

DEVELOPMENT OF ISLAMIC BOARDING SCHOOLS THROUGH LOCAL WISDOM-BASED COMMUNITY ECONOMIC EMPOWERMENT: AN INNOVATIVE OFFER

Rahmat Ramdhani

Universitas Islam Negeri (UIN) Fatmawati Sukarno Bengkulu

Jl. Raden Fatah Pagar Dewa Kota Bengkulu

E-mail: rahmatramdhani@mail.uinfasbengkulu.ac.id

Abstract: This study aims to analyze and document the internalizing Islamic boarding school development process through empowering local wisdom and evaluate this approach's innovative impact. The research method used is a qualitative approach through case studies of Islamic boarding schools implementing local wisdom internalization strategies. The internalization process involves steps such as analysis of local needs, integration of local wisdom values in the curriculum, active involvement of Islamic boarding schools in local community activities, and forming partnerships with local governments and related stakeholders. By collecting data through interviews, observations, and document analysis, this research presents findings about the effectiveness of the internalization method. The research results show that Islamic boarding schools that adopt this innovative offer can produce graduates who are competent in the field of religion and skilled in applying local wisdom in everyday life. In general, the Quran offers two principles in community economic empowerment activities: the principle of *ta'awun* and the principle of *syura*. The principle of *ta'awun* is the principle of cooperation between various parties. The principle of *syura* means deliberation between the government and institutions related to this community economic empowerment program. There are at least three economic business offers to empower the local wisdom-based community economy in Islamic boarding schools: community and Islamic boarding school collaboration in plantation management, batik-making skills business, and community collaboration with Islamic boarding schools in livestock management.

Keywords: Islamic boarding school; community economic empowerment; local wisdom

Abstrak: penelitian ini bertujuan untuk menganalisis dan mendokumentasikan proses internalisasi pengembangan pesantren melalui pemberdayaan kearifan lokal dan untuk mengevaluasi dampak inovatif dari pendekatan tersebut. Metode penelitian yang digunakan adalah pendekatan kualitatif melalui studi kasus pesantren yang telah menerapkan strategi internalisasi kearifan lokal. Proses internalisasi ini melibatkan langkah-langkah seperti analisis kebutuhan lokal, integrasi nilai-nilai kearifan lokal dalam kurikulum, pelibatan aktif pesantren dalam kegiatan masyarakat lokal, dan pembentukan kemitraan dengan pemerintah daerah dan stakeholders terkait. Melalui pengumpulan data melalui wawancara, observasi, dan analisis dokumen, penelitian ini menyajikan temuan tentang efektivitas metode internalisasi tersebut. Hasil penelitian menunjukkan pesantren yang mengadopsi tawaran inovatif ini mampu menghasilkan lulusan yang tidak hanya kompeten dalam bidang agama, tetapi juga terampil dalam menerapkan kearifan lokal dalam kehidupan sehari-hari. Secara umum ada dua prinsip yang ditawarkan Alquran dalam kegiatan pemberdayaan ekonomi masyarakat, yaitu prinsip *ta'awun* dan prinsip *syura*. Prinsip *ta'awun* adalah prinsip kerja sama dan sinergi diantara berbagai pihak. Prinsip *syura* bermakna musyawarah antara pemerintah dengan lembaga yang terkait dengan program pemberdayaan ekonomi masyarakat ini. Setidaknya, ada tiga tawaran usaha ekonomi dalam upaya pemberdayaan ekonomi masyarakat berbasis kearifan lokal di pesantren, yaitu kolaborasi masyarakat dan pesantren dalam pengelolaan perkebunan, usaha ketrampilan membuat batik, dan kolaborasi masyarakat dengan pesantren dalam pengelolaan peternakan.

Kata kunci: Pondok Pesantren; pemberdayaan ekonomi masyarakat; kearifan lokal

Introduction

Islamic boarding schools are the oldest educational system in Indonesia compared to educational institutions that have appeared there and have long been considered an indigenous Indonesian cultural product (with distinctive

character).¹ The development and advantages of Islamic boarding schools are closely related to the

¹ Dewi Asri Ulandari and Guruh Sugiharto, "Manajemen Pondok Pesantren Al-Aziziyah Kapek Gunungsari Dalam Membentuk Karakter Religius Santri," *Jurnal Ilmu Sosial*, vol. 1, no. 2 (2022), pp. 209–32.

management system developed. There are two reasons why Islamic boarding schools can act as pioneers of the people's economy. First, *santri* (Muslim students) are a group of people who are highly committed to their religion.² The students' commitment to their religion can influence their economic activities. Second, the focus of Islamic boarding school activities on Islamic studies can make them agents of change and drivers of Sharia economics in society, as well as giving birth to young entrepreneurs with an Islamic spirit.

