

The Concept of Empowering Students in Islamic Boarding Schools

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Abstract

Santri and Pondok Pesatren are wadas and interrelated contents. Students who are also students are persistent warriors of knowledge in receiving education in the form of religious education and general education. Therefore, this research will explain and elaborate on the concept of empowering students in Islamic boarding schools. This research uses qualitative research method method. The research technique or approach implemented in this research is with library research, which utilizes written objects in the form of books, journals that discuss related topics studied. Data analysis in the decipherment of concepts in this study, also applied approaches or types of reflective conceptual research, or the application of gagasan that have previously been explored by researchers by adjusting adjustments to conditions and situations related to the object of study. In relation to the object of research, researchers explore issues related to the concept of empowering students in Islamic boarding schools. From the solution of these problems, later researchers will describe in the discussion section related to concepts that are parsed based on experience in the field. The results and discussions related to the concept of empowerment that will be described in the discussion are the concept of empowerment that is oriented towards economic, skill, and health aspects.

Keywords: student empowerment, economic empowerment concept, skills empowerment concept, health empowerment concept

1. Introduction

Students are scholars who have qualified academic and spiritual knowledge. The acquisition of this ability is the result of his efforts in learning and studying the general knowledge (science) and learning and studying religious sciences (spiritual intelligence). Scientifically, students (including students in it) are 'students' who have broad knowledge, this is reflected in the time and effort of learning that surpasses students in general. Because of this factor, students are often considered to have advantages over other students who only receive conventional education in formal schools. For this reason, santr scores are considered to be one level higher than most ordinary students. Because of the process and forgings he received at the boarding school with kyai, ustadz or ustadzah.

Islamic boarding schools are religious institutions as well as a community of students who study the islamic religion. Islamic boarding schools as institutions are not only synonymous with the meaning of Islam, but contain the meaning of Indonesian authenticity. (Madjid, 1997). According to Mastuhu (1994), islamic boarding schools that teach Islamic science are organized in the form of separate communities under the leadership of kyai and assisted by ustaz who live with students. The teaching and learning process is carried out through traditional methods. This activity takes place in a formal and informal learning process that has levels. The main feature of this traditional teaching is the way the material is delivered textually coupled with the rote process. Islamic boarding schools in this era of globalization seem to need to be read as the intellectual property of the archipelago that is able to contribute to the birth of Muslim intellectuals who have noble character and are responsible for themselves and the surrounding community (Haryanto, 2017). Islamic boarding schools follow developments that are able to keep up with the changing times, and even become agents of change for the development of society (Sugandi, et. All., 2017).

In bad times due to cases of criminalism in the form of terrorism, pesantren is considered a traditional, conservative and dogmatic institution by teaching only Islamic religious material, fanaticism and cover-ups, and even being accused of being a hotbed of radicalism and terrorism (Basyit 2017; Aminy 2018; Sulaiman et al. 2019). In fact, Islamic boarding schools are essentially social, educational and economic institutions that have long existed to play an important and strategic role in the lives of Indonesian people, especially in rural areas and villages. Pesantren participates in building and solving religious, social, and economic problems of the community. Because the philosophy of Pesantren as an Islamic ummat institution that embodies the balance between world life and the hereafter as a form of worship or good practice, being a mercy for all nature, and achieving physical and mental happiness (Sulaiman, et. All., 2020). Pesantren in its development becomes an open and modern social, educational and economic institution that accepts the changes, demands and challenges of the times to adopt technology and innovate.

According to Sugandi, et al., (2017) the variations in the shape or model of a pesantren that are developing today can generally be grouped into three tiger types of pesantren, namely: (1) modern pesantren (khalafiyah); (2) traditional pesantren (salafiyah); and (3) special boarding schools (superstitions).

Modern Pesantren (Khalafiyah) The main characteristics of modern pesantren are corporate-inclined leadership, religious education programs and general education. The students live in dormitories or in cottages. The combination of the original learning patterns of pesantren with the madrasah system or school system, having a clear curriculum or combining the pesantren curriculum with the curriculum of the Ministry of Religion or the Ministry of Education. Educational facilities and infrastructure are specially provided, such as dormitories, study rooms, mosques, and others. The division and organization of work is made taking into account its competence.

Traditional Pesantren (Salafiyah) Pesantren salafiyah is almost the antagonist of modern Islamic boarding schools. Leadership is individual, centered on a kiyai. The division of labor is not specific (special), even if it has its nature as a kiyai helper only. The teaching material focuses on knowledge of the Islamic religion or is often used with the term yellow book. Pondok Pesantren became the residence of the students, teaching according to the wishes of kiyai with the sorogan, bandongan, and other methods which are the original methods belonging to the pesantren.

