

## Contribution of Islamic Boarding Schools in Improving the Economy of Communities Around the Islamic Boarding School Environment

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### Abstract (English)

The increasing scope of Islamic boarding schools must be balanced with adequate facilities and infrastructure. So today's Islamic boarding schools must be able to maximize the economic potential of Islamic boarding schools. The source of human resource strength is not only from the Islamic boarding school community but also comes from the community around the Islamic boarding school. The research locations that have been determined by the researchers include the Islamic Boarding School which is part of the campus itself. This research uses a descriptive qualitative approach with data collection procedures using observation, interviews and documentation methods. The data collection technique itself involves data reduction, data description, and drawing conclusions. The research results show community employment opportunities in the Islamic boarding school environment which is a branch of the campus. The role of Islamic boarding schools, including opening employment opportunities, access to financing from cooperatives or micro banks, access to business capital and agricultural capital, assistance to MSMEs, meeting the needs of Islamic boarding schools from community businesses, community involvement in the Islamic boarding school school economy, and access to marketing of home industry products.

**Keywords;** Santri Day, Role of Islamic Boarding School, and Output from Santri Day Events.



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## INTRODUCTION

Islamic boarding schools, as Islamic educational institutions that have strong historical roots in Indonesia, have played a significant role in the social and economic development of the surrounding community. With a tradition of religious education centered on Islamic values, Islamic boarding schools are not only centers of religious learning, but also offer extraordinary potential in shaping social and economic change.

Islamic boarding schools as educational institutions and social institutions have provided distinctive colors and patterns in Indonesian society, especially rural areas. Islamic boarding schools have grown and developed with society for centuries. Therefore, culturally this institution has been accepted and has participated in shaping and providing patterns and values of life to society which is always growing and developing. The figures of kyai, santri and all the physical equipment of an Islamic boarding school form a religious culture that regulates a person's behavior and patterns of

relationships with members of the community. In such circumstances, Islamic boarding school products function more as an integrative factor in society in an effort towards the development of Islamic boarding schools.

The development of Islamic boarding schools continues to increase along with the economy, making people continue to read about the economic opportunities that can be born amidst the hustle and bustle of Islamic boarding school activities as well as economic progress which is increasingly difficult to find, especially in cities and developed places. Either offering services or selling various kinds of clothing, food and shelter around the Islamic boarding school or it could be easier by becoming a supplier of basic materials in the Islamic boarding school's economic distribution. Just as the community makes transactions easier because they both know each other's needs, the world of Islamic boarding schools is also made easier because they receive positive material and emotional support from the surrounding environment. It will be easy for the public to read opportunities because both parties benefit equally. Needs continue to increase over time, either due to the increase in basic commodities or from the large number of students who continue to arrive, making Islamic boarding schools sometimes often confused about the amount of food that is difficult to obtain. So there is a need for a community that can help the boarding school with its difficulties in everyday life. This is the socio-economic relationship between the community and Islamic boarding schools, which are in fact religious madrasas, but can give birth to an economy that can help the lives of the surrounding community in the long term.

Improving the economy of the community around the Islamic boarding school environment is an important and relevant research topic. In this context, this research aims to investigate and research the real contribution of Islamic boarding schools in helping the surrounding community to achieve sustainable economic development. This research uses the method of conducting excavations and observing more deeply the role of Islamic boarding schools in economic empowerment. It is hoped that this research will provide valuable insights for policy makers, decision makers and researchers in the field of economic and social development. It is hoped that the information and findings from this research can become a basis for designing more effective policies in supporting community economic development and achieving sustainable development goals in Indonesia.

## **METHOD**

The research method approach used in this study is a qualitative approach. A qualitative approach allows research to explore it in a holistic and contextual way, focusing on an in-depth understanding of the contribution of Islamic boarding schools in improving the economy of the community around the Islamic boarding school environment. In this approach, research will explore

and analyze various secondary data taken from various relevant journals. The main data source for this research is secondary data taken from various academic journals and related research that has been published.

This data includes research findings and results that have been published in scientific literature. The use of secondary data from various journals and verified sources aims to provide a strong and accountable research basis. These data will be used to support qualitative analysis in this research, including a synthesis of findings and in-depth understanding regarding the contribution of Islamic boarding schools in improving the economy of communities around the Islamic boarding school environment.

Qualitative analysis will be carried out by approaching secondary data from an interpretive point of view. This will allow researchers to understand the deeper meaning of the findings and better explain the role of Islamic boarding schools in the economy. The results of the qualitative analysis will be used to produce in-depth conclusions and interpretations about the contribution of Islamic boarding schools to the economy of the surrounding community. This conclusion will be supported by findings taken from various journals used by researchers.

