

Strategy Analysis of Pondok Pesantren Darul Ulum Banyuanyar Pamekasan in Alumni Economic Empowerment (Case Study of Alumni Economic Empowerment Through the Toko Bagus Supermarket)

Analisis Strategi Pondok Pesantren Darul Ulum Banyuanyar Pamekasan Dalam Pemberdayaan Ekonomi Alumni (Studi Kasus Pemberdayaan Ekonomi Alumni Melalui Program Unit Usaha Swalayan Toko Bagus)

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Abstract

Pondok pesantren (Islamic boarding school) are one of the important parts in Indonesia with their traditions, pondok pesantren are expected to be able and able to contribute to building and empowering the community, of course, there are alumni of each Islamic boarding school, in the current conditions, not a few Islamic boarding schools have taken role in the process of empowering the community, one of which is the Pondok Pesantren Banyuanyar Pameksan through Swalayan Toko Bagus, although the start of this business was mostly focused on empowering the alumni economy. This study uses qualitative research with an intensive, detailed and in-depth case study approach, specific institutions or symptoms. The results of this study are twofold. First, students are a group that has a strong commitment to religious teachings and becomes capital and influence in carrying out their economic activities. Second, studies of classic and modern books that are carried out in Islamic boarding schools can be a provision and enthusiasm in developing and promoting Islamic economics to the community or can even make students as entrepreneurs who have an Islamic soul.

Keywords: *Strategy Analysis, Economic Empowerment, Islamic Boarding Schools*

Abstrak

Pondok Pesantren merupakan salah satu bagian penting di Indonesia dengan tradisi yang dimiliki, Pondok Pesantren diharapkan mampu dan bisa berkontribusi dalam membangun dan memberdayakan masyarakat yang tentu di dalamnya ada para alumni-alumni Pesantren masing-masing, pada kondisi saat ini tidak sedikit Pesantren yang sudah mengambil peran dalam proses pemberdayaan masyarakat salah satunya Pondok Pesantren Banyuwangi Pameksan melalui program unit usaha swalayan toko bagus meskipun permulaan usaha ini mayoritas fokus terhadap pemberdayaan ekonomi alumni. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan studi kasus yang dilakukan secara intensif, rinci serta mendalam, lembaga atau gejala tertentu. Hasil dari penelitian ini ada dua, *pertama*, santri merupakan kelompok yang memiliki keteguhan yang kuat terhadap ajaran agama dan menjadi modal dan pengaruh dalam melaksanakan kegiatan ekonominya. *Kedua*, Kajian kitab klasik dan modern yang dilaksanakan di dalam Pondok Pesantren bisa menjadi bekal dan semangat dalam mengembangkan, mempromosikan ekonomi syariah kepada masyarakat atau bahkan bisa menjadikan santri sebagai enterprener yang mempunyai jiwa Islami.

Keywords: Analisis Strategi, Pemberdayaan Ekonomi, Pondok Pesantren

Introduction

Pondok pesantren are institutions that have accompanied the journey of Islamic da'wah in Indonesia with various characteristics. As well as being known as a place to study yellow books, it is also believed to be an institution for moral, da'wah, spiritual development, and as a social institution that has faced various challenges in life. Starting from external and internal challenges.

The reason for the establishment of the Islamic Boarding School is as a center for Islamic religious understanding with the aim of continuing Islamic religious understandings as recorded in Islamic scholarly writings in the classical period which are familiar among traditional Islamic boarding schools which are commonly called the yellow book. But in the course of its history, the existence of Islamic boarding schools was not only to transmit traditional Islamic religious teachings, because there were also Islamic boarding schools that did not teach the yellow book as in traditional Islamic boarding schools. These pesantren call themselves modern pesantren.

Islamic boarding schools are among the oldest educational institutions in Indonesia, thus, Islamic boarding schools have also produced many great scholars and figures. As Prof said. Dr. Mukti Ali "There are no scholars born from other institutions except Islamic boarding schools". The term "cottage" comes from the Arabic "funduuq" (فندق), which means lodging. Meanwhile, the term Islamic boarding school in Javanese originates from the word pe-"santri"-an, which is the word "santri" which means student. In the view of the Acehnese, pesantren are known as "dayah".

