



Economic Business Development for the People Through Optimizing the Role of Islamic Boarding Schools in a Pandemic Period

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ABSTRACT

The purpose of this study was to determine the model of developing the ummah economic business through optimizing the role of pesantren during the pandemic and to design the role of pesantren in supporting village economic resilience. This type of research is a field research. The research location is located in Darud Da'wah Wal-Irsyad Islamic Boarding School (Ponpes) Mangkoso, Barru Regency. Method in this research is a phenomenological approach and a participation action research approach. The analysis technique in this study uses Huberman and Miles qualitative analysis data. The result of this study are (1) the economic business development model of the people through optimizing the role of Islamic boarding schools during the pandemic at the DDI Mangkoso Islamic Boarding School has been running well; (2) the role of pesantren in supporting village economic resilience is very potential.

Kata Kunci: *Pengembangan bisnis Islam, Pesantren, Ketahanan ekonomi*

ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui model pengembangan bisnis ekonomi umat melalui optimalisasi peran pesantren di masa pandemi dan untuk merancang peran pesantren dalam mendukung ketahanan ekonomi desa. Jenis penelitian ini merupakan penelitian lapangan (field research). Lokasi penelitian berlokasi di Pondok Pesantren (Ponpes) Darud Da'wah Wal-Irsyad (DDI) Mangkoso Kabupaten Barru. Metodologi dalam penelitian ini adalah pendekatan fenomenologi dan pendekatan tindakan partisipasi (participation action research). Teknik analisis pada penelitian ini menggunakan data analisis kualitatif model Huberman dan Miles. Hasil pada penelitian ini adalah (1) model pengembangan bisnis ekonomi umat melalui optimalisasi peran pesantren di masa pandemi pada Pondok Pesantren DDI Mangkoso telah berjalan

dengan baik; (2) peran pesantren dalam mendukung ketahanan ekonomi desa adalah sangat potensial.

Introduction

As with other traditional Islamic boarding schools, Darud Dakwah wal Irsyad (DDI) Mangkoso Islamic Boarding School located in Barru Regency, South Sulawesi is one of the oldest Islamic boarding schools that has been a center of religious education long before Indonesia's independence. Even some alumni of the DDI Mangkoso Islamic Boarding School have established new Islamic boarding schools both in South Sulawesi and in eastern Indonesia such as the Nahdhatul Ulum Islamic Boarding School which was founded by Anre Gurutta Sanusi Baco who is an alumni of the DDI Mangkoso Islamic Boarding School. In other words, this pesantren has gone through various phases between tradition and modernity. The kyai in the pesantren have contributed greatly to the existence of the pesantren until now. So that the function of the DDI Mangkoso Islamic boarding school as a center for the development, dissemination and maintenance of the purity and preservation of Islamic teachings and aims to produce human servants of God who are religious experts and broad-minded so that they are able to deal with all problems that develop in society have been carried out properly.

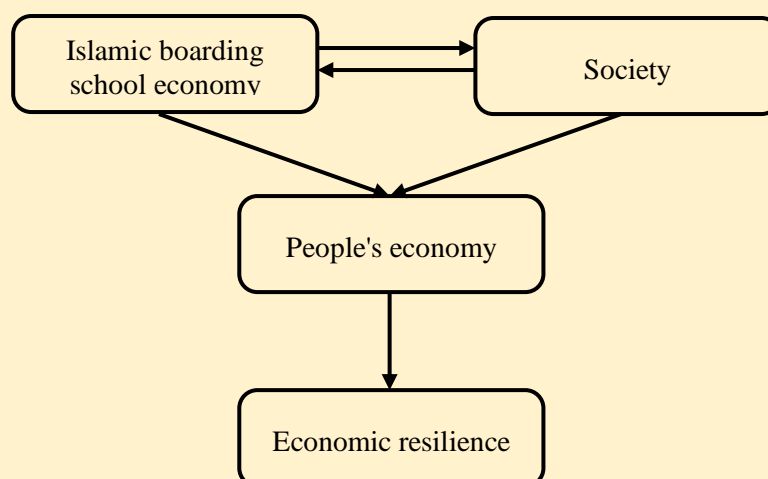
Apart from that, Islamic boarding schools actually have several potentials that can be developed, including in the field of health, technology development, environmental restoration and the most important field is economic empowerment for the surrounding community. So, it can be said that the function of pesantren is not only as a center for cadre of religious thinkers (center of excellence), printing human resources (human resources) but also empowering the community (agent of development) (Nadzir, 2015). The potential for economic empowerment of pesantren can be further developed to advance the economy of the surrounding community. This will have an impact on reducing the poverty of the people. If the pesantren economic empowerment model is developed and widely implemented in an area, for example a city or province, this will reduce the amount of poverty in that area. In the end, prosperity in the area will increase. The government has also rarely paid attention to the economic potential of pesantren, because pesantren are considered traditional educational institutions that do not have strategic value in the economic field. Meanwhile, the majority of Islamic boarding schools consider that economic problems are not the business of pesantren because economic matters are worldly problems, so they do not need to be taken seriously.

