

IMPACT OF COVID-19 PANDEMIC ON MINISTRY OF RELIGIOUS AFFAIRS POLICY IN ENTREPRENEURIAL DEVELOPMENT OF PONDOK PESANTREN

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Abstract: This study aims to analyze the impact of the Covid-19 pandemic on the Ministry of Religious Affairs policies in the development of entrepreneurial pondok pesantren (Islamic boarding schools). This research method, using a qualitative descriptive approach. The primary data source comes from interviews and activity reports obtained directly from the office of the Directorate of Diniyah Education and Pondok Pesantren of the Ministry of Religious Affairs and other relevant documentation. Data analysis techniques using descriptive qualitative analysis, intended to find out the social reality of the Ministry of Religious Affairs as policymakers of entrepreneurial pondok pesantren assistance programs affected by the Covid-19 pandemic that was constructed by the mass media through advertising creators and newsmakers. The results showed that the Covid-19 pandemic also affected the economic life of pesantren huts, so policies and strategic measures were needed in developing vocational life skill education programs designed to support the sustainable progress of pesantren business units. The entrepreneurial and vocational lifeskill pondok pesantren movement initiated by the Ministry of Religious Affairs in collaboration with Bank Indonesia has broader implications on aspects of the reach of *ummah* economic empowerment and pesantren economic independence improving the welfare of the surrounding community.

Keywords: lifeskills; vocational; Islamic boarding school; covid-19 pandemic.

Abstrak: Penelitian ini bertujuan untuk menganalisis dampak pandemi Covid-19 terhadap kebijakan Kementerian Agama dalam pengembangan entrepreneurial pondok pesantren. Metode penelitian ini menggunakan pendekatan kualitatif deskriptif. Sumber data primer berasal dari wawancara dan laporan kegiatan yang diperoleh langsung dari kantor Direktorat Pendidikan Diniyah dan Pondok Pesantren Kementerian Agama, serta dokumentasi lainnya yang relevan. Teknik analisis data menggunakan analisis kualitatif deskriptif, dimaksudkan untuk mengetahui realitas sosial Kementerian Agama sebagai pengambil kebijakan program bantuan entrepreneurial pondok pesantren terdampak akibat pandemi Covid-19 yang dikonstruksi media massa melalui pencipta iklan dan pembuat berita. Hasil penelitian menunjukkan bahwa pandemi Covid-19 ikut berpengaruh pada kehidupan ekonomi pondok pesantren, sehingga diperlukan kebijakan dan langkah-langkah strategis dalam mengembangkan program pendidikan lifeskill vokasional pondok pesantren yang dirancang untuk mendukung kemajuan unit bisnis pesantren secara berkelanjutan. Gerakan entrepreneurial dan pendidikan lifeskill vokasional pondok pesantren yang digagas Kementerian Agama bekerjasama dengan Bank Indonesia ini, memiliki implikasi yang lebih luas pada aspek jangkauan pemberdayaan ekonomi umat dan kemandirian ekonomi pesantren, serta peningkatan kesejahteraan masyarakat sekitar.

Kata kunci: lifeskill; vokasional; pondok pesantren; pandemi covid-19.

Introduction

The Covid-19 pandemic has significantly impacted many dimensions of life globally. The health aspect is included in the communal life of religious education institutions in Indonesia.¹

Pesantren (Islamic boarding school) administrators strongly feel the impact of the Covid-19 pandemic. The operational performance of pesantren

¹ Fauzan Romadlon, "Mendefinisikan Ulang Pola

Pembelajaran Daring: Antara Sharing Knowledge Dan Transfer Etika," in *COVID-19 Dalam Ragam Tinjauan Perspektif*, ed. Didik Haryadi Santoso dan Awan Santosa, 1st print, (Kabupaten Sleman, D.I. Yogyakarta: MBridge Press, 2020), pp. 1-479.

decreased dramatically.² Santri, who was initially active in the dormitory environment, finally returned home. Pesantren business units are also affected due to the absence of shopping, so the pesantren economy must crawl. The activities of pesantren cooperatives did not run at all.³ In addition, many students are in arrears due to the shock of the Covid-19 pandemic. This, of course, significantly affects the welfare of pesantren managers. During this pandemic, the source of pesantren income cannot depend on cooperative efforts and learning contributions. However, it is necessary to dig other sources of funds so that the economic independence of pesantren continues.⁴ The economic independence of pesantren is strongly related to the ability to utilize its primary advantages so that pesantren operations do not entirely rely on tuition and fees.⁵

Although the government and the private sector have provided various assistance to pesantren and surrounding communities affected by the Covid-19 pandemic, this is not a long-term answer. This mission is intended to save short-term needs. At least the assistance can ease the burden on the people affected by Covid-19.⁶ To deal with risks and vulnerabilities in meeting the basic needs of pesantren and surrounding communities affected by the Covid-19 pandemic, it is necessary to strengthen the government's commitment through various policy alternatives to overcome the above problems.

