

## POTENTIAL OF INNER BOARDING SCHOOLS SHARIA ECONOMIC DEVELOPMENT AT CIREBON KAMPEK SPECIAL BOARDING SCHOOL

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### Abstract

Islamic boarding schools in Indonesia have an important role in forming an ideal and inclusive Muslim society. As an Islamic educational institution, Islamic boarding schools are also agents of significant social change. In the context of an increasingly developing sharia economy, Islamic boarding schools have great potential to contribute. First, Islamic boarding schools act as agents of social change in the field of sharia economics, teaching the values and principles of Islamic economics to students and the surrounding community. Second, Islamic boarding schools can function as sharia business laboratories, where business practices that comply with sharia principles can be implemented and tested. Third, Islamic boarding schools become centers of sharia economic learning, providing education and training regarding the sharia economic system to the young generation of Muslims. Thus, Islamic boarding schools have the potential to support and develop the sharia economy in Indonesia, strengthening their role in the social and economic order of Muslim communities.

**Keywords:** Potential Of Islamic Boarding Schools, Development, Sharia Economics.

### INTRODUCTION

Since its inception, Islamic boarding schools have grown and developed in various regions in Indonesia, which are very strong as Islamic institutions that have strategic values. In its development, this is shown by the reality that part of the population consists of Muslims whose percentage reaches 80%. Islamic boarding schools have existed for hundreds of years, reaching various levels of Muslim society, and have been recognized as educational institutions that have contributed to the intelligent life of the nation.

Islamic boarding schools as one of the educational institutions in society have an important role in improving the quality of human resources. Islamic boarding school education not only provides knowledge and technical skills but what is much more important is instilling moral and religious values (Lugina 2018). The philosophy of Islamic boarding school education is based on a meaningful relationship between humans, creation or creatures and Allah SWT. This relationship is only meaningful if it is filled with or produces beauty and majesty. The worship undertaken by all teachers and students at Islamic boarding schools prioritizes seeking knowledge, managing lessons, developing themselves, developing activities with students and the community (Wibowo 2017).

The independence implemented by Islamic boarding schools can be a provision in generating strong souls in responding to various challenges of the times. On the other hand, the sharia economy which is increasingly developing in Indonesia should “live” within every Muslim as a practice of religious teachings and to revive the glory of Islam as has been proven in the past. Islamic boarding schools as Islamic educational institutions are considered truly capable of implementing this system to then produce sharia scientists who

are competent and able to disseminate all religious teachings including sharia economics (Zuhirsyan 2018).

## **LITERATURE REVIEW**

Qodri was quoted as saying (Na'im 2021) explaining that Islamic boarding schools can simply be defined according to their characteristics, as a place for students to study. Technically, the meaning of Islamic boarding school is a traditional Islamic educational institution for studying, understanding, deepening, appreciating and practicing Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior. Ghofur, et al in (Hanafiah 2022) explained that Islamic boarding schools can also be understood as religious education and teaching institutions, generally in a non-classical way, where a kiai teaches Islamic religious knowledge to students based on books written in Arabic by medieval scholars, and the students usually live in huts (dormitories) in the Islamic boarding school. In Islamic boarding schools, students live in a complex which usually also provides a mosque for worship, space for studying, and other religious activities. This complex is usually surrounded by walls to monitor the entry and exit of students in accordance with applicable regulations.

According to Mardani in (Labetubun 2021) the definition of sharia economics is activities or businesses carried out by individuals or groups or business entities with legal and non-legal entities in order to meet commercial and non-commercial needs according to sharia principles.

## **METHOD**

This research seeks to analyze and describe the potential of Islamic boarding schools in developing sharia economics at Islamic boarding schools Khas Kempek Cirebon. The type of research used in this research is a descriptive analysis method. According to (Rahayu 2020) descriptive analysis is empirical research that investigates a specific symptom or phenomenon in a real life setting. The results of this research were collected using primary data and secondary data.

