

ISLAMIC COMMUNITY ECONOMIC EMPOWERMENT STRATEGY IN PESAWARAN REGENCY

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Abstract. *Pesantren as a society that has a social base during the community while concurrently integrating with the community. In nature that pesantren live from, by, and for the community. Wich is demand the pesantren to become developers and motorists of efforts to improve the welfare and independence of the community in development. This existence then demanded pesantren to become not only as perpetrators of empowerment but pesantren must be able to become agents of social change. This study uses a qualitative approach by looking at social phenomena. Data collection is done through interviews, perception, and documentation. Data analysis techniques in this study were completed by decreasing information, introducing information, and making determinations. The informants in this study are kiayi pesantren, program managers, communities, and related institutions which certainly have a connection with this research. The focus of this research is the strategy of economic empowerment of Islamic societies, with the sub, focuses as 1) Environmental observations 2) formulation of strategies 3) implementation of strategies and 4) evaluation of strategies. The purpose of this study is to find out and the economic empowerment strategy in Pesawaran Regency and to analyzed the effectiveness of the strategy model offered in the economic empowerment program of the Islamic community. The results showed that the strategy of economic empowerment of Islamic communities in Pesawaran Regency in its implementation was 1) the formation of community groups.2) strengthening of empowerment institutions and 3) strengthening of empowerment human resources in the form of guidance, training, and assistance.*

Keywords: *Empowerment Strategy, Pondok Pesantren*

1. INTRODUCTION

The pesantren begins from the word Santri which has a prefix and expansion which suggests where the understudies live. The word santri itself, Shastri, is a person who knows the blessed books of religion or a person who has been a specialist of the holy content. The term pesantren in Indonesia is even more predominantly known as pesantren. Correspondingly, similarly as with the pesantren, lodges (rooms, bungalows, houses, pretty much nothing) are used in Indonesian by focusing on building care. While in Arabic starts from the word Funduq, which infers motel, housing, house, and clear residence. Subsequently, pesantren is the place the santri needs to study and study (mathlab).

In the view point on Nurkholis Madjid, the word santri starts from the word Sastri in Sanskrit language, which infers capability, as showed by Madjid it seems, by all accounts, to be established

on the santri is a Literary class for Javanese people who endeavor to research exacting exercises through books written in Arabic.

By then from the Cantrik word, cantrik words begin from the Javanese language, "Cantrik", which plans to reliably follow the teacher where this instructor goes to remain. While in another sense pesantren is an Islamic educational foundation that shows Islamic sciences, drove by kiayi as the owner/owner of the pesantren and aided by the minister/instructor who shows the investigations of understudies to the understudies, through remarkable procedures and techniques. Pesantren moreover infers standard informational associations to mull over, grasp and explore, live, and practice the exercises of Islam by underscoring the hugeness of severe morals and as a manual for normal everyday presence.

The three capacities connected to the pesantren, efficiently necessitate that pesantren have the option to become operators of progress just as Da'wa establishments so as to refine people. With the goal that the pesantren as an Educational Institution doesn't make old pesantren and antiquated. Since as a Da'wa Institute, pesantren must have the option to create assets people are inside the extent of da'wa as well as besides becoming a vehicle for the network to be autonomous and create.

The nearness of pesantren in the midst of overall society is a bit of the solicitations of da'wa that must be imagined and find the best courses of action in making, empowering, and making it a promising Da'wa center in the satisfaction of far reaching da'wa destinations.

All around, pesantren that has been set up, have various parts other than the segments that are basic in their lifestyle as Educational Institutions. For example, there are properties or farms, shops or cooperatives, practicum wards for the headway of HR, and others.

Some pesantren use a divider or fence as a separator between the pesantren and the including system, for reasons of control. regardless, contact between the system and even the commitment of the system and pesantren around headway is close. Regardless of the way that the town activity isn't in the ownership of the kiayi pesantren, the activity of pesantren around progression through the kiayi pesantren fatwas much of the time transforms into the genuineness of a warrant from the incorporating an area.

To take the significance of natural system improvement in a country, it is mistaken without a doubt. Many have perceived that town arrange progression as a close by progress effort can be cultivated with the aching of the system to participate. along these lines, each nation has certain objectives concerning the appealing headway of the town.

Town social order improvement starts from the word arrange headway which can be deciphered as a strategy, procedure, or as a turn of events. Irwin Sanders in his announcement said organize progression as a technique of social movement in which inhabitants from the system sort out themselves for masterminding exercises, choose the necessities and issues of individuals and get-togethers, making various activities to help the system by using right of life of the system anyway much as could sensibly be relied upon and at whatever point constrained to demand government help.

