

DIES: Dalwa Islamic Economic Studies

Vol. 3 No. 1, Juni 2024

<https://ejournal.uiidalwa.ac.id/index.php/dies/>

Strengthening the Local Economy of Islamic Boarding Schools Through Fundraising for the End of the School Year

M. Alawi Amin

Universitas Al-Qolam Malang

alawiamin91@gmail.com

*Correspondence

DOI: 10.38073/dies.v3i1.1408

Received: April 2024

Accepted: May 2024

Published: June 2024

Abstract

The economy plays a central role in regional and community life, including the production, distribution, and consumption of goods and services. Economic instability can have a negative impact on community welfare, so sustainable economic development is a priority to improve living standards. This study discusses strengthening the local economy at the Shodrul Ulum Al Cholil Islamic Boarding School, Malang, through the annual *haflah akhirussanah* event. The analysis includes a literature review, document study, and data analysis to produce findings that provide in-depth insights into the impact and effectiveness of the activity. Islamic boarding schools, as autonomous institutions established by the local community, have strategic potential in empowering the local economy. The Shodrul Ulum Al Cholil Islamic Boarding School, which was established in 2010 and is located in Brongkal Village, Pagelaran, Malang, plays an important role in the local economy by involving students and the surrounding community. The *haflah akhirussanah* event, which is held annually, attracts the participation of traders and service providers, creating economic opportunities. This study identifies several factors that can strengthen the local economy of Islamic boarding schools, such as capital, partnerships, policies, education, innovation, mastery of technology, and access to markets. *Pesantren* also need to overcome challenges such as the conglomeration system that can hinder their efforts. By utilizing local resources and empowering students, *pesantren* can become strong economic institutional centers.

Keywords : *Economic Strengthening, Pesantren Economy, Haflah Akhirussanah Fund*

Abstrak:

Ekonomi memegang peran sentral dalam kehidupan daerah dan komunitas, mencakup produksi, distribusi, dan konsumsi barang dan jasa. Ketidakstabilan ekonomi dapat berdampak negatif pada kesejahteraan masyarakat, sehingga pembangunan ekonomi berkelanjutan menjadi prioritas untuk meningkatkan taraf hidup. Penelitian ini membahas penguatan ekonomi lokal di *Pesantren Shodrul Ulum Al Cholil*, Malang, melalui acara tahunan *haflah akhirussanah*. Analisis mencakup kajian kepustakaan, studi dokumen, dan analisis data untuk menghasilkan temuan yang memberikan wawasan mendalam terkait dampak dan efektivitas kegiatan tersebut. *Pesantren*, sebagai institusi otonom yang didirikan oleh masyarakat setempat, memiliki potensi strategis dalam pemberdayaan ekonomi lokal. Pondok *pesantren Shodrul Ulum Al Cholil*, yang didirikan

Copyright © 2024 M. Alawi Amin

This article is licensed under CC-BY-SA | 53

pada tahun 2010 dan berlokasi di Desa Brongkal, Pagelaran, Malang, memainkan peran penting dalam ekonomi lokal dengan melibatkan santri dan masyarakat sekitarnya. Acara haflah akhirussanah, yang diadakan setiap tahun, menarik partisipasi pedagang dan penyedia jasa, menciptakan peluang ekonomi. Penelitian ini mengidentifikasi beberapa faktor yang dapat memperkuat ekonomi lokal pesantren, seperti modal, kemitraan, kebijakan, pendidikan, inovasi, penguasaan teknologi, dan akses ke pasar. Pesantren juga perlu mengatasi tantangan seperti sistem konglomerasi yang dapat menghambat usaha mereka. Dengan memanfaatkan sumber daya lokal dan memberdayakan santri, pesantren dapat menjadi pusat kelembagaan ekonomi yang kuat.

Kata Kunci: *Penguatan Ekonomi, Ekonomi Pesantren, Dana Haflah Akhirussanah*

INTRODUCTION

Economy is something that plays a central role in various aspects of life, both on a regional and community scale. In this context, the economy is deemed essential, encompassing all activities associated with the production, distribution, and consumption of goods and services. The importance of an adequate and conducive economy shows that economic instability or imbalance can have a negative impact on the success and welfare of a region or community. Therefore, efforts to build a sustainable economy are a priority, with the hope of improving the standard of living and making a positive contribution to the development of the local community.

