



Economic Inclusion of Islamic Boarding Schools: Economic Entity Study of Manarul Qur'an Lumajang Islamic Boarding School

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Abstract. This research aims to realize the economic inclusion of the Manarul Qur'an Islamic boarding school. This study uses an approach s case study (case study) Data collection techniques used are observation, interviews and documentation . The results of the study stated that the Manarul Qur'an Islamic boarding school is one of the many Islamic boarding schools in East Java that concentrates on economic and social development, especially in Lumajang Regency, which is the only Islamic boarding school that operates an inclusive Islamic boarding school economy. As an institution, of course, it requires economic resources to carry out its activities, in addition to being an effort to empower and develop the community's economy. The Manarul Qur'an Islamic boarding school has been established and is running business units managed by the entrepreneurial sector, such as the MUI Tour & Travel business unit, BMT Manarul Qur'an, OPOP (One Islamic Boarding School One Product) Banana Chips Business program, Animal Husbandry and Culinary. Inclusion Implications . The establishment of the entrepreneurial field at the Manarul Qur'an Islamic boarding school , in addition to aiming at empowering the pesantren's economy, the development of the pesantren's economy also aims to help develop the community's economy. the pesantren and community cooperation program in economic empowerment, the community can increase their economic level by selling at the pesantren. There is also community reciprocity with the Manarul Qur'an Islamic Boarding School , the community's income is kept at BMT Manarul Qur'an.

Keywords: Case Study, Economic Inclusion, Islamic Boarding Schools.

1 Introduction

This research is aimed at revealing economic development that includes Islamic boarding schools, by taking studies on Islamic boarding schools which are only known and reviewed simply as, "religious institutions that provide education and teaching as well as develop and spread Islamic religious knowledge (jar), studies that specifically examine Islamic boarding schools as actors or stakeholders in real economic activities, especially regarding inclusive economic development.

Islamic boarding schools are religious educational institutions that have had a multifunctional role since before independence. The role of Kyai who is very vital in Islamic boarding schools can be figures who not only provide religious doctrine but can also provide motivation for students to be able to master knowledge in other fields, such as the science of entrepreneurship, in the end will manage Islamic boarding schools so that they can compete with those around them. Of course, this is a separate motivation for social economic management institutions, especially Islamic boarding schools, which in this case are used as research objects. In physiocrat theory (a combination of natural and physical) which operates on the assumption that economic behavior is the principal part of natural law. Economic motivation is only one major aspect of universal human nature. Everyone directs his interests and reasons for action towards this goal. So there is regularity in economic action. Economic behavior itself is directed to increase welfare. [4] Islamic boarding schools, in fact, are potential institutions to move towards a people-based economy, according to their strength. If Islamic boarding schools are only spectators in the coming era, then other microeconomic institutions can move forward in the direction of progress. Therefore, it is necessary to carry out a careful analysis to strengthen this institutional economy, so that there are no wrong steps.

The ultimate goal of developing Islamic boarding schools' economic empowerment is optimizing the development of financial institutions and the development of Micro, Small and Medium Enterprises (MSMEs). So far, Islamic boarding schools have always been labeled as agencies distributing grant proposals, both in formal and non-formal institutions. Of course this labeling does not burden Islamic boarding schools, it will be free from this assumption if Islamic boarding schools become strong institutions, especially in the economic sector.

Islamic boarding schools with several activity programs apart from transforming knowledge to students, there are also several developmental skills of students. And the economic development of Islamic boarding schools through the business that is carried out. To improve the economic development of Islamic boarding schools.[4] As educational, social and cultural institutions that are inclusive, Islamic boarding schools have also been recognized as economic actors who are inclusive as well. Islamic boarding schools are also centers of community development in various fields ranging from the people's economy such as cooperatives and small businesses, appropriate technology, public health to environmental conservation. In fact, the researcher often and agrees also refers to the opinion of the American anthropologist Ronald Alan Lukers-Bull that a peaceful jihad for pesantren is to deal with the plague by reconcepting modernity which is based on a pattern of thinking that is suitable for

Muslims and which is suitable in the market for Indonesia so that in various ways aspects of life, including in the economic field. Islamic boarding schools, according to him, are able to apply the principles of *al-muḥāfadhatu ala qadīmi al-ṣālih wa al-akhdu bi al-jadidi al-aṣlah* or maintain old traditions that are still good and adopt new traditions that are better. Economic modernity has been adopted by pesantren circles, but what has been taken is beneficial, without having to lose identity.[4]

Of all the Islamic boarding schools in Indonesia; economic empowerment of the community around the pesantren.

