
Management of Student Empowerment: The Case Study of Improving Skills and Character Independence of Santri at Islamic Boarding School

Syafnan^{1*}, Faridhatun Nikmah², Kasful Anwar³, Eka Putra⁴, Muhammad Jusuf Nur Ikhsan⁵

¹syafnan@uinsyahada.ac.id, ²faridhatunnikmah28@gmail.com, ³kasfulanwarus@gmail.com,
⁴eka003455@gmail.com, ⁵mjnurikhsan01@gmail.com

*Corresponding Author

¹UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia

²Universitas Negeri Semarang, Indonesia

³UIN Sulthan Thaha Saifuddin Jambi, Indonesia

⁴Institut Agama Islam Negeri Kerinci, Indonesia

⁵Alqasimia University, United Arab Emirates

Abstract

This study aims to determine and analyse the management of santri empowerment through Bekatren (Pesantren Economic Agency) at Pesantren Al-Anwar 3 Sarang Rembang. The empowerment intends to shape the character of santri in order to improve the skills and character of santri independence. Santri are emphasised not only to know religious knowledge, but also social knowledge, especially in the economy. This research uses descriptive-qualitative research methods. While the research model focuses on case studies. Data collection used is in-depth interviews, observation, and documentary (library content analysis). The data analysis techniques used are data condensation, data presentation and conclusion drawing. The results showed that the economic empowerment of pesantren was carried out through three business models carried out by Bekatren, namely Kopotren, AWRO water depot, and AWRE convection. The three efforts developed in the participation of the sustainability of the Pesantren Economy (Ekotren) by maximising resources, one of which is santri. Bekatren plays a role in improving the quality of human resources through sewing course training for convection, water depot business actors, and work empowerment through cooperatives. Bekatren plays a role in honing skills to form the character of independence in the entrepreneurial spirit by developing a trained attitude to be independent, honest, trustworthy, respectful of others. So that the trained attitude can shape the character of the santri.

Keywords: Badan Ekonomi Pesantren (Bekatren), Character Education, Santri (Students)

Abstrak

Penelitian ini bertujuan untuk mengetahui dan menganalisis manajemen pemberdayaan santri melalui Bekatren (Badan Ekonomi Pesantren) di Pesantren Al-Anwar 3 Sarang Rembang. Pemberdayaan tersebut bermaksud untuk membentuk karakter santri agar dapat meningkatkan keterampilan dan karakter kemandirian santri. Santri ditekankan tidak hanya mengetahui ilmu agama, namun juga ilmu kemasyarakatan khususnya dalam perekonomian. Penelitian ini menggunakan metode penelitian deskriptif-kualitatif. Sementara model penelitian berfokus pada studi kasus. Pengumpulan data yang digunakan adalah interview mendalam, observasi, dan dokumenter (analisis konten pustaka). Teknik analisis data yang digunakan yaitu kondensasi data, penyajian data dan penarikan

kesimpulan. Hasil penelitian menunjukkan bahwa pemberdayaan ekonomi pesantren dilakukan melalui tiga model bisnis yang diusung oleh Bekatren yaitu Kopotren, depot air AWRO, dan konveksi AWRE. Ketiga upaya tersebut berkembang dalam partisipasi keberlanjutan Ekonomi Pesantren (Ekotren) dengan memaksimalkan sumber daya salah satunya santri. Bekatren berperan dalam peningkatan kualitas sumber daya manusia melalui pelatihan kursus menjahit konveksi, pelaku usaha depot air, dan pemberdayaan kerja melalui koperasi. Bekatren berperan dalam mengasah keterampilan untuk membentuk karakter kemandirian dalam jiwa wirausaha dengan cara mengembangkan sikap yang terlatih untuk mandiri, jujur, amanah, menghargai orang lain. Sehingga dari sikap yang terlatih tersebut dapat membentuk karakter santri.

Kata Kunci: *Badan Ekonomi Pesantren (Bekatren), Pendidikan Karakter, Santri*

INTRODUCTION

Indonesia is where most of the population embraces Islam (Witro, 2020). So it is not surprising that there are many Islamic boarding schools spread across the archipelago. Islamic boarding schools are the oldest Islamic educational institutions in Indonesia (Rahman, 2022). According to Azra, the purpose of Islamic education is inseparable from the purpose of human life in Islam, which is to create personal servants of God who always fear Him, and can achieve a happy life in this world and in the hereafter (Azra, 1999, p. 8). According to Zuhdi, a boarding school is a place to study and explore Islamic knowledge. Where in the past the shape and building were still fairly traditional and simple (Zuhdi, 2019, p. 14). Islamic boarding schools are not only a place used to study religion but also place to study the economic center of the people in the face of the industrialization era. In addition, Islamic boarding schools also provide influence to shape the mental and psychological aspects of students (Miftahuddin et al., 2022; Rajab, 2014).

