



**ISLAMIC BOARDING SCHOOLS, AGRIBUSINESS MICRO ECONOMICS AND
ECONOMIC EMPOWERMENT STRATEGIES**

Villatus Sholikhah

Faculty of Islamic Economics IAI Al-Qodiri Jember

villatus.sholikhah@gmail.com

ABSTRACT

This study aims to describe the strategy of pesantren in empowering the community agribusiness economy. The research method uses qualitative and the type of research uses library research. The results of his research indicate that the strategies of pesantren in empowering the community agribusiness economy are: 1) planning, organizing and analyzing the economic potential of community agribusiness and pesantren. The economic potential of the community is in the form of HR, Physical, Connections and so on. Analyzing this potential can take the form of a SWOT analysis; 2) implementing community agribusiness economic empowerment programs. This implementation involves all the potentials possessed by the community and pesantren; 3) monitoring and evaluating community agribusiness economic empowerment programs. This monitoring is carried out during economic empowerment activities. Evaluation can be done while the activity is in progress or when the activity has been completed. This process is carried out to ensure that the accountability and transparency processes run well.

Keywords: *Islamic Boarding School, Agribusiness, Economic Empowerment Strategy*

INTRODUCTION

Pesantren is one of the oldest Islamic educational institutions in Indonesia. The existence of Islamic boarding schools in Indonesia is estimated to have emerged from 300-400 years ago and spread in almost all parts of Indonesia, especially on the island of Java. The existence of pesantren from the past until now is very meaningful for the community. Pesantren and the community interact and work together. Good relations like this make the pesantren and the community experience various mutually beneficial developments. (Sayyidah and Anam: 2017). explained that pesantren had contributed greatly and participated in the independence effort, educating the nation's life and providing solution-based enlightenment to the community. The existence of this significant pesantren has made this institution referred to as a sub-culture. A subculture must at least have its own uniqueness in the following aspects: the way of life adopted, the way of life and values that are followed, as well as its own internal hierarchy of power that is fully adhered to.

In its development, Islamic boarding schools have a very significant role in society, such as boarding schools as centers of agribusiness. The closeness of pesantren to the community makes its role not only in the aspect of education and da'wah, but also in the aspect of community economic development. One aspect of the community's economy that is empowered by pesantren is agribusiness economics. Agribusiness economics (agribusiness) is a business or agricultural activity and anything related to profit-oriented agriculture. The term "agribusiness" was first recognized by the United States in 1955, when John H. Davis used the term in his paper presented at the "Boston Conference on Distribution". Then John H. Davis and Ray Goldberg again popularized agribusiness through their book entitled "A Conception of Agribusiness" which was published in 1957 at Harvard University. At that time the two authors worked as professors at the University. In 1957, that is considered by experts as the birth year of the concept of agribusiness (Maulidiah : 2-3).

Many Islamic boarding schools have empowered the community's economy, such as the An-Nuqayah Guluk-Guluk Islamic Boarding School, Sumenep Madura, which has been proven to empower micro-economic aspects of agribusiness. Pesantren empowers by developing community agricultural products and so on. In addition, there is also the Nurul Qornain Islamic Boarding School Sukowono Jember. This Islamic boarding school involves and empowers the community in agribusiness or agriculture aspects. Many surrounding communities and alumni have benefited from the pesantren's strategy in empowering the community's economy in the agribusiness aspect of the economy.

RESEARCH METHODS

The research approach used in the preparation of this research is qualitative research. Because the research used fully emphasizes the collection of library data, this type of research is called library research. The method used in analyzing the data is done in two ways, namely: content analysis method and descriptive method. To check the validity of the data in this study, the researchers used theoretical triangulation.

DISCUSSION

1.

efinition of Islamic Boarding School

The term pesantren comes from the word santri, which with the prefix "pe" in front and the suffix "an" means the residence of the santri (Ni'am, 2005:1). Some experts say that the term pesantren does not come from Arabic, but comes from the Indian language, namely, pesantren comes from the word santri, starting with "pe" and ending in "an". According to C.C. Berg,

the term "santri" comes from the Indian language "shastri" which means people who know the sacred books of Hinduism or scholars who are experts in Hindu scriptures. Meanwhile, according to Professor A.H Johns, the term santri comes from the Tamil language, which means teacher read Al-Qur'an (Dhofier, 1994:18).