The term network strengthening as an interpretation of "strengthening" started to be generally talked about in ordinary language in Indonesia Together with the expression "neediness easing" since the presentation of Presidential Instruction program No. 5/1993 which later turned out to be also called Inpres Desa Tertinggal (IDT). From that point forward the terms strengthening and destitution lightening are "twin siblings" who have consistently been a subject and a catchphrase being developed endeavours.

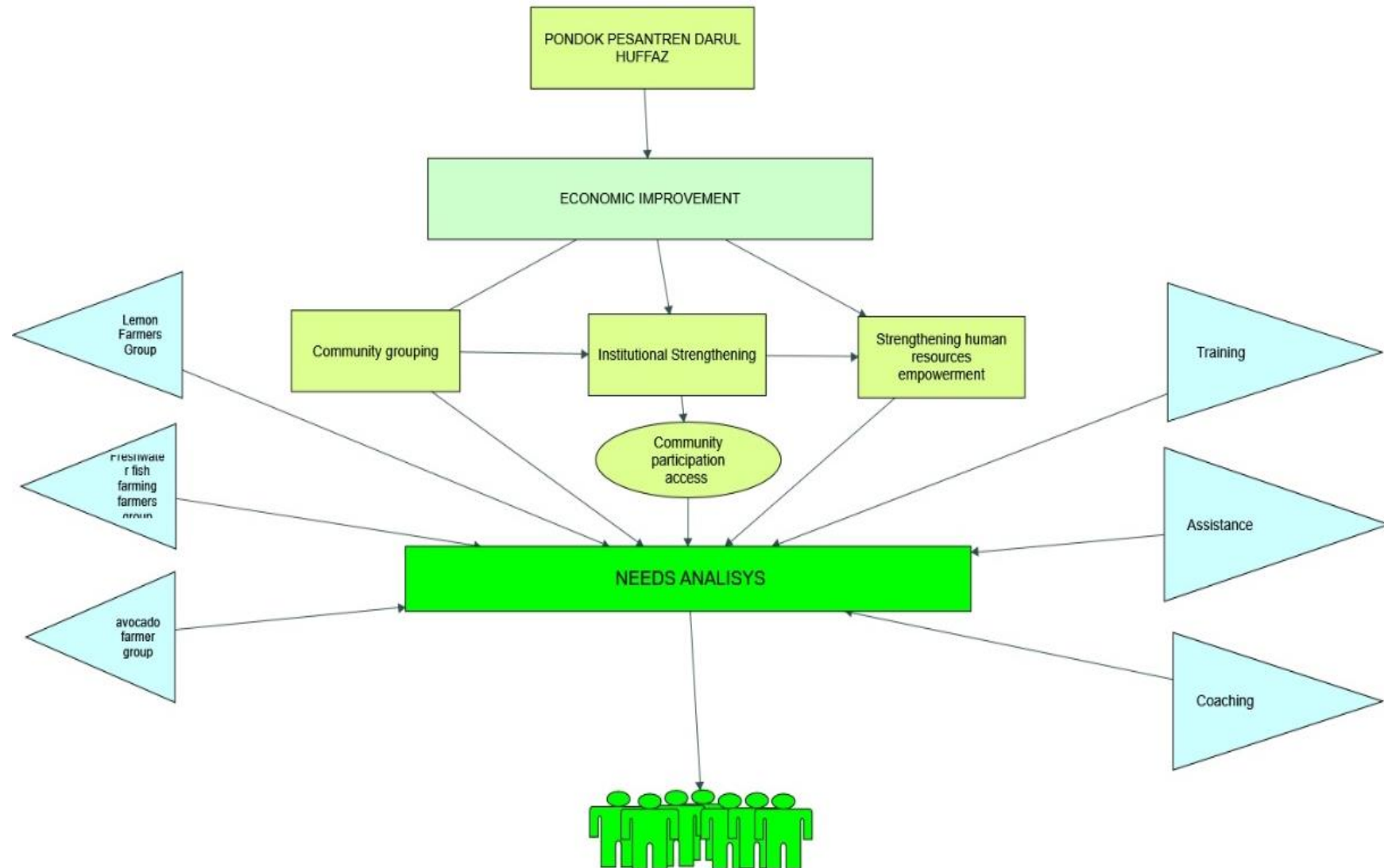
That, not just applies in Indonesia, even the World Bank in its Bulletin Vol. 11 No.4/Vol. 2 No. October 1-December 2001 has set strengthening as one of the points of the trident system (Three-Pronged Strategy) to battle destitution actualized since entering the 1990s, which comprised of advancing chances, encouraging strengthening, and improving security.

Network strengthening with regards to pesantren network monetary improvement is positively not only a procedure, more than that network strengthening ought to be founded on Islamic qualities and very much organized as a network strengthening technique that can be an answer for the framework fruitlessness of network streng thening.

