

Membangun Ekonomi Nasional dari Pesantren

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Abstrak

Artikel ini bertujuan untuk menguraikan Langkah-langkah yang dapat dilakukan oleh pondok pesantren guna menjadi penyangga ekonomi masyarakat. Dengan menggunakan metode studi Pustaka, dapat disimpulkan bahwa pesantren berperan penting dalam membantu kegiatan ekonomi masyarakat, khususnya sekitar pesantren. Beberapa program yang dapat dilakukan untuk mengembangkan ekonomi masyarakat sekitar adalah membuat bisnis berbasis pesantren, melakukan Kerjasama bisnis antara pesantren dengan masyarakat sekitar, pemerintah, atau unit bisnis lainnya, serta mengimplementasikan penggunaan teknologi digital pada lingkungan bisnis sekitar pesantren.

Kata Kunci: pesantren, pembangunan, ekonomi

Introduction

A specific example of the idea of social entrepreneurship is the creation of jobs. Social entrepreneurship is defined as a new viewpoint in the business world that encourages company players to make profits in order to bring about genuine social change. Social entrepreneurship carries a heavy burden and requires significant sacrifices in terms of "money, effort, and feelings." Never giving up should also be a part of the social entrepreneurship philosophy. One needs a hundred solutions if there are one hundred problems (Utomo, 2015).

It can be concluded that social entrepreneurship aims to solve social problems in society and not only to look for profits, which are the characteristics of social entrepreneurship, including the creation of social values, Innovation, civil society, and the existence of social enterprises. Social entrepreneurship is a process that involves the use and combination of resources innovatively to open up opportunities to accelerate social change and/or meet social needs (Mustanir, 2019 and Hulgard, 2010).

Social entrepreneurship is essential to the fight against poverty. The fact that entrepreneurship is an economic lever for society to strengthen the economy and raise income is further supported by social business manifestations. Social entrepreneurship promotes economic growth, but it is also possible to accomplish the long-term goals of the poverty reduction agenda (Mursidi, 2020).

The importance of social entrepreneurship in bringing about societal changes is stressed by Rudito (2020). As starters, they possess social innovation and the potential for growth to use social entrepreneurship to make a difference in the world. Individuals or teams who attempt to capitalize on social innovation with an entrepreneurial attitude to generate new social values in the market and society are those who build and manage social entrepreneurship as a dynamic process (Yudha, 2018).

In social entrepreneurship, challenges are viewed as chances to create innovative company models that strengthen local communities. A social entrepreneur is someone who comprehends social issues and uses their business abilities to affect social change, particularly in the welfare, education, and healthcare sectors, according to Setyanto (2017). If the financial performance (profit or revenue) of business entrepreneurs determines their success, then the community's benefits determine the success of social entrepreneurs.

Even while both social entrepreneurship and the idea of a commercial entrepreneur stimulate the development of economic activities, they are distinct from one another. Mansur (2017) provides an example of how the idea of a business entrepreneur is increasingly focused on personal wealth and asset ownership.

Social entrepreneurs, on the other hand, use any riches they have accumulated via their business ventures to benefit the community. According to Astawa (2017), social entrepreneurship aims to generate a profit, and because of this, it is intimately tied to the ideas of opportunity cost and profit maximization. In an endeavor to produce social value, social entrepreneurship engages in social activities while making a profit.

In order to create independence in doing business and doing business, quality entrepreneurial entrepreneurs are developed, both in terms of knowledge and skills or abilities as well as mentally (Firdaus, 2014). This point of view is crucial when the firm has a good impact on the environment and is connected to local social activities. Contrary to conventional commercial actors, social entrepreneurs are an asset, the central component of social entrepreneurship in society, and a factor in determining the growth of an area in establishing community-based entrepreneurship.

Entering the era of the industrial revolution 4.0 requires all business actors, stakeholders to innovate in order to have an impact on the surrounding environment. Their economic competitiveness will also be improved and assisted in the business development process, synergizing in potential business networks until they succeed in becoming independent Islamic boarding schools.

According to Saragih's research (2017), any business program connected to attempts to engage the community is referred to as social entrepreneurship, which is consistent with the program previously mentioned. This essence needs to be consistent with the goals and objectives of social entrepreneurship.

This paper aims to illustrate Indonesia's particularly the national economic development policy through Islamic boarding schools.

The Economic Strength of Islamic Boarding Schools

The presence of independent pesantren in an economic sense has become a call for history. When foreign investment is increasing flooding Indonesia, while people's collectivities are becoming consumers more, it will be a worrying phenomenon. The presence of minimarts such as Alfa Mart and Indomart which incidentally owns large capital in rural corners is evidence of the increasing powerless power of the local collective economy.

