

EMPOWERMENT OF STUDENTS IN AN EFFORT TO IMPROVE THE ECONOMY OF ISLAMIC BOARDING SCHOOLS (CASE STUDY OF AL-ITTIFAQ ISLAMIC BOARDING SCHOOL IN BANDUNG AND AL-IDRISIYYAH ISLAMIC BOARDING SCHOOL TASIKMALAYA)

Deden Purbaya¹, Sutaryat Trisnamansyah², Deti Rostini³, Faiz Karim Fatkhullah⁴

¹²³⁴Graduate School Nusantara Islamic Universit Bandung
Contributor; E-mail dedenpurbaya866@gmail.com

Abstract

Islamic boarding schools educate students to study religious knowledge, to be skilled and independent when they return from boarding schools to be role models. The general purpose of this research is to find out the empowerment of students in an effort to improve the economy in Islamic boarding schools. This study uses a qualitative approach, descriptive method with observation, interview and documentation techniques. The results showed that the planning of the empowerment of students started from the vision and mission, programs, objectives, stages and strategies of empowerment. Organizing, that each head of the business unit has the responsibility to control, guide, direct and report to the leadership of the pesantren. Santri, alumni and the community are involved in the organizational structure, this placement is adjusted to the abilities and skills possessed. Implementation, refers to a needs analysis, namely what is needed by students, congregations and the community, starting from the leadership example, training, dividing groups according to interests, mentoring, guidance which is a follow-up to the training. Evaluation is carried out according to the situation and conditions but routine activities are carried out weekly, monthly, quarterly, semi-annually. Supporting factors include exemplary leadership, public trust, the location of the limited professional human resources, some are less updated with the times, family innate factors with different backgrounds, the existence of Islamic boarding schools. The results of the empowerment of students in both economic boarding schools are increasing and developing.

Keywords: Empowerment, Santri, Economics, Pesantren

A. Introduction

Education is one way to become the best people who call for good and forbid evil, make life full of balance and happiness in the hereafter, as well as make Islam a rahmatan lil 'alamin. Only with education, a person will have superior knowledge, attitudes, and skills so that they are able to face the times. In line with the Republic of Indonesia Law No. 20 of 2003 concerning the National Education System in chapter 1 article 1 states that: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. Law No. 20 of 2003, 2003).

Based on the law above, it is emphasized that an adequate level of education is expected to have religious spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills. Pesantren is one of the institutions that is able to realize the essence of education and answer the problems that occur in the community in accordance with the developments of the times. This is in accordance with the Republic of Indonesia Law No. 18 of 2019 concerning Islamic Boarding Schools chapter 1 article 1 which states that: Islamic Boarding School, Dayah, Surau, Meunasah, or other designations, hereinafter referred to as Pesantren, are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character and upholding the teachings of Islam rahmatan lil'alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia. Islamic Boarding School education is education organized by Islamic boarding schools and located in Islamic boarding schools by developing a curriculum in accordance with the uniqueness of Islamic boarding

schools based on the yellow book or considered Islamic with the pattern of Muslim education (*UU No 18 Tahun 2019*, 2019).

Based on the pesantren law above, it is emphasized that in order to increase faith and piety to Allah SWT, to cultivate noble character and to uphold the teachings of Islam, rahmatan lil'alamin, pesantren is able to make it happen, as Daulay, that: "Pondok pesantren is an educational institution that was established before colonialism came to Indonesia. Islamic boarding schools are Islamic educational institutions in which religious knowledge is taught and given to students who live in the pesantren environment" (Daulay, 2004).

Bustomi and Umam quote Suhartini's statement that Islamic boarding schools with various hopes and predicates placed on them actually lead to three main functions, namely first, as a center of cadre of religious thinkers (center of excellence). Second, as an institution that prints human resources (human resources). Third, as an institution that has the power to empower the community (agent of development). Islamic boarding schools are educational institutions to produce religious and independent human beings, the students are educated and fostered in increasing the entrepreneurial spirit. Pesantren can become the center of economic institutions for students, administrators in the pesantren environment and for the surrounding community (Bustomi, Ilham dan Umam, 2017).