## **RESULTS AND DISCUSSION**

### **A. The role of Islamic boarding schools in community economic empowerment**

Economic Empowerment Community economic empowerment is a manifestation of increasing dignity levels of society to escape the trap of poverty and underdevelopment. This step is part of increasing the community's economic capabilities and independence. Paul (2012: 29) said that community economic empowerment requires active and creative participation. He emphasized that active and creative participation is expressed as participation which refers to an active process in which the target group can influence the direction and implementation of a development project rather than merely receiving the results of sharing project profits. There are two efforts to empower the community's economy that must be implemented. First, prepare people to be trained to become entrepreneurs. Because in overcoming the problem of poverty in Islam is by working. By providing work and entrepreneurship training, it will be a provision when entering the world of work. The coaching program to become an entrepreneur can be carried out through several stages of activities, including:

#### **1. Business Training**

Through training, each individual is given an understanding of the concepts of entrepreneurship with all the ins and outs of the problems contained therein. The aim is to provide more comprehensive and actual insight so that it can foster motivation in society and have knowledge

in techniques for mastering entrepreneurship from all aspects. It would be better to provide more actual training by testing the management of entrepreneurial practices, both by those who are familiar with entrepreneurship, as well as concrete examples that occur in the world of entrepreneurship. It is hoped that they can carry it out with tips and with as little risk as possible of failure in developing their entrepreneurial activities.

## 2. Provision of capital

Providing capital in the form of material money is an important factor in the business world, but is not the most important in achieving financial support, whether banking or aid funds channeled through other business partnerships, of course the provision of capital does not contain an element of interest. So it is a priority for Muslims to help, assist and empower people who are helpless because they cannot make their lives better. Rasullullah said: Meaning: "Whoever relieves a believer's distress (sorrow) in the world, Allah will ease his distress on the Day of Resurrection. Whoever makes things easier for someone in difficult circumstances, Allah will make things easy for him in this world and the hereafter. Whoever covers someone's "disgrace". Allah will cover his disgrace in this world and the hereafter. Allah will always help His servants, as long as the servant helps his brother" (HR. Muslim No. 2699).

So, it can be concluded that economic empowerment is an effort to build the economic power of the community by encouraging, motivating and exploring the potential they have so that they are able to change from being helpless to being empowered as a form of real action to increase their dignity from an economic perspective and can escape from the abyss of backwardness and poverty.

B. The contribution of Islamic boarding schools in providing employment opportunities for the community around the Islamic boarding school which does not stop carrying out facility development activities,

Such as classroom buildings and dormitory buildings require quite a lot of labor. Islamic boarding school policy prioritizes looking for workers in the vicinity of the Islamic boarding school. If there are none, then look for workers from elsewhere. The background to this policy is for Islamic boarding schools to help local residents. According to the kiyai, this includes community empowerment. The local community is empowered to earn income to meet their daily living needs. Islamic boarding schools must provide direct benefits to local residents who are also da'wah in the future. So in accepting these workers, conditions are made that must be complied with, that requirement is mandatory prayer. If found to have violated these requirements, they will be immediately dismissed. The types of jobs available are as follows: (1) construction workers; (2) cleaning workers; (3) laundry workers; (4) cook; and (5) security officers or security guards.

Meanwhile, this type of work can be absorbed. This field of employment is felt to be very useful and helps the income of residents around the Islamic boarding school.

The Islamic boarding school has provided benefits to local residents and this is community empowerment, according to the Islamic boarding school leader and founder. Meanwhile, the concept of empowerment provides power (strength) to people, groups and communities so that people, groups and communities have the power (strength) independently to achieve their prosperity.

When viewed from the principle of benefit, Islamic boarding schools have provided benefits to residents, however the concept of empowerment is not yet fully categorized as community empowerment. Empowerment requires that the person being empowered does not depend on other parties, but is able to be independent in meeting their life needs. Thus, the empowerment process needs to be further developed and improved. Judging from the social function, Islamic boarding schools have on society. Meanwhile, if the benefits are, the local community has jobs and income. So in these activities, the new Islamic boarding school carries out a social function.

C. The role of Islamic boarding school cooperatives in improving the economy of cooperative partner communities.

The existence of the cooperative movement among Islamic boarding schools is actually not a new story, because the founder of the first cooperative in the archipelago was Patih Wiriaatmadja, a Muslim who was aware and used mosque funds to run a savings and loan business to help congregations who needed funds. The growth of the cooperative movement among Islamic boarding school students is one form of manifestation of the ta concept "awun (helping each other), ukhuwah (brotherhood), tholabul ilmi (seeking knowledge) and various other aspects of Islamic teachings.

Islamic boarding school cooperatives (kopontren) are economic institutions within the Islamic boarding school environment, and are a medium for students to carry out work practices, so that there is a balance between religious education and entrepreneurship education. As a business unit within the Islamic Boarding School environment, the existence of the Islamic Boarding School Cooperative also receives support from the government.

