

Development of Islamic Education Institutions through Islamic Boarding Schools Economics

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Abstrak

Tujuan penelitian ini adalah untuk mengetahui pengembangan lembaga pendidikan Islam melalui ekonomi pesantren. Metode yang digunakan dalam penelitian ini yaitu penelitian kajian pustaka. Teknik pengumpulan data yang digunakan adalah mengumpulkan sumber-sumber data dari buku dan artikel yang berkaitan tentang pengembangan lembaga pendidikan Islam dan ekonomi pesantren. Berdasarkan hasil kajian pustaka, bentuk ekonomi pesantren di Indonesia secara umum ada delapan, yaitu kantin (koperasi), perkebunan sayur, peternakan unggas, peternakan ikan, penyewaan aula, bengkel, persawahan dan usaha pertokoan seperti toko bangunan, toko sembako, dan lain-lain. Sedangkan pengembangan lembaga pendidikan Islam menggunakan model *Planing, Organizing, Actuating* dan *Controlling*. Pengembangan lembaga pendidikan Islam melalui ekonomi pesantren menggunakan metode *trilogy* kualitas dengan bentuk penyediaan gedung, pendirian lembaga pendidikan tingkat lanjut dan pemenuhan sarana-prasarana. Kontribusi ekonomi pesantren dalam pengembangan lembaga pendidikan Islam dapat mencukupi sarana prasarana lembaga pendidikan, membiayai keperluan pendidikan, gaji tenaga pendidik serta tenaga kependidikan, dan peningkatan kualitas lembaga pendidikan.

Kata Kunci: *pengembangan, lembaga pendidikan Islam, ekonomi pesantren*

Abstract

This study aimed to determine the development of Islamic educational institutions through boarding school economics. The method used in this research is literature review research. The data collection technique used was to collect data sources from books and articles related to the development of Islamic educational institutions and boarding school economics. Based on the results of a literature study, there are eight economic forms of Islamic boarding schools in Indonesia, namely canteens (cooperatives), vegetable plantations, poultry farms, fish farms, hall rentals, workshops, rice fields, and retail businesses such as building shops, basic food shops, and others. Meanwhile, the development of Islamic educational institutions uses the planing, organizing, actuating, and controlling models. The story of Islamic educational institutions through boarding school economics uses the quality trilogy method to provide buildings, establish advanced academic institutions, and supply infrastructure. The economic contribution of Islamic boarding schools to the development of Islamic education institutions can provide infrastructure for educational institutions, finance educational needs, pay teachers and academic staff salaries, and improve the quality of educational institutions.

Keywords: *development, Islamic educational institutions, Islamic boarding school economics*

INTRODUCTION

The problem that has not recovered even becomes a very intense study among Muslim scholars, the Government, and academics, namely the problem of developing Islamic educational institutions under the auspices of Islamic boarding schools (Huda, 2016). Because this problem can be quite challenging to find, a solution for Islamic boarding schools is one of the educational institutions where the education system is an inspiration for forming various educational institutions in Indonesia (Syafe'i, 2017).

In addition, Islamic boarding schools should be incarnated as the wheels of economic movement both for external communities outside the Islamic boarding schools and the internal districts in them, considering their very central role among the wider community (Muhammad Fahri, 2017). But unfortunately, most of the Islamic boarding schools (especially for the lower middle class) run in place, and some even go out of business (Wathoni, 2020). This is because the wheels of the economy in it are not running well. In fact, the existence of Islamic boarding school as an agent of community development, it is hoped that it will prepare a number of concepts for human resource development, both for improving the quality of Islamic boarding schools and the quality of life of the community (Syam, 2005).

There are more than 5,000 Islamic boarding schools spread across 68,000 villages, which is proof to state that Islamic boarding schools are an institution that has a unique culture (Bakhri, 2020). And this is also proof that Islamic boarding school can be said to be a subculture (Wahid, 2023). That uniqueness is also, which in turn can generate enormous economic value when managed professionally.

In the millennial era, the Government's spirit of educating the nation's children through the spirit of national development and efforts in equalizing community welfare and education, still gaps and inequalities found amid society (Febrianti, 2020). This can be seen by the imbalance in education services, the high poverty rate, poor health and environment, corrupt bureaucracy, inadequate public services, and low standard of living. Realizing a high social life has not reflected the unease of all aspects as mandated by the constitution and religious teachings.