² Ahmad Royani, "Eksistensi Pendidikan Pesantren Dalam Arus Perubahan," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, vol. 16, no. 2 (November 2018), p. 375, <http://jurnal.iainponorogo.ac.id/index.php/cendekia/article/view/1242>.

³ BKF and UNICEF, *Ringkasan Kebijakan Dampak COVID-19 Terhadap Kemiskinan Dan Mobilitas Anak Di Indonesia*, (Jakarta, 2020), <https://www.unicef.org/indonesia/media/8461/file/Dampak-COVID-19-terhadap-kemiskinan-dan-mobilitas-anak-di-Indonesia.pdf>.

⁴ Ali As'ad and Muhammad Hakim Azizi, "Pengembangan Manajemen Keuangan Pesantren Balekambang Jepara Dan Amsilati Darul Falah Bangsri Jepara Di Era Digital," *Jurnal Tarbawi*, vol. 17, no. 1 (2020), pp. 17–30.

⁵ BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*, Jakarta (2019), fiskal.kemenkeu.go.id.

⁶ Edy Effendi, Suyono, and Amin Hidayat, "Perlunya Pemberian Bantuan Sosial Kepada Kiai Pondok Pesantren Di Masa Pandemi Covid-19 The Need For Provision Of Social Assistance To Kiai Pondok Pesantren In The Covid-19 Pandemic," *Jurnal Anggaran dan Keuangan Negara Indonesia*, vol. 2, no. 2 (2020), pp. 131–144.

To achieve the goal of economic independence of pesantren and the community due to the Covid-19 pandemic, there needs to be a business development program and other business units that support increasing the capacity and quality of boarding schools. The program of developing the economic independence of pesantren is expected to be an integral part of the pesantren economic development strategy in Indonesia. In this case, the Ministry of Religious Affairs has set a vision and mission, which was later downgraded into a roadmap to strengthen the pesantren economic independence development program.

This development program is designed to support pesantren business units sustainably to support the education process in pesantren. Although the roadmap for the development of pesantren economic independence constructed by the Ministry of Religious Affairs still leaves some notes related to efforts to encourage pesantren independence on the one hand and the increase of Santri resources and the management fund system of pesantren business units on the other.⁷

Pondok pesantren is one of Indonesia's oldest and original Islamic educational heritage (indigenous), which is growing slowly, but certainly has a varied tendency in developing entrepreneurial as a provision of Santri plunge in the community.⁸ Even in quality, each pesantren seeks to offer various learning programs takhassus and other excellent programs offered as support for students.⁹ This boarding school is significantly prospect and potential to be developed through the demand for consumption and halal products in the pesantren environment. As one of the centers of the Islamic economy, Pesantren must be optimally empowered to be able to participate in the economic recovery due to the Covid-19

⁷ Uci sanusi, "Pendidikan Kemandirian Di Pondok Pesantren: Studi Mengenai Realitas Kemandirian Santri Di Pondok Pesantren Al-Istiqlal Cianjur Dan Pondok Pesantren Bahrul Ulum Tasikmalaya," *Pendidikan Agama Islam -Ta'lim*, vol. 10, no. 2 (2012), vol. 10, no. 2 (2012), pp. 124–127.

⁸ Mark Woodward, "Islamicate Civilization and National Islams: Islam Nusantara, West Java and Sundanese Culture," *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, vol. 8, no. 1 (2019), pp. 148–187.

