

Economic Empowerment Model in Harmonization and Deradicalization of Islamic Boarding School

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Abstract

Islamic boarding schools (Pesantren) still has a negative stigma as a traditional that educates delinquents or children from a low-income family. Moreover, pesantren is a closed educational institution and is identified as a place for terrorists and radicals. The study aims to design and implement an economic empowerment model to harmonize and de-radicalize Pesantren through the Participatory Action Research method. Data were collected through documentation, interviews, observation, and Focus Group Discussion. Informants have been purposively selected. They are students, community groups, management of Pesantren, activists, practitioners, and experts of innovative empowerment. Study locations took place in Pesantren of Nurussalam in Ciamis districts, Al Idrisiyyah in Tasikmalaya districts, West Java Province, and Al Muaddib in Cilacap districts Central Java Province of Indonesia. Study analysis through the interactive model and participatory analysis. The results showed that the economic empowerment programs of Pesantren could be designed and implemented in a participatory manner involving students, alumni of the Pesantren, and the community on entrepreneurial management, product improvement, and marketing. Pesantren also could implement other innovative programs such as health, environment, and renewable energy. Finally, the economic empowerment of Pesantren should be a medium of interaction.

Keywords: Boarding school, de-radicalization, economic empowerment, harmonization

Introduction

Islamic boarding school in Indonesia is called Pesantren still has a negative stigma. Pesantren is considered a social and educational institution that accommodates poor children who cannot afford formal education in general or delinquents who lack care and attention from family. According to Basit (2016), Saleh et al. (2020), and Sulaiman et al. (2019), Pesantren is also considered as a traditional, conservative and dogmatic institution that only teaches Islamic material, fanaticism, and seclusion, and

is even accused of being the basis of radicalism and terrorism.

Pesantren is still considered an institution that teaches radicalism and becomes a home for terrorists. Thus, people always relate pesantren to terrorist incidents such as shootings and bombings in Indonesia between 2000-2018. Terrorism incidents cause physical damage such as many casualties and permanent disabilities and massive psychological damage such as fear, trauma, conflict, and negative stigma.

According to several researchers, such as Munip (2012), Indonesian Muslims cannot deny

the existence of a radical understanding of Islam, using several means to spread radicalism through cadre organizations, lectures at mosques, magazines, books, and the internet sites. Masduqi (2013) states that Islamic boarding school or Pesantren was considered a nest of terrorism because Pesantren teaches religious radicalism, even though Pesantren is an educational institution that upholds the principles of mutual respect for differences, harmony, peace, and good morals. However, religious teaching to uphold the truth has been reduced by radical dogmatic groups to justify violence in the name of religion. Therefore, Islamic education, especially pesantren, requires a humanistic approach, awareness, and action as a radicalization process. Rokhmad (2014) that radicalism is an urgent problem for Indonesian Muslims. The roots of radicalism are caused by two factors, namely the inaccurate understanding of religion and political factors related to national and global issues. Islamophobia which considers radicalism and terrorism from the Islamic community, was a framing of discourse, especially in the western world.

Terrorism incidents will become public attention and criticism, especially from human rights organizations to a country, and will come under criticism and pressure from the international public. Therefore, it requires the attention of social scientists and activists to participate in anticipating terrorism (Asal et al., 2016; Sandler, 2014). Radicalism and terrorism are real problems in Indonesia, one of the factors by a misunderstanding of the Jihad concept or struggle earnestly because of God. Thus, the de-radicalization program requires participation from the community that supports the government's efforts (Chalmers, 2017). De-radicalization programs are essential for traumatic mediation and rehabilitation, which must involve participation between victims and perpetrators (Argomaniz & Lynch, 2018). The de-radicalization program is carried out by first identifying the causes then creating forums for dialogue, counseling, and character education in prisons that aim to change extreme thoughts and behaviors that disrupt peace, even release from extreme groups (Grip & Kotajoki, 2019). Therefore the negative stigma to form Islamphobia, especially of Pesantren is the

cause of radicalism and terrorism emergence. This negative stigma is very harmful to the continuity of social and educational institution for public in general and Muslim community in particular, which can lead to conflict, hatred and traumatic behavior in society which must be seriously handled by all parties.

Pesantren is essentially a social, educational, and economic institution that has long existed and has played significant and strategic roles in the life of the Indonesian people, especially in rural areas and villages. Pesantren participates in building and solving religious, social, and economic problems in society. The Pesantren have a philosophy that is Islamic society or Moeslem institution that creates a balance between the life of the real world and the hereafter as a form of worship or good deeds becomes a blessing for all nature and achieves inner and outer happiness. 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 innovation.

Pesantren is a religious institution that cannot be separated from society, especially in rural communities, because Pesantren grows and develops from and for the community (Al-Hamdani, 2005). Islam has been integrated with the culture of Indonesian society, not only studying and implementing religious matters but also having a role in politics, society, empowerment, humanity, and technology (Basis, 2016). Economic empowerment of Pesantren is the embodiment of balance and cannot be separated between worldly life and the hereafter in terms of spiritual, economic, physical, and spiritual happiness (Khozin, 2011). The spirit of moderation in Islam can be implemented in religious life. Therefore, Pesantren becomes a community in increasing the spirit of Islamic moderation with empowerment programs in the social, educational, and economic fields to erase radical stigma (Fathurrochman et al., 2020).