Sulaiman (2010) describes the characteristics of salafiyah Islamic boarding schools, including: (1) the education management system tends to be kiyai as the central leader, as well as the owner of the pesantren; (2) only teaches religious knowledge (Islam); (3) educational material sourced from classical Arabic books or fees called the yellow book; (4) using traditional and sorogan education systems; (5) the relationship between kiyai, ustadz, and santri is hierarchical; (6) the daily life of students tends to be communal and egalitarian.

This type of Special Islamic Boarding School (takhasus) has the characteristic that the dormitory is only a place for students to live, while studying outside the Islamic boarding school. The learning process is night or day (often called santri kalong). The curriculum is not clearly programmed. Other characteristics include specificity in certain skills, such as agriculture and animal husbandry.

However, in the process of development, students as a whole have spent their daily time focusing on studying at Islamic boarding schools, this aims to make it easier to apply the education system with the aim of more totality (Siradj 2014). Unlike boarding schools who study conventionally in formal schools who can participate in self-development and activities outside of school, students often do not get this (given the limited condition of Islamic boarding schools in terms of human resources and natural resources). Therefore, it is necessary to have a concept that can empower students, behind the process of learning science and religion, students also need to get processes or activities that can empower themselves outside of science and religion taught in Islamic boarding schools. Seeing these conditions, it seems necessary to hold an effort to empower and develop students in Islamic boarding schools in order to make students more empowered.

The discourse of empowerment began to emerge when the world entered the stage of industrialization which resulted in social disinteraction, inequality, degradation, and alienation (Setiawan, 2011). Empowerment in Islamic boarding schools is an effort that must be made, because basically pesantren is the initiator of education that bathes and simplifies the concept of student life in activities. Therefore, the empowerment of students in Islamic boarding schools is an integration between elements of Islam, Indonesianness, and empowerment that must be done in order to realize a civilized generation (Ismail, 2016; Yasmadi, 2005).

Community empowerment, as well as the empowerment of students is essentially closely related to sustainable development which requires pre-conditions for the sustainability of the independence of these students economically, ecologically and socially which is always dynamic (Noor, 2011). Community empowerment is an economic development concept that summarizes community values to build a new paradigm in development that is people-centered, participatory, empowerment and sustainable (Korten & Sjahrir, 1988). Furthermore, Korten & Sjahrir explained that the concept or model of empowerment in this is not only related to meeting basic needs, but rather as an effort to find alternatives to local economic growth and competitiveness towards these empowered objects. Thus, empowerment as a model of strengthening competitiveness rooted in self-development is an effort to increase the dignity and dignity of the object of empowerment (in this case students) so as not to be trapped in activities that are only inputs to oneself, but also to carry out inputs and outputs that synergize with each other between students themselves, to Islamic boarding schools, as well as the intertwining of social ties towards the community in their environment.

The empowerment of students is an event to improve the quality and competitiveness of students as a safe goal to help civil society. Because the empowerment process will make students as objects of financing become more qualified. This will have a very positive impact on students, as well as a positive impact on Islamic boarding schools and communities that are the environment or shade of the students studying. Thus, the empowerment of students becomes a positive link that is mutually beneficial for every line that will be involved.

Based on the description of the background and problems stated above, the purpose of writing in researchers is to describe and conceptualize how the process of financing students in Islamic boarding schools to answer the challenges of the times and the era of globalization that makes each individual or group can continue to survive in living a social life. The concept of empowerment that will be described in the discussion is the concept of empowerment which is oriented towards economic, skill, and health aspects. The three aspects were chosen not without cause. *First*, the economic aspect is chosen as the basis for students to continue to be financially empowered because in the process of seeking knowledge, it is impossible for a student not to need additional finances in the form of an economy that can continue to support his learning process at the Islamic boarding school. *Second*, skills are chosen as a milestone for students in honing soft skills that will later help them in an effort to find a job that matches the skills to be given. This skill seeks to make the student ready to continue social life after completing his education at the Islamic boarding school. *Third*, health functions as an effort to maintain the body and spirit when the student studies at the Islamic boarding school and after going out and mingling with the community. This aspect of health is important, considering that almost 2 years more the global community has been hit by the COVID-19 pandemic. So, health is also an aspect that is considered in the concept of financing students in this Islamic boarding school.