It should be all around defined and conceptualized how the network strengthening systems build up the capability of existing assets so that in the process strengthening of the network is likewise deliberately arranged, estimated, and coordinated.

Picture. 1

Community Empowerment Strategy Development Model



2. METHODOLOGY/RESEARCH METHODOLOGY

This research is a qualitative descriptive with a phenomenology approach. The data collection technique is done through; in-depth interviews, documentation studies, and interviews. Then the data validity is tested by reducing the data, presenting the data, and then drawing conclusions.

3. LITERATURE REVIEW

3.1 The Definition of Strategy

Strategy is a way to mobilize energy, funds, power, and equipment in order to achieve the goals set. The meaning of community empowerment itself is a process that develops and strengthens the ability of the community to continue to be involved in the development process that takes place dynamically so that the community can solve the problems faced and can make decisions freely (independently) and independently.

Thus, it can be said that the community empowerment strategy is a way to actualize the potential that is already owned by the community. Therefore, the community empowerment approach emphasizes the importance of independent local communities as a system that organizes themselves.

Empowerment is intended to change people's behavior so they can be empowered so that they can improve their quality of life and well-being. But the success of empowerment does not just emphasize results, but also the process through high levels of participation, based on the needs and potential of the community. To achieve this success, empowerment agencies can take a bottom-up approach, by exploring the potential, problems and needs of the community. The potential or need is of course varied even in one community. In this case the empowerment agent can determine the priority scale that is deemed necessary to be developed. This condition becomes the reference of the empowerment agent to determine the empowerment planning (objectives, material, methods, tools, evaluation) which is formulated together with the client / target. The involvement of targets in this planning stage is one way to get them actively involved in the empowerment process. With this involvement, they have an emotional bond to succeed empowerment.

3. 2. Islamic Empowerment Strategy

The empowerment strategy is essentially a movement from, by and for the community. According to Suyono, the community movement is different from making a model (laboratory). A model tends to have to make an ideal pilot model first, then after it is tested it is disseminated. In contrast to the community movement strategy, it is pursued through outreach to the broadest or as much community as possible. The seeds of empowerment are spread to various walks of life. The community will eventually adapt, make improvements and reform tailored to their potential, problems and needs and ways / approaches. Thus, the condition of the local community.

The community is also very heterogeneous. Therefore, the response, acceptance and implementation of empowerment activities will certainly be different. With dissemination to various communities, in the end there will be an adjustment process. Success will also vary. In terms of the logic of the success of empowerment can be likened to: Government / Institution A, for example, seeding 1000 seeds of empowerment to the community and after being assessed as successful as many as 300. While Government / Institution B seeding 50 seeds will be used as an empowerment model and after being assessed as successful only 25. Try compare the two governments / institutions, which are considered successful? in the context of a community movement, which is of course successful government / institution A.

The implication of the logic above is that the empowerment model cannot be pursued by first creating a particular model until its success is tested. A model that has been tested in a trial location may not be successful / suitable elsewhere, because the community is very heterogeneous and dynamic. In the community movement, empowerment models and strategies cannot be uniformed. This is adjusted to the potential, needs and problems that exist in society. therefore, appropriate community empowerment strategies are adapted to the needs and conditions in the