Radicalism sometimes appears as a form of community liberation and resistance to injustice from the economy and political marginalization of Pesantren. One of the factors in the emergence of terrorism is the problem of opportunity and economic inequality in society (Jati, 2013; Santifort et al., 2013). Pesantren is

an educational institution that can rise above the negative stigma with a strong will, ability and work with the community to carry out empowerment programs that have succeeded in forming business groups and sharia cooperatives. The empowerment can be a medium for rehabilitation and de-radicalization of the negative stigma of a terrorist incident. Thus, the parties involved and the community can blend harmoniously (Asrori, 2019). Empowerment programs and social services must be carried out sustainably at the grassroots level as a form of de-radicalization of Pesantren (Walanda, 2020). Therefore, the study to design an empowerment model for Pesantren based on technological innovation in the educational, social, and economic fields, which are essential and very useful for students called santri, Pesantren, and the surrounding community in particular and the wider community in general..

Research Methods

The research used the Participatory Action Research (PAR) method because the research process was carried out from the end of 2019 to mid-March 2020 before the Covid 19 Pandemic. PAR is a form of participatory qualitative research with a research process: (1) collaborative efforts at each stage by discussing the matter; (2) taking collective or collaborative action and combining skills. (3) Fixing the problem is research, building, and producing a theory. (4) Contributing to education reform (Baum et al., 2006; Kindon, S., Pain, R., & Kesby, 2017). The informants were selected purposively, consisting of boarding school administrators, students, community groups, activists, practitioners, and experts. Data has been collected through documentation, observation, interviews, Focus Group Discussion (FGD), and Participatory Decision Making (PDM). During the Covid 19 pandemic, data verification and triangulation were carried out with online media such as video calls, WhatsApp, and Google Meetings and reviewing research results in journals and discussion studies at online seminars. The research locations are focused on Pesantren of Nurussalam Ciamis regency and Al Idrisiyyah Tasikmalaya regency, West Java Province, and

the Al Muaddib Islamic, Cilacap regency, Central Java of Indonesia. This research used an interactive model of data analysis consisting of three main things (Miles, M.B., Huberman, A.M., & Saldaña, 2014), namely: data reduction, which is a process of selecting, centralizing, simplifying, and classifying data that arise from written notes in the field, which takes place continuously during the research. Data presentation is a compiled collection of information that allows drawing conclusions and taking action, drawing conclusions, or verification. After collecting data, the researcher analyzed qualitatively, starting from searching, noting regularities, patterns, explanations, and complete configurations to verify conclusions during the research. According to Savin-Baden & Wimpenny (2007), the participatory research analysis is carried out systematically through the division of the research team for primary and secondary data collection continued by processing, analyzing, and integrating data into the interpretation and construction. The research team then checked and collaborated with the data collection team to synthesize the result.

Participatory qualitative research processes the Participatory Learning Action (PLA) and Participatory Action Research (PAR) methods with more informal, familiar, and open approaches. Research has been carried out without time limitations and circumstances, and all are made by establishing intimacy and understanding. Thus, the research process continues even though the research assignment period has ended. The research started from the end of 2019 to mid-March 2020 before the Covid 19 pandemic. Unfortunately, during the Covid 19 pandemic from mid-March to May 2020, the number of Covid cases continued to increase, and government regulations on Large-Scale Social Restrictions were enforced. Afterward, from June to July 2020, it has begun to be relaxed even though the number of Covid 19 cases continues to increase every day; in August 2020, there were 130 thousand cases. However, people are allowed to interact as preparation for the new normal era, although people still have to carry out health protocols. Namely, no large crowds are allowed, keeping the distance between individuals 1 to 2 meters, using a mask or face shield, and constantly washing hands before and after activities. The

Covid 19 pandemic should not stop positive and productive activities. Therefore research, discussion, scientific studies, and community service activities in the transition period to a new normal era estimated to be in mid-2021 must continue to be implemented while maintaining health protocols and anticipating it.

Results and Discussion

The Development of Pesantren as a Social and Economic Institutions

The research results that various Pesantren show three categories, namely (1) Traditional or conservative. The indication is that Pesantren does not have a license as a formal educational foundation. In addition, the material and curriculum are not based on standards from the government in general. Pesantren only has a license as a religious, social foundation, or even pesantren does not have any license. However, it still operates in a society that plays a role in resolving social and religious problems. The management structure of the Pesantren is informal from the teachers called kyai or ustadz family as owners and administrators of the Islamic boarding school. Charismatic influence, trust, emotional ties, and community obedience are the keys to the existence and role of the Pesantren. The bond between students and Pesantren is not limited by time and knows no passing limits, all based on the sincerity and willingness of the students to receive education and serve at the Pesantren. Students from outside the area are providing a dormitory.

In contrast, students from surrounding areas usually do not stay and usually come every night and morning twice a week. It is even more unified when there are many celebration activities in society such as thanksgiving events before. After marriage, childbirth, and circumcision, thanksgiving for the sustenance obtained, celebrating religious holidays and death. Pesantren has not managed economic affairs for doing business; it is purely religious, social, and voluntary.

However, Pesantren has economic resources from agriculture, farms, fisheries, and livestock managed by students and the community but not commerce. The categories of traditional

Pesantren are generally located in remote or rural areas or villages because if the position is not rural, but in urban areas, the Pesantren will quickly experience adaptation and transformation into semi-modern and even modern Pesantren (Alhifni & Ahwarumi, 2018; Najmudin et al., 2019; Sudiapermana & Muslikhah, 2020; Sulaiman et al., 2018; Syaprudin, 2019)

Semi-modern Pesantren has the same characteristics as traditional Pesantren, but it already has official licenses and becomes formal educational foundations using mixed materials and curricula from the government. The content from Pesantren with many religious aspects has taught informally. Pesantren still practices informal education with the recitation of the general public, accepts students from outside areas to stay overnight, and continues to play a role in all forms of religious and social life in society. However, Pesantren has begun to manage the small economic sectors. Students called santri should pay the cost of education starting from elementary, middle, and high schools. Pesantren already has small commercial businesses such as food stalls or cooperatives, but agricultural, fishery, farm, and livestock resources have not commercialized. Pesantren has begun to separate the management and finance between the owner's foundation and its educational institutions. Pesantren accepts students who stay at the dorm and those who do not. The categories of semi-modern Pesantren are generally located in rural areas that are not too remote. It is easy and close to urban access, and the alumni have contributed to the formal education, social and economic sectors.

