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## AN ANALYSIS OF ISLAMIC BOARDING SCHOOL STRATEGY IN EMPOWERING THE ECONOMY OF THE SOCIETY DURING COVID 19 PANDEMIC: A STUDY AT RAUDHATUL ULUM SAKATIGA ISLAMIC BOARDING SCHOOL, SOUTH SUMATERA

*Abizar\* , Nina Ramadhani Wulandari\*\* , Ibnu Irawan\*\*\**

### **Abstrak:**

Kondisi pandemi Covid-19 yang meluas saat ini mengancam dan berdampak pada perekonomian masyarakat kelas bawah. Dimana harga pangan naik dan permintaan pasar meningkat dalam skala nasional. Pesantren dengan kegiatan pendidikan dipandang mampu memberikan nafas dan kehidupan bagi masyarakat sekitar, sehingga perlu mengkajinya agar dapat memperoleh manfaat melalui suatu kajian. Masalah yang diteliti adalah; 1) eksplorasi program pemberdayaan ekonomi Pondok Pesantren Raudhatul Ulum sebagai potensi pemulihan ekonomi 2) relevansi prinsip-prinsip pemberdayaan ekonomi syariah dalam program pemberdayaan pemulihan ekonomi di Pondok Pesantren Raudhatul Ulum. Hasilnya adalah: 1) Program digulirkan; Wisata islami, penyediaan penginapan, laundry, pengadaan makanan, kerjasama penyediaan kantin, pelayanan outbond, penyediaan sarana olahraga berupa lapangan futsal dan gedung olah raga, pelaksanaan agribisnis, permodalan dan kerjasama di bidang pertanian, penyediaan air mineral. 2) Program-program tersebut relevan untuk dilaksanakan di lingkungan lembaga pendidikan sebagai pusat roda pemulihan ekonomi masyarakat di masa pandemi covid 19. Program ekonomi adalah program yang dilandasi nilai-nilai keadilan, mas'uliyah atau tanggung jawab, dan takaful, dengan tujuan program ekonomi adalah pemulihan ekonomi, ekonomi kelembagaan yang sehat, dan masyarakat yang sejahtera.

**Kata kunci:** *Pesantren; Pemberdayaan ekonomi; Covid-19*

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\* Universitas Muhammadiyah Lampung, email: whanibn@gmail.com

\*\* Universitas Muhammadiyah Lampung, email: whanibn@gmail.com

\*\*\* Universitas Muhammadiyah Lampung, email: whanibn@gmail.com

**Abstract:**

*The current condition of the widespread Covid-19 pandemic threatens and has an impact on the economy of the lower class. Where food prices rise and market demand increases on a national scale. Islamic boarding schools with educational activities are seen as being able to provide breath and life for the surrounding community, so it is necessary to study them in order to obtain the benefits through a study. The problems studied are; 1) exploration of the economic empowerment program of the Raudhatul Ulum Islamic Boarding School as a potential for economic recovery 2) the relevance of the principles of Islamic economic empowerment in the economic recovery empowerment program at the Raudhatul Ulum Islamic Boarding School. The results are: 1) The program is rolled out; Islamic tourism, provision of lodging, laundry, food procurement, cooperation in providing canteens, outbound services, provision of sports facilities in the form of futsal fields and sports halls, implementation of agribusiness, capital and cooperation in agriculture, provision of mineral water. 2) The programs is relevant to be implemented within educational institutions as the center of the community's economic recovery wheel during the covid 19 pandemic. The economic program is a program based on the values of justice, mas'uliyah or responsibility, and takaful, with the aim of the economic program being a recovering economy, a healthy institutional economy , and a prosperous society.*

**Keywords:** *Islamic boarding schools; Economic empowerment; Covid-19*

**INTRODUCTION**

*Lillahita'ala* dominates in Islamic boarding schools, the characters built from these term are; sincerity in charity, work, and action. In its implementation, the concept facing some problems, one of them is the weakness of abilities and capabilities in mastering the management of qualified institution, so it is important to re-conceptualize the character and capacity in the management of Islamic boarding schools.<sup>1</sup>

Islamic boarding schools need to improve their quality and capacity, including: a) *tamaddun*, which means that Islamic boarding schools have progressive management, by making professionalism as the basis for good management, b) *tsaqafah*, which means that Islamic boarding schools

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<sup>1</sup> St. Rodliyah, "Manajemen Pondok Pesantren Berbasis Pendidikan Karakter ; Studi Kasus di Pondok Pesantren Annuriyyah Kaliwing," *Jurnal Cendikia* 12, No.2 (2014), 301.

participates in the role of educating and contributing to the society, this contribution should not only in education but also in line with the needs of the society. c) *hadharah*, which means building culture, Islamic boarding schools should provide cultural values, so that the characteristics of Islamic boarding schools become indigenous Islam which includes those three main things.<sup>2</sup>

The current widespread pandemic condition threatens and has an economic impact on the lower classes of society. The food prices and market demand increases on a national scale.<sup>3</sup> One of the impacts of the Large-Scale Social Restrictions (PSBB) regulation is that the society suffers material losses which are a source of their income. At the same time, institutions such as Islamic boarding schools obey the PSBB rules, by dismissing the students. However, the preparation and implementation to fulfill the needs of the society is still being carried out. It is interesting idea to study in this paper. On the other hand, the society will change their perspective of Islamic boarding schools which not only educating, but also contributing in society.