2. Research Methods

The research method used in this study is qualitative. Qualitative methods in research are multi-methods involving interpretation in the form of analysis of subject matter, case studies, personal experiences, and observations that are carried out to be explained in the form of data in the form of sentences derived from research on the object of research (Gunawan, 2013). Then, Mahsun (2012) revealed, qualitative research focuses on the designation of meaning, description, explanation, and placement of data according to the context and often describes it in the form of words or narratives.

The research technique or approach implemented in this research is with library research, which utilizes written objects in the form of books, journals that discuss related topics studied. Literature review is carried out in order to collect data from literature related to the research topic. These data researchers take from documentation in the form of books and research articles. In parsing the discussion, researchers use the descriptive-analysis method, which is to elaborate and explain the main ideas and ideas related to the object of research discussed, then present them in a detailed description by including library sources or theories that underlie this research carried out (Priyatno, 2020).

Data analysis in the decipherment of concepts in this study, an approach or type of reflective conceptual research is also applied, or the application of *gagagasan* that has previously been explored by researchers by adjusting adjustments to conditions and situations related to the object of research (Wahyuningsih, 2022). In relation to the object of research, researchers explore issues related to the concept of empowering students in Islamic boarding schools. From the solution of these problems, later researchers will describe in the discussion section related to concepts that are parsed based on experience in the field.

3. Results and Discussion

The concept of differentiating students is an effort to increase the competitiveness of students when in and after leaving to receive education at Islamic boarding schools. This empowerment concept is a reflection of conditions and situations in the field in accordance with the observations of researchers. In this concept of student empowerment, it will be explained in general and in detail about the empowerment of students in three aspects which are aspects that are often encountered in their daily lives. The concept of empowerment that will be described in the discussion is the concept of empowerment which is oriented towards economic, skill, and health aspects. The three aspects were chosen not without cause. *First*, the economic aspect is chosen as the basis for students to continue to be financially empowered because in the process of seeking knowledge, it is impossible for a student not to need additional finances in the form of an economy that can continue to support his learning process at the Islamic boarding school. *Second*, skills are chosen as a milestone for students in honing soft skills that will later help them in an effort to find a job that matches the skills to be given. This skill seeks to make the student ready to continue social life after completing his education at the Islamic boarding school. *Third*, health functions as an effort to maintain the body and spirit when the student studies at the Islamic boarding school and after going out and mingling with the community. This aspect of health is important, considering that almost 2 years more the global community has been hit by the COVID-19 pandemic. So, health is also an aspect that is considered in the concept of financing students in this Islamic boarding school.

3.1. Objectives, Strategies, and Indicators for Empowering Students

The empowerment of students is an effort to systematically increase the awareness, willingness and ability of students, namely the ability to be able to develop themselves, have the willingness to speak (Voice) and the ability / right to choose (Choice). Efforts to empower students to improve aim at the independence of students and their families in the fields of economics, other skills, and health which are carried out by increasing the knowledge, willingness and ability of students so that students can contribute to the nation, state, and society.

The process to realize it, of course, in this empowerment concept has strategies and indicators as a record of developments in the empowerment of these students. Such strategies and indicators correspond to the table below.

Table 1. Strategies for Empowering Students

No.	Strategy
1	Increase student awareness about knowledge, attitudes and practices including utilizing existing facilities and infrastructure.
2	Develop various mechanisms for digging and making optimal use of resources.
3	Develop various forms of celebratory activities that are in accordance with cultural culture.
4	Develop management transparently.
5	Cultivate talents and interests.
6	Foster participation.
7	Develop the spirit of mutual cooperation.
8	Work together across sectors.
9	Fostering partnerships with various parties.
10	Submission of decision-making to the group of student participants.

Table 2. Indicators of Santri Empowerment

No.	Indicators
1	Students are able to identify the needs of the problem.
2	Students are able to determine the priority of the needs of falsification.
3	Students know the resources they have.
4	More and more local leaders/cadres are emerging.
5	Students are able to solve problems on their own.
6	Students are getting more and more independent.
7	Santri's self-help is getting stronger.

From the strategies and indicators in the concept of empowering students in this Islamic boarding school, efforts are made to empower the student empowerment process through three (3) aspects, namely the concept of empowering students through economic aspects, the concept of empowering students through other aspects of skills (beyond those taught by islamic boarding schools), and the concept of empowering students through health aspects.

3.2. The Concept of Empowering Students through the Economy

The main approach in the concept of empowerment is that the community is not made the object of various development projects, but is the subject of its own development efforts. In the concept of economic empowerment in students, the term 'Santripreneur' is also famous. *Santripreneur* means santri (people who study at pesantren) who have their own business, students who dare to open independent productive activities. It can also be interpreted as a student who dares to take risks to run his own business by taking advantage of opportunities to create new businesses or with an innovative approach so that the managed business develops to be large and independent in facing the challenges of competition.