The modern Pesantren has more advanced development by adopting traditional, national, and international curriculum materials and already has economic business activities. The Pesantren have formal education in economics, accountancy, business, entrepreneurship, foreign languages, and information and communication technology (Alam, 2018; Anwar et al., 2018; Falikul Isbah, 2020; Pasi et al., 2020; Perdana, 2015). Pesantren has several economic businesses such as mini markets, travel agents, food stalls or restaurants, Islamic cooperatives, Islamic banks, agriculture,

livestock, and fisheries with large-scale businesses that supply markets and restaurants. Modern pesantren are more open toward education by accepting students who stay at the dorm and those who do not stay overnight. They also allow students to participate in business and even require them to be apprentices and practice business activities at the boarding school. However, Pesantren still provides education and specialization in religious expertise, including social activities, by opening institutions for distributing donations. The charisma of Pesantren leader or Kiyai also remains one of the strengths of the attractiveness of modern Pesantren that cannot be eliminated apart from facilities, curriculum, technological innovation, alumni networks, and access to economic business. The management and structure of the boarding school have professionally managed by dividing the owner's foundation, the fields of education, socio-religious and economic business. The current Pesantren category is located close to public access, whether in rural areas or cities. Therefore, the network and access to information, communication, bureaucracy, and business are fast and easy to obtain.

The development of these Pesantren becomes the concern and interest of the researcher. The researcher has examined the three categories of Pesantren between 2015-2020 by implementing the empowerment model of the Pesantren community as a medium for interaction, mediation, and harmonization in preventing the stigma of fanaticism, radicalism, and terrorism. In conducting the research, the researcher tries to unify the three categories of Pesantren to learn from each other and become a partner. For example, traditional Pesantren expected openness, awareness, and access to work with semi-modern Pesantren. Likewise, the semi-modern Pesantren can have partnership access to modern Pesantren and is willing to partner and help with traditional Pesantren. Modern Pesantren is willing to share the success story and becomes inspirations and facilitators in partnership with semi-modern and even traditional Pesantren.

The research subjects' characteristics are unique and memorable, such as Pesantren of Nurussalam in Ciamis Regency, West Java

Province, categorized as semi-modern Pesantren because the boarding school was registered and officially registered licensed in 1991. Therefore, it becomes a formal educational institution. It manages several levels, i.e., Junior high school, called Madrasah Tsanawiyah, and Senior High School, called Madrasah with about nine hundred male and female students. All students are required to stay at the boarding school with the obligation to pay the education fee. In addition to traditional formal education and curriculum from the government, it also teaches the religious field, especially on the Al Qur'an and al-hadith. The Pesantren has excellent potential in economic enterprises, especially farms, fisheries, livestock, and cooperatives, because it has land, good road access, and is close to cities. Afterward, another small shop was constructed, eventually developing into a mini-market cooperative located outside the Pesantren near a road that the public can easily access. Other potential business sources are organic and non-organic waste management that is beneficial and livestock and farms. Therefore, the researcher recommended other or compulsory subject matter and practiced economic management, cooperatives, and entrepreneurship for Pesantren to master knowledge and skills in the religious field and economics and entrepreneurship. Finally carried out by requiring every graduated student from junior high school to have an apprenticeship or practical work for three months or a year at partner workplaces such as companies, private sector, agriculture, farm, livestock, finance, and services depending on the interest and potential of the students.

Pesantren of Al Muaddib in Cilacap Regency, Central Java Province, was established in 1994. It is semi-traditional Pesantren, where the foundation has received permission and is officially registered, but educational institutions are still in process. Therefore, the lesson still contains Pesantren programs for mastering al-Qur'an and Al-Hadith, Islamic history, morals, faith lessons, and Islamic Sharia. In addition, there are foreign language learning and computerization. Islamic boarding schools have education levels ranging from Kindergarten Level and religious studies for the public. The location of the Pesantren is in a fairly remote village, although it has good road access to

urban areas which can be reached easily. It can develop economic enterprises, especially livestock such as goats, catfish fisheries, and rice farming, including farming cooperatives that provide agricultural needs.

The Nurussalam has categorized semi-modern Pesantren and economic business potential. Al Muaddib, which is semi-traditional Pesantren, is (1) The management of pesantren can increase entrepreneurial motivation for students by developing their economic potential, such as cultivating crops and horticulture aquaculture and animal husbandry to meet the needs of the pesantren members. The products have not yet been commercially sold to the public. The community eventually managed the farming cooperative established jointly between Al Muaddib and the community. The pesantren has concentrated on studying the religious field but can provide students with entrepreneurship and cooperative management lessons. Meanwhile, the Pesantren of Nurussalam has succeeded in forming and developing a cooperative in a mini market that sells daily necessities. It has grown because it is located outside the dorm that the public can access. (2) There is still a negative stigma against Pesantren, which is considered a radical, closed, fanatic institution and associated with terrorist networks with the appearance and symbols of large robes and large veil. (3) Pesantren of Al Muaddib is working on the economic empowerment curriculum material. Meanwhile, the Nurussalam Islamic boarding school has implemented a student economic empowerment model through entrepreneurship, economic business management, and cooperatives in the education curriculum as optional or additional subject matter for students and a practical and apprenticeship program for graduate students to six months. (4) Economic empowerment activities can be accepted by the Pesantren. Pesantren members enthusiastically participate and equip students with the knowledge, experience, entrepreneurial skills, independence, and welfare, and create harmony with society and erase the negative stigma of an exclusive, closed, and radical Pesantren. Pesantren has required awareness and high interest from the board of pesantren, students, and teachers to implement the curriculum. Teachers who can teach economic and business management, entrepreneurship,

and cooperative management are minimal; therefore, they can cooperate with other educational institutions such as universities and alumni who have become successful economic entrepreneurs.