Pondok Pesantren is an Islamic educational institution that places the figure of the Kiai as the central figure and the mosque as the center of the institution. This institution is the oldest Islamic educational institution in Indonesia and at the same time part of the

nation's cultural heritage (indigenous culture). It is not a coincidence that Islamic boarding schools have survived to this day.

Along with the times, the potential of Islamic boarding schools as educational institutions that teach religion and moral emphasis is starting to be questioned. Muhammad Busyro said, currently there are two kinds of views of the general public towards Islamic Boarding Schools. First, those who doubt the relevance of this institution for the future. Second, those who actually see Islamic boarding schools as an alternative model of future education. The first statement is proven by the existence of Islamic boarding schools, especially traditional Islamic boarding schools, for the most part they only play a role and are successful in producing students who are moral and qualified in religious matters, but are less able to respond and accommodate the needs of the times. While the second statement is based on the potential of Islamic boarding schools as *tafaqqaha fiddin* institutions that can be integrated with the development of science and technology, so that later Islamic boarding schools can create a modern civilized and religious society.

Seeing this fact, Islamic boarding schools inevitably have to be open to the outside world. This has been started since the 20th century by implementing a convergence system, namely the integration of the Islamic boarding school curriculum with the government curriculum. There are at least two ways that Islamic boarding schools do in this regard: First, revising the curriculum by including more and more general subjects or even general skills: Second, opening up its educational institutions and facilities for the benefit of general education.

If this convergence system is managed with good management, it will provide opportunities and hopes for Islamic boarding schools to become institutions that are able to play an integral role in carrying out education between the cultivation of *akhlakul karimah* (moral) and intellectuals.

Theoretical Framework

A. Strategy Analysys

Analysis can be interpreted as the division of a topic into its various parts and the study of the relationship between the parts themselves and those parts in order to understand and understand the meaning of the whole correctly (Departemen Pendidikan Nasional, 2008). In terms, analysis can be interpreted as an action in evaluating the desired goals to achieve the expected goals together. Strategy is defined as a careful plan of action to achieve certain goals (Departemen Pendidikan Nasional, 2008).

Achieving organizational goals requires tools that act as accelerators and drivers to achieve goals efficiently and effectively. Likewise, they believe in educational institutions, namely groups of people whose goal is to educate themselves for the life of the nation and state, on the basis that one way to achieve these goals is to use the concept of strategic management, namely social management. educational goals are achieved as it is. This requires very professional management and high commitment.

Strategy is a tool to achieve business goals so that the company can continue to grow and develop. This goal can only be achieved by trying to maintain and increase the company's profits by creating an accurate strategy that can take advantage of the opportunities presented by the company, so that the company's position or position in the market simultaneously increases.

In its development, the concept of strategy develops from year to year. This can be seen in the differentiation of the term strategy in recent years, but the implications are clearer. According to Hamel and Prahalad, strategy is an action that is carried out gradually (always increasing) and continues, from the point of view of what the customer expects in the future. This is why strategy almost always starts with what happened, not what happened (Hamel & Prahalad, 1995). Porter has shown that strategy is a very important tool for gaining competitive advantage (Porter, 1991). Based on the origin of the word strategy, the term strategy comes from the Greek (stratos = army; and ig = lead), which means the art or science of being a general. In a business context, strategy describes the business policies that follow the chosen environment and provides guidance for the allocation of resources and organizational actions.

B. Economic Empowerment

Empowerment is a noun in the main Indonesian dictionary which means process, method, action, empowerment (Hari P. & Zulkieflimansyah, 1996). Empowerment means empowerment in English. The concept of empowerment is interpreted as an effort to realize the potential of existing communities into a self-regulating system. Individuals are not like objects, but like actors who are more able to regulate themselves.

According to Ginanjar Kartasasmita, human economic empowerment is "an effort to mobilize resources to develop people's economic potential and increase their productivity, so that between human capital and natural resources that encompass people's lives and people's productivity increases (Kartasasmitra, 1996).