Referring to the concept above, santripreneurs can be termed as students who have entrepreneurial talents (born), are formed as entrepreneurs, get entrepreneurship training at pesantren, or indeed the pesantren environment that shapes them into entrepreneurs (Hilyatin, 2015). It is as explained in the concept of entrepreneurship in general that a very moderate opinion is not to dispute between whether the entrepreneur was born, formed or because of the environment. The opinion states that to become an entrepreneur is not enough just because of talent (born) or simply because it is formed. Entrepreneurs

who will succeed are entrepreneurs who have talents that are further formed through an education or training, and live in an environment related to the business world.

A person who although talented but not formed in an education / training will not be easy to become an entrepreneur today. This is because the business world in this era faces more complex problems compared to the previous era. Conversely a person whose talents have not been seen or may still be hidden if he has an interest with a strong motivation will be easier to form into an entrepreneur. For those who want to learn entrepreneurship, don't be guided by talent or not. The important thing is to have a strong interest and motivation to learn entrepreneurship.

In empowerment through the economy in the form of 'santripreneur', students as empowered objects also become entrepreneurs who are ready to realize success in entrepreneurship. In the development of the industrial revolution 4.0. and the social revolution 5.0 the entrepreneur achieved a very significant development in the promotion and acquisition of opinions in his economic transactions. In this entrepreneurial form, students must know the gaps and opportunities regarding this digital world. Because basically, in this era, the process of economic transactions is more carried out in the digital world. It was marked by the proliferation of various sales stores available on many social media platforms.

The use of the digital world in economic empowerment carried out by these students can be done in groups, both large and small groups, even through individual students. In the application of economic empowerment through entrepreneurship based on the digital world, students are required to own and be able to operate electronic devices such as laptops, smartphones, and others related to gadgets and the internet. In addition, students must also master soft skills in the form of good marketin techniques, which begin with good product design, and a good advertising narrative (this point will be explained in the next subsection).

The empowerment of students through the economy in the form of entrepreneurship was initiated as an effort to increase competitiveness for these students to have skills in the form of entrepreneurship. Student entrepreneurship activities must be built with a wide network of friendship relations between students inside, between islamic boarding schools, and people outside the islamic boarding school. This relationship aims to facilitate the promotion of products peddled by these students. Sales products that can be traded in this entrepreneurship include items that are daily used by students, such as clothes such as peci, sarongs, Muslim clothes, or other clothing devices. In addition to goods or products commonly used by students, products can also be produced from the management of natural resources such as plantation products, crafts, or processed food and beverages.

The process of selling products carried out in economic empowerment through santripreneurs can be carried out in the main yard/ living room of the Islamic boarding school, a place where many people from inside and outside the pesantren pass by. In addition to being sold directly, the product sales process can also be done online by utilizing various social media and sales platforms such as Shopee, Lazada, Tokopedia, etc. and utilizing the market place feature in social media such as Instagram, Facebook, and TikTok.

3.3. The Concept of Empowering Students through Other Skills

Empowerment for students at Pondok Pesantren through this skill is very influential for the future where students go to a more competent world, so that the output of Pondok Pesantren can be relied on (Haryanto, 2017). This is in accordance with the purpose of pesantren, namely to make Muslim people as cadres of clerics and mubalig who have a sincere spirit, steadfastness, toughness, and self-employed spirit in practicing Islamic history as a whole and dynamically. The empowerment of pesantren here is intended as an action carried out by pesantren as a process, method, act of empowering, and awakening the will, ability, and trust in themselves, so that they can be actively involved in a community movement that is carried out methodically, efficiently, and organized in a program carried out by pesantren with the community. As outlined in the front, it can be seen that islamic boarding schools are the most significant communities that can be expected to play an effective role in community empowerment.

In other aspects of skills, the empowerment of students in islamic boarding schools boils down to the addition or training provided to students by collaborating with various parties in accordance with what skills will be implemented as an effort to empower students through skills. In the concept of empowering students through skills, empowerment can be carried out with soft skills which can be divided into 2, namely through software (mind skills skills) and hardware (physical skills skills). Those two elements will be described as follows.

a. Mind skills (software)

Mind skills (software) are skills that use the mind or 'brain' as its primary device. This skill is a skill that in its implementation uses more connected thoughts to perform an effort / action with body tools and sensing. Examples in these skills are writing, designing, and creating artwork.