On the other hand, Pesantren of Al Idrisiyyah was established and officially licensed in 2012, categorized as modern Pesantren by having formal education levels, namely Kindergarten, primary school, junior high school, senior high school, vocational high school, and higher education (currently being initiated). Pesantren of Al Idrisiyyah has informal education such as arts and culture courses, tutoring, entrepreneurship seminars, public lectures, talk shows, journalism training, graphic design training, and photography. The boarding school has advanced and developed its economic business. It still maintains the characteristic of Pesantren that studies Islam. There is still a negative stigma as a fanatic and extreme place because the members wear large robes and female teachers and female students wear veils. Pesantren owned business activities such as (1) Owning savings and loan cooperatives and developing entrepreneurs such as mini markets and restaurants in the form of franchises or business investments from the public, owning a travel agency, agency of distributing donation. These fish-farming businesses have supplied home meals belonging to Pesantren and public markets. (2) Students have included entrepreneurship and sharia economic management as an optional and compulsory subject matter after graduating from school to serve for one year in various branches of the boarding school economy. (3) Having the support of competent teaching staff and alumni to provide material, guide, and assist economic management, business, and entrepreneurship, (4) having business capital support. A network of partners developed from parents of students, partners, colleagues, and alumni. (5) Accepting cooperation and open business investment to become partners and assist other boarding schools that want to develop their economic business.

Designing and implementing empowerment programs of Pesantren in the social, educational, and economic sectors requires participatory communication as an essential step

to erase the negative stigma of pesantren, which is considered closed, traditional, conservative, backward, fanatical, and radical. Therefore, there should be participatory communication media between the chairman of the foundation, teachers, students, parents of alumni, students, and the surrounding community in formulating *amaliyyah* (good deeds) activities in the form of social and economic empowerment. The empowerment could create harmony and anticipation of religious banishment.

Pesantren with Islamic religious education needs can carry out education with empowerment to prevent radicalism (Arifin, 2016). The Effective empowerment program is a participatory communication model approach that involves all components (Sulaiman, 2018). Participatory development provides an opportunity for all parties such as local communities, government, and Pesantren to aspire together, negotiate, and participate in development (Budiwiranto, 2009). Participatory communication is essential in the development process of empowerment with dialogue and the dissemination of essential knowledge. Participatory communication can help, support and adopt a collaborative development model to share knowledge as the best form of shared education (Mefalopulos, 2008). The practice of participatory development communication should be face-to-face equitably or egalitarian with dialogue, which involves reflection and action, and without hierarchical differences between people who are in dialogue, acknowledging that both parties are both oppressors and those who are the oppressed both need freedom (Porrás, L.E., & Steeves, 2009).

Pesantren implemented participatory communication for its members and the community to play a role as a social and religious education institution and an economic education institution that can develop potential and resources in the environment, economy, and society. Thus, Pesantren is conducting religious teaching activities and education and good deed (*amaliyah*) activities involving students, the board of Pesantren, and the surrounding community. Pesantren will become educational institutions that also teach and practice the concept of economic empowerment, establishment, and development of business

institutions such as mini markets, workshops, sharia cooperatives, Islamic financial institutions, agriculture, animal husbandry, and fisheries. Hence the boarding school, apart from forming and graduating teachers (*Ustadz*) to continue religious education, also creates entrepreneurs, business groups, and economic institutions beneficial to students, graduates, boarding schools, and the surrounding community. Pesantren can form into religious education institutions and educational institutions with other skills such as agribusiness and entrepreneurship. Islamic economics subjects, business management, entrepreneurship, cooperatives, and economic empowerment in the boarding school curriculum either as an introduction or general subjects, as well as unique subjects, management or specialization, and local content.

In the process of dialogue and discussion, the researcher provides another perspective insisting on the necessity of teaching economic empowerment and entrepreneurship for students, boarding schools, and the surrounding community. Pesantren produces religious teachers called *ustadz*, *ustadzah*, and *kyai* who are competent in the religious field and competent in Islamic economics either as entrepreneurs, consultants, and Islamic economists. It can even become an agent for reforming Islamic economics that can include the Muslim community in particular and society in general. The Muslim must play a role in the religious field as teachings, beliefs, and direct worship. However, Islam also plays a role in matters of economic empowerment to prosper the Muslims and society. Because the reality shows that Muslims are still weak in terms of economic life, meaning that they are not a significant player in the economic field, such as the lack of the role of the Muslim community in business, trade, and small group business. The dependence of the Muslims in the economy started from the downstream, namely the spirit and awareness of business, ownership of business capital, production processes, marketing, and business networks among Muslims. Islam in the economic field still seems to be exclusively oriented towards its community. They have not established business networks either with fellow Muslims or to society at large. The implementation of

economic empowerment for Pesantren can collaborate with local governments, universities, social institutions, and other boarding schools that have succeeded in economic empowerment, entrepreneurship, and cooperatives.