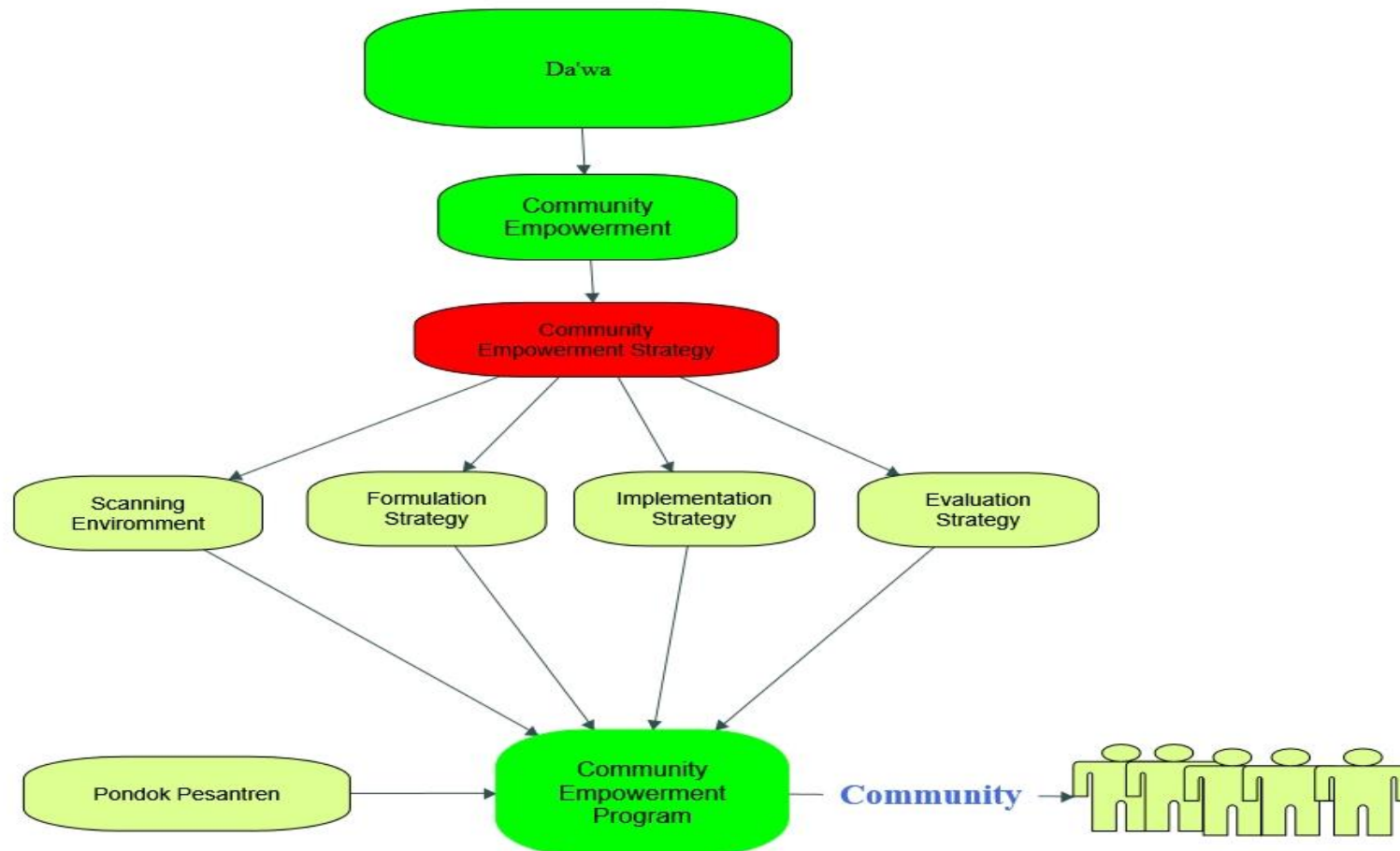
field. In this case the empowerment agent needs to have the ability to formulate appropriate and efficient programs and strategies.

At least, there are four indicators strategy that have to know and display in this research those are: 1. Scanning environment; 2. Formulation strategy; 3. Implementation strategy and; 4. Evaluation strategy

Therefore, the researcher displays a model of framework that we can identify as follow by the picture.

Picture 2

Concept Framework for Community Empowerment Strategy
by the Pondok Pesantren Darul Huffaz



4. RESULTS AND DISCUSSION

a. Scanning Environment or Environmental Observation in the Scope of Empowering Islamic Communities by Islamic Boarding Schools

In the execution of network strengthening, an instructor/facilitator isn't sufficient just to know the recipient network, yet in addition must perceive the different powers that impact the procedure of progress, both concerning the physical condition, social condition, etc. In accordance with this, one of the undertakings that must be completed by every teacher/facilitator is to do a prologue to the region of community strengthening.

For an instructor/facilitator, the presentation of a work region before enabling a network isn't just viewed as essential to him however is an outright necessity to comprehend:

1. The condition of the individuals who will be the recipients
2. The condition of the physical and social condition of the recipient network
3. The issues that have been, are and will be looked by the recipient network later
4. Imperatives that will be looked to complete network strengthening
5. Supporting elements and encouraging network strengthening exercises.

