

## Community Economic Empowerment Through the “One Pesantren One Product” Program at Pagelaran III Islamic Boarding School, Subang, Indonesia

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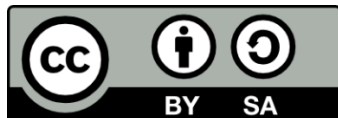
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### Abstract

This study aims to uncover and explore how the implementation of the One Islamic Boarding School One Product (OPOP) Program at Pondok Pesantren Pagelarang III Subang Regency aims to create self-reliance of the people through the students. This research method uses a qualitative approach using a case study method. The data used are primary data from the research sample, namely Pondok Pesantren Pagelaran III, Subang Regency, as well as secondary data obtained from books and journal articles related to economic empowerment in Islamic boarding schools. The research technique used is data compilation, data analysis and drawing conclusions. The primary sources were obtained from the results of interviews, observations, and documentation. The study found that the concept of economic empowerment at the Pagelaran III Islamic Boarding School in Subang Regency is a concept of economic empowerment based on the Economic Development of the Ummah, which is done through the implementation of the One Islamic Boarding School One Product (OPOP) Program which is currently being intensified by the local government (Java Provincial Government). West, Indonesia). As a result, in terms of Islamic Education Theology, the One Pesantren One Product (OPOP) Program is based on the Economic Development of the Ummah.

**Keywords:** Community Economic Empowerment, Islamic Economics, Islamic Boarding School

## INTRODUCTION

The science of monotheism, or what is also known as Islamic theology, explains that the Qur'an is the ideal source. While the fundamental philosophy of Islamic economics is monotheism (Agustianto 2015). Especially in the current of globalization which has now guided people in Indonesia to always be ready to be competitive in global competition (Hibatullah 2022). In West Java Province itself, community economic empowerment through the "One Pesantren One Product" program has become a trend, where one of the Islamic boarding schools that implements the program is the Pesantren Pagelaran III Subang, where this pesantren is the flagship of the pesantren, where the Islamic Boarding School is in the context of improving the economy. in the pesantren environment is carried out on the basis of support from the local government.

If we examine, the more developed a country, the more educated people and the more unemployed people, the more important the entrepreneurial world is felt. Today, we face the fact that there are still a few entrepreneurs in Indonesia and still have good quality (Bisri 2019). Entrepreneurship is the nerve center of the economy and controlling the economy of a country. This shows that entrepreneurship from various levels is very important for the economy of a country, including ours. The economy will achieve progress if entrepreneurship in the country has advanced at various levels, both on a small, medium and large scale. This can also mean that if entrepreneurship in a country is advanced, it means that the economy in that country has also developed. With an already developed economy supported by progress in the field of entrepreneurship (Romli 2022).

The Ministry of Small and Medium Enterprises Cooperatives stated that the Indonesian people's business interest is still low. If we compare it with neighboring countries, the ratio of Indonesian people who have an interest in entrepreneurship is less than 4% of the total population. Quoted from the 2016 Central Statistics Agency data, non-agricultural entrepreneurs set a population of 7.8 million people or accounting for only 3.1% of Indonesia's total population of 252 million people. This ratio is smaller if we compare it with Malaysia which has a ratio of 5% of the total population. United States 12%, Japan 11%, China 10% and Singapore 7% (Sihite 2017). In this case, more creative efforts or steps are needed from the Indonesian people, especially from the Muslim community as the majority, in order to encourage the growth of entrepreneurs in Indonesia.

The Indonesian economy based on Gross Domestic Product (GDP) based on current prices in the first quarter of 2022 reached Rp4,513.0 trillion and at constant prices in 2010 reached Rp2,818.6 trillion. Indonesia's economy in the first quarter of 2022 compared to the first quarter of 2021 grew by 5.01 percent (y-on-y). In terms of production, the Transportation and Warehousing Business Field experienced the highest growth of 15.79 percent. Meanwhile, in terms of expenditure, the Export Component of Goods and Services experienced the highest growth of 16.22 percent. The Indonesian economy in the first quarter of 2022 compared to the previous quarter experienced a growth contraction of 0.96 percent (q-to-q). In terms of production, the deepest growth contraction occurred in the Health Services and Social Activities

Business Field of 16.54 percent. From the expenditure side, the Government Consumption Expenditure Component (PK-P) experienced the deepest growth contraction of 50.54 percent. The group of provinces in Java Island dominated Indonesia's economic structure spatially in quarter I-2022 with a role of 57.78 percent (y-on-y), with economic performance growing by 5.07 percent compared to quarter I-2021 ([www. bps.go.id](http://www.bps.go.id) 2022). Moreover, the Chairman of the Indonesian Young Entrepreneurs Association (HIPMI) Mr. Mardani H. Maming expects the number of entrepreneurs in Indonesia to be 14 percent of the total population of the Indonesian people, this is so that Indonesia becomes a developed country (Maming 2022). In addition, Singapore has now reached 7 percent, while Malaysia is at 5 percent. If calculated by the population of Indonesia around 260 million people, the number of Indonesian national entrepreneurs reaches 8.06 million people ([www.kemenperin.go.id](http://www.kemenperin.go.id) 2022).

Rooted from the sources of data collection above, Solikhah (2019) argues that in entrepreneurship development, the Ministry of Cooperatives, the Ministry of Industry and other parties related to the issue of economic empowerment are ready to help Islamic Boarding Schools to prepare an entrepreneurial system through training and providing assistance to Islamic Boarding Schools. Therefore, in line with the central government program, the West Java provincial government echoes the jargon of the Champion Islamic Boarding School with its flagship program, the One Pesantren One Product (OPOP) program. Currently, Islamic boarding schools in West Java have the opportunity to participate in the flagship program of the West Java Provincial Government, namely the One Pesantren One Product (OPOP) program. The One Islamic Boarding School One Product program is considered a forum that can channel the potential for community economic development considering the large number of Islamic boarding schools in West Java. Besides that, currently Pondok Pesantren is an educational institution that is expected to not only print human resources and become a center for learning Islamic religious sciences (center of excellence). However, Islamic boarding schools are also expected to become an institution that can develop and empower community potentials (agent of development).

