

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia



Sutrimo Purnomo

State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia.

ABSTRACT: This study aims to analyze the strategy of education financing based on community participation and institutional efforts in realizing active community participation. This study is important to do because there are quite a few Al-Qur'an Education Parks that tend to be left behind due to weak financing. Community participation is considered appropriate for strengthening education financing as a form of just democracy which means that the community has the right to get quality education and is also obliged to provide costs. This study is a qualitative descriptive field study involving TPQ administrators, guardians of students, and related parties as informants. The results of this study indicate that active community participation can maintain the stability of education financing at TPQ Al Birru by involving guardians of students, Muslimat pengajian selasaan, cooperative institutions, and mosque administrators. In addition, active community participation cannot be separated from the role of leaders and figures who are able to embrace and educate the community to realize the importance of Al-Qur'an education so that it gives rise to a sense of ownership and responsibility for the sustainability of the institution.

KEYWORDS: Strategy, Education Financing, Community Participation, Sustainability, TPQ.

I. INTRODUCTION

Currently, public awareness of the importance of the ability to read and write the Qur'an is increasing. This requires Qur'an educational institutions to continue to develop and be able to maintain their existence as a forum for introducing and instilling the values of the Qur'an from an early age in children (Team of the Directorate of Early Childhood Education and Islamic Boarding Schools, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2009). This is intended to direct them to have a strong belief that Allah SWT is the God who must be worshiped, and the Qur'an is His word which contains guidance for the safety and happiness of humans, both in the world and in the hereafter (Tazkiyah, 2017).

The Qur'an education given to children aims to instill the spirit of the Qur'an in their souls so that children grow and mature by loving the Qur'an, have morals by referring to the guidance of the Qur'an until finally they are able to carry out what is commanded and stay away from what is prohibited in the Qur'an. One of the important Qur'an educations instilled in children is the ability to read the Qur'an because this ability is a form of worship related to everyday life. This is a basic argument that children's ability to read the Qur'an properly and correctly is the first and main priority in Qur'an education (Rosi, 2021), especially in Indonesia as a country with Muslims as the majority compared to adherents of other religions. Unfortunately, the ideals of being a Muslim, including the ability to read the Qur'an, do not match expectations. Field facts show the opposite, that most Indonesian Muslims are not yet able to read the Qur'an, even to the point of being categorized as illiterates of the Qur'an.

The findings show that over the past six years, precisely from 2018 to 2023, more than half of Indonesian Muslims have consistently experienced illiteracy in reading the Qur'an. This is certainly an irony and a shared concern and even in 2023 the Indonesian Ministry of Religion through the Directorate of Islamic Religious Information Directorate General of Islamic Community Guidance conducted a national research and survey entitled "Potential for Indonesian Community Quran Literacy" in collaboration with the National Research and Innovation Agency (BRIN) and the Institute for Educational Studies and Policy, University of Indonesia. The results of the research and survey showed that the Qur'an literacy index of Indonesian society in 2023 reached 66.038% which is in the high category. In addition, it was also found that as many as 22.2% of respondents said that there were no Quran reading and writing learning assemblies around their place of residence (<https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>), accessed on August 9, 2024).

To increase the Qur'an literacy index as an effort to reduce the high level of Qur'an illiteracy, the Directorate General of Islamic Community Guidance of the Indonesian Ministry of Religious Affairs revealed that one solution that can be done is to increase the availability of Qur'an learning assemblies. Qur'an learning assemblies in Indonesia have actually been included in

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

government regulations known as Qur'an Education Institutions which consist of several types including Qur'an Education Parks (TPQ). TPQ is a type of non-formal Islamic religious education that aims to enable students or children to read, write, memorize and practice the contents of the Qur'an.

Al-Qur'an Education Park or more familiarly known as TPQ has actually obtained a legal umbrella in its implementation including government recognition of its role as part of education in general which has a strategic function in improving Indonesian human resources who believe and are devoted to God Almighty where this has been stated in Law No. 20 of 2003 concerning the National Education System, among others in Article 3 it is stated that national education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become humans who believe and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Then, in Article 30 paragraph (1) to (5) of the National Education System Law which specifically discusses religious education, it is stated that *first*, religious education is organized by the government and/or community groups from religious adherents, in accordance with laws and regulations. *Second*, religious education serves to prepare students to become members of society who understand and practice the values of their religious teachings and/or become religious experts. *Third*, religious education can be organized through formal, non-formal, and informal education. *Fourth*, religious education takes the form of diniyah education, Al-Qur'an Education Parks, Madrasahs, Islamic boarding schools, and other similar forms. *Fifth*, provisions regarding religious education as referred to in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) are further regulated by Government Regulation (Drafting Team, 2011).

With the recognition of the Al-Qur'an Education Park (TPQ) in the community, this should also be accompanied by an increase in the quality of professional TPQ implementation (Supriatna, 2023; Miskun et al., 2023). The implementation of professional education can support the improvement of the quality of education including in terms of financing management (Yuliana, 2023; Qasim, 2024).

In a study it was emphasized that the Al-Qur'an Education Park should be managed properly, starting from planning in determining goals, organizing to determine activities and organizational structure, implementation in terms of providing motivation to establish relationships and communication, and supervision in terms of setting standards, comparing activities carried out with standards and taking corrective actions. This is done in all aspects of TPQ management, such as human resources, curriculum, facilities and infrastructure, and no less important is the financing aspect (Mukti Ali, 2022).

However, the facts on the ground show something different. In a study, it was found that the management of the Al-Qur'an Education Park currently tends to be done simply, which has an impact on the weak condition of TPQ so that improving the quality of education services is difficult to achieve, which is partly due to weak education funding (Aliwar, 2016). The same thing is also reinforced by the research results of Hatta Abdul Malik (2013), Sri Mintarti (2012), and Ambo Upe (2012) where all agree that education funding is an important factor in TPQ management so that the existence of TPQ can continue to be maintained. To strengthen this education funding, the role of the community is absolutely necessary, namely through active participation.

