

Economic Empowerment of Islamic Boarding Schools in Realizing Sustainable Development Goals (SDGs) in the Era of Society 5.0 at Lirboyo Islamic Boarding School Kediri

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Abstract (English)

This article explains what the Lirboyo Islamic boarding school is doing for its students in the era of society 5.0. namely empowerment through increasing the economic and entrepreneurial competence of the students with supporting factors including the fulfillment of the students' needs, the existence of human resources (HR) both leaders and staff, the system in place, the attitude of the community and the sincere and sincere intentions of the administrators and managers. The method used is a qualitative method with descriptive research type. The data taken is written or verbal data as well as natural behavior. The data sources in this research use, 1) primary data, obtained through interviews with informants in the field where the research was conducted, 2) secondary data, obtained from books, articles, journals, the internet which have been arranged regularly. Data collection techniques in research use interview techniques, observation and documentation studies. The results of this research show that Islamic boarding schools are Islamic educational institutions that have great potential in empowering students in the economic sector through BUMPs in Islamic boarding schools. The empowerment carried out by Islamic boarding schools for their students is empowerment through increasing the economic competence of the students so that later, when the students return to their community, they can become role models either in the productive economic sector or as cadres of economic empowerment, in addition to their main role as ustadz/ustadzah. who has abilities in the field of Islamic religious knowledge.

Keywords; Economic Empowerment, BUMP, Islamic Boarding School, Society 5.0 era



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INTRODUCTION

In recent years, the world has witnessed increasing recognition of the urgent need to address global challenges such as poverty, inequality, climate change and environmental degradation. In response, the United Nations (UN) adopted the Sustainable Development Goals (SDGs) as a comprehensive framework to guide countries in achieving sustainable development by 2030. The SDGs include 17 interconnected goals, each with specific targets for address pressing social, economic and environmental problems and create a more just and sustainable future for all. Social entrepreneurship plays an important role in achieving the Sustainable Development Goals (SDGs) by addressing social, economic and environmental challenges through innovative and sustainable solutions. By focusing on creating social value and meeting societal needs, social entrepreneurs

contribute to the SDGs in various ways, such as reducing poverty, promoting gender equality, ensuring quality education, and fostering sustainable societies

Islamic boarding schools also play an active role in the economy by developing the creative economy. The creative economy is an economic activity that is produced through innovation and creativity of skilled humans by utilizing existing resources to produce a product that has value. Creative economic activities in Islamic boarding schools can be carried out through various activities including embroidery, cooperatives, printing, publishing, libraries, culinary arts and so on. Currently, the creative economy is a stimulant for Indonesia's economic growth, amidst slowing global economic growth. The creative economy is the formation of added value based on the concept of ideas generated through human creativity based on science and technology. Moreover, society is currently facing the 5.0 era where humans are the drivers of technology and a big data concept that helps human life in various aspects.

Therefore, in facing the era of society 5.0 which is filled with all kinds of challenges and lots of competition. So, students are required to have the knowledge and strength of mindset and competitiveness to realize a new generation in creating and breaking through changes that will be useful for themselves and society.

The majority of experts' perspectives on Islamic boarding schools also say this, that Islamic boarding schools are traditional institutions that operate in the field of traditional education which still maintains the learning of classical books. In fact, if we look at the potential and development of Islamic boarding schools today, as stated by Azyumardi Azra, it is hoped that today's Islamic boarding schools will no longer just play their traditional function, namely; "transmission and transfer of Islamic knowledge, maintenance of Islamic traditions, reproduction of ulama", but also a center for health education, a center for developing appropriate technology for rural communities, a center for efforts to save and preserve the environment; and more importantly, become the center of economic empowerment for the community and its surroundings. Therefore, the function of Islamic boarding schools is not only as a center for cadres of religious thinkers (center of excellence), as an institution that produces human resources (human resources), but is also expected to become an institution that can empower society (agent of development).

Looking at the functions they have, Islamic boarding schools can actually act as intermediary institutions which are expected to become dynamists and catalysts for empowering Santri human resources (HR), driving development in all fields, including the economic sector. With the strength it has, Islamic boarding schools have the potential to empower people, especially in the economic field. Because carrying out economic empowerment is a form of religious da'wah and at the same time implementing the knowledge they have in a concrete (applicable) manner.