Islamic boarding schools are frequently criticized for being sluggish to adopt the state's modernizing initiatives. Pesantren, however, frequently act as the country's rescuer. The Islamic boarding school kyai's 1945 Jihad Resolution, which supported Indonesia's independence through international diplomacy, has saved the country's face. To prevent the local community's economy from being undermined and displaced by international players in the context of global economic competition, the existence of an independent pesantren economic community will serve as social capital and an inspiration to the populace. Pesantren have the chance to accomplish this with their neighborhood.

Although the role of pesantren as social empowerment has not been further controlled, a number of breakthroughs have started to roll in order to realize the economic independence of pesantren. Several ministries started to look for ways to support pesantren's independence.

Pesantren must begin to strengthen their economy in order to promote and propel economic empowerment.

The Directorate of Islamic Boarding Schools started drafting a Roadmap for Islamic Boarding School Independence in 2020 to facilitate the independence of Islamic boarding schools. The PD Pontren Directorate would progressively name a number of Islamic boarding schools to be promoted to become independent pesantrens, according to the strategy. For the first five years, it is planned to pilot 100 pesantren in 2021, 500 pesantren in 2022, and 1500 pesantren in 2023 and 2024, respectively.

The Directorate of Early Childhood Education and Islamic Boarding Schools asked the Research and Development Center for Religious and Religious Education for help in mapping the economic potential of Islamic boarding schools in preparation for the roadmap's implementation, which will begin in November 2020. Actually, information about Islamic boarding schools has been compiled in EMIS by the Ministry of Religion. However, due to the lack of updated data regarding economic potential. As a result, the Directorate of PD Pontren asked Balitbang-Diklat for help in order to perform re-mapping using new tools.

The Center for Research and Development of Religious Education created a tool for mapping pesantren in response to this request. Based on the amount of firms, it is known that the pesantren economy may be divided into four types based on the data gathered. First, there are more than five economic business units in Islamic boarding schools (5 percent). Next, pesantren with three to five business units (26 percent). Third, there are only 1-2 business units at Islamic boarding schools (54 percent). Fourth, Pesantren without a business unit yet (15 percent). This information demonstrates that the majority of pesantren, or 85% of pesantren, already have a business unit.

The use of pesantren in economic development can be qualitatively explained in the methods listed below. First, a commercial enterprise run by mothers of Kyai and Nyai who do possess an enterprising spirit The purpose of this kyai's company is to provide services for pesantren education.

Second, Islamic boarding schools that have been successful in creating economic business entities in particular without interfering with pesantren's education services and managing the economy do so in a skilled manner. The Sidogiri Islamic Boarding School in East Java serves as an illustration of this.

Pesantrens that have been successful in supporting local businesses come in third. The pesantren and the surrounding area have proven successful in making money. As an illustration, consider Darut Tauhid Islamic Boarding School in Bandung. Fourth, Islamic boarding schools are still in the trial-and-error stage and have not been able to sustain their financial success. Fifth, Islamic boarding schools that do not yet participate in the economy and concentrate more on tafaquh fiddin services permit the local community to benefit financially from the presence of pesantren.

This mapping has led to the conclusion that Pesantren's economic development hasn't generally been positive. There is a perception in the field that pesantren managers are vying for capital help or infrastructure support packages for firms. However, the majority of the aid only became inventory items once the pesantren acquired equipment assistance. The majority of pesantren currently lack a clear economic vision. Meanwhile, efforts to functionalize assistance products tended to fall short. Traditional causes include a lack of a management or trouble marketing the outcomes.

The effectiveness of economic company development in pesantren is frequently hampered by a number of challenges that have been identified: 1) Economic activity in pesantren is frequently seen as tafaquh fiddin, disrupting the concentration of pesantren; 2) who are the major actors who conduct economic activity in the pesantren: kyai or certain appointed personnel. The failure of the pesantren's economic ventures is caused by the following factors: 1) a hazy division of responsibilities; 2) a conceptually and spiritually underdeveloped mindset toward fostering students' economic independence; 3) government support for the pesantren's economic ventures is frequently viewed as a free gift; and 4) difficulty in locating markets to sell their goods.

A fresh discovery is required for the recommendations for pesantren's economic development. It is necessary to assess the economic growth of pesantren, which has previously been more heavily centered on aid provided per pesantren unit. Each pesantren focuses on obtaining particular aid exclusively for their own pesantren in actuality. Many pesantren are competing to submit plans while pushing various government agencies for business support. The reality is that a lot of the aid is essentially an inventory item that sits idle at the pesantrens since the spirit has a tendency to compete for assistance. Sustainable business motivation frequently lacks a solid conceptual foundation. Government support is frequently seen as a grant, therefore there is no further articulation to foster an entrepreneurial culture. Many pesantren have so far been affected by this viewpoint, which has prevented the development of their commercial activities.