The era of industrialization 4.0 is a momentum for Indonesia's economic development. The turmoil of social and economic dynamics in responding to global problems is also felt in the pesantren. The readiness to respond to the needs of the modern era needs to be considered by pesantren in molding their students to become part of the industrial era. Al-Anwar Islamic Boarding School is a Pondok Pesantren (Islamic Boarding School) founded by K. H. Maimoen Zubair, which is used as a center for the economic development of the people. Al-Anwar Islamic Boarding School focuses on economic development strategies through the Islamic Boarding School Economic Board (Bekatren). Bekatren at Al-Anwar Islamic boarding school is a body for empowering the people's economy by training soft skills, namely a form of work skills in this industrialization era to help students survive in the era of the industrial revolution 4.0.

Bekatren is a term from the Islamic Boarding School Economic Board, which is used as a forum for empowering the Islamic boarding school economy through pilot project economic development. The purpose of the Bekatren is to improve the skills and character of the student's independence. Santri is emphasized not only to know religious knowledge in the Islamic boarding school but also social

science, especially in the santri economy. Therefore, it is necessary to balance religious education with economic education so that the two are mutually balanced in responding to the needs of the natural world today (Habibussalam, 2020: 13). As stated by Firdaus et al. (2019: 25) that pesantren serve as pioneers in advancing the people's economy. In this case, the role of pesantren is significant as a social institution that is used as a forum for improving the community's economy from the weakest level to the highest level (Ghazali, 2008: 17). These activities indirectly educate students to be independent in their lives. Raska and Keller, in their research, stated that only 29% of students reported having internship experience, and the rest did not have this ability (Raska & Keller, 2021, p. 175), so it can influence the mindset of students in deciding something for the future (Grier-Reed et al., 2009).

The primary function of the pesantren is to cadre the younger generation so that they can produce young people who will later become the spearhead of the nation's struggle (Reimers, 2020). In addition, it is used to empower the community, especially in the economic field (Nadzir, 2015: 26). Empowerment also aims to advance the economy in the surrounding community. If the economic empowerment contained in the pesantren is widely developed, the poverty rate in Indonesia is decreasing. Empowerment is when someone masters something concerning to them (Kirk et al., 2016, p. 589, 2017, p. 829). Individual empowerment is understood to increase control and skills over one's life (Kong et al., 2022, p. 2).

Referring to Lugina's research in Habibussalam (2020: 1) that pesantren is a reflection of carrying out its role as a center in economic development. Aria Sofiya in Chotimah (2014: 136) explained that the resilience of Islamic boarding schools is due to the existence of a high entrepreneurial spirit and spirit. Bekatren is part of the pesantren resilience efforts by developing the people's economy and shaping the students' character. Islamic boarding schools are places to understand and study religious knowledge to change oneself in a better direction. The purpose of having a pesantren is to produce a generation of Muslims who are obedient, have a noble character, are independent, spread religion, uphold Islam, etc. (Muthohar, 2007: 12).

Efforts to empower the pesantren economy can be carried out through management governance. Management, according to Terry and Rue (2005) and Siswanto (2016), is the essential part of determining the solution to managerial problems. More clearly, management, according to Terry and Rue (2005), is a framework or process with the guidance and direction of a group toward organizational goals. Likewise, in Bekatren's governance, there is a management that regulates managerial issues.

According to Purwanto (2012), Management is organizing and supervising a particular goal. Management objectives, according to Siswanto (2016) There, are four essential elements, namely 1) goal, which means something to be realized, 2) scope or scope, 3) definiteness or determination, and 4) direction. Terry and Rue (2005) divided management functions into four, namely, planning, organizing, implementing, and controlling. Planning is an activity plan to do something following the goals achieved. Organizing is used as an activity to form an organization following the duties and functions of each. Implementation is an activity to carry out actions in accordance with the plans made. Control according Anif (2018) interpreted as an observation of the implementation of all organizational activities to determine the achievement of goals and the difficulties found in implementing activities.

Bekatren's strategy in empowering Islamic boarding schools is inseparable from human resource management (HR) to achieve the goals (Syamsurizal, 2016). This opinion is reinforced by the opinion expressed by Sinambela (2016) that HR is used as a potential in the progress of the organization. Meanwhile, Dessler (2000) argues that managerial practice policy begins with recruitment, screening, training, rewarding, and appraisal activities.

Pesantren Economic Empowerment through Bekatren forms a strong life character within the students. As stated by Falah (2018) in a study entitled Building the Independent Entrepreneurial Character of Santri through the Islamic Boarding School Education System, it was conveyed that entrepreneurship learning students, apart from getting direct coaching and training, students also get motivation from caregivers either directly (meeting) or indirectly (via Whatsapp social media).

Through the activities of students in the Islamic boarding school environment, in addition to deepening religious knowledge by participating in book studies, sermons, and seven-minute lectures (*kultum*), and lectures to the community, it is also filled with managing independent businesses belonging to Islamic boarding schools. Through role of Bekatren, it teaches students in terms of practicing independence with various Islamic boarding school business establishments managed by their students.