The research methods that researchers use in several research stages include, types of research, data collection techniques, data sources and data analysis. This type of research is qualitative research.

In this regard, Lexy J Moleong as quoted (Fitria 2020) explains that qualitative research is a research procedure/pathway that can produce descriptive data in the form of written or spoken words or the behavior of people who have been observed.

In the form of finding an answer to research related to the Potential of Islamic Boarding Schools in Sharia Economic Development at the Khas Kempek Islamic Boarding School in Cirebon, the research method we use is the field research method or in other terms field research can use a descriptive qualitative approach such as the explanation described. This research was carried out in the form of a study in solving problems which is basically based on critical research and can be further explored in more relevant literature (Suryadi 2022).

This qualitative research can attempt to obtain detailed data from a particular case, and with the aim of obtaining information about an incident and how it happened (Kartika 2021).

The main aim of this qualitative research is to create a fact or reality that can be understood, and not to put too much emphasis on the conclusions, or not put too much emphasis on estimates of the various problems that have been found (Arifudin 2019).

The approach used in this research is a qualitative approach. According to Bogdan and Taylor in (Wahyuni 2021) states that a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. According to (Kartika 2018) the method is to transcribe the data, then coding the notes in the field and interpreting the data to obtain conclusions.

Determining appropriate data collection techniques greatly determines the scientific truth of a research. The data collection techniques used in this research are observation, interviews, and documentation.

Observation is part of the research process directly regarding the phenomena to be studied (Chadijah 2017). With this method, researchers can see and feel directly the atmosphere and condition of the research subject (Chadijah 2022). The things observed in this research are about the Potential of Islamic Boarding Schools in Sharia Economic Development at the Khas Kempek Cirebon Islamic Boarding School.

The interview technique in this research is a structured interview, namely interviews conducted using various standard guidelines that have been established, questions are arranged according to information needs and each question is needed to reveal any empirical data (Saepudin 2020).

Documentation is a technique for collecting data through existing documents or written notes (Saepudin 2021). Documentation comes from the word document, which means written items. In implementing the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes and diaries. According to Moleong in (Saepudin 2019) the documentation method is a way of collecting information or data through examining archives and documents. Documentation strategies are also data collection techniques proposed to research subjects. The data collection method using the documentation method was carried out to obtain data about the condition of the institution (research object), namely the Potential of Islamic Boarding Schools in Sharia Economic Development at the Khas Kempek Cirebon Islamic Boarding School.

Muhadjir in (Saepudin 2022) states that data analysis is the activity of carrying out, searching for and compiling records of findings systematically through observations and interviews so that researchers focus on the research they are studying. After that, make the findings material for other people, edit, classify, and present it.

## **RESULTS AND DISCUSSION**

### **Contents Results and Discussion**

The word pesantren has indeed become an official language used in various forms. Pesantren basically comes from the word santri. The word santri comes from the word

Sastra/i which is taken from Indian Tamil, and has the meaning of someone who is an expert in the field of holy books. The word santri was then given the prefix pe- and the suffix -an, so that it became the word pesantren, which means students who live in boarding houses or dormitories. Nurcholish Madjid, stated that Islamic boarding schools contain Islamic meaning as well as Indonesian authenticity. The word "Islamic boarding school" contains the meaning of a place for Islamic boarding school students or students. Meanwhile, the word "santri" is thought to come from the Sanskrit word "sastri" which means "literate", or from the Javanese word "cantrik" which means someone who follows his teacher wherever he goes.

The word Islamic boarding school is then understood by the community as a place of education that provides a large portion of religious education, where students (santri) live or reside in a place provided by the Islamic boarding school, which is then called a boarding school. Therefore, it is very common to use the term "Islamic boarding school" to indicate a place where there are educational activities which are participated in by students who live at the location where the education is located (Marlina 2014).

