

Economic Empowerment of Boarding Schools

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Abstract

As an integral part of society, Islamic boarding schools have the responsibility to empower and develop society in all fields, including in the economic field. This study aims to capture Islamic boarding schools' economic potential and empowerment opportunities. Collecting data in the preparation of this article using qualitative methods with library research and content study approaches. The results of the study show that the requirements that need to be met by Islamic boarding schools in developing programs based on economic empowerment are: (1) Economic activities must comply with management principles and can provide benefits to Islamic boarding schools and the community; (2) Implemented by the Islamic boarding school together with the community; (3) Developing a joint business that can be managed by students and/or alumni; and (4) Involve the surrounding community to help each other in building solidarity, including the involvement of advanced local communities.



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1. Introduction

Islamic boarding schools in Indonesia, which number in the tens of thousands, actually have enormous economic potential. Based on the records of the Ministry of Religion as of April 2022, Islamic boarding schools in Indonesia totaled 26,975 units with students totaling 2.65 million.¹ However, this potential has received less attention from the government and Islamic boarding schools. The government seems to be still ignorant of responding to the economic potential possessed by Islamic boarding schools, because Islamic boarding schools are still seen as traditional educational institutions without strategic value in the economic field, and most Islamic boarding schools consider economic problems not the realm of Islamic boarding schools, economic problems are mundane problems that do not require attention. Serious. This assumption is of course very unfortunate, because the government is mandated by law to guarantee the intelligence and welfare of all people, and Islamic boarding schools always interact with the surrounding community.

As an institution that always involves the community in every activity, the majority of Muslim communities in Indonesia make Islamic boarding schools and their clerics the main benchmark in social life, because Islamic boarding schools are considered to have very adequate competence in religious matters. Therefore, if an Islamic boarding school educates and socializes economic issues to the community, the response will certainly be very positive. However, in reality there are many economic opportunities that are underutilized and not managed properly. Intra-Islamic boarding school business activities run by Islamic boarding schools are rarely oriented towards improving the welfare of caregivers and institutions. In fact, many

¹ Dimas Bayu, 'Indonesia Miliki 26.975 Pesantren, Ini Sebaran Wilayahnya', *DataIndonesia.Id*, 2022 <<https://dataindonesia.id/ragam/detail/indonesia-miliki-26975-pesantren-ini-sebaran-wilayahnya>> [accessed 23 March 2023].

Islamic boarding schools have surrendered the management of their economic resources to outsiders.² This is a social phenomenon that needs serious attention from all existing stakeholders, including academics whose dharma is research.

Research on Islamic boarding schools has been carried out, but it is still rare to photograph Islamic boarding schools based on their economic potential, mostly seen from the socio-political education side. Research conducted by Muhammad Zuhirsyan shows that economic empowerment owned by Islamic boarding schools can be in the form of halal tourism, education on sharia economic principles, sharia lodging, Islamic boarding school accounting, sharia economic contracts and cooperation, becoming an Islamic economic center, culinary, forming sharia business forums, sharia economic assessment laboratories, and inspiring sharia-based economic development.³ Other research results show that Islamic boarding schools as an inseparable part of society have the responsibility to empower and develop the community in all fields, including the economic field, by providing certain skills to students, instilling an entrepreneurial spirit, the need for understanding from the Islamic boarding school about various social problems in the community.⁴ In addition to the need for research on the economic potential of Islamic boarding schools, a change in the perspective of experts, especially Muslim scholars, is also needed.

The majority of experts are of the view that Islamic boarding schools are conventional educational institutions that still prioritize the study of classical books. Whereas Muslim scholar Azyumardi Azra argues that currently Islamic boarding schools are expected not to be limited to "transfer and transmission of Islamic sciences, maintenance of Islamic traditions, and regeneration of scholars", but are very possible as centers of economic empowerment of surrounding communities, centers for environmental conservation and conservation, health counseling for rural communities, and centers for the development of appropriate technology.⁵ Based on its function, Islamic boarding schools can act as dynamicators and catalysts for human resource empowerment, driving development in all fields, including in the economic sector.⁶

