

Assistance For Students To Improving Islamic Religious And Economic Education In Islamic Boarding Schools In Indonesia

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Abstract.

The Ahmad Dahlan Qur'an Memorization Islamic Boarding School in Ponorogo Regency is an Islamic boarding school under the auspices of the Muhammadiyah organization, which has a different level of academic quality compared to modern boarding school students, including the following: 1) Mastery of the yellow books or classical Islamic literature in Arabic across various religious disciplines. 2) In- depth knowledge of Arabic grammar or Nahwu, Sharaf, balaghah (meaning, bayan, badi'), and logic, as these subjects are studied seriously and occupy a significant portion of the modern boarding school curriculum. 3) Proficiency in memorizing the Qur'an. 4). Entrepreneurship program for students. Students are required to study Islam comprehensively to develop a religious character. The pesantren emphasizes values such as discipline, a sense of responsibility, independence, simplicity, and honesty. In addition, they are also taught about entrepreneurship. It is hoped that the students will develop a character that can master their faith and possess the skills for independence after graduating from the pesantren.

Keywords: *Islamic religious education, entrepreneurship and Islamic boarding school.*

I. INTRODUCTION

Religious education in Islamic boarding schools is a series of activities aimed at shaping the Islamic personality of the students. This training activity can lead to behavioral changes, such as an increase in knowledge, skills, expertise, attitude changes, and behavior. A pesantren is an Islamic educational institution with a boarding system, which combines religious education with formal education. Islamic boarding schools play a significant role in educating the nation's children through religious education. In addition to providing strong education about Islam, modern pesantren also offer general knowledge such as mathematics, science, English, and more. (Facrudin, 2020) Islamic boarding schools are often seen as slow to respond to the modernization initiated by the state. However, pesantren often serves as a savior for the nation. The Jihad Resolution of 1945 issued by the pesantren clerics saved the nation's face amidst international diplomacy in establishing Indonesia's independence. In the context of global economic competition, the presence of an independent pesantren economic community will serve as social capital and inspiration for the people, ensuring that local economies do not fall behind or get displaced by global players. The pesantren and its community have the opportunity to realize that. To realize the economic independence of pesantren, even though the role of pesantren as social empowerers has not been further regulated, various breakthroughs have begun to emerge.

Islamic boarding schools must start building economic strength, serving as both a support and a driving force for economic empowerment. For that reason, Islamic boarding schools must strengthen entrepreneurship education for the students, so that those who have graduated can contribute to building the community's economy. (Oxtora, 2022). However, in reality, there are still many pesantren that have not addressed entrepreneurship education. This is due to two major problems faced by Islamic boarding schools in their inability to realize entrepreneurial values: Internal Factors, where policymakers or figures of the Islamic boarding schools have resolved to adhere to the teaching patterns and systems established by previous teachers, leaving no space or time to productively and independently implement entrepreneurship among their students. External Factors, where policymakers or figures of the Islamic boarding schools do not see any consistency in the comprehensive application of Islamic teachings in boarding schools that have undergone

changes or modernization. In other words, the fundamental learning system that must be taught to the students in a complete and comprehensive manner cannot be implemented effectively and optimally.

In fact, evidence shows that Islamic boarding schools that modernize and apply an entrepreneurial system tend to lean towards a "material" approach and tend to diminish the understanding and belief in acting sincerely solely for the sake of seeking Allah's pleasure. (Anwarudin, 2018). Such a situation also occurs at the Tahfizh Al-Qur'an Ahmad Dahlan Islamic boarding school, located at Kantor, Jalan Jawa No.38, Nurmanan, Mangkujayan, Ponorogo District, Ponorogo Regency, East Java 63413. This boarding school has around 300 students. This boarding school is considered modern. This pesantren is under the auspices of the Muhammadiyah organization, which has a different level of scholarly quality compared to modern pesantren students, including the following: 1) Mastery of the yellow books or classical Islamic literature in Arabic across various religious disciplines. 2) In-depth knowledge of Arabic grammar or Nahwu, Sharaf, balaghah (meaning, bayan, badi'), and logic, as these subjects are studied seriously and occupy a significant portion of the modern pesantren curriculum. 3) Proficiency in memorizing the Quran (Tahfizd Al-Quran). 3). Entrepreneurship in Islamic Boarding Schools.

II. RESULTS AND DISCUSSIONS

One of the efforts to instill an entrepreneurial spirit in the students at Ahmad Dahlan Islamic Boarding School is through Community Service by empowering the economy based on the pesantren through the pesantren cooperative. A cooperative is a group of people who work together to meet one or more economic needs or collaborate in conducting a business. It can be clearly distinguished from business entities or economic actors that prioritize capital more. Thus, cooperatives as business entities prioritize human factors and operate on the basis of humanity for the welfare of their members. Although cooperatives are a collection that upholds humanitarian values, they are not charitable organizations.