The socio-economic empowerment program of Pesantren is essential for building the mindset, mental attitude, knowledge, and skills of the students and the surrounding community. Empowerment should be included in curriculum and learning materials in Pesantren as skills for economic entrepreneurship, creating jobs, and prospering the economy. Empowerment can also be a medium for interaction, harmonization, and de-radicalization of Islamic boarding schools, so that they can be more open to accept and

cooperate with other parties (Ambrozik, 2019; Gibson & Woolcock, 2008; Indrawan & Aji, 2019; Isnanto, 2018; Mareta, 2018; Widya, 2020). Education is critical with the publication and study of the books on Muslim life, such as stories of family life as a feature of a Muslim country, because the books are a core factor of education in schools to develop knowledge, more comprehensive and wise assessment of the Islamic world (Khokhar & Muhammad, 2020; Munip, 1970; Sulaiman & Ahmadi, 2020). Based on the development of the Pesantren as educational, social, and economic institutions, an implementation model for empowering boarding schools can erode the fanatical, closed, and radical stigma, as shown in Figure 1. A

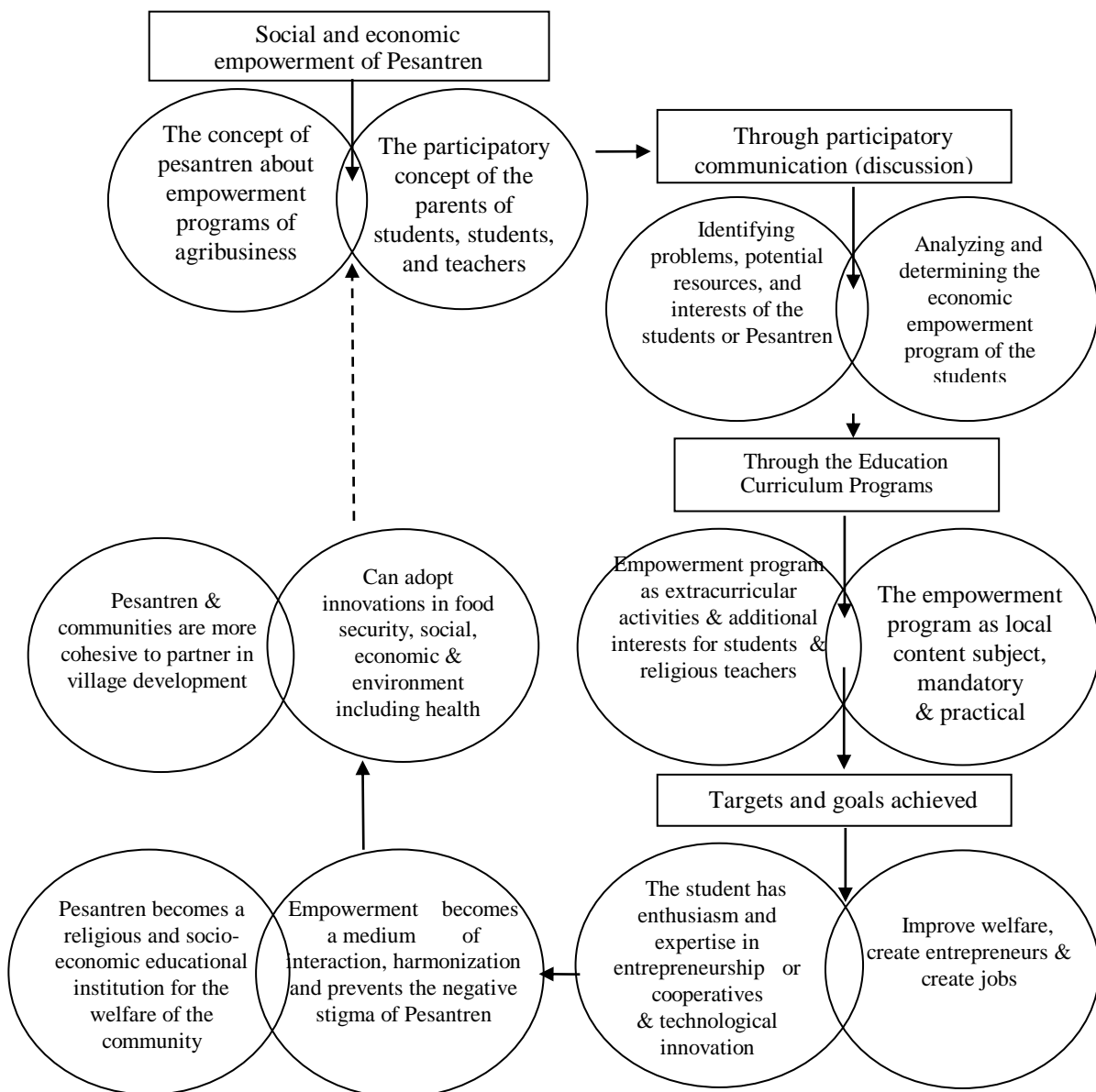


Figure 1: Social and economic empowerment model of pesantren

Economic Empowerment Model of Pesantren

Community empowerment is a participatory communication and development activity with order, systematic, and comprehensive methods and materials. The orders of implementing empowerment are (1) Carrying out participatory studies and research with the community and Pesantren to work together in identifying and analyzing problems, potentials, and prospects of the resources they have, (2) Designing and agreeing on empowerment programs from the results of studies and research, (3) Implementing and evaluating empowerment programs. The three stages are carried out participative and continuously in every research activity and implementation of empowerment. Afterward, the methods and materials must be systematic and comprehensive. In the first research activity (2018), empowerment research was implemented. The activities were targeted to create closeness, openness, acceptance, and intimacy between the research team and research subjects, Pesantren, and the community. Afterward, there is an increase in motivation, awareness, mindset, and mental attitude to accept and participate in designing and implementing empowerment activity programs. After that, the target is to produce and agree on an empowerment program to be implemented together. In the second year (2019), the research was carried out with empowerment, systematic and comprehensive stages like the first year, followed by the implementation of the empowerment model that had been designed and agreed upon, followed by monitoring, evaluating, and assisting Pesantren. Action research was carried out through media counseling and training on waste bank management, cooperative management, mini markets, and the cultivation of Azolla plants as an alternative to feed fish and livestock. In the third year (2020), the target of empowerment research will result in implementing and developing an innovative empowerment model. The implementation of the empowerment stage must use persuasive and participatory communication.