One clear example that we can find regarding the success of business management in Islamic boarding schools, namely the al-Ittifaq Agribusiness Islamic Boarding School in Ciwidey which has succeeded in becoming the largest vegetable-producing Islamic Boarding School and supplier in Bandung. From the benefits of the vegetable business he runs, the Al-Ittifaq Ciwidey Islamic Boarding School provides free tuition fees for its students. Not only that, they also provide job opportunities for the surrounding community by providing business practice training based on learning by doing and implementing the principle of the self-drying system for free (Liriwati 2020). Therefore, with the One Islamic Boarding School One Product program, all Islamic Boarding Schools involved are expected to be able to empower the economic situation in the community, which should be used as a stepping stone by Islamic boarding schools in carrying out economic empowerment in Islamic Boarding Schools and also the surrounding community. Furthermore, economic empowerment in Islamic boarding schools is interesting to study from the perspective of development-based Islamic theology, considering that all activities in Islamic boarding schools cannot be separated from the concept of monotheism (theology) itself. So this

small paper intends to elaborate the concept of economic empowerment in Islamic boarding schools in the perspective of development-based Islamic theology.

The Pagelarang III Islamic Boarding School which is located in Subang Regency has launched the One Pesantren One Product Program, this is one of the pesantren's efforts to improve the economy in the pesantren environment. So that researchers want to uncover and explore how to implement the One Pesantren One Product (OPOP) Program at Pesantren Pagelarang III, in order to aim to create the independence of the people through the students.

## **LITERATURE REVIEW**

In the context of applying Islamic theology, in the midst of a pluralistic Indonesian society, a special strategy is needed in creating the welfare of the Indonesian people, one of which is through the maparot system which is a manifestation of the principles in sharia business, this is because the purpose of capital in this business namely al-Ta'awun (help), justice (al-'adl) in profit-sharing transactions (Rosidah et al. 2021). In addition, in the concept of economic theology, especially sharia-based economics, this needs support from the Indonesian government in running the economy through sustainable sharia economic development (Ahyani and Slamet 2021a), especially in the era of disruption like today, sharia economy is a mainstay in the economy in Indonesia. Indonesia (Ahyani and Slamet 2021b). Where through the sharia economic system in Indonesia, this can be used as a solution in developing the economy of the ummah in the era of the industrial revolution 4.0 (Suhaimi 2020). Moreover, the concept of rahmatan lil'alam in the economy (muamalah) also needs to be put forward in Indonesia (Ahyani, Slamet, and Tobroni 2021). Therefore, nowadays it is necessary to put forward the ideal business, one of which is through an Islamic-based business as proclaimed by Pondok Pesantren through the One Pesantren One Product program.

In other cases, in the context of tackling poverty related to social conditions, it can be overcome with equity in capital (Ahyani 2021). Especially in the era of the industrial revolution 4.0 which has resulted in economic inequality, where there are parties who can reap huge benefits from changes in the way of working, on the other hand there are parties who must be eliminated from job competition (Soesilo 2021). So that today the One Pesantren One Product program can be a business acceleration approach that is quite profitable, funds can improve the welfare of the community in Islamic boarding schools, especially during the covid-19 pandemic (Setiawan 2020:19). Thus the thought of Islamic economic theology in Indonesia in the 4.0 era, is included in economic freedom, which means that this freedom is required to always be Muslim friendly (Ahyani, Slamet, and Mutmainah 2022). So that with the One Islamic Boarding School One Product program launched through Community Economic Empowerment through the "One Islamic Boarding School One Product" Program at the Pagelaran III Islamic Boarding School Subang, Indonesia.

In the world of economics, if it is associated with the theological concept of Islamic education, this cannot be separated from efforts to improve the community's economy through the role of educational institutions in Indonesia, where non-formal educational institutions such as Islamic boarding schools through sharia economic education for the Muslim youth generation

in Indonesia by doing if the entrepreneur (entrepreneur) from an early age through extracurricular (Zainal and Ghufron 2020). Where Islamic economic education in Indonesia is very important because of the rapid growth of the Islamic finance industry. So the introduction of divine economics in the younger generation, namely in the period before important lectures were carried out. The concept of integrating Islamic economic education with extracurricular activities, such as the role of student cooperatives, is an effective strategy to create a young generation of Muslims who understand Islamic economics. Especially nowadays, in Indonesia, in implementing the curriculum in Islamic boarding schools, it is recommended to teach Islamic economics (Wibisono and Thohir 2022). Islamic boarding schools from an early age through extracurricular activities in schools/Islamic boarding schools are expected to empower the economy of the ummah in totality.

In addition, Islamic Boarding School Economic Empowerment Through Independent Business Business Development, today needs to be supported, this is done because in facing the Industrial Revolution 4.0, the role of non-formal institutions such as Islamic Boarding Schools is expected to become a new economic force, in addition to its main function in the field of education (Abidin 2022). Moreover, in order for the Indonesian economy to develop properly, this requires many driving elements. So that people in Indonesia have a responsibility to re-engage Islamic boarding schools as one of the pillars of the people's economy to grow a superior economy (Wibisono and Thohir 2022). Departing from here, it is one of the pillars of the populist economy to grow a superior economy, one of which is in Islamic boarding schools, where Community Economic Empowerment Through the "One Islamic Boarding School One Product" Program as proclaimed at the Pagelaran III Islamic Boarding School Subang needs to be developed so that studies on economic empowerment need to be developed. The people through the pesantren that have been explored by other researchers have become reinforcements in responding to the challenges of an even more advanced economy in Indonesia.