Observing the values of local wisdom in Islamic boarding schools is necessary for developing students' personalities independently and responsibly, especially in the processes and learning handled by the *kai* or *ustaz* on an ongoing basis. This way, local crafts can become a philosophy for Islamic boarding school educational activities. They can also become the basis for Islamic boarding school activities in other fields, such as local crafts. They can become a direction for the development of Islamic boarding schools in the economic field of the Islamic boarding school itself.

Local wisdom is a legacy of the past from ancestors, not only found in traditional literature, worldview, economy, health, and architecture.³ One of the local values of traditional Islamic boarding schools is a leadership system based on charismatic figures. They are also reflected in the business units owned by an Islamic boarding school as a form of independence.

Islamic boarding schools can also utilize other assets to target the economic sector. These assets must be utilized by good asset management from the Islamic boarding school so that asset utilization can take place optimally.⁴ Islamic boarding-based economic empowerment of the community is essential because Indonesia, which is currently still

in the ranks of developing countries, is intensively eradicating poverty, so an effective way to reduce poverty is needed. These values are also stated in Law Number 18 of 2019 concerning Islamic Boarding Schools in Article 3 point (c) that Islamic boarding schools are organized to improve the quality of life of the community, which is empowered to meet the educational needs of citizens and the social welfare of the community.

The presence of Islamic boarding schools in the archipelago accompanies its strategic role, which can bring progress to the surrounding area and help it become more developed. Islamic boarding schools have played a role in the economic, social and political fields. The role of Islamic boarding schools in empowering the community's economy still needs to be improved. It is still focused on educational activities only, and even if there are business units, these Islamic boarding school units only provide income for the Islamic boarding school itself. From this background, we are interested in discussing strategic steps that Islamic boarding schools might take to maximize the existing strengths in Islamic boarding schools and help the state empower communities around Islamic boarding schools. This article discusses integrating Islamic boarding schools to empower the community's economy based on local wisdom. Analyze how significant the potential for collaboration between Islamic boarding schools and local wisdom is in community development, especially in community economic empowerment.

From the narrative above, in this article, the author intends to characterize and explain the cohesion and synchronization between activities in Islamic boarding schools, especially in the economic sector, through Islamic boarding school business units to empower the community through the perspective of local wisdom.

Method

This study adopted a qualitative approach with conceptual and observational study methods to explore the development of Islamic boarding schools through community economic empowerment based on local wisdom. The research subject involved several Islamic boarding schools representing diverse contexts, while the surrounding local communities

² Muhammad Anwar Fathoni and Ade Nur Rohim, "Pesantren Value Added Sebagai Modal Pemberdayaan Ekonomi Masyarakat Kecamatan Cibadak Lebak Banten," *Islamic Economics Journal*, vol. 5, no. 2 (December 30, 2019), p. 221, <https://doi.org/10.21111/iej.v5i2.4002>.

³ Jumriani Jumriani et al., "The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review," *The Innovation of Social Studies Journal*, vol. 2, no. 2 (March 10, 2021), p. 103, <https://doi.org/10.20527/iis.v2i2.3076>.

⁴ Abdulloh Majid, Heni Noviarita, and Erike Anggraeni, "Peran Digitalisasi Ekonomi Untuk Membentuk Kemandirian Ekonomi Pondok Pesantren," *Ekonomi, Keuangan, Investasi dan Syariah (EKUITAS)*, vol. 4, no. 4 (May 30, 2023), pp. 1265–73, <https://doi.org/10.47065/ekuitas.v4i4.3441>.

also be the main focus. The data was collected through in-depth interviews with Islamic boarding school leaders, teachers, and community members, as well as direct observation of the implementation of innovations. As conceptual research⁵, the data analysis involves qualitative methods, such as content analysis, to understand the impact of developing Islamic boarding schools and community economic empowerment based on local wisdom. The results of this research provide in-depth insight into how integrating local knowledge can improve the development of Islamic boarding schools and empower the economy of local communities innovatively.