Febriana (2017) divides into five entrepreneurial characteristics and traits, including 1) independence, which is defined as someone who does not depend on other people; 2) has a strong determination, is steadfast, and hardworking; 3) dares to take risks wisely and likes challenges; 4) has a leadership spirit and ready to listen to criticism and suggestions; and, 5) originality which is defined as someone who has an innovative, creative, flexible spirit, and future-oriented.

Several studies relevant to this research were conducted by Sulaiman et al. (2016) regarding the empowerment of Islamic boarding school cooperatives, which serve as social and economic education for students. The results of this study indicate that the management of Islamic Boarding School Cooperatives (Kopotren) has a high determination in developing business units; (2) requires support from the leadership and invites students to participate as members and cadres of Kopontren, and (3) requires an empowerment program. The similarities between this study and the authors are that they both discuss Islamic boarding school cooperatives. The difference is that in this study, the four used in research at YAPI Islamic Boarding Schools Darussalam Banyumas and El Bayan 1 Majenang, while the author places objects used in Al-Anwar Islamic Boarding School 3 Sarang.

Other relevant research was also conducted by Bustomi and Umam (2017) regarding the strategy for Empowering Santri and Community Economics in the Lantabur Entrepreneurial Islamic Boarding School, Cirebon City. The results of this study indicate that the Lantabur Entrepreneurial Islamic Boarding School, Cirebon City, has successfully carried out the empowerment program. However, in its implementation, there are still supporting and inhibiting factors. The similarities between this study and the authors are that they both discuss economic

empowerment in Islamic boarding schools, while the difference between this research and the authors is that the object of this research is the place used in research at Islamic boarding schools in Cirebon City. In contrast, the object of this study is used at the Al-Islam Islamic Boarding School. Anwar 3 Nests. The second difference lies in the study used more on empowering the students' economy in Islamic boarding schools, while the author is more concerned with the management of economic empowerment in Islamic boarding schools, so the two have differences.

Aligned with another article by Habibussalam (2020) in his research on economic development readiness at the Al Anwar 3 Sarang Islamic Boarding School, which explained that the launch of the Bekatren pilot project at Al-Anwar 3 Sarang Rembang was the beginning of the Islamic boarding school's economic empowerment through student groups and business programs within Bekatren, which are expected to run well. The results of this study indicate that Al-Anwar 3 Islamic boarding school has developed programs and strategies that will be carried out in the future. It is intended that Bekatren can run smoothly. The similarities between this study and the authors both discuss the Bekatren at the Al-Anwar 3 Sarang Islamic Boarding School. The difference in this research is more on the readiness of Bekatren development, while the author is more on the economic empowerment of Islamic boarding schools in shaping the character of students at Al-Anwar 3 Sarang Rembang.

Based on some of the previous studies above, it is clear that there are similarities and differences with the author's research. Furthermore, Al-Anwar Sarang Islamic boarding school equips its students with entrepreneurial knowledge which aims to increase creativity and skills in the era of industrialisation. The research discusses and answers several issues such as how Bekatren in the economic development of the people in Al-Anwar Sarang Islamic boarding school and how the character development of students through Bekatren in Al-Anwar Sarang Islamic boarding school. This research aims to see and analyse the management of pesantren economic empowerment in shaping the character of students of Al Anwar 3 Sarang Rembang Islamic boarding school.

METHOD

This research uses descriptive-qualitative research methods. While the research model focuses on case studies. Primary data sources in this research are divided into two, namely primary data and secondary data. Primary data comes from the results of in-depth interviews and observations of the boarding school. Informants were selected based on santri who coordinate various activities in the Al Anwar 3 Sarang Rembang Islamic boarding school. Interviews were conducted to deepen the data studied in the research. While secondary data comes from library materials such as books, scientific articles, research reports and other materials related to the object of research conducted, namely the management of student empowerment to shape the character of students in order to improve the skills and character independence of students at Pesantren Al-Anwar 3 Sarang Rembang. The primary data collection method is done by interview and observation to the field. While primary data collection is done by documentary, namely content analysis. Content analysis is useful for reducing various documents relevant to this research. The results of using this technique are in the form of documentation of pesantren profiles, activity reports, and articles that examine economic empowerment in the pesantren. The data analysis techniques used are data condensation, data presentation and conclusion drawing (Miles et al., 2014; Miles & Huberman, 1984; Sugiyono, 2011).

RESULTS AND DISCUSSIONS

Al-Anwar Islamic Boarding School 3 Sarang Rembang

Al-Anwar Islamic boarding school is an Islamic boarding school that has a *salafiyah* basis. Salafiyah is the basis of Islamic boarding schools, which are more dominant in studying yellow books. In this case, the implementation of learning the yellow book at Al-Anwar Islamic Boarding School was commanded by K.H. Maemon Zubair. Geographically, the Al-Anwar Islamic boarding school is located in Sarang City, Rembang, Central Java. Islamic boarding schools with this basis have an education system that requires every student to participate in the study of the book and always have a destiny (*takdim*) for their kiai. The usual learning

methods at the Al-Anwar Islamic boarding school are *bandongan* and *sorogan*. In addition, students are required to participate in Muhadarah and Madrasah Ghozaliah activities up to the aliyah level and continue their education to the Ma'had Aly level for two years.