A new discovery is necessary for pesantren's economic growth. It is now necessary for pesantren to create their own economic ecosystem. Together with several other pesantren in a particular area, such as a district or sub-district, this concept was created.

There are several actions that can be taken, such as: 1) educating the local community about the economic ecosystem of pesantren, which includes not just pesantren but also a number of pesantren in specific areas; and 2) involving a specific number of pesantren, such as 10–20 pesantren, or pesantren in one district, in an ecosystem. As part of the ecosystem's third step, coworkers who are also pesantren determine the average monthly cost of services for students and teachers related to consumption goods like side dishes, vegetables, bath soap, pasta, and school supplies; and fourth, coworkers share which pesantren can fulfill which goods' needs. Each ecosystem group creates a development plan or roadmap for sustainable development; 6) the generated roadmap is updated for government treatment and/or empowerment aid.

Peningkatan Ekonomi sekitar melalui Pesantren

Programs that mandate that pesantren have at least one commodity in their arsenal can be essential in fostering a pesantren-based economy. Islamic boarding schools can apply a variety of social values in the process of implementation. Islamic boarding schools must work to instill anti-usury values in the local community so that everyone involved in the program is free from the grasp of loan sharks. According to Hilbig (2009), the orientation of social values in the economy is to foster a new spirit in the neighborhood to engage in activities consistent with the vision and mission of the institution. By developing pesantren-based economic activities, pesantren must be able to offer novel solutions to social problems and integrate local knowledge and social innovation.

The use of innovation in Islamic boarding schools can lead to the creation of a number of initiatives that engage the neighborhood in the development of the local economy. The innovation program in question can take the shape of student-run businesses, sharia-based

corporations, Islamic boarding schools, and savings and lending cooperatives. Every program that is implemented must, of course, adopt the usage of digital media for production or promotion.

Wahyono (2019) asserts that every program that makes use of digital help and has a social entrepreneurship component will provide opportunities for each product to advertise different products via digital media. Prior to the advent of digital technology, local product marketing was challenging to market. As a result, a novel program was developed that may have an effect on the local economy, particularly that of Islamic boarding schools.

According to Cahlid (2009) and Marini (2015) the positive impact of economic activity is to provide economic improvement and help the family economy for members who take part in the social entrepreneurship program, how many benefits are obtained in accordance with the initial agreement because the core of social entrepreneurship is solving social problems in the community. and contribute to good thinking.

There are three programs for developing pesantren's economic independence to support pesantren as the basis for Indonesia's economic flows. First, the development of various business units. Second, encouraging business cooperation between the surrounding community, the government, and pesantren.

The pesantren independence program adopted is based on the strength of the pesantren as the basis for the flow of the Indonesian economy, namely, the human resources of the pesantren which have a number and strong community ties so that they have the potential as a source of demand and production of various economic activities; The high fighting power of pesantren has great potential when combined with entrepreneurial abilities, and the concept of economic empowerment of pesantren as part of worship.

Independent Islamic boarding schools at least have a professional business to support the operations of Islamic boarding schools and teaching and learning education units that are directed and systematic. So that the impact of the presence of pesantren more broadly is able to be part of the solution to alleviating poverty and unemployment for the welfare of the community.

Through the pesantren independence development program, it is hoped that it can encourage pesantren as the main driver in the halal value chain ecosystem, in addition to synergies and linkage with MSMEs and corporations which also need to continue to be carried out to further strengthen the role of pesantren in the development of the halal value chain ecosystem.

The economic potential of Islamic boarding schools is considered quite large. If this potential is optimized, it will be able to realize business independence in Islamic boarding schools while helping to improve the welfare of the surrounding area.

The three programs are a manifestation of the first pillar of the 3 (three) main strategies of the National Sharia Financial Economic Development Blueprint, namely the empowerment of the sharia economy through the development of a halal value chain ecosystem.

This ecosystem develops the sharia business sector through the empowerment of large business actors, MSMEs, and Islamic boarding schools, including the development of institutional aspects and supporting infrastructure such as the empowerment of Islamic boarding schools and the development of potential business sectors such as food, fashion and tourism, as well as virtual markets. (Thing).

Conclusion

The aforementioned explanation leads to the conclusion that pesantren can serve as one of the foundations of the country's economic activity. Islamic boarding schools can engage in economic activities like creating different business units, promoting business collaboration between the community, the government, and Islamic boarding schools, as well as implementing digital technology in micro, small, and medium-sized businesses near the pesantren.