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# Empowering Islamic Boarding School Economy Through Strategic Partnerships

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## ABSTRACT

*This study aims to determine the economic empowerment of Islamic Boarding School with a partnership system and to determine what impacts have been caused on the economy of Darul Hijrah Putera Islamic Boarding School in South Kalimantan. This study used a descriptive qualitative approach, and the interview method as data collection. The results of this study are economic empowerment at Darul Hijrah Putera Islamic Boarding School with a strategic partnership system including capital assistance, assistance in developing facilities, assistance in mentoring, and strengthening business partnerships. The impacts of this collaboration are the improvements in institutions, businesses, income, the environment, life and welfare of community.*

## ABSTRAK

*Penelitian ini memiliki tujuan untuk mengetahui pemberdayaan ekonomi pesantren dengan sistem kemitraan dan mengetahui dampak yang ditimbulkan terhadap perekonomian pondok Pesantren Darul Hijrah Putera Kalimantan Selatan. Penelitian ini menggunakan pendekatan kualitatif deskriptif, dengan menggunakan metode wawancara sebagai teknik pengumpulan data. Hasil dari penelitian ini yaitu pemberdayaan ekonomi di Pondok Pesantren Darul Hijrah Putera Kalimantan Selatan dengan sistem kemitraan strategis meliputi, bantuan modal, bantuan pengembangan sarana, bantuan pendampingan, dan penguatan kemitraan usaha. Dampak yang terjadi ialah, perbaikan pada sektor kelembagaan, usaha, pendapatan, lingkungan, serta sektor kehidupan dan perbaikan kesejahteraan masyarakat.*

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## 1. INTRODUCTION

Pesantren is a traditional Islamic educational institution that has existed since around the 13th century AD. In its journey as an Islamic educational institution that has grown and developed rapidly in remote village areas. (Khuluq, n.d., p. 5). Pesantren also had a strong existence as an Islamic educational institution before this country was formed, and is also the oldest Islamic education in Indonesia which was formed from a local custom that was able to survive for hundreds of years (Hidayat et al., 2018, p. 463).

History shows that Islamic boarding schools were originally places for spreading Islam religion in Indonesia. But with the dynamics of community life, this function has finally developed more widely (Akhiruddin, 2015, p. 197). Many hopes and predicates are attached to Islamic boarding schools, so that in the end Islamic boarding school have three main functions, including: *First*, as a center for the training of religious thinkers (*center of excellen*). *Second*, as an institution that is capable of producing human resources. *Third*, as an institution that has the power to empower the community (agent of development). (Suhartini, 2009, p. 233). As a place of education and a place of religion Islamic boarding schools have proven themselves capable of becoming centers of education and barometers of the people's defense so that they are able to make changes towards the transformation of Islamic and national values.

Increasingly advanced science and technology as well as the rapid flow of globalization have finally forced Islamic boarding schools to make changes (Hidayat, 2018, p. 463). The competence and capacity of students must be built so that they can compete directly in the current era. In addition, Islamic boarding schools are also required to produce graduates who are competent and productive in sprituality, social, and economic (Harjito et al., 2008, p. 1). So that Islamic boarding schools can become a place to grow and develop for Muslim entrepreneurs, based on the fact that students receive religious lessons and their practice in social life.

In the end, this is what caused the change in Islamic boarding schools from traditional to modern Islamic boarding schools. In order for Islamic boarding schools to be involved in a business, they are required to carry out business activities so that they can support their residents as self-financing and self-supporting (Fauroni, 2007, p. 24). Basically, Islamic boarding schools cannot only rely on School Operational Assistance (BOS) funds and student contributions as their main source of income, because this can cause an imbalance in their economy if School Operational Assistance (BOS) funds are stopped and students are late in paying their contributions (Fahri dan Sobari, 2017, hlm. 18). Therefore, it is very necessary to develop the Islamic boarding school economy which is useful for increasing the knowledge of students in empowering Small and Medium Entreprises (SMEs) which will be able to improve the Islamic boarding school economy, both in terms of business management, cooperation, and ways to increase business capital (Ghofur, 2016, hlm. 46).

Economic empowerment in pesantren is carried out on the basis of the strength of the pesantren to be the basis of the Indonesian economy and also the optimization of pesantren resources which if managed can create a great force in the economy. Judging from the assets, the pesantren has a very large land that can be used for farming, and from its human resources the pesantren has a lot of students who if equipped with skills for entrepreneurs will make pesantren can have a business entity that will be a support for the economy of santri and the community (Fathoni and Rohim, 2019, p. 136).