Education for students to be fully aware that humans are the main creatures who must master the surrounding environment. The results of Islamic boarding school education also prove that students receive education to have social values other than academics. Islamic boarding schools have their own peculiarities and are different from other educational institutions, education in pesantren includes Islamic education, da'wah, community development, inculcation of social skills, environmental abilities, character strengthening and other similar education. Islamic boarding schools educate their students to be prepared to be able to mingle in society with etiquette that is in accordance with morality in Islam. This is very important because the

Islamic boarding school environment is in a broad community environment and what judges the pros and cons of a boarding school is how the morals of the santri who graduate from the Islamic boarding school are with the surrounding community and people from their own area.

In fact, the work of Islamic boarding schools does not only focus on producing da'i or ulama, but also forms a person to be independent and able to face all the demands of the times. After returning to society, santri must spread to all areas of life, in such a context the completeness of knowledge becomes increasingly important.

Building independence, students are not only required to focus on studying religious knowledge, but are also required to learn to become independent students who are economically empowered. With the hope that when they return to the community, students will become role models in the application of religion which is related to economic independence so that the activities carried out by students in Islamic boarding schools are not only religious education activities, but need to be equipped with various skills to improve their skills later in society.

Skill improvement activities are an effort by pesantren to make their students practice independent living, this is in line with Apriliyanto which states that "in general the curriculum taught in Islamic boarding schools is religious sciences, and not many provide additional curriculum with science. - Economics that is able to encourage graduates to be economically independent" (Apriliyanto, 2017). Therefore, it is necessary to empower students by developing skills that are in accordance with their interests and potential so that students are able to be friendly with the times and can solve problems in social life.

Pesantren as an Islamic educational institution tries to develop the empowerment of students' life skills in order to realize students who have individual skills, intellectuals, noble character, faith and are responsible for themselves, their families and society. Da'wah is not only delivering lectures, recitations, wirid, cults and so on, but da'wah

touches all aspects of human life, so community development is part of the study of da'wah, inviting, educating someone to work and motivating them to work hard.

Based on the results of initial observations at the Al-Ittifaq Rancabali Islamic Boarding School in Bandung and Fathiyah Al-Idrisiyah Tasikmalaya, it was found that one way to increase the pesantren's economy is to empower students. So the two pesantren made different breakthrough efforts, the Al-Ittifaq pesantren empowered students in the field of agriculture, as was what was done at the Fathiyah Al-Idrisiyah Islamic boarding school in Tasikmalaya making business as a means of da'wah by empowering students in every field according to their potential.

B. Method

This study uses a qualitative approach, namely the approach used to examine objects in natural conditions. According to Moleong that "qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject" (Moleong, 2019). This study uses a qualitative approach in order to obtain detailed and in-depth information regarding the empowerment of students in improving the pesantren economy.

The research method used is descriptive method with a qualitative approach, it is intended to describe a reality and objective conditions of social society. Data collection techniques through observation, interviews and documents known as triangulation. Sugiyono said that triangulation is "a data collection technique that combines various data collection techniques and existing data sources" (Sugiyono, 2015).

Researchers made direct observations to the Al-Ittifaq Islamic boarding school in Bandung and the Al-Idrisiyah Islamic boarding school in Tasikmalaya in finding and obtaining the data needed by recording and recording research data. Observations were made on the subject, the subject's behavior during the interview, the subject's interaction with the researcher and other matters deemed relevant so as

to provide additional data to the interview results to find preliminary data including the general description, brief history, geographical location, curriculum, pesantren organizational structure, the condition of the students, the condition of the ustadz, learning, the condition of the supporting facilities and infrastructure that are valid, specific, the validity can be accounted for.

Interviews in this study were carried out directly with the caregivers of the Al-Ittifaq Islamic boarding school in Bandung, the caretaker of the Al-Idrisiyah Islamic boarding school, administrators, ustadz, cooperative heads, students and the surrounding community systematically to collect data based on the research objectives. While the documents used in this study were carried out by collecting, recording, copying documents at the research location and by reading the literature as input related to relevant data.

The research subjects are the leaders of Islamic boarding schools, administrators, ustadz, heads of cooperatives, students, alumni and the surrounding community. The object of the research is the empowerment of santri, a business unit that is being run and developed by the pesantren. This object will be analyzed based on theories that are in accordance with the research object. The phenomena that occur in the two Islamic boarding schools are studied in more depth, the process of empowerment, Islamic boarding school values, business units that are being run and developed, activities of the students, training. The reason for choosing the object of research is to learn, feel, implement so as to obtain an empowerment model, empowerment strategy that can be applied by Islamic boarding schools or other institutions.

