

## **Analysis of the Potential of the Existence of *Pondok Pesantren* (Islamic Boarding School) to Improve Community Welfare**

**Muhammad Haziq**

Universitas Wahid Hasim, Indonesia

Email: haziqmaulanaa@gmail.com

### **Abstract**

This study aims to analyze the potential of the existence of the Girikesumo *Pondok Pesantren* (Islamic boarding school) to improve the welfare of the surrounding community. Using a qualitative method with a descriptive approach and taking 4 different informants, namely the village head, the village head, and the community around the Girikesumo Islamic boarding school. This study uses S.O.A.R (Strengths, Opportunities, Appreciation, Result) analysis of the potential of the Islamic boarding school and improving the welfare of the community. The results of this study reveal that with the existence of the Islamic boarding school and its potential, and having around 2,000 students, congregations and visitors who are increasing it greatly affects the economy of the surrounding community and has an impact on the welfare of the community around the Girikesumo Islamic boarding school.

**Keyword:** Pondok Pesantren; Islamic boarding school; potential of Islamic boarding school; welfare; increasing welfare; society.

### **INTRODUCTION**

Pondok Pesantren (Islamic boarding schools) as educational institutions that have developed in many countries including Indonesia, both in the regions, rural and urban areas. Islamic boarding schools emerged and developed through the approach of Traditional Islamic culture and thought. In its development as an Islamic educational institution, Islamic boarding schools are not only active in the field of Islamic education, but beyond that, Islamic boarding schools also have various breakthroughs in the field of education to convey various issues and meet the needs of the ever-growing community (Al Muttaqin & Sembodo, 2021). Islamic boarding schools are traditional Islamic educational institutions to study, understand, deepen, appreciate, and practice Islamic teachings by emphasizing the importance of religious foundations as a guideline for daily behavior in carrying out social interactions (Pratiwi et al., 2022). The emergence of Islamic boarding schools, apart from being religious educational institutions, also has a positive impact on improving the economy of the surrounding community. Islamic boarding schools are part of the Indonesian cultural subculture that has undergone various transformations, one of which is development efforts in the economic aspect (Indah, 2023). The potential of Islamic boarding schools in developing the community's economy is in the form of formal education, students, alumni, sympathizers, communities, and branch/affiliated madrasas (Wadi, 2020). Therefore, the potential for the existence of Islamic boarding schools with many students and congregations greatly influences the welfare of the surrounding community.

Achieving public welfare is the main goal of every economic development. In Indonesia itself, achieving welfare is also one of the goals of the state as explained in the opening of the 1945 Constitution, paragraph four "to protect all Indonesian people and all Indonesian blood and to advance public welfare, to educate the nation's life" Various development efforts have been made by the government with the main goal of achieving public welfare through various development programs. Social welfare is an organized system of social services and social institutions, intending to help individuals and groups to achieve satisfactory standards of

living and welfare. Individual and social relationships are likely to develop abilities and can meet the welfare needs of families and communities (Friedlander, 1976).

The phenomenon that occurs, with the existence of the Girikesumo Islamic Boarding School, plays a very meaningful role for the surrounding community and is very helpful in improving the welfare of the community because in the past the livelihoods of the surrounding community were only farmers and firewood collectors. Girikesumo Islamic Boarding School has +- 2000 students and Girikesumo Islamic Boarding School has routine general study activities, namely on Monday nights, Wednesday nights, Friday nights, and Saturday nights where the number of visitors is around 300-5,000 people. With the large number of students, congregations, and visitors, it creates the welfare of the surrounding community.

However, behind all that, the welfare of the community around the Girikesumo Islamic Boarding School is not evenly distributed, because where the community of the Girikesumo Islamic Boarding School has some who have few resources and some who have many. Lack of resources makes some of the people around the Girikesumo Islamic boarding school sell their products in a mediocre way, namely by building bamboo buildings arranged into buildings for entrepreneurship, and as for the abundant resources, the people around the Islamic boarding school build decent buildings such as houses or shophouses.

This study is intended to determine the potential of the Girikesumo Islamic boarding school for improving the welfare of the surrounding community and to determine the improvement of the welfare of the community in the Girikesumo Islamic boarding school environment. So that the results of this study can provide theoretical and conceptual thinking about the potential of the Girikesumo Islamic boarding school for improvement.

## LITERATURE REVIEW

### ***Pondok Pesantren (Islamic Boarding School)***

A boarding school is an Islamic educational institution that grows in society with its students getting a dormitory system to live in, getting religious education through religious studies and madrasah by several ulama as teachers or mentors who have charismatic and independent leadership (Ghozali et al., 2022).

Islamic boarding schools as Islamic educational institutions are a traditional education system that has long lived and grown during Indonesian society (Darwis, 2020). Islamic boarding schools in Islamic educational institutions have basic elements that make the institution called a pesantren, these elements are inseparable from each other. The elements referred are as follows: Kyai, Mosque, Pondok, Santri, and study of classical books (Tohir, 2020).