In everyday use, according to Qomar (Qamar, 2005:1). the term pesantren is usually referred to as just Pondok or these two sentences are combined into Islamic Boarding School. Essentially, these two terms have the same meaning, but there are slight differences. Dormitories that become daily lodging for students can be seen as a differentiator between Pondok and Pesantren. At the boarding school, there are no dormitories (lodging) in the pesantren complex. They live in all corners of the village around the pesantren, where the methods and methods of education and teaching are given in a wetonan system. Despite this fact, the use of the term pesantren has also become a trend for writers and researchers about Islamic boarding schools, both from domestic and foreign observers.

Terminologically, although the majority of figures have different opinions in defining Islamic boarding schools, the substance is the same. According to Rofiq (Rofiq, 2005:1). Islamic boarding schools are traditional Islamic educational institutions to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as daily guidelines.

Pesantren is defined as a traditional Islamic educational institution (tafaquh fiddin) by emphasizing the importance of Islamic religious morality as a guide for everyday life in society (Mastuhu, 1994:6). In looking at pesantren definitively, there is a very important stressing that is observed, namely pesantren as a system. This means that, according to Raharjo (M. Walid Mudri, 2007:15). Islamic boarding schools as the main axis of the social, cultural and religious dynamics of traditional Islamic societies, pesantren have formed a subculture that socio-anthropologically we can call a pesantren community. It can be elaborated further, that what is called a pesantren there is not merely a physical form of a place for religious learning, with building equipment, yellow books, santri and kiai. But also the people in a broad sense who live around them, and form patterns of cultural, social and religious relations, in which the patterns are more or less the same as those developed or developed in pesantren or pesantren-oriented. It is undeniable that the culture of the community is indeed influenced by the pesantren and is derived from it. In this sense, the surrounding community is also the "inside" of the pesantren community.

2.

gribusiness in Islamic Economic Perspective

Islam has regulated all components of human activity. Likewise with Agribusiness as part of human life. However, sharia agribusiness does not address technical issues such as on-farm. In a study conducted by (Mannan, 2014:59). concluded that sharia agribusiness approved the provision of subsidies for the procurement of saprotan as part of food procurement which is the fulfillment of the basic needs of citizens who are the responsibility of the state. The existence of the concept of ownership is a strategic alternative for the procurement of funds needed to provide subsidies for the agricultural sector, where these funds can be sourced from assets that fall into the general ownership category. For each agribusiness sub-system that is not related to ideology or belief, the sharia concept provides openness to adopt, develop, and cooperate with various parties, both Muslim and non-Muslim.

In adopting neutral theories, sharia agribusiness will internalize divine awareness, so that a neutral theory and technological skills do not lose their connection with divine consciousness. Then the alternative policy that can be applied is to reform the concept of

ownership in an implementative way to manage strategic assets aimed at the welfare and independence of farmers. From public ownership funds, the Government can develop farmer human resources, strengthen farmer institutions, strengthen farmer independence research aimed at food security and sovereignty. The government can provide subsidies in the form of capital assistance to trained farmers, their human resources and institutions, and strengthen the supporting aspects of the agribusiness system supported by farmer human resources and adequate funding.

In muamalah fiqh itself, there are two cooperation contracts that are often practiced in agribusiness activities, including muzara'ah, mukhabarah and ijarah contracts.

a.

uzara'ah

Etymologically or linguistically the word Muzara'ah مُزَارَعَةٌ is masdar from fi'il madly زَارَعَ and fi'il mudlari يَزْرَعُ which linguistically means planting, planting (Munawir 1997:319). In terms, Muzara'ah is cooperation in agricultural processing between land owners and land cultivators with a profit sharing agreement, the amount is according to a mutual agreement, but in general it is half of the rice fields or fifty-fifty for the land owner and the cultivator (Zuhdi, 1997:130).