⁹ Dudy Imanuddin Effendi, "The Religion of Jawa' Karya Clifford Geertz," *UIN Sunan Gunung Djati Bandung*, vol. 1, no. 1 (2020).

pandemic.¹⁰ According to the Ministry of Religious Affairs data, there are more than 28 thousand pesantren and more than 4 million students throughout Indonesia.¹¹

However, the problem is that looking at Santri in pesantren does not think business. This is brought until center graduated from pesantren.¹² The Santri have no ambition to achieve high socioeconomic status. However, to create a harmonious relationship with the surrounding community, the activities in the boarding school need to be developed not solely for their benefit. Because of the importance of issues related to education, it is regulated by default regarding pesantren education that is covered in the national education system. The vision of national education is to realize the education system as a solid and authoritative social institution to empower all Indonesian citizens to develop into qualified human beings to be able and proactive to answer the challenges of the times. Social development programs will achieve religious ideas in society, not just through education and da'wah alone.¹³

The pesantren action agenda in community development ultimately does not limit itself in the scope of educational and religious transformation but is widening and expanding along with the problems faced by the community due to the social disaster of the Covid-19 pandemic.¹⁴ Indonesian society and nation are faced with urgent problems, ranging from unemployment due to job cuts, a wave of urbanization and the centralization of economic pockets, and the threat of religious,

moral values.¹⁵ Pesantren and its existence are expected to be better able to increase their participation actively and dynamically to answer the problems facing the community during the shock of the Covid-19 pandemic.¹⁶

Considering that the Ministry of Religious Affairs has a strategic role in advancing pesantren and stakeholders related to the construction of boarding schools, the author views the importance of the Ministry of Religious Affairs as an object in research. In addition, the participation of the Ministry of Religious Affairs is not only in the academic realm of *tafaquh fi din* alone but responds to the current problem of business economic development towards independence of *tafaquh fî tujjâr*.¹⁷ The form of pesantren empowerment that the Ministry of Religious Affairs has carried out in entrepreneurial development is to organize vocational life skill education programs while providing managerial assistance and professional assistance conducted multi-years.

In this study, the authors used social construction to explain the reality of the Ministry of Religious Affairs that has formed an image in the public eye as an organizer of entrepreneurial education and vocational lifeskill boarding schools.¹⁸ On the other hand, also because of the decision of boarding schools to choose and accept the Ministry of Religious Affairs as an institution of pesantren development, for example, departing from a mass social media construction that is told through advertising creators and newsmakers. To encourage the economic independence of pesantren and improve economic recovery in the pandemic period, the Ministry of Religious Affairs continues to strive to strengthen synergies

¹⁰ Komite Nasional Keuangan Syariah, *Masterplan Ekonomi Syariah Indonesia 2019-2024*, Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional (Jakarta, 2018), https://knks.go.id/storage/upload/1573459280-Masterplan_Eksyar_Preview.pdf.

¹¹ BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*.

¹² Merle Calvin Ricklefs, *Sejarah Indonesia Modern 1200-2004*, ed. Husni Syawie dan M.C. Ricklefs, Jakarta: Serambi, 3rd print, (Jakarta: PT. Serambi Ilmu Semesta, 2005), <https://centerformunawareducation.files.wordpress.com/2013/06/sejarah-indonesia-modern-1200-2004.pdf>.

¹³ Ade Nur Rohim Muhammad Anwar Fathoni, "Peran Pesantren Dalam Pemberdayaan Ekonomi Umat Di Indonesia," in *Proceeding Conference on Islamic Management, Accounting, and Economics (CIMAIE)*, vol. 2 (Conference on Islamic Management, Accounting, and Economics (CIMAIE), 2019), pp. 133-140, <https://journal.uii.ac.id/CIMAIE/article/download/12766/9450>.

¹⁴ George Ritzer, *Theories of Modernity and Postmodernity, Sociological Theory*, Eighth, (New York: McGraw-Hill, 2017).

¹⁵ Wawan Wahyuddin, "Kontribusi Pondok Pesantren Terhadap NKRI," *Kajian Keislaman*, vol. 3 no.1 Jan, no. 1 (2016), p. 42, <http://jurnal.uinbanten.ac.id/index.php/saintifikaislamica/article/view/90>.

¹⁶ Wardani Wardani, "MEMBEDAH TEORI SOSIOLOGI: Teori Pertukaran (Exchange Theory) George Caspar Homans," *Jurnal Studia Insania*, vol. 4, no. 1 (2016), p. 19.

¹⁷ Abdullah Abdullah, "Kurikulum Pesantren Dalam Perspektif Gus Dur; Suatu Kajian Epistemologis," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, vol. 4, no. 2 (2016), p. 227.