The function of Islamic boarding schools cannot be separated from its basic nature that Islamic boarding schools grow and develop starting from the existence of society as an informal village institution in a very simple form, therefore the development and welfare of society cannot be separated from the contribution and role of Islamic boarding schools from all fields such as education, economy of course also religion which leads to normative, educative and progressive values. The indicators of Islamic boarding schools are as follows: Islamic boarding schools as educational institutions, Islamic boarding schools as preaching institutions, Islamic boarding schools as social institutions, Islamic boarding schools as production institutions, Islamic boarding schools as consumption institutions, and Islamic boarding schools as agents of change (Wadi, 2020).

## **Community Welfare**

Social economy is a socially regulated law that places people in certain positions in society, the acquisition of that position is accompanied by a set of rights and obligations that must be played by the status bearer (Sastropradja, 2000). Community welfare factors include various dimensions that are broader than just the economic aspect alone. The concept of the Human Development Index (HDI) to measure the welfare of a country by considering several key factors that reflect the social, economic, and health conditions of the community holistically. HDI measures community welfare by taking into account several main dimensions that are considered important for human life holistically (Mulia & Saputra, 2020).

## **RESEARCH METHOD**

The type of research used is qualitative research based on the philosophy of postpositivism or phenomenology. The tools used to research in scientific conditions where the researcher himself is the instrument. Data collection and analysis techniques that emphasize meaning and aim to analyze and describe phenomena or research objects through social activities, attitudes, and perceptions of people individually or in groups (Sugiyono, 2019).

The place of this research is the Girikesumo Islamic Boarding School, Mranggen. The research time was carried out since June 2024, starting from the pre-survey process until later to the field data collection. The subjects of this study are 3 subjects, namely; the village head, the Head of the Girikesumo Islamic Boarding School, and the surrounding community. The study uses a non-probability sampling technique that takes from several of the populations above which are also mentioned with samples. The data sources that will be used for this research are primary data collected and processed independently by researchers directly from the object to obtain this primary data, the researcher uses the results of interviews with the village head, the community related to the research location, and other sources (Sugiyono, 2017).

Data validity is used as a means to increase trust. Inspections carried out in data validity are practically used as a means of refuting accusations against qualitative research if someone says that the research is unscientific, data validity is also part or an integral component and knowledge of qualitative research. If the research conducts a careful review of the validity of the data and is in accordance with the established data validity verification technique, then the research conducted will be accountable in all matters, including source triangulation, method triangulation, and research triangulation, and theory triangulation (Sugiyono, 2019).

This study uses an analysis such as SOAR analysis which stands for Strength, Opportunity, Aspiration, and Results (Senjawati et al., 2020). The advantage of SOAR analysis is that it focuses more on the strengths and weaknesses possessed by the organization's structure than on weaknesses and threats. The SOAR model can be applied to develop organizational strategic planning because SOAR can create positive dialogue at all levels of the organization. The results that are the last part of the SOAR analysis show strategic alternatives in improving the social and economic well-being of the village.

## **RESULT**

### **Overview of Girikesumo Islamic Boarding School**

Girikesumo Islamic Boarding School is located in Girikusumo Village, Mranggen, Demak. Girikesumo Islamic Boarding School has a Foundation called Kyai Ageng Giri which was founded by Kh Munif Zuhri. Kyai Ageng Giri Foundation has two educational institutions, namely Formal and Non-Formal, Formal education is; Kindergarten, Elementary School, Junior High School, Senior High School, and Vocational School, and Non-Formal education is; SIS (Salaf Islamic School), Madin and Tahfid. Girikesumo Islamic Boarding

School has +- 2000 students and has routine religious study activities every Monday night, Wednesday night, Friday night, and Saturday night which are generally. The existence of the Girikesumo Islamic boarding school has become an agent of change for the surrounding community, which previously the surrounding community was only farmers and firewood seekers, now the surrounding community also contributes to the existence of the Islamic boarding school, such as Koran teachers, school teachers, security, and cooks which are internal, while external ones such as; Grocery stores, stationery stores, food stalls, coffee shops, photocopying, barbers, laundry and food catering.

## **DISCUSSION**

### **The potential of Girikesumo Islamic Boarding School**

The first potential of Girikesumo Islamic Boarding School is as a traditional Islamic Educational Institution that is a place to study and live for students to study Islamic religious knowledge and general knowledge. Girikesumo Islamic Boarding School has sectors such as an Educational Institution, Preaching Institution, Social Institution, Production Institution, Consumption Institution, and Agent of Change, so this sector has the potential for the development of Islamic boarding schools. Girikesumo Islamic Boarding School as a bridge to the potential welfare of the surrounding community.

The next potential of Girikesumo Islamic Boarding School is as a Preaching Institution. Seeing the role of Islamic boarding schools in carrying out preaching among the community in an effort to carry out activities that raise public awareness in studying religious teachings consistently as adherents of Islam. With the existence of Girikesumo Islamic Boarding School as a Preaching Institution, it becomes a place where Islamic values are taught and practiced in real terms according to sharia.