In several other studies, it is stated that the current condition of Islamic educational institutions is in a worrying position, where one of the causes is the weak participation of the community, namely the fading principle of *community-based education* (Husin, 2002; Azizah, 2022). In other research results, it is stated that that weak community participation is one of the main obstacles to the development of education. This is considering the fact that the government cannot bear full responsibility for providing education for everyone and at all levels, so a strategy is needed to increase and encourage community participation (Kanau, 2013; Ardiansyah, 2023).

Several research results indicate that active community participation in education is urgent, and weak community participation can even hinder the development and improvement of educational services, so this requires educational institutions to develop strategies and efforts to increase community participation in education, especially in terms of financing.

One concrete effort to boost the quality of educational services is by strengthening community participation, namely by accommodating the views, aspirations, and exploring the potential of the community to ensure democratization, transparency, and accountability in the management of educational institutions. Community participation is considered important because it is one of the realizations of the essence of just democracy. This means that in addition to the community having the right to obtain quality education, they also have an obligation to participate in the procurement and management of education, both in terms of providing funds, developing, and maintaining educational facilities and infrastructure as well as expertise or skills needed in program preparation and its implementation (Arsad, 2021; Dasim, 2008).

Normatively, community participation in education has been regulated in Chapter III Article 8 of Law No. 20 of 2003 which states that the community has the right to participate in planning, implementing, supervising, and evaluating education programs. Conyears identified three basic needs in community development, one of which is participation in creating and implementing programs, so that collaboration between the community and educational institutions must be developed synergistically (in Yahya Mof, et al., 2013)

In Banyumas Regency, there is an Al-Qur'an Education Park that has been able to actively involve community participation in terms of education financing where this financing has become one of the classical problems in the world of education but there

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

has been no solution that can completely overcome it. One of the TPQ that has succeeded in meeting the needs of education financing by actively involving the community is TPQ Al Birru Teluk, South Purwokerto.

Based on preliminary research, TPQ Al Birru has been able to meet the needs of educational financing such as learning needs, teacher salaries, routine activities in the form of commemorating Islamic holidays, and several other activities by actively involving community participation, especially guardians of students. The interesting thing here is that there is a TPQ Al Birru guardian association which has a management where they are tasked with helping TPQ in meeting educational financing. Things that are needed by TPQ related to financing, then the guardian association of students will immediately help and find solutions. The implication of the strong participation of guardians of students in educational financing is that the existence of TPQ Al Birru can continue to be maintained and even grow. In addition, the Thousand Rupiah Movement is also an interesting thing to study which has been proven to be able to strengthen educational financing at TPQ Al Birru.

Therefore, this research is feasible and urgent to be implemented as one of the efforts to find solutions for strengthening TPQ education financing where this has not been touched upon by previous researchers, especially in non-formal Islamic educational institutions. The results of this study are expected to provide contributions in the form of ideas and practical references for TPQ managers who are looking for alternative solutions for strengthening education financing, namely through active community participation.

The novelty of the research lies in the locus and focus of the study. This research focuses on efforts to strengthen education financing in non-formal Islamic educational institutions in the form of TPQ. There have been many studies that examine TPQ but they refer more to the realm of institutional management and find aspects that are weaknesses so that TPQ is difficult to develop. There are not many or rarely found studies that focus on studying education financing, especially TPQ. Another thing that makes this research unique is that the community is used as the basis for strengthening education financing where this has not been widely studied. The community or guardians of students are not only used as objects, but also subjects of education.

At the end of this introduction, this study aims to analyze the strategies used by TPQ Al Birru in meeting educational financing based on community participation and analyze TPQ Al Birru's efforts in actively involving community participation in developing institutions, especially in terms of educational financing.

II. THEORITICAL REVIEW

Education Financing

Education financing can be simply defined as the costs that must be available and needed to organize education in order to achieve its vision, mission, goals, targets, and strategies. This education financing is needed for the procurement of buildings, infrastructure and teaching and learning equipment, teacher salaries, employee salaries, and so on (Nata, 2010; Muspawi, 2023). Overall education financing requires the ability of an educational institution to plan, implement, and evaluate and be accountable effectively and transparently. From several definitions, educational financing can be understood as the costs or expenses required for the implementation of education in order to achieve predetermined goals, either in the form of money, goods, and manpower (Yunita, 2022; Mulyasa, 2005).

The emergence of discussions on education financing, among others, is in line with the shift from teaching and learning activities that were originally carried out individually and part-time in a situation of undeveloped science, to teaching and learning activities that are carried out specifically and professionally in a situation of science and knowledge that has begun to develop. In this latter situation, the teaching and learning process can no longer be carried out part-time by utilizing existing facilities and infrastructure such as mosques or certain parts of the teacher's house, but rather requires a special place, facilities and infrastructure, teachers, and others that are specifically provided for teaching and learning activities. In such a situation, education financing is a part that must be held specifically (Nurhayati, 2022; Nurkamiden, 2023).

Imam Machali and Ara Hidayat (2016) stated that the total education costs used by a student in implementing education can be grouped into several types of education costs, namely:

1. Direct and Indirect Cost

Direct costs are costs that are directly used for school operations. Direct costs consist of capital costs and recurrent costs. Construction costs are costs used to purchase land for the construction of classrooms, libraries, and sports fields, building construction costs, procurement of furniture, replacement costs, and repairs. The concept of capital cost per student place is used to determine construction costs. Recurrent costs are costs used to finance educational operational activities, such as to support the implementation of teaching programs, payment of teacher and school personnel salaries, office administration, maintenance and care of facilities and infrastructure. Unit cost analysis is used to calculate the recurrent costs required by a student per year at school. The unit cost value is the unit cost value incurred to provide services to a student per year at a level of education. Unit cost provides an overview of the amount of costs incurred and the level of service provided.

