

Pesantrenpreneurship: Strategy for Economic Empowerment of Ma'had Islamic University Students in Indonesia

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ABSTRACT

Researchers believe that the Pesantrenpreneur concept which has been successfully implemented in Islamic boarding schools, especially the Sidogiri Islamic Boarding School, can also be applied in Ma'had in order to improve the economy of Ma'had which can also increase the empowerment of students living in Ma'had. This research is qualitative research with a descriptive approach, namely regarding the concept of Pesantrenpreneurship which is applied at the Islamic University of Ma'had to increase the economic empowerment of students living in Ma'had. The data in this research uses secondary data originating from websites, scientific articles, books and other credible references. The result in this article show 1. Ma'had aims to guarantee quality so that students/college students who live at Ma'had can improve their theoretical and practical skills so that they can talk a lot when they go out to the community, 2. Ma'had and Islamic boarding schools have similarities like twins, especially regarding the characteristics of the students/mahasantri who stay together, the learning curriculum, and learning objectives/quality assurance. 3. The Islamic boarding school concept applied in Islamic boarding schools aims to create independent financing for Islamic boarding schools, improve students' skills, and increase students' economic empowerment. 4. The concept of Islamic boarding school is easier to apply in Ma'had because of emotional maturity, intellectual maturity and level of creativity. So that the economic empowerment of mahasantri is easier to achieve in ma'had.

Keywords: *Pesantrenpreneurship, Economic Empowerment, Ma'had*

INTRODUCTION

Ma'had Al-Jami'ah is an institution that has the task of serving, fostering, developing students' academics and character through an Islamic boarding school-based dormitory management system (Puteh, 2019). The research results show that the quality standards and human resource development at the Ma'had al-Jami'ah Center, Maulana Malik Ibrahim State Islamic University Malang, consist of three parts, namely Input standards in the management of the Ma'had al-Jami'ah Center, process standards in the management of the Ma'had al-Jami'ah Center, and output standards in the management of the Ma'had al-Jami'ah Center. With this development, it is hoped that every human resource will have the ability to meet the standards that have been set. One development effort that can be made to create quality human resources is through the implementation of effective programs (Khairul, 2021). To realize quality assurance of human resources, several programs were found to be

implemented at the Ma'had al-Jami'ah Center, namely superior programs, development programs and interest talent programs.

The concept of quality standards is a reference for implementing quality assurance to produce quality output. If an institution fails to implement quality standards, it means that the institution is planning its own failure. Quality does not happen by itself, but must be planned, quality must become an institutional strategy and must be approached using accurate planning. Without planning, institutions will not be able to realize quality assurance. As in Wakhid and Triyanto's research, improving the quality of human resources is the main factor in achieving good quality education (Wakhid, 2021). The importance of quality assurance in developing human resources for an educational institution is a serious concern for Mudir Ma'had. Therefore, Mudir Ma'had posted Ma'had quality standards and made written qualifications for all human resources at the Ma'had al-Jami'ah Center.

Quality assurance of the Ma'had al-Jami'ah Center's human resources can be done using the following steps: First, data analysis. In this case, the Ma'had al-Jami'ah Center pays attention to various aspects by taking alternatives that are appropriate to the form of activity that will be carried out. The Ma'had al-Jami'ah Center does not adapt the entire data but rather takes certain considerations into account, especially aspects of Islamic boarding school values or traditions because this institution represents Islamic boarding schools on a macro scale. Second, formulate a quality program (Khuluq, 2021). At the quality formulation stage, the Ma'had al-Jami'ah Center gives the Head of the Ma'had al-Jami'ah Center the authority to formulate the goals to be achieved. Furthermore, the Head of the Ma'had al-Jami'ah Center delegates authority to all caregivers to translate it into programs that have direct contact with the institution, here Ma'had positions caregivers in the same position (AlMuzasawh). In this case, the Ma'had al-Jami'ah Center tries to instill the values of justice, because the source of goodness lies in justice. Third, determine the quality program targets. An institution must have a program, then must determine clear quality program targets in the form of commitments conveyed by the institution which are socialized to stakeholders. In this case, the Ma'had al-Jami'ah Center formulates the goals of each quality program by positioning Ma'had under the auspices of the University, so that Ma'had's goals will be in line with the University's goals in general. This goal is the achievement of quality in religion and science. Achieving the two qualities above is an attraction and strength in itself. Because basically society also wants competence in both fields in a balanced manner. The aim of the Ma'had al-Jami'ah Center is to create output that has a balance between intellectual and spiritual intelligence, which is in line with the concept of tawazun in Islam. Tawazun is a religious commandment which, if implemented, will lead to goodness and vice versa, if ignored it will lead to harm (Irianti, 2017). Fourth, pay attention to the wishes of internal and external stakeholders. As Arcaro stated, the goal of quality education is to help students meet their needs. In this way, the position of educational institutions is as helpers of the community in realizing their desires, so that in planning the quality of education they must always consider the aspirations of the community and this is what is carried out

in Ma'had in every policy Ma'had tries to position the wishes of stakeholders above the wishes of Ma'had.

