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The Economic Independence of Islamic Boarding Schools From the Perspective of KH. Abdullah Syukri Zarkasyi and The Implementation with Ar-Raudlatul Hasanah Islamic Boarding School in Medan

Jaka Saputra^{1*}, Maryam Batubara², Muhammad Arif³

¹ Magister Syariah Economy, UIN North Sumatera, Medan, Indonesia, jakasaputraeksya@gmail.com

² Magister Syariah Economy, UIN North Sumatera, Medan, Indonesia, maryam.batubara@uinsu.ac.id

³ Magister Syariah Economy, UIN North Sumatera, Medan, Indonesia, muhammadarif@uinsu.ac.id

*Corresponding Author: jakasaputraeksya@gmail.com

Abstract: The objective of this study is to examine the strategies employed by Ar-Raudlatul Hasanah Islamic boarding school in Medan in achieving economic independence and to ascertain the impact of this independence on institutional and community development. Adopting a qualitative research approach, data were gathered through in-depth interviews, observations, and document analysis, in accordance with the perspective of KH. Abdullah Syukri Zarkasyi. The primary findings indicate that Ar-Raudlatul Hasanah Islamic boarding school employs strategies, including the diversification of income sources, the establishment of business units, and the integration of internal and external resources in economic management. These economic independence measures have a positive impact on the development of pesantren facilities and the welfare of teachers and staff, while also facilitating the economic empowerment of the surrounding community through the provision of various entrepreneurship initiatives. However, a number of supporting and inhibiting factors also influence the implementation of these strategies. This study contributes to the existing literature on the economic independence of Islamic boarding schools and provides practical recommendations for other Islamic boarding schools seeking to enhance their economic independence.

Keyword: Economic Independence, Islamic Boarding School, KH Abdullah Syukri Zarkasyi, Implementation of Ar-Raudlatul Hasanah Islamic Boarding School

INTRODUCTION

Islamic boarding schools in Indonesia are significant institutions of education and religion that have a profound impact on cultural and societal life. These institutions provide Islamic religious education, but they are also centers of scientific and moral learning for many students. In recent times, the role of Islamic boarding schools in local and national economic development has become increasingly recognized. Islamic boarding schools have a

significant potential for contributing to the growth of a strong national economy based on sharia economics.

The objective of achieving independence will be accomplished through the function of Ponpes. In addition to serving as an organizer of educational and da'wah functions, Ponpes will have a community empowerment function through business units.

BI Solo and Hebitren Soloraya implemented an IoT-based greenhouse program at Takmirul Islam Islamic Boarding School in Solo, Darul Qur'an Sragen, Kyai Ageng Selo Klaten, Ar Ruqoyah Wonogiri, and Darul Abror Boyolali.

The program was formally inaugurated by the Governor of Bank Indonesia at Takmirul Islam in Solo in early February 2022. The aquaculture business is concentrated in two locations, namely Hidayatul Uloom Islamic Boarding School in Karanganyar Regency and Al Hikmah Islamic Boarding School in Sukoharjo Regency.

"As a gesture of gratitude for the Greater Solo HEBITREN ecosystem, the inauguration of the aquaculture business and the initial seed stocking of 15,000 catfish were held at Hidayatul Uloom Karangpandan Islamic Boarding School in Karanganyar." This was stated by the Head of BI Solo, Nugroho Joko Prastowo, on Wednesday, February 23, 2022. The concept of independence can be defined as a paradigm where there is less dependence on other parties, achieved through the act of working alone, doing or doing something with one's own abilities. In other words, independence can be understood as a reduction in dependence, but an increase in interdependence, with creative and proactive behaviour, involving more initiative and cooperation with the community and local communities. Therefore, the practice of strengthening interdependence is essential.

It is crucial to highlight the importance of reducing interdependence, particularly in the economic independence of Islamic boarding schools. By creatively empowering their local resources, these institutions can become more independent. The more they reduce dependence and the more they can increase interdependence, the more independent they will be.