In addition to the problem of the retreat of education in Indonesia is the emergence of an understanding of radicalism which has recently become a topic of discussion (Muchith, 2016). The inclusion of radicalism in the realm of education, although it is not the only factor that can directly accelerate the growth of terrorism, the impact resulting from education that is radicalism is the main factor for the birth of terrorism. It will be in the public spotlight (Atoillah, 2021). Because when an educational institution is mistaken in its educational process, it is very dangerous in the survival of the nation and state (Supriadi, 2016). For this reason, Islamic education in particular is a priority that is more concerned. Islamic education is contained in it teaches tolerance, unity, hospitality, and maintaining the integrity of the Unitary State of the Republic of Indonesia (Shaifudin, 2020).

In addition to the condition of poverty which is very dominant among the community which results in the decline of education which must be alleviated by fast work, and one of the answers to provide solutions to these problems is to build, improve, and improve the quality of education through economic development (Kasdi, 2013). Looking at the phenomenon above, it turns out that the problem of low quality of education in Indonesia is no longer due to one factor, but is gnawed by various factors that have been complications (Kusumawati, 2021). Therefore, improving the world of education in Indonesia requires high seriousness and genius strategies.

In studying and studying Islamic Education comprehensively, it is certainly not just an educational institution that focuses on the transformation of science alone (transfer of knowledge), but is supported by different instruments, meaning it is supported by value transformation (transfer of value) and transformation of expertise (*transfer of skill*) to learners in order to create harmonization of the spiritual and material needs of learners (*duniāwi and ukhrāwi*) (Ahmad, 2011).

Islamic Education Institutions are currently competing in promoting themselves as a characteristic of Islam with other general education (Alfiyanto, 2020). Because the general public thinks progressively and dynamically, even people tend to be more interested in sending their children to Islamic Educational Institutions which collaborate religious materials and general materials (Jaya, 2019). In addition, the management of Islamic Education Institutions is supported by the increasing quality of science that is woven in Islamic boarding schools (Nurmadiansyah, 2016). In other words, Islamic boarding school graduates do not all become scholars, ustadz or mubalig, they stick to their expertise as ordinary people who want to hone themselves, improve knowledge, and other skills in order to look forward to a brighter future.

Departing from the problems above, society needs self-development, of course, in the realm of management and development of educational institutions is a priority program to realize quality, superior and competitive, and independent human beings who in turn are able to accelerate the growth and

progress of a country. Educational problems are problems or problems faced by the world of education.

METHOD

The method used in this study is literature review research, which is a systematic, explicit and reproducible method to identify, evaluate and synthesize research results and thought results that have been produced by researchers and practitioners (Rahayu, 2018). (Rahayu, 2018) The data collection technique used is to collect data sources from books and articles related to the development of Islamic educational institutions and the economics of Islamic boarding schools.

RESULTS AND DISCUSSION

Development of Islamic Educational Institutions

In essence, development is an educational effort both formal and non-formal that is carried out consciously, planned, directed, organized and responsible in order to introduce, grow, guide, develop a balanced, whole, harmonious personality base, knowledge, skills in accordance with talents, desires and abilities, as a provision on one's own initiative to add, improve, develop oneself towards achieving dignity, optimal humane quality and ability as well as independent personality (Wiryokusumo, 1988).

The definition of institutions here varies according to their scientific point of view. Douglas North, for example, a prominent economic historian defines institutions as boundaries created to form harmonious patterns of interaction between individuals in carrying out political, social and economic interactions (D. C. North, 1990). Schmid North defines institutional as a number of regulations that apply in a society, group or community, which regulate rights, obligations, responsibilities, both as individuals and as a group. According to Schotter institutions are regulations of human behavior agreed upon by all members of society and are arrangers of interactions in certain repetitive situations (Schotter, 1981).

While Islamic education is etymologically, education in Islam is known by several terms, including "al-tarbiyah, al-ta"lim, al-ta"dib, and al-riyāḍah". Muhaimin gives two meanings related to the notion of Islamic education. *First*, Islamic education is an educational activity organized or founded with passion and intention aimed at practicing Islamic values in everyday life. *Second*, Islamic education is an educational system developed through Islamic standardization and imbued with teachings and norms in Islam (Muhaimin, 2009). Thus, what is meant by the development of Islamic education institutions is a process to develop an educational institution that breathes Islam.

Educational institutions have a very strategic role to educate the nation's life and improve the quality of human resources in an effort to realize the ideals of the Indonesian nation and realize general welfare (Muhardi, 2004). National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and devotion to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Kemendikbud, 2013). From this explanation, it is known that Islamic educational institutions, over time, it can be seen that Islamic educational institutions that grow in Indonesia do not grow immediately, but go through a long process as happened to other institutions.

