



ANALYSIS OF THE ROLE OF KI AGENG GIRI BOARDING SCHOOL IN IMPROVING THE COMMUNITY'S ECONOMY IN GIRIKUSUMO VILLAGE

Muhammad Haziq¹, Nur Afiatul Khusna², Fitria Rohmatika³, Retno Kusumaningrum⁴

^{1,2,3,4,5} Wahid Hasyim University

Abstract

The Ki Ageng Giri Islamic Boarding School is located in Girikusumo Hamlet, Banyumeneng Village, Mranggen District, Demak Regency. Islamic boarding schools as educational institutions that are used to study Islamic religious knowledge for students. Judging from the existing phenomenon, apart from being an educational institution, the Ki Ageng Giri Islamic boarding school also plays a role in improving the economy. With the presence of Islamic boarding schools, it provides business opportunities for the surrounding community to meet the needs of students, congregation, and visitors. From there the community's economy increased with the presence of Islamic boarding schools in the community. This study aims to analyze the role of the Ki Ageng Giri Islamic Boarding School in improving the economy of the people in Girikusumo village. The research was conducted using a qualitative descriptive approach method. The results of the study prove that the Ki Ageng Giri Girikusumo boarding school plays a role in improving the economy of the people of Girikusumo Mranggen Village.

Keyword :

*Islamic boarding school;
public; community
economy*

INTRODUCTION

The lack of jobs in Indonesia causes a lot of unemployment and increases poverty in Indonesia. Islamic boarding schools are one of the institutions that have the potential to build an entrepreneurial culture (Alifa et al., 2021). Where the emergence of Islamic boarding schools apart from being religious educational institutions also had a good impact on improving the economy of the surrounding community. Islamic boarding schools are part of the Indonesian cultural subculture which has undergone various transformations, one of which is development efforts in the economic aspect (Paturahman, 2017). Islamic boarding schools that are more familiar as educational institutions also have the potential to develop the economy. The potential of pesantren in developing the community's economy is in the form of formal education, students, alumni, sympathizers, communities, and madrasah branches/affiliations (Wadi, n.d.).

In the theory that has been explained, there are similarities between theory and the reality that occurs in the field. According to one resident in Girikusumo Village who stated that Islamic boarding schools have a role in improving the economy of the community around Islamic boarding schools. Where the existence of Islamic boarding schools provides benefits to the community to open up business opportunities in facilitating the needs of students, pilgrims, and visiting guests. This is the same as the theory that Islamic boarding schools have an impact on the community's economy. This is proven by the many types of entrepreneurs that exist around Islamic boarding schools. With so many people coming to attend regular recitations and 1,200 students living in Islamic boarding schools, it provides an opportunity for the community to establish various kinds of entrepreneurs to facilitate students and pilgrims who come to visit. Ki Ageng Giri Girikusumo Islamic Boarding School is one of the Islamic boarding schools that participate in transformation through empowerment in the internal and external aspects of the economy. Seeing from the statement above, the potential of Girikusumo Village in the community's economy with the strategic supporting factors of the existence of the Ki Ageng Giri Islamic boarding school as an educational institution is interesting to discuss. Researchers want to prove the truth about whether the Ki Ageng Giri Islamic boarding school has a role in improving the economy of the people in Girikusumo Village. Therefore the leader took this research entitled "Analysis of the Role of Ki Ageng Giri Islamic Boarding School in Improving the Community's Economy in Girikusumo Village". With the hope that in the future this research can be useful for readers and the community.

LITERATURE REVIEW

Islamic boarding school

Islamic Boarding Schools are traditional Islamic educational institutions for studying, understanding, exploring, living, and practicing Islamic teachings by emphasizing the importance of religious foundations as guidelines for daily behavior in social interaction. (Pratiwi et al., 2022)

There are already many Islamic boarding schools that not only provide religious education but also develop by presenting formal education and other activities to balance the empowerment of the economic potential of the surrounding community and make the Islamic boarding school the center. Along with the times, as well as the demands of society for general education needs, now many Islamic boarding schools provide a menu of general education at Islamic boarding schools. then came the term salaf pesantren and modern pesantren. Salaf Islamic boarding schools are Islamic boarding schools that purely teach religious education. Whereas Modern Islamic Boarding Schools use a general education teaching system, with a class system and curriculum.

