

## **SANTRIPRENEUR: EDUCATION ON EMPOWERMENT OF STUDENTS THROUGH AGRIBUSINESS ACTIVITIES**

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### **Abstract**

This research is motivated by efforts to increase the entrepreneurial skills of students through agribusiness activities in the framework of empowerment. Pondok pesantren is the oldest non-formal educational institution in Indonesia which is engaged in the religious sector. The learning model is packaged flexibly and is not diploma oriented. This boarding school is oriented towards developing the entrepreneurial spirit of the santri with the ultimate goal so that the students can open a business unit and be independent. This study describes the implementation of empowerment of students through agribusiness activities related to the input, process, and impact of empowerment. This research uses qualitative methods with interview, observation, and documentation techniques. The research findings show that: (1) input for empowerment, namely students, natural resources, curriculum, capital / funds, and partnerships; (2) the empowerment process is carried out through several stages, namely (1) business training; (2) capitalization; (3) assistance; and (4) marketing; (3) the impact of empowerment which is carried out, namely the number of santri alumni of Islamic boarding schools who are independent and able to explore through the management of idle land into agricultural, livestock and fishery areas in increasing the income assets of the formed business groups.

**Keywords:** Santripreneur, Empowerment, Santri, Agribusiness

### **Abstrak**

Penelitian ini dilatarbelakangi oleh upaya peningkatan kemampuan berwirausaha santri melalui kegiatan agribisnis dalam bingkai pemberdayaan. Pondok pesantren merupakan lembaga pendidikan nonformal yang tertua di Indonesia yang bergerak di bidang keagamaan. Model pembelajaran dikemas dengan fleksibel dan tidak berorientasi pada ijazah. Pondok pesantren ini berorientasi pada pengembangan jiwa kewirausahaan santri dengan tujuan akhir supaya santri dapat membuka unit bisnis dan mandiri. Penelitian ini mendeskripsikan penyelenggaraan pemberdayaan santri melalui kegiatan agribisnis yang berkaitan dengan input, proses, dan dampak pemberdayaan. Penelitian ini menggunakan metode kualitatif dengan teknik wawancara, observasi, dan dokumentasi. Temuan penelitian menunjukkan bahwa: (1) input pemberdayaan yakni santri, sumberdaya alam, kurikulum, modal/dana, dan kemitraan; (2) proses pemberdayaan dilakukan melalui beberapa tahapan yaitu tahap (1) pelatihan usaha; (2) pemodal; (3) pendampingan; dan (4) pemasaran; (3) dampak pemberdayaan yang diselenggarakan yakni banyaknya para santri alumni pondok pesantren yang mandiri dan mampu bereksplorasi melalui pengelolaan lahan tidur menjadi area pertanian, peternakan, dan perikanan dalam meningkatkan asset pendapatan kelompok usaha yang dibentuk.

**Kata kunci:** Santripreneur, Pemberdayaan, Santri, Agribisnis

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## **INTRODUCTION**

Progress of a nation can be seen from the quality of its human resources. An intelligent nation is a nation that is able to use all the resources owned by that nation. One thing that needs to be considered is to improve education from all its human resources. Inevitably, education is one aspect that plays an important role in human life. Education and empowerment are closely related to advancing society.

Empowerment occupies a central position in community-based education efforts (Holden, Evans, Hinnant & Messeri, 2005; Zimmerman, 2000) and this shows how community organizations can be sustainable in the empowerment process (Hughey, et al, 2008). Talking about community empowerment will have an impact on improving the community's economy related to community-based education and empowerment. community empowerment can be developed in Islamic boarding schools. Islamic boarding schools have 3 functions: (1) the center of cadre of religious thoughts (Center of excellence); (2) institutions that print human resources (human resources); (3) institutions that have the power to empower the community (agent of development) (Halim & Suhartini, 2005).

In fact, Islamic boarding schools apart from being educational institutions to deepen the knowledge of religion also have enormous potential in the development of the santri economy (Rudi & Haikal, 2014). According to Dhofier (2009) today there has been a paradigm shift in pesantren. Islamic boarding schools are trying to change the future of the pesantren, not only being able to produce kyai, preachers, hadith experts, and yellow book readers, but more than that, with the medium of education, they are able to produce knowledgeable human resources, master all fields of science and knowledge.

