

The Role of Ulama in the Development Communication of the Family Planning Program

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ABSTRACT

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One of the problems causing society's prosperity low level is the imbalance of population growth, economic growth, and health. BKKBN (National Family Planning Coordinating Board) has a role to measure and control the growth of Indonesia's population through the KB (The Family Planning Program). In Yogyakarta, especially in Wonokromo Village, Pleret, Bantul Regency, the implementation and socialization of KB program had some obstacles because most people thought that the program seemed to be contrary to the way of the Islamic rules. Therefore, the ulama have a crucial role in changing of community's perspective on KB in the context of Islam. Based on the background of those problems, the researcher was interested in this topic of research to understand Ulama's role for BKKBN and the community from communication science perspective, especially Development Communication. The qualitative descriptive method is the basic method in this research. The result of the research is that Ulama play an important role in the Interpersonal Communication process with the BKKBN, and play a major role in disseminating the family planning program to the Wonokromo Community. Ulama played a role in interpreting and communicating the Family Planning Program in accordance with the Islamic perspective, so that people can accept and implement the program.

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1. Introduction

The problems faced by developing countries are very complex, especially in social prosperity. One of the reasons for the low level of social welfare is the imbalance in population growth from economic and health factors. In addition, very high population growth also has an impact on the population explosion. This population problem can become a serious matter in Indonesia (Ansanoor, Pratiwi, & Solihin, 2022). Population issues are very complex and affect people's economy, education, health, and welfare.

In the field of welfare, the government has a big responsibility to deal with various problems, especially health and population problems, as stated in the preamble of the 1945 Constitution (Pembukaan UUD 1945) concerning general welfare. The National Family Planning Coordinating

Board (BKKBN) is responsible for controlling the acceleration of population growth through the Family Planning (KB) program. According to the Law of the Republic of Indonesia Number 10 of 1992 concerning Population Development and Prosperous Family Development, family planning is an effort to increase the knowledge and role of the Indonesian people by reaching the age of marriage, birth control, family stability, increasing family welfare in achieving an ideal, prosperous of small family (BKKBN, 1999). therefore the Government has a role to build society (Mahmudah, Susanti, Noer, & Widodo, 2022).

The implementation of the family planning program has been carried out in several regions of Indonesia, including one of them is Brajan Hamlet, Wonokromo Village, Pleret District, Bantul Regency, Special Region of Yogyakarta. At the beginning of the launch of the Family Planning Program by the BKKBN in the area, various responses emerged, both pro and con, in the community. Some of them view family planning as a useful government health protection program. But not a few are still looking negatively. Rural communities in general still think "many children, lots of fortune" so they regard family planning programs as taboo. In fact, among the ulama there were also debate about the family planning program which can be considered an "act against destiny" and was not in accordance with religious law. Many ulama disagreed with the opinion that family planning is a program that is not permitted and is against Islamic law. The existence of this debate makes people doubt family planning.

Public pessimism about the family planning program has prevented the government from implementing solutions to the population problem. The emergence of these problems is due to family planning socialization which is difficult for the community to accept, especially the lack of "bridges" between the government and the community as program targets and the lack of public knowledge of family planning.

As one of the solutions to problems related to public understanding of the family planning program, BKKBN DIY cooperates with various agencies and other institutions to support the implementation of the program. One of the institutions that have a role in implementing and socializing the family planning program to the community is the Al-Mahalli Islamic Boarding School.

The Al-Mahalli Islamic Boarding School is the first Islamic boarding school in Bantul Yogyakarta Regency to support the launch of the family planning program from the BKKBN. This was motivated by the attitude of concern and openness from the religious leaders there, namely KH Ahmad Mujab Mahalli and several other ulama towards the community regarding government programs. The basis for the concern of the Al-Mahalli ulama is to realize the welfare and benefit of the people. The participation of religious leaders in this family planning program has had a major impact on changing the perspectives of residents living in the area. In addition, the Al-Mahalli ulama also played a role in launching the family planning program for the community, establishing health services for Islamic Boarding School Health Posts (Poskestren) as well as developing education through Youth Reproductive Health (Kespro).