C. Finding and Discussion

1. Finding

Al-Ittifaq Islamic Boarding School Rancabali Ciwidey Bandung

Al-Ittifaq Islamic Boarding School is located in the village of Ciburial Rt/Rw. 02/10 Alam Endah Village, Rancabali District, Bandung Regency, West Java Province. The distance from the Islamic boarding school to the sub-district is ± 7 km, to the district (pendopo

Pemda) ± 29 km and the City of Bandung ± 40 km. Al-Ittifaq Islamic Boarding School is located in the area of Mount Patuha with an altitude of 1,250 meters above sea level. The administrative area of Alam Endah Village is about 506.6 ha and is inhabited by around 22,673 people. Al-Ittifaq Islamic Boarding School was founded on February 1, 1934 (16 Shawwal 1302) by K.H. Mansyur with the blessing of Kanjeng Dalem Wiranata Kusumah.

Planning for the empowerment of students in an effort to improve the pesantren's economy

Based on the author's observational study and interviews with several involved, it shows that planning for the empowerment of students in an effort to improve the pesantren's economy by determining the vision, mission, goals, programs, stages and strategies through SWOT analysis, strengths, weaknesses, opportunities (opportunities). and threats (threats) that are focused on empowering students.

Organizing the empowerment of santri in an effort to improve the pesantren's economy

Organizing in the empowerment process has the respective duties and responsibilities of each institution, both Islamic boarding schools, schools and equality programs. Islamic boarding schools regulate the student learning system, formal education schools and cooperatives that regulate the empowerment process and all business units. Regarding the organization, that in the learning process, there is a separate structure, both salafiyah, kholafi and takhosus. Salafiyah is simpler even though it involves the community and alumni because kholafi and takhosus rarely involve the community, adjusted to needs.

The organization has its own structure in each program, this will be more focused if all those involved in the empowerment process have responsibilities in accordance with standard operating procedures (SOPs) in order to improve the pesantren's economy and realize the vision that has been determined. The division of responsibilities so that all activities will be easier at the time of implementation and evaluation

In agribusiness management, the students are divided into groups based on the interests, level of education and special skills possessed by the students. In general, the division of tasks between the students and the cleric is the core management of agribusiness organizations, secretariat, garden foreman, packaging, marketing, field work, and procurement of goods. For students, especially men, as field managers are grouped based on interests and skills.

Implementation of student empowerment in an effort to improve the pesantren economy

Based on the research results, Islamic boarding schools regulate the implementation process with several activities, including managing activities in the garden, cooperatives, kitchens, warehouses, livestock, marketing. The process of planting the type of vegetables and the time of planting are not random, but there are group divisions according to market demand, soil pattern, height so that the results obtained can be maximized.

Al-Ittifaq Islamic Boarding School implements an agribusiness program aimed at providing power to students, so that these students have the knowledge, abilities, and attitudes that are empowered. Santri can gain knowledge and skills regarding natural resource management starting from production, packaging, and marketing, then after graduating, the santri can be independent in dealing with needs because they already have experience and ability in managing agribusiness. In the process of planting, students do not just plant, several factors that are considered for planting include soil patterns, altitude, temperature and market demand. It is also necessary to regulate the cropping pattern so that it can regulate the implementation of harvesting so that there will be harvests every day or according to what is desired in meeting market demand.

Based on the research, pesantren regulates the implementation process with several activities, including managing activities in the garden, cooperatives, kitchens, warehouses, livestock, marketing. The process of planting the type of vegetables and the time of planting are

not random, but there are group divisions according to market demand, soil pattern, height so that the results obtained can be maximized.

Evaluation Of Santri Empowerment In An Effort To Improve The Pesantren's Economy

Based on the research findings, that evaluation activities are carried out by looking at the existing problems, confirmed, what happened there, so it can also be done after the incident. It all depends on what happens, if at the time of the incident the solution has not been found, then a meeting is held which is closer to the gathering time. The evaluation steps start from collecting data to determine to what extent, in what respect, and in what part the empowerment goals have been achieved, carried out based on the objectives of empowerment through empowering students in an effort to improve the pesantren's economy, including through Tuesday night recitations, tausiyah shubuh and evaluations. Monthly, It can be concluded that the evaluation of the implementation of empowerment is carried out at the time the activity occurs, weekly, monthly and at the end of the implementation of the program or results and at the time of the empowerment activity process with a view to measuring improvement, development with the aim of being better and being careful in doing something. Feedback from the empowerment of students is that all those involved have made improvements, this can be seen from those involved in the process being more careful in doing things and developing their skills so that they are ready to live in society and are able to develop according to their respective fields.