The facts and data above are efforts to renew the Islamic boarding school so that it can continue to exist in the modernization era. Efforts to renew pesantren towards modern traditional pesantren are carried out with a relevant reform system. Efforts to reform the education and teaching system in Islamic boarding schools, especially modern Islamic boarding schools, are usually marked by several things, namely as follows: 1) Changing the curriculum that is oriented according to the needs of the community, 2) Improving the quality of teachers and preparatory teachers, 4) Doing together) Kyai as the owner Islamic boarding schools are open in positive renewal efforts.[4]

This independence is what makes every Islamic boarding school must have experience in managing business charities since starting (startup), running healthily, being able to expand, and having a business charity whose turnover has reached trillions of rupiah. [4] It is this inclusiveness that will spur pesantren to prepare themselves for the modernity of the times, not only to carry out the pesantren's mission as a *tafaqquh fī al-dīn* institution, but also to be designed to penetrate the social, economic, and business fields. Openness to accept the changing times has made Islamic boarding schools a religious educational institution that has social transformation but is not uprooted from its traditional roots. What is done by pesantren is part of the strategy of empowering and also the independence of students through various businesses that are carried out.

As explained above, the Manarul Qur'an Lumajang Islamic Boarding School is the ideal type or model Islamic boarding school in East Java Province that implements an inclusive economy by being the only Islamic boarding school in Lumajang that has a Sharia Financial Services Cooperative Institution, namely BMT and maximizes the potential of Natural Resources and Human Resources around the pesantren by relying on the internal strength of the pesantren in the form of kyai figures, pesantren administrators, and pesantren management to create an independent economy, which is beneficial for the internal pesantren and while with the independence of the pesantren the *konya masakai* branded outside the pesantren is formed in an effort realizing an inclusive boarding school economy. Therefore, Islamic boarding schools are required to carry out reforms that can optimize their potential. In particular, in involving local communities through an inclusive economy.

Azyumardi Azra stated that the potential and development of Islamic boarding schools is expected not only to play their traditional functions, [4] namely the transfer of Islamic knowledge, the reproduction of scholars, and the maintenance of Islamic traditions, but can become a vehicle for health education, the development of appropriate technology, and a strategy become a center for empowering the surrounding

community. Researchers consider that economic development, including that carried out by Islamic boarding schools, is an interesting thing to study because it is related to the economic independence of the community in the future. Moreover, an urgent problem which until now has become a phenomenon for this nation, including the nations of the world, is the problem of poverty.

To answer the government's challenge, one of the solution steps is the participation of Islamic boarding schools to become a natural thing to spur inclusive economic growth. As stated by the Minister of Agriculture of the Republic of Indonesia, Andi Amran Sulaiman, who assessed that Islamic boarding schools are no longer just a place to deepen religious knowledge and education, but there is great potential from the economic aspect that can be developed, especially the agricultural sector. This became one of the bases for him to synergize with Islamic boarding schools to improve the agricultural sector in the country. Thus the presence of Islamic boarding schools with the vision of inclusive economic development as a solution to ignite the community's economy and also alleviate poverty.

2 Literature Review

The term inclusive in the economy has a universal size. The term including can be analogous to the existence of equality, fairness, and individual rights in the distribution of knowledge sources such as education, social, and economics. Economic growth is also defined as growth that not only generates economic opportunities, but also guarantees equitable access for all members of society to the economic opportunities that are created.[5]

Growth that includes needs to be accompanied by growth that is environmentally friendly and sustainable. Environmentally friendly and sustainable maintenance is defined as a growth strategy that pays attention to the balance of the environment and ecosystem in the long term. This growth strategy not only pursues high growth targets, but also focuses more on efforts to reduce carbon emissions, achieve energy security through the development of renewable energy, manage resources including forests, soil and air carefully to avoid environmental damage, feed resources and protect the environment. for future generations while creating economic opportunities and minimizing negative social impacts.[5]