The Ahmad Dahlan Quran memorization boarding school is an Islamic educational institution that has grown and is recognized by the surrounding community, operating under a dormitory system where students receive religious education through a study system or madrasah that is entirely under the authority of one or several charismatic and independent leaders, known as kiai, in all aspects. (Arifin, 1991). Islamic boarding schools are educational institutions for Islamic teachings that have existed since the spread of Islam in Indonesia. The word "pondok" comes from the Arabic "bunduq," which means a place of residence or shelter, while "pesantren" comes from Javanese, meaning a place of learning or teaching. In general, a pesantren is an educational institution that specializes in the teaching of Islam, with a primary focus on the instruction of the Quran, Hadith, and other religious sciences.

a) The Sustainability of Academic Traditions at Ahmad Dahlan Islamic Boarding School

The Ahmad Dahlan Islamic boarding school also plays a role in preserving the continuity of Islamic scholarly traditions. Santri are taught by kyai (teachers) who possess deep knowledge of Islam and the culture of pesantren. Kyai serve as spiritual and intellectual leaders who share their knowledge with the santri. Thus, Islamic boarding schools have become important places for preserving and developing the heritage of Islamic knowledge in Indonesia.

Fig 1. The Sustainability of Academic Traditions Ahmad Dahlan Islamic Boarding School



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b) **Character and Morality Development at Ahmad Dahlan Islamic Boarding School**

In addition to studying Islam, the Ahmad Dahlan Islamic boarding school also emphasizes the importance of character building and good morals among its students. Discipline, a sense of responsibility, independence, simplicity, and honesty are values emphasized in the environment of Islamic boarding schools. Santri are taught to become responsible individuals with strong personalities, so they can be good role models in society.



Fig 2. The Sustainability of Academic Traditions
Ahmad Dahlan Islamic Boarding School

c) **Development of Individual Potential at Ahmad Dahlan Islamic Boarding School**

The Ahmad Dahlan Islamic boarding school also pays attention to the development of the individual potential of its students. In addition to religious studies, students at Islamic boarding schools are also taught general subjects such as Indonesian language, mathematics, science, and foreign languages. Some pesantren also offer skill training in areas like arts, music, sports, or culinary arts. Thus, pesantren provide opportunities for students to develop their potential in various fields.



Fig 3. Development of Individual Potential at
Ahmad Dahlan Islamic Boarding School

d) **Moderate Religious Understanding at Ahmad Dahlan Islamic Boarding School**

The Ahmad Dahlan Islamic boarding school also plays a role in spreading a moderate and tolerant understanding of Islam. Many Islamic boarding schools in Indonesia teach an inclusive Islam that respects differences and supports interfaith harmony. In this increasingly important context, the Ahmad Dahlan boarding school plays a crucial role in developing a religious understanding that promotes peace, equality, and social justice, with the aim of shaping an Islamic character and fostering moderate thinking.

e) **The Development of Islamic Religious Education at Ahmad Dahlan Islamic Boarding School.**

Islamic education at the Ahmad Dahlan Islamic boarding school is an effort to nurture and guide students so that they can consistently understand the teachings of Islam comprehensively. Then, by internalizing the purpose, one can ultimately practice and make Islam a way of life. The main culture in Islamic boarding schools is the study of Islamic teachings. Students at the Ahmad Dahlan Islamic boarding school are taught to study the Quran, Hadith, tafsir, fiqh, and other religious sciences. Learning activities are

usually conducted in mosques, prayer halls, or classrooms available in Islamic boarding schools. Santri study intensively by reading religious texts, memorizing verses of the Quran, and discussing various religious topics.



Fig 3.4. Activities of the students at Ahmad Dahlan Islamic Boarding School

f) Entrepreneurship program for students at Ahmad Dahlan Islamic boarding school.

One of the efforts to instill an entrepreneurial spirit in the students at Ahmad Dahlan Islamic Boarding School is through Community Service by empowering the economy based on the pesantren, through student cooperatives and canteen businesses. Cooperatives are very helpful in providing essential goods within the scope of Islamic boarding schools. This represents a promising business opportunity that can yield significant profits to support the finances of the Ahmad Dahlan boarding school. Thus, the Ahmad Dahlan Islamic boarding school has positioned itself to enhance entrepreneurship education within the boarding school environment. This is a good breakthrough so that the students can later develop businesses, enabling independence and economic empowerment to be realized through practices in the pesantren. The empowerment of the Ahmad Dahlan pesantren as a source of economic strength for the community through entrepreneurship is expected to serve as a driving force for community independence.



Fig 3.3. Cooperative of Santri at Ahmad Dahlan Islamic Boarding School.

III. CONCLUSION

The modern Islamic boarding school Ahmad Dahlan, which is under the auspices of the Muhammadiyah organization, has a different level of academic quality compared to other modern boarding schools, including the following aspects: 1) Mastery of the yellow books or classical Islamic literature in Arabic across various religious disciplines. 2) In-depth knowledge of Arabic grammar or Nahwu, Sharaf, Balaghah (meaning, bayan, badi'), and Mantiq, as these subjects are studied seriously and occupy a significant portion of the modern boarding school curriculum. 3) Proficiency in Tahfidz Al-Quran. 4) Entrepreneurship in the boarding school. 5) Character building in Islamic values for the students. 6) Deepening moderate Islamic education.

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