Etymologically, pesantren is defined as an Islamic educational institution that studies religious knowledge, which places more emphasis on moral education, which is used as a guideline for daily life (Sugandi et al., 2017). As stated by Hasyim that pesantren is a place for students to gain religious knowledge. In addition to religious knowledge for the independence of the students and the economic sustainability of the Al-Anwar 3 Sarangan Remban Islamic boarding school. As socialized on the online web media website www.ppalanwar.com that the Al-Anwar Islamic boarding school is a boarding school that is consistent in maintaining a *salafiyah* basis. In Indonesia, there are many Islamic boarding schools with various bases, all of which aim to deepen religious knowledge. The dominant basis applied by Islamic boarding schools in Indonesia is *salafiyah* and *tahfidz*.

The vision and mission implemented in Al-Anwar 3 Sarang Islamic Boarding School prioritize faith, piety, and morals based on the Qur'an and As-Sunnah. Apart from that, delivering his students to carry out the duties of the caliph on earth and realizing the Indonesian state to become a *tayyibatun wa rabbun gafur* country.

Bekatren (Islamic Boarding School Economic Board) Al-Anwar Islamic Boarding School 3 Sarang Rembang

Basically, there are two goals of education, namely guiding the younger generation to have virtuous behaviour (character) and become a smart generation. Furthermore, character education was initiated in the 1900s by Thomas Lickona, a character education activist from Cortland University, later known as the father of American character education. Thomas Lickona states that the purpose of character education focuses more on changing one's attitude by not relying solely on the child's intelligence (Lickona, 1992, pp. 6–7). As an educational institution, Pondok

Pesantren aims to improve the economic welfare of its students, which departs from students who have independent characters, one of which is through Bekatren. Bekatren is a forum for santri activists to fulfil welfare through a form of independence in managing the potential around the boarding school properly and optimally.

Bekatren is an institution that serves as a forum for the economic empowerment of Islamic boarding schools (Habibussalam, 2020: 1). This institution aims to create relations between Islamic boarding schools throughout Indonesia. This relationship has been created with the nickname Association for Business Economics and Islamic Boarding Schools (Hebitren). In Indonesia, 110 Islamic boarding schools have participated in Hebitren, one of which is the Al-Anwar Islamic boarding school. Empowerment will experience sustainability if changes are at unequal levels in individuals, communities, economic opportunities, and the environment (Perezniето & Taylor, 2014, p. 236). The learning process focuses on practice, which gives students the ability to make changes and empowerment (Bolmsten & Kitada, 2020, p. 1565).

Islamic boarding schools have an essential role in developing the economy. This role is used as a strategic way to improve the welfare of the people (Liputan6.com, 2020). Through various self-reliance programs implemented, the aim is to boost existing businesses in Islamic boarding schools so that the welfare of students can be realized through these programs. In Bekatren there are efforts developed by pesantren. Businesses developed based on Islamic entrepreneurship to support the independence of students.

The background for the establishment of Bekatren is to build the pesantren economy. In addition, it is used as da'wah because the spread of Islam is one of them by trading. Therefore, the existence of Bekatren is a means to preach and train students to be independent when involved in society. The purpose of Bekatren is to empower the pesantren economy. Bekatren, in its implementation, is managed directly by the students. This aims to equip students to live independently and increase the creativity and independence they possess as capital or provisions when participating in society to balance the life of the world and the hereafter.

Economic development in Islamic boarding schools is to maximize economic potential, human resources, and social networks. In addition, the students are equipped with knowledge and skills before joining the community so that they can be used as a solution to reduce unemployment in Indonesia (Suprayogo, 2015: 3). Mursyid (2011: 107) states that four hierarchies can support the success of social programs in Islamic boarding schools, namely the Kyai as the main center, Islamic boarding school operational financing, the provision of skills and abilities and the economic development of alumni. The four patterns are used as planned targets so that the targets that have been prepared are in accordance with the desired expectations.

Furthermore, in terms of human resources, the students have the skills to have an entrepreneurial spirit. This is intended so that Islamic boarding schools can have business entities that are managed and developed by their students so that they can help Islamic boarding schools to improve the economy (Adnan, 2018: 72). Most Islamic boarding schools train their students to have an entrepreneurial spirit. This activity aims to prepare the students when they are involved in the community. Islamic boarding schools also train their students to form Joint Entrepreneurial Groups (KWUB) between one pesantren and another and with the community so that the spread of entrepreneurship is wider. In addition to training students for entrepreneurship, the students are also trained in creative skills to produce new products (Lugina, 2017: 60).