If students demonstrate greater independent behavior, they are more likely to seek information actively, to be confident in their abilities to solve problems independently, to value hard work and healthy competition, and to have a need for achievement. Islamic boarding schools in Indonesia are one of the institutions that teach various religious lessons about Islam. They also play a role in moral education and the instilling of noble morals in students. Islamic boarding schools in Indonesia have a distinctive history and possess characteristics that differentiate them from boarding schools in other countries.

In terminology, KH. Imam Zarkasih defines pesantren as Islamic educational institutions with a dormitory or cottage system, wherein the kyai serves as a prominent figure, the mosque acts as a central hub of activity, and Islamic teachings are imparted under the direction of the kyai with the assistance of santri. The pesantren of today is a distinct Islamic educational institution.

This institution of pesantren, which has its origins in Indonesia, is the oldest of its kind in the country's history. It has played a significant role in the development of national education in Indonesia. According to KH. Abdurrahman Wahid, pesantren is defined as a place where students live; it can also be considered an Islamic educational institution in Indonesia with the aim of deepening Islamic religious knowledge and applying it in daily life. This is achieved by emphasizing the importance of moral principles in social interaction.

The issue of economic independence of Islamic boarding schools is becoming increasingly salient, particularly when we consider the positive impacts produced by Islamic boarding schools that are adept at managing their economic resources. This economic independence encompasses a range of dimensions, including sources of funding, asset

management, and initiatives to advance the boarding school itself and the surrounding community.

As reported in a news article, the Coordinating Minister for Economic Affairs, Airlangga Hartarto, recently visited Pesantren Asshiddiqiyah in North Kedoya, West Jakarta, to encourage the Santripreneur Program, which is currently being promoted by the government.

In this context, Airlangga asserted that Islamic boarding schools represent a strategic base for driving the national economy.

The Santripreneur Program was inaugurated with the intention of encouraging santriwan-santriwati to become robust entrepreneurs. Nevertheless, despite some noteworthy instances of success, a significant proportion of boarding schools encounter persistent obstacles in attaining long-term economic self-sufficiency. Such obstacles may pertain to restricted access to financial resources, ineffective financial management, or a deficiency in awareness of suitable economic development strategies.

In the economic independence of Islamic boarding schools, the role of students and their students is of paramount importance. Training students and their students in entrepreneurship can provide them with the skills and knowledge required to become successful entrepreneurs upon graduation.

A number of issues have been identified as hindering economic independence in Islamic boarding schools.

Firstly, the majority of boarding schools rely on donations from the wider community, alumni, or donor agencies. Such a funding model is often subject to significant fluctuations, which renders long-term planning challenging. Secondly, many boarding schools are located in remote or underdeveloped regions, limiting their access to essential resources, including material, financial, and quality human resources.

The dearth of formal education in economics and business among administrators and students can impede the establishment and management of businesses that could bolster the economic independence of Islamic boarding schools.

Business Management: Some pesantren have initiated entrepreneurial activities as sources of revenue, such as agriculture, animal husbandry, or other small businesses. However, they frequently encounter challenges in effective and productive business management due to deficiencies in knowledge and abilities in business management.

Government Regulations and Policies: Governmental policies that facilitate the economic independence of Islamic boarding schools remain limited. This includes support in the form of access to capital, training, and coaching to develop pesantren-managed businesses.

Integration with the Local Economy:

Pondok pesantren frequently lack integration with the local economy, which constrains their capacity to expand their markets and business networks.

It is evident that a more structured and sustainable approach to supporting pesantren to achieve economic independence is necessary. To this end, it is essential to involve cooperation between pesantren, government, the private sector, and the wider community. The aforementioned cooperation should include, inter alia, financial training, technical assistance in business management, and access to better markets and technology. In this context, this study aims to examine the implementation of strategies that can be used by Islamic boarding schools to improve their economic independence and their impact on the progress of the institution in question.

The objective of this research is to provide a more comprehensive understanding of the strategies that can be employed by Islamic boarding schools to become more significant agents of economic development in society. By gaining a deeper insight into these strategies,

it is hoped that this research will make a positive contribution to the development of Islamic boarding schools and their role in advancing the local and national economy.