In addition to the lack of seriousness of the local government towards the economic potential of pesantren, the economic achievement of pesantren is also a rather serious obstacle when faced with the current pandemic. Santri who were originally active in the dormitory environment, now have to return home and study with makeshift facilities. They no longer shop at student cooperatives or commercial places in the dormitory environment. As a result, the pesantren economy has to crawl, it may even not work at all (Unicef, 2020). In the midst of this pandemic, Islamic boarding schools cannot depend solely on student tuition fees in their management, pesantren must be able to prepare resources and sources of funds to build facilities that are sufficient for pesantren operational activities, so that pesantren can play a total role as an educational institution for the community both in terms of religious knowledge and formal education. On the other hand, pesantren has a strategic role to empower the people's economy which needs to be studied and developed. With all its uniqueness and resources, Islamic boarding schools can become community empowerment economic model in advancing the Indonesian economy in advancing the economy of the Indonesian people. The purpose of this study is to determine the model of developing the ummah economic business through optimizing the role of pesantren during the pandemic and to design the role of pesantren in supporting village economic

resilience.

Research Framework

This study adopts several theories and indicators from previous research, but to form a unified conceptual framework into a model is the novelty of this research. Nadzir, M. (2015), Lugina, U. (2018), Azizah, F. N., & Ali, M. (2020).



Gambar 1. *Research framework*

Based on the picture of the framework above, it appears that there is economic potential that will be optimized in the pesantren so that it forms the pesantren economy, and interacts with the community outside the pesantren on a reciprocal basis so as to give birth to the people's economy. With the economic position of the people formed, it gave birth to the economic resilience of the village where the pesantren is located. The focus of this research is entitled "A Model of Economic Business Development for the People Through Optimizing the Role of Islamic Boarding Schools in Supporting Village Economic Resilience in a Pandemic Period". So that the main focus of this research is:

1. *The model of the economic business development of the people in Islamic boarding schools*
2. *Optimizing the role of pesantren in business development*
3. *The role of pesantren in supporting village economic resilience in the pandemic era*

Method

This type of research is a field research, which is classified as qualitative descriptive, and is not intended to test a theory or a hypothesis, nor to show the relationship between variables. However, qualitative research is to describe complex realities and to gain an understanding of meaning (Sugiyono, 2011). The research site is located at the Darud Da'wah Wal-Irsyad Islamic Boarding School (Ponpes) Mangkoso, Barru Regency. The approaches in this research are as follows: Phenomenological approach and Participation Action Research. There are two kinds of data sources, namely primary data sources and secondary data sources. Data collection methods in this study were observation, documentation, interviews, transects, household spending surveys and mapping. The subjects of this study were the Chairperson of the Modern Islamic Boarding School Foundation, the Deputy Director of the Islamic Boarding School, the Principal of the Islamic Boarding School, the Subject Teacher and Student Council Supervisor and the local village head. The instruments used in conducting the research are as follows, interview guidelines, observation checklists and documentation note formats, transect guidelines, household shopping survey

guidelines and mapping guidelines. The analysis technique in this study uses Huberman and Miles (1992) qualitative analysis data which consists of three main things, namely data display data reduction, and data verification/drawing conclusions. The data validation technique used in this research is using credibility, transferability, dependability and confirmability tests.