The development of globalization has changed the local economic landscape with increasing global competition and rapid flow of information. Threats to the sustainability of local businesses are becoming a reality. Therefore, the importance of strengthening the local economy as a strategy to maintain competitiveness and stimulate economic growth at the local level. Each region or community has diverse potential and resource wealth. Strengthening the local economy aims to optimize the use of these resources, both in the form of natural resources and human resources. Thus, this effort is expected to provide a positive contribution to economic growth and create job opportunities, thereby strengthening the resilience of the local economy in facing global challenges.¹

Wise resource management can strengthen the local economy in an area or community. This includes sustainable management of natural and human resources, with attention to ecological sustainability and socio-economic justice. Environmental protection is an important aspect of this strategy because economic sustainability must be in line with ecosystem balance. Furthermore,

¹ Anyualatha Haridison, Dian Iskandar, and Ummu Habibah Gaffar, "Model Pengembangan Ekonomi Lokal: Studi Kasus Desa Sampirang I (Satu) Kecamatan Teweh Timur, Kabupaten Barito Utara, Kalimantan Tengah," *JIIP: Jurnal Ilmiah Ilmu Pemerintahan* 7, no. 2 (September 30, 2022): 85–101, <https://doi.org/10.14710/JIIP.V7I2.14208>.

local socio-economic empowerment plays a crucial role in guaranteeing that the local community truly experiences the economic advantages resulting from the enhancement.

The scope of strengthening and empowering the local economy of Islamic boarding schools includes: sales of food and beverages and office stationery empowered by several cooperatives and canteens under the auspices of several institutional units, development of physical or social infrastructure, increasing income, including by reducing dependence on imported products, and better and quality access to education and health.

Islamic boarding schools are institutions that have long contributed and made a great contribution to the country and society. Almost every city in Indonesia has many Islamic boarding schools.² Syafar (2016) said that Indonesia has several Islamic boarding school institutions, which have a long history in the development of the people's economy, this is because the source of life for Islamic boarding schools comes from agricultural products in a hereditary manner. Which means that the role of Islamic boarding schools is not limited to educational institutions alone, but also as institutions of struggle, social institutions, economy, and religious spirituality and preaching.³

History has written that since the beginning of the existence of the Indonesian Islamic community, Islamic boarding schools have been built through the history of trade, which then spread and developed in terms of Islamic education and preaching, as brought by the Wali Songo in this archipelago. Thus, an institution such as an Islamic boarding school will not be able to progress if there is no improvement in its economic side. This is because the economy is likened to the heart of life for an institution for its progress. Both in terms of the education system and the existence of other fields.⁴

There are still several Islamic boarding schools in Indonesia that have advanced, equalized and balanced their steps with two very intimate things in the development of institutions in the form of Islamic boarding schools, namely: education and economy, especially those based on modern. The development of the pattern and system of Islamic boarding schools in such a way does not

² Arif Rahman Nurul Amin and Maya Panorama, "Pesantren Sebagai Solusi Pemberdayaan Ekonomi Kerakyatan," *Jurnal Syntax Transformation* 2, no. 07 (2021), <https://doi.org/10.46799/jst.v2i7.321>.

³ Tirta Rahayu and Ningsih Uin, "Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Sumber Daya Lokal: Studi Pada Pondok Pesantren Daarut Tauhid," in *Jurnal.Uinbanten.Ac.Id*, 2018.

⁴ Mohammad Arief and Ridhatullah Assya'bani, "Eksistensi Manajemen Pesantren Di Era Digital," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (2023), <https://doi.org/10.35931/aq.v16i6.1541>.

necessarily abandon the values of education and its basic spirit, because the institution does have the ability to run both in a focused manner, without any imbalance with the economy of the Islamic boarding school.

Meanwhile, on the other hand, there are traditional-based Islamic boarding schools, whose Islamic boarding school communities choose to remain silent and indifferent to the modern side, as well as other social issues that arise due to negative idioms and paradigm responses to the shift in culture and ideology of society, viewing stigma towards the bad effects of the modernity of the institution. An institution striving for progress must steer clear of this practice. Furthermore, Islamic boarding schools only study and focus on yellow books, with no demands on the students or the community within the institution. In fact, this modernity aims to make religious-based education a success, which is nothing other than an institution's success in all aspects.