The next potential is as a social institution showing the involvement of Islamic boarding schools in dealing with social problems that occur in society, not only limited to aspects of worldly life but also the afterlife, in the form of guidance which according to Sudjoko is the greatest service role of Islamic boarding schools to society. Girikesumo Islamic Boarding School as a social institution functions as a driving force in creating a just and prosperous social order, based on Islamic principles that prioritize justice, compassion, and togetherness. Girikesumo Islamic boarding school is present as an empowerment center that not only educates students in religious knowledge but also teaches them to care for others and be part of the solution to various social problems in their surroundings. Through various social programs, Islamic boarding schools help improve the quality of life of the community. Another potential is as a production institution in order to continue its existence in the business world, Islamic boarding schools must innovate in developing their products, if they only rely on the traditional market they have, their development will tend to stagnate (Moh Wadi, 2020). Girikesumo Islamic Boarding School as a production institution is real proof that religious education can go hand in hand with the development of economic skills, producing a generation that is not only noble, but also productive and innovative in various business fields. By instilling the values of entrepreneurship and independence, Girikesumo Islamic Boarding School prepares students to become individuals who can create jobs for themselves and others. Girikesumo Islamic Boarding School is also a place where the values of hard work, discipline, and responsibility are taught so that students are ready to face challenges in the business and industrial world.

In addition, Islamic Boarding Schools as consumption institutions are shown by the number of production goods absorbed by Islamic Boarding Schools, both by students as students and Islamic Boarding Schools as educational institutions. Girikesumo Islamic Boarding Schools as consumption institutions have an important role in managing the daily needs of students and educating them about the importance of wise and responsible

consumption. Islamic Boarding Schools not only provide basic needs such as food, clothing, and learning equipment but also teach the values of managing resources efficiently and full of blessings.

The other potential is as an agent of change. The most important function of Islamic boarding schools is as a driving force for change in society, which has the power to empower society. The Girikesumo Islamic boarding School as an agent of change not only produces knowledgeable individuals, but also forms a society that is more civilized, prosperous, and based on Islamic values. With all its potential, the Girikesumo Islamic boarding school continues to innovate and adapt, responding to the needs of the times while still upholding Islamic principles. The Girikesumo Islamic boarding school is a center of empowerment that not only produces leaders with integrity, but also forms a more inclusive, tolerant, and prosperous society. As an agent of change, Islamic boarding schools are the main force in creating a better future for the people and the nation.

Welfare improvement is a process or effort to improve the quality of life and economic, social, and health conditions of individuals or groups in society. Welfare improvement according to the government through the role of Islamic boarding schools as its center is an effort to utilize the potential of Islamic boarding schools in community empowerment, economic development, and improving the quality of life, especially in rural areas or marginalized communities. The government sees Islamic boarding schools as institutions that not only function in the field of religious education but also as a driving force in social and economic development..

### SOAR Analysis

SOAR analysis has 4 elements that describe the condition of Girikesumo Islamic Boarding School and the welfare of the Girikusumo Village Community consisting of strength, opportunity, aspirations, and results. By using SOAR analysis, this study aims to explore the best potential of Girikesumo Islamic Boarding School and design strategic steps that focus on growth and innovation. Based on the results of interviews and observations related to the potential of the existence of Girikesumo Islamic Boarding School in improving community welfare, the results of the SOAR analysis are obtained as in Table 1.

**Table 1.** SOAR Result

| <b>Strengths</b>  | <b>Opportunities</b>   | <b>Aspiration</b>  | <b>Result</b>  |
|---|--|--|--|
| Potential of Girikesumo Islamic boarding school Routine activities as a characteristic of the Islamic boarding school Community participation, through the management of MSMEs around the Islamic boarding school road access | Government support, support for educational institutions, MSMEs support, the role of congregations, students, and visitors as the most effective consumers | The community benefits from the existence of Islamic boarding schools, having superior human resources in managing Islamic boarding schools and MSMEs. | Improving community welfare, increasing the number of students, congregation and visitors, developing MSMEs, and community involvement in opening up employment opportunities. |

## CONCLUSION

Based on the research results, the Girikesumo *Pondok Pesantren* (Islamic boarding school) has significant potential in improving the welfare of the surrounding community. The Girikesumo Islamic boarding school has a Foundation called Kyai Ageng Giri and has two formal and non-formal educational institutions. The Girikesumo Islamic boarding School has the potential to act as an educational institution, a preaching institution, a social institution, a production institution, a consumption institution, and an agent of change for the community so that the welfare of the Girikesumo Islamic boarding school community increases. The Girikesumo Islamic boarding school also plays a role as an agent of social change in the community. With the development of the Islamic boarding school, many people who previously worked as farmers or seekers of natural resources are now involved in various businesses and services that have emerged in response to the needs of the Islamic boarding school and its visitors. This creates new economic opportunities and improves the welfare of the community as a whole. Thus, the Girikesumo Islamic boarding school is not only a center of education and spirituality but also a driving force for change and welfare for the surrounding community. Improving the welfare of the community around the Girikesumo Islamic boarding school.

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