In this study, there are several things that become the consent of the study including; *First*, the Raudhatul Ulum Islamic Boarding School's economic empowerment program which is currently carried out as an effort for economic recovery during the COVID-19 pandemic. *Second*, the relevance of the principle of Islamic economic empowerment in the economic recovery empowerment program at the Raudhatul Ulum Islamic Boarding School.

This research is intended to explore various information regarding the economic empowerment program of the Raudhatul Ulum Islamic Boarding School that has been rolled out as a potential for economic recovery, and to actualize the economic recovery empowerment program that has been carried out by the Raudhatul Ulum Islamic Boarding School and its relevance to economic recovery during the Covid-19 period.

The advantages of this research can be obtained from the same information and activities from several regulations that have been implemented at the Raudhatul Ulum Islamic Boarding School and also the relevance of the Islamic economic value to the implemented program. This

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<sup>2</sup> Umiarso & Nur Zazin, *Pesantren di Tengah Arus Mutu Pendidikan: Menjawab Problematika Kontemporer Manajemen Mutu Pesantren*, (Yogyakarta: Rasail Media Group, 2011), 25.

<sup>3</sup> Nadhira Salsabila, "Perubahan yang Terjadi dalam Masyarakat Sebagai Dampak Dari COVID-19," Fakultas Ilmu Sosial dan Ilmu Politik; Universitas Brawijaya, accessed March 28, 2021, <https://fisip.ub.ac.id/?p=10282&lang=id>.

research was a qualitative descriptive<sup>4</sup> the data collection technique with interviews and decommutation.<sup>5</sup> The research data was from interviews.<sup>6</sup>

## DISCUSSION

### Literature Review

Since the early 15th century, Islamic Boarding School has grown and developed. The progress and popularity continues to increase qualitatively. So it is not surprising that it is categorized as a favorite type of education and as one of the characteristics of the Islamic education system which was built to fulfill the needs of the society.<sup>7</sup>

In typology, Islamic boarding schools are divided into two groups, namely *salafiyah* and *khalafiyah*. The similarity between them is that they explore the Islamic values properly and perfectly based on the guidelines book written by scholars. While the difference is seen in adjustments to the conditions of the progress of the times, so that the learning process is not only carried out by religious people but ordinary people and hedonists can also follow this learning process, the *khalafiyah* learning process is not only based on the guidelines book, but has been updated with inter-local content and interdisciplinary science.<sup>8</sup> The Ministry of Religion released the statistical data of Islamic Boarding Schools for the years 2006-2007 in all provinces in Indonesia. There are 17,506 Islamic boarding schools.<sup>9</sup>

As time flies, the researcher began to look at the role of Islamic boarding schools. There are several previous studies discussing about the role of Islamic boarding schools including;

The research of Yusufa, Sinatrya Alief (2019) *Peran pesantren dalam pemberdayaan ekonomi masyarakat: studi kasus di Pondok Pesantren Amtsilati Bangsri Jepara tahun 2018*. Undergraduate (S1) thesis, Walisongo State

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<sup>4</sup> Endah Iwandari, "Studi Analisis Hukum Islam Terhadap Praktik Pemberian Barang Peminangan yang Dijadikan Mahar (Studi Kasus di Desa Dimoro Kecamatan Toroh Kabupaten Grobogan)" (Universitas Islam Sultan Agung Semarang, 2017), 75.

<sup>5</sup> Iqbal Hasan, *Analisis Data Penelitian dengan Statistik* (Jakarta: Bumi Aksara Pernebit dan Distribusi, 2008), 34.

<sup>6</sup> Lexi Moleong, *Metodelogi Penelitian Kualitatif* (Bandung: Penerbit Remaja Rosadakaya, 2006), 29.

<sup>7</sup> Nani Hastuti, "Perkembangan Pendidikan Pondok Pesantren Wali Barokah Lembaga Dakwah Islam Indonesia.," Universitas Negeri Malang Fakultas Ilmu Sosial., 2016, 176-170.