As important figures in society, ulama have a strategic position in the implementation of family planning programs. Insight and ability to interpret Shari'a in the context of family planning programs through da'wah, (communication activities when scholars (communicators) communicate messages to the public (communicants), both individually and in groups) to students and the community make the ulama play a crucial role as opinion leaders (Rachman, 2018). Opinion leaders are people or leaders who, through personal interactions, are able to capture and create ideas or innovations and share them with people who communicate with them (Windham, 2009). Changes and progress of development in an area are largely determined by the ability of the community to anticipate and adapt which is influenced by the presence of opinion leaders (Slamet Mulyana, 2018). Islamic boarding schools are the center of Islamic education, so religious leaders still have a very strong influence in society.

In the development communication concept, the role of the opinion leader becomes an important position in the success of a communication process. Development Communication is an organized and systemic effort in utilizing certain communication processes and media with

the aim of increasing the social and economic level of society (Dilla, 2007). One of the models for Development Communication is the Linear Model, namely the development communication process from upstream (government) as the initiator of the program to downstream, namely (the community) as the target (Mukarom, 2020). The main components in this communication model are sources, messages, gatekeepers, receivers, and feedback (Mukarom, 2020). In this context, ulama have a role as gatekeepers who are also opinion leaders in development communications.

Based on this, the series of communications in the form of outreach to the family planning program by BKKBN DIY to the community with the involvement of the Ulama as important figures certainly did not escape the realm of communication studies, especially Development Communication. Development Communication is an organized effort to use communication processes as well as certain media in improving social and economic levels in general that take place in developing countries (Dilla, 2007). The function of Development Communication is as a process of disseminating information and information to the community, as a process of education for the community, as a process of directed and purposeful behavior change, as a process of systemic social engineering, planned and directed in an innovation (Nasution, 2004). Several important components in the Linear Development Communication Model are sources, messages, gatekeepers, recipients, and feedback (Mukarom, 2020). In this case, the BKKBN acts as a source that sends messages in the form of family planning programs to recipients, namely people who were previously arrested and studied by Ulama as gatekeepers with feedback in the form of community acceptance of the program.

From this, students and residents in Bantul Regency can be more open and accept the family planning program based on a communication process through religious leaders as gatekeepers and opinion leaders. According to Effendy (in Mulyana 2010) Communication is the process of conveying messages from one person to another with the aim of informing or changing attitudes, opinions, or even behavior either directly orally, or indirectly through the media (Zamzamy, 2019). One form of communication is interpersonal communication. According to Devito (2013), Interpersonal Communication is the delivery of messages by one person and the receipt of messages by other people or a small group of people, with various impacts and with opportunities to provide immediate feedback (Aprilyantini, 2019). As for some of the characteristics of interpersonal relationships that exist are close acquaintance, mutual need, openness between the two, and cooperation (Aw, 2011). In this study, interpersonal communication was previously established between BKKBN and Al-Mahalli ulama in the Development Communication process. So based on these problems, the researcher is interested in studying the process of development communication as well as the role of the Ulama in society.

2. Method

The research method used is a qualitative descriptive method, with a constructivism paradigm. Data is some of collections evidence or facts that are presented for a specific scientific purpose (Sasmita, Isnaini, & Wahyudi, 2021). Data collection methods through observation, interviews, and documentaries. The selection of research informants was based on the criteria for their involvement in the family planning program implemented in the area around the Al-Mahalli Islamic boarding school. In this study, the selection of informants used purposive and snowball techniques. The informants are (1) Hj. Nadhiroh Mudjab as Ulama, owner of the hut and wife of KH Ahmad Mudjab Mahalli; (2) H. Abdul Halim Muslih as Ulama, one of the Poskestren administrators as well as a teacher (ustad) at the Islamic boarding school; (3) Imam Fauzi as Ulama, Council of Ustads, and Youth Prosperous Affairs administrators; (4) Ris Harjanto as a Lecturer and former BKKBN DIY employee who is often involved in family planning activities in Bantul; (5) Anggoro Irwan Susanto as Head of Sub-Division of Implementation and Evaluation of the Field of Latbang Representative of BKKBN DIY; (6) Ja'faruddin as MTs Administrative Staff. Al-Mahalli; (7) Solikin as a student and participant in Youth Reproductive Health at Al-Mahalli. The researcher did not obtain primary data from KH