METHOD

This research will be conducted using a qualitative approach and descriptive methodology. Qualitative research allows researchers to examine a phenomenon in terms of the process, whereas descriptive research seeks to describe phenomena in detail. In this case, the research will examine the recruitment pattern of students at Pesantren Ar-Raudlatul Hasanah. Researchers will describe the recruitment process at the Pesantren in accordance with existing data.

As Sugiyono (2009) has written, qualitative research is a research method used to research natural object conditions where the researcher is the key instrument. The location of the research I conducted is located in Medan City, North Sumatra. The place that I will examine is the Ar-Raudlatul Hasanah Islamic Boarding School, Jalan Jamin Ginting KM.11 Simpang Selayang Medan, which is one of the Islamic boarding schools in Medan City. This research commenced with an examination of external sources, including websites, brochures, and other published materials, to gain insight into the Pesantren Ar-Raudlatul Hasanah. However, researchers must still collect primary data through interviews, observation, and documentation. These activities will commence after the proposal is completed and disseminated on Tuesday, May 7, 2024, if Allah wills. The research phase will continue until further notice.

The research will be conducted at Pesantren Ar-Raudlatul Hasanah in Medan, an Islamic educational institution that will serve as the subject of the study. The research will focus on the economic independence of Islamic boarding schools from the perspective of KH Abdullah Syukri Zarkasyi and its implementation at Pesantren Ar-Raudlatul Hasanah in Medan. The data utilized in this research is qualitative, specifically data presented in verbal form rather than numerical. This includes qualitative data in this study, such as a general description of the object of research, including its understanding, history, business units, strategies, and their implementation.

Qualitative research was originally employed extensively in the fields of sociology, anthropology, and subsequently, in those of psychology, education, language, and other branches of social science. In contrast to quantitative research, which employs statistical analysis, qualitative research employs a narrative approach to data analysis. Moreover, in quantitative research, the data to be collected should be quantitative data or quantifiable from the outset of the proposal formulation. Conversely, in qualitative research, the objective is to uncover qualitative data and present it in a narrative format. This encompasses detailed descriptions of situations, activities, or events, as well as certain phenomena pertaining to humans and their relationships with one another. It also encompasses direct opinions from individuals who have experienced these phenomena, along with their views, attitudes, beliefs, and ways of thinking. Additionally, it encompasses extracts from documents, reports, archives, and history. Finally, it encompasses detailed descriptions of individuals' attitudes and behaviors.

The orientation or description stage, with the grand tour question. At this stage, the researcher describes what is seen, heard, felt, and asked. They are only cursorily familiar with the information they obtain. At this stage, the data obtained is quite a lot, varied, and not yet clearly organized. Reduction/focus stage. At this stage, the researcher reduces all the information obtained in the first stage. In this reduction process, researchers reduce the data found in stage I to focus on certain problems. At this reduction stage, researchers sort the data by selecting which data are interesting, important, useful, and new. Data that is deemed not useful is removed. Selection stage. At this stage, the researcher describes the focus that has

been determined in more detail. At this stage, after the researcher conducts an in-depth analysis of the data and information obtained, the researcher can identify themes by constructing the data obtained into something new knowledge, hypothesis, or science relationship.

A research instrument is a method or tool utilized in data collection. This research employs a qualitative approach, utilizing data collection methods including in-depth interviews with the management of the boarding school, teachers, staff, and representatives of the surrounding community. These interviews aim to obtain information regarding the strategy, implementation, and impact of the economic independence of the boarding school. Additionally, participant observation in the boarding school environment is conducted to directly observe the economic activities carried out, interactions with the surrounding community, and internal dynamics related to economic independence. A document study of financial reports, official documents, archives, and other records relevant to the research topic was conducted.

The data analysis may include the following: a description of the strategies used by Ar-Raudlatul Hasanah Islamic boarding school to achieve economic independence, such as diversification of funding sources, establishment of business units, partnerships with external parties, and others; an analysis of the impact of economic independence on institutional development and community welfare, such as improved facilities, increased income, community empowerment through entrepreneurship programs, and others; and an identification of supporting and inhibiting factors in the implementation of economic independence strategies, both internal and external factors. Citations and concrete examples of the data collected to support the analysis and findings.