<sup>8</sup> Syaifuddin Zuhriy, "Budaya Pesantren dan Pendidikan Karakter pada Pondok Pesantren Salaf," *Walisongo* 19, no. 2 (2011): 5.

<sup>9</sup> Abd A'la, *Pembaharuan Pesantren* (Yogyakarta: Pustaka Pesantren, 2006), h.75.

Islamic University, Semarang. He discussed the challenges of running an economic empowerment program in Islamic boarding schools.<sup>10</sup>

Dewi Masyitah in her study entitled *Studi Analisis Peran Pesantren Sidogiri Dalam Pembentukan Karakter Kemandirian Ekonomi Masyarakat Perspektif Sosiologi*. The result is that skills training promoted to the students as an effort for the empowerment.<sup>11</sup>

Abdul Hamid, *Peranan Koperasi Pondok Pesantren Miftahul Ulum Dalam Memberdayakan Ekonomi Masyarakat Desa Pesisir Kecamatan Sumberasih – Probolinggo*. The result is economic empowerment affiliated with financial institutions of Islamic boarding schools.<sup>12</sup>

From several studies about the economic empowerment of Islamic boarding schools, are similarities in the discussion regarding the focus of the study, but the differences contained in this research are; *first*, the economic program as the economic recovery of the people involved. *Second*, the relevance of Islamic economics adopted by Islamic boarding schools. *Third*, people affected by the COVID-19 pandemic are able to be helped and encouraged to recover their economic condition and in accordance with the role of Islamic boarding schools as the light of Islamic life.

The theory of Islamic economics belongs to the social knowledge, which in its implementation pointed out to the people's economic problems which are solved through solutions and arguments for Islamic values. Abizar defines Islamic Economic Principles as follows; a) justice that comes from QS an-Nahl: 90, b) accountability that comes from QS al-Isra; 36, c) Takaful that comes from QS al-Isra; 26.<sup>13</sup>

## Results

The Raudhatul Ulum Islamic boarding school is located in a village of Sakatiga, which is about 40 km from the center of Palembang, South Sumatra province. The village is occupied by many people in various regions in southern Sumatra that called as *Makkah kecil*, the reason is for several things; first, the youth in the village are widely known interested in

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<sup>10</sup>Yusufa, Sinatrya Alief, *Peran Pesantren dalam Pemberdayaan Ekonomi Masyarakat : Studi Kasus di Pondok Pesantren Amsilati Bangsri Jepara Tahun 2018*. Undergraduate (S1) thesis, Universitas Islam Negeri Walisongo Semarang.

<sup>11</sup>Siti Masyitah, *Studi Analisis Peran Pesantren Sidogiri dalam Pembentukan Karakter Kemandirian Ekonomi Masyarakat Perspektif Sosiologi*, Jurnal Profit Volume 01 Nomor 01, Desember 2017

<sup>12</sup>Abdul Hamid, *Peranan Koperasi Pondok Pesantren Miftahul Ulum dalam Memberdayakan Ekonomi Masyarakat Desa Pesisir Kecamatan Sumberasih – Probolinggo*. Jurnal Iqtishodiyah, Volume 1, Nomer 1, Juni 2015

<sup>13</sup>Abizar, *Jaminan Sosial dalam Ekonomi Syari'ah dan Jaminan Kesehatan Nasional BPJS Kesehatan*, Tesis IAIN Raden Intan 2017.

Islamic knowledge, second, many youths in the village go to the *tanah Suci* and study about religion there, and have the title as *'alim, faqih, and hafiz*. These three titles are designed for students who have reached the peak of religious knowledge and are skillful in their fields.

The dedication of the youths who have returned to their hometowns is implemented through various religious and social activities. There is an activity that widely known as Cawisan. It is Islamic and religious recitations which are held regularly. Generally, the organizer of this activity is a teacher who already has the knowledge from his studies in Makkahs.

The implementation of these religious activities increased and continued until various Islamic educational institutions were formed in the homes of teachers in the beginning for a long time, up to a boarding school based on the teacher's house dormitory. The process of delivering Islamic religious knowledge is always known as Cawisan as previously mentioned. The background of the activities and the implementation of the study of Islamic science were accommodated into a joint institution which at that time was known as Raudhatul Ulum Sakatiga.<sup>14</sup>

Lukman informed the latest data regarding the number of people who work in the Islamic Boarding School reaches up to 500 people. In addition, when the situation is normal or not during the pandemic, the number of students reaches 1356 people. These conditions require good and adequate management, in addition, every weekend, facilities which are charitable businesses owned by Islamic boarding schools attract the public widely.<sup>15</sup>

In fulfilling the need for business funds that involve many elements of society, and also many consumers who need it, the Raudhatul Ulum Islamic Boarding School encourages them one by one until the last data <sup>16</sup> has the following business charities:

#### 1. Islamic Tourism of Teluk Putih

The tour organized by the Radhatul Ulum Islamic Boarding School is a bay that is located around the Sakatiga residents. The water in *Teluk Putih* comes from the Komerling river which is not far from that location.<sup>17</sup>

<sup>14</sup> PPRU, "Profile Pondok Pesantren Raudhatul Ulum Sakatiga," Pondok Pesantren Raudhatul Ulum Sakatiga, 2016, <https://ppru.ac.id/2016/04/13/sejarah-dan-perkembangan-ppru/>.