Ahmad Mudjab Mahalli as a pioneering ulama in the establishment of family planning in Kab. Bantul because he had passed away, so the primary data was obtained from other informants who were directly involved in the KB program at the Al-Mahalli Islamic Boarding School. Meanwhile, secondary data was obtained from several documents from sources or informants, and other relevant reference data. The data analysis method used is the Miles and Huberman method with the term interactive model, which consists of three components, namely (Pawito, 2007:104): data reduction, data display, drawing, and verifying conclusion.

3. Results and Discussion

A. Interpersonal Communication between BKKBN and Ulama of Al-Mahalli Islamic Boarding School

The implementation of the family planning program in Wonokromo Village, Bantul began with the relationship between the BKKBN and religious leaders. Ulama were important figures at the start of the socialization of the family planning program in the area. This is because the community adheres to Islamic rules and laws and has great concern about the newly introduced family planning program. Ulama have a strong foundation in Islamic studies regarding family planning, while BKKBN in its delivery is limited to government programs that are outreached to the community. Therefore, in order for the family planning program to be accepted by the community, the BKKBN tries to embrace religious leaders. The hope is that the implementation of family planning can be realized effectively in the community.

The Development Communication process was formed from the existence of the BKKBN's need for ulama as agents of change related to the family planning program in the form of socialization and implementation. So the thing that needs to be studied is how the initial process of BKKBN establishing a relationship with KH Ahmad Mudjab Mahalli in implementing the family planning program in the Al-Mahalli Islamic Boarding School area until the relationship between BKKBN and the Al-Mahalli ulama continues.

The beginning of establishment of Interpersonal Communication between BKKBN and the Al-Mahalli ulama began with the approval and signing of the family planning program by KH Ahmad Mudjab Mahalli in the 1980s. At that time, he was still among the youngest ulama in agreeing on the existence of a family planning program in Yogyakarta. After the signing, KH Ahmad Mudjab Mahalli conducted lectures related to family planning. As a preacher, he often gives lectures discussing family planning in various regions. BKKBN knows how KH Ahmad Mudjab Mahalli's capacity as a ulama in explaining to the public about family planning through an Islamic perspective. BKKBN is also interested in embracing KH Ahmad Mudjab Mahalli because of his positive view of the family planning program which is presented in the form of recitation.

Previously, the BKKBN did not immediately know about the figure of KH Ahmad Mudjab Mahalli. The key that plays an important role in linking the BKKBN with KH Ahmad Mudjab Mahalli is the PLKB (Family Planning Field Officer). PLKB acted as a bridge between the BKKBN and KH Ahmad Mudjab Mahalli as one of the religious leaders who played an important role in the implementation of the family planning program at that time. PLKB as an institution under the auspices of the BKKBN has the duty to approach community leaders, especially KH Ahmad Mudjab Mahalli. It is through this PLKB that Interpersonal Communication between BKKBN and Ulama can be formed.

Thanks to PLKB, BKKBN was able to find out about KH Ahmad Mudjab Mahalli's progress in supporting the existence of a family planning program in the Dusun Brajan area. So that's where the BKKBN started collaborating with KH Ahmad Mudjab Mahalli to take part in implementing the family planning program for the wider community. As a ulama who is responsible for the benefit of Muslims, KH Ahmad Mudjab Mahalli is of the view that family planning programs are not interpreted as programs that limit births. The family planning program is of course interpreted as a program to regulate birth spacing. This was based on the fact that KH Ahmad Mudjab Mahalli had previously reviewed the family planning program in accordance with

Islamic perspective and law. It was on this basis that KH Ahmad Mudjab Mahalli played a role in the socialization and implementation of the family planning program. However, from the relationship that was forged between BKKBN and KH Ahmad Mudjab Mahalli, many other ulama began to hate him. They argued that he accepted the family planning program in its entirety, including allowing him permanent family planning. Even though in reality, Al-Mahalli accepted the family planning program with the note that the program was interpreted as a program in regulating/managing birth spacing, and for several family planning programs that were clearly prohibited by religion such as sterilization (permanent family planning) were expressly rejected.