Obstacles in empowering the Islamic boarding school economy always exist and are very numerous. Yono Hariono as an Analyst at the Department of Islamic Economics and Finance, Bank of Indonesia, said that obstacles to empowering the Islamic boarding school economy include limited market access to sell processed products, limited networks on both the supply and demand sides, and limited capacity to improve their economy. So, it is these obstacles that make the economic independence of Islamic boarding schools still limited in terms of governance and economic development capabilities (*Sumatra Bisnis.com*, 2017).

In theory, obstacles always have solutions so that they can be resolved. One of the economic obstacles in Islamic boarding schools that can be overcome through cooperation with related parties as supporters of the development of the economic independence of Islamic boarding schools. Siti Nur Azizah in her research on "Management of Islamic Boarding School Business Units Based on Ecoprotection" stated that

ecoprotection in Islamic boarding schools is a responsibility that must be played by the institution, as well as the community within the Islamic boarding school who have the responsibility to protect the ongoing business (Azizah, 2014, p. 111). And according to Ediagbonya in “*The Roles of Entrepreneurship Education in Ensuring Economic Empowerment and Development*”, economic empowerment and development cannot occur without proper implementation of entrepreneurship education programs (Ediagbonya, 2013, p. 45). Therefore, in order to create a strong and independent Islamic boarding school economy, there needs to be cooperation with supporting parties to accelerate the growth of the Islamic boarding school economy.

With the reason that the Islamic Boarding School of Darul Hijrah in Banjar Regency, South Kalimantan, has collaborated with related parties in order to support the economic empowerment of the pesantren, the research on the empowerment of the pesantren economy was carried out there.

## 2. THEORETICAL FRAMEWORK

### 2.1. Empowerment and Economy of Islamic Boarding Schools

Conceptually, empowerment comes from the word “power”. Experts say that discussion about empowerment should be viewed from the perspective of the goals, processes, and methods of empowerment that are carried out, including; the aim is to increase the power of weak or disadvantage parties, a process by which a party will become stronger to actively participate in improving the situation, an effort to reallocate power through changing the existing economic structure in society, a way for society or organizations or communities to be able to control (have power over) their lives (Suharto, 2005, p. 58).

Empowerment can also be interpreted as an effort to increase the ability of individuals, groups, and communities (poor or marginalized) to express their opinions and desires, their choices, participate, organize, influence and manage community institutions in an accountable manner to improve their lives (Mardikanto & Soebiato, 2015, p. 23).

Economic activity is anything that is done to generate income to meet the needs of life. Economic activities basically include the production, distribution and consumption sectors. Economic activities cannot be separated from human of life, as time goes by, of course, human needs for the economic sector are also increasing. Therefore, the economic sector will continuously experience growth and development (Islahiha et al., 2019, p. 88). Economic empowerment encourages increased income and financial stability of the community (Dushkova & Ivlieva, 2024, p. 13).

The economy of Islamic boarding schools can be called a teaching or *doctrine*, which is contained in Islamic economics which includes certain norms or rules as variables which directly or indirectly influence economic phenomena. These norms or rules come from Allah which include limitations in carrying out economic activities (Karim, 2016, p. 4). Each Islamic boarding school has its own way of fostering and empowering the community around the Islamic boarding school. Guidance and empowerment are not only limited to religious aspects, but also educational, economic and social aspects (Syahputra et al., 2022, p. 123).

### 2.2. Economic Empowerment Goals

Economic empowerment has objectives that include various improvement efforts, namely institutional improvement (better institutions), business improvement (better business), income improvement (better income), environmental improvement (better environment), life improvement (better living), and community improvement (better community) (Theresia, 2015, p. 153).

Based on expert opinion, it can be concluded that the aim of community economic empowerment is to make community members independent so that they can improve their family's standard of living and optimize their resources so that they become an empowered and independent community (La Patilaya et al., 2022, p. 10).

### **2.3. Goals and Practices of Economic Empowerment**

The target of community empowerment is the weak community in various fields, both economic, social, and other field. The main target of community empowerment is those who are weak and do not have the power, strength or ability to access productive resources or communities that are marginalized in development, so that the ultimate goal of the community empowerment process is to empower communities to become empowered communities so that they can improve the quality of life and community life (La Patilaya et al., 2022, p. 18).