Supporting and Inhibiting Factors For The Empowerment Of Santri In An Effort To Improve The Pesantren's Economy

Supporting Factors

The example given by this mang haji is the main supporter, thanks to him we can be like this, apart from the infrastructure, training and assistance that we usually do, the teachers are also experts in their fields. Internal supporting factors for the empowerment of students,

including exemplary, geographical location of Islamic boarding schools, educators in accordance with their fields, support for facilities and infrastructure for training, internships, seminars, BLK, land area of up to 13 hectares, introduction of entrepreneurship since basic education and process learning in the open, indirectly seeing and participating in the practice of what is in the Islamic boarding school environment

While external supporting factors include partnerships with BI (Bank Indonesia), several ministries such as the ministry of agriculture, the ministry of cooperatives, the ministry of social affairs, the ministry of education and culture, education fund management institutions, banking, the West Java local government that supports the empowerment process in the form of capital, green houses, forms of training, development, and several pesantren partnering with Al Ittifaq spread across several areas.

Obstacle Factor

The inhibiting factors for the empowerment of students, including the knowledge of each person in charge must always be updated, the administration is not detailed, each student is different in placement, the pesantren is in the community, there is a bad influence from the community, the family background that spoils their children before leaving for the pesantren and the views of some society that pesantren is not to produce entrepreneurs, but to produce scholars.

The Results Of The Empowerment Of Santri In An Effort To Improve The Pesantren's Economy

The results of the empowerment that have been carried out, including students who have skills in their respective fields according to those followed in Islamic boarding schools, students look capable of being independent and have life skills ready to coexist with the community when they leave. The results of students who have skills are directed, held training, mentoring until they are able to be independent so that the pesantren economy increases.

The santri empowerment activities have been seen and succeeded in improving the pesantren's economy. This can be seen with students being able to show an independent attitude. Many students who have finished or returned to their homes have their own businesses and partner with Islamic boarding schools, either in the field of animal husbandry or in the field of agriculture. After completing or becoming an alumni, he is able to practice what he learns at the pesantren, this is evidenced by the trust from the community, can do things well, has seen the courage to make choices that he is able to place himself and is able to produce something better, has been able to create jobs.

Islamic Boarding School Fathiyah Al Idrisiyyah Cisayong Tasikmalaya

The Tarekat Pesantren or Fathiyah Al Idrisiyyah (Ponpes Fadris) is an educational institution under the auspices of the Al-Idrisiyyah Foundation, located in Pagendangan Village, Jl. Raya Ciawi No. KM 8 No. 79, Jatihurip Village, Kec. Cisayong, Tasikmalaya Regency, West Java. Estimated 80 KM to the south from the capital of West Java Province, Bandung and 10 KM before Tasikmalaya Regency. The location of this Islamic boarding school is quite strategic because it is on the main route of the provincial road.

Established in 1930, providing education as usual, as well as developing economic activities in various fields such as trade, savings and loan cooperatives, agriculture, aquaculture, to renting motorboats for fishermen. The interesting thing about the Fadris Islamic Boarding School is that this pesantren is known as a pesantren that develops the teachings of the tarekat, namely Sufi Al-Idrisiyyah, as it is commonly understood that Sufi or Sufism is a path to God that is taken by ignoring the life of the world (zuhud), but the fact in this place is Sufism. implemented by teaching prosperity through economic independence.

Planning For The Empowerment Of Students In An Effort To Improve The Pesantren's Economy

Idrisiyyah Islamic Boarding School combines the National curriculum, the Ministry of Religion curriculum and the Islamic Boarding School Curriculum, so that it becomes the Al-Idrisiyyah Foundation curriculum, the target in educating students to be pious. In the process of teaching and learning activities in schools, the students in addition to studying general lessons are supported by pesantren subject matter. Some of what was studied were the classic books (*Kitab kuning*), books that became references for the Idrisiyyah Order, as well as thick Sufism values to become the basis for the santri. 40 pesantren business units that are currently running and developing in order to improve the pesantren's economy. The human resources involved start from students who are doing academic internships, serving for one year before leaving, alumni or students, congregations and the surrounding community. There are currently around 40 business units under Idrisiyyah Corporation, the largest of which is Qini Mart (retail unit) which currently has 11 units in the city and district of Tasikmalaya and Qini Vaname in Ciandum Village, Kec. Cipatujah Kab. Tasikmalaya. Qini Vaname this vaname shrimp pond unit has great potential, in addition to increasing income for the pesantren, it also absorbs labor from the community. Before carrying out activities, *tawasul* and *dhikr* first, especially in vaname shrimp ponds. Also *sholawat*, so when the first harvest in 2018 is known as *sholawat* shrimp.