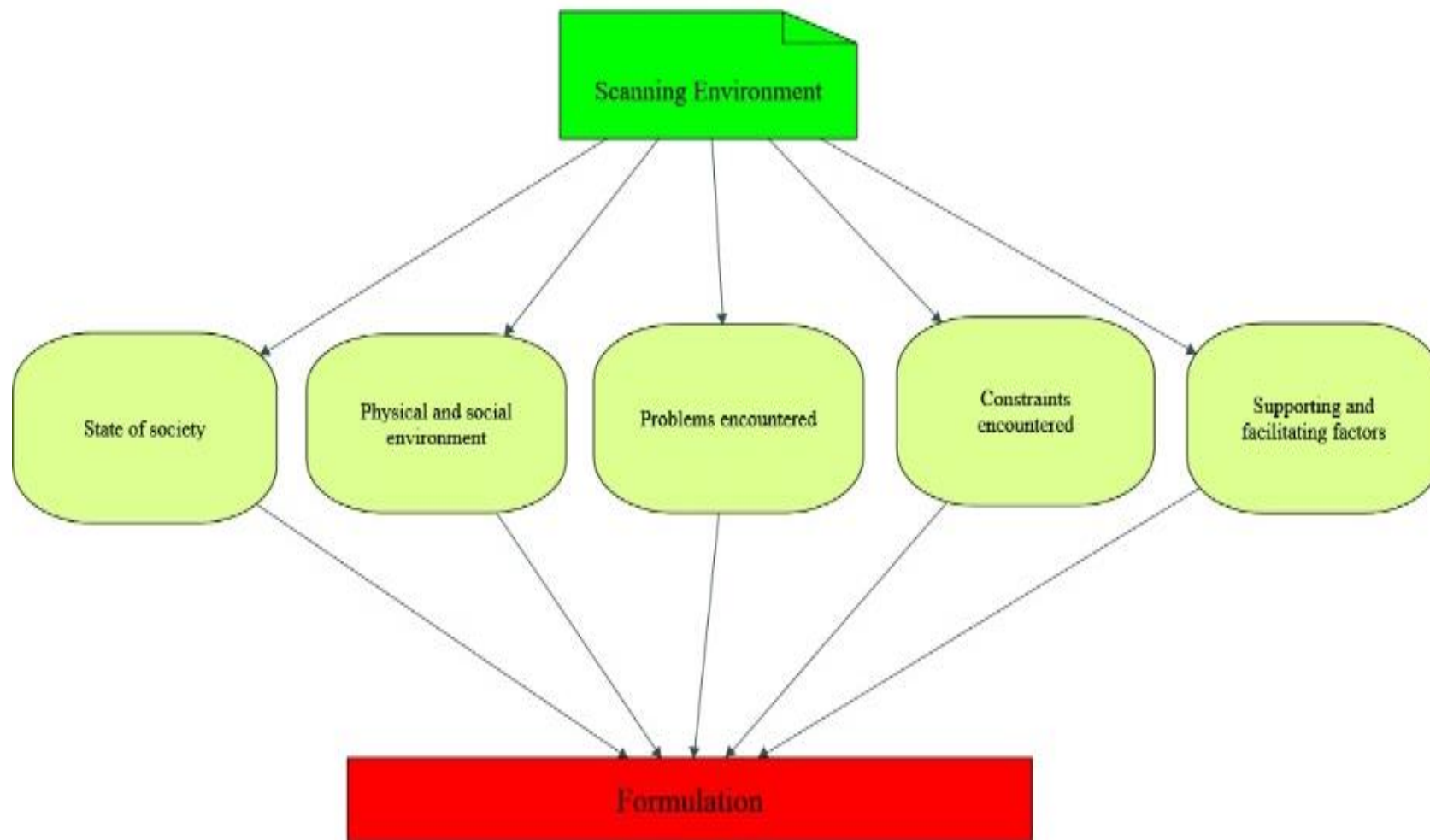
In view of the information got from the aftereffects of the examination, it was discovered that the educator/facilitator, for this situation, the Pondok Pesantren Darul Huffaz, enabled the network through the phases that had been arranged in the methodology that had been set beforehand.

This is certified by the consequences of the creator's meeting with the Public Relations Pondok Pesantren Darul Huffaz who is mindful and has direct contact with the interests of the Islamic Boarding School with the Community by the Islamic Boarding School, that open consciousness of the significance of confidence and autonomy by using existing potential, should be done quickly to answer the difficult social looked by the network. The criticalness of doing and welcoming engaged networks in all angles should be done at the earliest opportunity to reply and support the improvement of an entire society.

The consequences of this meeting were strengthened by the discoveries of another meeting with the leader of the Pondok Pesantren Darul Huffaz who said that "the significance of making an advancement by getting the network engaged with taking care of issues identified with the issue, isn't just the duty of the Islamic Boarding School yet the obligation of all components of the network. Destitution mitigation that is expressly completed by Islamic Pesantren through people group strengthening programs is a piece of the way toward lecturing when things are done together. The people group, Islamic live-in schools, the administration, and different organizations need to take an interest all the while, and this doesn't really turn into a weight on the network and considerably more disheartened by the all-inclusive school alone".

There are a few significant focuses that the author needs to underline in the discoveries got from the exploration results, that the solid advances taken by the Pondok Pesantren Darul Huffaz in directing network strengthening should give more consideration to specific angles which at that point lead to the improvement of the plan of network strengthening procedures with the goal that strengthening took out later away the built up objectives.

Picture. 3
Projected Environmental Observation Scheme in Formulation Strategy



Checking condition with regards to presenting network strengthening working zones, not just discussions about how the teacher/facilitator sees and investigations inside and out the capability of the network that can be grown yet more on how the educator/facilitator searches for away.