The description of the background, research results and expert opinions above, indicate how great the economic potential in Islamic boarding schools that have not been managed independently and professionally, and have not received serious attention from the management of Islamic boarding schools and related stakeholders, so the author is interested in conducting a literature review entitled "ECONOMIC EMPOWERMENT OF ISLAMIC BOARDING SCHOOLS"

2. Materials and Methods

This research uses a qualitative research approach with a literature review method. Based on this literature review, the author tries to analyze the economic potential of Islamic boarding schools and their empowerment. This analysis is supported by data obtained from the results of searches for the Qur'an, turats, books, websites and scientific journals. Collecting library information, reading and recording, and processing relevant information are a series of activities that must be carried out in this study.

3. Results and Discussions

1. Theory of Islamic Boarding Schools and Their Development

As a traditional Islamic educational institution that acts as a place to study, understand, deepen, internalize, and practice Islamic teachings, daily behavior based on religious morals is always emphasized by Islamic boarding schools. The word "traditional" according to this limitation is not intended to remain without adjustment, but as a statement that since hundreds of years ago Islamic boarding schools have existed in the life system of Indonesian Muslims in general, and over time have changed along with the journey of life of the people.⁷ As an institution where to study, understand, deepen, internalize, and practice Islamic teachings that

² Muhammad Zuhirsyan, 'Membidik Potensi Ekonomi Syariah Di Lembaga Pendidikan Pondok Pesantren', *Economica: Jurnal Ekonomi Islam*, 9.2 (2018), 326–27.

³ Muhammad Zuhirsyan, 'Targeting the Potential of Sharia Economy in Islamic Boarding School Educational Institutions', *Economica: Journal of Islamic Economics*, 9.2 (2018), 345.

⁴ Mohammad Nadzir, 'Building Economic Empowerment in Pesantren', *Economica*, VI.1 (2015), 54.

⁵ Azyumardi Azra, *Ulama Network* (Bandung: Mizan, 1997), p. 22.

⁶ H.M. Amin Haedari and others, *The Future of Pesantren in the Challenges of Modernity and the Challenges of Global Complexity*, Print 1 (Jakarta: IRD Press, 2004), pp. 193–94.

⁷ Ahmad Rofiq, R. B. Widodo, Icep Fadlil Yani, A. Romdin, and others, *Pesantren Empowerment: Towards Independence and Professionalism of Santri with the Daurah Budaya Method* (Yogyakarta: Pustaka Pesantren, 2005), p. 1.

respond to changes and progress of the times, a supervisor of Islamic boarding schools should begin to change his mindset in mobilizing all existing potentials to empower his economic potential independently and professionally. According to Ali Maschan Moesa, Islamic boarding schools are educational institutions led by kyai and assisted by some families and some senior students. Islamic boarding schools are very important places in the life of kyai to preserve and teach Islamic teachings and traditions, as well as their influence in society.⁸ As a role model in the midst of community life assisted by family members and senior students, the leadership of the Islamic boarding school has a great opportunity to mobilize the surrounding community in exploring the existing economic potential to be managed professionally in order to become a potential source of fixed income for the Islamic boarding school, so that the Islamic boarding school can slowly release its dependence from outside assistance. Nurcholish Madjid stated that one of the national educational institutions is the Islamic boarding school. Historically, Islamic boarding schools besides being synonymous with the meaning of Islam, also contain the meaning of Indonesian originality because of its existence in the country since the era of Hindu-Buddhist rule.⁹ As part of the national educational institution, Islamic boarding schools have the same rights as other national educational institutions to get attention from the government, one of which is the government's contribution in encouraging and facilitating Islamic boarding schools to explore and empower their economic potential independently and professionally. Thus, the government can utilize Islamic boarding schools to play a real role in the socio-economic development of the nation, especially in the lives of people in rural areas.