In fact, ma'had and Islamic boarding schools have several similarities which include the concept of learning and teaching, the concept of living together, curriculum, and so on. Therefore, the Pesantrenpreneurship concept should also be applied at Ma'had Islamic universities in Indonesia. The Pesantrenpreneur Program is one of the efforts made by the government to build the economic independence of Islamic boarding schools and the skills of students. As the current generation, students are expected to have certain skills needed by society. Pesantrenpreneur in question is a combination of two words between pesantren and entrepreneur. Islamic boarding schools are defined as Islamic educational institutions that aim to develop Islamic teachings in the form of fiqih, Arabic, tafsir, hadith and Sufism and include the aim of Islamic boarding schools to produce ulama. Islamic boarding schools are the embodiment of what is called education and Islam. Education means an effort or process oriented towards value transformation (Assayyidi et al., 2023).

Meanwhile, according to the KBBI, an entrepreneur is someone who has talent and is clever at recognizing new products, marketing them, and managing operating capital. What is meant by pesantrenpreneur here is an Islamic boarding school that has the awareness of building an economic and business ecosystem for empowering the ummah. Pesantrenpreneur as an Islamic educational institution has an integral balance between spiritual and material. Because of the similarities, researchers believe that the Pesantrenpreneur concept can be applied in the Islamic Ma'had in order to increase the empowerment of Ma'had students in Indonesia (Departemen Pendidikan Nasional, 2000).

RESEARCH METHODS

Researchers believe that the Pesantrenpreneur concept which has been successfully implemented in Islamic boarding schools, especially the Sidogiri Islamic Boarding School, can also be applied in Ma'had in order to improve the economy of Ma'had which can also increase the empowerment of students living in Ma'had (Lexy J. Moleong, 2018). This research is qualitative research with a descriptive approach, namely regarding the concept of Pesantrenpreneurship which is applied at the Islamic University of Ma'had to increase the economic empowerment of students living in Ma'had (Manzilati, 2017). The data in this research uses secondary data originating from websites, scientific articles, books and other credible references (Jonathan Sarwono, 2016). These data were analyzed using the stages of data collection, data selection, data reduction, and drawing conclusions (Sugiyono, 2019).

RESULT AND DISCUSSION

Ma'had and Pesantrenpreneur

Ma'had Al-Jami'ah is an institution that has the task of serving, fostering, developing students' academics and character through an Islamic boarding school-based dormitory management system (Puteh, 2019). The research results show that

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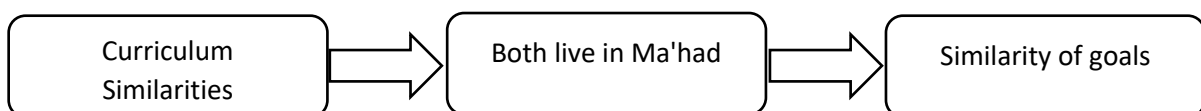
In fact, ma'had and Islamic boarding schools have several similarities which include the concept of learning and teaching, the concept of living together, curriculum, and so on. Therefore, the Pesantrenpreneurship concept should also be applied at Ma'had Islamic universities in Indonesia. The Pesantrenpreneur Program is one of the efforts made by the government to build the economic independence of Islamic boarding schools and the skills of students. As the current generation, students are expected to have certain skills needed by society. Pesantrenpreneur in question is a combination of two words between pesantren and entrepreneur. Islamic boarding schools are defined as Islamic educational institutions that aim to develop Islamic teachings in the form of fiqih, Arabic, tafsir, hadith and Sufism and include the aim of Islamic boarding schools to produce ulama. Islamic boarding schools are the embodiment of what is called education and Islam. Education means an effort or process oriented towards value transformation (Assayyidi et al., 2023).