In addition, the reason for the research on pesantren as the object of this research is that the pesantren world is very concerned about Islamic studies. the rise of the Islamic economic system through the growth of entrepreneurs from the world of pesantren. There is an interesting phenomenon from the business activities of the Al-Ittifaq Islamic boarding school, usually what is more prominent than the Islamic boarding school is education and da'wah activities. However, the Al-Ittifaq Islamic boarding school focuses on economic or business activities that are sufficiently advanced and even become a model for an independent pesantren and successfully involve the participation of students and the community around the pesantren.

## **METHOD**

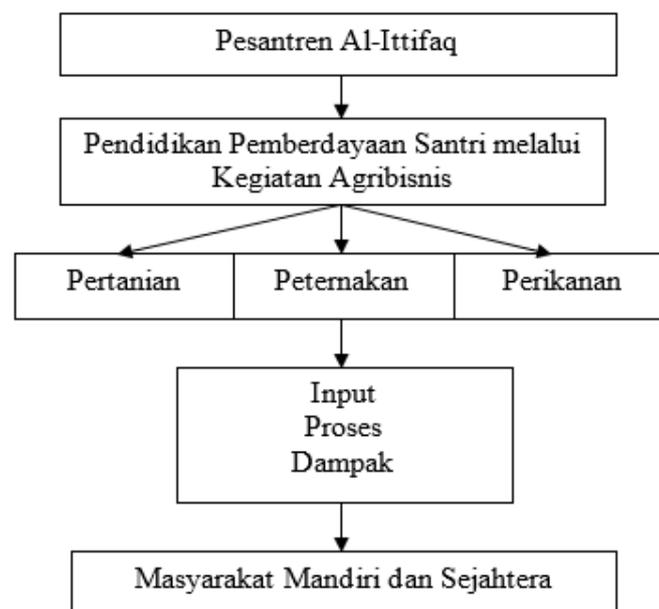
This study uses a qualitative method that invites researchers to think inductively with a phenomenological approach. Researchers describe the data by describing, describing and analyzing the implementation of student empowerment through agribusiness activities developed at the Al-Ittifaq Islamic boarding school located in Ciburial village, Alam Endah village, Rancabali district, Bandung regency, West Java.

Determination of research subjects or respondents in this study was carried out by purposive sampling technique. Researchers determine research subjects based on considerations, namely by taking people who are considered to know the most about the focus of the research. The subjects of this study were 5 people from the Al-Ittifaq Islamic boarding school, namely: FD is the head of the Islamic boarding school, AP is the business manager of the Islamic boarding school, DE is an alumni of the Islamic boarding school who is a member of a farmer group, QW is a community member of a farmer group. GH is a student at the Al-Ittifaq Islamic

boarding school. FD, AP, and DE subjects were used as primary data, while QW and GH subjects were used as secondary data.

The data collection technique was carried out by observation-participation, open and in-depth interviews. The research data is complemented by the results of interviews to validate the results of the interviews in this study using triangulation techniques. The instruments used in collecting the research data were interview guides, observation sheets, and documents, making interview notes (fieldnotes), observations, and document analysis. Interviews and observations were held in July, August, September in order to collect data to explore education and empowerment of students through agribusiness activities.

The data analysis procedure carried out in this study started from the stages of data collection, data reduction, data presentation, and drawing conclusions or verification. The following is a frame of mind in order to better understand the concepts in this study:



**Figure 1.** Thinking frame

## **RESULTS AND DISCUSSION**

Al-Ittifaq Islamic Boarding School in Ciburial, Alam Endah, Rancabali, Ciwidey, Bandung, West Java. Al-Ittifaq It is 84 years old, which has been established since 1934 with a da'wah program in the fields of Salafiyah and Khalafiyah. This pesantren has a vision that is "sincere in serviceto enforce syia'r Islam through da'wah bil haq ". The mission carried out by this pesantren is "To form a person and society with noble morals through the experience of Islamic values. Developing an integrated, directed, and sustainable service program, forming achievement behavior, thinking strategically and acting effectively, efficiently through the development of comprehensive education for the community ". In an effort to maintain external conformity, the Al-Ittifaq Islamic boarding school has institutional principles, namely:

- a. Reassuring
- b. Raising
- c. Move
- d. Monitor

e. Protect

The values contained or which become the philosophy that is the guide for the Al-Ittifaq boarding school are “Muawwanah (mutual help), Muqhofarah (mutual forgiveness), Muroffaqoh (mutual understanding), Warohmah (mutual love), and Musyawarah (mutual opinion). Inputs or resources that are owned and utilized by the Al-Ittifaq Islamic boarding school in administering empowerment education through agribusiness activities include students, natural resources, curriculum, capital / funds, and partnerships.

There are 1,200 santri coached at this pesantren who are grouped into two groups, namely 437 modok santri (Salafiyah santri and some Khalafiyah santri) and the rest are kalong santri (returning home). They all come from Rancabali sub-district and its surroundings and some come from from districts in West Java (Bandung, Tasik, Garut, Ciamis, and Banjar). Santri, congregations and communities around the cottage generally work as farmers. production, efficiency of family businesses and protection and preservation of natural resources available (Mardikanto & Soebianto, 2017. Pg. 131).

Other potential resources that are utilized are natural resources, namely in the form of land and farms located around the pesantren. for that it is very appropriate if the boarding school conducts agribusiness development activities. The implementation of the development of agribusiness activities is carried out through the management of agricultural business of food crops, plantation crops and horticulture, fisheries and livestock. Islamic boarding schools involve the active participation of students so that they are able and involved in managing agribusiness activities. The benefit for the students is that in addition to gaining valuable knowledge about agricultural business for their future provisions, these students are also exempted from education fees and even receive pocket money (Hadi Purbahatin, 2015).

The curriculum applied at the Al-Ittifaq Islamic boarding school is the formal education curriculum as a learning process for students with an orientation towards religious understanding and obtaining a certificate or diploma with the educational institutions Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah which are known as the Khalafiyah model. In the second lesson, it was made with the concept of non-formal education which was able to empower the community in increasing the ability to be entrepreneurial but did not leave Islamic studies to be integrated in learning known as the Salafiyah model.

The source of funds managed by the Al-Ittifaq Islamic boarding school comes from donors from several banking institutions. The assistance provided is in the form of grant funds for village development. The pesantren has also built a cooperative as a driving force for the village economy where people can transact agricultural products. The cooperative also facilitates the marketing of vegetable products produced by santri and the surrounding community. Korten (1993) states that empowerment efforts to increase community independence are appropriate the capacity and internal strength of society for both material and non-material human resources through capital redistribution ”. This is also consistent with Harry Hikmat (2004, p. 14) that community empowerment emphasizes the importance of increasing community capacity in achieving independence and internal strength which is pursued in exercising control over material and non-material resources through the redistribution of capital or ownership.

Since 1993 the Al-Ittifaq Islamic boarding school has established cooperation and work contracts with partner companies such as Giant and Lottemart as well as supermarkets in Bandung such as Yogya, Griya and Superindo. The daily order of vegetables from Al-Ittifaq

Islamic boarding school (in June 1998) is not less than 3-4 tons. In general, the forms of partnerships are as follows: (a) communities and farmers around the pesantren in the form of guidance and distribution of community products by the pesantren; (b) related government agencies and BUMN, in the form of cooperation in the field of human resource development, capital assistance and development of facilities and infrastructure; (c) educational institutions, in the form of cooperation in developing agricultural technology through research, internships, and others. Educational institutions such as IPB, UNPAD, UNSIL, ITB, IKOPIN, and others; (d) financial institutions and business institutions and others. A partnership network is a business strategy carried out by two or more parties within a certain period of time to gain mutual benefit with the principle of mutual need and growth. Aspects that can be partnered by this cooperative are: (a) program of activities, (b) facilities and infrastructure, (c) funds, (d) manpower, (e) utilization of results, and (f) potential organizational institutions that can be partners (Kamil, 2009, p.10).