Most Islamic boarding schools are located in rural areas, so this institution has a very strategic position for the benefit of socio-economic development and education for the community. In addition, currently Islamic boarding schools are also carrying out various developments internally that allow them to act as development agents to bridge and solve socio-economic phenomena in rural communities.¹⁰ Thus, the function of this development agent is very relevant to the socio-economic issues of the community that have been ignored by all parties, including the Islamic boarding school itself. Therefore, it is time for all parties involved to rise together and work hand in hand to build community civilization through a people's economy, one of which is by empowering the economic potential that exists by Islamic boarding schools. The existence of Islamic boarding schools in rural areas with various internal developments that have been carried out greatly opens opportunities for existing stakeholders to use them as agents of development in all fields, including community economic development based on Islamic boarding schools. This is supported by the spread of Islamic boarding schools evenly throughout the country, especially in rural areas with their old age, causing them to have a very large influence in the midst of society. Evidenced by the large contribution of this institution as an educational institution, religious broadcaster, and religious social movement for the people.¹¹ In addition, Islamic boarding schools also aim to educate the public with high awareness that Islamic education is inclusive. Moreover, pesantren products are designed to always be responsive to various demands and challenges of life in the context of space and time both nationally and internationally.¹² Therefore, Islamic boarding schools must be able to show themselves as an autonomous and independent community outside the surrounding community.

The Islamic boarding school is an independent community where kyai, lodge administrators, ustadz, and students live together in an environment based on Islamic values, which are different from the surrounding community and bound by their own norms and customs. The Islamic boarding school community is a large family that is taken care of by a kyai and assisted by the ustadz.¹³ As a system, Islamic boarding schools consist of four important elements.¹⁴ The first is kyai as the owner, caregiver, and controller of Islamic boarding schools, where kyai is the most important and decisive element when compared to other elements. The pattern of life of the Islamic boarding school is determined by the kiyai, where all residents of the Islamic boarding

⁸ Ali Maschan Moesa, *Kiai Nationalism: Faith-Based Social Construction* (Yogyakarta: PT. LKiS Pelangi Aksara, 2007), p. 94.

⁹ Ali Maschan Moesa.

¹⁰ Ahmad Rofiq, R. B. Widodo, Icep Fadlil Yani, A. Romdin, and others, *Pesantren Empowerment: Towards Independence and Professionalism of Santri with the Daurah Budaya Method* (Yogyakarta: Pustaka Pesantren, 2005), p. 3.

¹¹ Ahmad Rofiq, R. B. Widodo, Icep Fadlil Yani, A. Romdin, and others, *Pesantren Empowerment: Towards Independence and Professionalism of Santri with the Daurah Budaya Method* (Yogyakarta: Pustaka Pesantren, 2005), p. 2.

¹² Ali Maschan Moesa.

¹³ Ahmad Rofiq, R. B. Widodo, Icep Fadlil Yani, Ahmad Romdin, A. Rofiq, and others, *Pesantren Empowerment: Towards Independence and Professionalism of Santri with the Daurah Budaya Method* (Yogyakarta: Pustaka Pesantren, 2005), p. 3.

¹⁴ Ali Maschan Moesa.

school obey and submit to the kyai.¹⁵ The placement of the system in force in Islamic boarding schools is determined by Kyai. The second is santri, which is students who learn from kyai about Islamic science. Kyai without students is like a president without the people. Santri is a human resource that supports the existence of Islamic boarding schools and supports the influence of kyai in the community. The third is the cottage, which is a dormitory and other buildings prepared by the kyai to accommodate students. Islamic boarding school buildings are generally in the form of minimal and very simple facilities. The fourth is a book that contains various topics taught by kyai to the students and the surrounding community. This means that the Islamic boarding school is a complex inhabited by kyai and their students to study the values of Islamic life.

The values of life in Islamic teachings are the foundation for directing and moving the Islamic boarding school education system. These values are integrated with the social reality practiced in real life. These values are behind the institutional role and concept of Islamic boarding school development.¹⁶ The criteria in the concept of development are met by Islamic boarding schools, namely ethical development, independence, mentality, sustainability, and institutions. The character values of an Islamic boarding school are religious values, and community norms are the limits of the norms it has, and the characteristic of independence is not dependent on outside helping hands. The method of education in Islamic boarding schools can be attributed to almost all dimensions of the formation of human personality. This is the charm of Islamic boarding schools that attract the attention of the community, especially those who are thirsty for knowledge.¹⁷ This charm should be directed and utilized by kiyai to explore and empower all the economic potential of Islamic boarding schools to the maximum, so that in the future Islamic boarding schools can get out of the economic downturn and control of outside economists, so gradually Islamic boarding schools can be economically independent.