Indirect costs are costs that support students to be able to attend school. These costs include living costs, transportation, and other costs. Indirect costs are difficult to calculate because there are no official records. For practical reasons, these costs are not included in the planning-by-planning administrators or decision makers.

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

2. Social Cost and Private Cost

Social cost is the cost incurred by the community directly and indirectly. This cost is in the form of school fees, book fees, and other costs. Indirect costs such as taxes and levies, in social costs include private costs. Private costs are direct costs incurred in the form of school fees, college fees, book purchases, and living expenses for each student. Indirect costs are income forgone after being taxed.

3 . Monetary and Non-Monetary Costs

Monetary cost is defined as direct and indirect costs paid by society and individuals. Nonmonetary cost is the opportunity lost because it is used to read books and study. Operationally, the stages or procedures in financing education include:

a. Planning (budgeting)

Educational financing planning includes the preparation of a spending budget consisting of sources of income, expenditure for teaching and learning activities, procurement and maintenance of facilities and infrastructure, teaching materials and tools, honorariums and welfare.

b. Implementation (accounting)

The implementation of education financing includes two activities, namely: Receipt and expenditure or use of budget/costs. Financial receipts from financing sources are recorded based on management procedures that are in line with the agreed provisions. Likewise, educational expenditures must also be recorded in accordance with the established pattern. Various sources of funds must be used effectively and efficiently, meaning that expenditures must be based on needs that are adjusted to the planning.

c. Evaluation

Evaluation and accountability for what has been achieved must be carried out in accordance with the objectives that have been set. Evaluation and accountability for educational financing can be identified in three ways, namely: First, the approach to controlling the allocation of funds. Second, the form of accountability for funds, such as being carried out in the form of monthly or quarterly, annual or end-of-period reports. Third, the involvement of supervision from external parties to educational institutions (Nursobah, 2022).

Community Participation

Community participation emphasizes direct citizen participation in decision-making in government institutions and processes. Gaventa and Valderma assert that community participation has shifted the concept of participation towards a concern with various forms of citizen involvement in policymaking and decision-making in various key arenas that affect people's lives (in Dwiningrum, 2011).

Community participation is the involvement of community members in the development and implementation of development programs or projects carried out in the local community. Community participation has characteristics that are proactive and even reactive, meaning that the community participates in reasoning before acting, there is an agreement made by all involved, there are actions that fill the agreement, there is a division of authority and responsibility in an equal position (Parwoto, 2007).

Moeljanto stated that in the context of local (community) participation, all implementing partners of a program are pure requirements, meaning that the implementation of a program must maximize community participation in an effort to improve their general welfare. There are several steps that can be taken to encourage community participation: a. Reorientation towards more effective relationships with the community through coalition building and communication networks ; b. Increasing the sense of community responsibility for their own development and increasing their awareness of their needs, problems, abilities and potential ; c. Facilitating communication between various local potentials so that each can be more aware of the perspectives of other participation ; and d. Application of certain principles, namely about living, learning to plan, and working together with the people. Activities like this start from what the community knows and has by giving examples and using an approach that states not just giving help (in Dwiningrum, 2011) .

There are several strategies that can be developed to encourage community participation in education, including: a. Increasing community participation in empowering education management; b. Increasing community participation in developing quality-oriented madrasahs (Islamic educational institutions) ; and c. Increasing community participation in managing learning resources in the community, so that madrasahs are not separated and remain an integral part of the Muslim community as a whole (Azra, 2000).

To determine the level of community participation in the implementation of education in an educational institution, it can be seen from several indicators as follows: a. Stakeholders' contribution or dedication increases in terms of services (thoughts/skills), financial, moral, and material or goods; b. Increased stakeholder trust in educational institutions; c. Increased stakeholder responsibility for the implementation of education; d. Increased quality and quantity of input (criticism and suggestions) to improve the quality of education; e. Increased stakeholder concern for every step taken by educational institutions to improve quality; and f. Decisions made by educational institutions truly express the appreciation and opinions of stakeholders and are able to improve the quality of education (Sri Suharyati, 2008).

Furthermore, when associated with the level of power given to the community, community participation by Shery Arstein in Suhirman as quoted by Dwiningrum can be divided into the following steps:

Table 1. Community Participation Ladder

Classification	Description	Levels
Citizen Power	At this stage, there is a division of rights, responsibilities and authority between the community and the government in decision making.	Citizen control, delegated control, partnership.
Tokenism	It is merely a formality that allows the public to hear and have the right to vote, but their opinions are not yet part of the decision-making process.	Penetration (placation), consultation (conciliation), information (information).
Non-Participation	Society is only used as an object.	Therapy, manipulation.

Source: (Dwiningrum, 2011)

From the participation ladder, it can be assumed that participation that is able to move the dynamics of society is participation that is classified into citizen power, because in this context there is the involvement of civil society as an important pillar in moving society (Dwiningrum, 2011).

Furthermore, Mulyasa mentioned that indicators of high community participation in the implementation of education in an educational institution include: a. Mutual understanding between schools or educational institutions, parents, the community, and other institutions in society including the world of work; b. Mutual assistance between schools and the community because they know the benefits, meaning, and importance of each other's roles; and c. Close cooperation between schools and various parties in the community and they feel proud and share responsibility for the success of education in the educational institution or school (in Marzal, 2008).