This support is in the form of: (1) Law of the Republic of Indonesia Number 25 of 1992 concerning the economy, (2) joint decision between the Minister of Cooperatives (Number: 197/MJKPTSUX/1985), the Minister of Religion (Number: 64/1985), (3) Joint Decree of the Minister of Agriculture (Number: 346/KPTS/HK.050/6/1991 and the Minister of Religion (Number: 94 of 1991) concerning the development of Agribusiness in Islamic Boarding Schools

D. The role of Islamic boarding schools in helping reduce poverty in the environment around Islamic boarding schools

The role of Islamic boarding schools in empowering the surrounding community's economy includes several aspects, namely (sub 2)

1. Job opportunities or opportunities, creating jobs for the surrounding community, especially for people in need. The recruitment of workers needed by Islamic boarding schools can be an opportunity for local people to get decent work to support their lives.
2. Collaboration: There is cooperation between the Islamic boarding school and the surrounding community, in this case the Islamic boarding school collaborates with the surrounding community in the form of sewing orders for the procurement of school uniforms. Islamic boarding schools carry out this collaboration, because many of the people around the Islamic boarding school have sewing skills.
3. Income distribution, in this case is as an intermediary, or institution that is trusted to distribute the assets or income of the guardians of students who send their children to the Islamic boarding school. The guardians of these Islamic boarding schools entrusted their wealth to be distributed in the way of Allah through this Islamic boarding school.
4. Social care, characterized by the implementation of training activities, mentoring, and so on by Islamic boarding schools for people in need.

Social awareness is closely related to community empowerment to create a better economy for the benefit of the people.

#### Commemoration of Santri Day

National Santri Day is an annual agenda which is celebrated by all communities, especially among santri in Islamic boarding schools with various kinds of activities. Starting from internal and external activities, internal activities are activities carried out by the Islamic boarding school, while external activities are activities carried out by parties outside the Islamic boarding school such as the local government or related school institutions. At the Mamba Islamic boarding school "ul Ma'arif commemoration of National Santri Day is carried out by holding a flag ceremony, reading istighosah, and various kinds of competitions such as a competition to memorize the Nazam 'Imriṭi, Alfiyah and MQK. At the Mamba Islamic boarding school "ul Ma'arif commemoration of National Santri Day is carried out by holding a flag ceremony, reading istighosah, and various kinds of competitions such as a nazam memorization competition, Imriṭi, Alfiyah and MQK (Amzad et al., 2020). Activities like this are carried out to remember, emulate and continue the role of ulama and santri in defending and defending the Unitary State of the Republic of Indonesia and contributing to nation building (Indrijarso, 2015).

The word santri has the meaning of a person who studies Islam, a person who worships seriously, and a pious person. The word santri is sometimes also considered to be a combination of

the words sant (good person) with the syllable tra (likes to help), so that the word santri can mean a good person who likes to help. Another opinion says that the word santri was adopted from the Indian language, namely shastri, which means a Hindu scientist who is good at writing, therefore the word santri, seen from an Islamic perspective, means people who are good at Islamic knowledge. There are also those who think that santri means people who study to deepen their knowledge of the Islamic religion. So santri are a group of good people who obey religious rules (pious people), and always deepen their knowledge about the Islamic religion and cannot be separated from the life of ulama. Because talking about the life of ulama, it always concerns the lives of students who are students and at the same time loyal followers and continuers of the ulama's struggle. Santri are pupils or students who are educated in an Islamic boarding school environment (Indra, 2005)

The word pesantren comes from the word santri, which adds the prefix pe in front and the suffix an which means the place where the students live. while the word "santri" is thought to come from the Sanskrit term "sastri" which means "literate", or from the Javanese word "cantrik" which means someone who follows their teacher wherever they go (Mahrisa et al., 2020). Islamic boarding school is a non-formal Islamic educational organization managed by an ulama or kiai as a leader, ustad as teaching staff and the students are called santri. This is as stated by Abd. Halim Soebahar states that Islamic boarding school is a traditional Islamic educational dormitory, where students live and study together under the guidance of a kiai (Komariah, 2016).

## **CLOSING**

Based on the research results, it can be concluded that a community empowerment program has been implemented which has involved residents. These community empowerment activities are: employment, community economic development, social activities, and community education activities. The influence of these activities strengthens the economy of the community around the Islamic boarding school.

Compensation activities for several people (twenty five people) are the social function of Islamic boarding schools towards society. According to the concept of empowerment, these activities are not included in empowerment. However, this activity is really needed by residents around the Islamic boarding school. If you look at the condition of the Leuwimekar village community, the role is not yet significant, supporting factors include the rapid progress of the Islamic boarding school.

Islamic boarding schools that have taken root in the community make it easier to communicate with the community in socializing empowerment programs. Government support can

increase the success of empowerment programs by other community groups.

Inhibiting factors include the unavailability of a special section or division for community empowerment. Limited human and final resources mean that new empowerment programs can be implemented in communities outside the Islamic boarding school. The level of education of local residents is still low, making understanding the meaning of empowerment slow to be accepted.

The “hands down” mentality still appears strong in society. Cooperation between local governments, Islamic boarding schools and residents in exploring the potential for community empowerment needs to be improved.

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