2. Economic Empowerment

Experts mention the definition of economic empowerment of the ummah in many literatures. Scholars use the term "society" to refer to the meaning of the people. Economic empowerment according to Hutomo is strengthening to obtain proportional wages, strengthening marketing and distribution mastery, strengthening ownership of production factors, and strengthening to obtain information, knowledge and skills, which are carried out from various aspects, both from the community aspect and the policy aspect.¹⁸ This definition has been proven by the Sidogiri Islamic boarding school, where initially the Sidogiri Islamic boarding school formed a cooperative in the form of a cooperative turnover in Sidogiri has reached 20 trillion as conveyed by Ahmad Zabadi, Deputy for Cooperatives of the Ministry of Cooperatives and SMEs of the Republic of Indonesia. "There are three large cooperatives in Sidogiri, namely Kopontren Sidogiri, BMT Baitul Mal WaTamwil Integrated Joint Venture Cooperative (BMT UGT) which has spread across Indonesia starting from Java, Bali, Sumatra, to Kalimantan. The number of members in 2003 was 1,509 people and increased in 2009 to 8,871 people.¹⁹ MASLAHAH and UGT Nusantara BMT Cooperative whose turnover has reached 20 trillion. This is a very large cooperative business turnover and has the potential to be developed as an economic strength for students," he explained when giving a speech at the "Let's Get a Booster Vaccine at the UGT Nusantara BMT Cooperative", Tuesday (29/3/2022).²⁰

According to Sumodiningrat, economic empowerment is an effort to create a highly competitive, strong, modern, and large economy in the right market mechanism. Because structural constraints are obstacles

¹⁵ Ahmad Rofiq, R. B. Widodo, Icep Fadlil Yani, A. Romdin, and others, *Pesantren Empowerment: Towards Santri Independence and Professionalism with the Daurah Budaya Method* (Yogyakarta: Pustaka Pesantren, 2005), p. 4.

¹⁶ Ahmad Rofiq, R. B. Widodo, Icep Fadlil Yani, A. Romdin, and others, *Pesantren Empowerment: Towards Independence and Professionalism of Santri with the Daurah Budaya Method* (Yogyakarta: Pustaka Pesantren, 2005), p. 5.

¹⁷ Ahmad Rofiq, R. B. Widodo, Icep Fadlil Yani, A. Romdin, and others, *Pesantren Empowerment: Towards Independence and Professionalism of Santri with the Daurah Budaya Method* (Yogyakarta: Pustaka Pesantren, 2005), p. 5.

¹⁸ Mardi Yatmo Hutomo, 'Community Empowerment in the Economic Sector: A Theoretical Review and Implementation', *Paper of a Day Seminar on Community Empowerment held by Bappenas, March 6, 2000 in Jakarta, 2000*, p. 3 <<https://adoc.pub/pemberdayaan-masyarakat-dalam-bidang-ekonomi-tinjauan-teorit.html>> [accessed 25 March 2023].

¹⁹ Siti Munasyita, 'UGT Sidogiri BMT Cooperative: A Form of Pesantren Efforts to Ground Sharia Economics', *Sharia Economics Forum Universitas Gajah Mada (SEF UGM)*, 2017 <<https://sef.feb.ugm.ac.id/koperasi-bmt-ugt-sidogiri-bentuk-upaya-pesantren-membumikan-ekonomi-syariah/>> [accessed 23 March 2023].