The empowerment of Pesantren was an important program, especially in the sharia socio-economic sector. It is an alternative solution to the economic system that carries out

and upholds the values of ownership, justice, freedom, brotherhood, and togetherness. Pesantren has a strategic role as a center for religious, educational, social, and cultural development and even as an economic force in society. Therefore, the importance of providing entrepreneurship education, economic management, and business processes is carried out in Pesantren by training students to manage economic institutions as a provision for skills and independence. Afterward, the Pesantren can carry out various innovations to increase the role and at the same time empower the potential resources it has for the welfare of students, Pesantren, and the wider community, without eliminating the primacy of the role as social institutions and religious education. Even more, Pesantren will be able to adapt, develop and transform from a closed and old-fashioned place into an open, innovative, advanced, and modern Pesantren as well as a form of de-radicalization (Ade, 2009; Asyhar, 2016; Fathoni & Rohim, 2019; John & Braddock, 2010; Nadzir, 2015; Umam, 2014; Zakiyah, 2011)

The development empowerment model of Pesantren based on innovation can be used as a social policy that is designed, made, agreed upon, and implemented participative by the community and Pesantren for mutual welfare. This includes anticipating the situation and conditions of the Covid 19 pandemic, which also requires awareness, order, and obedience in implementing health protocols in various activities: economy, social and educational activities.

Social policy is part of public policy; in other words, it is what the government does, especially in creating integration and persuasively rebuilding individual or group identities in society towards prosperity (Suharto, 2013). The function of social policy is prevention (preventive), healing (curative), and development. Welfare is closely related to the social policy of the government to provide social protection and implement the concept of welfare, namely: health, education, housing, social security, and social work (Suryono, 2018). The social policy is the government's effort to handle social problems, provide services to meet and ensure affordable needs for individuals and society, and improve social

welfare in various fields such as education, health, housing, and social security (Fedryansyah, 2016).

Based on the research results in the third stage (2020) to develop an innovative Pesantren empowerment model using new and renewable energy and technology, based on the identification and analysis of problems and potentials, a systematic and comprehensive

empowerment program design can be made. The stages of the empowerment program are soft skills empowerment, which is very important and determined as the essential capital in building the spirit, characteristics, and cohesiveness of a sustainable team or business group, as shown in table 1.

Table 1. Soft Skill Empowerment Program

No	Problem	Potential	Empowerment Program
1.	Still closed and less interested in economic empowerment	Having human resources for students, teachers, and alumni. Fisheries resources, agriculture, farms, and animal husbandry	<ul style="list-style-type: none"> ▪ Training to build motivation, self-concept, and self-management. (Motivational material) ▪ Training to be a successful entrepreneur (Inspiration Material)
2.	Lack of cohesiveness and cooperation between community and Pesantren	The community and students have the enthusiasm, interest, and ability to be an entrepreneur	<ul style="list-style-type: none"> ▪ Interpersonal communication management training in business ▪ Group communication management training in business
3.	Entrepreneurship groups have not been formed and or not developed	Some have started entrepreneurs and small business groups such as animal husbandry, agriculture, and fisheries, as well as post-harvest	<ul style="list-style-type: none"> ▪ Training in the organizational or institutional management of economic enterprises ▪ Organizational and business communication training ▪ Training on team building and group dynamics in the business
4.	There is still disharmony, suspicion, and hidden conflicts between the community and Pesantren	Communities and Pesantren can support each other and strengthen economic and entrepreneurial potential	<ul style="list-style-type: none"> ▪ Problem-solving training in business ▪ Conflict management training in business ▪ Lobby training and negotiation in business
5.	Lack of courage in giving aspirations, concept ideas, and decision making	A dialogue forum for socio-religious activities is always present in the community, such as religious holidays, community ceremonies, and deliberations.	<ul style="list-style-type: none"> ▪ Technical meeting training in organizations and cooperatives ▪ Training in decision-making techniques ▪ Leadership training in

No	Problem	Potential	Empowerment program
6.	It has not been maximal in making activity programs, especially entrepreneurial empowerment	Pesantren, students, and the community already have experience in social and educational organizations	<ul style="list-style-type: none"> ▪ Training in problem analysis and needs analysis ▪ Training in designing business activity programs
7.	There is no access to stage 1 of economic business partnerships	Agricultural, livestock, and fishery products, as well as post-harvest products, already exist even though they are not on a business scale	<ul style="list-style-type: none"> ▪ Comparative study of successful and advanced entrepreneurial groups ▪ Practical internships or on the job training in entrepreneurship groups (Inspiration and Motivation)

After soft skill empowerment is carried out to build and develop motivation, mindset, awareness, mental attitude or character, and real cohesiveness, namely the stages of the challenging skill empowerment program that

focuses on improving institutional management, production, and marketing as shown in table 2. Pesantren categorized as traditional and semi-modern are relevant to soft skills and hard skills empowerment programs.