<sup>15</sup> Lukman, "Hasil Wawancara Divisi Rumah Tangga Raudhatul Ulum 26/03/2021," (nd).

<sup>16</sup> PPRU, "Fasilitas dan Sarana Pondok Pesantren Raudhatul Ulum Sakatiga". Pondok Pesantren Raudhatul Ulum Sakatiga, 2016, <https://ppru.ac.id/2016/04/13/amal-usaha-dan-perkembangan-ppru/>."

<sup>17</sup> Aka Chalik TV, "Sejuk...Pesona Danau Teluk Putih & Rumah Linmas Terapung PPRU Indralaya," -, accessed September 3, 2020, <https://www.youtube.com/watch?v=yZOQuo0aPUs>.

The management of these tourist sites is under the responsibility of the *Badan Usaha Milik Pesantren* (BUMP) division which cooperates with the implementation and funding from the surrounding society. Therefore, the income is managed as a business charity to carry out the mission of education and the roles of Islamic boarding school institutions and income for the some of the community involved in the implementation and management of Islamic tourism in Teluk Putih.<sup>18</sup>

## 2. Wisma Lodging

At first, the lodging business at the Raudhatul Ulum Islamic Boarding School was to facilitate the parents of students who stay overnight when the students are from external area. At first, only houses were provided free of charge with perfunctory services. There was no breakfast, and they were still mixed up in the barracks sleeping condition on the Palembang mattress (a thin mattress known as the Palembang mattress). It has attracted the attention of the manager and the local society by providing a room in his house to stay while visiting their child. Therefore, the Islamic boarding school invites and involves the local societies who want to cooperate in providing lodging rooms at their homes, will be provided by the Islamic boarding school a lodging room facilities with a standar services.<sup>19</sup>

Now the lodging provided by the Raudhatul Ulum Islamic Boarding School is progressing and is a source of income for the local society who cooperates for BUMP of Raudhatul Ulum. There a quote<sup>20</sup> states that many of the Sumatran people are willing to spend their vacation period to stay at those lodging, for the reason of Islamic tourism, positive activities and far from hedonistic culture.<sup>21</sup>

## 3. Laundry

The total number of students staying overnight is 950 people<sup>22</sup>. It will be very troublesome in terms clothing cleanliness and result in losses of time, water, and discipline. Therefore, BUMP Raudhatul Ulum provides opportunities for cooperation in its implementation.

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<sup>18</sup> Lukman Haryawan, "Wawancara Pengelola Kerumahtanggan Pondok Pesantren Raudhatul Ulum."

<sup>19</sup> Budi Susanto, "Wawancara Wisma Penginapan PPRU" (2021).

<sup>20</sup> Januariansyah Arfaizar, "Lomba Perahu Bidar di Teluk Putih Pondok Pesantren Raudhatul Ulum Sakatiga - Wisata Religi PPRU," Youtube, accessed march 25, 2021, <https://www.youtube.com/watch?v=bsPWUPVYiwU>.

<sup>21</sup> Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Pendidikan Nasional, 2008), 346.

<sup>22</sup> Lukman Haryawan, "Wawancara Pengelola Kerumahtanggan Pondok Pesantren Raudhatul Ulum."

In general, regulations that are developed with one partner are given the right to 10 students to wash, iron, pick up at the dormitory, and deliver them. So there will be a partnership of 95 people who join. The pattern of 20-80 cooperation is well-organized and mutually beneficial. It is known from when someone who has the right to wash wants to resign from his job, then he will report and resign to the BUMD, then the registrants who nominate themselves will be crowded.<sup>23</sup>

#### 4. Food and Logistics

The provision of food menus is managed by the Kitchen and Environment division. However, the provision of menu materials is managed by BUMP Raudhatul Ulum. It is based on the basis of the benefit of the surrounding community.<sup>24</sup>

There are at least 50 residents who also supply logistical needs for the students' kitchens.<sup>25</sup> For example, kitchen logistics needs other than those already owned by BUMP are sugar, onions, flour, and some vegetables. So these items are not spent from market merchandise, but from the community who provide either from their personal crops, or drop overs from partners who are farmers, or produce. Sugar does not allow its own production, so the task of the partnership is to find these needs at relatively low prices and sufficient for the needs of Islamic boarding schools.