Moreover, Islamic boarding schools are institutions that are inherent and an inseparable part of the social system of the Muslim community in Indonesia. The social role played by Islamic boarding schools today, makes continuity high in order to survive and still provide a lot of color in the life of the Muslim community in Indonesia (Marlina 2014). The resources owned by pesantren are very strong social capital to carry out its role as an institution that is tasked and responsible for forming a civil society idealized by Islam. The more widespread the practice of sharia economics in the midst of the Muslim community in Indonesia, this is part of the social engineering process in order to restore the glory of Islamic civilization that once excelled in the economic field.

So far, it is related to scientific research studies regarding One Islamic Boarding School One Product. (OPOP), in Indonesia including research work (Karina 2021), with the title "the role of social capital in the development of One Village One Product (OVOP), as a village economic empowerment program", where this discusses social capital that is too binding is actually the biggest obstacle in the implementation of OVOP. One of them is networks that are limited to village communities, so the local yet global principle in OVOP does not work well. These constraints indicate that the role of social capital still needs to be sharpened to meet the OVOP

principles, and generate economic empowerment. In addition, a research work (Setiawan 2020) entitled "the one pesantren one product program can be an approach to business acceleration in Islamic boarding schools during the COVID-19 pandemic", where this research discusses Islamic boarding schools which throughout the history of development of the Indonesian people have played an important role, especially in development. religious education in Indonesia. In addition, the One Pesantren One Product Program when implemented as a refinement of the pesantren-based economic development program in West Java makes sustainable development. Furthermore, the research launched by Mahfud 2021, revealed that through the one pesantren-one product program which is based on 4 concepts, namely 1) social values, 2) innovation, 3) civil society and 4) economic activities, so that its implementation in line with the local wisdom of Islamic boarding schools in Indonesia. Furthermore, research conducted by (Edahwati and Sutiyono 2021), at the Al-Inayah Islamic Boarding School Purwosari Pasuruan, where this pesantren has a boarding school cooperative (Kopontren) named "Al-Inayah" which has been incorporated under the OPOP (One Pesantren One Product) system. ) which means that in this kopontren there must be a superior business that needs to be developed, so that pesantren can be created and become a business entity as well as a means of independence of pesantren institutions. In addition, research on One Islamic Boarding School One Product as conducted (Setiawati 2021) in Purwakarta Regency-West Java Province, namely by (Antariksa, Fattah, and Utami 2022), revealed that students are required to participate in programs in pesantren cooperatives through Training and Internships. , where the managers and members of cooperatives (santri) in various Islamic boarding schools throughout West Java have the ability to be independent in trying to meet their daily needs and their cooperative business is developed through increased creativity and innovation. And lastly, research works that at the Student Islamic Boarding School of UIN Maulana Malik Ibrahim Malang, through the boarding school education program with the development of the religious character of the students, various advantages are needed in the pesantren environment, namely "religious character) for students.

Therefore, from the literature review above, the author tries to uncover and explore how to apply the concept of Empowerment in Islamic Theology-Based Economic Development at the Islamic Boarding School Pagelaran III, Subang Regency, where in West Java Province is being intensively launching a program called One Pesantren One Product. (OPOP), where this aims to create the independence of the people through the students, the community and Islamic boarding schools that exist in West Java Province, so that they are able to be economically, socially independent and also to spur the development of skills, production technology, distribution, marketing through a the innovative and strategic approach of the West Java Provincial Government together with the KUKM Office of West Java Province, ensures that all Islamic Boarding Schools in West Java can gain access to government programs in the economic empowerment, technology and production sectors that are efficient, precise and modern in today's digital era (opop.jabarprov .go.id 2022). In addition, from the government itself, it is hoped that all Islamic boarding schools in West Java will be given an integrated coaching program and also improve their economic competitiveness and be accompanied for their

business development process, synergize in potential business networks until they succeed in becoming an independent Islamic Boarding School

## **RESEARCH METHODS**

This study uses a qualitative approach by using the case study method. The data used are primary data from the research sample, namely Pondok Pesantren Pagelaran III, Subang Regency, as well as secondary data obtained from books and journal articles related to the economic empowerment of the ummah and theology in Islamic education. The research technique used is data compilation, data analysis and drawing conclusions. The primary sources were obtained from the results of interviews, observations, and documentation. Where this aims to uncover and explore how to apply the concept of Empowerment in Islamic Theology-Based Economic Development of the People at Pondok Pesantren Pagelaran III, Subang Regency, in order to improve the economic welfare of the community in the pesantren environment. Where the economic empowerment of the people is carried out through the One Pesantren One Product (OPOP) program which is currently a trend in the West Java Province, Indonesia. The data sources of this study were obtained from the results of interviews, observations and documentation. Where the interview was conducted with one of the 1) administrators of the Pesantren Pagelaran III, Afif Nurseha, 2) the caretaker of the boarding school of the Islamic Boarding School Pagelaran III, and 3) students who have officially become members of the Pesantren Cooperative (Kopontren) Pesantren Performance III Subang.