In Islam, economics is wasilah, not maqashid, so economics is one way to achieve happiness in this world and the hereafter. This is of course in accordance with what Islam teaches that wealth and economic activities are a mandate from Allah SWT. 2 Therefore, believers are commanded to increase and increase their wealth through ways that are in accordance with Islamic teachings, such as by giving alms, not by ribawi because charity will increase the positive effect on wealth. As stated by Gus Reza Lirboyo, "a country can be rich and happy, supported by two factors, first piety (at-tuqo) and wealth (al-ghina)." 3 wealth here can be interpreted as an economy and human resources that continue to develop.

This also includes the potential possessed by traditional Islamic boarding schools (salaf), namely the Lirboyo Islamic boarding school which was founded by the late. KH. Abdul Karim in 1910 H. was in Lirboyo sub-district, Mojoroto sub-district, Kediri city, East Java. This Islamic boarding school has extraordinary potential in the economic sector through entrepreneurship owned by the Lirboyo Islamic boarding school itself.

The potential that exists in this Islamic boarding school can be in the form of: (1) human resources, namely students, whose number can reach hundreds of people and even thousands of people; (2) land ownership, on average each Islamic boarding school has large land ownership, especially the Lirboyo Islamic boarding school itself and the branch schools it owns; (3) market potential, considering the existence of social and kinship relations between religious institutions and the surrounding community; (4) technological potential, as a means by which religious institutions are strategic institutions for developing technology; and (5) the leadership of the kyai as obedient and charismatic Islamic boarding school leaders. This potential can provide many opportunities for the Lirboyo Islamic boarding school.

METHOD

The approach applied is a qualitative method with descriptive research type. The data taken is written or verbal data as well as natural behavior, which is researched and studied by the author as a whole. Several methods of data collection and analysis were carried out, attempting to observe and study a topic, namely empowering the creative economy of Islamic boarding schools through student entrepreneurship in realizing the goals of the SDGs in the era of society 5.0.

The data sources in this research use, 1) primary data, obtained through interviews with informants in the field where the research was conducted, 2) secondary data, obtained from books, articles, journals, the internet arranged systematically. Data collection techniques in research use interview techniques, observation and documentation studies. Interviews were conducted with Islamic boarding school administrators, BUMS managers, teachers and students.

From the results of previous research, Islamic boarding schools are not just religious-based education, but can be said to be a place to give birth to a generation with Islamic character and as an economic institution to improve the welfare of students and society. One of the principles of empowerment is mastery of economic capabilities, namely, the ability to utilize and manage production, distribution, workmanship and services mechanisms as well as existing resources. To prepare human resources (HR) for students towards a golden Indonesia in the era of society 5.0.

RESULTS AND DISCUSSION

Economic Empowerment

In developing countries, including Indonesia, the discourse of empowerment emerges when development carried out by the government gives rise to social disinteraction, economic inequality, degradation of natural resources, and alienation of society from the factors of production by those in power. Rulers have greater access to control economic activities which ultimately influence many parties in society. The things above ultimately give rise to a dichotomy, which differentiates between a society in power and a society that is controlled. To free society from this situation, liberation must be carried out through a process of empowerment of those who are dominated (empowerment of the powerless). This is the initial reason why empowerment is considered important to do.

Hutomo stated that economic empowerment is strengthening ownership of production factors, strengthening control over distribution and marketing, strengthening society to obtain adequate salaries/wages, and strengthening society to obtain information, knowledge and skills, which must be carried out in multi-aspects, both from the community itself and policy aspects.

Thus, economic empowerment is both a process and a goal. As a process, economic empowerment is a series of activities to strengthen the power or empowerment of weak groups (their economic conditions) in society. As a goal, empowerment refers to the conditions or results to be achieved, and the concept of empowerment goals is often used as an indicator of the success of empowerment as a process. If the empowerment concept above is attached to precede the economic concept, then a new, narrower and more specific concept is found. Economic empowerment is an activity of giving power to a second party (the target of empowerment) so that they become capable in the economic field.

Economic Empowerment in Islamic Boarding Schools

The concept of santri in economic empowerment is very interesting to discuss, because santri who are busy every day with various learning activities or reciting the Koran, apparently also have economic activities. In certain Islamic boarding schools, students are equipped with various

skills/expertise in the economic field such as cooperatives, crafts and trade. All of this is done by the Islamic boarding school as an effort to equip the students with various skills or at least prepare the students' mentality and skills so that when they leave the Islamic boarding school they can be independent. Therefore, it is natural that Islamic boarding schools try to develop themselves by carrying out concrete actions (da'wah bil hal) in the community around the Islamic boarding school in all fields, including economic empowerment.