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Similarities between Ma'had and Islamic Boarding Schools

There are several similarities between ma'had and Islamic boarding schools in various ways, namely as follows:

Figure 1. Similarities between Ma'had and Islamic Boarding Schools



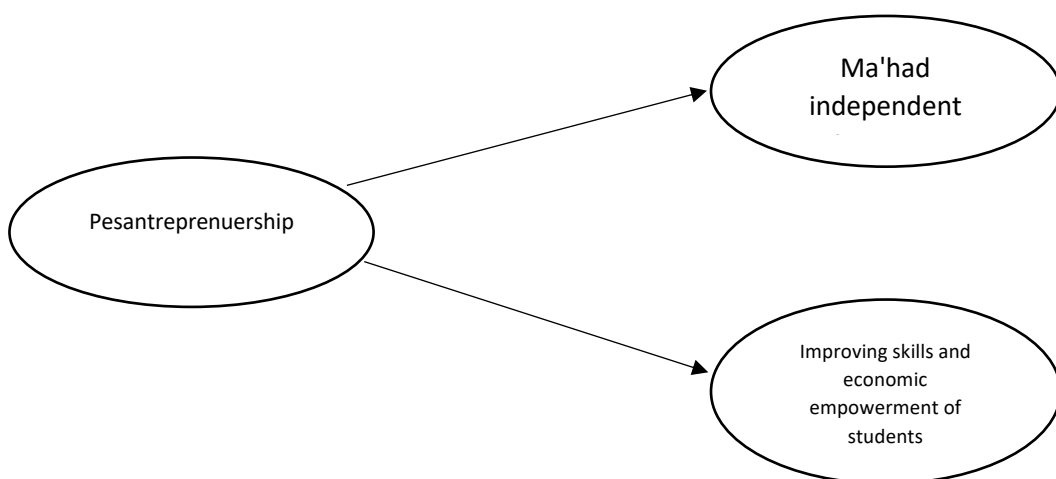
Basically, ma'had and Islamic boarding schools have very similar similarities, like twins from the same father and mother. These similarities are especially regarding the moral learning curriculum, monotheism, tasawwuf, and so on which are

usually applied in both places. Apart from that, these similar characteristics can also be seen from the similar characteristics of those who both stay in the dormitory and the same goal of forming the character of the santri/mahasiswa. The difference between ma'had and Islamic boarding school is only visible in terms of level, where Islamic boarding school is usually occupied by elementary-high school level students while Ma'had is occupied by students at Islamic universities. Due to these similarities, the researcher is of the opinion that the application of the concept of pesantrenpreneurship which has been exemplified by leading Islamic boarding schools such as the Sidogiri and Gontor Islamic boarding schools can also be more easily applied in university ma'had because students are usually more mature, have higher creativity, and have higher levels of education. more intellectual.

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Just like Pesantrenpreneurship in Pesantren which aims to increase the economic empowerment of students, the application of Pesantrenpreneurship concept in ma'had can also overcome the same problems, namely: First, pesantren do not have independent financing management. Pesantren do not have a source of funds that can finance operations and sarpras. Second, pesantren do not have a curriculum that is expected to equip students with life skills while living in the community. Santri or alumni of Islamic boarding schools are only known as religious experts who do not have the ability to produce material. And more concerning, students or alumni of Islamic boarding schools will be part of social problems.

Figure 2. Objectives of Implementing Preneurship Islamic Boarding School at Ma'had Islamic University in Indonesia



Based on this, researchers believe that in the end the Pesantrenpreneurship program which has the aim of increasing Islamic boarding school self-financing, improving the skills of santri, and increasing the economic empowerment of santri can be more easily implemented in Islamic university ma'had in Indonesia due to age, emotional, intellectual maturity, etc.

CONCLUSION

Based on the comprehensive explanation above, several things can be concluded regarding Pesantrenpreneurship: Strategy for Economic Empowerment of Islamic University Students in Indonesia regarding several points as follows:

1. Ma'had aims to guarantee quality so that students/college students who live at Ma'had can improve their theoretical and practical skills so that they can talk a lot when they go out to the community,
2. Ma'had and Islamic boarding schools have similarities like twins, especially regarding the characteristics of the students/mahasantri who stay together, the learning curriculum, and learning objectives/quality assurance.
3. The Islamic boarding school concept applied in Islamic boarding schools aims to create independent financing for Islamic boarding schools, improve students' skills, and increase students' economic empowerment.
4. The concept of Islamic boarding school is easier to apply in Ma'had because of emotional maturity, intellectual maturity and level of creativity. So that the economic empowerment of mahasantri is easier to achieve in ma'had.

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