Salaf Islamic boarding schools are Islamic boarding schools that only teach Islamic religious knowledge in general. The traditional pattern applied in the salaf pesantren is that the santri work for the kiai, which can be done by caring for the fields, looking after the shops, and so on, and in return they are taught religious knowledge by the kiai. no charge. The Santri generally spend up to 20 hours a day full of activities, starting from dawn prayers in the morning to going back to sleep at night. During the day, the santri go to public schools to study formal knowledge, in the afternoon they attend lectures with their kiai or ustadz to deepen their knowledge of religion and the Qur'an.

As for the types of modern Islamic boarding schools which teach general education, the percentage of teaching is more in Islamic religious education than in general sciences (mathematics, physics, and others). These Islamic boarding schools are often referred to as modern Islamic boarding schools, and generally still promote the values of simplicity, sincerity, independence, and self-control. In Islamic boarding schools with mixed teaching materials between formal science education and Islamic religious knowledge, the students study as in public schools or madrasas. Mixed Islamic boarding schools for junior high school level are sometimes also called Madrasah Tsanawiyah, while for senior high school students they are called Madrasah Aliyah. But the difference between pesantren and madrasa lies in the system.

Islamic boarding schools have six main functions, those are :

1. Islamic boarding schools as educational institutions. The main function of Islamic boarding schools is as a place to study religion. As time went on, pesantren experienced various kinds of developments. One of them is developing pesantren by presenting general education to balance one's dhoir and inner needs. In addition to studying religious knowledge, knowledge seekers are also trained both mentally and physically in developing their skills. Islamic boarding schools are Islamic education institutes that provide teaching, training, progress, and the spread of Islam (Tabroni et al., n.d.)
2. Pesantren as Islamic religious educational institution. As an Islamic religious educational institution, pesantren cannot be separated from their role in spreading da'wah among the community. Islamic boarding schools take part to carry out activities that can instill and foster public awareness to want to pursue and practice religious teachings consistently as a Muslim. Various da'wah activities that are usually carried out by pesantren are as follows.
3. Islamic boarding schools as social institutions. As an institution that appears in society, of course, pesantren also has a function as a social institution. This can be seen from the involvement of pesantren in dealing with social problems that occur in society. The problems faced are not only limited to aspects of worldly life but also spiritual life. According to Sudjoko, the role of the pesantren who has the greatest dedication to the community is the coaching given to the community to solve social problems. We can see a real example of the role of Islamic boarding schools from an economic perspective, namely the efforts of Islamic boarding schools to develop the economy of the community and Islamic boarding schools themselves so that they can live a more prosperous life.
4. Islamic boarding schools as production institutions. As time went on, pesantren grew into business actors. Here the pesantren also plays a role as a production institution. Islamic boarding schools as production and consumption institutions are one of the roles of pesantren in developing the economy (Hamzah et al., n.d.) To continue to exist in the business world, Islamic boarding schools need to continue to innovate in product development. Without innovation, business development owned by Islamic boarding schools will tend to stagnate. The first step that needs to be done is economic efficiency. The trick is to streamline production factors and develop product and workforce diversification.

5. Islamic boarding schools as consumption institutions. Islamic boarding schools as production and consumption institutions are one of the roles of Islamic boarding schools in developing the economy (Hamzah et al., n.d.) Islamic boarding schools as consumption institutions can be seen from the large number of production goods absorbed by Islamic boarding schools, both by the students and by the Islamic boarding schools themselves. In addition, Islamic boarding schools as production institutions will also consume raw materials to produce goods. The total consumption of pesantren is thus not small.
6. Islamic boarding schools as agents of change. Islamic boarding schools have the main function as educational institutions, but the function of pesantren is also as agents of social change. Education has become one of the most important parts of Muslim society since the arrival of Islam in Indonesia. Islamic boarding schools as educational institutions play a role as real agents of change, and this was felt during the colonial period. Many of the struggles the Indonesian people to achieve independence departed from Islamic boarding schools with their students as martyrs who fought against the colonialists. After the 1990s, the role of pesantren as agents of change was also evident from the increasing number of Islamic figures accommodated by the New Order rulers at that time.

Society

Society is a group of people who interact in a social relationship. They share the same culture, region, and identity, and have customs, traditions, attitudes, and feelings of unity that are frozen by convenience (Prasetyo, 2020).