Although many ulama opposed him, his steadfastness was maintained. This is based on his responsibility as a ulama to achieve the benefit of his people. Until now, the relationship between BKKBN and Al-Mahalli Islamic Boarding School is still well established. This is due to the existence of relationships and Interpersonal Communication that has continued for many years. After the death of KH Ahmad Mudjab Mahalli, his wife, Hj. Nadhiroh Mudjab, H. Abdul Halim Muslih, and other board members of Pondok (Islamic Boarding School) Al-Mahalli. In fact, the BKKBN often makes visits to the Al-Mahalli Islamic Boarding School to study how to implement the family planning program in Al-Mahalli. So that the cottage often hosts foreign guests regarding family planning reviews. In fact, the cooperation that has been forged between BKKBN and Islamic ulama is currently realized by the existence of training and research visits from abroad regarding the implementation of the family planning program at the Al-Mahalli Islamic Boarding School which is often carried out by BKKBN. Until now, whenever there are guests from abroad, BKKBN often directs them to the Al-Mahalli Islamic boarding school. In fact, the WHO (Wealth Health Organization) and other Islamic countries often come to the Al-Mahalli Islamic boarding school to study the implementation of family planning in Al-Mahalli. The BKKBN often directed him to the Al-Mahalli Islamic boarding school. In fact, the WHO (Wealth Health Organization) and other Islamic countries often come to the Al-Mahalli Islamic boarding school to study the implementation of family planning in Al-Mahalli. The BKKBN often directed him to the Al-Mahalli Islamic boarding school. In fact, WHO (Wealth Health Organization) and other Islamic countries often come to the Al-Mahalli Islamic boarding school to study the implementation of family planning in Al-Mahalli.

To further review how the interpersonal relationship between BKKBN and religious leaders at the Al-Mahalli Islamic boarding school was intertwined, researchers examined into the characteristics of interpersonal relationships, namely (Aw, 2011):

1. Getting to Know Closely

Knowing closely is how Interpersonal Communication begins between BKKBN and religious leaders in establishing a relationship. This started with KH Ahmad Mudjab Mahalli's progress in implementing the family planning program, especially in the area around the Al-Mahalli Islamic Boarding School. His contribution to the family planning program was implemented in the form of socialization that he did, namely by preaching and recitations. The intensity of KH Ahmad Mudjab Mahalli in these activities was known to the PLKB. PLKB in this case acts as a bridge between BKKBN and KH Ahmad Mudjab Mahalli. PLKB as a part of the BKKBN has the duty to approach community leaders, especially KH Ahmad Mudjab Mahalli so that he is embraced as a partner.

Every time there is a socialization activity carried out by the BKKBN, KH Ahmad Mudjab Mahalli is invited as the presenter/presenter for the event. Even visits from abroad to Al-Mahalli are also very frequent. Apart from studying the implementation of family planning at Al-Mahalli, the visit was also intended to maintain good relations.

The interpersonal relationship between the two gradually developed to the next level, which became a very close relationship. Thus, the parties involved in the interpersonal relationship gradually get to know each other more intimately. Even today, the BKKBN still maintains good relations with the ulema at the Al-Mahalli Islamic boarding school. The intensive relationship he forged with KH Ahmad Mudjab Mahalli made BKKBN trust him to make the Al-Mahalli Islamic

Boarding School a frequent location for field visits from foreign guests regarding family planning programs.

From the whole explanation above, it can be studied that the introduction stage starts with the role of PLKB as an institution under the auspices of the BKKBN in approaching religious leaders, followed by a cooperative relationship. The closeness of the relationship is built thanks to an ongoing relationship. The existence of a close relationship between the BKKBN and KH Ahmad Mudjab Mahalli and the ulama at the Al-Mahalli Islamic boarding school had an effect on future relations.

1. Need each other

Interpersonal relations are characterized by a relationship pattern between the BKKBN and the ulama which is mutually beneficial in two directions and requires one another. At least the two parties feel that they need each other's presence to interact, work together, and give and take each other. Thus this sense of mutual need and mutual benefit will become a connector for the continuity of interpersonal relations between the BKKBN and the ulemas at the Al-Mahalli Islamic boarding school.