¹⁸ Peter L. Berger, *The Social Reality of Religion, The British Journal of Sociology*, First. (Victoria, Australia: Penguin University Books, 1969).

with other Ministries or related institutions. This research is expected to contribute academically and managerially for stakeholders to spawn policies and strategic measures in the business development and economy of Pondok pesantren due to pandemic Covid-19 through pesantren vocational lifeskill education assistance program.

Method

This study uses a qualitative approach that essentially produces descriptive data in written or oral words from people and observed behaviors.¹⁹ It is expected to get a clear and comprehensive answer through descriptive methods from a phenomenon that occurs in boarding schools affected by the Covid-19 pandemic. This type of research uses case studies at the Ministry of Religious Affairs of the Republic of Indonesia, Lapangan Banteng Barat No.3-4, Central Jakarta. The reason for choosing the research object here is because the Ministry of Religious Affairs has participated in the implementation of training and human resource skills pesantren and channeling capital assistance in the development of their respective business units to realize the economic independence of pesantren.²⁰

Data gathering techniques use in-depth interviews, observations, and documentation.²¹ The primary data source is derived from interviews and activity reports obtained directly from the office of the Directorate of Diniyah Education and Pondok Pesantren of the Ministry of Religious Affairs and other relevant documentation.

Data analysis techniques using descriptive qualitative analysis, intended to find out the social reality of the Ministry of Religious Affairs as policymakers of entrepreneurial Pondok pesantren assistance programs affected by the Covid-19 pandemic that was constructed by the mass media through advertising creators and newsmakers.²² Further testing the validity of the data, researchers

use triangulation methods to test the credibility of the data through the persistence of observation by checking the degree of trust of information obtained through consultation with experts so that the resulting data can be accounted for, valid and ethical.²³

Construction of the Ministry of Religious Affairs in Developing Entrepreneurial Pondok Pesantren

The study's reading framework refers to the theory of social construction built by Peter L. Berger and Thomas Luckmann in their book *The Social Construction of Reality: A Treatise in the Sociological of Knowledge*. This theory of social construction, later known as the construction theory of social reality or dialectical theory.²⁴ The center of attention of social construction is building something, owning something, or creating something from what did not exist before. This theory of the construction of social reality discusses how people build a shared understanding of meaning. Meaning is formed and developed through cooperation with others, not separately.²⁵

Berger and Luckmann also describe the social processes shaped through actions and interactions. Individuals continually create a reality that belongs to and is experienced together subjectively.²⁶ Construction takes place in three simultaneous processes, known as externalization, objectivation, and internalization.²⁷ The process of externalization, in which a person always devotes himself to where he is. In other words, man finds

²³ Andarusni Alfansyur and Mariyani, "Seni Mengelola Data: Penerapan Triangulasi Teknik, Sumber Dan Waktu Pada Penelitian Pendidikan Sosial," *HISTORIS: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, vol. 5, no. 2 (2020), pp. 146–150.

²⁴ Berger, *The Social Reality of Religion*, (1969).

²⁵ Karman, "Konstruksi Realitas Sosial Sebagai Gerakan Pemikiran (Sebuah Telaah Teoretis Terhadap Konstruksi Realitas Peter L. Berger)," *Penelitian dan Pengembangan Komunikasi dan Informatika*, vol. 5, no. 3 (2015), pp. 11–23.

²⁶ A Athoillah, "Konstruksi Etos Kerja Santri: Studi Etos Kerja Santri Dalam Pengembangan Bisnis Modern Di Koperasi Pondok Pesantren Sidogiri Pasuruan" (2019), <http://digilib.uinsby.ac.id/id/eprint/41841>.

²⁷ Abdul Ghofur and Bambang Subahri, "Konstruksi Sosial Keagamaan Masyarakat Pada Masa Pandemi Covid-19," *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam*, vol. 6, no. 2 (2020), p. 281.

¹⁹ Lexy Moleong, *Metode Penelitian Kualitatif*, (Bandung: CV. Remaja, 2002).

²⁰ Sri Yona, "109006-ID-Penyusunan-Studi-Kasus" vol. 10, no. 2 (2006), pp. 76–80.

²¹ Agung Dwi Laksono, *Pengumpulan Data Penelitian Kualitatif* (Jakarta, Indonesia: Kementerian Kesehatan, 2018).

