening new schools throughout the archipelago through cooperation mechanisms. The Social Service unit has two main areas of activity, namely the Da'wah sector and the Social Affairs and Community Empowerment sector. In the field of da'wah, several interesting activities have been chosen, including the renovation of places of worship, management of Al Azhar mosques throughout campus, education of preacher cadres, sending Community Friends to remote areas, and holding daily studies in all mosques. Meanwhile, the Social and Community Empowerment Sector has the LAZWAF program, poverty alleviation, disaster emergency response, the establishment of Gemilang Al Azhar Village, financing the education of underprivileged children in Rumah Gemilang Indonesia, establishing Saung Ilmu in disadvantaged villages, as well as providing assistance to small and medium business units. . Da'wah and social service points are spread across 32 provinces in Indonesia.

The strategy implemented by YPI Al Azhar in providing services to the people is by providing educational services and social da'wah services. This is characterized by the unique characteristic that at each Al Azhar campus a mosque is established which is positioned at the front of the campus. This makes it easier for local residents and the community to carry out religious activities and social da'wah activities run well. Through the mosque, YPI Al Azhar wants to provide comprehensive education to the community through formal and non-formal channels. So, after the mosque is established, the next step is to establish a formal school, or a school that is already operating to develop development by establishing a mosque. So, the concept that was built was that mosques gave birth to schools and schools gave birth to mosques.

The existence of the Al Azhar Muslim Personal Development Curriculum, the Da'wah and Social Affairs program, as well as the strengthening of the Education and Training division, has made YPI Al Azhar develop a concept of educational, da'wah and social synergy. In curriculum development, students are not only provided with learning services that lead to academic achievement, but also touch the implementation stage. Knowledge gained from face-to-face learning is implemented directly in daily life through community programs. Students become an inseparable part of the da'wah and social activities organized by the Da'wah and Social unit.

Collaboration between the Basic Education Unit and Social Services is carried out through synergy programs. Some of the activities carried out are: 1) The YPI Al Azhar Muslim Personal Development Curriculum emphasizes the achievement of akhkaq karimah, namely adab towards Allah, towards the Messenger, towards religion, towards the natural environment, towards parents, towards teachers, towards neighbors and towards oneself. 2) students participate as LASWAF fund rising participants, especially in the activities of renovating places of worship, establishing Saung Ilmu, and financing non-formal education for the younger generation who do not yet have the opportunity to continue formal education, 3) students are directly involved in financing the non-formal education provided by YPI Al Azhar. The implementation is that every school is required to have a da'wah and social program that involves all students and their parents. The form of the activity is that every day students are directed to set aside some of their pocket money. The pocket money collected is sent to LAZWAF Al Azhar to be used to finance three types of Da'wah and Social programs, namely renovation of places of worship, Saung Ilmu, and Rumah Gemilang Indonesia (YPI Al Azhar non-formal education). Each school is given the opportunity to choose the prayer

room or mosque that will be repaired, choose the village where Saung Ilmu will be built, and determine the budget that will be donated to Rumah Gemilang Indonesia, as well as making a direct contribution to the community who need social facilities that are directly related to daily life. .

The renovation of places of worship, the establishment of Saung Ilmu in underdeveloped villages, the creation of public facilities such as sanitation, drilled wells, and financing for the implementation of non-formal schools at Rumah Gemilang Indonesia were carried out with the concept of collaboration. Students are directly involved in the process of renovating places of worship by helping on the accompanying committee. Students collaborate to prepare the necessary materials and provide food for workers. In establishing Saung Ilmu, all costs for making Saung Ilmu came from alms and endowments of students in one school unit. After the Saung Ilmu had been built, the inauguration procession involved students, the local community, and related officials. Saung Ilmu is used for educational activities, Islamic studies, and other activities that are beneficial to the population. Students can use Saung Science in travel research activities which are one of the mandatory tasks at school. Meanwhile, collaboration in organizing Rumah Gemilang Indonesia means that students are involved in financing the education of all students. In one year, approximately 600 (six hundred) students aged around 15-20 years are recruited from all over the archipelago to take part in short course education for 6 (six months). They were gathered at Rumah Gemilang Indonesia in Bogor, West Java. During education, students live and study at Rumah Gemilang Indonesia. They are given the opportunity to choose several majors, namely Fashion Design, Photography and Videography, Graphic Design, Computer and Network Engineering, Office Applications, Automotive, Electrical and Software Engineering. These students receive

training from experts and practitioners according to their respective fields. After participants complete the program, YPI Al Azhar helps find employment pathways for graduates. In this way, students who have graduated will immediately start working and be able to support their families. From this pattern, graduates can continue their education and have the opportunity to finance the education of families living in their hometowns.

YPI Al Azhar has synergized education, da'wah and social services in providing services to the community. Education that implements the government curriculum is combined with the Muslim Personal Development Curriculum, then activities related to da'wah and social activities are made part of the school's intra-curricular program, so that students are given the opportunity to practice directly. Students are also given the opportunity to collaborate with the community through programs that have been prepared by the Da'wah and Social Unit. With this pattern, the independent da'wah and social programs at YPI Al Azhar continue to run, while the collaboration programs with students and parents also run. In the Rumah Gemilang Indonesia program, students contribute directly to providing scholarships to other people who have not been able to receive formal education.

Through a synergy pattern, YPI Al Azhar has proven to be known to the public for its educational pattern that integrates education, da'wah and social affairs. On the other hand, YPI AL Azhar is known to the wider community for its services caring for the people and through the LAZWAF YPI Al Azhar flag. . As one of the official national LASWAF managers, the community care program services are carried out well. In the end, the public knows YPI Al Azhar for two advantages, namely superior educational services and caring services for the people. These two things are good attractions when

accepting new students. The final condition of student acceptance every year at YPI Al Azhar is always above 95% of the national level. No exception during the Covid 19 pandemic several years ago. This proves that educational, da'wah and social collaboration at YPI Al Azhar, although handled by different units, if synergized and collaborated, will have a very good impact on the sustainability of the institution.

CONCLUSION AND CLOSING

From the description above, it can be concluded that educational institutions that have da'wah and social units or divisions, even though they exist partially in structure, their activities and programs can be synergized and collaborated with educational activities in schools. In this way, students can implement the knowledge gained in class into direct activities in the community. Management of da'wah and social activities is less effective if carried out partially, because it is very good for the implementation of knowledge and charity. Then, with the synergy of education, da'wah and social affairs, the attractiveness of educational institutions or schools to society will be even higher. This is because students practice directly in intra-curricular da'wah and social activities. Students become practitioners of da'wah and at the same time participate in social activities. Apart from students understanding that helping and helping people is worship, the implementation channels are well accommodated. This will create good social sensitivity for students. For other people who, due to their family's economic conditions, have not been able to send them to formal education, students at YPI Al Azhar have managed to finance them in short course activities which will later make them work-ready and ready-to-use workers. After successfully working, they

can continue their studies independently, pay for their education and help their families.

The problem of children dropping out of school or students who cannot afford education, or may be held back due to administrative problems, then synergy with the da'wah and social units can be a solution. Management of education and synergizing with da'wah and social activities can be a binding tool for students, parents and families to actively become muzaki. Therefore, for schools or institutions providing Islamic education throughout Indonesia, the results of this simple research can be used as a reference so that institutions continue to exist and gain the trust of the community, as well as becoming a bridge for the community to help other communities. Faith, knowledge and charity are advantages packaged in an integrated activity and program.

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