Tabel 2. Hard Skill Empowerment Program

No	Problem	Potential	Empowerment program
1.	The entrepreneurial institution has not established	Entrepreneurship groups and cooperatives have formed	<ul style="list-style-type: none"> ▪ Entrepreneurial management training ▪ Cooperative management training
2.	Administration and business finance are still disorganized and still manual	Interested and capable administrative and financial staff can form	<ul style="list-style-type: none"> ▪ Computerized administrative management training ▪ Computerized financial management training
3.	Cultivation and production of agricultural, livestock, fishery and post-harvest products are still not commercialized & only for self-fulfillment	Agricultural, livestock, and fishery products and post-harvest processing already exist and can be developed for business	<ul style="list-style-type: none"> ▪ Training in agricultural cultivation, livestock, and fisheries ▪ Training to increase agricultural, livestock, and fishery production ▪ Post-harvest processing training into healthy, unique, and quality food and beverages
4.	Entrepreneurship groups and cooperatives are already operating	The community, santri, and alumni can be potential members and administrators	<ul style="list-style-type: none"> ▪ Management training and economic, institutional membership ▪ Training in procedures for obtaining business permits and cooperatives

5.	Business products, especially post-harvest processing, are already running	Post-harvest processed food and beverage products marketing	<ul style="list-style-type: none"> ▪ Training on quality and hygienic packaging and labeling techniques ▪ Training on production permit procedures, trade, and product quality standard certification, and halal certification
6.	Direct product sales and product supply to the market are still limited	The community, students, parents of students, alumni, and the market must be open, and potential consumers	<ul style="list-style-type: none"> ▪ Marketing management training ▪ Marketing communication training ▪ The market segmentation analysis training
7.	Has not yet had firm access to Phase 2 economic business partnerships	Agricultural, livestock, and fishery products already exist, although not yet on a business scale, and other entrepreneurial institutions and cooperatives already exist	<ul style="list-style-type: none"> ▪ Apprenticeship practice or on the job training in entrepreneurship groups ▪ Adding the education curriculum (Techniques for increasing the quality and quantity of production and marketing)

The stages of the empowerment program after soft skills and hard skills empowerment are implemented, namely empowerment based on innovation programs categorized as prosperous and developed, which hopefully can create independence and become a pioneer or pilot and empowerment actor for other communities. Pesantren has been categorized as modern, and it is relevant to innovative empowerment programs. However, it still has to be based on participatory identification and analysis of the

community's problems, potentials, and needs. Even modern Pesantren became independent and became pioneers for other Pesantren. The development of innovative empowerment models relevant to the research location has increased production and economic benefits. However, it has also paid more attention to the environment, health, information and communication technology, and renewable energy, as shown in table 3.

Table 3. Economic empowerment program

No	Problem	Potential	Empowerment Program
1.	The Covid 19 pandemic continues to increase in the number of cases from March to August 2020	There is public awareness and Pesantren about the dangers of the Covid 19 pandemic	<ul style="list-style-type: none"> ▪ Counseling and training on health protocols to prevent the transmission of Covid 19 ▪ Training on making hand sanitizer ▪ Face shield and mask doing training ▪ Training in making fluid disinfectant
2.	Environmental cleanliness and	The amount of organic and inorganic waste is	<ul style="list-style-type: none"> ▪ Waste bank management training

handling of saplings are still not optimal	substantial and can be used	<ul style="list-style-type: none">▪ Training on processing organic waste into liquid fertilizer and compost▪ Training on non-organic waste management into valuable items▪ Training in making a composer tool for processing organic waste into liquid fertilizer
3. Fish, chicken, and duck feed are still relatively expensive	Raising fish, livestock, chickens, and ducks	<ul style="list-style-type: none">▪ Counseling and training on Azolla aquatic plant cultivation as an alternative and addition to organic feed for livestock▪ Training in processing Azolla plants into snacks
4. The community has begun to abandon traditional herbal drinks and their vulnerable level of health during the Covid 19 pandemic	Cultivating herbal food security is very suitable and prospective because there is land, seeds and it is beneficial for health, especially amid the Covid 19 pandemic.	<ul style="list-style-type: none">▪ Counseling the benefits of herbal plants as an alternative to maintaining a healthy body▪ Counseling and training on herbal food security in the home yard (ginger, turmeric, castor, star fruit, red betel, aloe vera, noni, and Moringa leaves.▪ Training on the processing of herbal plants into herbal medicine for health
5. Waste cooking oil and used oil are always bought by collectors, as well as expensive fuel for public kitchens	Used fried oil and used oil are substantial in the community, and Pesantren can use for public kitchen stoves	<ul style="list-style-type: none">▪ Counseling on the process of using used cooking oil and used oil to become fuel for public stoves▪ Training on the use of used cooking oil and used oil as fuel as well as making/assembling general stoves
6. The marketing of the entrepreneurial group's products and cooperatives is still local and direct sales	Market share and demand for the fishery, livestock, and agricultural products are still open. The younger generation has an interest and expertise in digital media	<ul style="list-style-type: none">▪ Promotion and digital marketing training through websites, social media, and marketplaces▪ Social media management training, website, social media, and marketplace
7. Access to economic business partnerships is not sustainable	Local government, the private sector, and academics must empower and provide assistance	<ul style="list-style-type: none">▪ Produce mutual agreement in mentoring and sustainability of innovative empowerment programs

The empowerment program's three stages can make a comprehensive and sustainable model for developing economic empowerment based on

innovation for communities and Pesantren, as shown in Figure 2.