III. RESEARCH METHODS

This type of research is descriptive-qualitative field research with a case study as a research approach. The research object studied is the strategy of financing education based on community participation in the Taman Pendidikan Al-Qur’an (TPQ). The focus of educational financing studied here is on the type of Direct Cost financing in the form of Recurrent Cost (routine/operational costs). This research was conducted for approximately two months, namely in July-August 2024 at the TPQ Al Birru located at Jl. Lesanpura RT 03/03, Teluk Village, South Purwokerto District, Banyumas Regency, Central Java. Obtaining the necessary data, the author made the management of TPQ Al Birru, the Board of Teachers of TPQ Al Birru, the Management of the Association of Santri Guardians, the Guardians of Santri of TPQ Al Birru and several related parties such as the community around TPQ Al Birru as research subjects or informants in this study.

This research procedure was carried out with a qualitative research paradigm, namely by looking at the place (condition of the place or research environment), subject/man (people who have roles in it), and activity (activities that take place) related to education financing at TPQ Al Birru Purwokerto. From these three things, data mining was then carried out according to the instruments that had been prepared, both interviews, observations and documentation. The data or findings that had been obtained were also tested for data validity using triangulation techniques and sources. After the data was collected, data reduction was carried out, namely by taking the necessary data and discarding unnecessary data until finally the data that had been collected was analyzed by looking at the theory. The last step is making conclusions from the various findings that have been obtained.

Non-participatory observation, in-depth interviews, and documentation are data collection techniques used to explore field data and to test the validity of the data, data triangulation is used in the form of both technical and source triangulation. The data analysis technique used in this study refers to the data analysis technique developed by Miles and Huberman, including data collection, data condensation, data presentation, and verification / conclusion. By using this data analysis technique and associated with field findings, the author can find conclusions from the problems raised in this study, namely related to community participation in financing education at TPQ Al Birru.

IV. RESULTS AND DISCUSSION

Dwiningrum (2011) emphasized that active community participation in education financing can be preceded by participatory planning, namely an activity of compiling education program financing carried out through needs analysis, potential analysis, and community interest analysis. These three stages can be found in participatory planning of education financing at TPQ Al Birru.

First, needs analysis. From the results of the interview with Yuniatun as the Chairperson of the Management of TPQ Al Birru Teluk, it was obtained information that to give awards to ustaz and ustazah in the form of gratitude (rewards) which is given routinely every month, the management of TPQ Al Birru together with the Takmir of Al Birru Mosque held a meeting to determine the financing needs. There are six teachers who teach at TPQ Al Birru with a total cost requirement for teacher salaries of one million and one million one hundred thousand rupiah each month.

In the same interview, information was obtained that there are several strategies to meet the operational education financing needs of TPQ Al Birru, especially for teacher salaries. Yuniatun explained that there are at least several sources that could be

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

potential financing. The first potential comes from donors of the Muslimat Selasaan Study Group, which is a routine activity in the form of a study group attended by Muslim women which is held every Tuesday after the Ashar prayer. The donation withdrawal system used is by building cooperation between the management of the Muslimat Selasaan Study Group and the management of TPQ Al Birru, namely that each congregation is given a donation card for study activities and some of it is allocated for TPQ financing needs. In addition, regular donors from private institutions also routinely help finance TPQ Al Birru, namely from the Tunas Artha Mandiri Purwokerto Cooperative.

These findings are a strong indication that TPQ Al Birru has been able to build and raise active community participation, especially through the role of the management. This is in line with Dwiningrum's view that needs analysis needs to involve active community participation, in this case the Takmir of Al Birru Mosque and the Muslimat Selasaan Study Group. Active community involvement occurs because of the role of the management who are able to embrace, influence and invite the community to play an active role in developing TPQ Al Birru.

Several research results show that educational institutions, especially non-formal ones, in order to maintain their sustainability, must have the ability to embrace and actively involve community participation. If this cannot be done, then the sustainability of the institution is at stake. This is in line with the research results of Sumardi (2021) that TPQ is a non-profit educational institution whose implementation is funded voluntarily, so in various matters related to the need for operational financing of education, maintenance, and infrastructure development, it requires absolute assistance from the surrounding community. So that the problem of financing education faced by TPQ needs serious attention not only from TPQ administrators, but also from the community.

Second, potential analysis. The Al Birru TPQ Student Guardians Association also provided ideas for meeting financing needs. Mariski as the Chairperson of the Al Birru TPQ Student Guardians Association explained that the student guardians are committed to working together to develop TPQ Al Birru. This can be seen from the efforts of the student guardians to convince the teachers to focus on teaching and educating the students. This can be read well by the management of the student guardians association that with the number of students as many as 95 people, this can be a solution for meeting operational costs outside of teacher salaries, such as for purchasing teaching equipment, commemorating Islamic holidays, delegations to activities, and so on. From the agreement and ideas and proposals of the student guardians, the movement of one thousand rupiah per meeting was then initiated.

The thousand-rupiah movement is a new strategy that actually started from the initiative of the guardians of the students. This movement is also a replacement for the routine monthly financing which initially charged each student ten thousand rupiah per month but did not go as expected. The thousand-rupiah movement is an education financing movement where each student who goes to study the Koran by mutual agreement by the guardians of the students is required to give one thousand rupiah for each meeting. This fund is managed by the ustaz/ustazah to meet the operational needs of learning. This thousand-rupiah movement has a significant impact on TPQ financing income compared to the old pattern. This breakthrough by the guardians of the students has had a major impact on strengthening the financing of TPQ Al Birru. This is confirmed by the results of an interview with Restiani as the treasurer of TPQ Al Birru that TPQ financing income has increased drastically compared to the previous pattern.