In this case, empowerment will focus on empowering the community in the economic sector to improve their standard of living. Some empowerment practices in the economic sector include capital assistance, assistance in building facilities, mentoring, institutional strengthening, and strengthening business partnerships (Guntur Effendi, 2009, p. 10). This practice can be applied in the Islamic boarding school environment, considering that the Islamic boarding school community is part of the target of community empowerment because of the potential that the Islamic boarding school itself has.

### **2.4. Driving Factors For the Economic Empowerment of Islamic Boarding School**

Islamic boarding school as educational institutions that are close to the community have great potential to become pioneers in empowering the community's economy. Several factors that will be drivers and influence the realization of Islamic boarding school economic empowerment include:

#### **1) Religious Doctrine**

The essence and basis of religion is the belief of a group of people in a substance (God). Belief can be interpreted as acknowledging the existence of God who has a great nature and absolute power without anything being able to limit Him. From the recognition of the existence of God, it gives rise to feelings of fear, submission, obedience, so that humans express adoration (worship) in various forms according to the rules that have been established by a religion (Rahmawati, 2020, p. 5).

In worldly relations (muamalah), the heavenly religions have regulated their followers, both in the fields of government, law, society, or matters related to economics. In the field of economics, scientists have conducted in-depth research into the relationship between religion and economics, one of the core points of which is whether religion contributes to the economic spirit of society.

In Islam, the economy which falls into the worldly category has quite a large weight in religion. Islam teaches a balance between the orientation of worldly life and the hereafter. However, Islam teaches life ethics so that when acquiring wealth, you must maintain good deeds towards people or other people's human rights, such as not being greedy, not taking other people's rights, not being unjust and not harming other people (Azizy, 2004, p. 24).

Economics has existed in Islamic history since the time of the Prophet Muhammad. As a leader, Muhammad placed particular emphasis on economic justice and rights, and his experience as a trader gave him practical knowledge of buying and selling. Therefore, the Quran and Hadiths explicitly address economic issues. Economic issues are discussed more frequently in the Quran than in the Bible. More than 1400 of the Quran's 6226 verses address economic issues, as the Quran provides a complete guide to life, both materially and spiritually (Khaswara & Halim, 2022, p. 125).

## 2) Students and Community Empowerment

In the past, Islamic boarding school were still considered taboo when discussing worldly matters, let alone developing an Islamic boarding school entrepreneurship system. But now, many Islamic boarding schools are actually supporting their Islamic boarding schools through entrepreneurship through business units, Islamic boarding schools are increasingly developing from the results of the efforts they make (Budimansyah & Hasyimi, 2024, p. 1).

Community empowerment is one of the efforts to realize the ideals of Islam in the form of a society that cares for each other (Sany, 2019, p. 41). In certain Islamic boarding schools, students are equipped with various skills/expertise in the economic field such as cooperatives, crafts and trading. All of this done by the Islamic boarding school as an effort to equip the students with various skills/expertise, or at least prepare the students' mentality and skills so that when they leave the Islamic boarding school they will be able to be independent. Therefore, it is natural that Islamic boarding schools try to develop themselves by carrying out real actions (*dakwal bil hal*) in the community around the Islamic boarding school in all fields, including economic empowerment (Utama, 2020, p. 126).

Islamic boarding schools have been now begun to try to make a new effort, namely increasing the abilities of students in the fields of entrepreneurship and economics. Starting from the awareness that not all students will become ulama, several Islamic boarding schools try to provide students with skills in the field of economic development, so that the students produced are expected to have practical skills which will be used as capital in earning income after leaving the Islamic boarding school. There are at least four possible types of economic business patterns in Islamic boarding school, namely: *Firstly*, economic efforts are centered on the kyai as one of the people most responsible for developing a pesantren. *Secondly*, the Islamic boarding school's economic efforts to strengthen the operational costs of the Islamic boarding school. *Thirdly*, the economic efforts of Islamic boarding schools for students by providing skills and abilities to students so that these skills can be utilized after leaving the Islamic boarding school. *Fourthly*, economic values for alumni students, Islamic boarding school administrators, by involving alumni students, raise a specific business with the aim of initiating a productive business for individual alumni of Islamic boarding schools.

Islamic boarding schools are present to dedicate themselves to developing Islamic preaching in a broad sense, developing society in accordance with religious values, and it turn are fully supported by them (A'la, 2006, p. 4).