According to Kindervater in Kusnadi et al, empowerment is the process of increasing individual abilities, both in terms of knowledge, skills and attitudes, to understand and deal with social, economic and/or political forces. their place in society (Kusnadi, 2005). Meanwhile, in his book Edy Suharto said that empowerment is a process by which people gain enough power to participate, share control and influence events and institutions that affect their lives (Suharto, 2005). Empowerment emphasizes that people acquire sufficient skills, knowledge, and power to impact their own lives and those they care about.

Community empowerment is an effort to realize or strengthen the community, both individually and in groups, to solve various problems related to efforts to improve the quality of life, self-sufficiency and welfare (Tim Penyusun, 2008). To develop the company's economic potential, it is necessary to strengthen the ownership of factors of production and strengthen sales and marketing supervision.

Based on some of the considerations above, community empowerment strengthens ownership of the factors of production, increases control over sales and marketing, enables the community to obtain sufficient capital for wages, and provides access to information, knowledge and marketing to the community. Skills to enhance the common good. the ability to solve their problems, improve the quality of life, achieve wealth and improve their position in the company.

C. Pondok Pesantren

Pondok pesantren (Islamic Boarding School) comes from two words, namely pondok and pesantren. Pondok comes from the Arabic word "Funduk" which means a place to live or a place to stay. Whereas pesantren comes from the Tamil word santri plus the prefix pe and the ending -an which means student of knowledge (Ali & Habibah, 1995). Religious morality is a guideline for the daily behavior of its inhabitants (Mastuhu, 1994).

According to Abdurrahman Wahid, Islamic boarding schools are complex with situations that are usually separated from the surrounding life. This complex has many buildings: the kiai's house (the Javanese-speaking area is called kyai, the Sundanese-speaking area is called ajegan, and the Madurese-speaking area is called nun or bendara, abbreviated as ra); surau or mosque; a place to study using Arabic, (which also often has scholastic connotations); and dormitories where Islamic boarding school students live (Wahid, 1995).

The purpose of Islamic boarding schools can be seen in two ways, namely first, the specific goal is to prepare students to become pious with religious knowledge taught by their teachers and apply it in society. Second, the overall goal is to help students become Muslims who through their knowledge and deeds can become Islamic preachers in their environment (Faisal, 1995).

There are 5 elements in a boarding school, namely kyai, boarding school, mosque, students, teaching classic books (Dhofier, 1984).

a. Kyai

The kyai is the central figure in a pesantren, the progress of the pesantren is determined by the authority and charisma of the kyai. According to its origin, the word kiai is used in Javanese for three different types of titles (Dhofier, 1984).

- 1) As an object of honor that is considered sacred, for example, Kiai Garuda Kencana is used as a gold carriage at the Yogyakarta Palace.
- 2) An honorary title for parents in general
- 3) The title given by the community to a scholar who owns a pesantren and teaches classical Islamic books to his students.

Kiai refers to the third meaning in this discussion.

b. Pondok

Pondok (boarding) is the place where the Kiai and his students live. There is time to study, pray, eat, exercise, sleep, even night patrol. In the early stages of its development, the well was intended not only as a residence or place for students to closely follow the teachings of the priests, but also as a place where students could learn to face or even face themselves, living independently in society. Under the guidance of the kiai, the santri carry out daily needs in a familiar environment and work alongside colleagues from the pesantren. However, currently the work is more like a pesantren or Islamic boarding school, where each student pays rent for the maintenance of the pesantren.

There are several reasons for the importance of ponds in Islamic boarding schools, namely: a) the large number of students who come from remote areas to study with the kyai, b) these Islamic boarding schools are located in cities where there is no affordable accommodation for new arrivals of students from outside the area, there is a reciprocal relationship back and forth between the Kyai and the Santri with the Santri considering the Kyai as their parents.

c. Santri

Santri are the main element of the pesantren, usually in two groups, namely:

- 1) Santri Mukim, students who come from far away and live in Islamic dormitories.
- 2) Santri Kalong are students who come from all Islamic boarding schools and are not used to living in Islamic boarding schools. They returned to their homes after studying at the pesantren (Hasbullah, 1999).

