PESANTREN SOSIOPRENEURS AS COMMUNITY ECONOMIC DEVELOPMENT (CASE STUDY AT INTEGRATED ISLAMIC BOARDING SCHOOL OF AL MUMTAZ GUNUNGKIDUL YOGYAKARTA)

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Abstract
This research aimed to reveal in detail how the sociopreneur movement of Islamic Boarding School (Pondok Pesantren) Terpadu Al Mumtaz Gunungkidul Yogyakarta was used as a community economic development and to find out what were the strategies of Pesantren Al Mumtaz in driving its sociopreneur existence. This research was qualitative research with a case study approach. Data collection used observation, structured interviews, and documentation, while data analysis techniques used Miles and Huberman's model analysis. The research results showed that Pesantren Al Mumtaz had carried out the four stages of socioentrepreneurship well, including 1) the pesantren apprenticeship stage, 2) the pesantren launching stages, 3) the pesantren takeoff stage, 4) the pesantren maturity stages. Not only that, but this pesantren also had four strategies to promote its existence in the community, including: 1) collaborating with the local community by holding a Village Culinary Market regularly. 2) recruiting auxiliary staff from the community for various pesantren productions. 3) cooperating with the Regional Government in providing community economic assistance. 4) renting community land to be used as productive land.

Keywords: Sociopreneur, Islamic Boarding School, Community Economy

A. Introduction

In the last few years, Islamic boarding schools have assumed several essential roles in the life of the Indonesian people.\(^1\) Even if one traces the long history of Islamic boarding schools (pesantren), many people have proven that Islamic boarding schools are not only a place for religious education cadres but are instead used as agents of change in improving the quality of civilisation in life of a nation.\(^2\) It is proven that Islamic boarding schools (pesantren) have five roles in life: institutions of service

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\(^1\) Muhamad Nafik Hadi Ryandono, “Peran Pondok Pesantren Dalam Pemberdayaan Sosial Ekonomi Di Jawa Timur Pada Abad Ke-20” (Universitas Airlangga, 2018), https://repository.unair.ac.id/113294/.

and civilisation, agents of social and economic change, developers of excellence in vision and mission, and demands the needs of people from various eras.

With various essential roles in the community above, Islamic boarding schools continue to improve in maintaining and improving their quality, so the number of Islamic boarding schools continues to increase yearly. According to data from the Ministry of Religion of the Republic of Indonesia, Islamic boarding schools began to appear in 1977, with a total of around 4,195 institutions and 677,394 students. Until 2022, the number of Islamic boarding schools has reached 36,600 institutions with a total of 3.4 million active and resident students and 370 thousand teaching boards (kiai/ustaz). Many Islamic boarding schools in Indonesia are used as a driving force for improving civilisation from various aspects of life.

The large number of pesantren in Indonesia above shows that pesantren has been considered an institution that provides life solutions, one of which is economic solutions. It has been proven, at least in the last five years, many pesantren have characteristics of development in the economic field, such as in East Java, Central Java, West Java, and several areas on the outer islands of Java, with an impact on the social economy, so that many say as a "sociopreneur pesantren", namely pesantren that carry out their economic program focus on strengthening the economy of the surrounding community's economy.

For example, during the Covid-19 pandemic in 2020, all dimensions of life were torn apart and impacted by various sectors, including Indonesia. Many Islamic boarding schools are used as a solution to deal with this pandemic storm. One of the Islamic boarding schools that have consistently strengthened the economic field of its

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people is Pesantren Terpadu Al Mumtaz. This Islamic boarding school is located in Patuk Gunungkidul Yogyakarta. This pesantren has a sociopreneur base by promoting several entrepreneurship programs, both among the internal students and in the surrounding community. So it is not uncommon every time this pesantren is used as a place for community adaptation in various existing economic dynamics.

Based on the observations of researchers, since the pandemic until now, this Islamic boarding school has been actively planting crops to distribute to the surrounding community, such as planting chillies, eggplants, shallots, tomatoes, kale, cassava, and other crops, so that very helpful to restore the community's economy in the future.9 Not only that, but this pesantren also carries out various economic innovations for the sake of internal independence and the sustainability of the economic life of its people. From the explanation above, the researcher is interested in uncovering the extent to which the sociopreneur of Pesantren Al Mumtaz Gunungkidul Yogyakarta is used as a community economic development and what the strategies implemented by the pesantren in providing solutions to its role as a pesantren sociopreneur.