Result

The business units in the DDI Mangkoso Islamic Boarding School are fully managed by the Ta'awun Cooperative. This cooperative oversees several business units including:

a. Sharia Financing Unit

This unit is managed in the form of BMT (Baitul Maal wa Tamwil). This unit was formed in the context of developing the sharia economy and cooperative At-ta'awun Pondok Pesantren DDI Mangkoso. Baitul Mal Wa Tamwil. This unit is located in each of the three campuses. Each BMT is led by a manager and its operations are similar to a bank, where students and teachers have accounts and enter and withdraw money through accounts. BMT officers also receive transfers from student DOP payments through Islamic bank accounts.

b. Mart business unit

The mart business unit is directly managed by the At-ta'awun cooperative so that it is given the name At-ta'awun Mart. The existence of the mart is in three different campus buildings. The goal is to serve the basic needs of students and the surrounding community. The profit from the mart business then becomes a profit that is divided among the cooperative members as the remaining operating income.

c. Laundry, Catering, and bakery business units

The laundry business unit was originally formed as an effort to serve the students in the laundry sector. So it is hoped that with this effort the students will focus on their activities in studying at this Islamic boarding school. The operating results from the laundry will be an addition to the cooperative's profits and have an impact on the remaining operating results.

Based on observations through observations and interviews: The management of the boarding school cooperative in DDI Mangkoso has shown a better direction, especially when viewed from the indicators of the welfare of its members, the market share of the cooperative, as well as the management and accountability of managers. The expansion of market share has not been successful and is still limited to certain segments, especially students in their own environment. From observations in the field, it has not been seen that there is active participation from santri members and the performance of the management is still standard, so the development of existing cooperatives is still limited to meeting the basic needs of members (santri) only, so that students only function as consumers. In addition, in general, the existing cooperatives have not yet brought real benefits to the surrounding communities.

Discussion

A model for developing the ummah economic business through optimizing islamic boarding schools during a pandemic

There are two reasons why pesantren can become the pioneers of the ummah economy. First, santri are a group of people who are highly committed to their religion. The commitment of the students in their religion can affect the economic activities carried out by the students. Second, the focus of Islamic boarding school activities on Islamic studies can make it a driving force for sharia economics in society as well as give birth to young entrepreneurs with an Islamic spirit. Optimizing all the resources owned by pesantren can create a great power in the economy if managed properly. In terms of assets, for example, pesantren can take advantage of the vast land they have for use in farming activities. The workers from these farming activities could be students who are carried out alternately or it could be by employing the community around the pesantren as farmers who

manage the land. The harvests obtained can be sold to finance the operational activities of the pesantren. In addition, Islamic boarding schools can also take advantage of other assets they have for the economic sector. Utilization of these assets must be accompanied by good asset management from the pesantren so that asset utilization can take place optimally.

a. Sharia microfinance institutions

The economic potential of pesantren can be better if the pesantren can establish a cooperative or Baitul Maal Wattamwil (BMT). Cooperatives and BMTs are incorporated in the type of Islamic microfinance institution (LKMS). The roles of LKMS in society and pesantren are: (1) Bringing and introducing to the community the practice of sharia economics. Through outreach to the community, LKMS can be an effective means of advancing the economy of the pesantren as well as educating the community. (2) To provide guidance and funding for MSMEs established by the community. This role can make the economy more passionate because people who lack venture capital can obtain capital as well as business development from this LKMS. (3) Release the community's dependence on moneylenders. People can breathe easier because gradually they are no longer dependent on moneylenders who always charge high interest rates and hinder ummah economic growth. (4) Maintaining economic justice. Economic justice can be created more because LKMS has equal distribution of funds and does not take sides with certain groups (Alhifni & Huda, 2015).

BMT is an integrated independent business center whose core content is bayt al-mal wa al-tamwil with activities to develop productive businesses and investment in improving the quality of economic activities for small and small entrepreneurs by, among other things, encouraging saving activities and supporting the financing of their economic activities. In addition, BMTs can also accept deposits of zakat, infaq and alms, and distribute them in accordance with the regulations and mandates.

Thus, the existence of BMT can be seen as having two main functions, namely as a channel for the utilization of worship assets such as zakat, infaq, alms and waqf, and can also function as an institution engaged in productive investment like a bank. In this second function, it can be understood that in addition to functioning as a financial institution, BMT also functions as an economic institution. Like financial institutions.