In addition to economic empowerment, Al-Anwar Islamic boarding school also empowers people in the field of da'wah. The purpose of this activity is to train the students to preach so that when they are involved in the community, the students can apply the knowledge of da'wah obtained from Islamic boarding schools to be practiced in the community. This strategy is used as a way that there is no terrible stigma regarding the understanding of Islam. Da'wah empowerment in Islamic boarding schools prioritizes action rather than discourse (Nurjamilah, 2016: 95). It is intended that the da'wah reaches the community.

Bekatren Management Concept Al-Anwar Islamic Boarding School 3 Sarang Rembang

The concept of pesantren resource management is used to manage the business contained in pesantren. The purpose of this management is for the self-sufficiency and independence of the Al-Anwar 3 Sarang Rembang Islamic boarding school. Kyai leads management patterns in pesantren. Kyai is used as someone who has the most substantial authority to regulate management in pesantren. This is following the objectives planned by the pesantren.

Management is defined as the foundation of the development of institutions. Management is the key to running a business, activity, or empowerment in the community environment. Businesses established in Islamic boarding schools are used to increase or empower Islamic boarding schools, especially in the economic field. Azizah (2014: 104) divided into three management in the field of economics, including:

1. Indonesia is predominantly Muslim, and Islamic boarding schools are used as a place to develop people who have good character.
2. The power of the divine and human boarding schools is used as a force for social change.
3. The condition of Islamic boarding schools is in a developmental stage, such as gaps, declining human resources, and the perspective of the society that needs to be improved. Therefore, it is necessary to have management formed to overcome these various problems.

These conditions make it necessary to have Islamic boarding school management whose goal is to achieve progress and maintain the existence and support educational progress and social transformation of Islamic boarding schools. It is this powerlessness that causes the pesantren to be marginalized.

Currently, much news is circulating regarding the perceptions of the community that the pesantren is a forum for soliciting donations from the community and the government. This assumption is not entirely correct. There are many pesantren that carry out management without any assistance from the

community and government. To address this, Islamic boarding schools need to bring about students' independence, such as establishing businesses managed by students, establishing educational institutions, and so on. This activity aims to create new jobs, especially for students and the surrounding community. The jobs that Islamic boarding schools usually open include teaching staff, cleaning workers, development workers, administrative staff, and consumption workers (Sugandi et al., 2017: 105). Furthermore, from an entrepreneurial perspective, this establishes home-based businesses and Micro, Small, and Medium Enterprises (MSMEs) around Islamic boarding schools, cooperatives, BMT, BMW, and BAZIS. The purpose of the institution's establishment is for the welfare of the pesantren community.

Economic development can be carried out in several aspects, including the first aspect of development which includes human resource development, market business management, and technology. Second, is the financing aspect, whose goal is to advance the lives of MSMEs. The three aspects of the partnership aim to support MSMEs. The four formal juridical aspects found several weaknesses because the government did not favor regional regulations (Zulkaranain, 2003: 1).

There are two hierarchies of Islamic education, especially in terms of character carried out in pesantren, namely divinity and humanity (Madjid, 2000: 9). In the pesantren environment, the character is more familiarly known as adab. Adab instilled in the divine hierarchy is rooted in *iman*, Islam, and *ihsan*. While the hierarchy of humanity includes various *akhlakul karimah* (Falah, 2018: 34). This is directly proportional to the purpose of the character education that is surfaced by Febriana (2017: 40), namely being able to distinguish between what is right and what is wrong and being able to apply *akhlakul karimah*.

Islamic Boarding School Economic Empowerment Through the Bekatren Program at Al-Anwar Islamic Boarding School 3 Sarang Rembang

The beginning of the existence of Bekatren originated from the Islamic Boarding School Economics (Ekotren), the idea of the founder of the Nahdlatul Ulama organization, namely K.H. Hasyim Asy'ari to develop the economy in the

pesantren environment. Until now, the idea has transformed the name into Bekatren. There are three Bekatren units in the Al-Anwar Islamic boarding school, namely a cooperative, a fashion shop, and refilled drinking water. The thing that underlies the formation of several Bekatren units is economic development for pesantren for the benefit of the students.

Based on the interviews, the caregivers of the Al-Anwar Islamic boarding school wanted to create a largely independent business with the aim of preaching. He also believes that Bekatren can strengthen Muslims, students can practice independence through Bekatren, and provide insight for students when they return to their respective homes (Interview, 2020b).

Establishing cooperatives and economic development in the Al-Anwar Islamic boarding school environment was first innovated in 2000, assisted by Bank Indonesia. The implementation of economic development certainly does not deviate from the concept of applying Islamic law. Over time, the unit was initially only used by pesantren residents, now, the villagers around the pesantren also use the unit.

The Bekatren program is a form of effort by the pesantren community to regulate the Islamic Boarding School Economy (Ekotren). The Ekotren was formed by the Al-Anwar 3 Sarang Rembang Islamic boarding school to have a business team for economical maintenance in a pesantren. The Ekotren Team is a team that stands independently, is inaugurated by the pesantren, is structured, and has many relationships with various parties outside the scope of the pesantren. Then Ekotren transformed into a community institution outside the management of the pesantren to expand the economic network to the fullest. In addition, it is necessary to change the management every two years with the aim of regeneration and business development knowledge.