Economic Empowerment in Islamic Boarding School

The ability of Islamic boarding schools to survive and even have their educational existence recognized as part of the national education system must be distinct from the education management system developed so far.⁶ According to Mastuhu, an education system (including Islamic boarding schools) will determine whether the educational institution in question will interest the public.⁷ An education system is said to serve the challenges of its time if it can respond to the needs of students and develop their abilities according to their tendencies, respond to advances in science and technology, and meet national development needs. Apart from that, the education system will also be in demand by the public if it can provide moral guidance or noble character through their beliefs, develop skills or expertise so that they can live respectfully and be respected in the community, bringing benefits, a sense of security and trust, and hope for the community to promote life together physically and spiritually.⁸

In general, if you pay attention to the ins and outs of the Islamic boarding school's existence, you can find several advantages and uniqueness in it, including: (1) the management of the Islamic boarding school prioritizes family aspects, where the teaching and educational staff come from within the family and community members. Around the boarding school, as well as prioritizing alumni who have competence; (2) organizing more in-depth learning regarding the study of the yellow book and also providing additional knowledge of Arabic grammar (*ilmu nahwu*) and even making it a characteristic of Islamic boarding schools; (3) the curriculum aspect places more emphasis on providing religious material, especially *nahwu* as a form of the Islamic boarding school Learning Unit Level Curriculum concept; (4) from the social aspect of society, Islamic boarding schools grow and develop amidst society which has its characteristics based on the socio-economic culture of the region.⁹

The potential for economic empowerment of Islamic boarding schools can be further developed to advance the surrounding community's economy.¹⁰ It will have an impact on reducing people's poverty. Suppose the Islamic boarding school economic empowerment model is developed and implemented widely in an area, for example, a city or province. In that case, this will reduce the amount of poverty in that area. Ultimately, prosperity in the area will increase.

Islamic boarding schools can carry out economic empowerment using a *da'wah* system.¹¹

Singapore: Challenges and Implications," *Education, Citizenship and Social Justice*, vol. 2, no. 1 (March 2007), pp. 23–39, <https://doi.org/10.1177/1746197907072124>.

⁹ Eko Wicaksono, Mohamad Ali, and Mahasri Shobahiya, "Educational Pattern of Islamic Boarding Schools in the Contemporary Era (Case Study: Al-Mukmin Ngruki Islamic Boarding School)," in *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, ed. Triono Ali Mustofa et al., vol. 773, *Advances in Social Science, Education and Humanities Research* (Paris: Atlantis Press SARL, 2024), pp. 599–612, https://doi.org/10.2991/978-2-38476-102-9_53.

¹⁰ Murtiadi Awaluddin, Ilham Gani, and Sri Prilmayanti Awaluddin, "Economic Business Development for the People Through Optimizing the Role of Islamic Boarding Schools in a Pandemic Period," *Al-Mashrafiah: Jurnal Ekonomi, Keuangan, Dan Perbankan Syariah*, vol. 7, no. 1 (April 30, 2023), pp. 62–74, <https://doi.org/10.24252/al-mashrafiah.v7i1.33479>.

¹¹ Abdul Rahman, Megawati, and Najamuddin, "The Role of the Nuhiah Islamic Boarding School in Empowering Islamic Communities," in *Proceedings of the International Conference on Social Science 2019 (ICSS 2019)* (Atlantis Press, 2019), pp. 135–39, <https://doi.org/10.2991/icss-19.2019.220>.

⁵ Elina Jaakkola, "Designing Conceptual Articles: Four Approaches," *AMS Review*, vol. 10, no. 1 (June 1, 2020), pp. 18–26, <https://doi.org/10.1007/s13162-020-00161-0>.

⁶ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2002), [https://books.google.com/books?hl=id&lr=&id=_u6ouXge9JcC&oi=fnd&pg=PR7&dq=Mujamil+Qomar,+Pesantren:+Dari+Transformasi+Metodologi+Menuju+Demokratisasi+Institusi+\(Erlangga,+2002\).&ots=2sc1DtJSou&sig=UQXExoJNnBzg6nFX2IXLze38jc](https://books.google.com/books?hl=id&lr=&id=_u6ouXge9JcC&oi=fnd&pg=PR7&dq=Mujamil+Qomar,+Pesantren:+Dari+Transformasi+Metodologi+Menuju+Demokratisasi+Institusi+(Erlangga,+2002).&ots=2sc1DtJSou&sig=UQXExoJNnBzg6nFX2IXLze38jc).