Organizing The Empowerment Of Santri In An Effort To Improve The Pesantren's Economy

The activities carried out by the organizational structure. The activities carried out are adjusted to their respective duties that have been determined, so each task is not the same as another, each has its own part. Each has duties and responsibilities according to the SOP. Everyone involved in the organization has duties and responsibilities, not only students who are involved in developing business units but the surrounding community, congregations and alumni. The vision of the Idrisiyyah congregation is the goal of all business units, the path is different but the goal is the same, namely the vision of the Idrisiyyah congregation.

Implementation Of Student Empowerment In An Effort To Improve The Pesantren Economy

Having several PT (Limited Companies), all PT are adapted to the situation, conditions and requests of the congregation. The establishment of several PTs is one way to realize the vision that has been determined together. There are other businesses that involve students, alumni, congregation and the surrounding community including: Kopontren Fathiyyah Idrisiyyah, BMT Idrisiyyah, Qini Mart (Mini Market), Qini Center, Qini Fashion, Qini Online, Qini Bakery, Qini Fresh, Qini Depo and Saung Panyawah .

The implementation process at the Al-Idrisiyyah Islamic boarding school involves alumni students or students and the community environment, this is done in various business units adapted to the situation and condition of the business unit that is located, if it is in an Islamic boarding school environment it involves more students or alumni with the surrounding community. have competence in a particular field. In the selection process for placement, it is not arbitrary, but those who have interest or skills in that field and according to the criteria of the business unit.

Every activity of opening or developing a pesantren unit always presents Allah SWT before starting, in progress and after because everything is due to Allah's intervention, this is one of the things that distinguishes it from society in general. The business taught by the sheikh in general uses professional management, but in the Idrisiyyah congregation it is not enough to only use professional management, but it needs management with the heart, where the heart does not feel ownership so that when it is moved from that place or loses God's favor, it does not grieve because it realizes that what is owned actually belongs to Allah SWT.

Evaluation Of Santri Empowerment In An Effort To Improve The Pesantren's Economy

Evaluation of the implementation of the empowerment of Islamic boarding schools, is carried out at the end of the implementation of the program or results and during the process of empowerment activities with a view to measuring progress, as supporting the preparation of plans, and repairing or making improvements again. Furthermore, the geographical location which is on the main road, the public trust in the pesantren is very large.

Supporting and Inhibiting Factors For The Empowerment Of Santri In An Effort To Improve The Pesantren's Economy

Supporting factors include congregational ties, very strong ties of tarekat and this is the biggest factor in supporting economic empowerment in Al-Idrisiyah, besides students, alumni, parents including the congregation who are talqin. Then the teachings of the Idrisiyah congregation are logical, according to reason, the teachings of the Idrisiyah congregation do not leave worldly activities and activities, some people think that the tarekat teachings will forget world affairs but in the Idrisiyah congregation they think that world affairs are important for future preparation for the hereafter, has 65 branches or Jawiyah-jawiyah in various regions as symbols of tarekat teachings and have educational facilities for schools, madrasas and Islamic boarding schools in Tasikmalaya

While the inhibiting factors in empowerment include limited human resources, economic inequality among the congregation, the distance between the congregations' houses so that the congregation finds it difficult to consolidate, the presence of some communities around the environment who lack empathy and keep their distance from tarekat activities, lack of quality human resources in the

environment. pesantren because many qualified ones are assigned to the branches.

The Results Of The Empowerment Of Santri In An Effort To Improve The Pesantren's Economy

Santri who have been equipped with skills according to their interests and potential have the provision to live in society, have life skills, are confident so that the economy of the pesantren is increasing because the students and all those involved here before going into the field there is overall training and tailored to their interests and skills. which he has. His life skills can open several pesantren business units that can improve the pesantren's economy. This is in accordance with the pesantren's vision and mission, namely the economy is increasing, the number of business unit branches is increasing, the number of alumni who have business units is increasing and the community is increasing their income.