During the seven decades since the proclamation of Indonesian independence, the direction of national development policies has focused more on policies targeting high economic growth. In addition to increasing the production capacity of the Indonesian economy, this high growth is also capable of increasing people's income. Departing from this, the national development policy strategy is based on the assumption that high growth will automatically create an equal distribution of welfare for the people in accordance with the theory of the trickle down effect. This theory explains that the progress made by a group of people at the top will automatically bring down the group of people at the bottom through job creation and various other economic opportunities,

which in recovery will foster various conditions that support the creation of output so that the results of economic growth are evenly distributed.

The Rockefeller Foundation defines an inclusive economy as one in which there are expanded opportunities for a wider shared well-being, especially for those who face the greatest obstacles to advancing their well-being. The Rockefeller Foundation stated the word including the stress of the need to overcome losses while the economic choice instead of growth indicates the need to consider all dimensions of economic life [5]

The World Bank refers to Inclusive Growth to indicate the pace and pattern of economic growth, which are interrelated and valued together. In the World Bank approach, rapid pace of economic growth is needed to reduce absolute poverty. However, for this growth to be sustainable in the long term, it must be cross-sectoral, and include a large proportion of a country's working-age population. This definition implies a direct relationship between macro and micro determinants of growth. In this perspective, Extension of Inclusion focuses on productive employment, not on employment per se, or income redistribution. Employment growth generates new jobs and income, while potential growth has the potential to lift workers' wages and bring back self-employment. The World Bank's approach takes a long-term perspective and is not concerned with sustainable growth, wherein inclusivity refers to expanding opportunities in terms of access to markets, resources and an impartial regulatory environment for businesses and individuals [5]

Inclusive Growth is a concept that goes beyond broad-based growth timeframes. Inclusive is growth that not only creates new economic opportunities, but also growth that ensures equal access to the opportunities created for all segments of society, especially for the poor"[5]. Participate in growth (the "non-discriminatory" aspect of growth).

On the other hand, Inclusive Growth is one in which the benefits are shared fairly. Growth includes thus implying participation and sharing of benefits.

Strategy Europe 2020 has the idea of Inclusive Growth at its core. Within this Strategy, Inclusive Expansion is understood as "empowering people through high levels of employment, investing in skills, fighting poverty and modernizing labor markets, training and social protection systems so as to help people anticipate and manage change. It is also important that the benefits of economic growth spread throughout the Union, including its outermost territories, thereby strengthening territorial cohesion. It is about ensuring access and opportunities for the entire lifecycle."

Therefore, the researcher refers to the theoretical framework that has been established by the Government of Indonesia. The Government of Indonesia through the Ministry of National Development Planning/National Development Planning Agency (Bappenas) defines an inclusive economy, namely, "Economic development that creates wide access and opportunities for all levels of society in an equitable manner, increases welfare, and reduces tension between groups and regions. The economic pillars consist of: 1) the burden of high economic growth; 2) reduce economic collapse and inequality; 3) Expanding access and opportunities. The sub-pillars of the first pillar consist of Economic Growth, Job Opportunities and Economic Infrastructure. The sub-pillar of the second pillar consists of inequality and poverty. Meanwhile, the Sub-Pillars

of the third pillar consist of Human Capability, Basic Infrastructure, and Inclusive Finance, as shown in Fig 1. below, namely:

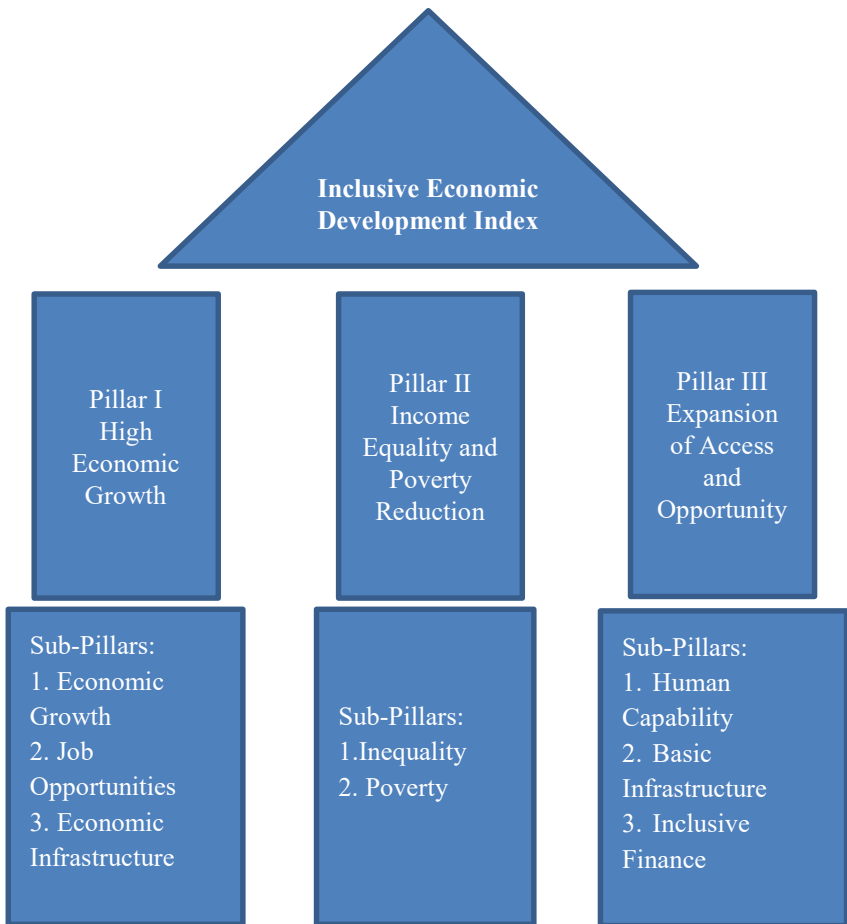


Fig. 1. Inclusive Economic Development Index

From the description above, the theoretical framework that researchers use to photograph and design economic development includes Islamic boarding schools that have the ability to be involved in community empowerment efforts . In addition, economic development which includes Islamic boarding schools also has concern for efforts to improve the welfare of the community at large.

3 Research Methods

This research was conducted at the Manarul Qur'an Lumajang Islamic Boarding School . This type of research is a type of approach case studies (case studies) . Because this research is focused on the case of "the economy including Islamic boarding schools" . data processing, namely checking the correctness of the data, compiling data, carrying out coding , classifying data, checking interview answers that are unclear. This study uses source triangulation and technical triangulation to validate the data. This study also uses three data analysis techniques, namely data reduction, data presentation, and verification.

4 Results and Discussion

4.1 Economic inclusion at the Manarul Qur'an Islamic Boarding School in Lumajang

Manarul Qur'an Islamic Boarding School is located on Jl. Juwet, RT 05/RW 07, Kutorenon, Sukodono, Biting One, Kutorenon, Kec. Lumajang, Lumajang Regency, East Java which was founded by KH. dr. Abdul Wadud Nafis, Lc. MEI in 2014 until now, shows that the Manba'ul Ulum Islamic Boarding School is able to survive in managing its pesantren.

Islamic boarding schools as one of the oldest educational institutions in Indonesia, in addition to educating students to master religious knowledge for the provision of ukrowi, also prohibit general disciplines as worldly provisions with the aim of being happy in the world and in the hereafter, therefore it should have been pond man pesantren I had to produce cadres - National cadres who are ready to face the era of globalization.

boarding school Manarul Qur'an is one of the many Islamic boarding schools in East Java that concentrates on economic and social development, especially in Lumajang Regency, which is the only Islamic boarding school that operates Islamic boarding school economic inclusion. As an institution, of course it requires economic resources to carry out its activities, in addition to being an effort to empower and develop the community's economy.

Manarul Qur'an Islamic boarding school has begun to try to implement this on the basis of Bank Indonesia's policy regarding the independence of Islamic boarding schools [5]. will manage the economic independence of the pesantren. With the establishment of institutions and business units that have been built and operated for a long time, namely money circulation regulatory agencies in Islamic boarding schools through non-bank financial institutions, namely BMT Manarul Qur'an.