## 3) Potential of Islamic Boarding Schools

Islamic boarding schools are seen as having an ideal economic ecosystem. Here are some potential reasons why Islamic boarding schools are ideal for playing a role in developing the Islamic economic ecosystem: *Firstly*, abundant human resources, namely students whose numbers can reach hundreds and even thousands of people. *Secondly*, land ownership. On average each Islamic boarding school has existence land ownership, especially Islamic boarding schools in rural areas. *Thirdly*, market potential. Considering the close social and kinship ties between religious insitutions and the surrounding community. *Fourthly*, technological potential, as a means by which religious institutions are strategic institutions for developing technology. *Fifthly*, the leadership of the kyai as leaders of Islamic boarding schools who are obeyed and charismatic. *Sixthly*, there are a very large number of Islamic boarding schools spread across almost all regions of Indonesia, both in urban and rural areas (Amin & Panorama, 2021, p. 897).

### 3. METHOD

This research has used a type of field research, namely research whose data is obtained from informants, events, of phenomena in the field (research location), either through interview results of thorough observation. (Rahmadi, 2011, p. 66) with a qualitative descriptive approach. (Sukardi, 2014, p. 157). Data sources in this study come from informants and documentation. After data has been collected, it will be selected for further analysis by filtering and processing data. Then it is arranged into several categories which are interconnected from various sources, through this process conclusions are made to strengthen and clarify the evidence which is used as a basis. In analyzing the data, this study has used a descriptive-qualitative method, through the stages of data collection, data reduction, data display, and finally conclusion (Sugiyono, 2008, p. 33).

### 4. RESULTS AND DISCUSSION

#### 4.1. Economic Empowerment of Islamic Boarding School Through Strategic Partnerships at the Islamic Boarding School of Darul Hijrah Putera, Banjar Regency, South Kalimantan

The Economy of the Islamic boarding school at the Islamic Boarding School of Darul Hijrah Putera has been empowered since 2015, and 2 years later in 2017, cooperation began with various related parties such as the Cooperatives and SMEs Service, Financial Services Authority (OJK), Bank Indonesia (BI), Environmental Services, Ministry of Religion, Ministry of Fisheries and Maritime Affairs and the surrounding community who wanted to be involved in empowering the economy of the Islamic boarding School. Empowerment has been carried out in various ways, including:

##### 1) Capital Assistance

Capital is the most important thing in carrying out economic empowerment. The problem that often occurs is the slow accumulation of capital in micro and small businesses, thus inhibiting their growth. Whereas capital assistance in economic empowerment is something that is very important and must be done (Graha, 2009, p. 123). As done by the Islamic Boarding School of Darul Hijrah Putera which collaborated with the Financial Services Authority (OJK) in building a Micro Waqf Bank in the Islamic Boarding School of Darul Hijrah Putera. Its function is to provide loans to residents of the boarding school or local residents so that they can run a community economy at the Islamic Boarding School of Darul Hijrah Putera. The program that has been implemented is starting from selling in a place that has been provided, or selling directly to the Islamic Boarding School, which is continued by the Islamic Boarding School by reselling through their minimarket, namely DH Mart, which can ultimately make the Islamic Boarding School get an indirect economic injection.

##### 2) Facilities Development Assistance

In order to encourage productivity and accelerate business development, a business will not be useful to society if its products cannot be marketed if its selling price is very low. Therefore, the important thing in efforts to empower community in terms of economy is to build production infrastructure up to marketing. This has also been done by the Islamic Boarding School of Darul Hijrah Putera together with its strategic partners, namely: *Firstly*, together with Bank Indonesia in building a production facility for bottled mineral water from 2017 until now. The water produced is named DH Water, which is still sold within the Islamic Boarding School of Darul Hijrah Putera with the next target being able to target the market outside the Islamic Boarding School. *Secondly*, the development of facilities was also carried out by the Islamic Boarding School of Darul Hijrah Putera together with the Financial Services Authority in the development of a micro waqf bank

which aims to be a means of eradicating poverty and eradicating loan sharks while also improving the welfare of teachers and the surrounding community, by providing loans without administration fees and interest. *Thirdly*, together with the Environmental Service in building a waste processing and utilization facility to produce biogas, by providing assistance with waste processing equipment and also building a riparian eco-park that accommodates a community seedling garden. *Fourthly*, the Islamic Boarding School of Darul Hijrah Putera with the Ministry of Marine Affairs and Fisheries in making a fish pond whose fish harvest is sold within and outside the province.