⁷ Muhammad Khoiruddin, "Integrasi Kurikulum Pesantren dan Perguruan Tinggi," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, vol. 17, no. 2 (November 5, 2019), pp. 219–34, <https://doi.org/10.21154/cendekia.v17i2.1526>.

⁸ Charlene Tan, "Islam and Citizenship Education in

Empowerment with this *da'wah* system will make students more accustomed to preaching to create output (graduates) of Islamic boarding schools who are experts in religion and *da'wah*. This empowerment *da'wah* movement is a *da'wah* strategy towards social transformation, where the lousy stigma about *da'wah*, such as coercion, exploitation, oppression, and so on, does not occur when *da'wah* activities occur. This *da'wah* empowerment prioritizes action rather than discourse or rhetoric (*tabligh*). Apart from that, this empowerment *da'wah* is usually carried out by independent institutions with no involvement in achieving goals with other institutions. It makes Islamic boarding schools the right institution for this *da'wah* empowerment.

There are several things that Islamic boarding schools can do to empower the Islamic boarding school economy¹², including the following:

- a) Employment opportunities,
- b) Business opportunities and establishment of business entities,
- c) Financial institutions and/or Islamic boarding school social institutions
- d) Education of students.

In general, the Quran offers two principles in community economic empowerment activities: the principle of *ta'awun* (collaboration) and the principle of sharia.¹³ The principle of *ta'awun* is the principle of cooperation and synergy between various parties. These parties include the Islamic boarding school, the community, and local government institutions. These three parties must work harmoniously to fully and comprehensively empower the people's economy.¹⁴ Islamic boarding schools can create programs to empower the community's economy. The public can participate in the programs designed by the Islamic boarding school.

Meanwhile, the government can monitor and support the programs created by the Islamic boarding school. The principle of *shura* means deliberation between the government and institutions related to this community economic empowerment program. The government can hold discussions with Islamic boarding schools regarding programs created by Islamic boarding schools. The government can also act as a facilitator and regulator in this empowerment program on the agreed results of deliberations.

Empowerment refers to the ability of people or groups, especially vulnerable and weak groups, to have the strength or ability to (a) fulfill their basic needs so that they have freedom, (b) reaching productive sources enables weak groups to increase their income and obtain needed goods and services, and (c) participate in development and decision-making processes that affect weak/vulnerable groups.¹⁵ Experts say that discussion on empowerment should be viewed from the objectives, processes, and methods of empowerment carried out, which include (1) empowerment aims to increase the power of weak or disadvantaged parties, (2) empowerment is a process by which parties will become strong enough to participate actively in improving the situation, (3) empowerment refers to efforts to reallocate power by changing society's existing economic structure, and (4) empowerment is a way for people, organizations and communities to be able to control their lives.

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.¹⁶ 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

¹² Grisna Anggadwita et al., "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behavior & Research*, vol. 27, no. 6 (January 1, 2021), pp. 1580–1604, <https://doi.org/10.1108/IJEBR-11-2020-0797>.

¹³ Ahmad Lukman Nugraha, "Islamic Business Ethics and Islamic Microfinance in Pesantren Gontor," *Shirkah: Journal of Economics and Business*, vol. 2, no. 1 (2017) DO - 10.22515/Shirkah. V2i1.28, January 10, 2018, <https://www.shirkah.or.id/new-ojs/index.php/home/article/view/28>.

¹⁴ Lavli Matria Esya, Egabetha Amirah Y, and Aina Zahra Parinduri, "Pelatihan Memulai Usaha Berdasarkan Prinsip Ekonomi Syariah," *PROGRESIF: Jurnal Pengabdian Komunitas Pendidikan*, vol. 1, no. 2 (November 17, 2021), pp. 87–95, <https://doi.org/10.36406/progresif.v1i2.447>.

¹⁵ Nadeera Ranabahu and Farzana Aman Tanima, "Empowering Vulnerable Microfinance Women through Entrepreneurship: Opportunities, Challenges and the Way Forward," *International Journal of Gender and Entrepreneurship*, vol. 14, no. 2 (January 1, 2022), pp. 145–66, <https://doi.org/10.1108/IJGE-01-2021-0020>.