The number of scholars who allow Muzara'ah contracts stated that the Muzara'ah pillars that must be fulfilled are classified into four namely: land owner, cultivator, cultivated land; or the object of muzara'ah, namely between the benefits of the land and the work of the manager, and the Ijab and Kabul (Hasan 2003: 275) In simple terms, consent and acceptance is enough by verbal only. However, it should be stated in writing in an agreement made by the parties and mutually agreed, including profit sharing. Meanwhile, the things that cancel the muzara'ah according to Rahmat Syafe'i are the expiration of the muzara'ah period, one of the people who made the contract dies, and there is an excuse. According to the Hanafiyah scholars, among the excuses that caused the cancellation of the muzara'ah, among others: arable land had to be sold, for example to pay debts and the cultivator was unable to manage the land, such as illness, jihad in the way of Allah SWT and others.

b.

ukhabarah

Mukhabarah is ordering other people to cultivate the land, fields or fields to be planted, while the seeds come from the sharecroppers, with an agreement that one-half or one-third and the results will be divided between the landowner and the sharecropper. This kind of thing is allowed by religion and is also called leasing land. This mukhabarah right can also be used to clear vacant land or groves that belong to someone (Ibnu Masud, 2007: 134-135). Therefore, the mukhabarah system will be very ambiguous when the mukhabarat is associated with renting a plot of land. Because mukhabarah is actually intended for those who have the ability to work the land and have sufficient capital.

When someone makes an agreement, it will not be separated from the conditions specified regarding the pillars. Then the conditions for the practice of mukhabarah are as follows:

1)

he conditions related to 'aqidain (people who have a contract) between the land owner and the cultivator are to be reasonable.

2)

onditions related to plants, that is, a determination of what kind will be planted is required.

- 3)
atters relating to the acquisition of results from plants, namely: the amount of each part must be stated (the percentage at the time of the contract), the results are joint property, the share of both parties can be known, and it is not required for both of them to be informed.
- 4)
atters related to the land to be planted, namely: the land can be planted and the boundaries of the land can be known.
- 5)
atters relating to time, the conditions are: the time has been determined; when it is possible to plant the crops in question, such as planting rice it takes approximately 4 months (depending on the technology used, including local customs); and time allows both parties to live according to custom (Suhendi, 2014: 158-159).

While the pillars of mukhabarah are: land, actions of workers, capital, and tools for planting (Suhendi, 2014:158). In Mukhabarah, one of the things that is prohibited is if the portion is determined in a certain amount based on the results of a certain area which the results become his property, while the rest is for the cultivator or is cut sufficiently. So in a situation like this it is considered a fasid because it contains gharar and can lead to disputes.

c.

jarah

According to the Syafi'iyah scholars, ijarah is a contract for something useful that contains a certain purpose that is permissible, and accepts a substitute or permissibility with a certain substitute. So wages are a type of contract or transaction for the intended benefit, which is permissible, and may be used by giving certain rewards (Suhendi, 2014: 114) Based on this definition, it can be understood that ijarah is exchanging something in return, translated into Indonesian means renting and wages, renting by selling benefits and wages is selling power or strength (Suhendi, 2014: 115).

Wages are direct financial rewards paid to employees based on hours worked, number of goods produced or services rendered. So unlike a relatively fixed salary, the amount of wages can change. The concept of wages is usually associated with the payment process for casual workers (Zainal dkk, 2014:569).

3.

Islamic Boarding School Strategy in Community Economic Empowerment

The pesantren strategy is the ways in which pesantren are carried out to achieve the goals that have been set. The pesantren strategy is understood as a unified, broad and integrated plan that links the advantages of the pesantren strategy with environmental challenges and which is designed to ensure that the main goal of the pesantren is to empower the community especially economically prosperous and can be achieved through proper implementation by the pesantren. So, the pesantren strategy is the ways set by the pesantren to realize empowerment in the community.