## **RESULT**

### **The Concept of Empowerment Based on People's Economic Development at the Islamic Boarding School Pagelaran III Subang Regency**

Before discussing the theology-based empowerment of education in Islamic boarding schools, we should first know what is meant by the words "empowerment" and "development-based Islamic education theology". Basically, empowerment is an optimal effort in developing potential for a better direction, both in terms of politics, ideology, socio-culture, and economy (Hutomo 2000; Yuningsih 2007). Meanwhile, Islamic education theology means the study of educational conceptions derived from critical reasoning about God which includes the existence and "attributes" of His divinity (Suryadi, 2014). Therefore, the study of development-based Islamic education theology includes various potentials that humans have given by God, including the potential for empowerment of humans. It should be noted that the scope of development-based Islamic education theology does not only concern aspects of aqidah and worship (tawhidul aqidah and tawhidul worship), but also concerns social aspects. Therefore, development activities must be a development that is divinity, development that is just, development based on theological values, so that it can be accounted for morally before God. Humans as caliphs on earth in relation to tawhidul mu'amalah are masters who rule the world and not slaves who are ruled by the world.

Talking about Islamic Boarding Schools, there are many case studies that discuss this oldest institution in Indonesia, which were carried out by major researchers. However, most of

them always see pesantren in terms of educational, political, and social dimensions only. In fact, as one of the educational institutions with the highest majority category in West Java, of course, Islamic boarding schools hold enormous potential in developing the community's economy. But unfortunately, this potential has not received more attention from the general public, both by the government and the pesantren itself. Until now, the potential of Islamic boarding schools in community economic empowerment is still considered minimal, because the government still rarely sees this potential.

If we observe more closely, the potential of Islamic boarding schools and their development is no longer expected to only have the aim of applying their traditional essence, such as practicing Islamic traditions, reproducing scholars, teaching Islamic religious knowledge. However, Islamic boarding schools are also expected to help make them a center for technology counseling, a health center, a center for environmental conservation, and more importantly a center for the economic empowerment of the people. In addition, from the point of view of development-based Islamic education theology, the system of economic empowerment of the people is in line with the verses of the Qur'an regarding the command to earn a living contained in QS. al-Israa 'verse 13, as well as regarding buying and selling and its virtues are contained in the QS. Al-Baqarah verse 275 which means: "Those who eat (transact with) usury cannot stand up, except like people who stagger because of the devil's trance. This happens because they say that buying and selling is the same as usury. In fact, Allah has permitted buying and selling and forbidden usury. Whoever has come to him a warning from his Lord (regarding usury), then he stops so that what he has obtained before becomes his and his affairs (up to) to Allah. Whoever repeats (usury transactions), they are the inhabitants of hell. They stay in it. Furthermore, according to Nadzir (2015), for the sake of creating a good cadre system in this economic issue, as the majority institution that lives in the midst of the hustle and bustle of West Java society, there are three important points that must be applied by Islamic Boarding Schools in order to create a system of economic empowerment for the people who are more efficient. well, firstly, Islamic boarding schools must equip students with certain skills, such as skills in trade, agriculture, and other skills that will help upgrade the abilities of students in the world of entrepreneurship (competency value).

Second, Islamic boarding schools must instill a high entrepreneurial spirit in the students so that they are able to support themselves and their families in the future. In addition, Islamic boarding schools must also provide insight that earning a living is an inseparable part of the teachings of Islam. As ordered by Allah in QS. Al-Qashash verse 77, which means: "And seek in what Allah has bestowed upon you (reward) in the afterlife, but do not forget your share in this world. Do good (to others) as Allah has done good to you and do not do mischief on earth. Verily, Allah does not like those who do mischief." In Jalalain's Tafsir (al-Mahalli and al-Suyuti 2019), the above verse is interpreted as follows: "Obtain [for] the benefit of the hereafter [wealth] that Allah has given you, by donating [some] of that property for obedience to Allah's God. And don't forget your part related to this world to be charity in the hereafter." The verse emphasizes that Muslims must always work hard and always think about their own economic situation well (the value of dedication). Third, Islamic boarding schools must understand that social, political, and



economic problems are also part of the responsibilities of Islamic boarding schools which are categorized as part of the practice of *hablu min al-anas* (cooperative values). From the three aspects above, we can conclude that the values of empowerment in Islamic boarding schools consist of the value of competence, the value of dedication and the value of cooperation (cooperation). In Sundanese language, "Santri are only able to recite the Koran, but must be able to sing" that was the expression of the Governor of West Java, Mr. Ridwan Kamil. In fact, the values of empowerment in traditional Islamic boarding schools existed long before the OPOP program appeared. The value of empowerment can be seen through the daily activities of the students. For example, students at traditional Islamic boarding schools have started to apply the values of dedication, which can be seen from the daily life of students who are always consistent in doing hygiene pickets, farming pickets, and cooking pickets. These activities can grow and train a high dedication spirit towards the tasks they carry out.

In addition, traditional Islamic boarding schools always hold activities that require students to be cooperative, for example when students take part in community service activities with local residents, carry out *khitobahan* events (practice preaching). Traditional Islamic boarding schools also always hold a *bahtsul masail* agenda for their students to practice their speaking and logic skills. Not only that, in addition to the values of competence, dedication, and cooperation, traditional Islamic boarding schools also always apply to teach their students to always be tolerant and open to the wider community. The yellow book learning at traditional Islamic boarding schools which examines the differences in understanding of religious knowledge in Islam also teaches and fosters tolerance for students. Because by studying the differences between *madhhabs* in Islam, it will make the students become more slick in understanding the concept of tolerance itself. Judging from these activities, basically traditional Islamic boarding schools have implemented community empowerment values. But of course, these habits will not be enough if they are used as a basis for empowering the economic potential of the community. From here, the One Pesantren One Product program will empower the pesantren economy in a better direction.