Modern Islamic boarding schools, characterized by their advancement, differ significantly from traditional Islamic boarding schools in terms of teaching methods and infrastructure. Furthermore, the economic sector appears to have remained stable for an extended period. This is because there is no tie-off between the institution and its owner. It is evident that a caretaker, also known as *kyai*, plays a crucial role, directly intervening in every aspect of the Islamic boarding school's operations. The Islamic boarding school's tradition establishes them as a central figure, necessitating their adherence, thereby impeding its progress.⁵

As for Islamic boarding schools that have been touched by their modern position, they consider the role of the *kyai* as a central figure, who is not only a religious driver or a preacher, but also a driver of the economy of the Islamic boarding school and also the surrounding community. Thus, the welfare of Islamic boarding schools will go hand in hand and support each other in the progress of education that is applied. Al Mujtamak has conducted research, explaining that institutions such as Islamic boarding schools have dual functions and roles in carrying out academic and non-academic tasks. Which will thus form their students, have strong capacity and capabilities and are competent in terms of cognitive, affective and psychomotor. So that indirectly, it will be able to help and provide many benefits for local residents. Especially when the students have returned to their hometowns.

So on that basis, Islamic boarding schools in Indonesia must play a role again, as the main pioneer in the movement of the economy independently. As well as Islamic boarding schools that are applicable in managing their systems,

⁵ Arief and Assya'bani.

so that they can balance between educational development and the economy. Because among the causes of the decline experienced by several Islamic boarding schools, there is a weak economy, which can even eliminate their existence. There have been more than 5000 Islamic boarding schools, spread across 68,000 villages, which are evidence of the uniqueness of the culture of the institution, which can be said that Islamic boarding schools are subcultural. If this can be managed professionally, it will produce enormous economic values and provide benefits that can be felt in a pluralistic manner.⁶

In reality, Islamic boarding schools have three main functions that are always carried out, namely: 1). As a facilitator to produce cadres of religious thinkers (Center of Excellence), 2). As an institution that can produce human resources (Human Resource), and 3). As an institution that has the power to empower society (Agent of Development). Thus, Islamic boarding schools can also be described as a part that can change sociality (Social Change) among the changes that are happening.⁷ And is able to create the presence of independent Islamic boarding school institutions and organizations, which can be an example for other Islamic boarding schools in developing and strengthening their economy.

RESEARCH METHOD

The study employs a qualitative descriptive methodology, incorporating a library research approach. This process includes reading and reviewing literature from previous similar studies, analyzing documents, and evaluating data gathered from relevant sources. Furthermore, we integrate the interpretations and findings from both the literature and the data. The results of this study include conclusions and recommendations for better steps forward. Conclusions are based on interpretations of findings from literature and data analysis, while recommendations include suggestions for related Islamic boarding schools in strengthening the local economy through end-of-year activities, such as haflah or end-of-year receptions. Thus, this methodology provides a basis for an in-depth understanding of the context and potential for strengthening the local economy of Islamic boarding schools.

RESULT AND DISCUSSIONS

⁶ Dede Permana, "PEMBERDAYAAN JURNALISTIK PESANTREN (Studi Kasus Pesantren Darul Iman Pandeglang)," *Dedikasi 2* (2011).

⁷ Permana.

In our discussion process, we will explore several key points that are the main focus. This analysis will be conducted through literature review, document study, and data analysis. With this approach, we aim to produce findings and interpretations derived from the discussion on strengthening the local economy at the Shodrul Ulum Al Cholil Islamic Boarding School, Brongkal, Pagelaran, Malang, especially through the annual Islamic boarding school event such as *haflah akhirussanah*.

The points that will be discussed in this study include key aspects that are relevant to strengthening the local economy of Islamic boarding schools, and the findings and interpretations produced, hopefully this can provide in-depth insights related to the impact and effectiveness of these activities.

Islamic boarding schools are autonomous institutional institutions, which are realized because of the basic initiative and initiative of the community in the area. With the establishment of the institution, it becomes a strategic potential for the life of the community in all matters, especially in matters related to the economy. The institution that has been used as a residence for students, numbering in the hundreds or even thousands, becomes a separate path for the independence of the Islamic boarding school and its economic empowerment, especially for students, who are active consumers for their institutions. And on the other hand, Islamic boarding schools are supported by the surrounding community, who are basically consumers whose needs are met by the Islamic boarding school economically. So that in this way, Islamic boarding schools from an economic perspective are institutions that can run a good economy for the residents of the Islamic boarding school who are in it or those around it.