#### 5. Canteens

Generally, canteens are provided by educational institutions so that students do not go too far from the school location when it is break time. However, what is unique about what is done at the Raudhatul Ulum Islamic Boarding School is that the canteen is opened based on lesson breaks, at least four breaks a day; morning, school breaks, after noon, after asr. The interesting thing is that the seller is indeed a local resident who rents the location of the cafeteria, it was said by (Lukman nd) who informed the average income of canteen tenants with an income of more than one million per day.

There are 40 canteens that are given to the community with various provisions for certain services and goods that can be provided by the canteen. For example, egg rolls, *geprek* chicken, *seblak*, etc. as culinary delights that are currently popular among the public will be encouraged to be provided in many canteen locations. This is driven by BUMP which has an interest in the Islamic boarding school, namely the students and

<sup>23</sup> Haryawan.

<sup>24</sup> PPRU, "Profile Pondok Pesantren Raudhatul Ulum Sakatiga."

<sup>25</sup> Lukman Haryawan, "Wawancara Pengelola Kerumahtanggan Pondok Pesantren Raudhatul Ulum."



all academics, there are at least 1356 people every day, and outside the Islamic boarding school on weekends, namely consumers of sports facilities, tourists for lodging and Islamic tourism, and also parents who visit their children. .

#### 6. Outbound

Outbound facilities are the needs of sports activities provided by the Islamic boarding school as an outside of learning activities.<sup>26</sup> The outbound management is under the BUMP in collaboration with school institutions in the Raudhatul Ulum Islamic boarding school. The school institution in its implementation involves scout activists in its implementation, both at the school level and at the sub-district level.

In the service process, the involvement of external parties requires a minimum of 15 personnel to assist the process of activities at each level and level of educational institutions.<sup>27</sup>

The development of this facility has now improved into a facility that is also provided on weekends for tourists visiting Islamic tourist sites in Islamic boarding schools. And based on the schedule of students activities<sup>28</sup> it is open to other school institutions that want to use the facility, and also some of groups of workers and offices who take the time to participate and use the outbound facilities.

#### 7. Futsal Field

The need for sports facilities should have been fulfilled with the existing conventional fields, dirt fields and public fields where the facilities for big holidays are held. However, futsal is a strenuous sport that can be done collectively that can be played with forcing energy, therefore many people who incidentally have scheduled work require sports activities that become relaxation from fatigue.

Besides from its main function as a sports facility for students at the Raudhatul Ulum Islamic Boarding School, the location is commercialized to the general public. With service-based sports facilities and standard rules that are enforced with the aim of benefiting the wider community in general.<sup>29</sup>

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<sup>26</sup> PPRU, "Program Pengembangan & Unggulan Pondok Pesantren Raudhatul Ulum Sakatiga," 2021, <https://ppru.ac.id/2016/04/15/program-pengembangan-unggulan-pondok-pesantren-raudhatul-ulum-sakatiga/>.

<sup>27</sup> Lukman Haryawan, "Wawancara Pengelola Kerumahtanggan Pondok Pesantren Raudhatul Ulum."

<sup>28</sup> PPRU, "Program Pengembangan & Unggulan Pondok Pesantren Raudhatul Ulum Sakatiga."

<sup>29</sup> PPRU, "Sarana Penyelenggaraan Kehidupan Pesantren Raudhatul Ulum Sakatiga," 2021, <https://ppru.ac.id/2016/04/15/sarana-prasarana-di-pondok-pesantren-raudhatul-ulum-sakatiga/>.

## 8. Sports Building

The Sports Building is the grandest building in the Raudhatul Ulum Islamic Boarding School. Through the BUMP, it is commercialized to the general public, services and utilization of the location is opened with a rental system, as is often done by managers of other indoor sports activities.<sup>30</sup>

The sports building involved nearly 20 people who participated in; service, security, and management. This is what makes the Sports Building have great demand on weekdays and weekends.<sup>31</sup> The basis of the service is to involve the community and the growth of loyalty to the institution.

## 9. Agribusiness

Freshwater fish farming; shrimp, catfish, tilapia, and catfish are located around the Teluk Putih area.<sup>32</sup> Basically, the cultivation of fish or fisheries is purely for the internal needs of the Raudhatul Ulum Islamic Boarding School. However, as ideas and thoughts develop, BUMP makes it a business charity that develops the needs of the wider community. There are at least 30 people who help in managing the fisheries area.<sup>33</sup>

Meanwhile, the oil palm plantations owned by the Raudhatul Ulum Islamic Boarding School are purely charitable businesses that are managed under the authority of the BUMP. The land area so far has reached 284 hectares, involving nearly 140 people who were given mandates and cooperation contracts in managing plantation business charities. Everyone who is willing to cooperate in the management of the plantation will be given the right to manage an area of 2 hectares of oil palm plantations, therefore, with the regulation of the openness of the cooperation pattern and based on the principle of benefit, the wider community will benefit greatly from the presence of this institution.<sup>34</sup>

## 10. Agriculture

The main needs of rice with a capacity of 950 students staying in dormitories require 2-3 tons of rice every month.<sup>35</sup> The fulfillment of

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<sup>30</sup> PPRU.