This Subang Pagelaran III Islamic Boarding School which is an Islamic boarding school founded by the grandfather of the Governor of West Java (Ridwan Kamil) KH Muhyidin bin Arif or known as Mama Pagelaran, as revealed by the board of the pesantren (Nurseha 2019) that another name for this pesantren is the Cimalaka pesantren. Further on the concept of Empowerment in Islamic Theology Based on the Economic Development of the Ummah at the Pagelaran III Islamic Boarding School in Subang Regency according to (Nurseha 2022) that in this pesantren there is a pesantren cooperative (Kopontren), where in this case the Pagelaran Tiga (III) boarding school with superior products of instant hijab Premium Madine has passed the Phase I selection at the district level, namely the administrative selection as a business entity owned by a pesantren. Thus, they are entitled to follow the next process, which is to receive assistance including business training for employees, business guidance from OPOP mentors, as well as audition for the district level champion.

## **One Islamic Boarding School One Product (OPOP) Program in the Theological Eyes of Islamic Education Based on the Economic Development of the Ummah**

The problems with the Islamic Education System in Islamic countries include the education curriculum. Where in the Islamic world it turns out that many apply educational patterns that imitate the Western world, even though not all education systems launched by the West are in accordance with the culture and value system of Islamic society (Muhyiddin et al. 2021). Moreover, Indonesia is not an Islamic country, but a legal state, where the majority of religious adherents in Indonesia are Muslims (Muslims), so it is necessary to prioritize Islamic values of *rahmatan lil 'alamin*, especially in *bermuamalah* (economy) (Ahyani, Putra, Abdurohman, et al. 2022).

In addition, with the One Pesantren One Product (OPOP) Program, which is one of 17 programs to realize the vision of a champion pesantren as stated in the strategic plan of the West Java Provincial Government. For five years, it is targeted that 5000 Islamic boarding schools in West Java will join this program. This program aims to create community independence through students, community leaders, and through the Islamic Boarding School itself, to be able to be economically independent and also to spur the development of skills, production technology, distribution, marketing through an innovative and strategic approach promoted by the West Java Provincial Government. Together with the West Java Province KUKM service. So, in this digital era, we must ensure that all Islamic Boarding Schools in West Java can gain access to government programs in the sector of economic empowerment, technology and an efficient and modern production system. The concept of independence is also contained in the verse of the Qur'an Yasin verses 34-35, which means: "We (also) made (earth) gardens of dates and grapes and We emitted some springs to it. That they may eat of its fruit, and of the work of their hands. Why aren't they grateful." The meaning of this verse is that Allah SWT has revived the earth with various kinds of plants so that humans can live in prosperity from it, as long as humans are willing to try to get it. As the Arabic proverb "who is serious, then he will get". So in the Qur'an, we as humans (servants of Allah) are required to always try hard, not always depend on others, have the will and desire to move forward so as to create a prosperous life.

Through the One Pesantren One Product (OPOP) program, all pesantren that have been selected through selection will be given an integrated coaching program and also fostered in order to improve their economic competitiveness. In each process, each Islamic Boarding School is provided with assistance in the process of developing its business, so that they are ready to synergize in empowering potential business networks, in order to achieve the goal of "Independent Islamic Boarding School" (West Java Provincial Government 2020). Through this process, both the central government and local governments, encourage Islamic boarding schools to be able to develop independently and be able to compete globally.

Seeing these conditions, the world of Islamic boarding school education must be able to play an active role in preparing educated human resources (HR) who are able to face various life challenges. The education needed is entrepreneurship-oriented education, namely an education

system that has a creative soul to find solutions and overcome a problem, an education system that also has an independent spirit and does not depend on others (Rahmat 2011). An education system like this is expected to give birth to superior human resources such as the mandate of the Qur'an QS. Al-Baqarah verse 30, which means: "(Remember) when your Lord said to the angels, "I want to make a caliph<sup>13</sup>) on earth." They said, "Are you going to make people who destroy and shed blood there, while we exalt Your praise and sanctify Your name?" He said, "Verily I know what you do not know. In the Qur'an, the word khalīfah has the meaning of 'successor', 'leader', 'ruler', or 'manager of the universe'." This verse is confirmed by other verses in QS. al-An'am verse 165, which means: "It is He who has made you caliphs on earth and has raised some of you by degrees over some (others) to test you for what He has given you. Verily, your Lord is swift in punishment. Verily, He is Most Forgiving, Most Merciful." Based on this aspect, Islamic Boarding School is expected to be the most appropriate institution and the one that has the most specifications with the expected criteria.

That the purpose of education is to create individuals who are able to help themselves or others, so that a prosperous human life can be realized. To achieve this goal, education seeks to help humans experience personal development (Hambali, 2017). The educational process provides exercises and develops their skills. This view then moves institutions to apply creative and innovative entrepreneurship education that can always answer future challenges. The daily dynamics are full of new ideas, creative and innovative ways to develop the potential of students so as to produce productive behavior to transform the development of economic activities in the future.

### **OPOP Program at Pondok Pesantren Pagelaran III Subang Regency**

The Pagelaran 3 Islamic Boarding School in Subang Regency was founded in 1962 by KH. Muhyiddin or better known as Mama Pagelaran after previously establishing Pesantren Pagelaran I in Cimeuhmal Subang in 1918 and Pondok Pesantren Pagelaran 2 in Sumedang in 1950. The establishment of Pesantren Pagelaran 3 was motivated by the psychological situation of society at that time was uncertain as a result of the movement. DI/TII gang based in the area for many years. After the mob was crushed, the environmental conditions of the community did not automatically become safe and conducive. Horizontal conflicts between communities still often occur, such as slander or rampant fake news. People at that time longed for religious figures who were considered capable of bringing peace and bringing the situation into harmony and conducive. So the idea arose from local community leaders to bring in the figure of a great cleric to establish a pesantren in the area. KH. Muhyiddin, a cleric from Sumedang who was popular at the time, was invited and asked to establish a pesantren. A plot of land located in Gardujati Village, Gardusayang Village, Cisalak District, was prepared by the local community as a location for the construction of a pesantren (Ulfah 2021).