Manarul Qur'an Islamic Boarding School which has full authority and policy towards the BMT Manarul Qur'an Financial institution assisted by managers who have been recruited by the pesantren in carrying out its operations, the caretaker's policy is very large in determining what business units will be developed.

Entrepreneurship is the capital of an Islamic boarding school which is managed so that it becomes part of the strategy of the Manarul Qur'an Islamic Boarding School to achieve pesantren independence. At the Manarul Qur'an Islamic Boarding School, everything students are required to be independent as well as at the Manarul Qur'an Islamic Boarding School must be independent, to achieve this there must be a financial settlement, so it is mandatory for the Kiai to think about this. The kiai's strategy in building an independent Islamic boarding school, one of which is entrepreneurship, entrepreneurship must also have the expertise and experience to achieve the desired goals. The Manarul Qur'an Islamic Boarding School is very serious in making Islamic boarding school economic programs, by providing knowledge about entrepreneurship to the managers of the established business unions.

The field of craft is an organ within the Manarul Qur'an Islamic Boarding School which has the function and role of managing economic resources that can be conserved to support operational funding for pesantren activities. This pesantren carries out community development based on the development of economic activities. The economic development carried out at the Manarul Qur'an Islamic Boarding School is different from the types of business carried out by other Islamic boarding schools in Indonesia, for example, the Sidogiri Pasuruan Islamic Boarding School is based on the Islamic boarding school economic cooperative (Kopontren), Baitul Mal Wattamwil, the Sydanaria People's Credit Bank (BPRS) sector real. Arrisalah Ciamis Islamic Boarding School develops a fishery-based economy. The Darussalam Gontor boarding school is based on the real sector, plantations and plantations, and the business-based Al-Amin Sumenep Islamic boarding school.

At present, the Manarul Qur'an Islamic Boarding School has been established and is running business units managed by the entrepreneurial sector, such as the MUI Tour & Travel business unit, BMT Manarul Qur'an, the OPOP Banana Chips Business program.[5] (One Islamic Boarding School One Product), Animal Husbandry and Culinary.

First, the MUI Tour & Travel business unit. This business unit is engaged in the service sector. This business is one of the business units under the auspices of PT. MUI Lumajang Cab. Second, for financial management, there is the Manarul Qur'an Baitul Maal Wat Tamwil (BMT) or the BMT Sharia Financing Savings and Loans Cooperative (KSPPS) Manarul Qur'an. The establishment of BMT Manarul Qur'an is a form of the spirit of building the economic independence of the Manarul Qur'an Islamic boarding school. The hope is that BMT Manarul Qur'an can be used as a means of empowerment for the community, both in the Manarul Qur'an Islamic boarding school environment and the community in general. Third, MQ Mart. This business unit is engaged in retail /shop business. Through this MQ Mart, the Manarul Qur'an boarding school wants to explain to the public that Islamic economics can be applied to real sector businesses such as MQ Mart. MQ Mart tries to highlight SME products, both internally and from the surrounding community. The products sold are prioritized for products needed by santri and are typical of Islamic attributes. Based on the explanation above, it can be seen that the goods sold are affordable for students and ordinary people, and selling MQ Mart goods is not solely for personal gain, but for the benefit of the Islamic boarding school as a means of preaching through the economy. to e m p a t ,

The OPOP (One Islamic Boarding School One Product) Banana Chips Business Program, a processed product that is the flagship of the Manarul Qur'an Kopontren and is now booming is kripang (Kripik Pisang Gajih). This product has been bound to become one of the OPOP Products (One Islamic Boarding School One Product). Kripang made by the Manarul Qur'an Islamic boarding school are currently circulating in several minimarkets and shops in Lumajang district. In addition, Kripang is able to reach outside the city, namely Kediri and Probolinggo. The production process itself is also directly handled by the students. fifth, MQ Culinary And the sixth Chicken and egg-laying business as a distributor to several shops in Lumajang.