In fact, there is a lot of potential and benefits that we can experience from the establishment of an Islamic boarding school. So far, most people only see the potential of Islamic boarding schools in the fields of religious education, social and political education. Even though Islamic boarding schools have potential in the fields of health, technological development, environmental restoration and the most important field is economic empowerment for the surrounding community.

So, it can be said that the function of Islamic boarding schools is as a center for cultivating religious thinkers (center of excellence), producing human resources (human resources) and also empowering the community (agent of development). The potential for economic empowerment of Islamic boarding schools can be further developed to advance the economy of the surrounding community. This will have an impact on reducing poverty and unemployment among the people. If the Islamic boarding school economic empowerment model is developed and implemented widely in an area, for example a city or province, then this will reduce the amount of poverty in that area. In the end, welfare in the area will increase.⁶

Islamic boarding schools have a strategic role in empowering the people's economy. With all its uniqueness and resources, Islamic boarding schools can be pioneers in advancing the economy of the Indonesian people. The hope is that Indonesia can become a prosperous country through empowering the Islamic boarding school-based economy

Building Economic Empowerment at the Lirboyo Islamic Boarding School

To improve the economy, Islam provides motivation for its adherents to work hard and have a high work ethic. Because Islam is essentially a religion that teaches and encourages its followers to achieve life's riches both materially and spiritually. This recommendation is reflected in at least two of the five pillars of Islam, namely zakat and hajj. The implementation of these two pillars of Islam requires the existence of material wealth or sufficiency. If the implementation of zakat and the Hajj pilgrimage requires sufficient material, then looking for the material becomes obligatory. In other words, the pillars of Islam require its followers to be materially sufficient.

In the principles contained in Maqasid Syari'ah, namely "Hifz al-Maal" or protecting property, is an example of Maqasid Syariah which has a broad meaning, including protecting property from damage, neglect and criminal acts as well as a good and orderly economy. This principle also includes

activities such as saving, investing and giving charity for public and personal interests that bring goodness. In practicing this principle, we must pay attention to the ethical and moral values that apply in Islam, such as honesty, thoroughness and responsibility. Society must also strive to use our assets wisely and obtain as much benefit as possible from investments and businesses that are halal and beneficial.

The world of Islamic boarding schools is the most appropriate place to build economic empowerment in realizing sustainable development goals (SDGs) within the Islamic boarding school environment. One of the points that is the main highlight is the first point regarding the alleviation of poverty caused by unemployment. Therefore, an effective strategy is needed to solve this problem. Not only the government can also come from the community, and so do Islamic boarding schools. With the existence of Islamic boarding schools, the government really believes that Islamic boarding schools are able to improve welfare and eradicate poverty.

One of the Islamic boarding schools that implements the economic empowerment of Islamic boarding schools independently, namely the Lirboyo Islamic Boarding School which helps build economic empowerment by empowering people to become students who have religious provisions as well as entrepreneurs by opening up job opportunities for the students so that later when the students return to their community can be role models either in the productive economic field or as economic empowerment cadres, in addition to their main role as religious teachers/clerics who have abilities in the field of Islamic religious knowledge. One of the business fields provided by the Lirboyo cottage is the Islamic Boarding School-Owned Business Entity (BUMP) which includes managing bread making, clothing screen printing, Islamic boarding school cooperatives and so on.

When the Lirboyo Islamic boarding school was first established, the students were taught little by little about the economy, but it was still not well organized. The students only make use of the limited facilities and community, because everything is very limited. KH. Abdul Karim educates his students not only in the religious field, but the students are also indirectly taught about the economy. With proof that they were assigned to look after the stalls in the Islamic boarding school.

Factors Affecting the Economy of the Lirboyo Islamic Boarding School

Islamic boarding schools, which are popular as traditional (salaf) institutions, are present in society and have a very important role both in relation to religious issues (moral force), social relations and economic issues. The success of Pondok Lirboyo in empowering the economy in Islamic boarding schools cannot be separated from several driving factors such as meeting the needs of students, the existence of human resources (HR) both leaders and staff, the system in place, the attitude of the community and the sincere and sincere intentions of the administrators and managers.