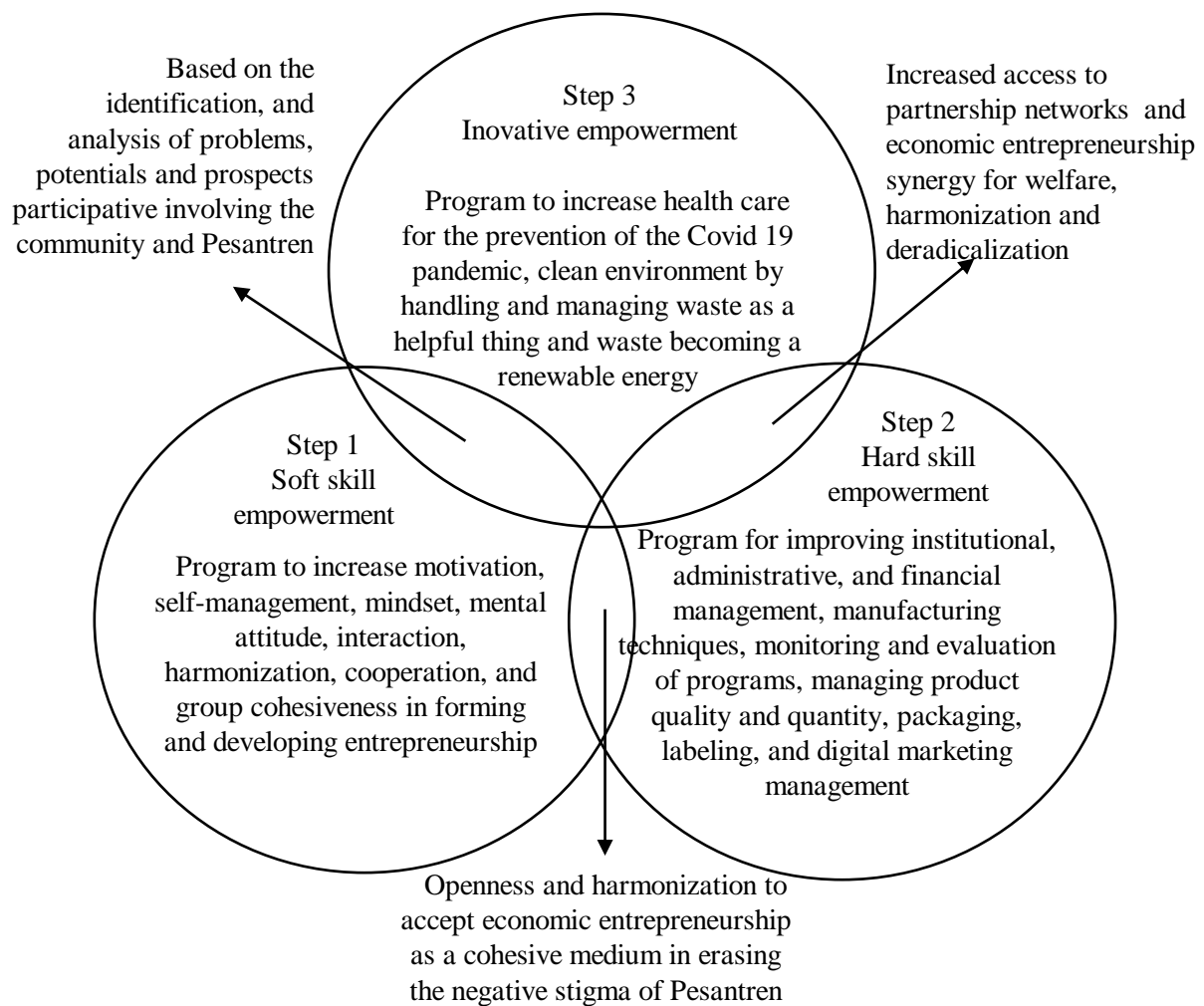


Figure 2: Developing economic empowerment model of pesantren based on innovation

Conclusion

Pesantren can be a social, educational, and religious institution and transform and develop as economic institutions that provide knowledge, experience, and productive entrepreneurial education to their students. Therefore, Pesantren can include entrepreneurship management materials, sharia economic management, and sharia cooperatives as part of the education curriculum. Afterward, pesantren can create graduates or alumni who are successful and independent in economic entrepreneurship for the welfare of Pesantren and the wider community.

Empowerment has staged in designing a program of activities starting with research and study of the previous research and scientific journals, identification, and analysis of problems, potentials, and prospects of

community resources in an open, dialogic, and egalitarian manner followed by designing, agreeing and planning the implementation of empowerment programs. Therefore, the economic empowerment of Pesantren is very relevant to becoming a medium of interaction, harmonization, and collaboration to erase the negative stigma of a closed traditional, radical place that creates terrorists.

Negative stigma, marginalization, discrimination, and injustice of Pesantren simultaneously cause radicalization. It is like a series that degrades humanization in life and development contaminated by the arrogance of power. Therefore, if there is de-radicalization, the formula is mediation, dialogue, egalitarianism, mutual respect, justice, and peace. It is relevant as the philosophy, spirit, and practice of empowerment as participatory development and humanistic development.

Pesantren should be designing and implementing systematically, comprehensively, and continuously empowerment program stages to increase motivation, self-management, change mindsets, and mental attitudes to be more productive and open to collaboration. So Pesantren could interact, create harmony and cohesiveness within groups and with other groups.

Pesantren's complex skill empowerment program aims to improve institutional, administrative and financial management, skilled in creating, monitoring, and evaluating programs and product quality and quantity improvement management, product packaging, brand labeling, and digital marketing management.

Pesantren has an economic empowerment program based on innovation for a community to increase the role, concern, and responsibility of the economy and social, health, and environment, especially in preventing the Covid 19 pandemic, environmental cleanliness by handling and managing beneficial garbage.

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