According to geographical conditions, Indonesian society is divided into 4, namely:

1. Located around the beach, The people who live around the coast most of them make ends meet by working as fishermen. Because their residence is near the coast, they can easily take advantage of marine products.
2. Being in the Mountains, The geographical location in the mountains displays views of the green ocean which is still beautiful and cool. Many people who live in mountainous areas still maintain old traditions. The people have a very strong social spirit and are well-known for their local wisdom. All community activities are still carried out in cooperation. The people of this area make a living from gardening and tour guides.
3. Located in the Highlands, Most of the livelihoods of the people in the highlands are raising livestock and farming. Because the area is still classified as fertile land that can be used for farming. In addition, some of them also raise animals such as goats, cows, chickens, and so on.
4. Located in the Lowlands, This type of society is more famous for being busy because their livelihood is mostly as traders and office workers. From this condition, they tend to limit social relations with each other because their activities are already so busy. The society is more modern and the thinking is more critical.

Community Economic Improvement

Improving the community's economy is a method or effort carried out by the community in managing the household economy for the better to be able to make ends meet. Economic improvement is very important and must be done to provide welfare to the community (Paramita et al., n.d.).

The economic improvement consists of two words, namely improvement, and economy. Improvement is a way to get better skills or abilities. While the economy which has the basic word economy comes from the words oikos and nomos. Oikos is

household and *nomos* means to manage. From the basis of the word *economy* then gets the prefix *oikos* so that it becomes the word *economy* which has the meaning of actions, rules, or ways of managing the household economy and its purpose is to make ends meet. From this understanding, it can be concluded that improving the community's economy is a way or effort carried out by the community in managing the household economy to be better to be able to meet life's needs. The increase in the community's economy referred to in this study is the increase in income earned by the community around the Ki Ageng Giri Islamic boarding school.

Rural development is pursued through increasing internal community empowerment and self-reliance which encourages prosperity in all aspects of people's lives, including economic, social, cultural, political, and environmental. Empowerment and self-sufficiency is reflected in the fulfillment of rural socio-economic infrastructure facilities and infrastructure, increasing the productive economic activities of the community and the role of community socio-economic institutions providing capital intended to support increased social and community economic activities. socio-economic institutions (Paramita et al., n.d.)

RESEARCH METHOD

This research uses a descriptive qualitative approach. The analysis was carried out by submitting data in verbal form and placing more emphasis on contextual issues and not being tied to numbers and calculations. The research was conducted in Girikusumo Village.

The data collection technique used in this study was carried out by observing or observing, and interviewing (Interviews) to find data that is related and related to the boarding schools, students, and strategies carried out in increasing the entrepreneurial spirit in Islamic boarding schools. In this study, the data analysis used is descriptive.

The data used in this study are primary, namely the results of interviews with Islamic boarding school leaders, the community around the Ki Ageng Giri Islamic boarding school, and secondary data obtained from various sources of scientific journal articles, documents, and other relevant sources related to the object of this research.

RESULT AND DISCUSSION

Ki Ageng Giri Islamic Boarding School is located in Girikusumo Village, Banyumeneng, Mranggen, Demak, Central Java, Indonesia. Ki Ageng Giri Girikusumo boarding school was founded in 1288 H to coincide with 1868 AD by Syekh Hadi. This Islamic boarding school is 150 years old which was Shaykh Hadi's idea to develop an educational institution that carries out moral education and Islamic religious knowledge during society. Shaykh Hadi died in 1931 and then the leadership of the Islamic boarding school was led by KH Zahid in 1961, then the leadership of the Islamic boarding school was given to KH Muhammad Zuhri after KH Muhammad Zuhri died and was led by his son, namely KH Nadhif Zuhri, after KH Nadhif died then his leadership was led by KH Munif Zuhri until now.

In this study, an information search was conducted by conducting interviews with the surrounding community and leaders of the Ki Ageng Giri Islamic boarding school which is located at Dukuh Girikusumo, Banyumeneng Village, Mranggen District, Demak Regency. The observation results show that around the Islamic boarding school, there are various kinds of entrepreneurs such as coffee shops, food stalls, laundry, clontong shops, and stationery shops.