Another interesting thing is seen from the field findings that based on the results of the interview with Mariski and strengthened by the results of observations, the thousand-rupiah movement carried out at TPQ Al Birru is fully coordinated by the guardians of students during each learning activity. The guardians of students are given a scheduled task to collect money amounting to one thousand rupiah from the students, then the money is handed over to the TPQ female teacher to be managed. In addition, on the initiative and agreement of the guardians of students, each guardian of students is asked for a donation of five thousand rupiah per month which is managed by the Management of the Association of Guardians of Students. The funds are used to help TPQ in activities that require more costs, such as commemorating Islamic holidays, commemorating santri days, and so on.

From the findings above, needs analysis and financing potential analysis are two things that are carried out in participatory financing planning at TPQ Al Birru. The role of the community is very clear here, both from the Takmir of the Al Birru Mosque, Muslimat Pengajian Selasaan to the guardians of students in decision-making, especially regarding education financing. Community participation in decision-making is mainly related to determining alternatives with the community to reach an agreement on various ideas concerning common interests where this is very important because the community also determines the direction and orientation of the implementation of existing education. The form of community participation in this decision-making varies, such as attendance at meetings or gatherings, discussions, contributions of ideas, and responses to the programs offered where these things can be found at TPQ Al Birru as the findings that have been explained (Dwiningrum, 2011; Husna, 2022).

Other findings show that community participation in financing education at TPQ Al Birru contains elements in the form of goals to be achieved, the achievement process, and the actors involved. This can be seen from the existence of goals to be achieved in financing education which are reflected in the needs analysis, namely the provision of teacher salaries and financing of learning operations. The achievement process can also be clearly seen with the involvement of all *stakeholders* who together seek the best solution to achieve these financing goals. In addition, the actors involved also actively involve the community, such as the Takmir of the Al Birru Mosque, Muslimat Pengajian Selasaan, and the Paguyuban Wali Santri. This is in line with what was conveyed by Koontz and O'Donnel in Imam Machali and Ara Hidayat (2016) who limit planning as a rational and systematic thought process

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

about what will be done, how to do it, when to do it, and who will carry out an activity carried out to improve quality so that the activity process can take place effectively, efficiently, and productively and meet the demands and needs of the community.

Another interesting thing from the field findings is the awareness and ability of the administrators and guardians of students from a managerial aspect, namely the TPQ administrators and guardians of students are able to position TPQ teachers according to their main duties, namely educating and teaching students without having to be burdened with financial needs. The main task of the teachers is to educate students to have the ability to read and write the Qur'an. The administrators and guardians of students have the task of providing and meeting the needs of teachers, especially those related to educational financing. This can at least be an indication that TPQ Al Birru, starting from the administrators, the board of teachers, and even the guardians of students, have a large role in the development of the institution where each is able to act professionally. This is evidenced by the division of tasks and obligations according to their respective roles. The division of tasks and obligations where the right person is in the right position will support the progress of the institution (Yusutria, 2023).

Furthermore, Koontz and O'Donnel explained that the implementation of a program including in terms of education financing needs to pay attention to several things, starting from how to do it, when it is done to who will do it. These elements can be clearly found in the participatory financing strategy at TPQ Al Birru, as follows:

First, about what will be done or the purpose of implementing the activity can be found in the financing of education at TPQ Al Birru, namely, to provide awards and gratitude in the form of honorariums for teachers and also other routine financing, especially from the guardians of students where their sons and daughters have been educated in reading and writing the Qur'an and understanding religion. *Second*, in terms of how to do it. This can be seen clearly with the active involvement of the community where the guardians of students have a big role, namely as pioneers and initiators of financing education at TPQ Al Birru through the thousand-rupiah movement program. The guardians of students are also the implementers of the movement. *Third*, the implementation time. This has also been clearly seen from the thousand-rupiah movement where each student at each meeting gives one thousand rupiah which is coordinated by the student's guardian. *Fourth*, in terms of implementation, the source of education funding at TPQ Al Birru comes from the Takmir of Al Birru Mosque, donors of the Muslimat Selasa Study Group and student guardians. From several of these explanations, it is no longer in doubt that the community has an active role and participation in financing education at TPQ Al Birru which is a recurrent cost (operational/routine cost).

This is supported by a research result stating that the fulfillment of operational costs for education can be obtained from donations from the community, especially from the guardians of students. This business is run sustainably by partners and the profits are used to support the operational costs of TPQ (Refilda, 2021). In addition, TPQ Al Birru also seems to need to pay attention to the fulfillment of financing which is not only operational in nature, but also financing related to facilities and infrastructure or what is known as capital cost. This is in line with research by Zahro, et al. that infrastructure management has an important role in institutional development (Zahro, et al., 2022).

In order for education financing to run smoothly, it is necessary to pay attention to matters relating to sources of income, expenditures, procurement and maintenance of facilities and infrastructure, provision of learning materials and tools, as well as honorariums and welfare (Mulyasa, 2005; Azizah, 2023). These five things based on the data obtained show that TPQ Al Birru has done several of these things, including: *First*, sources of income. In general, sources of income for education financing at TPQ Al Birru come from the community, starting from donors from the Muslimat Selasa Study Group, guardians of students who are coordinated in the guardian association of students, and the Takmir of the Al Birru Mosque. Each of these sources has a clear purpose for allocating funding. *Second*, expenditure. In terms of expenditure, by consensus, especially in the type of recurrent cost financing, financing sourced from the Takmir of the Al Birru Mosque and the Muslimat Selasa Study Group is allocated for the teacher's routine salary every month. The thousand-rupiah movement is used to fulfill routine learning needs such as teaching materials, teaching media, and so on and other needs. *Third*, honorarium and welfare. This is one aspect that is the main concern of the management and guardians of students of TPQ Al Birru. This is evident from the efforts of the management to involve the mosque administrators and the congregation of the Muslimat Tuesalaan study group.