²⁰ Mokh Syaiful Bakhri, 'Omzet Koperasi Sidogiri Capai 20 Triliun', *BMT-UGT Nusantara* <<https://bmtugt nusantara.co.id/berita-779-omzet-koperasi-sidogiri-capai-20-triliun.html>> [accessed 6 May 2023].

to people's economic development, structural changes must be made in an effort to empower the people's economy.²¹ Because Islamic boarding schools are educational institutions that are rooted in the strength of the community, Islamic boarding schools should start to improve and look forward to the economic potential that exists in an effort to organize a people's economy, namely a national economy rooted in the potential and strength of the community at large to run their own economy. In order for this popular economy to be carried out professionally, it is necessary to change from a traditional economy to a modern economy, from a weak economy to a strong economy, from a subsistence economy to a market economy, from dependence to independence. The steps that need to be taken in the process of structural change include allocating human resources, strengthening institutions, mastering technology, and empowering human resources. Economic empowerment of the people, it is not enough just to increase productivity, provide equal business opportunities and only provide capital injections as stimulants, but must be guaranteed close cooperation and partnership between those who have advanced and those who are still weak and undeveloped. Community empowerment activities at least include increasing access to business capital assistance, increasing access to "HR" development, and increasing access to facilities and infrastructure that directly support the socio-economic community.

Therefore, economic empowerment is a process and a goal. The power of weak economic groups in society must be strengthened in the process of economic empowerment, so that the goal of economic empowerment can be achieved. The success of the empowerment process is measured by the empowerment goals set. If the economic concept is preceded by the concept of empowerment, a new, narrower and more specific concept will be obtained. Because economic empowerment is an effort to enable the target party of empowerment by giving it power.

3. Factors Affecting Economic Empowerment in Islamic Boarding Schools

a. Religious Doctrine

Religion is a lantern in the life of mankind for both worldly affairs and ukhrowi affairs. In matters of muamalah, the divine religion has governed its people in terms of law, government, society and economy. Research on the correlation of religion and economics has been widely conducted. Research on "The Influence of Protestant Christianity on Economic Spirit" has been conducted by Kenneth Boulding, and the results show that economic and historical life is influenced by the existence of Protestantism, not limited to economic thought, even religion greatly contributes to decision making about the type of commodities produced, economic behavior, and the formation of economic institutions.²² Max Weber's thesis reinforces this opinion, that the development of capitalism and the industrial revolution was influenced by the ethics of Protestantism.²³ Protestantism is different from Catholicism, Weber said, in line with Aquino who stated that work is a necessity and continuation of life. Work is a sacred duty, not merely the fulfillment of needs. Work is a religious effort that ensures the certainty of salvation in oneself, containing the meaning of denial of religious behavior that distances itself from the world.²⁴ According to Weber, the desired religious behavior in this doctrine is an increase in religious behavior manifested in the form of the excitement of work as a manipulation of the chosen man. Success obtained by hard work is an indication that the believer is the chosen one.²⁵ This review illustrates the relationship between Protestantism and economics, not mentioning its correlation with Islam.

In Islam, economic problems have a great weight in religious discussions. The balance between the life of the world and the Hereafter is one of the tenets of Islamic teachings. The ethics of life and life taught by Islam is that its people always prioritize the right ways, do good to others, not tyranny, not greedy, do not deprive others of their rights, respect the human rights of others, and do not harm others.²⁶ Islam does not subscribe to capitalist ideology, where individuals are given property rights and freedoms, and develop private enterprises. Islam also adheres to communism, which wants to negate the rights of individuals by considering them economic slaves under state control. Islam allows and justifies selfishness as long as it does not harm

²¹ Gunawan Sumodiningrat, *Community Empowerment and Social Safety Net* (Jakarta: Gramedia, 1999), p. 15.

²² Kenneth E. Boulding, *Boulding, Keneth E., Beyond Economics: Essays on Society, Religion, and Ethics* (Michigan: Ann Arbor Paperbacks The University Of Michigan Perss, 1970), p. 180.

²³ M. Dawam Raharjo, *Islamic Economic Ethics* (Yogyakarta: Tiara Wacana, 1990), p. 28.

²⁴ Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner's Son, 1958), p. 58.

²⁵ Nanat Fatah Natsir, *The Work Ethic of Muslim Entrepreneurs* (Bandung: Gunung Jati Press, 1999), pp. 11–12.