Students and islamic boarding schools are matching containers and contents, where there are various learnings obtained by the students. Empowerment through this thought skill will later produce students who not only master religion and general science, but also have soft skills in the form of writing, making art, or even making graphic designs.

Through this skill, students can later use it when they want to do or work outside of their 'impression' abilities oriented towards religion and general science. Mastering writing skills, for example, a student can become a writer, be it a writer of literary works or non-literary writing. Through this ability, a literati who is also a student named Raedu Basha can explore his social life. That's an example that writing soft skills are an empowering form of skill. Then, softskills such as graphic design and making artwork are also excellent skills if possessed by a student. Making designs such as product designs, or artworks in the form of crafts or fine arts can be useful in the future. The provision of mind skills (software) can cooperate and collaborate with related agencies or communities such as literary communities or also communities engaged in art and graphics.

b. Physical skills (hardware)

In contrast to mind skills (software), physical skills (hardware) are skills that use force or 'muscles' as the main device. This skill is a skill that in its implementation uses more connected energy to perform an effort / action with body tools and sensing. Examples in this skill are gardening, raising livestock, and processing the garden products / livestock products.

Students and islamic boarding schools are matching containers and contents, where there are various learnings obtained by the students. Empowerment through this thought skill will later produce students who not only master religion and general science, but also have soft skills in gardening, raising livestock, and processing garden products / livestock products.

Through this skill, students can later use it when they want to do or work outside of their 'impression' abilities oriented towards religion and general science. Mastering gardening skills, for example, a student can become a successful modern farmer in all his farming efforts with gardens which in the current era are not only identified with prison soil, can also use water gardens or hydroponic planting methods or other modern planting methods. That's an example that gardening soft skills are an empowering form of skill. Then, softskill such as raising livestock and managing garden products and livestock is also a very good skill if possessed by a student. Modern livestock such as raising 'maggots' or others is a form of animal husbandry that does not only have to have a large area of land.

The provision of physical skills (hardware) can cooperate and collaborate with related agencies or communities such as plant communities or also with campuses engaged in plantations and animal husbandry.

3.4. The Concept of Empowering Students through Health

The millennial generation as the builder of numbers and social life is an element that occupies a high intensity related to digital activities and higher tekonoli, compared to others (BPS, 2020). In addition, the characteristics of young people in the digital era tend to be more creative, productive and informative. This is certainly an opportunity in efforts to nourish the community through a community empowerment approach based on technological and digital media. The use of digital is one of the opportunities to realize a society that has high functional health literacy and supports participatory efforts in encouraging people to be healthier (Ifroh & Ervina, 2022).

The implementation of student empowerment activities in islamic boarding schools in the health sector is a concept that will later involve collaboration between various elements or sectors of society. The intin sector that is involved as a core element is of course health institutions, both puskesmas, local hospitals, or even students and campuses engaged in the world of health. The target participants present are students and asatidz dewam who are expected to increase competence and understanding of methods and techniques for empowering students in health aspects.

The content that is the material for health empowerment is taken based on the latest conditions and situation, namely the transition phase after almost 2 years of the global community being hit by the Covid-19 pandemic. The empowerment of students in this health aspect aims to express or explain concepts or adaptability, able to communicate to motivate the community, digital skills, analytical thinking, sensitivity to the local culture of the community, epidemiological ability, preparedness and performance based on the situation and health conditions that occur in the community. Based on this, the purpose of this empowerment has achievements to explain health conditions and preventive efforts to the situation and health conditions contained in the student environment and the surrounding community.

4. Conclusion

The concept of differentiating students is an effort to increase the competitiveness of students when in and after leaving to receive education at islamic boarding schools. This empowerment concept is a reflection of conditions and situations in the field in accordance with the observations of researchers. The concept of empowerment contained in the concept of empowering students in Islamic boarding schools is oriented towards economic, skill, and health aspects. The three aspects were chosen not without cause. *First*, the economic aspect is chosen as the basis for students to continue to be financially empowered because in the process of seeking knowledge, it is impossible for a student not to need additional finances in the

form of an economy that can continue to support his learning process at the Islamic boarding school. *Second*, skills are chosen as a milestone for students in honing soft skills that will later help them in an effort to find a job that matches the skills to be given. This skill seeks to make the student ready to continue social life after completing his education at the Islamic boarding school. *Third*, health functions as an effort to maintain the body and spirit when the student studies at the Islamic boarding school and after going out and mingling with the community. This aspect of health is important, considering that almost 2 years more the global community has been hit by the COVID-19 pandemic. These three aspects can be carried out with efforts and cooperation or collaboration between institutions and various related parties.

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