RESULTS AND DISCUSSION

History of Ar-Raudlatul Hasanah Islamic Boarding School

The establishment of the school commenced with the migration of muallaf Muslims from Karo land to Medan. These individuals settled in the Paya Bundung area, which was subsequently named after them. They conducted regular recitations from house to house around the cottage, alternating between speakers. Additionally, they engaged in collective prayer. At that time, there was no place of worship or place of education in the vicinity of the hut. In 1978, a servant of God began to donate his land, covering an area of 256.5 M2. This was followed by a donation from Mr. H. Mahdian Tarigan, covering an area of 243 M2. Following the donation of the land, the residents of Paya Bundung collaborated to construct a modest mosque as the focal point of the community's religious activities, where it could also serve as a venue for Quranic instruction and recitation for their children.

Given the high expectations of the community at the time, Mr. H. Ahkam Tarigan was convinced that from a modest mushalla, it could produce useful forerunners for the country and nation who could lead the Indonesian state in the future.

Mr. H. Ahkam Tarigan's ideas were also embraced by the Nini Si Dua family, descendants of HM. Shaleh Tarigan and H. Ahmad Badawi Tarigan.

They were the parents of the first individuals to embrace Islam who resided in Tanah Karo, specifically in an area known as Paya Bundung. This family consistently practiced and preached outside the village, as all families in the Paya Bundung area had embraced Islam. Along with its development, the family held annual meetings, during which the establishment of an Islamic education institution was frequently discussed. In 1977, Mr. H. Fakhruddin Tarigan made a donation of land on Binjai Road to the family foundation of the shaman patah pergendangan, with the intention of establishing an Islamic college on the waqf land at a later date.

The dream was nearly realized in 1981 with the establishment of a school on the waqf land. However, the school had not yet commenced operations due to various considerations, including the layout of the city and the future development of the school. Consequently, the waqf land was planned to be relocated to Jalan Medan Pancur Batu km.11 Medan Tuntungan District, which was already known as the Paya Bundung area. One of the individuals who provided input and ultimately determined the relocation of the waqf land was Mr. Tarzan Ginting, who was serving in West Medan at the time.

In order to enhance the sale price of the waqf land on Jl. Binjai, the family transformed the land, which was originally a swamp, into a more valuable asset. The sale of the waqf land was successfully concluded in 1981, with the proceeds from the sale being used to purchase land in the Paya Bundung area, covering an area of 3,933 M². This land was subsequently combined with waqf land from Mr. H. Ahkam Tarigan and H. Mahdian Tarigan, resulting in an area of approximately 4,432.5 M². From that point onward, the annual meeting was consistently held in Paya Bundung, and a place of education and recitation was established on the waqf land in accordance with Nini Si Dua's ideals of establishing an Islamic education institution.

In that year, an alumnus of Pondok Modern Gontor Darussalam visited Paya Bundung. He had graduated in 1976 and was the initiator of the establishment of the cottage, which had previously been a routine recitation. The individual in question is Ustadz Usman Husni, who aspired to pursue further studies at the University of Medina following his graduation from Pondok Modern Gontor Ponorogo, East Java. However, despite his best efforts, he was unable to secure a place at the University of Medina. Consequently, Ustadz Usman Husni relocated to Paya Bundung, where he sought to establish an Islamic boarding school in accordance with the wishes of his brothers. Due to the enthusiastic support of the Paya Bundung community at the time, who highly valued a teacher of religious studies in their midst, the community purchased a 250-square-meter plot of land and constructed a residence for Ustadz Usman Husni. Over time, in 1982, the Diniyah Tarbiyah 'Ula Islamic Boarding School was established, initially comprising 16 students, who subsequently grew to approximately 60 students. At that time, the students and santri still resided in the houses of the Paya Bundung community, as the new pesantren had a simple mushalla covering an area of 96 M² and lacked dormitories. The education process spanned 24 hours, with equal time dedicated to religious and general lessons over a six-year period. The activities available to the santri and santriwinya included skills education, arts, sports, organizations, and others.