In the pesantren world, students often move from one pesantren to another. After a santri felt that he had stayed at the pesantren too long, he moved to another pesantren. This step is usually to increase and increase the knowledge possessed by the kyai they visit.

d. Mosque

The mosque is a center for Muslim activity in the Ukhrawi dimension and a vital aspect of Islamic learning, and also serves as a place for congregational prayers in every prayer. The mosque also serves as a place to study and seek knowledge. Usually there is a correlation between the time of teaching and learning in Islamic homes with the time of congregational prayers before and after.

e. Classical Islamic Books Teaching

One of the characteristics of the pesantren is the teaching of classical books. Classical Islamic books are better known as the "yellow book". These books were written by medieval Islamic scholars. The intelligence and skills of a santri are measured by his ability to read and explain (explain) the contents of these books. To

know how to read a good book, a santri must master Bantu sciences such as nahwu, sharaf, balaghah, ma'ani, bayan and so on (Daulay, 2001).

Research Methods

The approach used in this research is a qualitative approach. According to Kirk and Miller as quoted in a book written by Lexy J. Moleong. Qualitative research is basically based on observations that do not use calculations as a start. Namely, research procedures with descriptive data in the form of written or oral evidence from a person and his behavior (Moleong, 2004).

In essence, this qualitative research is used with the following considerations: First, it must be in accordance with the qualitative method when faced with reality. Second, this method explains directly the relationship between the researcher and the respondent. Third, the method can adapt to many sharpening of the patterns encountered (Moleong, 2004).

According to its type, this research is a case study, that is, the research is carried out intensively, in detail and in depth, with certain institutions or symptoms (Arikunto, 2006). Therefore, the researcher uses a case study type because it is very relevant to the research title that will be used as a thesis so that with a qualitative approach and the type of case study, the research results will be valid related to the strategy of Pesantren Darul Ulum Banyuanyar in empowering the alumni economy.

Therefore, it is hoped that the results of this study can provide a complete and well-organized picture of Unit Usaha Swalayan Toko Bagus owned by Pesantren Darul Ulum Banyuanyar and Alumni.

Result and Discussion

There are at least two basic reasons why Islamic boarding schools can become places or centers of the ummah's economy. (a), Santri is a group that has a strong adherence to religious teachings. The firmness of a santri in upholding his religious teachings can be an asset and influence in carrying out his economic activities. (b), studies of classic and modern books that are carried out in Islamic boarding schools can become provisions and enthusiasm in developing, promoting Islamic economics to the community or can even make students as entrepreneurs who have an Islamic soul.

Optimization of human resources owned by Islamic boarding schools is a very large force for the economy if managed very correctly. In terms of assets, for example, Islamic boarding schools can use the area of land owned and then managed by the students (alumni) into strategic business economic activities so that they can support the economy of the Islamic boarding school and the alumni themselves.

This was carried out by the leadership of the Pondok Pesantren Darul Ulum Banyuanyar(Kiai) in an effort to empower Islamic boarding schools and alumni through the activity of business units in the field of shopping by using elements of the alumni organization, because Kiai is a name or title assigned to someone who already has or is considered have knowledge in the field of Islamic religion, or have the highest position in the Islamic boarding school leadership structure and provide material on classic books. The title of kiai is also given to someone who is or is able to answer religious questions based on

Islamic teachings, or a community leader, even though he does not lead or own and give lessons at Islamic boarding schools. It is different from an *ustad*, an *ustad* is a *kiai*'s belief who teaches about religion previously chosen by a *kiai*. Many things are done by a *Kiai* in social life, among others; a) Carrying out *da'wah* both on a large and small scale and moving from one place to another; b) Conducting *amar ma'ruf nahi mungkar* activities and being a role model or example of good morals in society; c) Teaching various things to the public based on the *Al-Qur'an* and the *Hadith* of the Prophet; d) Answering and providing solutions to any community problems that arise; e) Creating good behavior and virtuous community life in accordance with the guidance of the Islamic religion; f) Being a pillar or a place to look for solutions in the midst of a deplorable social situation, whereas in the *Pondok Pesantren* complex, the role of a *Kiai* is very multi-functional; as caregivers, preachers, teachers and various other roles.