From its inception, Pesantren Pagelaran 3 grew as a salafiyah/traditional Islamic boarding school that teaches various mu'tabaroh yellow books in various fields of science such as jurisprudence, tool science, interpretation science, and Sufism. Santri come from the local area, but most of them come from various areas in West Java, especially Subang Pantura, Sumedang,

Purwakarta, Bandung and others. According to the caregivers of the Pagelaran 3 Islamic boarding school in Subang (Muhyiddin 2022), that the development of the Pagelaran 3 Islamic boarding school can be divided into 3 periods, namely: (1) Period I, namely the pioneering period by the founder of KH. Muhyiddin (1962-1973), (2) Period II, namely the period of development by KH. Abdul Qoyum Muhyiddin (1973-2000), (3) Period III, namely the period of development by the triune collective leadership, namely KH. Sobron Muhyiddin, KH. Algifari Muhyiddin and KH. Asrofil Alam Muhyiddin (2005-present). In period III, Islamic boarding schools experienced developments in all fields including the establishment of formal education units for SMP, SMA, SMK, non-formal education units for the ta'lim assembly, religious courses, as well as economic development units through cooperative boarding schools, namely Kopontren Pagelaran III.

Kopersi Pondok Pesantren III (Kopontren) Pagelaran III, was established as a forum for economic development at Pondok Pesantren Pagelaran III organizes various economic activities including 1) savings and loans, 2) production of snacks, 3) production of Muslim clothing, 4) retail sales of necessities students, teachers/ustadz and employees. The Pagelaran III Islamic Boarding School registered itself as a participant in the first batch of OPOP programs in July 2018 in the scale up class with premium instant hijab products labeled Madine. Instant hijab is one of the hijab variants intended for today's Muslim women who are energetic and dynamic, easy and comfortable to wear, but do not rule out trendy designs. The advantages of Madine's instant hijab are: (1) designs that are always updated by the Madine Studio team; (2) selection of quality materials; (3) many variants of models and materials, including sporty, daily, homey, denim, journey, edgy models, with various choices of materials including bamboo charcoal cotton (Fauzan 2022).

The Pagelaran III (Three) Islamic Boarding School Cooperative in Subang Regency with its superior product, Madine's premium instant hijab, passed the Phase I selection at the district level, namely the administrative selection as a business entity owned by an Islamic boarding school. Thus, they are entitled to participate in the next process, which is to receive assistance including business training for employees, business guidance from OPOP mentors, and audition for the district level champion. The audition for OPOP participants at the Subang Regency level was attended by 30 representatives of pesantren who were selected and had received assistance. Each representative is given the opportunity to present their superior product in front of a jury consisting of academics and business professionals. The jury assesses and determines the champion with one of the criteria for the superior product of the pesantren that has great potential to be developed. At the audition, the OPOP team from Pesantren Pagelaran III won first place, was entitled to a number of prizes and had the opportunity to audition at the West Java Province level. However, at the OPOP audition at the West Java Province level, the flagship product of Pondok Pesantren Pagelaran 3 was only able to reach the 10th position. The results of this achievement are something to be grateful for, because the championship position is not the goal to be achieved. The West Java OPOP team through the Office of Cooperatives and Micro, Small and Medium Enterprises did not stop at provincial level auditions but continued to actively promote quality products from pesantren. Some of the pesantren's products have been included in exhibitions at home and abroad, such as in Malaysia and Turkey. Likewise, Madine's

hijab is displayed on the Muslim fashion market in Dubai. For pesantren who have participated in the OPOP program, they have experienced many benefits, including:

- a. The OPOP program provides a lesson that Islamic boarding schools cannot just sit idly by as parties who are always waiting for help, but must be able to become economically independent institutions. So far, pesantren is identical as an institution that is not weak in the economic field, is poor, and is left behind. Actually, pesantren has the potential of great economic power, so that pesantren can make changes from the position of mustahiq to be muzaki. In accordance with the guidance of Rasulullah SAW because Allah loves the strong believer more than the weak believer.
- b. The OPOP program provides a lot of knowledge that has rarely been obtained by pesantren residents such as business management, provides a lot of practical experience such as how to do good business presentations, share experiences with other business networks, participate in various product exhibitions from district level to world level. This is very good for instilling the value of a high entrepreneurial spirit to the students so that they are able to be independent individuals. But to achieve this requires a learning process. All knowledge belongs to Allah SWT, there is no need for a dichotomy of religious knowledge and general knowledge, all of which are important and will provide many benefits.
- c. The OPOP program provides a great opportunity for Islamic boarding schools who want to improve and learn to become independent pesantren. The benefits will be felt not only for the internal boarding school, but also for the community, be it suppliers, workers, and users

## **DISCUSSION**

That the values of empowerment have been embedded since the boarding school was founded. As can be seen in the daily activities of students who are always taught to be independent, learn a lot of knowledge, which can foster a high attitude of dedication, competence, cooperativeness as the values of empowerment itself in accordance with the message of the Qur'an as Islamic education theology based on development in Islamic boarding schools. Departing from this, these values are packaged in a program which in this context the West Java Provincial Government is offering the One Pesantren One Product program as a solution. The values of empowerment and economic independence are in accordance with the guidance of Rasulullah SAW according to his saying that Allah loves the strong believer more than the weak believer. The Pagelaran III Subang Islamic Boarding School is one of the OPOP participant boarding schools, experiencing many benefits including (1) providing lessons that Islamic boarding schools cannot just sit idly by as parties who always wait for help, but must be able to become economically independent institutions; (2) providing a lot of knowledge that so far has not been widely studied by pesantren residents, such as business management knowledge and practical experience that can increase the value and entrepreneurial spirit of students; (3) provide a great opportunity for pesantren to develop which in the end provides many benefits not only for pesantren but also for the community.