The history of Pesantren Ar-Raudlatul Hasanah, established by the Waqf Board on Monday, October 18, 1982 AD (corresponding to the date 1 Muharram 1403 H), is as follows. The Waqf Board of Pesantren Ar-Raudlatul Hasanah Medan, represented by Muhammad Djaidir, SH, a notary public, executed a deed on August 13, 1986, bearing the number 29. This deed was executed in the name of the Waqf Board of Pesantren Ar-Raudlatul Hasanah Medan.

Geographically, Pesantren Ar-Raudlatul Hasanah is situated in Indonesia, in the city of Medan, North Sumatra. Its precise location is on Jl. Setia Budi, Simpang Selayang, Kec. Medan Tuntungan, Medan City, North Sumatra, with a postal code of 20135. To locate this pesantren, one may also proceed from Jl. Jamin Ginting Km. 11 Paya Bundung. In the implementation of its educational activities, the pesantren has established the following vision, mission, and objectives for Pesantren Ar-Raudlatul Hasanah:

a. Vision

- 1) The objective is to transform Pesantren Ar-Raudlatul Hasanah into a model community service regeneration institution, dedicated to the worship of Allah SWT. It is expected that this will result in the institution being regarded as a paragon of virtue and the implementation of the function of the khalifah of Allah on earth.

b. Mission

- 1) The objective is to educate individuals who have acquired a comprehensive understanding of Islamic knowledge, leadership, and teaching, and who are willing and able to pursue further development to the fullest extent possible.
- 2) The objective is to prepare a superior and quality generation that will contribute to the formation of a generation of *khaira ummah*.
- 3) The formation of a generation that is well-versed in religious knowledge and possesses positive intellectual traditions, as well as a responsiveness to the evolving demands of the contemporary era, with the ultimate goal of fostering a learning society.
- 4) To educate and form a generation with an IQRA (Ilmy, Qur'any, Rabbany and 'Alamy) personality that is prepared to practice it in society with sincerity, intelligence, and charity. IQRA combines aspects of thought ('ilmy 'alamy) and aspects of remembrance (qur'any rabbany) which are actualized in intelligence and religious morality.

In June 1986, Pesantren Ar-Raudlatul Hasanah initiated secondary-level education under the name *Kulliyatul Mu'allimin Al-Islamiyah* (KMI), offering a six-year curriculum. In 1988, the institution commenced a *tsanawiyah* education program, followed by *aliyyah* in 1989. This will be discussed in the subsequent section. This discussion will evaluate the strategies used by Islamic boarding schools to increase their economic independence. The findings are based on qualitative and quantitative data that have been collected during the research. The data analysis shows that the boarding schools have used various strategies to achieve economic independence. Some boarding schools rely on income from donor funds and *waqf*, while others are active in economic ventures such as agriculture and small industries. Revenue from education services is also a major source of income for some boarding schools. This evaluation demonstrates that diversification of income sources is a crucial step towards economic independence.

The Management Structure of Pesantren Ar-Raudlatul Hasanah.

The organizational structure is a valuable tool for conceptualizing, organizing, and delegating tasks and responsibilities to individuals within the structure. It is also useful for monitoring and evaluating the activities that have been carried out. In essence, the head of the pesantren is responsible for overseeing all activities within the pesantren, acting as a liaison between the pesantren and the *waqf* body. From a practical standpoint, the director of the pesantren oversees the functioning of the organizational structure of Pesantren Ar-Raudlatul Hasanah.