Shodrul Ulum Al Cholil, an institution located in Brongkal Village, Pagelaran District, Malang Regency, has a significant geographical position. Located north of the Cholil Ustman Mosque and south of the Sumber Taman tourist attraction, this institution is about 500 meters from the Village Hall and the main market of Brongkal Village. Its strategic location within the settlement adds value to its existence. It is important to note that access to this institution is not via the protocol road, but via the village road. This institution was founded in 2010 AD based on the proposal of several figures, community elders, and local residents who wanted to establish an educational institution. This initiative began with the grandfather of the caretaker of the Islamic boarding school, KH. Kholil bin Ustman, who had established an educational institution at the location in 1950 AD. This Islamic boarding school accepts students from the surrounding areas and outside the area, becoming part of KH. Kholil's seriousness in conveying the message of the Prophet's *da'wah*.

In addition to his role as a village kiai figure, KH. Kholil also held the position of mujahidin army leader at the time. The students who completed their studies then joined the mujahidin army under his leadership. KH. Kholil concluded his life during the hajj pilgrimage and laid to rest in Mecca. His courage and contribution in the religious world, as well as his leadership in the context of the mujahidin, demonstrated extraordinary dedication and devotion in his life's journey. Over time, a number of students stopped their education, while others continued or served. After several decades of hiatus, several figures and the community proposed to one of their sons to continue the struggle and inherit the benefits of knowledge. The community approved the proposal, stipulating that they must carry out this task collaboratively.

The self-help and solidarity of figures and the surrounding community led to the establishment of the Shodrul Ulum Al Cholil Islamic boarding school. Around 130 students, both male and female, who receive separate care, have actively, creatively, and effectively participated in learning activities at the Islamic boarding school up to this point. The facilities provided for the students include a mosque as the main place of study, student rooms, several classes, and other facilities. The name "Al Cholil" for this Islamic boarding school comes from the caretaker's grandfather. The goal behind this decision is to obtain blessings for the Islamic boarding school throughout time, even until the Day of Judgment. The establishment of this Islamic boarding school reflects a spirit of mutual cooperation and the local community's commitment to promoting religious and scientific education in their environment. This decision creates a symbolic bond between the Islamic boarding school, family values, and spiritual heritage, underscoring the values held by the community in advancing education in the fields of religion and science.⁸

Haflah is a reception or thanksgiving event for students after undergoing learning and exam periods. This event is usually held at the end of the year or semester, marking the end of learning activities for that period. Haflah is a long-awaited and meaningful moment for students, guardians of students, and the general public, both those who are around the Islamic boarding school and those who come from far away. In this event, students, administrators, and teachers gather as one unit. Activities generally involve reading books, announcing achievements, and displaying students' talents and interests that reflect their achievements during the learning levels. Haflah is held as a form of motivation and appreciation for students in their educational and spiritual journey. This

⁸ KH. M. Kholil Zadas S., "Wawancara. Interview by Muhammad Alawi, Januari 8, 2024," January 8, 2024.

event is an important moment to celebrate achievements and motivate students to continue to develop.

Inevitably, a similar event was also held at the Shodru Ulum Al Cholil Islamic boarding school, Brongkal, Pagelaran, Malang. This event involved a series of readings of the prophet's prayers and several speeches, including from the caretaker, honored guests, representatives of the guardians of the students, and community leaders. In addition, the guardians of the students and students who completed their educational studies at several levels would be featured in the event. The closing was carried out with performances by students who had talents. By holding this event, it automatically attracted the participation of traders and owners of photography services, including shops or canteens from the institution, who filled the event as consumers. Their presence at this event became an opportunity to seek sustenance, considering the large number of people who attended the end of the year activities. Traders can take advantage of this moment to market their products or services to event participants and visitors, creating a dynamic trading atmosphere and providing economic benefits to them.