There are several contributions from BKKBN to Pondok Al-Mahalli, namely: supporting, encouraging, and facilitating activities at Al-Mahalli in various forms such as counseling, providing information on reproduction, as well as assistance with health equipment for Poskestren services. Pondok Al-Mahalli also needed this in launching the family planning program. In addition, there are also several BKKBN contributions to the Al-Mahalli Islamic boarding school in other forms.

Ulama have a very crucial role in influencing the views of Islamic society. However, behind this strong influence, a ulama has an obligation to straighten out the intentions and benefits of the people. In this case, BKKBN as a government agency acts as a facilitator for the ulema and the Islamic boarding school. The support provided by BKKBN is not only material, but also non-material matters. The activities related to the implementation of family planning was successfully carried out, of course, thanks to the mutual relationship between the BKKBN and the Al-Mahalli Islamic Boarding School. The mutually beneficial interpersonal relationship between BKKBN and Al-Mahalli can also be seen from the continuity of the relationship to date.

2. Attitude of openness between the two

Interpersonal relationships are also characterized by an understanding of personal traits between the two parties. Each of them is open to the other so that they can accept these differences in personal characteristics. The existence of differences in personal characteristics is not a barrier to fostering good relations, instead, it is an opportunity to be able to complement each other's strengths and weaknesses (Aw, 2011). Related to this, the openness between the BKKBN and the Al-Mahalli ulamas was built from the existence of a good relationship between the two. The manifestation of this openness is the feeling of comfort from the Ulama when visiting the BKKBN, and vice versa. The attitude of Pondok Al-Mahalli ulama who are open to visits by BKKBN foreign guests is a manifestation of this attitude of openness.

The interpersonal relationship that has been established between the BKKBN and the Al-Mahalli Islamic Boarding School is very close. Because the relationship has been established for decades, both the BKKBN and the Al-Mahalli Islamic Boarding School opened up to each other like a family. This is evidenced by the feeling of comfort when Al-Mahalli's ulamas visited BKKBN and the openness of Al-Mahalli's ulamas towards BKKBN's foreign guests who frequently visit until now.

3. Cooperation

Cooperation between BKKBN and religious leaders emerged from a shared awareness that the socialization and implementation of family planning were important to create the welfare and benefit of the people. The collaboration that is forged certainly comes from the closeness of the relationship that creates trust between the two. The emergence of a feeling of mutual need

for each role and the emergence of this attitude of trust created a cooperative relationship between the BKKBN and religious leaders in the family planning program.

BKKBN and Al-Mahalli Islamic Boarding School have had a long-standing cooperative relationship. This started with an intensive relationship between KH Ahmad Mudjab Mahalli as the founder and caretaker of Al-Mahalli's Islamic Boarding School with BKKBN. This relationship is based on the same goal, namely for the welfare of society and the benefit of the people. So until now, the partnership relationship between BKKBN and Pondok Al-Mahalli has been maintained, especially on every visit by foreign guests and in the field of Adolescent Reproductive Health education held at Pondok Al-Mahalli.

B. The Role of Ulama in the Socialization of the Family Planning Program

In the first stage of communication, it can be illustrated that the implementation of the family planning program cannot be separated from the role of the Al-Mahalli ulama. The existence of this role is of course very helpful to the BKKBN in implementing family planning programs for the community. Here the researcher will identify and examine what roles have been played by the Ulama as agents of change for the BKKBN. Some of these roles include:

1. As a Gatekeeper Examining Family Planning Programs in a Religious Context

A form of the great responsibility of a ulama is that every word that is issued must have a strong basis. Therefore, at the beginning of the launch of the family planning program by the government, many religious leaders opposed the existence of the program. This reaped many pro and con responses from the public. However, some ulama support the family planning program, one of which is KH Ahmad Mudjab Mahalli. The response from KH Ahmad Mudjab Mahalli did not necessarily agree to accept the full family planning program. KH Ahmad Mudjab Mahalli first examined what Islamic law and views were like regarding the family planning program. This is a form of the role of the Ulama as gatekeepers in the First Stage of Communication.