<sup>31</sup> Lukman Haryawan, "Wawancara Pengelola Kerumahtanggan Pondok Pesantren Raudhatul Ulum."

<sup>32</sup> Arfaizar, "Lomba Perahu Bidar di Teluk Putih Pondok Pesantren Raudhatul Ulum Sakatiga - Wisata Religi PPRU."

<sup>33</sup> PPRU, "Program Pengembangan & Unggulan Pondok Pesantren Raudhatul Ulum Sakatiga."

<sup>34</sup> Lukman Haryawan, "Wawancara Pengelola Kerumahtanggan Pondok Pesantren Raudhatul Ulum."

<sup>35</sup> PPRU, "Program Pengembangan & Unggulan Pondok Pesantren Raudhatul Ulum Sakatiga."

the rice needs is obtained from cooperation with farmers or partners who collaborate with the Raudhatul Ulum Islamic Boarding School. The collaboration carried out was by providing initial fund to grow rice in an unspecified location, most of the partners farming during low tide in the area of Teluk Putih, and most of the others farming on around the Ogan Ilir village in Sungan Komering in the river recedes.<sup>36</sup> With such a pattern, almost 80 percent of the main needs of rice, have been fulfilled. The rest is found from the procurement system as has been applied to food procurement in food logistics for the kitchen of the Raudhatul Ulum Islamic Boarding School.<sup>37</sup>

#### 11. Mineral Water

The water management at Raudhatul Ulum Islamic Boarding School has a management and supply pattern that is not the same as other institutions. People who are employees in the kitchen division have a special duty to boil water using sterile drums until the water is boiled. The boiling process takes place from morning to evening during working hours.

The fuel to boil the mineral water uses coal briquettes which are easily obtained at a nearby location. The manager informs that after the water is drained, the process of providing boiled water is provided in a stainless water tank provided in front of the kitchen location, so that students can easily take it and it is also provided in the form of gallon water packaging which will be distributed to all institutions in the country. the Raudhatul Ulum Islamic Boarding School environment that needs it.<sup>38</sup>

BUMP with its financial pattern is to charge a price of 3000 for one gallon of water which is distributed to offices in the Raudhatul Ulum Islamic Boarding School environment, so that the financial turnover of the mineral water line can generate and impact benefits and economic value for many parties.<sup>39</sup>

### Analysis

Several programs at the Raudhatul Ulum Islamic Boarding School which are based on providing value for benefits and cooperation with the wider community have been seen in the discussion section, in general these

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<sup>36</sup> Haryanto, "Tadabbur Alam - H. Haryanto, Lc - Taman Qalbu," TVRU, 2015, <https://www.youtube.com/watch?v=svHUiYZkxvc>.

<sup>37</sup> Lukman Haryawan, "Wawancara Pengelola Kerumahtanggan Pondok Pesantren Raudhatul Ulum."

<sup>38</sup> Haryawan.

<sup>39</sup> PPRU, "Sarana Penyelenggaraan Kehidupan Pesantren Raudhatul Ulum Sakatiga."

programs prioritize aspects of mutuality, namely working hand in hand in the process of fulfil the needs of many parties; people who live in the environment and its surroundings, students who are studying in it, parents of students who routinely visit their children who are in the educational area, tourists who visit Islamic tourism in it, and other several parties. In general, these programs are described in **Table 1** below;

**Table 1.**  
**Data on the Raudhatul Ulum Islamic Boarding School**

| No | Program         | Target   | Engagement                                   |
|----|-----------------|--|--|
| 1  | Islamic Tourism | Parents, societies, tourist  | BUMP, Community                              |
| 2  | Lodging         | Parents, Invited Guests, societies, tourist  | BUMP, Community                              |
| 3  | Laundry         | Students, Parents  | BUMP Guardians, Community                    |
| 4  | Food            | Students, Tourists, Parents  | of the Kitchen Logistics Division, Community |
| 5  | Canteens        | Students, Tourists, Parents  | BUMP Guardians, Community                    |
| 6  | Outbound        | Internal Students, External Students, Employees of other institutions, Societies, Tourists | BUMP, Community                              |
| 7  | Futsal Fields   | Internal Students, External Students, Employees of other institutions, Societies           | BUMP Community, School Institutions          |
| 8  | Sports Building | Internal Students, External Students, Employees of other institutions, Societies           | BUMP Community,                              |
| 9  | Agribusiness    | Students, Residents of Islamic Boarding Schools, Societies                                 | BUMP Community, Community                    |
| 10 | Agriculture     | Students, Residents of Islamic Boarding Schools, Societies                                 | BUMP Community, Community                    |
| 11 | Mineral Water   | Students, Offices, Residents' Houses, Teachers' Houses                                     | BUMP Community                               |