2. Discussion

Planning For The Empowerment Of Students In An Effort To Improve The Pesantren's Economy

Planning for the empowerment of students in the two Islamic boarding schools where the research is conducted, refers to the vision and mission that has been determined by the institution, then determines the program, objectives, stages and strategies. The two pesantren have their own characteristics, the Al-Idrisiyyah Islamic boarding school is known as the tarekat pesantren which has several business units, the Al-Ittifaq pesantren is known as the vegetable tarekat or agricultural boarding school which teaches students religious knowledge and vegetable agro-industry entrepreneurs.

Planning in the context of empowerment is important to do at the beginning, in order to realize the vision and mission of the pesantren in an effort to develop the pesantren economy. The findings of this researcher are in line with what Adams stated which states that "empowerment means the ways and methods used by individuals,

groups and or communities so that they become able to manage their environment and achieve their own goals, and thus are able to work and help each other to maximize quality. their lives (Adams., 2003)

Everyone has different skills, but sometimes they do not realize that these skills are not clearly known, therefore these skills must be developed. This statement is also in line with the philosophy of progressivism from the thought of William James and John Dewey that the philosophy of progressivism is one of the flow that requires progress, this progress will bring about a change.

Humans with intelligent thinking are able to find and develop their potential, this is in line with Gutek's thinking, that: Modern progressivism emphasizes the concept of 'progress', which states that humans have the ability to develop and perfect their environment by applying their intelligence and scientific methods to solve problems that arise, both in human personal life and social life" (Gutek. Gerad Lee, 1974)

Likewise, in improving the pesantren economy, if we explore and develop the potential of the santri, the pesantren economy will increase

Organizing The Empowerment Of Santri In An Effort To Improve The Pesantren's Economy

The results of the research findings in both Islamic boarding schools are that the organization is separated between general and specific structures, meaning that the organization of the pesantren with the structure of the business unit of the pesantren is different, this is done to focus more on their respective goals. Islamic boarding schools are more focused on the learning process and schools, business units are focused on empowering human resources in an effort to improve the pesantren economy.

The organization in each business unit head has the responsibility to control, guide, direct and report to the pesantren leadership. This placement is adjusted to the abilities and skills possessed so that in its implementation there is no element of coercion but run it according to what the heart desires so as to be able to utilize

existing natural resources and realize the predetermined vision and mission more quickly. This is in line with Adams who defines empowerment as a tool to help individuals, groups and communities to be able to manage their environment and achieve their goals, so that they are able to work and help themselves and others to maximize the quality of life.

Santri, alumni and the community in the Al-Ittifaq pesantren environment are divided into groups based on skills and adapted to the business unit developed. The division of tasks between the students and the ustad is as the core administrator of the organization, secretariat, garden foreman, packaging, marketing, field work, and procurement of goods. Likewise, in the Al-Idrisiyyah Islamic boarding school, the distribution is adjusted to the business units developed, even to the point of opening applications from the general public to be directly involved in the empowerment process in order to improve the pesantren's economy. In line with Pranarka's opinion, the concept of empowerment is basically an effort to make a just and civilized human atmosphere more structurally effective, both in family life, in the state community, regionally, internationally, in the political, economic, cultural and other fields.

The development of business units carried out by Islamic boarding schools refers to a needs analysis, namely what is needed by students, the congregation and the community to be prepared by the pesantren. Idrisiyyah law and housing, as well as the Al-Ittifaq Islamic Boarding School by continuing to develop and improve, including expanding the manufacture of greenhouses, adding types of vegetables, accepting several pesantren who want to partner. This is in accordance with the theological basis of the Qur'an surah Al A'raf verse 7 which means: "Indeed, we have really put you all on earth and we provide there (earth) livelihood for you. (However,) you are very little grateful" (Religion, 2007). This foundation shows that Allah SWT has provided various things to humans, which should be utilized and developed properly according to their potential.

Implementation Of Student Empowerment In An Effort To Improve The Pesantren Economy

The implementation of empowerment is a process carried out by pesantren in utilizing existing human and natural resources so that it affects all those involved, not only for pesantren institutions but also for students, alumni, congregations and the surrounding community. The fact that researchers found in the field that the process to be empowered was determined when they first entered the Al-Ittifaq Islamic boarding school, seen in the student registration process, which was given three choices, firstly, kholafi students who recited the Koran while attending school, the second, Salafiyah recited the Koran while gardening or agribusiness and takhosus, namely study by following equivalence education. These salafiyah students are the focus of researchers in an effort to improve the pesantren's economy.