The main factor that influences the economy in Lirboyo is that the Islamic boarding school provides all the needs of the students, including learning tools, food, daily necessities and even fashion. This is what drives the economy in Lirboyo to be more advanced and independent by utilizing the creativity and skills possessed by the students to manage the Islamic boarding school's economic business while simultaneously training the students' independence in the economic field, supported by the students' human resources (HR), which are not small in number.⁹

The second factor from the author's view is that Islamic boarding school leaders who have the authority as leaders as well as managers are required to develop a vision in accordance with the Islamic boarding school's mission. Ability, experience, creativity, religious integrity, communication with various parties in society are absolutely necessary. Islamic boarding school leaders who oversee the economic sector in Lirboyo also always provide relevant encouragement and innovation so that business development can be well organized and there are no disputes between each business entity. Not only that, the leadership also always conducts an evaluation of responsibility reports (LPJ) every two months with the advisors and coordinators of each business under the economic auspices of the Lirboyo Islamic boarding school in order to control ongoing performance. because evaluation is very important for a business entity to achieve good coordination and orderly management.

In line with the lecture given by KH. Anwar Iskandar in his lecture at the MUI event at IAIN Kediri: In developing the creative economy through entrepreneurial empowerment, Islamic boarding schools carry out several training efforts for students, including; first, training to increase entrepreneurial spirit, this activity emphasizes that students have high enthusiasm, develops students' creativity and is encouraged to collaborate to create high-value products. Second, mentoring training and skills improvement. This explains that to raise students' awareness of entrepreneurship, they must continue to be trained and require a process in directing students."

Apart from that, the tenacity and sincerity of the students in serving in the field of Islamic boarding school economics is extraordinary, they are able to spend their time even though they have to be responsible for their obligations such as school, deliberation, memorization and so on. With this, the essence of education in Islamic boarding schools is that there are kiai and santri who live in the same dormitory environment. Kiai or ustadz teach students religious knowledge to practice in everyday life. The characteristics of Islamic boarding schools include: 1) A close and harmonious relationship between the students and the kiai figures. This is possible because they live in the same cottage environment. 2) Obedience and submission of the students to the kiai. Santri believe that disobeying the kiai, apart from going against the norms of politeness, also goes against religious teachings. 3) Based on a frugal and simple pattern. 4) The independence of each element in the Islamic boarding school in helping its own life.

Management of Islamic Boarding School-Owned Enterprises (BUMP) at the Lirboyo Islamic Boarding School in Realizing the Achievement of SDGS Goals

In line with the government's efforts to boost the community's economy, the existence of Islamic boarding schools can also encourage synergy in efforts to build economic resilience. As well as its role in developing the halal industry. This is because the number of Islamic boarding schools in East Java reaches hundreds. And among Islamic boarding schools, it seems that there are also many small industries, apart from their main function remaining in the education sector. This small industry certainly has the potential to develop.

The Lirboyo Islamic Boarding School in Kediri City, East Java, for example, has many businesses, even though they are small scale. Moreover, with the number of thousands of students there, it is definitely a market in itself. Head of Lirboyo Islamic Boarding School KH. Abdul Muid Shohib said, apart from religious education, his Islamic boarding school has been teaching entrepreneurship to its students for a long time. According to him, entrepreneurial spirit education is carried out directly by caregivers, and some through Islamic boarding schools. According to him, the caregivers opened a business to help support the students' education and living costs during their boarding school. This is usually done for students with weak economic backgrounds.

Around 2018, the business at the Lirboyo Islamic boarding school started with bread management which was supported by machines provided by the Kediri government and was still directly supervised by the government and managed by the students, at that time it was still controlled by the economic team. However, gradually, about a year later, this bread company was organized and directly supported by the Islamic Boarding School-Owned Enterprise (BUMP) at the Lirboyo Islamic Boarding School¹¹ and then gave rise to new businesses, namely drinking water depot businesses, plastic waste processing, Islamic boarding school cooperatives, book shops and etc.