Based on the type of business managed and developed by the entrepreneurial field of the Manarul Qur'an Islamic boarding school, it can be seen that the type of business developed is in the business sector, both in the field of goods and services. Based on the type of business that has been carried out, we can see that the development of business activities at the Manarul Qur'an Islamic boarding school is progressing at an extraordinary pace. This is as stated by Ustradz Zamroni, M.A as Chair of the Foundation and HRD at the Manarul Qur'an Islamic boarding school Foundation. "Its development has been extraordinary. Starting from its establishment in 2014, currently it is rare for boarding schools to be as high as the Manarul Qur'an Islamic boarding school in the development of Islamic boarding schools, the allure of KH. Dr. Abdul Nafis, Lc. M.E.I. The way to position him is wise, he as an activist in Islamic economics is very helpful in the process of developing the economy of the Manarul Qur'an Islamic boarding school.

optimizing the role of Islamic boarding schools in the development of the shari'ah economy is absolutely necessary. Both in terms of science and role in the real development of shari'ah economic activity. to optimize the role in order to create a real practice laboratory of sharia economic theory, quality human resources are needed, the growth of an entrepreneurial spirit and improvement of professional Islamic boarding school business charity management as well as optimizing existing networks such as students, guardians of students, the community, and forming new networks both product and marketing networks.

The results of field observations, researchers' observations, we can see that the economic potential in the Manarul Qur'an Islamic boarding school can be properly empowered. First, the Manarul Qur'an Islamic boarding school has a fanatical market (captive market), namely students, ustadz, alumni, guardians of students and the community within the pesantren. This market is very potential for various economic sectors in the Manarul Qur'an boarding school environment. Second, Islamic boarding schools have students who make payments to help internal pesantren operations, such as shahriyah, maunah, and others that have the potential to act as third party funds for the institution. potential savings from mukim students who are sometimes sent every few months and MTS and MA students' savings. Monthly student money is kept at BMT Manarul Qur'an in the form of qard. Third, a network of students, santri, the surrounding community, alumni, and parents and guardians of students who have various businesses, jobs, and various backgrounds that have strong potential as market share and business marketing in the Manarul Qur'an Islamic boarding school. The close

relationship between the pesantren and several elements that help the economy can be directed to economic development at the Manarul Qur'an Islamic boarding school itself.

4.2 Implications of Inclusion in Islamic Boarding School Economics Manarul Qur'an Lumajang

The economic empowerment program carried out by the Manarul Qur'an Islamic boarding school in terms of improving the economy of the community around the pesantren is categorized into two, namely empowerment of people who are active in activities within the internal of the Manarul Qur'an Islamic boarding school and empowerment of the community's economy outside the scope of the Islamic boarding school Manarul Qur'an.

4.3 Contribution to Internal Islamic Boarding Schools

The field of entrepreneurship that has been created which has been developed by the Manarul Qur'an Islamic boarding school here has a contribution to the pesantren and the surrounding community. Various kinds of existing business units certainly have no small advantage. The profits obtained are then managed by the foundation according to the needs of their respective fields.

In utilizing the results of business profits from the field of entrepreneurship, it is not specific or specific for development or contributes in certain fields from each division, be it in the field of entrepreneurship and so on. The management flow is the profit obtained from various existing business units such as the MUI Tour & Travel business unit, BMT Manarul Qur'an, Banana Chips Business OPOP (One Islamic Boarding School One Product) program, Animal Husbandry and Culinary. the profits managed by each entrepreneurial field are conveyed to the treasurer of the foundation and then stored at the BMT Manarul Qur'an and become on behalf of the Islamic boarding school. Such as the profits obtained from the MUI Tour & Travel business unit, BMT Manarul Qur'an, Banana Chips Business OPOP (One Islamic Boarding School One Product) program, Animal Husbandry and Culinary as told by Zamroni (Interview with Zamroni (Chairman of the Manarul Islamic Boarding School Foundation) Qur'an) "all profits from each business unit are directly deposited to BMT, then BMT distributes them to each of the designated fields."

From the results of the analysis above, it can be seen that from each economic business unit, it can be concluded that these contributions can be classified into two categories, in the form of physical (building) and non-physical contributions (employee salaries and Islamic boarding school operations, scholarships and entrepreneurship development and so on.

The results of managing business units in the field of entrepreneurship are used more internally for Islamic boarding schools, namely structural members who work at the Manarul Qur'an Islamic boarding school and employees in existing business units. for cottage construction as well as for internal operations. The contribution of the Manarul Qur'an Islamic boarding school in other economic fields is that it is used for operations.