The presentation of the network strengthening working territory by the pesantren ought to be done to change the requirements and interests of the recipients so strengthening is completed to perceive the expression " the way to empowered Javanese faction organize, it's identically connected with Javanese, similarly because the Lampung society, empowered with Lampung characteristic."

In like manner, with the network by Pesantren, engaged with a domain that is indistinguishable and appended to the network. It is beyond the realm of imagination to just be done if already there were no perceptions on the social condition of the current network by the Pesantren particularly in the Village of Bernung and Negeri Sakti.

Along these lines, the presentation of a decent working zone or checking condition won't just make it simpler for augmentation laborers to create strengthening programs, yet additionally will encourage the usage of arranged network strengthening exercises. This is since information and data about the work regions acquired can be deciphered by both the facilitator and the network together.

In accordance with this, obviously, network strengthening exercises in national improvement endeavours at any rate focus on:

1. The condition of elements of creation which incorporate; first, land condition, second, the human condition, third, capital, fourth, the executives lastly hardware or supporting offices
2. The essential of the improvement which incorporates; first, political steadiness and security; second, political will and accessible HR advancement
3. The outright states of improvement which incorporate; innovation, promoting of items, accessibility of methods for creation, incitement of creation for the network and transportation or appropriation
4. Conditions for encouraging improvement which incorporate; Education for advancement, local gathering joint effort, creation credit, national advancement arranging, and fiber creation region development

b. Formulation of Strategy or the Formulation of Islamic Community Empowerment Strategy by Islamic Boarding Schools

The detailing of a network strengthening procedure which by most augmentation operators/facilitators is viewed as a drawn-out technique plan. Circumstance examination is the underlying procedure of methodology detailing. Circumstances and conditions should be investigated so that there is synchronization between the capacities utilized as money to accomplish most extreme goals. Moreover, circumstance examination likewise requires pioneers or offices associated with the plan of methodologies to have the option to discover and gauge the reasonableness of the system between outer chances and inner qualities, just as focusing on outside dangers and interior shortcomings. This can be conceptualized by arranging and choosing things that can be detailed into the means in the definition of the methodology with the goal that it will bring forth plans that can be actualized as a source of perspective advance in completing an objective.

To make hierarchical progress, it must have a vital system. Structures are systems that will help arrange and build up the detail of objectives to be simpler and increasingly coordinated. The system doesn't tell the best way to figure methodologies however controls the things that must be considered in doing methodology definition.

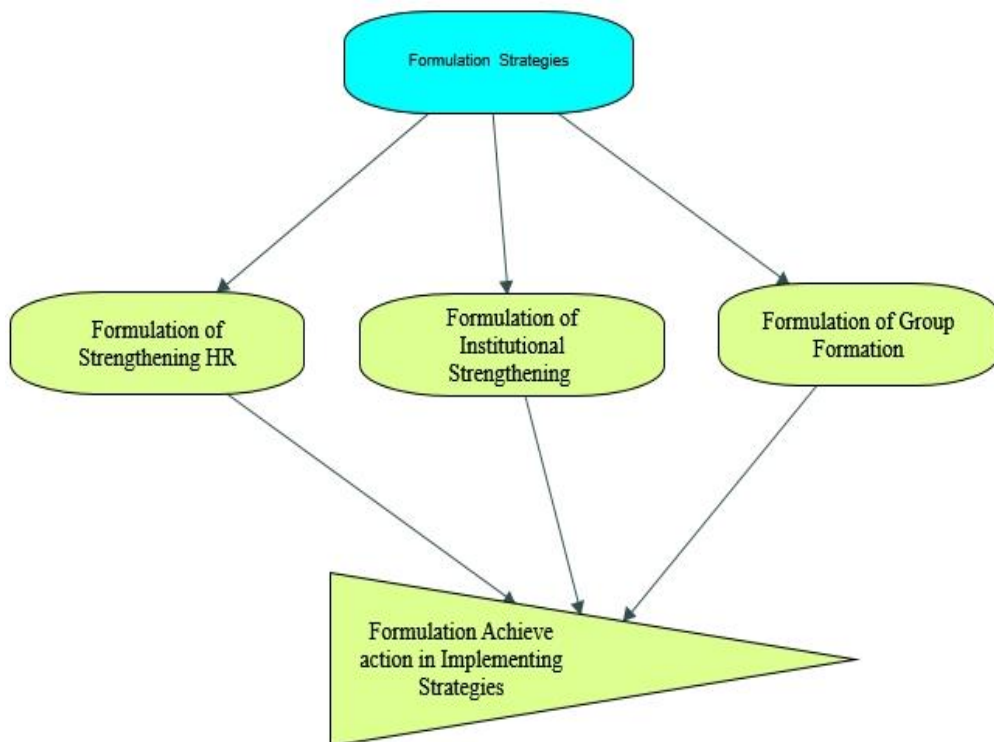
The detailing or arranging of the strengthening methodology turns into a benchmark in the usage of network strengthening in light of the fact that the plan specified in the program will turn into a circuit when completing the strengthening procedure. In this manner, the connection between the examining condition and definition technique will enormously decide the accomplishment of markers of network strengthening. Moreover, the facilitator ought to do for this situation the Pondok Pesantren Darul Huffaz.