The haflah akhirussanah activity has an important economic impact on Islamic boarding schools, involving all of its institutions, guardians of students, the surrounding community, and even food or necessities sellers who come from far away. The attraction of this event is because it is in demand by various groups, including the lower middle class and the upper middle class.⁹

The presence of participants from various levels of society creates diverse business and marketing opportunities. This not only provides economic benefits for the Islamic boarding school itself but also has a positive impact on the local economy and the livelihoods of traders or sellers who participate in the event. The presence of many parties in the haflah akhirussanah event makes it a center of attraction that creates a magnet and positive reputation for the Islamic boarding school in the hearts of participants and visitors. Thus, haflah akhirussanah makes a significant contribution to the progress and development of the Islamic boarding school. In addition to the positive economic impact through the participation of many parties, this event also strengthens the position of the Islamic boarding school in the eyes of the community. The positive reputation built through this activity helps improve the image and recognition of

⁹ Abdul Gufronul Mustaan, "Gaya Kepemimpinan Kiai Dalam Membangun Kemandirian Ekonomi Pesantren," *Muhasabatuna: Jurnal Akuntansi Syariah* 2, no. 2 (2020), <https://doi.org/10.54471/muhasabatuna.v2i2.825>.

the Islamic boarding school in its environment, creating greater support from the local community.¹⁰

Islamic boarding schools need to leverage their existing benefits and potential to accelerate their growth in all areas, particularly in the economic sector. We believe that by leveraging the resources of local Islamic boarding schools, we can transform them into hubs of economic institutions. One way to leverage local Islamic boarding school resources is by harnessing the potential of students as economic drivers. Therefore, Islamic boarding schools should explore the students' talents and potential, fostering and training them to become more experienced and professional in their development. As a result, the students receive two primary forms of support: firstly, spiritual guidance, which demonstrates their commitment to the community, and secondly, training in organizational management and entrepreneurship, which serves as a foundation for their financial independence. The hope is that when they return to society, they will be able to maximize their potential and improve the economy of the surrounding community.

However, the Islamic boarding school needs to focus on several factors that are contributing to its economic decline. The government's conglomeration-based economic policy is to blame for this. In reality, this conglomeration system only benefits a single party, namely the one with access to economic resources. Meanwhile, the people in the area are less skilled in economics, which causes their businesses to fail. Therefore, bolstering the economy in the vicinity of the Islamic boarding school, particularly among its students, requires experience and professional management. This is intended to anticipate and avoid the conglomeration system. Several factors can strengthen the local economy of Islamic boarding schools, including:¹¹

1. Islamic boarding school capital and resources: The importance of adequate capital and resources in the context of Islamic boarding schools involves aspects of business development and strengthening the local economy. Capital that includes finance, facilities, and human resources can play a crucial role in supporting various Islamic boarding school economic initiatives. By having sufficient capital, Islamic boarding schools can be

¹⁰ Rizal Muttaqin, "KEMANDIRIAN DAN PEMBERDAYAAN EKONOMI BERBASIS PESANTREN (Studi Atas Peran Pondok Pesantren Al-Ittifaq Kecamatan Rancabali Kabupaten Bandung Terhadap Kemandirian Ekonomi Santri Dan Pemberdayaan Ekonomi Masyarakat Sekitarnya)," *JESI (Jurnal Ekonomi Syariah Indonesia)* 1, no. 2 (2016), [https://doi.org/10.21927/jesi.2011.1\(2\).65-94](https://doi.org/10.21927/jesi.2011.1(2).65-94).

¹¹ Ahmad Fauzul Hakim, Mukhlis Muhammad Nur, and Ichsan Ichsan, "Faktor-Faktor Yang Mempengaruhi Kemandirian Ekonomi Pondok Pesantren," *El-Amwal* 5, no. 2 (2022), <https://doi.org/10.29103/el-amwal.v5i2.8773>.

more effective in developing businesses and empowering the local economy, providing a positive impact on the surrounding community.

2. Partnerships and networks: Partnerships and networks built by Islamic boarding schools with related parties, such as suppliers, customers, and financial institutions, play an important role in developing businesses and strengthening the local economy of Islamic boarding schools. Through cooperation with suppliers, Islamic boarding schools can ensure quality supplies for their business activities. Relationships with customers allow Islamic boarding schools to expand their markets and increase the attractiveness of the products or services offered. Meanwhile, partnerships with financial institutions can provide access to sources of funds and financial support needed for the growth and sustainability of Islamic boarding school businesses. All of this together makes a positive contribution to the local economy of Islamic boarding schools.¹²
3. Policies and regulations: Policies and regulations that support the development of Islamic boarding school businesses, both within and outside the Islamic boarding school, play a key role in economic empowerment.¹³ Government support creates a conducive environment, increases competitiveness, and improves the efficiency of Islamic boarding school businesses. This helps Islamic boarding schools to more easily develop their economic initiatives, create jobs, and make a positive contribution to local economic growth.
4. Education and training: Quality education and training provided to students with talents and interests, as well as residents around the Islamic boarding school, play an important role in improving skills and knowledge in managing businesses. With a focus on developing relevant competencies, such education not only provides provisions for effective business management but also stimulates individual growth and positive contributions to the local economy.
5. Innovation and creativity: Innovation and creativity demonstrated by students and residents around the Islamic boarding school in developing products and marketing strategies make a significant contribution to improving the competitiveness and efficiency of Islamic boarding school