The activities of salafiyah students are divided into several places, including in gardens, livestock and some fisheries. The placement of students is adjusted to the abilities or requests of students, so that in the implementation process without any coercion, all students are involved in the empowerment process which is provided with free facilities. While at the Al-Idrisiyah Islamic boarding school, students are involved in the empowerment process starting from entering college when they start apprenticeships or academic khidmah, but both schools place students, students, congregations and the community involved in accordance with their interests and skills, so that it emerges tranquility and comfort in carrying out empowerment activities. This is in line with Tri Winarni, that "empowerment is an effort to build power, by encouraging, motivating and raising awareness of one's potential and trying to develop it" (Tri, 1998).

Evaluation Of Santri Empowerment In An Effort To Improve The Pesantren's Economy

The evaluations carried out in the two Islamic boarding schools have gone well, this is evidenced by the continued development of the pesantren business units in various regions. Evaluation is carried out based on business units that are run through empowerment activities,

the steps carried out include regular reports, verbal or direct reports, reporting on empowerment activity books through various student activities. Maintaining public trust, the final evaluation involves various parties who are experts in their fields, the santri empowerment program in an effort to improve the pesantren's economy is carried out systematically and does not run, therefore it is important to establish partnerships with other parties by the kiai and the person in charge of the program. Evaluation of the empowerment of students in the two Islamic boarding schools can be carried out at the pre-implementation stage, starting with an environmental analysis that supports the implementation of empowerment.

Evaluation of human resource management in both Islamic boarding schools that the evaluation process of human resources in both Islamic boarding schools is carried out through SWOT analysis in improving process standards, namely the first regarding the planning of empowerment activities consisting of vision, mission, models, goals, stages and strategies. The activity of evaluating the empowerment of students in essence is aimed at knowing the implementation of the empowerment program as an effort to improve the economy of the pesantren and refers to the vision, mission and goals of the Islamic boarding school to be achieved in the future.

Supporting And Inhibiting Factors For The Empowerment Of Santri In An Effort To Improve The Pesantren's Economy

Supporting Factors for Student Empowerment

Based on the researcher's observations that the exemplary leadership of the two pesantren is the main supporting factor, the example given is not only the words that are conveyed but the giving of examples and attitudes made by the leadership makes people who see, meet, discuss interested in him, this is the main factor in both pesantren that supports the process of empowering students in an effort to improve the economy of pesantren, in addition to exemplary ties of alumni, congregations and public trust in pesantren. This is in line with what was stated, (Burhanuddin, 2001) exemplary is the main factor in shaping the behavior of students.

For pesantren there are at least 6 methods applied in shaping the behavior of students, namely through exemplary methods, training and habituation methods, educating through *ibrah* (taking lessons), educating through *mauidzoh* (advice), educating through discipline, and educating through *targhib wa tahzib*. (promises and threats)

Inhibiting Factors for Student Empowerment

Based on the findings, the two Islamic boarding schools are still limited in professional human resources in the process of empowering students, although *cadre* has been carried out, but because the business units are growing and some of them are already professional, they are placed in certain areas and guide several partnering pesantren. If some alumni and the community are still not updated with technology so that the administration is not yet detailed, the innate factors of families with different backgrounds cause the empowerment process to be slow.

The existence of the *Al-Ittifaq* Islamic boarding school which is mixed with residents' houses is an obstacle because of the negative impact that occurs in the community on the students, besides that some people and parents still think that the main purpose of children to boarding schools is to deepen their religious knowledge, not to become entrepreneurs. Unlike the case with *Al-Idrisiyyah* Islamic Boarding School, the pesantren is in one complex but the congregation whose houses are far away or outside the pesantren complex find it difficult to consult directly and there are still some people who still keep their distance from the activities carried out in the *Idrisiyyah tarekat*.

The Results Of The Empowerment Of Students In An Effort To Improve The Pesantren's Economy

Based on observations and interviews in both Islamic boarding schools that the results of the economic empowerment of Islamic boarding schools are increasing and developing, this can be seen by the increase in business unit branches in various regions, increasing facilities and infrastructure in development, increasing partnering boarding schools, pesantren graduates having the skills to live in society.