The other functions of the BMT include: 1) Collecting and distributing funds, by saving money in the BMT, the utility of the money can be increased, resulting in a surplus unit (those with more funds) and a deficit unit (those who lack capital). 2) The creator and provider of liquidity, can create a legal payment instrument capable of providing the ability to fulfill the obligations of an institution or individual. 3) Source of income, BMT can create jobs and provide income to employees. 4) Providing information to the public regarding the risks, benefits and opportunities that exist in the institution. 5) As an Islamic microfinance institution that can provide financing for the results of small, micro, medium enterprises, and also cooperatives with the advantage of not being burdensome for the MSMEs.

The functions of BMT in the Community are: 1) Improving the quality of human resources for members, administrators and managers to be more professional. 2) Organizing and mobilizing funds so that funds owned by the community can be utilized optimally inside and outside the organization for the benefit of the people at large. 3) Develop job opportunities. 4) Strengthen and improve the quality of business and the market for members' products. Strengthen and improve the quality of the economic and social institutions of many communities.

The existing conditions at the DDI Mangkoso Islamic boarding school have formed a cooperative business entity as the parent of economic activities in the pesantren, one of which is Baitul Maal Wattamwil. BMT is the one who helps the students and teachers as well as members of the cooperative in terms of financing and financial traffic. Another function which is the potential for maximizing BMT, namely the management of zakat, infaq, alms and deposits, has not yet been implemented, so that the potential for revenue receipts is not maximized.

b. Management of zakat by BMT

Zakat is indeed one of the economic strengths of pesantren to carry out good deeds of pesantren to the community. However, in addition to zakat, Islamic boarding schools are also ready to accept voluntary waqf, sadaqah or infaq gifts. The main purpose of zakat is to improve the standard of living of the people (al-Shawi & al-Mushlih, 2001). Many of our people still live below the poverty line, and as a result of that, the problem of ignorance and the opportunity to get an education is still a serious problem that must be solved. There are two kinds of activities that can be done. First, motivational activities such as providing knowledge about management systems (in a simple sense), guidance, providing knowledge about home industries, and others. Second, activities that provide capital assistance, either in the form of money for main capital, additional capital or capital in the form of goods such as equipment, livestock, and others. Empowerment of zakat in the context of improving living standards includes: a. Small farmers and farm laborers. To improve their standard of living, the first thing that can be done is to provide knowledge about small-scale industries that must be adapted to their community environment. That is, with this knowledge, it is hoped that they can create businesses that can increase their income. Second, providing capital assistance in the form of money (for business) or given livestock (goats, cows or buffalo, and others). b. Fisherman. Most of our fishermen still use traditional equipment and their standard of living is generally still below the poverty line. Even if they use motor boats, they generally only rent or even work as boat workers. The fishermen are given capital in the form of equipment (to catch fish) and help in marketing them. c. Traders/ Small Entrepreneurs. Another effort that can be done to improve their standard of living is to provide knowledge about the management system, guidance or counseling so that they will be able to manage their business well. In addition, it also provides capital loans to develop its business.

BMT can play a role in helping micro, small and medium enterprises to get working capital assistance so that the role of BMT is not only to serve internal boarding schools but can be active in developing micro-enterprises, especially helping weak entrepreneurs to get business capital assistance with Ijarah contracts, mudharabah, murabahah, greetings and istihisna". In addition, BMT can also play a role in developing productive businesses and providing guidance for members in their business fields, for example providing guidance to the surrounding community by holding trainings for customers who are already members of BMT in order to improve community business and holding entrepreneurship seminars for the community. especially the development of livestock and plantation businesses so that the capital provided can be more productive and minimize the impact of risk.

The role of islamic boarding schools in supporting village economic resilience

Islamic boarding schools have great and strategic potential in economic development efforts through entrepreneurship, both economic development for the pesantren itself, the surrounding community and at large in the life of the nation and state so as to create village economic resilience. This can be seen from several things behind it as an Islamic religious education institution that holds the most important control in the order of society and relationships in human life.

Generally, the economic system applied in Islamic boarding schools is a protection economic system, meaning an economic system to protect against economic activity, trade, or an industry. Because everything in the pesantren is produced independently by the pesantren business unit. This instrument is a guarantee for the smoothness and convenience and protection of businesses that have been actively implemented.