Islamic boarding schools involve the surrounding community in involving them

as teachers or ustadz in the boarding school. Apart from that, the Pondok Cooperative is also a place for the local community to supply their wares. For example, leaving snacks, packaged rice, and fried foods. In improving the economy of the surrounding community, the Ki Ageng Giri Girikusumo Islamic boarding school has increased the local community's interest in entrepreneurship. Judging from the many types of businesses that stand around the cottage such as coffee shops, food stalls, basic food shops, stationery shops, and clothes laundries. With this, the Ki Ageng Giri Islamic boarding school can have a good impact on the surrounding community to improve the economy.

Based on the results of an interview with Mr. (Haziq, 2023) the security of the boarding school said that: "With the existence of the Ki Ageng Giri Islamic boarding school, apart from improving the economy of the surrounding community, the Ki Ageng Giri Islamic boarding school can also learn about Islamic religious knowledge in depth." Based on the results of an interview with Mrs. (Malihah, 2023) a resident and business actor said: "With the existence of the Ki Ageng Giri Islamic boarding school, the economy of Mrs. Malihah's family has increased, Mrs. Malihah has started her own business in the form of coffee shops and shops from 1998 to now 2023, with entrepreneurship, he can send his children to tertiary level." doing laundry produces approximately 100,000.00 per day", thus Hasib's family is greatly helped by the existence of the Ki Ageng Giri Islamic boarding school.

The role of Islamic boarding schools based on their functions, as an educational institution. Pondok Ki Ageng Giri is a place to deepen religion for the students. Over time, this cottage developed by presenting an educational institution that was also attended by the community. Not only deepen religious knowledge but also general lessons that are useful for everyday life. Based on the results of interviews with the security of the Islamic boarding school, it stated that apart from being a place to study religion in depth, Islamic boarding schools also affected improving the economy of the surrounding community. This year, there are 1200 students in Islamic boarding schools. The large number of students who are interested in gaining knowledge in this place also has an impact on laundry service owners around the cottage. A large number of students' interest in using laundry services can improve the economy of laundry entrepreneurs.

Islamic boarding schools as social institutions. Islamic boarding schools also function as social institutions. Judging from the location of the Ki Ageng Giri Islamic boarding school which is in the middle of the settlement of the Girikusumo village community, it makes it easier for the pesantren to be involved in dealing with social problems that occur in the community. As an example, based on the results of interviews with residents the business owner said that the Ki Ageng Giri Islamic boarding school, it can improve the family's economy, with evidence, he can send his children to college from the results of opening shops around the Ki Ageng Giri Islamic boarding school. This proves that Islamic boarding schools are one of the solutions to the economic problems of the local community.

Islamic boarding schools as production institutions. To develop the independence of pesantren so that they can develop and be independent, Ki Ageng Giri Islamic boarding School also becomes a business actor. Based on the results of observations, the Ki Ageng Giri Islamic boarding school has a cooperative within it. Where the cooperative provides various kinds of needs of students. With the existence of Islamic boarding school cooperatives, it is required to always be productive so that the cooperative can run. not only internally, but the cottage also involves the community as a supplier of snacks, fried foods, and side dishes.

Islamic boarding schools as da'wah institutions. The Ki Ageng Giri Islamic Boarding School is also a da'wah institution for the surrounding community and pilgrims who come. Every Monday night, Wednesday night, Friday night, and Saturday

night there are routine recitation activities for the community. Islamic boarding schools as da'wah institutions are useful as learning media and deepen religious knowledge as well as mediation activities to solve problems that exist in society. The existence of routine recitations held for the general public attracted many people to participate in these recitations, with these recitations, many people were interested in boarding their children at the Ki Ageng Giri Islamic Boarding School.

CONCLUSION

The Ki Ageng Giri Islamic boarding school plays a role as an educational institution that is used to study religion students. With the existence of this educational institution, Ki Ageng Giri's Cottage as many as 1200 students become consumers for local community businesses. Ki ageng Giri boarding school as a social institution plays a role in presenting solutions to the economic problems of the local community. The role of Islamic boarding schools as production institutions involves the community in meeting the needs of cooperatives. At the Ki Ageng Giri Islamic boarding school, they hold regular recitations which are attended by many congregations so that this becomes an opportunity for the local community to facilitate the congregation's needs, such as coffee, snacks, and staple foods.

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