²⁶ A. Qodri Azizy, *Building the Economic Foundation of the Ummah, Looking at the Prospects for the Development of Islamic Economy, Print 1* (Yogyakarta: Pustaka Siswa, 2004), p. 25.

others.²⁷ Islam encourages its people to always work hard with a high spirit of work, because basically Islam encourages and teaches its people to demand wealth both materially and spiritually. This exhortation and teaching is seen in the commandments of zakat and hajj which require material sufficiency. Thus, demanding his legal sustenance is mandatory. The Prophet said:

الْيَدُ الْعَلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

Starting the hand on top is better than the one below.²⁸

God's Word that calls for working hard and thinking about the economy includes::

QS. Al-Qashash [28]: 77:

وَاتَّبِعْ فِيهَا مَا آتَاكَ اللَّهُ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

And seek in what God has bestowed upon you which is the hereafter, and do not forget your share of the worldly (pleasures) and do good (to others) as God has done good to you, and do no mischief on earth. Indeed, God does not like those who do mischief²⁹

In the interpretation of Hasyiyah al-'Allamah al-Showi, *the above* verse is written: "Earn the wealth which Allah has given you for the benefit of the Hereafter, by infusing some of it for obedience to Allah. And do not forget your part of the worldly as a charity of the Hereafter."³⁰

Also in QS. Al-Jumu'ah[62]: 10:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

When prayers have been offered, you will be scattered on the earth; and seek the grace of God and remember God much that ye may be fortunate.³¹

Yusuf Qardhawi pointed out that Islam does not want its adherents to be entangled in a cycle of poverty, because social inequality and poverty can lead to deviations from creed.³² Poverty can also cause a person to doubt moral and religious values, thus slipping into despicable morals and morality.³³ As an economic subject, every human being who has converted is obliged to strive according to his ability. Although economics is not a component of jurisprudence, fiqh alludes to economic problems given its close relationship with economic business. Many muamalah chapters discuss the economy in full and detail.³⁴ Considering humans as economic objects, both in their capacity as producers and consumers, it is no less important to work on the skills and competencies of economic actors related to their efforts.³⁵ Effort behavior can prevent a person from being fatalistic, as mentioned in verse 87 of Joseph's letter:

يَتْلُو آذَانَهُمْ فَيَنْقَسِبُونَ مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ

O my children, go ye, then seek the news of Joseph and his brother and do not despair of the mercy of Allah. Indeed, there is no despair from Allah's mercy except the unbelievers."³⁶

b. Santri and Economic Empowerment

In certain Islamic boarding schools, students began to be equipped with various skills and expertise in the economic fields such as crafts, cooperatives, and commerce, so that students have an independent entrepreneurial mentality when leaving the Islamic boarding school. Thus, Islamic boarding schools need to try to develop themselves in the midst of the surrounding community in all fields with the principle of da'wah bil hal, including economic empowerment.

Some of the requirements that need to be met by Islamic boarding schools in economic empowerment-based development programs are: (a) their economic activities must meet management principles and can provide benefits for the Islamic boarding school and the community, (b) carried out by the Islamic boarding school together with the community, (c) Develop joint businesses that can be managed by students; and (d)

²⁷ Afzalur Rahman, *Islamic Economic Doctrine*, Volume I (Yogyakarta: Dana Bhakti Waqf, 1995), p. 10.

²⁸ Imam Ibnu Hajar Al-Askolani, *Fathul Bariy*, Juz 3 (Kairo: Dar El-Hadith, 1998), p. 336.

²⁹ Wahbah Zuhaili and others, *Encyclopedia Al-Qur'an*, Q.S. Al-Qasas (28): 77 (Jakarta: Gema Insani, 2007), p. 395.

³⁰ Shaykh Ahmad Al-Showi Al-Maliki, *Hasyiah Al-'Allamah Al-Showi 'Ala Tafsir Al-Jalalain*, Volume 3 (English: Darul Ulum, 1992), p. 226.

³¹ Wahbah Zuhaili and others, *Encyclopedia of the Qur'an*, Q.S. Al-Jumu'ah (62): 10 (Jakarta: Gema Insani, 2007), p. 555.