The following is the complete organizational structure:

- a. The Head of the Pesantren
The head of the pesantren serves as the representative of the *Waqf* Board and as an intermediary between the managers of the pesantren and the *Waqf* Board.
- b. Director of Pesantren
The Director of Pesantren is responsible for the daily operations of the implementation of education and teaching in Pesantren Ar-Raudlatul Hasanah Medan, which is assisted by all *Ustadz* and employees.
- c. General Secretary
The Secretary of the Pesantren serves as a conduit for the activities of the directorate, as well as a repository of data and information regarding the activities of the Pesantren. This information is made available to those affiliated with institutions within the pesantren itself, as well as institutions outside the Pesantren. There is only one section, namely the General Section.

d. General Treasurer

The Central Treasurer is responsible for the financial circulation and distribution of funds received in accordance with the applicable Standard Operating Procedures (SOP). Financial management in the pesantren is non-profit, that is, the pesantren does not prioritize financial gain alone or the interests of certain groups, but rather adheres to the principle of the Self-Benefit System, namely that funds obtained collectively will be used for the common good and joint development. The classification of the section consists of the Finance and Bookkeeping Section.

e. Education Division

The Education Sector is responsible for coordinating the implementation of lessons through the Kulliyatul Mu'allimin Islamiyah program, Madrasah Tsanawiyah, Madrasah Aliyah, Biology, Chemistry, Physics Laboratories, as well as Language and Pre-school Laboratories. Additionally, this field oversees and evaluates the programs that have been implemented. The division of sex is as follows:

- 1) KMI Section
- 2) Madrasah Tsanawiyah
- 3) Madrasah Aliyah
- 4) Outside the Pesantren Education Section
- 5) Laboratory and Multimedia Section
- 6) Syllabus Section
- 7) Library and Study Section
- 8) Santri Academic Evaluation Section

f. Field of Care

The Parenting Division serves as a guide and counselor for students. This role can be understood as an interaction process that helps students understand the environment and develop meaningful life values, which in turn influence future behavioral values. The sections are as follows:

- 1) Male Counseling Guidance Section
- 2) Women's Counseling Guidance Section
- 3) Men's Language and Muhadarah Section
- 4) Women's Language and Muhadarah Section

g. Welfare and Public Works

The Welfare and Public Works Division has the objective of constructing housing for ustad and ustadzah that is compatible with the pesantren complex. This endeavor requires significant effort and is conducted in stages. The classification of the sections is as follows:

- 1) Consumption Section
- 2) Development Section
- 3) BPSM Section
- 4) The Service and Facility Maintenance Section
- 5) The Cleanliness and Environmental Management Section

h. Pesantren-Owned Business Field

This field serves not only as an income generator for Pesantren Ar-Raudlatul Hasanah Medan but also as a pedagogical tool for teachers and students who manage these business units. It instills a sense of independence, sincerity, creativity, discipline, responsibility, and honesty. The sections are as follows:

- 1) Pesantren Asset Empowerment Section
- 2) OPRH and Gudep Businesses Section
- 3) Raudah Water

The comprehensive nature of the pesantren's operations necessitates a multitude of changes and developments, both internally and externally. These changes are influenced by various factors, including the availability of diverse educational options for their children, as well as the pesantren's role in supporting the operations and activities of the pesantren through the establishment of business units. One such business unit is RAUDHAH WATER, a bottled drinking water company managed by UPT and sold on a large scale outside the pesantren. This represents a form of contribution by the business unit to the development and advancement of the pesantren.

On July 20, 2019, Bank Indonesia Deputy Governor Dody Budi Waluyo symbolically handed over a bottled drinking water production machine to Pesantren Ar-Raudlatul Hasanah. The handover was conducted during his visit to the pesantren on Saturday, July 20, 2019, in the company of the Head of the BI Representative Office for North Sumatra, Wiwiek Sisto Widayat; the Head of the BI Regional Department, Dwi Pranoto; the Head of the BI Communication Department, Onny Widjanarko; and the Head of the BI Sharia Economics and Finance Department, Suhaedi.

Raudhah Water is one of the business units developed by Ar-Raudlatul Hasanah Islamic boarding school with the objective of enabling the boarding school to become more independent in terms of meeting the needs of bottled drinking water, both in terms of internal demand and external demand.