In light of the discoveries acquired by the creator that the readiness of a strengthening methodology by the Pondok Pesantren Darul Huffaz as a facilitator of strengthening depends on an investigation of the possibilities of the locale particularly by the Islamic Boarding School. Comprehensively, Pondok Pesantren Darul Huffaz engaged the network by using the network's empty grounds as possible social capital.

This is affirmed by the documentation appeared to the creator that there are in any event a couple of strengthening bunches by the pesantren. Through this documentation it was discovered that there are local gatherings that are ordered and they are enabled by the potential or social capital they have, including:

1. Detailing of gathering development
2. The detailing of reinforcing strengthening organizations
3. The plan of reinforcing HR strengthening.

Picture. 4
Community Empowerment Strategy Formulation Scheme



However, based on the author's analysis, Pondok Pesantren Darul Huffaz's weak access to community networks is based on data that the majority of the Pesawaran Regency is rural communities whose livelihoods are farming and gardening, making the empowerment program carried out not well absorbed and distributed. So that a breakthrough is needed by the facilitator/instructor to maximize the overall potential of the community in the Pesawaran Regency. It is hoped that all pesantren communities can become beneficiaries of the empowered empowerment program.

The author also assesses that other aspects cause the Pesantren empowerment program cannot be observed by the whole community as beneficiaries, that providing awareness and knowledge to the majority of farmers is in dire need of patience and caution. Because there are still many people by Pesantren who prefer to sell their land just because they want to get instant results.

c. Implementation Strategy or Implementation Strategy for Empowering Islamic Communities by Islamic Boarding Schools

Implementation Strategy is the total number of activities and choices needed to be able to carry out strategic planning. Strategic implementation is the process by which several strategies and policies are transformed into actions through the development of programs, budgets, and procedures. Although implementation is usually only considered after the strategy is formulated, implementation is the key to the success of strategic management. Strategy formulation and strategy implementation must be seen as two sides of a coin.

The implementation of community empowerment which is a manifestation of the analysis or scanning environment and the planning or formulation of strategies that have previously been carried out by Pondok Pesantren Darul Huffaz as the facilitator will be able to achieve the objectives of empowerment effectively and efficiently when the implementation or implementation does not go out of line or concepts that have been set.

A formulation or strategic planning will be able to achieve an indicator of the success of empowerment activities when the purpose of community empowerment can be translated as a continuous cycle and be a solution to the improvement of problems faced by society in the global era.

The implementation of empowerment facilitated by the Pondok Pesantren Darul Huffaz by the Islamic Boarding School at least gave rise to several strategies which were seen as concrete steps in implementing empowerment, including:

1. Group Formation
2. Empowerment of institutions of empowerment
3. Strengthening human resources empowerment.

Based on the data obtained by the author, it was found that "all the concrete steps were carried out by the Pondok Pesantren Darul Huffaz based on the existing needs and inherent in the community by the Islamic Boarding School. So, to empower the pesawaran community must be with culture, local wisdom, and values inherent in the pesawaran community.

Based on the results of a separate interview with the Regional Development Board of the Pesawaran Regency that "Pondok Pesantren Darul Huffaz had a visit to the local government related to the Pondok plan to expand cooperation involving the Pesawaran community, but based on the presentation carried out by the Pondok Public Relations, that currently only reached the Village Negeri Sakti and Bernung".

d. Evaluation and Control of Islamic Community Empowerment Strategy by Islamic Boarding Schools

The final stage in the empowerment strategy is the evaluation or control of all stages of the empowerment strategy that have previously been carried out namely environmental observation, formulation of the strategy, and implementation of the strategy. At this stage, all stages of the empowerment strategy are evaluated and identified so that follow-up can be made of the findings. Because the whole stages of the empowerment strategy must continue to be developed and be able to become an innovative strategy in empowering people with a culture that is inherent in them.

Based on observations and data obtained during the study, it was found that step by step in the community empowerment program in Pesawaran Regency facilitated by the Pondok Pesantren Darul Huffaz was already on the corridor of good empowerment strategy theory. But it is not an impossible thing for the writer to find some findings that must be evaluated and then made improvements. For example, in terms of observing the environment of empowerment, at least it can be explained that empowerment should be done by analyzing all the potential that exists in

the community, not by classifying the community then empowering. So, with the reality of the empowerment program now being carried out, not all of the community's potential is carefully analyzed by the boarding school.