The study of the family planning program was carried out by KH Ahmad Mudjab Mahalli so that the family planning program would not really bring benefits to the community. After reviewing it, he determined that the family planning program was permissible in Islam, provided that several methods prohibited by Islamic law were not permitted to be carried out. There are several methods of family planning that need to be considered from an Islamic point of view, namely:

a. Perform sterilization

Sterilization of a method of family planning that is not permitted by Islam. This is because sterilization is a permanent method of family planning. Therefore, religion rejects this method of family planning because it is contrary to Qadlaa and Qadar. Meanwhile, non-permanent family planning is permissible.

Before launching the family planning program for the community, KH Ahmad Mudjab first examined the law on family planning in Islamic teachings. After review, it turns out that family planning does not conflict with Islamic law because its purpose is to regulate birth spacing and for the health of mothers and children. However, KH Ahmad Mudjab did not allow family planning by cutting (sterilization).

b. Doing family planning with the intention of birth control

As with sterilization, family planning with the intention of limiting births is of course not permitted in Islam. Many people still view family planning as a poverty alleviation program by limiting births by killing the fetus. However, this is certainly not true because the intended family planning is to prevent fertilization between the sperm and the ovum, and this does not include killing the fetus. The purpose and objective of family planning are not to limit births, but to regulate the time of birth. This birth control is intended to make it easier for parents to manage their children. Having many children is indeed permissible in Islam, but if forced to have many

children it is not healthy for both parents and the environment. So this is where the need for birth control and this is what the ulama support.

2. As an opinion leader in the Socialization and Implementation of the Family Planning Program

In implementing the family planning program, ulama also have a very important role. The role of the ulama in this case is as a strategic opinion leader in shaping and guiding the public's view of family planning. Ulama figures are seen as experts in establishing Islamic law and have broad insights in responding to government policies. The existence of a strong basis for determining from an Islamic point of view, makes the ulama have a big role in the socialization and implementation of family planning programs in the community.

The way the Ulama in launching the family planning program is through da'wah and recitation. This method is the first step of outreach to the community. The implementation is by inserting the family planning program studied into an Islamic perspective. The purpose of socialization through recitation is to shape public understanding of family planning in Islamic law. KH Ahmad Mudjab Mahalli often organizes outreach by way of preaching and through recitations. In addition, KH Ahmad Mudjab Mahalli has a close relationship with BKKBN.

Before socializing the program, of course, KH Ahmad Mudjab Mahalli first studied what the law was like from an Islamic point of view. After this study, it turned out that family planning programs were allowed other than by means of sterilization (permanent family planning). After that KH Ahmad Mudjab Mahalli collaborated with BKKBN to socialize the family planning program to the public.

After the death of KH Ahmad Mudjab Mahalli on 23 November 2003, his wife, Hj. Nadhiroh Mudjab, H. Abdul Halim Muslih, and other board members of Pondok Al-Mahalli.

3. As a supporter of the decision of the Ulama Fatwa on the Family Planning Program

In implementing the family planning program, KH Ahmad Mudjab Mahalli has a very important role as a decision supporter regarding the Ulama's fatwa on the family planning program. The fatwa regarding family planning was contained in the Decree of the National Conference of the Indonesian Ulema Council on Family Planning on October 20, 1983, in Jakarta (BKKBN DIY, 2007)(BKKBN DIY, 2007:15). The existence of the ulema fatwa greatly influences the law on family planning for the community, especially the Islamic community (BKKBN DIY, 2007:8). As a ulama who agrees with the implementation of family planning, KH Ahmad Mudjab Mahalli agreed and participated in the signing of the family planning program in Indonesia. Until now, this fatwa has become the basis for the declaration of family planning in Indonesia, especially in Islamic societies. With this fatwa, people's doubts regarding family planning in Islam will be eroded.