To find out the gap between this study and other similar studies, researchers have conducted various literature searches, among others: First, research from Muhamad Nafik Hadi Ryandono entitled "The Role of Islamic Boarding Schools in Economic Empowerment in East Java in the 20th Century".10 Second is research from Nikmatul Masruroh and Farah Zahirah titled "Branding Strategy in Implementing Preneur Islamic Boarding Schools".11 Third, research from Zaenal Afandi titled "Entrepreneurship Education Strategy at Al-Mawaddah Kudus Islamic Boarding School".12 Fourth, Safika Rosyidatul Arifah's study entitled "The Role of Independent Mukmin Islamic Boarding Schools in Overcoming Unemployment through Empowering Santri".13 Fifth, research from Achmad Dudin entitled "Economic Development at Five Islamic Boarding Schools in

9 (researcher's observation, 23/01/2023)
Lamongan Regency, East Java." Sixth, research from Marlina entitled "The Potential of Islamic Boarding Schools in the Development of Islamic Economics". Seventh, research from A. Sugandi, H.B. Tanjung, and RK Rusli entitled "The Role of Modern Islamic Boarding Schools (Ponpes) in Community Economic Empowerment".

Eighth, research conducted by Yoyok Rimbawan entitled "Pesantren and the Economy: Study of Economic Empowerment at Darul Falah Bendo Munga Islamic Boarding School; Krian Sidoarjo East Java". Therefore, from the eight literature searches above and reinforced by the absence of similar themes, the study of pesantren sociopreneurs as community economic development is novelty research that needs to be explained in detail to all levels of society.

B. Method

This type of research is qualitative, and the method used is a case study. Through this case study, researchers intensively conduct scientific, detailed and comprehensive research activities on an event and all activities on the object under investigation. The location of this research was conducted at the Pondok Pesantren Terpadu Al Mumtaz Patuk Gunungkidul Yogyakarta.

Data collection techniques in this study can be explained as follows: 1) observation, 2) structured interviews, and 3) documentation. For the data obtained to have a high level of truth and validity, the researcher tested the validity of the data by 1) extending the interaction with informants, 2) making observations more seriously, and 3) a testing triangulation while the data analysis technique used in this study is to use the Miles and Huberman model analysis with the stages: 1) data reduction, 2) data presentation, and 3) conclusion.

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16. Sugandi & Rusli, 2017
C. Result and Discussion

Pesantren Sociopreneurs: An Initial Concept

To understand sociopreneurs, researchers refer to Drayton’s concept. He socially divides the entrepreneurial life cycle into four essential periods: The Internship Period. Namely, this period is long because entrepreneurs seek experience, skills, and trust from many people to bring about more significant social change. Second, the Launch Period. Namely, this period is the beginning of entrepreneurs starting to explore, test, and prove the ideas they have so far.22

Third, the Takeoff Period. Namely, this period is also extended because entrepreneurs consolidate within their organisations and continue their ideas, so these ideas spread and are widely accepted in society. Fourth, the Maturity Period. Namely, this period is the core period in which entrepreneurs have provided evidence that the results of their ideas have a real and significant impact on society.23

The sociopreneur developed by Drayton above can be understood in the context of pondok pesantren. It means that pesantren have a long experience educating entrepreneur-based pesantren during their apprenticeship. During the launching period, pondok pesantren educates the students to continue implementing the entrepreneurial concept so that many groups, especially the general public, could prove ideas. During the takeoff period, pesantren have also optimised their entrepreneurial ideas and consolidated that their economic movement could be a solution for the lives of the surrounding community. Whereas in the maturity period, pesantren has proven and provided evidence of financial solutions that have been conceptualised and implemented so far so that the sociopreneur movement can be felt realistically by various groups.24