¹² Yayat Rahmat Hidayat and Tety Suciati, "Pesantren Technopreneur: Pemberdayaan Ekonomi Komunitas Pesantren Melalui Ekonomi Produktif Berbasis E-Commerce Di Desa Tenajar Kecamatan Kertasemaya Kabupaten Indramayu," *Indonesian Journal of Community Services* 3, no. 2 (2021), <https://doi.org/10.30659/ijocs.3.2.174-182>.

¹³ Syahrul Falah and Irham Zaki, "Pemberdayaan Ekonomi Masyarakat Ala Pondok Pesantren Di Kelurahan Kejawan Putih Tambak Surabaya," *Jurnal Ekonomi Syariah Teori Dan Terapan* 4, no. 4 (2017), <https://doi.org/10.20473/vol4iss20174pp340-352>.

businesses. The ability to innovate opens up new opportunities, creates better products, and designs effective marketing strategies. This not only provides added value to the products or services offered by Islamic boarding schools but also helps strengthen the position of Islamic boarding schools in market competition.¹⁴

6. Mastery of technology and skills: Mastery of technology and skills required in the production and marketing of products by students and residents around the Islamic boarding school plays an important role in increasing the competitiveness and efficiency of Islamic boarding school businesses. The ability to use modern technology not only improves the production process, but also supports more effective marketing efforts. Thus, mastery of this technology is a key factor in facing market challenges and gaining competitive advantage in an increasingly sophisticated business world.
7. Access to market: Easy access to a wide, diverse, and varied market is a crucial factor that can help increase sales and profits of Islamic boarding school businesses. Ease of access opens up opportunities to reach more consumers, respond to various market needs, and reach diverse customer segments. Thus, Islamic boarding schools can be more effective in marketing their products or services, increasing visibility, and achieving positive results in sales and profits.

As for the comparison of factors that we can describe from the explanation above, for annual activities, which are usually called *haflah akhirussanah*, at the Shodrul Ulum Islamic Boarding School, the place of our research, then as follows:¹⁵

1. Islamic boarding school resources: Resources directly related to the Islamic boarding school consist of two main components, namely male and female students, and the guardians of the students. When both are able to coordinate well, this can make a positive contribution to strengthening the local economy of the Islamic boarding school. For example, students can help with activities such as cooking and cleaning the venue for the *haflah akhirussanah* event, according to their abilities and talents. Meanwhile, the guardians of the students can play a role in external preparations, such as collecting moral and material assistance voluntarily, so that the preparation of the event becomes easier. Islamic boarding school resources can also be utilized to meet event-related needs,

¹⁴ Fitria Nita Witanti, "Revitalisasi Madrasah Sebagai Lembaga Pendidikan Integratif- Alternatif," *Tarbiyatuna* 7, no. 1 (2016).

¹⁵ KH. M. Kholil Zadas S., "Wawancara. Interview by Muhammad Alawi, Januari 8, 2024."

such as renting canopies and sound systems from the guardians of the students or their families. All of this aims to provide mutual benefits, especially in terms of the economy of the guardians of the students and their families in implementing the haflah akhirussanah event. 2. Partnership: This section is a crucial element in supporting the implementation of the haflah akhirussanah activities materially. This support comes from the guardians of students who have received capital from the collection of haflah akhirussanah funds and waqf funds provided by the Islamic boarding school. Guardians of students who have expertise or are in business will receive the funds to be managed and developed optimally. This action is carried out by the Islamic boarding school with the hope of creating mutual sharing benefits, both for the Islamic boarding school and the local community of the Islamic boarding school. Partnerships are also implemented with traders and service providers during the haflah akhirussanah event, creating mutually beneficial cooperation.¹⁶