### 3) Assistance and Mentoring

Providing capital and facilities is indeed very important, but all of this will not bear fruit if there is no assistance that can make the individual or group independent (Guntur Effendi, 2009). The Islamic Boarding School of Darul Hijrah Putera received assistance from Bank Indonesia, by providing assistance in a training program for making organic fertilizer to the student, which training has produced results, namely a fertilizer with the brand name Pupuk DH. Apart from that, Bank Indonesia also provides accounting training to make it easier to prepare financial reports and financial reports become more structured and better. Furthermore, assistance also came from The Environmental Service of South Kalimantan Province in processing and utilizing waste into biogas and also providing materials on maintaining a more beautiful environment. And finally, The Ministry of Fisheries and Maritime Affairs provided training in fish food production so that fish farming in The Islamic Boarding School could develop further, thus strengthening the economy of The Islamic Boarding School.

### 4) Institutional Strengthening

Strengthening the economy through an individual approach produces less than optimal results, but there are other ways, namely strengthening the economy through an institutional or group approach. The Islamic Boarding School of Darul Hijrah Putera is strengthening its institutions through aspects of cooperation with its strategic partners, which makes The Islamic Boarding School of Darul Hijrah Putera capable of managing many of the business units it runs. The cooperation system implemented starts with year-end reports and capital to the community carried out together with the Financial Services Authority. This strengthening is also inseparable from the assistance of The Ministry of Religion in terms of providing regulations, rules and operational permits which make The Islamic Boarding School better at running their institutions.

### 5) Strengthening Business Partnerships

In empowering the economy, which is essentially a mutual strengthening, namely large businesses will develop if there are small and medium businesses, and small ones will develop more if there are larger and medium businesses. Likewise with the partnership between The Islamic Boarding School of Darul Hijrah Putera and its strategic partners, namely Bank Indonesia and the surrounding community. Bank Indonesia supports The Islamic Boarding School of Darul Hijrah Putera and provides facilities to expand and develop the bottled drinking water processing business. The Islamic Boarding School also provides business capital through The Micro Waqf Bank established by the Financial Services Authority to provide community access to socio-economic services. The results will be sold to The Islamic Boarding School. In addition, The Islamic Boarding School also provides a place for traders to sell food at The Islamic Boarding School.

#### 4.2. The Impact of Strategic Partnerships on the Economy of the Islamic Boarding School of Darul Hijrah Putera, Banjar Regency, South Kalimantan

Economic empowerment of Islamic boarding schools is very important in line with developments in the era and technology. Islamic boarding schools must develop their economy and become independent Islamic boarding schools. Of course, there are many options in implementing economic empowerment, one of which is by carrying out strategic partnerships. The Islamic Boarding School of Darul Hijrah Putera carries out economic empowerment and has several strategic partners to accelerate this economic empowerment, such as Bank Indonesia, The Financial Services Authority, The Environmental Service and the surrounding community. With various supports from strategic partners, The Islamic Boarding School of Darul Hijrah Putera can provide significant economic impacts, including:

##### 1) **Institutional Improvement**

By carrying out empowerment, it is hoped that it will be able to improve an institution. This can be done with a business partnership system (Theresia, 2015). This is what The Islamic Boarding School of Darul Hijrah Putera has done, which has implemented a partnership system since 2017 until now, which has resulted in improvements in the institution in managing and empowering its economy, thus creating an independent Islamic boarding school in the economic sector. This can be seen from the ability of Islamic boarding schools to manage many business units that are run and manage their own cooperatives, which is the result of cooperation with existing partnerships. However, all of this cannot be separated from the assistance of the Ministry of Religion which provides regulations and operational permits in managing the life of the Islamic Boarding School stronger and more independent, especially in the economic sector.

##### 2) **Business Improvement**

Increased accessibility, activities, and institutions aimed at improving business operations. The Islamic Boarding School of Darul Hijrah Putera, through its strategic partners, has experienced improvements, both in terms of business units and insights into entrepreneurship and procedures for preparing correct financial reports. The first addition of business units came from Bank Indonesia in the form of assistance in the form of bottled drinking water production equipment provided by Bank Indonesia within the framework of The Islamic Boarding School independence program. This assistance was carried out in 2017. *Second*, the establishment of micro waqf bank by The Financial Services Authority has made business easier, so that The Islamic Boarding School business units receive capital support and interest-free management fees. Micro waqf bank will grow existing business units in The Islamic Boarding School environments, making it easier for the surrounding community to run a community economy. Currently, the micro waqf bank at this Islamic Boarding School has had around 280 customers since it was founded in 2019. The third is with The Department of Fisheries and Maritime Affairs which provides additional business in the form of fish production in ponds, which of course is sold to South Kalimantan and Central Kalimantan to meet the needs of The Islamic Boarding School.