Pesantren Sociopreneur of Al Mumtaz as a Community Economic Development Solution

Integrated Islamic Boarding School of Al Mumtaz Gunungkidul Yogyakarta, or pesantren Al Mumtaz has a program to mobilise sociopreneurs in developing the...
surrounding community’s economy. The pesantren sociopreneur movement can be explained as follows:

1. Apprentice Period of Pesantren Al Mumtaz

   This pesantren has a long history of how it was initially a tiny pesantren that the wider community did not know well. It has now carried out its function as a pesantren sociopreneur. In its history, the land belonging to this pesantren was initially complicated to develop as productive land. A pesantren was established on this land with various considerations and assistance from the community and local government. After establishing pesantren, it quickly moved its entrepreneurship programs for better internal and external pesantren. If seen from the documentation and strengthened by personal interviews, it can be explained that this pesantren also has a long history in making pesantren a sociopreneur base. Formally, this pesantren was founded in 2012 and is in the process of seeking various experiences, finding the correct format, and seeking public trust, so that this pesantrenpreneur can one day bring more significant social change not only for pesantren residents but for the surrounding community.

   Armed with minimal knowledge, this pesantren continues to carry out a learning process to seek experience in productive land management to serve as entrepreneurial land for its students. Through this process, little by little, the economic movement begins to be felt, and the trust of the surrounding community begins to grow hope, so it is hoped that this pesantren sociopreneur movement can provide social benefits for them.

   From the research results, pesantren Al Mumtaz’s apprenticeship period, which became a pesantren sociopreneur, had challenges and required a long process, especially since the people in this pesantren were not religious. The pesantren apprenticeship period has gone well through determination coupled with solid movement. It prepares this pesantren to carry out advanced programs from the following essential stages.

25 (personal interview with kiai KM, 12/01/2023)
26 (personal interview with Ustaz NK, 09/02/2023)
2. Launch Period of Pesantren Al Mumtaz

After the long apprenticeship process described above, various elements of society began entrusting their children to live and study at this pesantren. It is a challenge for the pesantren because of the great expectations of the community, and God's mandate must be carried out. After gaining the excellent trust of the community, Islamic boarding schools began to make improvements in various aspects, including entrepreneurial activities in their educational curriculum.

After the curriculum went well, pesantren began exploring and inspiring entrepreneurial activities that could be implemented and evaluated together. So activity after exercise can be carried out properly because there is a lot of collaboration and consolidation from various parties, including local government agencies, religious organisations, non-governmental organisations, and other social organisations.

When the Covid-19 pandemic hit Indonesia in 2020, the Al Mumtaz Islamic boarding school continued to cover how the pesantren sociopreneur movement could be accepted by as many people as possible in need. For this reason, the various economic results that he has driven have spread well in society.27

If understood in the sociopreneur concept, the launching period of the Al Mumtaz Islamic boarding school is the best opportunity to prove that what is conceptualised as the idea of outstanding entrepreneurship is an essential solution that can solve economic problems in society,28 especially when the Covid-19 pandemic hit. Therefore, this good opportunity has been well understood by the Al Mumtaz Islamic boarding school so that the concept of entrepreneurship-based education is inserted into the pesantren curriculum for the best hopes and solutions for society in the future.

3. Takeoff Period of Pesantren Al Mumtaz

Pesantren Al Mumtaz has also experienced periods of takeoff because the two previous periods have gone well. The takeoff period from the Al Mumtaz pesantren here is that the sociopreneur movement of the pesantren continues to

27 (personal interview with Ustaz YS, 10/12/2023)
socialise and consolidate its economic concepts and ideas based on pesantren. The socialisation and consolidation of the pesantren were not only carried out within the pesantren itself but also began to work in various institutions outside the pesantren so that the idea could spread widely and be well received in the people of Gunungkidul and its surroundings.

According to kiai KM, the caretaker of the Al Mumtaz Islamic boarding school, to become a sociopreneur in the pesantren, the pesantren education curriculum needs to be improved first. Slowly and indeed, the entrepreneurship program is run. Each student is given various training pieces so they are aware of how important it is to manage the environment around them based on a people's economy. By being aware of the environment, it is hoped that the Al Mumtaz Islamic boarding school students can become independent human beings in various aspects, including being separate and independent of others in their economic context.²⁹

From this context, it can be understood that pesantrenpreneur focusing on their internal students are an essential part of what is run by pesantren. By strengthening the inner economic awareness of the pesantren, entrepreneurship graduates for Islamic boarding school students can develop their financial programs in the community more freely, not only in the community around the pesantren but also in the area where the alumni live. Senior santri graduates are also scattered in several regions of Gunungkidul, which incidentally are still lagging economically. The students were asked to devote themselves to the area for the next few months with various programs set by the pesantren, both independent programs and programs in collaboration with other agencies.