The Islamic Educational Institution model is an activity that is carried out in a planned and systematic manner to develop the potential of students based on the rules of the Islamic religion (Awwaliyah & Baharun, 2018). Islamic education is an education that aims to achieve a balance of human personal growth as a whole through psychological exercises, reason, intelligence, feelings and the five senses it has (Marita Sari, 2019). Madrasah is an important educational institution after the family, because the greater the needs of the child, the parents hand over their responsibilities partly to the madrasa institution. Madrasah serves as a family helper in the form of educating children (Hawi, 2017).

The task of teachers and school leaders is that in addition to providing knowledge, skills also provide guidance according to religious guidance (Duki, 2022). After the children are admitted to this school institution, parents hope that in the future, their children will have personalities that are in accordance with the teachings of the Islamic religion or in other words Muslim personalities (Efendi, 2021). What is meant by a Muslim personality is a personality whose entire aspect, both behavior, mental activities and

philosophy of life and belief in it shows devotion to God and submission to Him.

The form of Islamic educational institutions according to Arifin is related to efforts to succeed the mission in three kinds of demands of a Muslim's life, including;

- a. Liberation of man from the threat of hellfire
- b. The cultivation of mankind to become a servant of God who has the harmony and balance of a happy life in the world and in the hereafter as a realization of the ideals of a person of faith and piety who always prays to God.
- c. Forming a human self that radiates a ray of faith rich in science, which each other develops his life to enslave himself to his khaliq (Arifin, 1995).

So it is very clear that those Islamic educational institutions are responsible for guiding the development and conduct in accordance with Divine guidance, which will eventually find the true meaning of life.

Islamic boarding school Economy

The economy of islamic boarding school is an economic behavior that occurs in islamic boarding school. There are at least four kinds of possible economic business patterns in the islamic boarding school environment;

1. Usaha economy centered on kyai as the person most responsible for developing islamic boarding school. For example, a kyai has a large plantation. For maintenance and harvesting, kyai engages its students to work on it (Natsir, 1999).
2. Economic efforts of islamic boarding school to strengthen the operational costs of islamic boarding school. For example, islamic boarding school have productive business units such as renting out meetinghouses, houses and so on. From the profits of these productive businesses, islamic boarding school are able to financetheir dir, so that all operational costs of islamic boarding school can be covered by this economic business. Such as Sidogiri Islamic boarding school which has several businesses such as supermarkets, grocery stores whose proceeds are for financing islamic boarding school.
3. Economic efforts for students by providing skills and abilities for students so that later these skills can be utilized after leaving the Islamic boarding school. Islamic boarding school create educational programs in such a way that are related to economic enterprises such as agriculture and animal husbandry. The goal is solely to equip students to have additional skills, with the hope of becoming provisions and tools to find a living income (Wahjoetomo, 1997).
4. Economic efforts for alumni and students. Islamic boarding school administrators by involving student alumni raise a certain business with the aim of initiating a productive business for individual alumni, thankfully the rest of the profits can be used to develop islamic boarding school. The top priority remains for the empowerment of alumni and students (Mahfudz, 1994).

As mentioned in history, islamic boarding school is a religious institutional institution that requires noble values and traditions which have become characteristic of islamic boarding school in almost all its journeys. Potentially, the characteristics of the islamic boarding school have the opportunity to be used as a basis for footing in order to address other problems that confront islamic boarding school in particular and the problems of the people in general including the economy (Syafe'i, 2017).

Usually, in modern islamic boarding schools, an independent system is applied, especially in economic terms. Because economic independence can advance islamic boarding school and strengthen the existence of islamic boarding school, without leaving the old system. So that an advanced islamic boarding school will be created and can empower students and the economy of the community around the islamic boarding school (Ningsih, 2017).

Related to the economic development of Islamic boarding schools, we should examine the extent of the role of islamic boarding schools in an effort to improve the living standards (economy) of local residents as part of the fight against poverty (*jihad*) because Muslims in Indonesia are still marginalized. The concept of fighting poverty should add *oral bil* proselytizing and *bil hal* proselytizing through economic development efforts that are able to attract markets (Lugina, 2018).

The sources of funding for the development of islamic boarding schools do not only come from the

Government, but are more emphasized on the efforts of each Islamic boarding school. In the past, the funding was carried out by the Government by helping to provide livestock for Islamic boarding schools in Indonesia, but accompanied by political motives. Change would be better if most of it started from within the boarding school. Each Islamic boarding school must examine the potentials and opportunities of the business owned (SWOT: *Strength, Weakness, Opportunity, Treaty*) in their respective environments including the potential of human resources by involving local residents.