Through habits in the pesantren environment, they become provisions so that they have the opportunity to open business units, empower the community, utilize existing natural resources and in the end, students are able to empower the community. This is in line with regarding the educational goals of salaf pesantren which are more directed to form a personal figure who knows the rule of law and is able to practice this knowledge in his daily life and becomes a pious human being, with good morals (Nawawi, 2006) In addition, the alumni of this salaf pesantren were able to take part in the society of their time, because the knowledge gained was sufficient for the provision of social life, the sincerity of the kiai and the blessing of the kiai who were believed to be very effective.

D. Conclusion

The general conclusion of research on the empowerment of santri in an effort to improve the economy in both Islamic boarding schools shows that the economy of Islamic boarding schools is increasing marked by the establishment of new business units and developing consistently and in stages. Business as a means of da'wah is equipped with prayers, dhikr, salawat, congregational prayers, tahajjud to meet the needs of students, congregations and the community so that people feel the benefits of the presence of the pesantren.

Bibliography.

- Adams. (2003). Guidelines for The Early Management of Patients with Ischemic. *Journal of The American Heart Association*. 34:1056-83 Available from: [Http://Stroke.Ahajournals.Org/Content/34/4/1056.Full](http://Stroke.Ahajournals.Org/Content/34/4/1056.Full).
- Apriliyanto, E. et al. (2017). Pemberdayaan Santri Melalui Pelatihan Pembuatan Pestisida Nabati". *Jurnal Pengabdian Dan Pemberdayaan Masyarakat*. 1 (2), 54.
- Burhanuddin. (2001). *Strategi Pengembangan Industri Garam di Indonesia*. Kanisius.
- Bustomi, Ilham dan Umam, K. (2017). Strategi Pemberdayaan Ekonomi

Santri Dan Masyarakat Di Lingkungan Pondok Pesantren Wirausaha Lantabur Kota Cirebon". *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Islam*. 1 (2), 80.

Daulay, H. P. (2004). *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia*. Kencana.

Gutek. Gerad Lee. (1974). *Philosophical Alternatives in Education*. In *Loyala University of Chicago*. Loyala University of Chicago.

Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. PT. Remaja Rosda Karya. <https://doi.org/10.1016/j.carbpol.2013.02.055>

Nawawi, H. (2006). *Evaluasi dan manajemen kinerja di lingkungan perusahaan dan industri*. Yogyakarta: Gadjah Mada University Press.

Sugiyono. (2015). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.

Tri, W. (1998). *Memahami Pemberdayaan Masyarakat Desa Partisipatif dalam Orientasi Pembangunan Masyarakat Desa menyongsong abad 21: menuju Pemberdayaan Pelayanan Masyarakat*. Aditya Media.

UU No 18 Tahun 2019. (2019).

Adams. (2003). Guidelines for The Early Management of Patients with Ischemic. *Journal of The American Heart Association*. 34:1056-83 Available from: [Http://Stroke.Ahajournals.Org/Content/34/4/1056.Full](http://Stroke.Ahajournals.Org/Content/34/4/1056.Full).

Apriliyanto, E. et al. (2017). Pemberdayaan Santri Melalui Pelatihan Pembuatan Pestisida Nabati". *Jurnal Pengabdian Dan Pemberdayaan Masyarakat*. 1 (2), 54.

Burhanuddin. (2001). *Strategi Pengembangan Industri Garam di Indonesia*. Kanisius.

Bustomi, Ilham dan Umam, K. (2017). Strategi Pemberdayaan Ekonomi Santri Dan Masyarakat Di Lingkungan Pondok Pesantren Wirausaha Lantabur Kota Cirebon". *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Islam*. 1 (2), 80.

Daulay, H. P. (2004). *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia*. Kencana.

Gutek. Gerad Lee. (1974). *Philosophical Alternatives in Education*. In *Loyala University of Chicago*. Loyala University of Chicago.

Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. PT. Remaja Rosda Karya. <https://doi.org/10.1016/j.carbpol.2013.02.055>

- Nawawi, H. (2006). *Evaluasi dan manajemen kinerja di lingkungan perusahaan dan industri*. Yogyakarta: Gadjah Mada University Press.
- Sugiyono. (2015). *Metode Penelitian Kuantitatif. Kualitatif dan R&D*. Alfabeta.
- Tri, W. (1998). *Memahami Pemberdayaan Masyarakat Desa Partisipatif dalam Orientasi Pembangunan Masyarakat Desa menyongsong abad 21: menuju Pemberdayaan Pelayanan Masyarakat*. Aditya Media.
- UU No 18 Tahun 2019. (2019).