4. Maturity Period of Pesantren Al Mumtaz

The maturity period of the Al Mumtaz Islamic Boarding School can be understood that this period is the core period of the previous periods. During this period, this pesantren has proven that pesantren sociopreneurs can run well and optimally. Many of the results and ideas that have been proven to be felt by the community can be explained as follows:

²⁹ (personal interview with kiai KM, 23/02/2023)
First is the WEIPA (Al Mumtaz Preneurship Inspirational Educational Tour) program. The WEIPA program has several pesantrenpreneur as well as sociopreneur programs, including 1) making bread and bakpia for sale at several agencies and stalls around the pesantren, 2) minimarkets intended for students and people passing by the pesantren, 3) sewing clothes for internal production schools in Islamic boarding schools as well as receiving orders from the public and agencies, 4) filtering mineral water to be traded in shops around Yogyakarta, 5) printing of t-shirt designs and batik cloth for various events, and 6) several other programs that have an impact on the community.

Second, there is a people's market every month. This people's demand is called "Pakuderjan (Pasar Kuliner Ndeso Kerjan)". The purpose of Ndeso Kerjan is that the market is present every month because of the excellent cooperation between the pesantren and the village community of Kerjan. This village is in the Al Mumtaz pesantren environment itself.

The Strategy of Pesantren Al Mumtaz in Driving Sociopreneur Existence

Pesantren Al Mumtaz uses several strategies to increase the economic strength of the community as the existence of the movement, among them:

1. Collaboration with the local community by holding Village Culinary Markets regularly

As explained above, as part of the Islamic boarding school's dedication and economic empowerment to the community, especially after the Covid-19 pandemic, pesantren Al Mumtaz is holding a "Pakuderjan" (Pasar Kuliner Ndeso Kerjan). This market is routinely held monthly, on Sunday Pahing, and opens from 07.00 WIB to 11.00 WIB.30

The implementation of this culinary market is open to the public because of the collaboration between the Islamic boarding school and the people of Kerjan Village in Patuk Gunungkidul. The culinary products sold in the market are original products from the surrounding community and products from pesantren Al Mumtaz students. One of the ways to attract people's interest to come to buy is to use local coins produced by their production. Namely, the buyer first

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30 (researcher's observation, 14/08/2022)
exchanges rupiah notes with the officer with details of two thousand rupiahs being exchanged for one piece of their money.

Not only that, so that each culinary market event remains lively and attracts many visitors, pesantren provides a policy to all santri guardians who wish to visit their santri (students) at pesantren are only allowed once a month, namely on the exact day of the culinary market. Adding santri guardians as culinary market visitors adds to the quality of sales turnover in that market which continues to increase, at least in every event, sales remain stable \(^{31}\).

It is done with several considerations, namely for pesantren, not only the results of the pesantren's economic products can be widely sold in the community, but also as a venue for the socialisation of various economic and religious activities within the pesantren internally, which the public can know. As for the people themselves, they are improving their economy, and a social and emotional forum between the pesantren and the community is still well-developed. Because for the community, pesantren Al Mumtaz has been used as a solution for their lives, not only for economic problems but also for other life problems.

2. Recruitment of auxiliary staff from the community for various pesantren productions

From the results of the researchers' observations and reinforced by several interviews, pesantren Al Mumtaz has various economic productions, where each production room has several employees. To improve the local community's economy, pesantren professionally recruits outside staff from pesantren to assist in the quality of production within them. It has been done for the last few years after the presentation of Islamic boarding schools has increased customers. Hence, it takes a lot of human resources to maximise these production results. \(^{32}\)

One of the seconded workers from the community is from the production of bread and minimarkets. This pesantren economic productions have become essential icons driving the pesantrenpreneur and sociopreneur of pesantren Al Mumtaz. Through the production of bread, various government agencies and

\(^{31}\) (researcher's observation, 14/08/2022)
\(^{32}\) (researcher's observation, 12/01/2023)
local people’s shops have become regular customers, so the bread production every day can reach thousands, even more, if there are several incidental orders.