2. Policy and regulation: Support from the government, both in the form of material and non-material support, is the main pillar for every Islamic boarding school in building capital for business independence. Islamic boarding schools, as those responsible for managing government assistance, provide opportunities for guardians of students who have certain expertise or business fields.¹⁷ The results of this empowerment will be shared proportionally between the Islamic boarding school and the guardians of the students according to the agreement, with the hope that this contribution can support the smooth implementation of the final haflah.
3. Education and training: These two things, namely maximum education and extracurricular training or development of interests and talents, are given to all students or students, both male and female, during the learning period. The goal is for them to receive optimal education and take part in training that supports the development of individual interests and talents, so that they grow well and professionally. This has an important relationship with the success of the haflah akhirussanah event, where the appearance or talent displayed by the students can provide added value to the event, become an attraction for the guardians of students or invitees, and ultimately become a valuable resource for the Islamic boarding school.
4. Mastery and skills: Mastery and development of skills are given evenly to students, including both male and female, with the aim that they can master their respective talents and interests, and increase their level of

¹⁶ Alyas. Muhammad Rakib, "STRATEGI PENGEMBANGAN USAHA MIKRO, KECIL DAN MENENGAH DALAM PENGUATAN EKONOMI KERAKYATAN (Studi Kasus Pada Usaha Roti Maros Di Kabupaten Maros)," *Sosiohumaniora* 19, no. 2 (2017).

¹⁷ Rustam Efendi, "Penguatan Lembaga Ekonomi Lokal Dalam Upaya Penanggulangan Kemiskinan: Studi Pada Lembaga Keuangan Mikro Baitul Maal Wat Tamwil Masalah Mursalah Lil Ummah Di Pasuruan," *Asian Journal of Environment, History and Heritage* 1, no. 1 (2017).

expertise. This is the main supporting factor in determining the success of the *haflah akhirussanah* event, in line with the points mentioned previously, namely in the first and fourth points. Thus, this effort not only increases the potential of individual students but also contributes positively to the quality and overall appeal of the event.

CONCLUSION

The economy plays a vital role in various aspects of life at the regional and community levels. A stable economy is essential for the success and well-being of a region or community, while economic instability can have negative impacts. Globalization has transformed local economies, increasing global competition and the flow of information. Strengthening local economies is a strategy to maintain competitiveness and stimulate economic growth. This can be achieved by optimizing the use of regional resources, both natural and human, and conducting wise resource management, taking into account ecological sustainability and socio-economic justice. *Pesantren*, educational institutions in Indonesia, have the potential to manage their economic systems professionally, balancing education and economy. They can function as facilitators for religious thinkers, human resource development institutions, and community empowerment agents.

Pesantren Shodrul Ulum Al Cholil in Brongkal, Pagelaran, Malang, is an example of such an institution. Established in 2010, this institution serves as a residence for hundreds or even thousands of students, fostering independence and economic empowerment. The *haflah akhirussanah* event at the *Shodrul Ulum Al Cholil Islamic Boarding School* has a significant economic impact, attracting traders and photographers who become consumers, providing economic opportunities during the event. Strengthening the local economy of Islamic boarding schools can be achieved through several factors, including adequate financial, facility, and human resources; partnerships and networks; supportive policies and regulations; quality education and training; innovation and creativity; mastery of technology and skills; and access to markets.

The *haflah akhirussanah* event involves coordination between male and female students and their guardians to make a positive contribution to strengthening the local economy. Material support comes from the guardians of students who receive funds collected for the *haflah akhirussanah* and *waqf* funds provided by the Islamic boarding school. Government support, both material and non-material, is very important for every Islamic boarding school in building business independence. Maximum education and extracurricular training are provided to all students during their learning period, ensuring optimal education and enhancing individual talents. Overall, Islamic boarding schools can make significant contributions to the local economy by utilizing their resources and potential, forming partnerships and networks, complying with supportive

policies and regulations, providing quality education and training, encouraging innovation and creativity, mastering technology and skills, and ensuring access to markets. The haflah akhirussanah event is an example of how Islamic boarding schools can strengthen the local economy through community involvement, partnerships, and aligning educational efforts with economic empowerment.