Empowerment is a term that has various formulations in various perspectives and fields of study, and until now there is still no explicit understanding. According to Sumodiningrat. (Sumodiningrat dan Nugroho, 2005:113). "empowerment" comes from the word "to give power" or "to give energy". Empowerment is more accurately defined as "giving energy" which is more positive because it is neutral but necessary.

The term empowerment is a term that has various formulations in various perspectives and fields of study, and until now there is still no explicit understanding. According to

Sumodiningrat (Sumodiningrat dan Nugroho, 2005:113). "empowerment" comes from the word "to give power" or "to give energy". Empowerment is more accurately defined as "giving energy" which is more positive because it is neutral but necessary.

In terms, empowerment is a process to utilize all the potential possessed by the community. (Harry Hikmat, 2004:217) said that the substance of carrying out the empowerment process is an effort to bring out and utilize the potential that exists in the community. Because the community has many resources, both seen from the outside from the Natural Resources (SDA) owned and from the resources that exist in the community and the culture that is lived by the community. Communities have power or power which, when raised and implemented, will change into great energy and power to eliminate the problems they are experiencing.

In addition, (Hasiholan, 2011:181-182) explained that community empowerment is an effort to develop energy or power to the community, especially those who are mustadh'afin or weak, which is intended so that the community can enjoy as much as possible what is their right for the realization of a social, economic, and social condition. and a better quality of life. Meanwhile, Edi Suharto explained that community empowerment focuses on the ability of people, especially a group of vulnerable or weak people so that they get strength in (a) enjoying their basic needs so that people have freedom, in the sense that they are not only free to express opinions, but are free from lack of food intake. eat, be free from ignorance, free from pain, (b) access productive sources that will enable them to increase their income and obtain the various goods and services they need, and (c) participate in the development process and take various decisions that affect them (Suharto, 2005: 58).

Thus, empowerment is a process of making people take advantage of all their potential and develop that potential so that people live prosperously.

This community empowerment process can be carried out by several institutions including Islamic boarding schools. As a socio-religious and social institution, Islamic boarding schools have a multi-functional role in the constellation of national and state life in the country. According to Amin Haedari (Haedari, 2008). one of the main roles of pesantren is as an institution for the development of community empowerment. In community development, pesantren do four things. First, make efforts to liberate and raise public awareness from the oppressive conditions of social life such as poverty. Second, to mobilize the participation and ethos of community self-help by positioning the pesantren as a facilitator. The community is encouraged to be able to identify the problems they face and how to parse the solutions. Third, pesantren educate and create knowledge. Fourth, pesantren pioneered ways to solve problems in social life. In carrying out this empowerment, there are several aspects of the object of empowerment, including community economic empowerment. To carry out community economic empowerment, there are several strategies that must be carried out. According to Adi Ansari (Ansari, 2016:22). the strategies for developing community economic empowerment in pesantren are: first, analysis of the economic potential of pesantren. The economic potentials of the pesantren are: 1) kyai-ulama, pesantren kyai-ulama who are seen as potential pesantren that have economic value, we can see at least three things: a) the depth of knowledge of the kyai-ulama, b) a kyai is a role model community and government; c) in general, a kyai before building a pesantren has been economically independent; 2), the second economic potential attached to the pesantren is the santri. It is understood that in general students have innate potential/talents such as the ability to read the Qur'an, calligraphy, carpentry, and so on; and 3) education. The economic potential of this pesantren education lies in the students/students, teachers, facilities and infrastructure. From

the santri/student side, of course, they are subject to the obligation to pay tuition fees, in addition to other mandatory contributions.