From the eleven programs which managed by the Raudhatul Ulum Islamic Boarding School in the BUMP design which is a center for all-line financing services that refer to the economic development of the Islamic Boarding Schools and also as the benefits for the surrounding society. When it was classified in the form of groups of society, the program has at least touched the lower to upper levels of society.

To find out the classification of the level of each target from the Raudhatul Ulum Islamic Boarding School program, we can see in the following table which will inform the quantity of involvement of society elements, as it can be seen in **Table 2** below;

**Table 2**  
**Data on the Quantity of Involvement of the Raudhatul Ulum Islamic Boarding School Program**

| No. | Involvement        | Program   | Percentage |
|-----|--------------------|---|------------|
| 1   | Society            | Islamic Tourism<br>Lodging<br>Laundry<br>Food<br>Canteen<br>Sports<br>Agribusiness<br>Agriculture<br>Mineral Water  | 90%        |
| 2   | BUMP               | Islamic Tourism<br>Lodging<br>Laundry<br>Canteen<br>Futsal Field<br>Sports<br>Agribusiness<br>Food<br>Mineral Water |            |
| 3   | Kitchen            | Food<br>Mineral Water   | 10%        |
| 4   | School Institution | Futsal Field  |            |

If it is observed from table 2 that 90% of programs have the potential to generate economic value involve two elements; namely the society with the most dominant portion, and BUMP which is the manager of the regulations of these programs. It can be seen from the societies' support in the form of their willingness to help and carry out the economic plans and programs of the Raudhatul Ulum Islamic Boarding School.

The targets promoted by the economic programs of the Raudhatul Ulum Islamic Boarding School which have been described in the previous discussion can be sorted according to the target data that has the largest portion so that the background will be seen from the goals that are promoted in the economic program of the Raudhatul Ulum Islamic Boarding School, as shown in **Table 3**. the following;

**Table 3**  
**Target Data for the Raudhatul Ulum Islamic Boarding School Program**

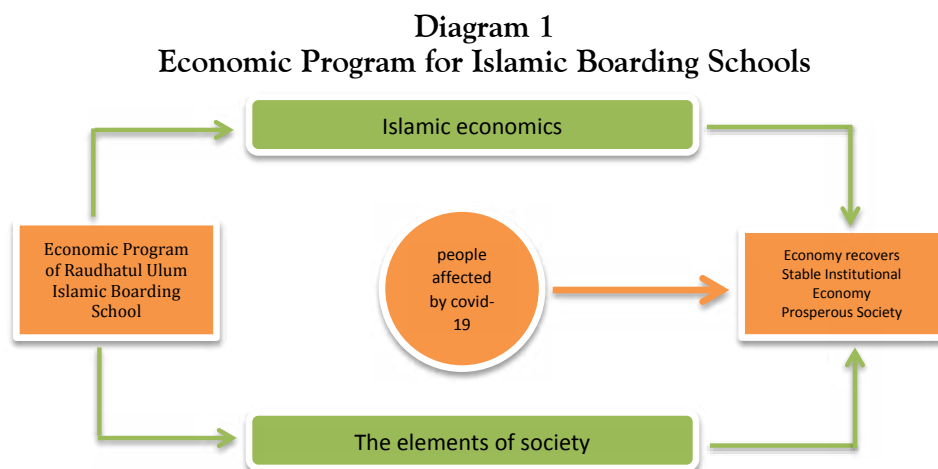
| No | Target   | Program  | Percentage* |
|----|--|--|-------------|
| 1  | Parents  | Islamic tourism, Lodging, Laundry, Food, Canteen   | 40%         |
| 2  | Society  | Islamic tourism, Lodging, Outbound, Futsal Field, Agribusiness, Agriculture                | 50%         |
| 3  | Tourists   | Islamic Tourism, Lodging, Food, Canteen, Outbond   | 40%         |
| 4  | Invited Guests   | Lodging  | 10%         |
| 5  | Internal Students                                      | Laundry, Food, Canteen, Outbound, Futsal Field, Sports Building, Agribusiness, Agriculture | 80%         |
| 6  | External Students                                      | Outbound, Futsal Field, Sports Building  | 30%         |
| 7  | Employees of Other Institutions                        | Outbond, Futsal Field, Sports Building   | 30%         |
| 8  | Office   | Sports Building  | 10%         |
| 9  | Residents of Islamic Boarding Schools; Teachers' House | Agribusiness, Agriculture  | 20%         |