4. Collaboration through Continuous Training and Development of Relationships

Indonesia is one of the countries that has been successful in implementing family planning programs, one of which is in the Special Region of Yogyakarta. The success of the family planning program in Yogyakarta is stated in a book published by BKKBN DIY (2007:1) which explains that "the achievement of family planning participants in DIY Province in January 2007 was 78.96% consisting of 416,496 active family planning participants and couples of childbearing age 527,445". This makes the Quality of the Population of DIY in the top rank compared to other provinces in Indonesia (BKKBN DIY, 2007:1). The influence of this success cannot be separated from the role of religious leaders, one of whom is the ulama at the Al-Mahalli Islamic Boarding School.

As a successful Islamic boarding school in implementing family planning programs both for the community and in educating students, Al-Mahalli often hosts visits from foreign guests from the International Program BKKBN. The existence of these visits from abroad is one of the proofs that BKKBN and Al-Mahalli are still maintaining good relations. The purpose of the visit was to research how to launch a family planning program in Islamic societies.

The success of the family planning program implemented at the Al-Mahalli Islamic Boarding School has made the cottage a destination. BKKBN and Al-Mahalli have had a partnership relationship for decades. The closeness between BKKBN and Al-Mahalli continues to be established with the visits of guests from abroad. The purpose of the visit was to find out about the success of family planning in Indonesia, especially in Yogyakarta. Whenever there is a visit to Yogyakarta, Al-Mahalli always hosts field visits.

Al-Mahalli Islamic Boarding School is a place for visits from international guests from BKKBN programs such as Asia, Africa, South America, and so on. The aim is to review the Adolescent Reproductive Health program and other family planning programs at the Al-Mahalli Islamic boarding school regarding their success in developing these programs. Partnership relations are also carried out by holding visits and training related to Adolescent Reproductive Health education. The Youth Counseling Information Education activity become one of the activities of the BKKBN program whose function is to make youth become resilient and resistant to drugs.

Al-Mahalli became a place for visits from foreign guests, one of which was WHO as a health organization under the auspices of the United Nations. The purpose of the visit was to research how to deal with population problems, especially in Islamic countries. The collaboration that occurred between BKKBN and Al-Mahalli was in the form of a Continuous Training and Development relationship. The existence of this relationship cannot be separated from the role of KH Ahmad Mudjab Mahalli as caretaker of the boarding school and pioneer of family planning implementation in the Al Mahalli Islamic Boarding School area.

1. The Role of Ulama as Agent of Change

Ulama are religious figures who play an important role in the structure of Islamic society. Ulama are seen by the community as figures who have broad intellectual insights and religious knowledge. The view of the community towards the ulema makes the position of the ulema very influential in the decisions of the community. The strategic position of a ulama as an agent of change also plays an important role in deciding a fatwa or da'wah. So that in the socialization and implementation of the KB, the ulama in Al-Mahalli are required to convey the right things. The goal is to straighten the intentions of the people, and for the benefit of the people.

The role of the Ulama in the implementation of the family planning program, of course, starts from the existence of population problems that affect the welfare of the community. There are at least 2 roles of a ulama towards society as an agent of change, namely a. Thinking about the fate of the people (benefit of the people) fund. Responsible for Teaching Religious Sciences and Preserving the Practices of Religious Orthodoxy of Its Adherents (Horikoshi, 1987:114).

A ulama has a great responsibility toward his people. The responsibility is to straighten the intentions of the people so that the benefit of the people is achieved. This became one of the bases for KH Ahmad Mudjab Mahalli to take part in handling the family planning program. As religious leaders, KH Ahmad Mudjab Mahalli and other Al-Mahalli ulama have a great responsibility for the benefit of the people. Therefore, researchers will explain what role the Ulama play in implementing family planning programs for the community to create benefit the people.

In implementing the family planning program, KH Ahmad Mudjab Mahalli played a very important role at the beginning of the piloting of the family planning program in Yogyakarta, especially in the Al-Mahalli area. At that time, the socialization of the family planning program through religious lectures was considered effective because the community still needed more information regarding the family planning program in Islamic law. Socialization through these lectures is intended to minimize negative views related to family planning. After KH Ahmad Mudjab Mahalli reviewed the family planning program, he began to insert matters regarding family planning that were permissible from an Islamic point of view in each of his sermons. Because at that time KH Ahmad Mudjab Mahalli was considered to have the capacity to socialize the family planning program, the BKKBN began to work with him.