In developing the pesantren economy, there are two other businesses apart from the Islamic Boarding School Cooperative, namely a depot for refilling mineral water and clothing convection. The refill depot is run to socialize Islamic boarding schools to the broader community regarding the need for clean water for healthy living efforts. Through the refill depot, the AWRO label is given as part of the

socialization and da'wah efforts carried out by Bekatren Al-Anwar. Apart from Bekatren for drinking water, AWRO also has convection. The Al-Anwar 3 fashion convection business is part of a form of independence carried out by Islamic boarding schools and students to solve government and community problems together through distributing free masks and producing in large quantities for business processes where the capital is purely from Islamic boarding schools.

There are four management structures in the management of Bekatren at the Al-Anwar Islamic boarding school, namely advisors, board of directors, chairman, and manager. K.H. Aufal Marom, K.H. Idror Maimun, and K.H. Abdul Ghofur Maimoen are advisors, and the Board of Trustees of Ustadz Ahmad Sunoko, Bekatren, is chaired by Habibussalam. Meanwhile, managers are divided into three sections, namely cooperatives managed by Ustadz Ahmad Syamsuddin, fashion shops managed by Zainal Arifin, and drinking water refills managed by Ecky Syahrullah.

Bekatren itself has a relationship with the campus. This creates a symbiosis of mutualism between the two parties. In addition, Bekatren itself is an institution that has spread widely in all Islamic boarding schools in Indonesia, and a Bekatren management organization has been formed in each Islamic boarding school in the economic and business association of the Islamic boarding school. This is important to know that building the pesantren economy, it cannot be done alone, but there needs to be cooperation internally and externally in the pesantren. The concern of parties outside the Islamic boarding school, such as Bank Indonesia and the Islamic Boarding School, and the local government, is part of supporting the success of the economic development independent of the Al-Anwar 3 Sarang Rembang Islamic boarding school.

The existence of this Bekatren institution is a form of Islamic boarding school that upholds human values. The development of natural resources in Islamic boarding schools aims to strengthen the foundation and educate students to be independent and skilled in society. This is also, at the same time, a solution to the economic inequality that exists in the wider community. Islamic boarding schools are a place to improve themselves to become quality human beings in various fields

(Habibussalam, 2020: 1). From the results of interviews conducted in previous research at Al-Anwar, it was said that:

The quality of Natural Resources (SDA) is the background to the success of economic programs in Islamic boarding schools. Applying Islamic teachings that are studied in learning in Islamic boarding schools is a significant factor in improving the quality of humanity. This is the initial potential for the success of various programs being implemented (Interview, 2020c).

After Bekatren attended, significant changes began to be felt in developing the potential of Islamic boarding schools' human resources. It is proven that the Al-Anwar Islamic boarding school has begun to guide students in managing businesses. Through training, business program involvement, up to the managerial learning level, all are carried out by the santri group. The leaders of the Islamic boarding schools do not fully hold rules in the management of Bekatren. This makes for flexibility in developing relationships. This regulation harms students who become busy managing Bekatren and have the potential not to attend learning at the Islamic boarding school. This problem returns to santri himself, how he manages his time and busyness in managing his mandate and study obligations. For this reason, in this case, the santri are trained in carrying out the mandate by not leaving their responsibilities as santri for *tholabul ilmi*.

Efforts to develop Al-Anwar Islamic boarding school's human resources maximize Bekatren with a business development pattern run by students independently, namely, Kopotren (Islamic Boarding School Cooperative), Al-Anwar convection, and AWRO water refill. The provision of skills and abilities is the goal of human resource development carried out by the Al-Anwar Islamic boarding school. Human resource development through running business units and programs in various fields in fostering the quality of human resources. With the internalization of morals in learning in Islamic boarding schools, students can practice them in the program.

First, the development of the Kopotren with the establishment of a shopping center is named AWR. Bekatren manages the Kopotren business with cooperative regulations as Bekatren's core business. The funds were obtained from Kopotren

cash which came from members. AWR3 is projected as a modern store that provides various daily needs for students. The hope is that all the needs of the santri can be met, minimizing the leaving of the santri and empowering the foundation's economic pace. The head of Bekatren Anwar 3 explained that *the background to the development of the Kopotren was propaganda, that Islam from pesantren can be powerful and valuable to the people* (Interview, 2020a).

Second, the development of Bekatren with the AWRO Refill Depot business. The fulfillment of water needs for students inspired the establishment of a mineral water refill depot business, finally with the independence of the AWRO (Al-Anwar River of Mouses) depot business, it has obtained a TDS level permit (mineral level and suitable for drinking) so that it is safe for students and can meet distribution needs area of results from the production of AWRO mineral water for the surrounding community. The marketing pattern is with a refill gallon model and mineral bottle packaging. This shows that economic development efforts are welcomed by all pesantren residents and the local community with efforts to change the existing culture to live healthily by using quality mineral water. The success of having an AWRO mineral water depot is inseparable from good management.