From the explanations above, the three main things that are highlighted in relevance to economic recovery in the Sumatran region in the new normal era are as follows;

*First*, the economic program launched by the Raudhatul Ulum Islamic Boarding School (11 economic programs) can be applied to other educational institutions as the center of the societies's economic recovery during the COVID-19 pandemic. It is because basically these things are basic human needs in every condition; food, logistics, health, business, and economy are basic needs that must be owned and always fulfilled. *Second*, the programs that have been described in the previous section are based on the mutual aspect. That is, they need each other, as the Raudhatul Ulum Islamic Boarding School institution requires assistance from many parties in implementing and carrying out the plans that have been prepared and formulated by the institution, in this case BUMP manage the implementation of these programs.

*Third*, these programs are the result of the desire of the Raudhatul Ulum Islamic Boarding School in its mission to carry out the value of benefit for those who participate in supporting and assisting in the many

activities of the Raudhatul Ulum Islamic Boarding School. Besides that, in dedication during the COVID-19 pandemic, the institution tries to recover the economics of the community in hard times. In general, the pattern of Islamic economics becomes the basis for every program, as it can be seen in the **diagram** below:



Islamic Economics emphasizes the aspects; justice, responsibility and *takaful*. First, economic justice in society economic empowerment is a rational and human thing. Several measuring variables to determine the program is fair or unfair among others; there is economic inequality, namely institutions are getting stronger economically while society is slumped.

If it is seen from several tables of involvement of society elements in the economic development of Islamic boarding schools, 9 elements of society are absorbed in it; that is; the parent of the boarding school students, the surrounding society, tourists who intend to go on religious tourism, invited guests in several internal and external activities and agendas, external students, students from surrounding institutions, employees from other institutions, external agencies, and the society around the Islamic Boarding School.

In the implementation process, there are 2 elements driven by the second with a percentage of 90%, it means that the community occupies almost 45% of economic involvement. So the principle of justice in the process of organizing society economic programs in economic recovery in the post-pandemic period is very relevant and needs to be improved. So the principle of justice in economic programs is the basis for the implementation and development process. It also has been confirmed in the Al-Qur'an QS an-Nahl verse 90.

*Second*, the accountability, the term of *masuliyah* in the social principle is a strong matter, so each side that is economically strong should be responsible for the other side. From the economic program that is being managed on the responsible side, it looks like it has upstream to downstream flows, upstream has a strategic role and downstream implements it well and with full responsibility as well. The principle of interdependence and accompanied by responsibility is a strong basis in the process of implementing an economic program.

The second node is becomes the rules for all elements or holders who organize it. So the opposite of responsible behavior is treacherous behavior that currently occurs in many aspects of life. This principle should be the basis which it can be measured by the outcomes of the implementation of the economic program of Islamic boarding schools until the goal of a recovering economy, economic health, and the people involved are helped and relieved by the existence of the economic program. It can be used as in line with the QS al-Isra verse 36.

*Third*, *takaful* or guarantees, the principle of social and economic security should be affiliated to two important things; the guarantee process from the institution that plays a role in involving the society should be based on faith in Allah swt, and the institution should not only involve or cooperate with the society, but the process of management and standardization promoted by the institution should in accordance with the economic objectives of the society.

With the presence of this economic program, which was managed by the institution, the impact should be felt massively by the society. In general, these guarantees do not aim at worldly-oriented programs, but economic programs that have an impact on the restoration of economic stability and the *ubudiyah* life of the community. Islamic boarding schools in this case are considered to be implementing programs that are embedded in these values; just by naming some of them mentioned the name of spiritual tourism for people who want to stay in an Islamic environment, students, around the bay in the Islamic boarding school environment. It is practically follows the principle of *takaful* in accordance with the foundation of charity contained in QS al-Isra verse 26.

## CONCLUSION

The research conclusions are as follows; *First*, the economic empowerment program of Raudhatul Ulum Islamic Boarding School has potential as a society's economic recovery such as; Islamic tourism, providing lodging, laundry, food production, collaboration with schools' canteens, outbound



services, providing sports facilities such as futsal fields and sports buildings, implementation of agribusiness, collaboration with agriculture, and providing mineral water. *Second*, the Raudhatul Ulum Islamic Boarding School Program that was launched was 1) relevant to be implemented in other educational institutions as the center of the society's economic recovery during the COVID-19 pandemic. 2) the economic program was a program based on the values of justice, *mas'uliyah* or responsibility, and *takaful*. 3) the objectives of the economic program are economic recovery, economic of health institution, and a prosperous society.

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