In addition, based on the results of an interview with Restiani as the treasurer of TPQ Al Birru, it was obtained that not all teachers are aware of the importance of recording related to education financing, both incoming and outgoing funds. This is important to maintain transparency in the management of incoming and outgoing donations. There are still teachers who are not orderly in their administration in terms of education financing. In fact, this is important to maintain public trust through order and transparency in the management of education financing. This is reinforced by the results of research by Safitri et al. that the importance of recording finances or education financing at TPQ is to create public trust (Safitri et al., 2021).

Furthermore, Basrowi mentioned that there are two forms of community participation, namely physical participation and non-physical participation. Physical participation is community participation (parents) in the form of organizing educational efforts, such as establishing and organizing school efforts, organizing scholarship efforts, helping the government build buildings for the community and organizing library efforts in the form of books or other assistance. As for non-physical participation, it is the participation of community involvement in determining the direction of education (in Dwiningrum, 2011). From the existing findings, the form of community participation in financing education at TPQ Al Birru tends to be in the nature of joint decision-

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

making. The participation of guardians of students in decision-making on financing education at TPQ Al Birru, especially in the type of recurrent cost financing, can be an indicator that the form of community participation is non-physical participation.

Arstein classifies participation into three levels, namely: Citizen power, tokenism, and non-participation (Dwiningrum, 2011). Of the three levels of community participation classification, various findings indicate that community participation in financing education at TPQ Al Birru falls into the category of citizen power where at this stage or level there has been a division of rights, responsibilities, and authority in society including in decision making. This can be seen, among others, from the distribution of responsibilities, namely that guardians of students are obliged to provide a thousand rupiah in alms at each meeting through the thousand-rupiah movement which was actually initiated by the guardians of students themselves. The distribution of authority and responsibility for the management is to manage TPQ Al Birru so that it continues to run and develop. In addition, this citizen power classification indicator also requires joint decision making and this can also be seen clearly at TPQ Al Birru.

At the end of this discussion, the active participation of the community in supporting and developing TPQ Al Birru, especially in the aspect of financing, turned out to be inseparable from key community figures. In the Tuesday study, the community leaders who were speakers in the activity continuously emphasized the importance of supporting the assembly which teaches the Qur'an including TPQ. From here, the awareness and motivation of the congregation was built to support TPQ Al Birru, especially in the aspect of financing. In addition, the figure of the leader, namely the Head of TPQ Al Birru who was able to embrace the guardians of the students also had a big role in raising the awareness and willingness of the guardians of the students that this TPQ belongs to everyone and the obligation to educate children is a shared obligation. This is what became the embryo for the creation of active community participation, especially in financing education at TPQ Al Birru.

CONCLUSIONS

The community-based participatory financing strategy at TPQ Al Birru involves a participatory approach carried out through the stages of needs analysis and potential analysis by involving the active role of various elements of society, starting from the Takmir of the Al Birru Mosque, the Muslimat Selasaan Study Group, the Tunas Artha Mandiri Cooperative, and the Association of Santri Guardians where these active roles have given birth to a breakthrough in the form of the Seribu Rupiah Movement initiated by the guardians of the students. The active participation of these various elements has implications for the stability of financing, especially for the type of recurrent cost which is very necessary for the sustainability of TPQ Al Birru.

In addition, active community participation in financing education at TPQ Al Birru cannot be separated from the role of figures who are able to invite the community and strengthen support for the institution. The head of TPQ also plays an important role that is able to embrace by fostering awareness and a sense of responsibility of the guardians of students towards Al-Qur'an education. This confirms that TPQ Al Birru has achieved a level of community participation at the citizen power level, where rights, responsibilities, and authorities are distributed among administrators and the community. The awareness that Al-Qur'an education is a shared property, and shared responsibility is a strong foundation for the sustainability and development of TPQ Al Birru.

TPQ Al Birru has succeeded in building sustainable education financing and increasing community participation in the management of the institution. Ultimately, the results of this study confirm that a participation-based approach is able to increase the stability of TPQ financing, while strengthening collaboration between institutions and institutions in supporting sustainable religious education. For further researchers, there is a research space that has the potential to be studied more deeply and has not been discussed in this study, namely participatory financing in the type of capital cost (construction of infrastructure/buildings). This is a research opportunity because not a few TPQs already have independent buildings built from community self-help.

REFERENCES

- 1) Adriansyah, H., & Maftuhah, M. (2023). Pengelolaan Pembiayaan Pendidikan Sekolah Dasar Negeri Poris Pelawad 5 Kota Tangerang. *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 7(1), 1-24. <https://doi.org/10.54437/alidaroh.v7i1.623>
- 2) Al Munawar, Said Agil Husin. Pendidikan Berbasis Masyarakat Memudar. *Media Indonesia*, Jum'at, 11 Januari 2002.
- 3) Aliwar. (2016). Penguatan Model Pembelajaran Baca Tulis Quran dan Manajemen Pengelolaan Organisasi (TPA). *Jurnal Al-Ta'dib*, 9 (1).
- 4) Aliwar. (2016). Penguatan Model Pembelajaran Baca Tulis Quran dan Manajemen Pengelolaan Organisasi (TPA), *Al-Ta'dib* 9 (1).
- 5) Arsad, M., & Ali, H. (2021). FAKTOR YANG MEMPENGARUHI SISTEM PENDIDIKAN ISLAM: PENDANAAN, MANAJEMEN, DAN LEMBAGA PENDIDIKAN. *Jurnal Ekonomi Manajemen Sistem Informasi*, 3(1), 1–10. <https://doi.org/10.31933/jemsi.v3i1.669>
- 6) Azizah, H., & Nafi'ah, H. (2022). Implementasi Filantropi Islam dalam Pembiayaan Lembaga Pendidikan Islam di Lazis UNISIA Yogyakarta. *Educational Journal of Islamic Management*, 2(2), 97-105. <https://doi.org/10.47709/ejim.v2i2.1936>
- 7) Azra, Azyumardi. (2000). *Pendidikan Islam: Tradisi dan Modernisasi menuju Millennium Baru*. Ciputat: Logos.
- 8) Basa'ad, Tazkiyah. (2017). Membudayakan Pendidikan al-Qur'an. *Tarbiyah Al-Awlad: Jurnal Kependidikan Islam Tingkat Dasar*, 7 (2), 594-599. <https://doi.org/10.15548/alawlad.v7i2.428>