¹⁶ Tarsem Lal, "Impact of Financial Inclusion on Economic Development of Marginalized Communities through the Mediation of Social and Economic Empowerment," *International Journal of Social Economics*, vol. 48, no. 12 (January 1, 2021), pp. 1768–93, <https://doi.org/10.1108/IJSE-12-2020-0830>.

a new, narrower, and more specific concept is found. Economic empowerment is giving power to a second party (the target of empowerment) so that they become capable in the financial field. Economic empowerment was born as an antithesis to development and industrialization models that do not favor the majority community (which does not hold economic power).

This concept is built from the following logical framework such as (1) the concentration of power is built from the center of strengthening production factors, (2) centralization of power in the factors of production will give rise to a working society and a peripheral ruling society; (3) power will result in building knowledge systems, political systems, legal systems and ideologies that are manipulative to strengthen and legitimize; and (4) systematic co-optation of knowledge systems, legal systems, political systems, and ideologies will create two groups of society: empowered communities and disabled communities.¹⁷

Various Factors Influencing Economic Empowerment in Islamic Boarding Schools

Religion is a guide for humans in worldly matters and matters of worship with God. In terms of *muamalah*, divine religions have regulated their followers in relations between humans in the fields of government, law, society, and issues related to the economy.¹⁸ In economics, scientists have conducted in-depth research on the relationship between religion and economics. One of the main points of the study is whether religion contributes to the economic spirit of society. As Kenneth Boulding did in his research on the influence of Protestant Christianity on the economic spirit, he found that the influence of Protestant religion had an impact on economic life and history, even more, significant than the influence of religion on economic thought alone.¹⁹

Religion also influences decision-making regarding the types of commodities produced, the formation of economic institutions, and financial practices or behavior. The above opinion is strengthened by Max Weber's thesis, which proves that religion, in this case, the ethics of Protestantism, contributed to the development of capitalism and the industrial revolution.²⁰ The description above shows that religious and ethical values are vital in driving the economic spirit, as described by Weber in his book *The Protestant Ethic and the Spirit of Capitalism*. Now, what about Islam? In Islam, financial issues - which fall into the category of worldly affairs - actually have a significant weight in religion, not just as a supplement as is commonly believed. Islam teaches a balance between the orientation of earthly life and the afterlife.

However, Islam teaches life ethics so that when acquiring wealth, you must maintain good deeds towards people or protect other people's human rights; not be greedy, not take away other people's rights, not be unjust, and not harm others.²¹ Islam views economic problems not from a capitalist perspective, which gives freedom and ownership rights to individuals and encourages individual business. Not even from a communist point of view, which wants to eliminate all individual rights and make them like economic slaves controlled by the state.

Islam justifies selfishness without allowing it to destroy society. To improve the economy, Islam motivates its adherents to work hard and have a high work ethic. Because Islam is 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 haji. The implementation of these two pillars of Islam requires the existence of material wealth or sufficiency. If implementing zakat and the Hajj pilgrimage requires sufficient material, then looking

¹⁷ Mohammad Nadzir, "MEMBANGUN PEMBERDAYAAN EKONOMI DI PESANTREN," *Economica: Jurnal Ekonomi Islam*; vol. 6, no. 1 (2015), <https://doi.org/10.21580/economica.2015.6.1.785>.

¹⁸ Muhammad Djakfar, "Revitalization and Actualization of Religious Values to Realize Civilized Wasathiyah Economy," in *Proceedings of the 2018 International Conference on Islamic Economics and Business (ICONIES 2018)* (Atlantis Press, 2019), pp. 149–53, <https://doi.org/10.2991/iconies-18.2019.29>.

¹⁹ A. M. W. Pranarka, *Pemberdayaan: Konsep, Kebijakan, Dan Implementasi*, (Jakarta: Centre for Strategic and International Studies, 1996).

²⁰ Ernest J. Yanarella, "Weber's Protestant Ethic Thesis and Ecological Modernization: The Continuing Influence of Calvin's Doctrine on Twenty-First Century Debates over Capitalism, Nature and Sustainability," in *The Changing World Religion Map: Sacred Places, Identities, Practices and Politics*, ed. Stanley D. Brunn (Dordrecht: Springer Netherlands, 2015), pp. 145–73, https://doi.org/10.1007/978-94-017-9376-6_7.