This system is also intended to maintain discipline, order and security of students from various negative influences from outside the pesantren. Santri are not allowed to leave the boarding school area. Pesantren has provided all the needs of students, educational needs such as books, notebooks, stationery, food, drinks, clothing and also daily necessities such as washing soap, bath soap. Therefore, students are only allowed to shop within the pesantren area within a business unit

owned by the pesantren. With the application of the pesantren economic model like this, pesantren managers need to provide facilities and infrastructure that support these economic activities. And generally in Islamic boarding schools, these facilities are available only for internal needs, even though many sources and economic potential of pesantren can be developed, especially in supporting village economic resilience. Some of the economic potential of pesantren can be developed to support the village economy, including:

a. Islamic boarding school cooperative

Cooperatives aim to improve the welfare of members in particular and society in general, as well as being an inseparable part of a democratic and just national economic order. From the above objectives, if we look at it from a sharia perspective, it can be concluded that the concept of managing a pesantren cooperative for the economic welfare of the community must fulfill four important points. First, the economic welfare of members/society. Cooperative etymologically comes from the word "cooperation" from English which means cooperation. In general, what is meant by a cooperative is a joint business entity that is engaged in the economy, whose members are those with a weak economy who join voluntarily and on the basis of equal rights, are obliged to carry out a business that aims to meet the needs of its members.

Second, Income Distribution Fairness. According to Muhammad Hatta as the founder of cooperatives, fair distribution of income means that everyone in society is treated equally by the state in all forms and is free from acts of injustice. So the concept of justice referred to by Hatta demands equality before the law. The state should not discriminate between one person and another. The state must treat them equally, including in the economic field, both in production, distribution and consumption.

Third, Justice and Comprehensive Brotherhood. Article 33 of the 1945 Constitution states that "the economy is structured as a joint effort based on the principle of kinship. Production branches which are important to the State and which affect the livelihood of the people are controlled by the State. The earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people".

A cooperative is said to be successful or successful if it is able to improve the welfare of its members. Cooperatives can prosper their members, because it creates added value from their business. Members can get added value if they want to participate in the Cooperative. The more often members participate, the more added value they get. In order for the Cooperative to provide added value to its members, the Cooperative itself must perform well. In this case, the better the performance of the cooperative, the greater the ability of the cooperative to prosper its members. The greater the role of cooperatives in improving the welfare of their members, the higher their participation in cooperative activities. So, the relationship between cooperative performance, member participation and member welfare is a mutually influencing relationship.

Cooperatives have a direct contribution to the welfare of their members because cooperatives have a family principle and also the function of cooperatives to improve the welfare of their members. Cooperatives also have several principles including the cooperative principle. Membership is voluntary and open, management is carried out democratically, distribution of the remaining business results is carried out fairly in proportion to the amount of business services of each member, limited remuneration for capital, cooperative independence and education, cooperation between cooperatives and the functions of cooperatives. To advance it there must be an active role of its members because without the active role of its members it will not work in accordance with the cooperative's motto.

In a cooperative pesantren, cooperatives need good management, in which in this economic activity, students and teachers participate in managing the ongoing economic process. This pesantren cooperative provides direction for students and teachers in economic activities and these activities are used as educational media for students, this goal provides direction for teachers and students on how to choose various alternatives that can satisfy their daily needs. With the existence

of a pesantren cooperative, the needs of teachers and students can be met and the pesantren cooperative provides what teachers and students need. In this pesantren cooperative, in addition to commercial economic goals, the cooperative must also pay attention to its social goals and ideals, especially for its members. So a good boarding school cooperative administrator must try and be able to carry out the economic and social functions of the cooperative which is led under the auspices of the teacher and run by the board involving students.

In the life of Islamic boarding schools, needs can be individual or collective. Consequently, there are always efforts to meet these needs. Needs can be distinguished in various criteria, both seen from the nature of the hierarchy and priorities. The fulfillment of needs on the first priority or basic needs will encourage a person's efforts to comply with needs that never stop. This is because apart from the need for the next priority waiting to be fulfilled, it is also because the need develops dynamically in line with the development of the community. A reality of social life that shows that more and more needs are met is called the more prosperous condition. It is not surprising that in people's lives there are always processes or efforts to change towards an increasingly prosperous condition. One of the efforts to achieve this change is to mobilize cooperative organizations in Islamic boarding schools, because more and more students are learning to explore Islam at the Islamic boarding schools and also the needs of the students are increasing. The existence of this cooperative forum is expected to be a place for self-development, cooperation, and increasing skills in various matters as well as expanding relationships. So this organization has a positive impact on its members.