The approach of community economic empowerment in the context of economic development of Islamic boarding school, especially the program of developing the assets of Islamic boarding school owned by Islamic boarding school is an emphasis on the importance of independent Islamic boarding school in the program, as a system that organizes themselves. In an effort to develop the economy of Islamic boarding school, assistance is needed, which plays a role in providing various inputs and considerations needed by the Islamic boarding school asset management group in dealing with problems. The companion does not decide what needs to be done, but it is the manager who later makes the decision. The companion also has the role of providing various basic abilities needed by the managing group such as managing meetings, bookkeeping, administration, solving problems, making decisions and so on (Murtadho, 2010).

In addition, the companion acts as a liaison between Islamic boarding school and related institutions (*stakeholders*) and is necessary for the economic development of Islamic boarding school. Basically, mentoring is an effort to include the community in developing various potentials so that they are able to achieve a better quality of life. In addition, it is directed to facilitate the decision-making process related to community needs, build capabilities in increasing income, carry out business-scale businesses and develop planning and implementation of participatory activities (Murtadho, 2010).

The principles of assistance in community economic development efforts include;

- a. Local Spatial Principles. Mastery and understanding of local space, conditions, potential and language in community empowerment.
- b. Group Principle. The group grows out of, by and for the benefit of society. In addition to their own group members, cooperation is also developed between the group and other partners so that their business develops, increases income and welfare and is able to form economic institutions.
- c. Sustainability Principles. All growth and development activities are oriented towards the creation of systems and mechanisms that support sustainable community empowerment. The various activities carried out are activities that have the potential to continue in the future.
- d. Principle of Self-Reliance. People are given the motivation and encouragement to strive on the basis of their own will and ability and are not always dependent on outside help.
- e. The Principle of Family Unity. Society grows and develops as a whole family. The head of the family and his family members are the drivers and triggers for the progress of the business. This principle requires mentors to empower all family members of the community to participate in increasing income and welfare.
- f. The principle of learning to discover on your own. Groups in society grow and develop on the basis of their willingness and ability to learn to discover for themselves what they need and what they will develop, including efforts to change their livelihoods and lives (Phinisi, 2009).

From the description above, researchers can conclude, that in an effort to develop the economy of Islamic boarding school through the assets owned by Islamic boarding school, various considerations related to the meaning of the economic development of Islamic boarding school and the principles of assistance must be considered. Things that are considered related to the program of assets owned by Islamic boarding school, including the economic potential of Islamic boarding school which is more interpreted as assets and land wealth that must be owned, efforts to develop assets owned by Islamic boarding school which must be carried out by Islamic boarding school as a form and type of economic activity that has been developed in Islamic boarding school.

This is economic capital that needs to be considered in the context of economic development through mentoring programs. Because the mentoring program is basically more to increase the

effectiveness and productivity of existing economic activities, with the process of replication and the use of technology. Last but not least, the economic development of islamic boarding school developed by islamic boarding school is quite competitive in attracting the interest of the wider community. Because, there is a kind of guarantee of *output* excellence that is ready to compete in various sectors of social life. In addition to the classical learning model, training methods were also developed that emphasize psychomotor abilities. The training developed is to cultivate practical skills such as, carpentry training, plantations, fisheries and crafts that support the creation of *integrative* independence. Another method is to involve entrepreneurs in business units developed by pondok (Ansori, 2014).

Independence with this business unit is important so that the cottage can continue to develop by equipping existing facilities and infrastructure besides that it is hoped that students will not be burdened with excessive financing, or even free of charge. The method of delivering material with the teacher/ustad or kyai exemplary system is a teaching system that is very in line with the teaching pattern of quantum learning, that teaching by combining visual and audio abilities can be more embedded in the minds of students or students. In addition, by example, students can better know the form of practice, have a deeper understanding and for the teacher himself will be more respected and appreciated for conveying everything that has been done that is not just expressed (Ahmady, 2013).

The development of entrepreneurship in the world of Islamic boarding schools is one of the important parts in building and developing various concepts of student independence in living their lives in the future, after they complete their education at the Islamic boarding school. The development of agribusiness in its various forms helps students to understand the context of developing independence more thoroughly in building and shaping the character of independent graduates and being able to facilitate the community in developing true empowerment characters (Ansori, 2014).