As previously mentioned, the word santri which comes from Indian also shows that Islamic boarding school education, according to its original style and form, is an educational system that originates from India. Before the arrival of Islam to the archipelago, Islamic boarding schools in Indonesia were places of education that were generally used for the education and teaching of Hinduism and Buddhism. However, this kind of Islamic boarding school education pattern can also be found in several regions of the Middle East, such as an-Nidzamiyah in Egypt; and al-Azhar in Egypt (Rasyid 2020). The debate regarding the origins of the Islamic boarding school-style education system eventually became an academic study that continues to develop to this day; whether he was adopted from a Hindu-Buddhist Islamic boarding school or "imported" from the Middle East.

Suryadi Siregar stated that there are two versions regarding the origins and background of the establishment of Islamic boarding schools in Indonesia. First, Islamic boarding schools are rooted in the Islamic tradition itself, namely the tarekat tradition, so that Islamic boarding schools are closely related to places of education that are unique to Sufis (Zuhriy 2011). This opinion is since the spread of Islam in Indonesia was initially mostly known in the form of tarekat activities. This is characterized by the formation of tarekat organizational groups that carry out certain practices of dhikr and wirid. The tarekat leader, who is called a kyai or murshid, requires his followers to carry out suluk, for forty days a year by living with fellow tarekat members in a mosque to carry out religious services under the guidance of the kyai (Mochammad Afifuddin 2022). For the purposes of this suluk, the kyai provide special rooms for accommodation and special places on the left and right of the mosque. In subsequent developments, this study institution grew and developed into an Islamic boarding school (Faridl 2007).

Along with the development of society and the flow of globalization, Islamic boarding schools are required to make changes slowly without abandoning their characteristics as religious educational institutions (Syarbani 2012). Islamic boarding schools as Islamic

educational institutions have the potential to participate in empowering sharia economics because they have sufficient basic capital in the role of empowering sharia economics, both in the implementation and study of law and others (Efendi and Bakhri 2018).

Judging from the existing potential, Islamic boarding schools have large capital in implementing Sharia Economics in various lines, both in institutions and human resources within them. This is because the independence of the Islamic boarding school has been proven in meeting the various daily needs of its students (Nafi' Hasbi 2021). The Islamic education that is implemented can support the spread of a good understanding of the urgency of Islamic economics in modern times and various sharia economic agreements that Islamic boarding schools can apply in running their organizations, both internally and externally (Zuhirsyan 2018). In addition, a budget and accountability management and reporting system is a necessity in Islamic boarding schools, so that the wheels of life that run 24 hours a day in Islamic boarding schools can run well and optimally.

Regarding the human resources within it, this potential can also be seen in the presence of adequate initial knowledge about sharia, because this institution has carried out the transformation of various core Islamic teachings, starting from Tawhid, Fiqh and Ushul, Arabic, Tarikh and various another basic Islamic knowledge. which is really needed in empowering the sharia economic potential in it (Ansori 2016). The following are several roles that can be implemented to promote sharia economics in Islamic boarding schools (Hafidhoh 2016).

Apart from being an institution that can implement the sharia economic system, Islamic boarding schools can also be used as sharia economic development institutions, considering that the potential human resources in Islamic boarding schools are suitable for carrying out this task. Apart from monotheism and morals, Islamic boarding schools also teach sharia education in various lines which can be directed and expanded into sharia economic development institutions. Sciences such as Hadith, Fiqh and Ushul Fiqh which are the basis of sharia economics are taught in Islamic boarding schools, so that the development of these sciences can attract the development of sharia economics.

## **CLOSING**

### **Conclusion**

The various potential resources that exist in Islamic boarding schools can be utilized as facilities for implementing and developing Islamic economics as a solution to avoid usurious behavior. This Islamic economic empowerment in the form of application in Islamic boarding schools can be classified in several ways, including education on sharia economic principles, contracts and sharia economic cooperation. The hope is that in the future, Islamic boarding schools as Islamic educational institutions can collaborate with various parties to realize economic independence by empowering the potential for implementing and developing Sharia economics.



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DOI: <https://doi.org/10.54443/sibatik.v1i12.2267>

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