³² Yusuf Qardhawi, *Daur Al-Qiyam Wa Al-Akhlaq Fi Al-Iqtisad Al-Islami* (Cairo: Maktabah Wahbah, 1995), p. 24.

³³ Yusuf Qardhawi, *Daur Al-Qiyam Wa Al-Akhlaq Fi Al-Iqtisad Al-Islami* (Cairo: Maktabah Wahbah, 1995), p. 25.

³⁴ Sahal Mahfudz, *Nuances of Social Fiqh* (Yogyakarta: LKiS, 1994), p. 151.

³⁵ Sahal Mahfudz, *Nuances of Social Fiqh* (Yogyakarta: LKiS, 1994), p. 150.

³⁶ Wahbah Zuhaili and others, *Encyclopedia of the Qur'an*, Q.S. Yusuf (12): 87 (Jakarta: Gema Insani, 2007), p. 247.

Involving the surrounding community to help build solidarity, including the involvement of advanced local communities.

In some Islamic boarding schools, efforts are made to increase the competence of students in the field of entrepreneurship, arguing that not all students can become scholars. Santri is expected to have adequate experience and practical skills as a provision to earn income after leaving the Islamic boarding school. Based on economic behavior that is commonly carried out in the Islamic boarding school environment, there are at least four possible economic business patterns: *First*, kiyai who directly control the economic business interests of the development of Islamic boarding schools, such as Nurul Hidayah Cilaja Islamic Boarding School, Pandeglang District, where caregivers employ their students for maintenance and harvesting in their clove gardens. Kyai can still manage his plantation, students have additional income, and from the profits of this clove plantation, Kyai can support the development needs of his Islamic boarding school.³⁷ *Second*, economic efforts to strengthen the operational costs of Islamic boarding schools, as carried out by Pondok Sidogiri and Thohir Yasin which have several business units such as agriculture, animal husbandry, supermarkets, plantations, grocery stores, and others whose proceeds are used for operational costs and development of Islamic boarding schools. *Third*, economic activities aimed at improving the skills and abilities of students as a provision after leaving the Islamic boarding school, such as the Baitul Hamdi Islamic Boarding School in Menes Pandeglang which teaches students how to farm and garden. *Fourth*, economic efforts for alumni. Alumni are involved by Islamic boarding schools involving alumni in initiating certain businesses as productive businesses for individual alumni, as organized by Maslakul Huda Islamic boarding school in Kajen Pati, Central Java and Sidogiri Islamic boarding school, Pasuruan, East Java.

There are three motives that need to be used as guidelines by an Islamic boarding school in carrying out community empowerment: (a) religious motives, considering that poor conditions are not in accordance with Islamic socio-economic morals; (b) social motives, because a cleric is a leader who is morally responsible for resolving local economic crises; (c) political motives, considering that local rulers have micro and macro vested interests. As a public service institution, Islamic boarding schools are responsible for being involved in thinking about problems of ignorance, poverty, creating a healthy life and so on. This shows the importance of the existence of Islamic boarding schools that are required to think about their own interests and the interests of the community.³⁸ This is due to the establishment of Islamic boarding schools from and for the community. The establishment of Islamic boarding schools is intended to carry out social transformation to the community based on religious values in order to get full support and sympathy from the community.³⁹

Given that Islamic boarding schools are developing and spread in rural areas, it is not an exaggeration if Islamic boarding schools are considered as representatives of the Muslim community who mostly live in rural areas. This has caused Islamic boarding schools to have an influence among rural Muslim communities in almost all aspects of life. However, community empowerment efforts are sometimes clashed with empirical facts that hinder these efforts. For example, generally in an Islamic boarding school is always monopolized by *dzurriyyah* kyai, their lives depend on the existence of students, in the form of daily necessities, food businesses, laundry, and so on. This is what makes it difficult for Islamic boarding schools to manage their economic business in one business institution. Many kopontren went out of business due to conflicts with internal interests and exacerbated by poor administrative management. Islamic boarding schools⁴⁰ are often trapped in paradigmatic problems that are individualistic, local, and not transformative, some Islamic boarding schools still interpret community service and development partially which only emphasizes aspects of the development of religious science. This causes the development of the Islamic boarding school curriculum has not been able to integrate in a real and comprehensive manner with community empowerment seriously and creatively. As a result, Islamic boarding schools have not been able to touch *the universal, civilized, and visionary* values of civil society⁴¹. These shortcomings require efforts to patch them up.