Economic Empowerment of Islamic boarding school

Islamic boarding schools in Indonesia, which number in the thousands, actually have enormous potential in the economic field. However, the potential possessed by islamic boarding school has not been paid much attention to, both by the Government and the islamic boarding school itself. The Government has rarely seen the economic potential of islamic boarding school, because islamic boarding school are considered traditional educational institutions that do not have strategic value in the economic field. Meanwhile, most islamic boarding schools consider that economic problems are not islamic boarding school affairs because economic affairs are worldly problems, so they do not need to be taken seriously (Nadzir, 2015).

The perspective of experts on islamic boarding school in the majority also says this, that islamic boarding school is a traditional institution engaged in traditional education that still maintains the learning of classical books. In fact, if we look at the potential and development of islamic boarding school today as said by Azyumardi Azra islamic boarding school is now expected to no longer just play its traditional function, namely; "*tranmissi and transfer of Islamic sciences, maintenance of Islamic traditions, reproduction of scholars*", but also became a center for health counseling, a center for the development of appropriate technology for rural communities, a center for efforts to save and preserve the environment, and more importantly became a center for economic empowerment of the community and its surroundings (Azra, 1997).

Therefore, the function of islamic boarding school is not only as a center for the sensing of religious thinkers (*center of excellence*), as an institution that produces human resources (*human resources*), but also expected to be an institution that can empower the community (*agent of development*). Seeing that its function is actually islamic boarding school can act as an intermediary institution which is expected to be a dynamicator and catalyst for human resource empowerment, a driver of development in all fields, including in the economic sector (Amin & Haidari, 2004)

As is known, the failure of the islamic boarding school economy is due to government policies regarding the conglomerate economic system. In reality, the conglomerate system only benefits one party, namely the group that already has the ability and economic access. Meanwhile, people who do not have the ability and economic access, cannot carry out economic activities that benefit their business activities Pondok Islamic boarding school is in fact a potential institution to move towards a people-based

economy (people). If Islamic boarding schools are only spectators in the coming era, then other microeconomic institutions will run away and shift them to lead to progress (Bakhri, 2020).

Therefore, careful analysis is needed in strengthening this economic institution, so as not to take the wrong step. Actually, the ultimate goal of economic empowerment of Islamic boarding schools is independence from Islamic boarding schools. Islamic boarding school with various expectations and predicates attached to it, these expectations actually lead to three main functions that are always carried out, namely:

1. As a center of religious thought (*center of excellence*).
2. As an institution that produces human resources.
3. Institutions that have the power to empower the community (*agent of development*) (Halim & Rr.Suhartini, 2005). (Halim & Rr.Suhartini, 2005)

Islamic boarding schools are also understood as part of the process of *social change* in the midst of changes that occur (Faozan, 2006). Meanwhile, the goals to be achieved in producing these community empowerment cadres, as set by the Islamic boarding school, include;

1. Fostering an entrepreneurial spirit among students and the community.
2. Fostering the development of highly competitive centers and business units.
3. Establishing an Islamic value-based Microeconomic Institute.
4. Develop economic networks and funding in Islamic boarding school both horizontally and vertically.

Empowerment refers to the ability of people or groups, especially vulnerable and weak groups so that they have the strength or ability to;

1. Meet their basic needs so that they have freedom.
2. Reach out to productive sources that enable the weak/vulnerable to increase their income, and obtain the goods and services needed.
3. participate in development and decision-making processes that affect the weak/vulnerable (Suharto, 2005).

Experts suggest that the discussion of empowerment should be reviewed from the objectives, processes, and ways of empowerment carried out which include, among others;

1. Empowerment aims to increase the power of the weak or disadvantaged.
2. Empowerment is a process by which a party will become strong to actively participate in improving the situation.
3. Empowerment refers to efforts to reallocate power through changing the existing economic structure in the community.
4. Empowerment is a way for people, organizations, and communities to be able to control (rule over) their lives (Suharto, 2005).

Thus, economic empowerment is both a process and a goal. As a process, economic empowerment is a series of activities to strengthen the power or empowerment of weak groups (their economic conditions) in society. As a goal, empowerment refers to the circumstances or results to be achieved, and the concept of this empowerment goal is often used as an indicator of the success of empowerment as a process.