As stated by one of the employees, he was accepted at this pesantren in the culinary field not because he majored in culinary arts, but when at home he often made several food menus for the family, so culinary matters have become his habit for a long ago. When the pesantren needed staff in this regard, it immediately applied for job vacancies because what was required were employees from the area around the pesantren.33

From the explanation above, pesantren Al Mumtaz is aware of how to recruit staff not only from the surrounding community so that the community's economy can also be assisted, but also this pesantren continues to maintain professionals according to their areas of expertise. Being independent and professional is essential in improving the quality of sociopreneur identity, both for internal pesantren and the wider community.

3. Collaboration with the Regional Government in providing community economic assistance

Since its establishment in Gunungkidul, Pesantren Al Mumtaz has established various collaborations with private institutions and local governments. Armed with the vision of becoming independent students with economic expertise, this pesantren continues to drive its economy. To maximise its economic movement, pesantren Al Mumtaz collaborates with the local government to organise various entrepreneurship training, especially for students.34

This training is an essential capital for Islamic boarding schools to become a stimulus for the sociopreneur movement in the region. It means that pesantren Al Mumtaz is not only focused on training for students. After the students have economic expertise in a specific field, some students are asked to provide training for the local community regarding the areas they have understood. This 'sanad' system of economics is essential for pesantren to carry out so that the existence of this pesantren can be felt authentically by the surrounding community.

33 (personal interview with ustaz HG, 12/01/2023)
34 (researcher’s observation, 03/02/2023)
Not only that, on several occasions, the regional government has held economic training and also involved the community around the pesantren. It is done to make the public aware that the pesantren and the local government are serious about how the sociopreneurship of the Al Mumtaz Islamic boarding school can be maximally intertwined for the sake of shared prosperity, especially when it is in the recovery stage after the current Covid-19 pandemic.  

4. Leasing of community-owned land used as productive land

Based on the observations and documentation of the researchers, the Al Mumtaz Islamic Boarding School leased several lands owned by the local community to be used as productive land to produce a shared economy. One of the vacant lands used as productive land is land for cocoa plantations, culinary market land, durian land, animal husbandry land, and several other fertile lands.

According to the director of business development for pesantren Al Mumtaz, Ustaz NK, leasing land is an essential alternative for pesantren to develop various business initiatives. He explains that the caretaker of pesantren Al Mumtaz has a futuristic mind. So that the development of pesantren must continue to be improved. If the pesantren is forced not to have land for development, then there needs to be another alternative. In the end, it was agreed to rent the local community’s land on condition that the land had been vacated for a long time, meaning that it had not been used as productive land for them.

For him, the leasing of vacant land is a symbol of how the pesantren cares for the surrounding community. On the one hand, Islamic boarding schools need internal economic development; on the other hand, the community can increase their income by renting their land. Not only that, but the results of the researchers’ observations also revealed that the vacant land used for animal husbandry was half of the livestock produced by the community itself. That is, Islamic boarding schools have a livestock program by providing farmed animals. The community owns the land, and its maintenance is entirely handed over by the community so that both parties share the results obtained.

35 (researcher’s observation, 01/01/2023)
36 (researcher’s observation, 01/01/2023)
37 (personal interview with ustaz NK, 23/01/2023)
D. Conclusion

Islamic Boarding School of Al Mumtaz has carried out various stages of being a sociopreneur with four significant periods: The apprentice period. Second, the launch period. Third, the takeoff period. Fourth, the maturity period. Not only that, there are at least four strategies used by pesantren Al Mumtaz to increase the economic strength of the community as the existence of the movement, namely: first, collaborating with the local community by holding a village culinary market regularly. Second, recruiting auxiliary staff from the community for various pesantren productions. Third, cooperating with the Regional Government in providing community economic assistance. Fourth, renting community land is used as productive land.

Bibliography