In order to patch up these shortcomings, this institutional strengthening must be considered: (1) analysis of the needs of the subjects of the economic target, so that the commodities marketed are really

³⁷ M. Murtadho, *Pesantren dan Empowerment Ekonomi ((Case Study of Baitul Hamdi Pesantren and Pesantren Turus in Pandeglang))*, Research and Development and Training Center of the Ministry of Religious Affairs of the Republic of Indonesia, 2023 <<https://balitbangdiklat.kemenag.go.id/berita/pesantren-dan-pemberdayaan-ekonomi>> [accessed 26 March 2023].

³⁸ Achmad Zaini, *Kiai Haji Abdul Wahid Hasyim His Contribution to Muslim Education* (Yogyakarta: Titian Ilahi Press, 1998), p. 126.

³⁹ Abdul A'la, *Development of Methodology of Religious Understanding*, Paper Delivered in the Conference of Islamic Thought within NU (Sukorejo, 2003), p. 4.

⁴⁰ Sunyoto Usman, *Community Development and Empowerment* (Yogyakarta: Pustaka Siswa, 2003), p. 38.

⁴¹ Sunyoto Usman, *Community Development and Empowerment* (Yogyakarta: Pustaka Siswa, 2003), p. 39.

target needs. Therefore, the priority is the goods needed by students and the local community, so that the products offered get a faster response from the target; (2) analysis of the required human resources. Every form of business requires human resources that can be used as agents of economic institutional development of Islamic boarding schools. It is possible that Islamic boarding schools actually have quality human resources, but have not been utilized optimally; (3) all identified needs and potentials are mapped as material for the preparation of relevant programs; (4) the implementation of activities in accordance with existing networks; (5) performance evaluation of the progress achieved.

Based on the description above, approaches that can be taken for economic empowerment are: (1) economic empowerment is aimed at Islamic boarding schools in need where many surrounding communities cannot afford it, (2) to facilitate joint problem solving a business unit group approach is needed, (3) the existence of technical, local, and special assistants. Entrepreneurship education in Islamic boarding schools is not new, and the consequence of this education is the establishment of high morale. This high morale is usually emphasized in Islamic boarding schools. However, entrepreneurship education is generally poorly planned, so the framework of the work program needs to be carefully planned. This negligence can lead to the emergence of entrepreneurs who find their own way, amateur entrepreneurs based on mere intuition.⁴²In addition to the institutional approach, an individual approach is also needed for the students to broaden their religious horizons which are not limited to the ukhrowi approach alone, but also the worldly approach.

Education to students about job creation with an approach to religious values is needed, both in the fields of capital markets, cooperatives, agriculture, marine, production, and small businesses supported by clear work programs, at least there are standard instruments to measure the level of success. It is time for Muslim muballigs and scholars to discourse and preach the economic problems of the Ummah, business, and the like, not to corner and underestimate economic activity. The fact of poverty, ignorance, backwardness, and laziness in most Muslims is a product of the short-sightedness of the way of interpreting and interpreting the teachings of Islam. This narrow worldview must be boldly reformed, even if it needs to be revolutionized in the universal interpretation and understanding of Islamic teachings. In this regard Azizi⁴³ mentions three things: (a) misunderstanding, which causes the practice of Islamic teachings in a wrong way; (b) misuse of the proposition; and (c) Muslim scholars did not develop existing teachings.

4. Conclusion

As an institution originating from and for the community, Islamic boarding schools have an important role in religious and social issues. Some of the requirements that need to be met by Islamic boarding schools in economic empowerment-based development programs are:

1. Its economic activities must meet management principles and can provide benefits for Islamic boarding schools and the community;
2. Carried out by the Islamic boarding school together with the community;
3. Developing joint businesses that can be managed by students and / or alumni; and
4. Involving the surrounding community to help build solidarity, including the involvement of developed local communities.

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