The Islamic Boarding School of Darul Hijrah Putera gained additional insight into entrepreneurship and financial reporting through training provided by Bank Indonesia and The Environmental Service. Bank Indonesia provides hydroponic development training to students so that they can be later develop it as a source of income, as well as improving financial reporting training called The Islamic Boarding School Accounting and Financial System (SANTRI). The goal is for the students and the Islamic Boarding School to be able to produce better financial reports.

Futhermore, The Islamic Boarding School of Darul Hijrah Putera has received training in waste processing and processing waste into biogas with The Environmental Agency. This is what makes The Islamic Boarding School able to change something that is worthless and useless into something that can be used to support The Islamic Boarding School's economy.

**3) Income Improvement**

It is hoped that the business improvements made will be able to improve the income obtained. As happened with The Islamic Boarding School of Darul Hijrah Putera, together with its strategic partners, the business units it runs are increasing. This increased hal also boosted The Islamic Boarding School's income. This economic improvement is evident in the way teachers receive financial assistance in the event of a disaster for other event, such as childbirth, and the provision of vouchers to teachers for purchase at DH Mart. This is evident in the growth of development at The Islamic Boarding School as a result of the productive empowerment of The Islamic Boarding School's income.

**4) Environmental Improvement**

With the existence of improvements, it is hoped that there will be improvements in the physical and social environment. Because basically environmental damage is caused by poverty and lack of income. Similarly, with The Islamic Boarding School of Darul Hijrah Putera, with improvements to institutions, businesses and income, environmental improvements have been created. This can be seen physically from the increasingly green and clean environmental that comes from assistance with waste management and the existence of an ecoriparian park that was formed with The Environmental Service. Another thing that can be seen is the rapid development of The Islamic Boarding School facilities and infrastructure, such as the falakiyah tower and other buildings. With environmental improvements, production and marketing will also increase.

**5) Improvement of Life**

Improvements in income and the environmental will directly improve the lives of an institution or group. The higher the standard of living of a person or institution, the better their economy will be. On the other hand, if the wheels of the economy improve, it will make a person's life better so. Similarly, the collaboration carried out by The Islamic Boarding School of Darul Hijrah Putera with its strategic partners has resulted in improved life within it due to increased income and environmental improvements.

Viewed from an institutional perspective, The Islamic Boarding School of Darul Hijrah Putera has improved its life by becoming more independent. This can be seen from the rapid development without any regular donors providing financial injections for The Islamic Boarding School. From the personal perspective, the residents of The Islamic Boarding School also experienced improvements in their lives with increased income due to the strategic partners they had, which the enabled The Islamic Boarding School to provide assistance to residents affected by natural disasters or other things. And to improve the welfare of the residents of The Islamic Boarding School, they were given basic food vouchers. Futhermore, improvements in life can also be felt by the surrounding community with the existence of micro waqf banks which can provide capital assistance and also direct partnerships carried out with the surrounding community so that the community can run their economy.

## 6) Improving Community Welfare

The community Development Association reported several economic benefits received by rural communities from Islamic boarding schools, including; get a business capital loan, acquire work skills through training organized by Islamic boarding schools, get job opportunities provided by Islamic boarding schools, and establish business partnerships with Islamic boarding schools. The collaboration between The Islamic Boarding School of Darul Hijrah Putera and its strategic partners has resulted in improvements in the lives of the community which has had an impact on improving their economy, so that a society is formed that excels economically, both The Islamic Boarding School community and the surrounding community. By providing capital provided through the micro waqf bank which was built together with The Financial Services Authority, the community has the opportunity to open a business or sell at The Islamic Boarding School with the capital and space provided.

## 5. CONCLUSION

Based on the results of the presentation of data obtained through the interview method in the field as well as the data analysis carried out, it can be concluded that the economic empowerment at The Islamic Boarding School of Darul Hijrah Putera together with its strategic partners is carried out in the following ways; capital assistance, assistance with facility development, assistance with mentoring, institutional strengthening, and the strengthening of business partnerships. The impact of this collaboration include improvements in institutions, businesses, income, the environment, life and welfare of community. This research only focuses on strategic partnership cooperation in developing the Islamic Boarding School economy, therefore the authors hope that further research that discusses similar matters will further explore things that can improve the Islamic Boarding School economy outside of strategic partnership cooperation, so that the development of the Islamic Boarding School economy is more diverse, thus creating an independent Islamic Boarding School in terms of the economy.

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