The empowerment of students organized by the Al-Ittifaq boarding school refers to the use of the environment. This boarding school adopts an experience learning and learning by doing system where the students are accustomed to learning from nature to protect and preserve nature. The agribusiness development of the Al-Ittifaq Islamic boarding school is based on the principles of INPEKBI (Divine, State, Personal, Economic, Family, Passionate, Ilmihi) which means that in carrying out agribusiness development, Allah SWT must be blessed, recognized by the government (country), based on noble personality, economically business must generate profits. This empowerment has multiple effects on students and the community around the boarding school. This is where the creation of sustainable empowerment for santri and society with noble spirits with entrepreneurial skills.

Agribusiness activities organized by the Al-Ittifaq Islamic boarding school include agriculture, fisheries and animal husbandry. This pesantren has approximately 18 hectares of land which is managed for agribusiness land and the needs of the boarding school. Al-Ittifaq has good marketing marketing partnering with supermarkets and supermarkets in the city of Bandung and Bandung regency. Al-Ittifaq carries out procedures from planting, packaging, labeling and marketing of products with high standards which are learned by students through learning by doing.

Islamic boarding schools provide an example or role model for the community and students to carry out agribusiness activities first for the success of the boarding school. This allows for the integration of the variation of truth values in a cultural context in organizational resources (Helga, 2014; Juharyanto, 2012). This empowerment also originated from only being carried out by farmers who live around the boarding school because they are not comfortable with Pak kyai but after experiencing better profits than selling agricultural products to tengkulang at a low price, it is better to sell it to the pesantren cooperative because all what petanai needed is available in the cooperative.

The Islamic boarding school cooperative provides all the farmers' needs, from fertilizers, capital, seeds, agricultural medicine / pests, and even groceries for farmers, provided with a payment cut system after harvest. Empowerment is also carried out by conducting routine coaching every 2 weeks for discussions with santri and farmer groups through the dissemination of the latest information related to agribusiness so that it has a higher selling value by trying it out with farmers accompanied by Islamic boarding school students so that they do not experience failure in the management process. This routine guidance is included in

the framework of religious education as a foundation for carrying out community empowerment.

The empowerment that is being carried out has an impact on the management of agribusiness activities to run well so that the farmer groups do not experience losses due to crop failures due to the changing or intercropping planting system implemented by the Islamic boarding school. This results in maintaining the fertility of the cultivated soil. In addition, the pesantren also applies the concept of utilizing all agricultural products so that animal husbandry and fisheries agribusiness can be used for maximum utilization of agricultural products. This has an impact on all farmer groups having livestock for leftover vegetables that cannot be sold and eaten.

Another visible impact is that initially farmers only started traditional farming, now they have started to adapt to modern agricultural systems that are environmentally friendly. The community began to send their children to a higher level so that they could return to the village and improve the welfare of the village and serve in the Islamic boarding school. Apart from being taught the agricultural system, the students and the community were also taught the system of utilizing livestock manure to be processed into biogas for the household needs of each farmer. In addition, farmers are also taught fattening livestock by fermentation of silage in food livestock so that the livestock is more valuable. No less the agricultural and livestock systems taught by the Islamic boarding school. Fisheries are also taught by using a distilled system from bathroom wastewater for more effective utilization of wastewater.

## **CONCLUSION**

Santri empowerment education through agribusiness activities organized by the Al-Ittifaq Islamic boarding school through a learning by doing system. The implementation of agribusiness activities is based on the principles of INPEKBI (Divine, State, Personal, Economic, Family, Birahi, Ilmihi) which means that in carrying out agribusiness development, Allah SWT must be blessed, recognized by the government (country), based on noble personality, effort economically must generate profits.

This empowerment has multiple effects on students and the community around the boarding school. This is where the creation of sustainable empowerment for santri and society with noble souls with entrepreneurial skills. The input for empowerment involved is the students and the community around the boarding school, curriculum, nature, funds / capital, and partnerships. Empowerment is carried out through several stages, namely stage (1) business training; (2) capitalization; (3) assistance; and (4) marketing. This stage as a whole applies the Islamic economic system without usury. The impact of empowerment on students and the community is that students and the surrounding community are able to increase their family income or economy independently and sustainably.

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