²¹ Gillian Rice, "Islamic Ethics and the Implications for Business," *Journal of Business Ethics*, vol. 18, no. 4 (February 1, 1999), pp. 345–58, <https://doi.org/10.1023/A:1005711414306>.

for the material becomes obligatory. In other words, the pillars of Islam need its followers to be materially enough. The Prophet also emphasized that *al-yad al-ulya khairun min al-yad as-sufla*, “the hand above is better than the hand below”, or giving is better than asking.²²

The Quran also explains working hard and teaches the importance of Muslims working and thinking about their economy.²³ Among them is QS. Al-Qashash [28]: 77: “Rather, seek the 'reward' of the Hereafter using what Allah has granted you, without forgetting your share of this world. And be good to others as Allah has been good to you. “Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.” In al-Jalalain, the verse is interpreted; as “Obtain the interests of the afterlife that Allah has given you, by donating these assets in obedience to Allah. And don't forget your part related to the worldly to become a charity for the Hereafter.”²⁴ Also in Surah Al-Jumu'ah [62]: 10: “Once the prayer is over, spread throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful.” Islam encourages people to work. Hadith revealed that: “*Asyaddu an-nâs azâban yaum al-qiyâmah al-maghfî al-bathil* (the most severe torment on the Day of Judgment, is for people who only want to be provided for by other people and live idle).

According to Yusuf Qardhawi, Islam does not want its people to be in poverty.²⁴ Because the consequences of poverty and social inequality can cause deviations from faith, its opinion is in the words of Muhammad: “Poverty can lead to disbelief” (HR. Abu Na'im from Anas). Poverty can also cause people to slip into despicable morals and morals because the voice of the stomach can overcome the voice of conscience. The burden of adversity can also cause someone to doubt moral and religious values. Humans as economic subjects,

who in a large group are called the Ummah, are given the burden by Islam to make efforts according to their potential levels. This burden has implications for many things. Although economics is not a component of endeavor fiqh in Islamic law, it is closely related to economic endeavors. We know the *muamalah* articles as complete and detailed financial modifications. Starting from the existence of humans as economic objects (producers and consumers), apart from efforts to improve the economic system, such as increasing the participation of private capital, what is no less important is working on the skills and abilities of economic actors, which are related to human business or endeavor.

Touching on efforts in the economy, we remember a hadith which means, “Working to fulfill economic needs is obligatory after other obligations.” The interpretation of this hadith will give birth to productive human groups or people with high resources who are also the core of the economy. From use, Allah does not provide *rizqi* in finished form and ready to be used, but only prepared as a means and natural resource. Then, of course, it is to process it, seek it in industrial form, and so on. From this hadith, we can find a proportional view of the economy. An attitude of endeavor can prevent humans from a fatalistic attitude (surrendering to fate), which has been expressly prohibited by Allah in Surah Yusuf verse 87: “And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except those with no faith.”

Muslim Students and Economic Empowerment

The concept of the role of students in economic empowerment is exciting to discuss because students who are busy with various learning activities or reciting the Quran also have economic activities. In certain Islamic boarding schools, students are equipped with multiple skills in the economic field, such as cooperatives, crafts, and trade. The Islamic boarding school does all of this to provide the students with various skills or at least prepare their mentality and abilities so that they can be independent when they leave the Islamic boarding school.²⁵ Therefore, it is natural that

²² Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*, (Logos Wacana Ilmu, 1999), p. 36.

²³ Ermawati Ermawati, Siti Musyahidah, and Nurdin Nurdin, “Muslim Society Perspective on Islamic Banking Corporate Social Responsibility in Indonesia (Based On Qur'an and Hadits Economic Themes),” SSRN Scholarly Paper (Rochester, NY, August 8, 2021), <https://papers.ssrn.com/abstract=3901287>.

²⁴ Shidqi Ahyani, “KEMISKINAN DALAM PERSPEKTIF AL-QUR'AN DAN SOLUSINYA DALAM PANDANGAN ISLAM,” *Kariman: Jurnal Pendidikan Keislaman*, vol. 4, no. 1 (2016), <https://doi.org/10.52185/kariman.v4i1.61>.