As stated by E, the administrator of Bekatren at Al-Anwar 3 Sarang 3 said that:

In planning for the AWRO drinking water depot, the first method is carried out by planning an internal meeting with the eco-tren management. Then the results of the meeting are proposed to be discussed with the supervisor for approval and input so that between the supervisor and the management, there is no misunderstanding in the information. Second, management is carried out by creating an organization with leaders, development, technology, and so on who already have their respective duties so that they can focus on the tasks given by the presiding officer. Third, the implementation is carried out by implementing the steps and strategies that have been prepared, such as promotion, building partnerships, adding networks, and so on, aiming to disseminate AWRO drinking water products. Fourth, it is carried out through evaluation between sub- and business entities to discuss tactical steps that must be taken to make it more advanced. In addition, the form of evaluation is also carried out by making reports per semester which are then submitted to the supervisor and adviser so that in the future, it will be even better (Interview, 2022a).

Third, the Al-Anwar 3 convection business for the convection business unit. Convection products include shirts, t-shirts, tote bags, masks, etc. During the covid-19 pandemic, the Al-Anwar 3 fashion convention business continued to produce terms of mass procurement of 1,000 masks in the first phase and distributed them free of charge. Complete convection production results can be seen on Instagram social media @awre.origila as part of the utilization of production market share marketing technology. As stated by S, the administrator at Bekatren convection Al-Anwar 3 said:

So far, convection has been running very fast in innovating various sewing products made by Islamic boarding school students, including convection products that make Koko clothes, make uniforms, make Islamic clothes, as well as various convection industrial goods that are presented on the Islamic boarding school's Web and Instagram with efforts product distribution is getting wider. In carrying out the production of the convection of the students who run the business, primarily male students. The process they go through starts from making designs, cutting material patterns, and sewing materials to packing finished materials to be ready for distribution (Interview, 2022b).

One of the steps that must be done is with a good form of management. As for the management of the Al-Anwar 3 Islamic Boarding School convection business, what is done is by planning, organizing, implementing, and assessing or evaluating. In planning at Bekatren convection Al-Anwar 3 does three things by developing program plans by making programs and product designs, and so on that have been mutually agreed upon, developing work plans by creating social media aimed at promoting the wider community, and budget plans spending intending to minimize expenses.

The purpose of planning management is to facilitate management carried out so that it gets better. The second management that is carried out is by way of an organization whose goal is to make the organization successful in achieving something that is expected by forming a management in which there are leaders and members to cooperate under the duties and responsibilities of the leadership Bekatren Pondok Pesantren has mandated. Al-Anwar 3. The third management is implementation, in the implementation carried out by Bekatren convection by way

of product marketing which aims to attract market interest. Usually, the implementation is carried out by employing online and offline promotions. In addition, by looking at the market currently needed by the market and also forming a network of cooperation so that the business being managed is more advanced. The progress of the business can be seen from the large number of orders that have arrived, both from the students themselves and from outside the students. Even the orders are not only from Java but also from outside Java. Fourth, in management evaluation, which is carried out more when there are problems or difficulties, an evaluation is carried out. It can be concluded that the management carried out by Bekatren for the convection business is excellent because each member works together to achieve common goals.

From the results of the description related to efforts to empower the Al-Anwar Islamic boarding school to maximize Bekatren with a pattern of business development run by students independently, namely, Kopotren (Pesantren Cooperative), AL-Anwar 3 convection and AWRO water refill running smoothly with efforts to improve from some of the weaknesses encountered. Good learning implementation management in planning, implementation, existing resources, and control management. However, with efforts to run the Bekatren business, it becomes the essential capital in the economic movement of the people to be more assertive in facing various economic problems in the Islamic boarding school and increasing the entrepreneurial spirit of the students at the Islamic boarding school.

Bekatren Program in Character Development of Students Al-Anwar Islamic Boarding School 3 Sarang Reimbang

Various programs to empower the pesantren economy have been implemented at the Al-Anwar 3 Sarang Islamic boarding school. Through self-reliance programs such as Kopotren, Al-Anwar 3 convection, and AWRO, water refills are running smoothly. In carrying out the Bekatren business as part of developing santri resources in forming character. Character building is carried out by giving a form of responsibility for business actors by the Bekatren. In principle, the implementation of the Bekatren program is more flexible, and the enthusiasm

of the students to participate is quite large. However, not all aspects can be accommodated by Bekatren due to limited resources.

On the other hand, the desire of the residents around the boarding school to actively participate has not been accommodated by Bekatren, so the synergy between the boarding school and the residents has not been fully balanced. The background is interest and news that have not been conveyed to residents. In addition, this program was initially prioritized only within the scope of Islamic boarding schools. However, as time went on, residents became interested and became customers of the program.