Community Empowerment In the Law of the Republic of Indonesia No. 18 of 2019 concerning Islamic Boarding Schools As stated in Article 4 of Law No. 18 of 2019 Regarding Islamic Boarding Schools, Islamic boarding schools have three kinds of functions, namely the educational function, the da'wah function, and the community empowerment function. As we know, so far, Islamic boarding schools are more prominent in carrying out the function of education, because basically Islamic boarding schools are institutions that function to understand the intricacies of Islamic teachings. However, currently, Islamic boarding schools in Indonesia have received legal status in the Law of the Unitary State of the Republic of Indonesia (NKRI) so that Islamic Boarding Schools have two additional functions, namely da'wah and community empowerment. The economic development of Islamic boarding schools is included in the function of community empowerment, because it is oriented to improving the welfare of Islamic boarding schools and the community. Islamic boarding schools are required to carry out activities in preparing independent and skilled human resources so that they can play an active role in development.

Still stated in the same law, Article 45 community empowerment by Islamic boarding schools is carried out in several forms such as the establishment of cooperatives, financial institutions, and Micro, Small and Medium Enterprises (MSMEs) institutions, providing loans, mentoring and providing marketing assistance for community products, and others. etc. Article 46 also explains that various supports will also be provided by the government, both central and regional, including financial assistance, facilities and infrastructure, technology, and training and skills. Support and facilities will be provided in accordance with the financial capabilities of the central and regional governments.

The Pagelaran III Islamic Boarding School in Subang Regency, since its inception, has combined classical education (*pesantren*) and modern education (schools), trying to partner with Islamic boarding schools in Subang Regency such as Darul Falah Islamic Boarding School, Rahmatika Al-Atsari Islamic Boarding School, Riyadhul Jannah Islamic Boarding School, Islamic Boarding School Assalam, and the At-Tawazun Islamic Boarding School, as well as the Al-Wustho Foundation Boarding School Pabuaran Subang (Hermawan, Suhartini, and Ahmad 2020). Performance III of Subang Regency in order to carry out efforts to advance the economy in Islamic boarding schools currently really needs to be done where this is as a means of supporting to advance the development of human resources, namely by encouraging the students at the Islamic boarding school to have entrepreneurial skills (Fauzan 2022). Islamic boarding schools also have the potential to improve the Islamic economy in order to achieve the economic independence of the ummah, as a result, Islamic boarding schools can eliminate poverty and act in Indonesia's development. KNEKS or the National Committee for Sharia Economics and Finance positions Islamic boarding schools as stakeholders who have great ability to improve the Islamic economy, especially the halal industrial sector. The 2019-2024 Indonesian Sharia Economic Masterplan published by the Ministry of National Development Planning or the National Development Planning Agency in 2018 revealed that Islamic boarding schools contribute to the national halal value chain (Silvana and Lubis 2021).

Moreover, various kinds of business units in Islamic boarding schools can increase the independence of the Islamic boarding school itself and the surrounding community (Suharto and Fasa 2018). It also actively participates in advancing human resources in the halal industry sector in Indonesia. Islamic boarding school is not only an Islamic religious education institution that is favored by the wider community but also as an institution that can improve the economic level of the Islamic boarding school itself and the people who live around the boarding school. Like a boarding school. Between Islamic boarding schools can also work together in developing their economic potential. Of course, there are various kinds of obstacles faced by Islamic boarding schools in the process of advancing the pesantren economy. However, scouting is carried out from the initial stage, namely introduction activities based on practice, providing funds to develop economic activities, as well as the transmission or simulation process as well as supervision assistance. Through various programs, development, and strengthening the economic potential of this Islamic boarding school will be a preparation for each Islamic boarding school so that it can further increase all the potential that exists in each Islamic boarding school.

As a result, West Java Province has the highest number of Islamic boarding schools and students in Indonesia. However, until now Islamic boarding schools in West Java are still not economically independent, most of them are parties who always wait for help from other parties. This condition has attracted the attention of the West Java Provincial Government by rolling out the One Pesantren One Product (OPOP) program to explore the economic potential of Islamic boarding schools, creating independent and competitive Islamic boarding schools. In the concept of Islamic education theology based on the development of economic empowerment of the people, which this can be done through the OPOP program, it is hoped that the values of empowerment and independence for this are in accordance with the message of the Qur'an and the guidance of Rasulullah SAW because strong people are better and Allah loves the strong people more than the weak people. Moreover, Pondok Pagelaran III Subang is one of eight Pagelaran Islamic boarding schools located in West Java. These are: Pagelaran 1 which is located in Cimeuhmal village, Subang district, Pagelaran 2 is located in Sumedang district, Pagelaran 3 is located in Cisalak village, Subang district, Pagelaran 4 is located in Puwakarta district, Pagelaran 5 is located in Parung, Subang, Pagelaran 6 is located in Ciseuti Jalan Cagak, Subang district, Pagelaran 7 is in Subang district, Pagelaran 8 is in Purwadadi Subang (Saefulloh, Zulkarnaen, and Sadiyah 2019).