REFERENCES

- Alyas. Muhammad Rakib. "STRATEGI PENGEMBANGAN USAHA MIKRO, KECIL DAN MENENGAH DALAM PENGUATAN EKONOMI KERAKYATAN (Studi Kasus Pada Usaha Roti Maros Di Kabupaten Maros)." *Sosiohumaniora* 19, no. 2 (2017).
- Arief, Mohammad, and Ridhatullah Assya'bani. "Eksistensi Manajemen Pesantren Di Era Digital." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (2023). <https://doi.org/10.35931/aq.v16i6.1541>.
- Efendi, Rustam. "Penguatan Lembaga Ekonomi Lokal Dalam Upaya Penanggulangan Kemiskinan: Studi Pada Lembaga Keuangan Mikro Baitul Maal Wat Tamwil Masalah Mursalah Lil Ummah Di Pasuruan." *Asian Journal of Environment, History and Heritage* 1, no. 1 (2017).
- Falah, Syahrul, and Irham Zaki. "Pemberdayaan Ekonomi Masyarakat Ala Pondok Pesantren Di Kelurahan Kejawan Putih Tambak Surabaya." *Jurnal Ekonomi Syariah Teori Dan Terapan* 4, no. 4 (2017). <https://doi.org/10.20473/vol4iss20174pp340-352>.
- Hakim, Ahmad Fauzul, Mukhlis Muhammad Nur, and Ichsan Ichsan. "Faktor-Faktor Yang Mempengaruhi Kemandirian Ekonomi Pondok Pesantren." *El-Amwal* 5, no. 2 (2022). <https://doi.org/10.29103/el-amwal.v5i2.8773>.
- Hidayat, Yayat Rahmat, and Tety Suciatty. "Pesantren Technopreneur: Pemberdayaan Ekonomi Komunitas Pesantren Melalui Ekonomi Produktif Berbasis E-Commerce Di Desa Tenajar Kecamatan Kertasemaya Kabupaten Indramayu." *Indonesian Journal of Community Services* 3, no. 2 (2021). <https://doi.org/10.30659/ijocs.3.2.174-182>.
- Haridison, Anyualatha, Dian Iskandar, and Ummu Habibah Gaffar. "Model Pengembangan Ekonomi Lokal: Studi Kasus Desa Sampirang I (Satu) Kecamatan Teweh Timur, Kabupaten Barito Utara, Kalimantan Tengah." *JIIP: Jurnal Ilmiah Ilmu Pemerintahan* 7, no. 2 (September 30, 2022): 85–101. <https://doi.org/10.14710/JIIP.V7I2.14208>.
- KH. M. Kholil Zadas S. "Wawancara. Interview by Muhammad Alawi, Januari 8, 2024," January 8, 2024.
- Mustaan, Abdul Gufronul. "Gaya Kepemimpinan Kiai Dalam Membangun Kemandirian Ekonomi Pesantren." *Muhasabatuna : Jurnal Akuntansi Syariah* 2, no. 2 (2020). <https://doi.org/10.54471/muhasabatuna.v2i2.825>.
- Muttaqin, Rizal. "KEMANDIRIAN DAN PEMBERDAYAAN EKONOMI BERBASIS PESANTREN (Studi Atas Peran Pondok Pesantren Al-Ittifaq Kecamatan Rancabali Kabupaten Bandung Terhadap Kemandirian Eknomi

- Santri Dan Pemberdayaan Ekonomi Masyarakat Sekitarnya)." *JESI (Jurnal Ekonomi Syariah Indonesia)* 1, no. 2 (2016). [https://doi.org/10.21927/jesi.2011.1\(2\).65-94](https://doi.org/10.21927/jesi.2011.1(2).65-94).
- Permana, Dede. "PEMBERDAYAAN JURNALISTIK PESANTREN (Studi Kasus Pesantren Darul Iman Pandeglang)." *Dedikasi* 2 (2011).
- Rahayu, Tirta, and Ningsih Uin. "Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Sumber Daya Lokal: Studi Pada Pondok Pesantren Daarut Tauhid." In *Jurnal.Uinbanten.Ac.Id*, 2018.
- Rahman Nurul Amin, Arif, and Maya Panorama. "Pesantren Sebagai Solusi Pemberdayaan Ekonomi Kerakyatan." *Jurnal Syntax Transformation* 2, no. 07 (2021). <https://doi.org/10.46799/jst.v2i7.321>.
- Witanti, Fitria Nita. "Revitalisasi Madrasah Sebagai Lembaga Pendidikan Integratif- Alternatif." *Tarbiyatuna* 7, no. 1 (2016).