Al-Anwar Islamic Boarding School seeks to develop human resources for students, such as comparative studies both outside and within the city. In addition, in the development of Bekatren, training is also held, such as sewing, water depots, etc. Usually, training and comparative studies occur every year. It aims to increase the creativity and skills of the students (Interview, 2022b).

Table 1.
Recap of Training Competencies Owned by Program Managers

No.	Mover Party	Competence	Education	Followed Training
1.	Leader of the cottage	Managerial	Average Master and Doctorate	Leadership and Entrepreneurship
2.	Religious teacher	Managerial	Average Master and Doctorate	Leadership and Entrepreneurship
3.	Students	Administration and Convention	Senior high school level and Fresh graduate	Entrepreneurship and Convection
4.	Society	Convention	Senior high school level	convection

Source: Results of interviews

From the table data presented above, it appears that efforts to develop character in realizing increased Islamic boarding school economic development are carried out by presenting forms of training held with the target of santri. Various types of training are presented with the aim of education for students with the hope that methods for developing students' character independence set in Islamic boarding schools, such as a managerial, convention, and administration, can be

implemented. The students' independence is applied in practicing entrepreneurship with the establishment of a business developed by Bekatren as an effort for student character education. As stated by Umar Muhammad al-Thoumy al-Syaibani that the objectives of character education methods in Islam include firstly helping students in boosting affective and psychomotor aspects, secondly improving the relationship between students and educators, thirdly facilitating the process of character education through the application of positive values value (Falah, 2018: 1). Character education methods are divided into five, namely methods of exemplary, discipline, habituation, creating a conducive atmosphere, and integration (Hidayatullah, 2010: 40).

The results of interviews conducted with the administrators of the Al-Anwar 3 Sarang Islamic boarding school, Al stated that:

Santri at the Al-Anwar Islamic boarding school is trained to have an exemplary character in the form of moral, spiritual, and social education. This has been instilled in students. First, morals in developing vocational entrepreneurship for students are highly emphasized, through honesty, the business that is developed will run smoothly and build mutual trust between consumers and producers, as well as managers of Bekatren and Islamic boarding schools. Second, discipline is also applied to students through awareness to carry out the duties and obligations given as a form of fulfilling responsibilities. Third, the habit of the students to be trained to always do good to anyone and anywhere, through the effort to make masks and free up 1,000 masks for the community around the Islamic boarding school, is clear evidence that they speak and care about the pandemic disaster in the Indonesian nation. Fourthly, creating a conducive atmosphere with businesses developed through Islamic boarding schools create a conducive atmosphere by inviting local communities to develop training in sewing, water business, printing, etc., which is facing an increasingly difficult economic situation during the pandemic. This is intended for students, and the community can accept each other in Islamic boarding schools. Fifth, students are trained to be independent, honest, trustworthy, respectful of others, patient, and so on, through various character formations such as independence, honesty, trustworthiness, and respect for others are indirectly formed in the Bekatren program that is carried out, and students as actors in carrying out the Bekatren process (Interview, 2020d).

This character education needs to be implemented in Islamic boarding schools because students who serve in Islamic boarding schools are automatically educated to carry out character education that is built in Islamic boarding schools. The character formation emphasized by students in business development aims at the end of forming an attitude of independence of students capable of addressing the problems of the times in the era of industrialization.

Based on the description of efforts to increase human resources, especially students through the implementation of Bekatren, which drives the business development pattern model run by students independently, namely, Kopotren, Al-Anwar 3 convection, and AWRO water refill has instilled a spirit of independence and a great sense of responsibility for students to become entrepreneurs in the industrial world. In addition to the two main character formations, there is a positive side that is attached to the santri, namely in the form of honesty, politeness to consumers, trust towards business development efforts, being creative in seeking prospects for business development and being more patient and wise in all conditions as a quality santri in society.

CONCLUSION

Bekatren, as the Islamic Boarding School Economic Board, plays a role in developing the people's economy according to sharia. The development of the pesantren economy is carried out as part of strengthening the pesantren in the form of self-sufficiency through the establishment of businesses such as that carried out by the Al-Anwar 3 Sarang Rembang Islamic Boarding School. Three business models are carried out by Bekatren, namely Kopotren, with the establishment of a shopping center named AWR, AWRO water depot, and AWRE Al-Anwar convection 3. These three businesses develop in maintaining the sustainability of Ecotren and play a role in developing human resources, especially students, in carrying out all industrial activities through sewing training courses, water depot business actors, and work empowerment of supermarkets, Islamic boarding school cooperatives. Bekatren plays a role in shaping the character of the student's

independence in an entrepreneurial spirit by developing a trained attitude to be independent, honest, trustworthy, and respecting others.

The difference from community service is the implementation of the practice of science, technology, and arts and culture directly to the community institutionally through scientific methodology as the dissemination of the Tri Dharma of Higher Education and a noble responsibility in efforts to develop community capabilities so that they can accelerate the rate of growth to achieve national development goals.

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