Judging from the training model of the One Islamic Boarding School One Product (OPOP) program, namely through the role of the Cooperative in the Pagelaran III Islamic Boarding School, which is as a forum for Islamic boarding school economic development by organizing various economic activities including: 1) savings and loans, 2) production of snacks, 3) production of Muslim clothing, 4) retail sales of goods needed by students, teachers and employees. The Pagelaran III Islamic Boarding School registered itself as a participant in the first batch of OPOP programs in July 2018 in the scale up class with premium instant hijab products labeled Madine. Instant hijab is one of the hijab variants intended for today's Muslim women who are energetic and dynamic, easy and comfortable to wear, but do not rule out trendy

designs. The advantages of Madine's instant hijab are in: (1) designs that are always updated by the Madine Studio team; (2) selection of quality materials; (3) many variants of models and materials, including sporty, daily, homey, denim, journey, edgy models, with various choices of materials including bamboo charcoal cotton. This program is a superior program because it can indirectly facilitate the nation's children to forge themselves in a country that is known for its high work ethic, discipline and regularity. Another effect of this entrepreneurship program is to contribute to reducing unemployment, and even more so if after returning from the Pesantren (muqim) at home, the Alumni of Pesantren Pagelaran III, are expected to be able to open independent businesses that absorb a lot of labor (Suhada 2022).

In addition, in order to create entrepreneurs in santri in the pesantren environment, separate management is needed, which can be done through community empowerment programs (Ningsih et al. 2021). Pluralism, which is used as a solution for the development of education in Indonesia, especially in Islamic education, needs to be done, where by developing Islamic education, one of which is through pesantren, it is hoped that education in Indonesia will be superior (Muhyiddin, Natsir, and Haryanti 2022). In addition, one of the pillars of success and excellence in education in Indonesia is the economy that supports teaching and learning activities in schools or Islamic boarding schools. So that nowadays it is related to the concept of economic empowerment in Islamic Boarding Schools, the Pagelaran III Islamic Boarding School in Subang Regency applies the concept of economic empowerment based on the Economic Development of the People, which is done through the implementation of the One Islamic Boarding School One Product (OPOP) program to the fullest where this program is now being intensified by the local government (West Java Provincial Government, Indonesia). As a result, in terms of Islamic Education Theology, the One Pesantren One Product (OPOP) Program is based on the Economic Development of the Ummah. Where the economic development of the people is expected to be a renewable solution in dealing with the big problems faced by the people today, especially in Indonesia, and in fact the solution can only be done by the Muslims themselves in Indonesia, one of which is through the economic development of Islamic boarding schools in Indonesia with how to return to God's rules, including by 1) instilling entrepreneurial traits for each individual ummah, 2) building strong partnerships/networks with various parties, especially with fellow Muslims, 3) making policies that are more in favor of the economic growth of the ummah, by supporting morally and materially sourced from zakat funds, carrying out transactions and economic behavior in accordance with the rules in Islamic teachings (Jamaluddin 2018).

Furthermore, in developing the people's economy, it is necessary to prioritize the values of Islamic business ethics (Ahyani et al. 2022). Where is the dominance of the conventional economic system represented by the capitalist and socialist economic system in the world economy, especially Indonesia, so that this does not dampen the significant development of the Islamic economic system as agreed by various parties (Witro 2021). Where philosophically why the principles in Islamic economics must meet several criteria, including the principles of worship, equality, freedom, justice, mutual assistance and tolerance. Thus, the strategic role of sharia economy provides a very positive force for the acceleration of economic development in



Indonesia through business partnerships with small and medium enterprises (Ahyani and Nurhasanah 2020). Where economic development in Indonesia through community economic empowerment can be done by prioritizing the halal industry such as halal food (Ahyani, Mahfud, et al. 2021), halal tourism (Ahyani, Muharir, and Ulya 2021), and other sharia economics, especially in the environment. Islamic boarding school in Indonesia.

## **CONCLUSION**

That the values of empowerment have been embedded since the boarding school was founded. As can be seen in the daily activities of students who are always taught to be independent, learn a lot of knowledge, which can foster a high attitude of dedication, competence, cooperativeness as the values of empowerment itself in accordance with the message of the Qur'an as Islamic education theology based on development in Islamic boarding schools. Departing from this, these values are packaged in a program which in this context is the West Java Provincial Government which offers the One Pesantren One Product program as a solution. As a result, the OPOP program in the Pesantren Pagelaran III Subang, contains the values of economic empowerment and independence, where economic empowerment through the cooperative of the Pagelaran III Islamic boarding school is in accordance with the guidance of Rasulullah SAW according to his saying that Allah loves the strong believer more than the weak believer.

Pondok Pesantren Pagelaran III Subang is one of the participant boarding schools of OPOP (One Pesantren One Product), experiencing many benefits including (1) providing lessons that Islamic boarding schools cannot just sit idly by as parties who always wait for help, but must be able to become independent institutions economically; (2) provide a lot of knowledge that has not been widely studied by pesantren residents, such as business management knowledge and practical experience that can increase the value and entrepreneurial spirit of students; (3) provide a great opportunity for pesantren to develop which in the end provides many benefits not only for pesantren but also for the community.

This study resulted in the finding that the concept of economic empowerment at the Pagelaran III Islamic Boarding School in Subang Regency is a concept of economic empowerment based on the People's Economic Development, which is done through the implementation of the One Pesantren One Product (OPOP) Program which is currently being intensified by the local government (Provincial Government). West Java, Indonesia). As a result, in terms of Islamic Education Theology, the One Pesantren One Product (OPOP) program is based on the economic development of the Ummah.

This implies that in the future the pesantren will pay more attention to and improve internal control in order to improve Islamic-based business behavior, so that the objectives of the One Pesantren One Product program can be achieved in the context of economic empowerment of the community based on development in Islamic boarding schools. This research has been attempted and carried out in accordance with scientific procedures, however, it still has limitations, namely the limitations of research using interviews, namely sometimes the answers given by the sample do not show the real situation.

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