The existence of Cooperative Islamic Boarding Schools can be viewed through three dimensions, namely as a support mechanism for the economic life of Islamic Boarding Schools, as a development of rural cooperative cadres and as a socio-economic stimulator of rural communities around Islamic Boarding Schools. Today, Kopontren has developed and become a kind of representation of a student economic institution that is initiated on a bottom-up basis with a distinctive characteristic of independence. In line with that, it is considered important to provide support in efforts to develop cooperative management, especially in the Islamic boarding school environment. The form of support carried out is to do community service in Islamic boarding schools by providing education and training in cooperative management.

b. Freshwater fish cultivation

Freshwater fish farming is the most promising sector in the pesantren economy, especially in pesantren which are located far from the city such as in mountainous areas, near rivers for agricultural irrigation which flow quite rapidly. From there the fishery potential begins and is developed. The existence of fish ponds does not interfere with agricultural irrigation, because river water is enough to flow into ponds to flow into people's rice fields.

Cultivation of carp and catfish that can be done in Islamic boarding schools can be relatively more economical, because to meet the needs of fish feed there is no need to use a lot of pellets, but utilize the waste of students, the waste of all male and female students is collected in a mixing basin, after The stirred water is channeled into the fish pond using a paralon, plus feed from waste or leftover food collected from restaurants owned by Islamic boarding schools, as well as additional chopped vegetables that are not nominated for sale.

This economic potential can also be carried out with the surrounding community, both as fish suppliers or using the community as distributors and also as direct consumers at lower prices than the market.

c. Green leaf organic vegetable cultivation

For Islamic boarding schools located in highland areas, with an altitude of 600 m above sea level, it is very potential for vegetable cultivation, especially organic vegetables or non-pesticides. What underlies the business of organic vegetable farming is to see the phenomenon of the large number of foods and beverages that contain chemicals, including vegetables that cannot be separated from pesticides. All of which are one of the triggers for the emergence of various

diseases. Likewise, agricultural land is no longer fertile due to the excessive use of chemical fertilizers in the long term. Currently, there is a tendency for people to avoid food ingredients that are contaminated with chemicals or pesticides, especially the upper middle class. They switch to organic food or non-pesticide, both organic rice and organic vegetables. One of the goals of organic vegetable farming is also to restore soil that was originally damaged, hard to become fertile soil again. Besides, the cost is relatively light because it is supported by very abundant organic vegetable farming raw materials ranging from fertilizers, water, to vegetable seeds.

d. Convection business

The clothing convection business has great potential for the economic development of the pesantren, especially to serve the clothing needs of the students and the community. In managing this business, it is divided into design, sewing, screen printing and maintaining outlets. Various school uniforms and t-shirts can be produced by this convection business. In addition to uniforms, the potential for developing this business could lead to Muslim product clothing, both for men and women. By empowering the surrounding community, this business is believed to be able to grow rapidly. Marketing potential in addition to students, the surrounding community and marketed through social media.

By optimizing all the resources owned by pesantren, it can create a great power in the economy if managed properly. In terms of assets, for example, pesantren can take advantage of the vast land they have to use for farming activities. The workers from these farming activities could be students who are carried out alternately or it could be by employing the community around the pesantren as farmers who manage the land. The harvests obtained can be sold to finance the operational activities of the pesantren. In addition, Islamic boarding schools can also take advantage of other assets they have for the economic sector. Utilization of these assets must be accompanied by good asset management from the pesantren so that asset utilization can take place optimally.

Empowerment model in islamic boarding school

To move on to the economic empowerment program, at least the pesantren must meet the following requirements: (a) the activities carried out must be directed and benefit the pesantren and the surrounding community, especially the weak, (b) the implementation is carried out by the pesantren and the community itself, (c) because Islamic boarding schools and weak communities find it difficult to work independently due to lack of power, so efforts to empower pesantren's economy involve the development of cooperative business activities in specific groups related to business units that can be empowered by students, (d) mobilizing participation the surrounding community to help each other in the context of social solidarity. This includes the participation of local people who have come forward.