These businesses which are structurally under the Islamic Boarding School Owned Enterprise (BUMP) are not only a medium for student learning, they also contribute to increasing income for Islamic boarding schools. Of the types of businesses he manages, bread processing is quite developed and dominates compared to other businesses. So it becomes a superior product at the Lirboyo Islamic boarding school. Internal Islamic boarding schools are indeed a large market corner. Because, within the Irboyo Islamic boarding school alone there are at least 200 canteens. The canteen serves the various needs of thousands of students. They also market the bread in the canteen. As for the market outside Islamic boarding schools, it is wide open because the products can relatively compete with large manufacturers. **In fact, quite a few people order bread for celebrations.**

This Islamic boarding school economic program also experiences obstacles, namely: (1) the low interest of students in terms of actively participating in training and practical activities, due to the

density of formal (school) and non-formal learning activities in the Islamic boarding school environment, resulting in minimal training. workshop on economic business plans, (2) the large number of competitors with the same products, this requires Islamic boarding schools to continue to make innovations in product development so that they are able to compete in large markets, especially as society's needs are increasingly complex.

A creative economy makes humans the main capital in development that is based on ideas, concepts and thoughts. In future, it is hoped that human resources will be able to turn materials into valuable products for sale. In this Society era, the development of the creative economy through empowering student entrepreneurship is very important, useful and has the potential to be implemented in Islamic boarding schools. This is believed to be a solution in overcoming field problems facing the challenges of the society 5.0 era.

The Lirboyo Islamic boarding school itself is one of the educational places favored by Muslims because apart from teaching children to be independent, they can also improve morals and ethics. Islamic boarding schools teach not only knowledge, but also how to use that knowledge. Studying independently at an Islamic boarding school is a good start for the future, because you can manage your own needs as an idea for the future. One of the lessons that can be taken is how to manage finances for your own needs. The presence of Islamic boarding schools must be related to community needs. Therefore, as educational institutions, Islamic boarding schools always have good relations with the surrounding community so that their presence in society is not isolated. All activities change simultaneously.

Role is the mental, emotional and physical involvement of one of the groups within the community to provide initiative for activities carried out by the community, as well as supporting the achievement of goals in its planning and being responsible for all of its involvement. The role in this case means the participation of Islamic boarding schools in improving the community's economy by encouraging the participation of their students in community development. According to Adi Ansari in his article entitled "Future Islamic Reconstruction Strategy for Islamic Boarding Schools", Islamic boarding schools must have a strategy for economic reconstruction in the future.

Apart from carrying out reconstruction, there must also be an increase in the human resources owned by the cottage, which will also ensure that economic businesses will develop in the future, although not completely. These potentials can be developed through the economy. With the economic units that have been implemented, it is hoped that it can help develop the lodge in the future so that the economic business units owned by the lodge become independent. With an independent economic business unit, many people will be helped, especially for their own cottage operational financing needs in the future. The economic units currently run by the lodge cannot meet

all the operational financing needs of the lodge. However, with the existence of economic units that have been implemented, cottage financing has become more helpful. These economic units are also expected to become wider and more advanced so that not only the needs of the boarding school are met, they can even become opportunities for people who need work, both boarding school students and the wider community.

CLOSING

Islamic boarding school is an institution that has the potential to empower people, especially in the economic field. Because carrying out economic empowerment is a form of religious da'wah and at the same time implementing the knowledge they have in a concrete (applicable) manner.

In realizing the achievement of the SDGs goals in the Society 5.0 era, Lirboyo cottage has several potentials including (1) human resources, namely students whose numbers can reach hundreds of people and even thousands of people; (2) land ownership, on average each Islamic boarding school has large land ownership, especially the Lirboyo Islamic boarding school itself and the branch schools it owns; (3) market potential, considering the existence of social and kinship relations between religious institutions and the surrounding community; (4) technological potential, as a means by which religious institutions are strategic institutions for developing technology; and (5) the leadership of the kyai as obedient and charismatic Islamic boarding school leaders. With the potential of this Islamic boarding school, Lirboyo is able to contribute to achieving SDGs goals in various ways, such as reducing poverty, eradicating unemployment, and training entrepreneurial skills.

Through the management of BUMS in Lirboyo, the principle is to fulfill all the needs of the students which are processed by the students themselves. In facing this era of society 5.0 which is filled with all kinds of challenges and lots of competition. they are able to increase creativity and innovation and realize good coordination and orderly management so that they can build Islamic boarding school economic empowerment with encouraging factors such as meeting the needs of students, the existence of human resources (HR) both leaders and staff, the system in place, community attitudes and sincere and sincere intentions of the administrators and managers.

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