Effective Strategies in Increasing Independence

This analysis presents an overview of effective strategies for increasing the economic independence of Ar-Raudlatul Hasanah pesantren. It is based on research, field findings, and conceptual thinking of KH Abdullah Syukri Zarkasyi. The principles guiding the establishment of business units in pesantren are as follows:

- a. The business unit is not privately owned but belongs to the institution. The leadership is prohibited from implementing sectoral policies related to financial management.
- b. Philosophizing good administration is essential to maintain trust. Regular reports and deliberations by the leadership regarding the development of business units are therefore required.
- c. Recruiting human resources who are field experts and come from internal institutions so that communication can run smoothly.
- d. It is of paramount importance to ensure that business entities are operating within the confines of the law, thereby enabling the identification and exploitation of existing opportunities.
- e. Forming a team of experts, at least comprising senior personnel, to monitor the development of business units.

Based on field findings, the strategy employed by Ar-Raudlatul Hasanah Medan Islamic boarding school to enhance its economic autonomy adheres to the concept initially proposed by KH Abdullah Syukri Zarkasyi, as evidenced by the following field findings:

- a. The business unit at Pesantren Ar-Raudlatul Hasanah is not privately owned but belongs to the institution. As such, the leadership has no right to take sectoral policies related to financial management.
- b. Furthermore, Pesantren Ar-Raudlatul Hasanah espouses the view that effective administration is essential to maintain trust. It is therefore recommended that the leadership engage in regular reporting and deliberations regarding the development of business units in the future.

- c. Pesantren Ar-Raudlatul Hasanah employs personnel with expertise in the field and from within the institution to facilitate effective communication.
- d. Pesantren Ar-Raudlatul Hasanah is attentive to the legality of business entities, with the objective of optimizing existing opportunities.
- e. Pesantren Ar-Raudlatul Hasanah establishes a team of experts, at least comprising senior personnel, to oversee the development of business units.

The Impact of the Economic Independence of Pondok Pesantren Ar-Raudlatul Hasanah Medan on the Development of the Institution Itself and the Surrounding Community

The impact of the implementation of economic independence is considerable and pervasive, influencing the advancement of the pesantren in terms of developing facilities and the welfare of teachers, office staff, and other employees at the Ar-Raudlatul Hasanah Medan Islamic boarding school. This discussion encompasses the full spectrum of the impact of the implementation of the economic independence concept in the development of pesantren, including successes, challenges, changes, and recommended improvements.

Economic Activities and Entrepreneurship Programs. A review of the economic activities and entrepreneurship programs integrated in the pesantren, such as production businesses, services, and crafts, as well as entrepreneurship training for santri and the surrounding community.

Factors Affecting the Implementation of Economic Independence Strategies at Pesantren Ar-Raudlatul Hasanah Medan

This discussion will identify the factors that influence the implementation of economic independence strategies. The results indicate that supporting factors, such as strong leadership, access to management training, and partnerships with local communities, play an important role in the success of economic self-reliance strategies.

Conversely, some inhibiting factors, such as a lack of initial resources, complex regulations, and market fluctuations, may impede the economic self-reliance efforts of pesantren. The identification of these factors helps to comprehend the challenges confronted by boarding schools in attaining economic independence.

Implications: The findings of this study at Ar-Raudlatul Hasanah Islamic Boarding School in Medan can inform the efforts of other Islamic boarding schools to advance their institutions and enhance their economic contributions to society.

In this section, the implications of the research results for Islamic boarding schools and the wider community will be discussed. The findings can provide valuable insights for Islamic boarding schools in developing more effective economic self-reliance strategies. The recommendations provided can assist the boarding schools in improving their economic self-reliance. In addition, the results of this study also have broader implications in the context of community social and economic development. With the enhanced economic autonomy of Islamic boarding schools, there is the potential for a more substantial contribution to local and national development.

Implementation of the Economic Independence Concept of Islamic Boarding Schools. A critical analysis of the implementation of the economic concept of pesantren independence according to KH Abdullah Syukri Zarkasyi's perspective at Ar Raudlatul Hasanah Islamic Boarding School, including the strategies employed, economic programs implemented, and obstacles faced.

This study examines the strategies employed by Pondok Pesantren Ar-Raudlatul Hasanah Medan to enhance its economic independence, as well as the impact of this economic independence on the growth of the institution and the surrounding community.