Some Islamic boarding schools have made additions to the ability of students in the field of entrepreneurship or economics. Departing from the realization that not all students will become scholars, thus equipping students with skills in the field of economic development. This means that the resulting santri are expected to have experience and gratitude for certain practical skills which will later be used as capital to earn a living after leaving the pesantren. If we look at the economic behavior in the pesantren environment in general, we can guess what models might be running in these businesses. There are at least four kinds of possible patterns of economic business in the pesantren environment.

First, economic efforts centered on the kyai as the person most responsible for developing the pesantren. For example, a kyai has a large clove plantation. For maintenance and harvesting, the kyai involves his students to do it. Then there is a mutually beneficial relationship: the kyai can produce his plantation, the santri have additional opinions, and in the end, with the profits generated from the clove plantation, the kyai can support the development needs of his pesantren.

Second, the economic business of the pesantren is to help the operational costs of the pesantren. For example, Islamic boarding schools have productive business units such as renting out meeting halls, houses, etc. From the profits of these productive businesses, the pesantren is able to finance itself, so that all operational costs of the pesantren can be covered by this economic enterprise. Examples of pesantren which have several businesses such as supermarkets, grocery stores whose proceeds are used to finance pesantren.

Third, economic efforts for students by providing skills and abilities for students so that later those skills can be utilized after leaving the pesantren. Pesantren make educational programs in such a way that relates to economic business such as agriculture and animal husbandry. The aim is solely to equip students to have additional skills, in the hope that they will become provisions and tools to earn a living.

Fourth, economic efforts for alumni students. The management of the pesantren by involving the alumni of the santri raises a certain business with the aim of initiating a productive business for individual alumni.

In carrying out community empowerment programs, pesantren have at least three motives, First, religious motives, because poverty is contrary to Islamic socio-economic ethics. Second, social motives, because the kyai is also a leader who must overcome the local economic crisis. Third, political motives, because local power holders have personal interests at the micro and macro levels. Islamic boarding schools in their function of serving the community can also be seen from their efforts in serving the community, especially the need to respond to problems of poverty, eradicate ignorance, create a healthy life and so on. This is where it can be shown how important the presence of Islamic boarding schools is that they are not only concerned with their own interests but also the interests of the surrounding community to have a place in the framework of efforts to improve the welfare of the community, both physically and mentally.

This is important to understand because pesantren were historically founded from and for the community. Pesantren was established with the aim of carrying out social transformation for the surrounding area (community). He is here to devote himself to developing Islamic da'wah in a broad sense, developing society in accordance with religious values and in turn being fully supported by them. Another aspect of the significance of the involvement of Islamic boarding schools in community empowerment is the fact that the majority of Indonesian society consists of the Muslim community in general. are in rural areas. On the other hand, Islamic boarding schools which do develop and spread in rural areas to a certain degree, are a representation of the Muslim community in rural areas.

Several possible approaches can be applied in economic empowerment activities, namely (1) economic empowerment efforts of pesantren must be directed to pesantren that really need and many of the surrounding communities are poor or weak, (2) approach of business unit groups to facilitate problem solving faced together, (3) assistance to them during the empowerment process which is carried out by forming groups carried out by local, technical and special facilitators.

Conclusion

Based on the results and discussion above, it can be concluded as follows:

1. The economic business development model of the people through optimizing the role of pesantren during the pandemic at the DDI Mangkoso Islamic Boarding School has been going well, namely the formation of several business units which are managed directly by cooperatives. The business units that have been established include: BMT sharia financing unit, Mart business unit, Laundry, Catering, and bakery business units where operations and marketing are still only serving internal needs, to serve outside the pesantren and the surrounding community is still in the exploratory stage.
2. The role of pesantren in supporting village economic resilience is very potential. This is because there are a lot of human resources, including students, administrators and

empowerment of the surrounding community. Natural resources are also very supportive for agricultural or plantation businesses as well as freshwater fisheries. Having a business unit that is managed together with the pesantren and the surrounding community will provide more benefits in terms of income and efficiency for other business units that support each other.

Suggestion

1. Observing the economic business development model of the people through optimizing the role of pesantren in DDI Mangkoso is still not optimal, it is recommended that each business unit make a business plan and follow up immediately on both aspects of production marketing and production capacity.
2. In order to create good and comprehensive village economic resilience, the management of DDI Mangkoso should implement a business development model to involve the surrounding community in the form of community empowerment, both as producers, joint business managers and consumers.

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