To provide family planning services to the community, KH Ahmad Mudjab Mahalli also established a Poskestren (Islamic Boarding School Health Post) in 1995 at Pondok Al-Mahalli (profile archive of Al-Mahalli Islamic Boarding School). The Poskestren is intended for the general public. Poskestren were of course very beneficial for the community, because at that time, Puskesmas and hospitals were very rare. So that Poskestren is a solution for the community to get services related to family planning programs.



Picture 1:
Islamic Boarding School Health Post (Poskestren)

Poskestren at that time was not only to handle family planning programs. More than that, Poskestren is also used to provide services in the form of organizing gymnastics for pregnant women and the elderly. Apart from that, the Poskestren also provides emergency treatment for the public. The Poskestren service is handled by a doctor who has been assigned by the government.

The existence of the Poskerstren certainly has a positive impact on society. The community gave a good response to the service, which at that time was still free. The existence of public awareness of the family planning program is also formed from the ease of service provided by the Al-Mahalli Islamic Boarding School in the form of Poskestren. This is intended so that people can be interested in implementing family planning.

After there was awareness from the community about family planning, family planning services to the community, which were initially free, had begun to be released into independent family planning. For Dusun Brajan activities related to health services, from the past until now it has always been centered at the Al-Mahalli Islamic Boarding School. So that once a week, there are special health services for toddlers, and every Friday there are health service activities for the elderly.

The declaration of the family planning program was also carried out through educational-based activities. The activity was packaged in the form of teaching and discussing Adolescent Reproductive Health. This is one of the efforts to provide insight to youth, especially students and the community regarding reproductive health and family planning. In practice, the Adolescent Reproductive Health material is studied from the side of health and religion. The material was delivered directly by the Ulama and doctors. The purpose of this activity is to build awareness for students and the community about the importance of knowing and maintaining reproductive health and instilling insights related to the impact caused by population problems in Indonesia.

As one of the efforts made by KH Ahmad Mudjab Mahalli in launching the family planning program for the community, he also wrote it down in book form. Apart from making it easier

for the public to understand family planning, the aim of releasing books on family planning is to cover a wider audience.



Picture 2 :

K.H. Ahmad Mudjab Mahalli's books work about KB

Books that have been made related to Reproductive Health and Family Planning. More than 5 books have been compiled by KH Ahmad Mudjab Mahalli.

4. Conclusion

Ulama are influential figures in the structure of Islamic society. Ulama are seen as having broader insights about religious knowledge and science. In this context the implementation of the family planning program in Brajan Village, Wonokromo, Bantul Regency, Yogyakarta Province cannot be separated from the contribution of the Al-Mahalli Islamic boarding school ulama. In the presentation discussing the role of the ulama in the Development Communication of the family planning program, the researcher concluded that the Al-Mahalli ulamas had a significant role in the process of implementing the family planning program in the Al-Mahalli Islamic Boarding School environment.

At the initial communication stage, the ulama who acted as gatekeeper received a message in the form of a family planning program from BKKBN. It was at this point that the ulama Al-Mahalli first reviewed the family planning program from the perspective of Islamic law. Then, there was interpersonal communication between the BKKBN and Ulama to socialize and implement the family planning program in accordance with Islamic law studies before it was announced to students and the community.

Ulama then convey the family planning program to the community, acting as opinion leaders. In this case there was a change in knowledge and perception when students and the community began to open up and understand how the family planning program knew from a health and religious perspective. In Development Communication, the Ulama's contribution to BKKBN is to become a gatekeeper who reviews and examines family planning programs from an Islamic perspective, as an opinion leader in every outreach and declaration of the Family

Planning Program, as a decision maker and stipulation of Ulama Fatwas related to family planning programs, as well as a mutualist partner in relationships continuous training and development. Meanwhile, as agents of change for the community, Ulama pay attention to the benefit of the people by conducting Islamic lectures related to family planning, providing health and family planning services through Poskestren, as well as outreach about family resilience through education on Adolescent Reproductive Health. The role of Ulama in society is also manifested in teaching religious ulamahip and preserving the religious orthodoxy of its adherents through: studying family planning programs in Islamic sharia and creating monumental works in the form of books on family planning.

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