Local wisdom in the empowerment program needs to be translated and drawn the right thread so that both the facilitator/extension agent and the community can work together to empower to achieve social independence, especially in Pesawaran Regency.

Empowering people with an identity that is inherent in the community itself is a principle of local wisdom in empowerment because good empowerment should be done with the concept of bottom-up and not with the concept of top-down that seems to impose programs on the community. So that community empowerment programs are no longer obtained by empowering communities with a certain potential.

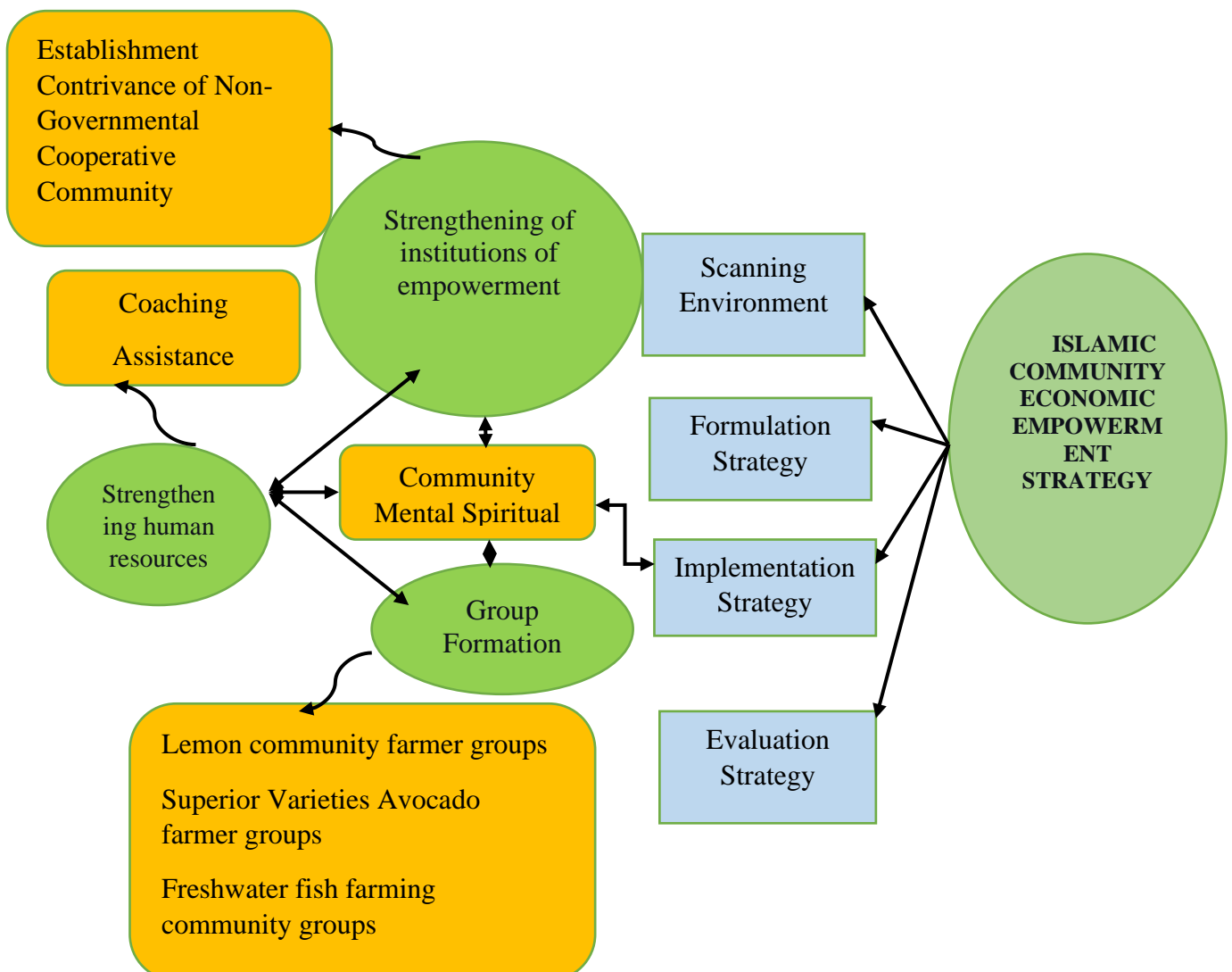
CONCLUSION

Based on the description and discussion that has been presented previously it can be concluded that the community empowerment strategy is implemented by the Pondok Pesantren Darul Huffaz as instructors/facilitators are as follows:

ISLAMIC COMMUNITY ECONOMIC EMPOWERMENT STRATEGY IN PESAWARAN REGENCY

Picture 5.

**Patterns of Community Spiritual Mental Development (CMSD) on the
Economic Empowerment Strategy of Islamic Communities**



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