²⁵ “Improving Skills in Batik Design through Digital Application for a Pesantren Community in Jombang,” *ASEAN Journal of Community Engagement*, vol. 6, no. 2 (December 30, 2022), <https://doi.org/10.7454/ajce.v6i2.1155>.

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.

To move forward with a development program based on economic empowerment, at least the Islamic boarding school must meet the following requirements such as (1) the activities carried out must benefit the Islamic boarding school and the surrounding community, incredibly the weak; (2) the Islamic boarding school and the community itself carry out the implementation; and (3) because Islamic boarding schools and weak communities find it difficult to work independently due to lack of power, efforts to empower them also involve developing joint business activities in specific groups related to business units that students can assign. We are encouraging participation in local communities to help each other in the context of social solidarity. It includes the participation of local people who have progressed.

Law Number 18 of 2019 concerning Islamic Boarding Schools states that Islamic boarding schools have functions, one of which is as a community empowerment institution, which includes the economic sector.²⁶ For this reason, Islamic boarding schools must be able to produce economic *mujahids* (warriors) so that they can be financially independent, which can improve the welfare of the people in the long term. Therefore, efforts to implement Law Number 18 of 2019 concerning Islamic Boarding Schools should be balanced with the policies of Islamic boarding school managers in developing Islamic boarding schools as they should. Through efforts to offset this, the implementation of Islamic boarding schools to empower Islamic boarding schools can be achieved by the expected goals. Community empowerment programs are critical to show that Islamic boarding schools, especially Salaf Islamic boarding schools, are not only able to play a role in the religious field but are also able to play a role in empowering the surrounding community in the fields of education, social and Islamic *da'wah*. The role of Islamic boarding schools in the form

of community empowerment in substance leads to establishing communication between Islamic boarding schools and the surrounding community.

Local Wisdom and Its Role in Society-Based Economic Empowerment

There is a very familiar proverb that we often hear, “another field is another grasshopper, another hole is another fish, “ meaning each region has different customs. One tradition in one area can be different from traditions in other areas. Suppose this proverb is related to this article. In that case, it can be concluded that the economic empowerment of Islamic boarding schools in a region can be managed differently depending on the social and cultural context. The Islamic boarding school is located in these demographic and ethnographic conditions.

Local wisdom is formed as the cultural superiority of local communities and geography in a broad sense and places more emphasis on place and locality. Understanding local knowledge is essential in managing the environment, society, and state governance. Regulation of local wisdom according to Law no. 32 of 2009 concerning Environmental Protection and Management Article 1 number 30 is a noble value that applies in the community life system, which aims to sustainably protect and manage the environment.²⁷ Local wisdom functions as a filter and controller for foreign culture, which is regulated in various laws and regulations and the 1945 Constitution of the Republic of Indonesia. However, it does not discuss this matter significantly.

Based on local wisdom, there are at least several economic business patterns in the Islamic boarding school environment. First, economic efforts centered on *kai* as the people most responsible for developing Islamic boarding schools with large land areas. For example, a *kiai* has a large plantation. The *kiai* involves the local community to do the work for maintenance and harvesting. So a mutually beneficial relationship occurs: the *kiai* can produce his plantation, the community has additional opinions, and ultimately, the profits generated from the plantation can support the development needs of his Islamic boarding school and, at the same time, provide employment opportunities

²⁶ Desak Tiara Wirawan, “Social Accountability Process of Islamic Boarding School: Case Study of Sidogiri Pasuruan Islamic Boarding School,” *International Journal of Multicultural and Multireligious Understanding*, vol. 6, no. 1 (February 1, 2019), p. 134, <https://doi.org/10.18415/ijmmu.v6i1.497>.

²⁷ Rinitami Njatrijani, “Kearifan Lokal Dalam Perspektif Budaya Kota Semarang,” *Gema Keadilan*, vol. 5, no. 1 (October 1, 2018), pp. 16–31, <https://doi.org/10.14710/gk.2018.3580>.

for the community around the Islamic boarding school, and the community can take advantage as managers of the plantation they own. by the kiai/Islamic boarding school near where he lives. This collaboration between the community and Islamic boarding schools can be implemented in areas with good soil humus levels. For example, the Mambaul Ulum Islamic Boarding School in Malang is a boarding school that has quite productive plantations.²⁸ The pesantren's harvests include cassava, cavendis bananas, and avocados, managed by managing the gardens and plantation products by involving workers from the surrounding community to produce them into snacks.