4.4 Contribution to the community outside the pesantren

The entrepreneurial field of the Manarul Qur'an Islamic Boarding School in carrying out its business units greatly contributes to the community's economy, which can be seen based on the continued development of the Manarul Qur'an Islamic boarding school itself. The establishment of the field of entrepreneurship at the Manarul Qur'an Islamic boarding school apart from aiming at empowering the pesantren's economy, the development of the pesantren's economy also aims to help develop the community's economy. As conveyed by the caretaker of the Manarul Qur'an Islamic boarding school, one of the objectives of establishing the field of entrepreneurship is to share with the surrounding community, especially in the community's economy. With the hope that the economy of the community around the pesantren will be helped by the existence of a business unit held by the pesantren.

Among the businesses that are carried out by most of the people around the pesantren are selling various types of goods that are of various needs to the students. Starting from selling food, clothes, household appliances, ATK. As for the canteens in the pesantren area as well as the sellers around the pesantren, they are divided into two, namely businesses within the Manarul Qur'an Islamic boarding school environment, where the person selling has made an agreement with the foundation. The agreement is related to permits for profit sharing to the cottage and procedures for selling in the cottage area. canteen under the foundation and already allowed. sellers who are outside the pesantren environment, namely under the auspices of the PKL association and managed directly by the association group. It is hoped that the pesantren and the surrounding community will have closeness to each other. The people around the Manarul Qur'an Islamic boarding school said that before this pesantren was established, the majority of the people in Biting Village were engaged in farming. However, with the existence of an Islamic boarding school in Biting Village, the community gradually changed their profession to become economic actors offered by the Islamic boarding school, without leaving their agricultural land. What is appreciated by the community is the caregiver policy related to community businesses determined by the pesantren, with the aim of equal distribution of community income. The Manarul Qur'an Islamic Boarding School also provides business capital through Manarul Qur'an BMT for people who do not have initial capital to open their business, as well as Manarul Qur'an BMT provides business training for people who will open businesses around the Manarul Qur'an boarding school an.

It can be concluded that with the existence of a pesantren and community collaboration program in economic empowerment, the community can increase their economic level by selling at the pesantren. There is also community reciprocity with the Manarul Qur'an Islamic Boarding School, the community's income is kept at BMT Manarul Qur'an.

5 Conclusion

Manarul Qur'an Lumajang Islamic Boarding School about Economic Inclusion of Islamic Boarding Schools , it can be concluded that Entrepreneurship is an Islamic

boarding school capital that is managed so that it becomes part of the strategy of the Manarul Qur'an Islamic Boarding School to achieve pesantren independence. Kiai's strategy in building an independent Islamic boarding school, one of which is entrepreneurship, entrepreneurship must also have the expertise and experience to achieve the desired goals. The Manarul Qur'an Islamic Boarding School is very serious in making Islamic boarding school economic programs, by providing knowledge about entrepreneurship to the managers of the established business unions. At the Manarul Qur'an Islamic Boarding School, business units managed by the entrepreneurship sector have been established and running, such as the MUI Tour & Travel business unit, BMT Manarul Qur'an, Banana Chips Business OPOP (One Islamic Boarding School One Product) program , Animal Husbandry and Culinary .

The economic empowerment program carried out by the Manarul Qur'an Islamic boarding school in terms of improving the economy of the community around the pesantren is categorized into two, namely empowerment of people who are active in activities within the internal of the Manarul Qur'an Islamic boarding school and empowerment of the community's economy outside the scope of the Islamic boarding school Manarul Qur'an. Contributions from the field of entrepreneurship can be classified into two categories, in the form of physical contributions (buildings) and non-physical (employee salaries and pesantren operations, scholarships and development in the field of entrepreneurship and so on). The results of managing business units in the field of entrepreneurship are used more internally for Islamic boarding schools, namely structural members who work at the Manarul Qur'an Islamic boarding school and employees in existing business units. for cottage construction as well as for internal operations. The contribution of the Manarul Qur'an Islamic boarding school in other economic fields is that it is used for operations. the existence of a pesantren and community collaboration program in economic empowerment, the community can improve their economic level.

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