Second, the implementation of budget procedures. This activity includes four main activity phases of financial budgeting procedures, as follows: 1) budget planning; 2) budget preparation; 3) budget execution management, and; 4) assessing the implementation of the budget. In financial budgeting, the principle of a balanced budget must be applied, meaning that income and expenditure must be balanced and efforts are made to avoid a minus income budget. Third, the implementation of financial management principles, including planning, implementation and reporting as well as supervision. Fourth, the implementation of accountability and transparency. Accountability is a condition of a person who is judged by others because of the quality of his performance in completing the goals for which he is responsible. Accountability in developing Islamic boarding school funds starts from planning, collection, management, utilization, and accountability. The steps taken by the manager of Islamic boarding schools in carrying out accountability through the following stages: a) pre-implementation of accountability or the process of developing funds for Islamic boarding schools, this is done by establishing two institutions, namely the first Islamic Boarding School Owned Enterprise (BUMP) which is responsible for development of Islamic boarding school funds, the two Ma'had Financial and Wealth Supervisory Agency (BPK2M) in charge of supervising the wealth, assets and finances of Islamic boarding schools; b) the implementation of accountability through the daily management by conducting an evaluation every four months which is led directly by the caregiver and the most important thing is to recruit professional and honest accountants. In addition, (Muzadi, 2006:116). explained that the strategy for developing and empowering the economy of pesantren can be carried out with the following basic steps: First, providing the people, especially the younger generation, with scientific intelligence, charitable skills, good mental or moral attitudes and physical health. Second, the opportunity and encouragement to the people to be willing and able to build and develop themselves with the community according to their needs and benefits. Third, the struggle to create situations and conditions that provide the freedom to think and act positively. While (Rofiq et al, 2005:34) said, the development and empowerment of Islamic boarding schools is specified in a series of processes in an effort to improve the community's ability to achieve prosperity and welfare. This process is carried out by facilitating the community to be able to: (a) analyze life situations and all the problems they face, (b) find solutions to problems based on their capabilities and limitations, (c) develop businesses with all their capabilities and resources, and (d) develop systems to access the required resources.

With this fact, Masdar F Mas'udi (Rofiq et al, 2005:15-16) stated that Islamic boarding schools actually have considerable potential, especially in the economic field, including in the economic development of the people. If that potential is explored optimally, it will bring quite useful results. Therefore, apart from being an educational institution that teaches religious values, Islamic boarding schools also have social and economic development programs for the community. The sustainability of the pesantren program is driven by the community's intention (self-supporting) and the kiai's motivation to carry out religious symbols, even though they have to "crawl and sweat".

From various research results, it turns out that the partnership between pesantren and the community has significant benefits for the development of pesantren and the community. The results of (Ansori et al., 2012:1-5) shows that there is a very significant relationship between corporate social responsibility and the community paradigm to realize the competitive advantage of Islamic boarding school management in the economic field. So, pesantren and

the community must work together so that pesantren and the community can be more empowered, prosperous and develop well in the economic field.

CONCLUSION

The strategy of empowering the pesantren agribusiness economy has a very significant role. The closeness of pesantren to the community makes its role not only in the aspect of education and da'wah, but also in the aspect of community economic development. The strategy carried out by pesantren in empowering the community agribusiness economy is as follows. First, planning, organizing and analyzing the economic potential of the community and Islamic boarding schools. The economic potential of the community is in the form of HR, Physical, Connections and so on. Analyzing this potential can take the form of a SWOT analysis. Second, implementing community agribusiness economic empowerment programs. This implementation involves all the potential possessed by the community and the pesantren. In this activity, there is also the implementation of budget procedures. The implementation of this budget procedure applies the principle of a balanced budget, meaning that income and expenditure must be balanced and efforts are made to avoid a minus revenue budget.

Third, monitoring and evaluating economic empowerment programs. This monitoring is carried out during economic empowerment activities. Evaluation can be done while the activity is in progress or when the activity has been completed. This process is carried out to ensure that the accountability and transparency processes run well. Accountability is the condition of a person who is judged by others because of the quality of his performance in completing the goals for which he is responsible. Implementation of accountability can be through the daily management that has been formed. The evaluation can be carried out every four months, which is led directly by the caregiver and the most important thing is to recruit professional and honest accountants.