We can conclude that the leadership of the Islamic Boarding School is the top manager in all aspects of the life of the students and the social community, a *Kiai* is a representation of an Islamic Boarding School so that the *fatwas* issued are Islamic Boarding School rules that have ties to students, alumni and the community in carrying out a healthy wheel of life. of course based on Islamic religious values so as not to conflict.

Today many Islamic boarding schools are expanding their *da'wah* wings, which were originally carried out from one pulpit to another, currently Islamic boarding school *da'wah* is starting to be carried out in the economic field by involving the human resources owned by each Islamic boarding school, in this case what is meant is alumni, students or even society in general. *Pondok Pesantren Darul Ulum Banyuanyar* through its alumni network is currently working to empower the Islamic Boarding School and alumni economy, this is based on one of the reasons for the establishment of the *Toko Bagus* business unit.

The steps taken by the *Pondok Pesantren Darul Ulum Banyuanyar* need to be appreciated and supported for the benefit of the *ummah* and the dissemination of the indictment of the Islamic economy which is being actively discussed today and the growth of economic empowerment that is still within the *Pondok Pesantren*. Because empowerment in Islam is known by the terms strong (*istiqwa*) and sturdy (*tamkin*) which have the meaning of strengthening and strengthening by giving power and rights to determine their own way of life for a better and dignified life. As stated in the following:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;” (*Al- A'raf*; 8)

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا

“Lo! We made him strong in the land and gave him unto every thing a road.” (*Al-Kahfi*; 84).

From the two verses above, we can all know that humans have power and power over the earth to utilize the natural resources they have so that self-empowerment and the

fulfillment of decent living needs are created and can carry out religious obligations perfectly without being preoccupied with worldly affairs.

The main goal in the life of a human servant, in Islam, is Allah SWT. Is a substance that is almighty on earth and nature and its contents. He is the only God (Allah) who created the entire universe, as well as the sole owner, ruler and maintenance of life and life for all beings who are incomparable and incomparable, both in this world and in the hereafter.

Humans are servants of Allah SWT who are created in the best and best form in accordance with the nature of human beings in carrying out life on earth, namely, carrying out their obligations as caliphs on earth and devoting themselves to the creator, yes, Allah SWT. As the owner of the earth, humans are given the responsibility to look after and care for and empower all the contents of the earth's wealth as well as possible so that there is prosperity for all creatures that exist on earth.

The purpose of Islamic economics is a necessity for mankind, especially those who embrace Islam (maslahah), namely by trying all activities to achieve things that have an impact on the good for humans. And or by seeking direct activities, you can do the maslahah itself. Activities to achieve maslahah can also be carried out by staying away from something that can bring mafsadah to humanity.

Efforts to maintain maslahah can be done through min haytsu al-wuju and min haytsu al-adam. Keeping the problem in the way of min haytsu al-Manifestation by trying from all forms of activity in the economic field that have benefited. Like when someone enters the industry, he is obliged to prepare various ways or strategies so that the business is successful and generates good profits and benefits. And also having to care about the benefit of min haytsu al-adam is a way to fight all things that will hinder the path of benefit. For example, when someone enters the industrial sector, he must have several considerations so as not to cause the business to go bankrupt.

Conclusion

In empowering the economy of alumni through the good shop self-service business unit by involving alumni to manage the good shop and submitting permits that have been issued by the Ministry of Law and Human Rights and socializing so that alumni participate in investing in shares and establishing 12 branches of good shops spread throughout the districts in Madura, not only that the branch system that is owned is semi-autonomous but is still monitored by the center such as through the RAT, in determining employees the manager of a good shop prioritizes alumni so that economic empowerment of alumni can be carried out and the quality and quantity in a good shop can be said to be quite good although there are still some that need to be fixed or repaired.

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