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

- 9) Budimansyah, Dasim. (2008). Peningkatan Mutu Pendidikan melalui Penguatan Partisipasi Masyarakat. *Jurnal Educationist*, 2 (1), 57.
- 10) Chan, Sam M. dan Tuti T. Sam. (2005). *Analisis SWOT: Kebijakan Pendidikan Era Otonomi Daerah*. Jakarta: PT Raja Grafindo Persada.
- 11) Dwiningrum, Siti Irene Astuti. (2011). *Desentralisasi dan Partisipasi Masyarakat dalam Pendidikan*. Yogyakarta: Pustaka Pelajar.
- 12) <http://wacana.koranpendidikan.com/view/750/mendorong-partisipasi-aktif-masyarakat-dalam-pendidikan.html>.
- 13) <https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>
- 14) Huneryager dan Hecman. (1992). *Partisipasi dan Dinamika Kelompok*. Semarang: Dahara Prize.
- 15) Husna, R., Zulmuqim, Z., & Zalnur, M. (2022). Pendidikan Diniyah: Dinamika TPQ-TQA dan MDT (Awu) dan Sejenisnya Dalam Pengembangan Pendidikan Islam di Indonesia. *Jurnal Kawakib*, 3(1), 23-31. <https://doi.org/10.24036/kwkib.v3i1.33>
- 16) Institut Ilmu Al-Qur'an (IIQ) Jakarta, 16 September 2022. <https://iiq.ac.id/berita/hasilriset-angka-buta-aksara-al-quran-di-indonesia-tinggi-sebegini/>
- 17) Kanau, Aliyu A. dan M. J. Haruna. (2013). Towards Promoting Community Participation in Education in Nigeria. *Academic Journal of Interdisciplinary Studies*, 2 (7), 131-136.
- 18) Kementerian Agama Republik Indonesia, 12 Oktober 2023. <https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>.
- 19) Lailatul Azizah. (2023). Penerapan Prinsip Transparansi dan Akuntabilitas dalam Pengelolaan Dana Infaq (di Tpq Al-Khuriyah Bangil -Pasuruan). *Akuntansi: Jurnal Akuntansi Integratif*, 8(2), 125–145. <https://doi.org/10.29080/jai.v8i2.1073>
- 20) Machali, Imam dan Ara Hidayat. (2016). *The Handbook of Education Management: Teori dan Praktik Pengelolaan Sekolah/ Madrasah di Indonesia*. Jakarta: Kencana.
- 21) Machali, Imam dan Fia Ainul Munawaroh. (2014). Manajemen Pengembangan Sumber Daya Pendidik di Taman Pendidikan al-Qur'an (TPQ) Al-Hidayah Purwogondo Kalinyamatan Jepara, *Jurnal An-Nur* 6 (2).
- 22) Malik, Abdul. (2013). Pemberdayaan Taman Pendidikan Al-Qur'an (TPQ) Al-Husna Pasadena Semarang", *Dimas Jurnal*, 13 (2).
- 23) Marzal. (2008). Partisipasi Orang Tua Siswa dalam Kerangka Manajemen Berbasis Sekolah di MTs Negeri Yogyakarta II. *Tesis*, Yogyakarta: Universitas Negeri Yogyakarta, 41.
- 24) Mintarti, Sri. (2012) Pengelolaan Taman Pendidikan al-Qur'an (Studi Situs SDN Panjang 02 Ambawarawa). *Tesis*. Surakarta: Universitas Muhammadiyah Surakarta
- 25) Miskun, M., Asmarika, A., Fitri, Y., Deprizon, D., & Wismanto, W. (2023). Manajemen Pembiayaan Pendidikan Berbasis Swadaya Masyarakat Sebagai Upaya Peningkatan Sumberdaya Manusia. *Journal of Education Research*, 4(3), 1155–1161. <https://doi.org/10.37985/jer.v4i3.382>
- 26) Mof, Yahya dkk. (2013). Manajemen Partisipasi Masyarakat dalam Pendidikan pada MTs Muhammadiyah 3 Al-Furqan Banjarmasin. *Jurnal Tashwir Fakultas Tarbiyah dan Keguruan IAIN Antasari*, 1 (2), 62.
- 27) Mukti Ali, (2022), Management Taman Pendidikan Al-Qur'an Mushollah Nurul Khoirot Desa Tanjung Tambak Kecamatan Tanjung Batu Kabupaten Ogan Ilir, *El-Idare: Jurnal Manajemen Pendidikan Islam*, 8(1): 95-105. <https://jurnal.radenfatah.ac.id/index.php/El-idare/article/view/13399>.
- 28) Mulyasa, E. (2005). *Pedoman Manajemen Berbasis Madrasah*. Jakarta: Direktorat Jenderal Kelembagaan Agama Islam.
- 29) Muspawi, M., & Lukita, M. (2023). Pengelolaan Pembiayaan Pendidikan di Sekolah Dasar. *Lectura: Jurnal Pendidikan*, 14(1), 99-110. <https://doi.org/10.31849/lectura.v14i1.12237>
- 30) Nata, Abuddin. (2010). *Ilmu Pendidikan Islam*. Jakarta: Kencana.
- 31) Nurhayati, N., M. Nasir, Abdul Mukti, A. Safri, Lias Hasibuan, & Kasful Anwar. (2022). MANAJEMEN PEMBIAYAAN PENDIDIKAN DALAM MENINGKATKAN MUTU LEMBAGA PENDIDIKAN ISLAM. *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL*, 3(2), 594–601. <https://doi.org/10.38035/jmpis.v3i2.1123>
- 32) Nurkamiden, U. D., & Anwar, H. (2023). KONSEP MANAJEMEN PEMBIAYAAN PENDIDIKAN PADA LEMBAGA PENDIDIKAN ISLAM. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 11(1), 53–64. <https://doi.org/10.30603/tjmpi.v11i1.3384>
- 33) Nursobah, A. (2022). MANAJEMEN PEMBIAYAAN PADA LEMBAGA PENDIDIKAN ISLAM. *An-Nahdliyyah: Jurnal Studi Keislaman*, 1(1). <https://doi.org/10.70502/ajsk.v1i1.3>
- 34) Parwoto. (2007). *Pemberdayaan Masyarakat dan Prinsip Partisipatif*. Medan: tp. Dalam www.library.usu.ac.id/download/fp/06008762.pdf.
- 35) Pidarta, Made. (1990). *Perencanaan Pendidikan Partisipatoris dengan Pendekatan Sistem*. Jakarta: Cipta.
- 36) Qasim, M. Peran Kepala Tpq Dalam Meningkatkan Mutu Pendidikan Di Taman Pendidikan Al-Qur'an Al Jamilun Kota Batam. (2024). *Al-Abshor: Jurnal Pendidikan Agama Islam*, 1(3), 249-257.