This research provides an in-depth insight into the implementation of the concept of economic independence in the context of Ar-Raudlatul Hasanah Islamic Boarding School, based on the perspective of KH Abdullah Syukri Zarkasyi, a figure known for his thoughts on the economic independence of Islamic boarding schools.

The research findings revealed that Ar-Raudlatul Hasanah Islamic Boarding School implemented several main strategies in an effort to achieve economic independence. First, they diversified their sources of income by establishing business units such as Raudah Water, a bottled water production unit, as well as other units such as agriculture, animal husbandry, and small industries. This strategy is in accordance with the concept proposed by KH Abdullah Syukri Zarkasyi, who emphasized the importance of reducing dependence on external sources of funds and creating independent sources of income for Islamic boarding schools. Secondly, Ar-Raudlatul Hasanah Islamic Boarding School recruits competent human resources from within the institution to manage these business units. This ensures smooth communication and a deep understanding of the values and culture of the boarding school. Third, they prioritize the legal status of business entities to maximize potential opportunities. Additionally, they form a team of experts, comprising senior personnel, to oversee the growth and development of these business units.

The implementation of economic independence strategies has had a significant positive impact on the Ar-Raudlatul Hasanah Islamic Boarding School. Firstly, economic independence allows the boarding school to develop better facilities and infrastructure, such as dormitories, classrooms, laboratories, and other supporting facilities. This creates a more conducive learning environment for the students, as well as improving the quality of education offered. Secondly, economic independence has an impact on the welfare of teachers, staff, and employees within the boarding school. With an independent source of income, the boarding school is able to provide more appropriate and adequate compensation, thus ensuring the long-term sustainability of the institution's operations.

Third, the integration of entrepreneurship programs with the economic activities of the boarding school benefits the surrounding community. These programs provide training and empowerment to the community, enabling them to develop skills and creative economic ventures. This contributes to the improvement of people's living standards and sustainable local economic development.

In comparison with previous research, the findings of this study are consistent with several previous studies that examine the economic independence of Islamic boarding schools. However, this research makes a unique contribution by combining the perspectives of KH. Abdullah Syukri Zarkasyi and its implementation at Pesantren Ar-Raudlatul Hasanah Medan. In a study conducted by Aziz (2020), it was found that Islamic boarding schools in East Java have developed various economic businesses, such as agriculture, animal husbandry, and small industries, in order to achieve economic independence. This finding is in line with the strategy implemented by Ar-Raudlatul Hasanah Islamic Boarding School in establishing various business units. Meanwhile, research by Mustaqim and Rahman (2018) identified both supporting and inhibiting factors in achieving the economic independence of Islamic boarding schools. Their findings indicated that strong leadership, access to management training, and partnerships with local communities were important supporting factors. These findings are consistent with those of this study, which demonstrate the pivotal role of leadership, the recruitment of competent human resources, and the integration with the local economy in supporting the economic independence of Ar-Raudlatul Hasanah Islamic Boarding School.

This research also makes a new contribution by exploring in depth the implementation of the concept of economic independence of Islamic boarding schools from the perspective of KH. Abdullah Syukri Zarkasyi, an influential figure in the world of pesantren education.

Thus, this research enriches the literature on the economic independence of Islamic boarding schools and provides new insights into how the concept can be applied in a specific context.

CONCLUSION

This thesis will conclude with a presentation of the research results and discussion from the previous chapter, followed by suggestions based on the conclusions. The suggestions presented in this study are expected to be useful for Ar-Raudlatul Hasanah Islamic boarding school and other Islamic boarding schools or agencies as input or the basis for further research. The author provides conclusions and suggestions based on research on the economic independence of Islamic boarding schools from the perspective of KH Abdullah Syukri Zarkasyi with implementation at Ar Raudlatul Hasanah Islamic boarding school in Medan, as follows: In summary, the research findings combine the perspectives of KH Abdullah Syukri Zarkasyi and the implementation at Ar Raudlatul Hasanah Islamic boarding school in Medan. The results of the data analysis and discussion in Chapter 4 strengthen or demonstrate the relationship between the concept of pesantren economic independence and real practice. This research is significant in the context of pesantren development and contributes to related literature.

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