BIBLIOGRAPHY

- Ansari, Adi. 2016. "Strategi Rekonstruksi Ekonomi Pesantren Masa Depan", *Ittihad*, 11, April.
- Bakry, Asrori Zulfikar Diauddin and Muhyiddin, Z.A. and Umar. 2012, "Relationship of the Corporate Social Responsibility (CSR) and the Community Paradigm to Shape the Competitive-Advantage of Pesantren Management". *IEEESE International Journal of Science and Technology (IJSTE)*, Vol. 1, No. 1, March.
- Bancin, Martua Hasiholan. 2011. "Peningkatan Partisipasi Masyarakat dalam Program Nasional Pemberdayaan Masyarakat (PNPM) Mandiri Perdesaan (Studi Kasus: Bandung Barat)", *Jurnal Perencanaan Wilayah dan Kota*, Vol. 22 No. 3, Desember.
- Dhofier, Zamakhsyari. 1994. *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. Jakarta: LP3ES.
- Haedari, Amin. 2008. "Beberapa Pemikiran Pengembangan Pondok Pesantren (Sebuah Dinamika)". Makalah pada Kuliah Umum Program Pascasarjana UIN Sunan Kalijaga Yogyakarta, 3 September.
- Hasan, M. Ali. 2003. *Berbagai Macam Transaksi dalam Islam*. Jakarta: PT. Raja Grafindo Persada.
- Hikmat, Harry. 2004. *Strategi Pemberdayaan Masyarakat*. Bandung: Humaniora Utama.
- Mannan, U. 2014. "Memahami Agribisnis Syariah Berdasarkan Pendekatan Sistem Agribisnis", *Jurnal Agribisnis*, 8, 1 Juni.
- Mas'ud, Ibnu. 2007. *Fiqh Madzhab Syafi'i Buku 2: Muamalat, Munakahat, Jinayat*. Bandung: Pustaka Setia.

- Mastuhu. 1994. *Dinamika Sistem Pendidikan Pesantren*. Jakarta: INIS.
- Maulidiah, Silviana. Tt. *Sistem Agribisnis*, Malang: Universitas Brawijaya.
- Munawir, Ahmad Warson. 1997. *Kamus Indonesia-Arab-Inggris*. Surabaya: Pustaka Progresif.
- Muzadi, M. Muchit. 2006. *Mengenal Nahdlatul Ulama*. Surabaya: Khalista.
- Ni'am, Syamsun. 2005. *Model Pengembangan Kurikulum Pendidikan Islam: Kasus di Pondok Pesantren Bahrul Ulum Tambakberas Jombang*, Penelitian DIPA P3M, Jember: STAIN Jember.
- Qamar, Mujamil. 2005. *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi*, Jakarta: Erlangga.
- Rofiq dkk. 2005. *Pemberdayaan Masyarakat (Menuju Kemandirian dan Profesionalisme Santri dengan Metode Daurah Kebudayaan)*. Yogyakarta: PT. LKiS Pelangi Aksara Yogyakarta.
- Rofiq, S, 2005. *Pemberdayaan Pesantren, Menuju Kemandirian dan Profesionalisme Santri Dengan Metode Dauroh Kebudayaan*. Yogyakarta: Pustaka Pesantren.
- Saekhotin, Sayyidah, and Nurul Anam. 2017. 'Improvisasi Pesantren Sebagai Subkultur Di Indonesia', *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan*, 12.1 <<http://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri/article/view/2887/2134>>
- Suharto, Edi. 2005. *Memberdayakan Masyarakat Memberdayakan Rakyat*. Bandung: PT Refika Aditama.
- Suhendi, Hendi. 2014. *Fiqih Muamalah*. Jakarta: PT. Raja Grafindo Persada.
- Sumodiningrat, Gunawan dan Riant Nugroho. 2005. *Membangun Indonesia Emas*. Jakarta: Elex Media Komputindo.
- Walid, M. 2007. *Kepemimpinan K.H. Ach. Muzakki Syah (Pengasuh Pondok Pesantren Al- Qodiri) dalam Memberdayakan Masyarakat di Kabupaten Jember*, Hasil Penelitian DIPA P3M, STAIN, Jember.
- Zainal, Viethzal Rivai dkk. 2014. *Islamic Human Capital Management*. Jakarta: PT. Raja Grafindo.
- Zuhdi, Masyfuk. 1997. *Masail Fiqhiyah: Kapita Selekta Hukum Islam*. Jakarta: PT. Toko Gunung Agung.