Community Participation Based Education Financing Strategy at TPQ Al Birru Purwokerto Indonesia

- <https://journal.salahuddinal-ayyubi.com/index.php/ALJPAI/article/view/102>
- 37) Refilda, R. Et al. (2021). Budidaya Ikan Lele Untuk Menunjang Kelancaran Biaya Operasional TPQ Dan RTQ Raudhatul Adzkiya Jorong Dalam Koto Kabupaten Agam. *Warta Pengabdian Andalas*, 28 (3): 206-214. <https://doi.org/10.25077/jwa.28.3.206-214.2021>
- 38) Rosi, Fathor. (2021). Urgensi Pembelajaran al-Qur'an bagi Siswa Madrasah Ibtidaiyah, Auladuna, *Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 3 (2), 36-53.
- 39) Safitri, et al. (2021). Penyusunan Laporan Keuangan Berdasarkan Isak 35 pada TPQ Al-Barokah Pekalongan. *Jaka Jorunal: Akuntansi, Keuangan, dan Auditing*. 2(2), 2021: 38-54.
- 40) Suharyati, Sri. (2008) Partisipasi Keluarga Miskin dan Manajemen Program Wajib Belajar Pendidikan Dasar Sembilan Tahun di Banjarnegara. *Tesis*, Yogyakarta: Universitas Negeri Yogyakarta, 25.
- 41) Sumardi, et al. (2021). Bimbingan Teknis Pengadaan Desain dan Rencana Anggaran Biaya TPQ Pasir Putih Kota Malang. *Jurnal Pengabdian Polinema Kepada Masyarakat*, 8 (2): 27-31. <https://jpkm.polinema.ac.id/index.php/jpkm/article/view/78>
- 42) Supriatna, D., Harahap, N., & Murtafiah, N. (2023). Implikasi Manajemen Pembiayaan Terhadap Peningkatan Mutu Pendidikan. *Journal on Education*, 5(4), 17296- 17307. <https://doi.org/10.31004/joe.v5i4.4136>
- 43) Tim Direktorat Pendidikan Diniyah dan Pondok Pesantren. (2019). Direktorat Jenderal Pendidikan Islam Departemen Agama RI. *Pedoman Pembinaan TKQ/TPQ*. Jakarta: Departemen Agama RI.
- 44) Tim Penyusun. (2011). *Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. Yogyakarta: Pustaka Pelajar.
- 45) Undang-Undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional.
- 46) Upe, Ambo. (2012). Manajemen Taman Pendidikan al-Qur'an (TPQ) di Kecamatan Tembilahan Kabupaten Indragiri Hilir. *Tesis*, (Riau: Universitas Islam Negeri Sultan Syarif Kasim Riau.
- 47) Yuliana, R. A. (2023). PENGARUH BIAYA PENDIDIKAN DAN FASILITAS PENDIDIKAN TERHADAP HASIL BELAJAR BACA TULIS AL-QUR'AN PESERTA DIDIK TPQ WALISONGO SAWOHAN. *Jurnal Revenue : Jurnal Ilmiah Akuntansi*, 3(2), 602-616. <https://doi.org/10.46306/rev.v3i2.126>
- 48) Yunita, Yenni, Abu Bakar, and Nazir Karim. 2022. "Kebijakan Pembiayaan Pendidikan Pada Lembaga Pendidikan Islam Di Sudan". *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19 (1), 64-76. <https://doi.org/10.46781/al-mutharahah.v19i1.426>.
- 49) Yusutria, Yuherman, Rina Febriana, Muhammad Zakaria Darlin, & Nur Anisyah Rachmaningtyas. (2023). Peningkatan Mutu Sumber Daya Umat Melalui Taman Pendidikan Al-Qur'an (TPQ). *Jurnal Pengabdian Indonesia*, 1(3). Retrieved from <https://jurnalpengabdianindonesia.com/index.php/1/article/view/4>
- 50) Zahro, S. U., Safitri, D. N. N., & Setiawan, E. (2022). Peran Yayasan dalam Mengatasi Problematika Manajemen Sarana Prasarana dan Kurikulum. *Journal of Education Research*, 3(1), 22–27. <https://doi.org/10.37985/jer.v3i1.71> <https://www.jer.or.id/index.php/jer/article/view/71>



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.