Second, economic efforts for the community are made by providing skills and abilities so that these skills can be used as an economic resource in the future. Islamic boarding schools create training programs related to financial businesses such as weaving and batik crafts. The aim is solely to equip people with additional skills, hoping they will become provisions and tools to earn a living income. The Baitul Hamdi Islamic Boarding School in Menes Pandeglang can also be used as a sample of this type of Islamic boarding school because the students are invited to do farming and gardening there.²⁹ For example, the Tarbiyatut Tholabah Lamongan Islamic Boarding School is a batik business. Batik Craft is a local craft of the Lamongan community—an Islamic boarding school business that provides training and collaborates with the community to produce typical Lamongan batik.

Third, economic efforts for student alumni. By involving the community, the boarding school management organizes a specific business to initiate a productive business for the community; thankfully, the remaining profits can be used to develop the Islamic boarding school. The main priority remains to empower student alumni. Jabal Nur Islamic Boarding School in Siak Regency, Riau Province. The Jabal Nur Farm Business (JN Farm), which collaborates with

the community and livestock, is the livelihood of the Siak people in meeting their daily needs.³⁰ It is also done by the Sidogiri Islamic boarding school in Pasuruan, East Java, and the Maslakul Huda Islamic boarding school in Kajen Pati, Central Java.

Based on this, several approaches were developed that could be applied to economic empowerment activities, namely (1) efforts to empower Islamic boarding schools must be directed at Islamic boarding schools that need it, and many of the surrounding communities are poor or weak, (2) a business unit group approach to facilitate solving problems faced together, and (3) I am assisting them during the empowerment process carried out by forming groups. It is the strategic role of Islamic boarding schools, which can be implemented by utilizing local wisdom as an effort to empower the community as well as to carry out the mandate of Law Number 18 of 2019 concerning the function of Islamic boarding schools which changes the exclusive role of Islamic boarding schools which previously only carried out educational functions, making Islamic boarding schools play a more inclusive role and move together with the community in presenting a more advanced socio-economy and helping the government in reducing poverty in the archipelago.

Conclusion

Observing the values of local wisdom in Islamic boarding schools is necessary for developing students' personalities independently and responsibly, especially in the education and learning process, which is continuously directly handled by the kai or ustadz. This way, local crafts can become a philosophy for Islamic boarding school educational activities. They can also become the basis for Islamic boarding school activities in other fields, such as local crafts. They can become a direction for the development of Islamic boarding schools in the economic field of the Islamic boarding school itself.

Local crafts can become a philosophy for Islamic boarding school educational activities. They can also be the basis for Islamic boarding school activities in

²⁸ Muhammad As' ad, "Upaya Pondok Pesantren Dalam Meningkatkan Keterampilan Hidup Santri: Studi Kasus Di Pondok Pesantren Man'baul Ulum Sidomulyo-Batu" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2008), <http://etheses.uin-malang.ac.id/4253/>.

²⁹ Metrobanten, "Para Santri Buat Sentuhan Fashion Modern Dari Tenun Baduy Dan Batik Lebak," *Metrobanten. Co.id | Berita Terkini Dan Terdepan* (blog), December 15, 2020, <https://metrobanten.co.id/para-santri-buat-sentuhan-fashion-modern-dari-tenun-baduy-dan-batik-lebak/>.

³⁰ GoRiau.Com, "GoRiau - Tidak Hanya Fokus Dakwah, Yayasan Ponpes Jabal Nur Kandis Perkuat Ekonomi Masyarakat Di Masa Pandemi," 2021, <https://www.goriau.com/berita/baca/tidak-hanya-fokus-dakwah-yayasan-ponpes-jabal-nur-kandis-perkuat-ekonomi-masyarakat-di-masa-pandemi.html>.

other fields, such as local crafts. They can become a direction for the development of Islamic boarding schools in the economic field of the Islamic boarding school itself. At least several possible economic business patterns in the Islamic boarding school environment to empower the community economy based on local wisdom, mainly (a) community and Islamic boarding school collaboration in plantation management, (b) economic efforts for the community by providing batik-making skills, and (c) community and Islamic boarding school collaboration in livestock management.

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