If the concept of empowerment above is attached to precede the concept of economics, then a new concept that is narrower and more specific is found. Economic empowerment is an activity to give power to the second party (the target of empowerment) to become capable in the economic field. The concept of economic empowerment was born as the antithesis to the development model and the industrialization model that is less partial to the majority society (which is not the holder of economic power). This concept is constructed from the following framework of logic;

1. Bahwa concentration of power builds from the center of strengthening factors of production.
2. The centralization of power of the production factor will give birth to a working society and a fringe ruling society.
3. Power will produce a manipulative building of knowledge systems, political systems, legal

systems, and ideologies to strengthen and legitimize.

4. Co-optation of knowledge systems, legal systems, political systems, and ideologies will systematically create two groups of people, namely, empowered societies and unemployed societies (Prajono & Pranarka, 1996).

Improving the economy in Islamic boarding schools can later motivate its adherents to work hard and have a high work ethic because Islam is a religion that teaches and encourages its people to achieve the richness of life both materially and spiritually.

Development of Islamic educational institutions through the islamic boarding school economy

The story of Islamic educational institutions through the islamic boarding school economy includes:

1. Infrastructure provision

The provision of infrastructure for Islamic educational institutions plays a vital role as one of the driving forces of economic growth and development. The provision of infrastructure as a service provided by Islamic boarding schools to their students is an element of development. The existence of adequate infrastructure is essential and determines the direction of the continuity of the learning process and the infrastructure of school buildings and dormitories.

Limited construction of school and dormitory infrastructure, causing a slowdown in the pace of educational development. In addition, in the future, to improve the aspects of organizing Islamic boarding schools, transparency, accountability, and sustainability. Infrastructure development of Islamic educational institutions will be more effective in encouraging the construction of Islamic boarding schools and surrounding communities, followed by institutional strengthening programs and increasing the economic independence of Islamic boarding schools to promote welfare.

2. Education Quality Development

- a. In terms of developing the quality of Islamic education through the islamic boarding school economy, which is related to the development of the learning process and outcomes carried out. Both in terms of *school improvement* and *quality improvement*.

With the independent economic management of islamic boarding school, the development of Islamic educational institutions in terms of the quality of education is illustrated by extra-curricular forms in the form of *muhadharah*, sports, martial arts, and teaching practices.

- b. Form in terms of the development of human resources owned. What is meant by HR here is educators, namely principals, teachers, and education staff, which include administrative employees, laboratory staff, librarians, technicians, and implementing assistants.

The economic role of islamic boarding school in the development of Islamic educational institutions from the aspect of human resources is formed in three ways, namely, Improvement of qualifications in education, Education and Training (training), and *In-house training* (IHT).

3. Pay In Full, No Pay, and Pay As Much As You Can

The financing pattern of students in Islamic boarding schools for the cost of food, education, water, electricity, and others is divided into three kinds of financing patterns as follows:

- a. Full Pay means that those who have the ability must pay in full.
- b. Pay As Much As You Can imply that the underprivileged can produce according to their skills.
- c. No Pay means that for those who can't afford it at all, then we can provide educational scholarships/free of charge.

4. Islamic boarding school Annual Money

Islamic boarding school Annual Money is a fund obtained from students and islamic boarding school income, especially the annual money income of islamic boarding school to carry out various activities and needs carried out by islamic boarding school. The Annual Money will later be used for payment of electricity, water, construction, and so on. The islamic boarding school will also provide subsidies for underprivileged students, orphans, and for students who are brothers.

5. Binding teacher scholarships

The efforts to improve and improve quality as a form of development of Islamic educational institutions with the Islamic boarding school program are to provide opportunities for teachers who have scientific competence to be given scholarships to continue their education to a higher level from S1 to S2

and from S2 to S3.

The economic contribution of Islamic boarding school to the development of Islamic educational institutions in Islamic boarding schools, namely the fulfillment of representative educational institution infrastructure, making contributions in the form of material and moral, assistance with educational institution equipment, participating in financing the operational needs of Islamic educational institutions, repaying services to teachers.

CONCLUSION

Based on the results of the literature review, there are eight economic problems of Islamic boarding schools in Indonesia, namely canteens (cooperatives), vegetable plantations, poultry farms, fish farms, hall rentals, workshops, rice fields, and shopping businesses such as building store, grocery store, and others. Meanwhile, the development of Islamic educational institutions uses the *planning, Organizing, Actuating, and Controlling* models. The story of Islamic educational institutions through the Islamic boarding school economy uses the quality *trilogy* method to provide buildings, establish advanced academic institutions and fulfill infrastructure. The economic contribution of Islamic boarding schools in developing Islamic educational institutions can suffice the infrastructure of educational institutions, finance educational needs and salaries of educators and education personnel, and improve the quality of educational institutions.

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