²² Shidiq & Choiri, (2019)

himself in a world by adjusting to the socio-cultural world. A Combiphar medical expert, Sandi Perutama Gani, explained that social disasters do not always negatively impact socio-cultural. One of the positive sides, including changes in people's behavior, becomes more concerned for people affected by Covid-19. The process of objectivation is first undertaken by economic drivers who are aware of the impact of pandemics. Since the Covid-19 pandemic, health product manufacturers have increased by 90%, hobby support products are up 70%, food is up 350%, and herbal foods are up 200% unless the non-squabbly sector is down 30-35%.²⁸

The process of internalization, in which a person can identify and understand the social disasters of the Covid-19 pandemic that have been internalized in people's lives by strictly adhering to health protocols. The Indonesian government has planned to establish the pandemic status to be endemic so that people will coexist with Covid-19 like other infectious diseases. This process of internalization, more meaningfully, is the re-absorption of the objective world into the subjective consciousness of individuals who are influenced by the structure of the social world. However, everyone can construct a reality based on experience, preferences, and the environment of association that will interpret social reality with its construction.

The occurrence of the Covid-19 pandemic disaster should be used as a momentum to build good relations between pesantren and the Ministry of Religious Affairs and vice versa.²⁹ When distributing vocational lifeskill education assistance occurs primary social relationships, where social construction takes place from the Ministry of Religious Affairs as an institution with the power of mind and finance with a hierarchical-vertical pesantren. However, the construction process is prolonged, takes a long time, and is spatial. Through this social construction, boarding

schools' entrepreneurial and vocational lifeskill programs will experience severe challenges in the development process. However, do not rule out the possibility of a devastating surge financially from the initial capital held during the development process.

Strategic Steps of the Ministry of Religious Affairs in Developing Vocational Lifeskill Education Pondok Pesantren

The Ministry of Religious Affairs has issued various policies and strategic measures in boarding schools' business development and economy due to the Covid-19 pandemic. Technically, the work program of the Ministry of Religious Affairs mentioned the vocational lifeskill education assistance program of Pondok pesantren initiated through the Directorate of Diniyah Education and Pondok Pesantren. First, the Ministry of Religious Affairs cooperates with the Investment Coordinating Board (BPKM) and the Ministry of Industry through the preparation of skilled workers of boarding school graduates and synchronization of industrial estates and religious areas. Second, the Ministry of Religious Affairs cooperates with Bank Indonesia (BI) to develop partnership cooperation in the empowerment of the pesantren economy and strengthen the sharia economy. The Ministry of Religious Affairs has prepared a business incubation template for pesantren, business training, and pesantren product festivals for this partnership program.³⁰

Both programs aimed to assist in increasing the capacity of human resources of high-competitive pesantren in business.³¹ This master program can be done based on zones or done gradually and tiered, such as the business challenge pesantren program has called proposals and made selections. The results of this selection then strengthened guidance and training, which was further provided vocational assistance for the economic development of pesantren. The

²⁸ Rahmi Rosita, "Pengaruh Pandemi Covid-19 Terhadap Umkm Di Indonesia," *Jurnal Lentera Bisnis*, vol. 9, no. 2 (2020), p. 109.

²⁹ Achmad Muchadam Fahham, "Pembelajaran Di Pesantren Pada Masa Pandemi Covid-19," *Pusat Penelitian Badan Keahlian DPR RI* (Jakarta, 2020).

³⁰ Waryono Abdul Ghafur, "interview", the Directorate of Diniyah Education and Pondok Pesantren of the Ministry of Religious Affairs of Indonesia, Jakarta, 2021.

³¹ M. Zidni Nafi' dan Wildani Hefni, ed., *THE JOURNEY OF SANTRI Perjalanan Santri Meraih Prestasi* (Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2020).

assistance provided will later become business capital developed by each boarding school.

While the step of coaching talent and potential of its members, the Ministry of Religious Affairs has issued a program to develop the economic independence of pesantren which is constructed through cooperation with BI as follows:

1. Pesantren Business Replication

Pesantren business replication program is one of the program of micro-pesantren business unit development, can be implemented through the implementation of pesantren pilot project which is considered to have potential. Before developing business units, especially mapping the potential of pesantren to collect information related to the sector to be developed, viability study and business feasibility study, as well as the resources needed to implement the business. After mapping, feasibility study modules are utilized in several pilot boarding schools. This is done through mentoring with consultants and escorting boarding schools. Assistance can be done through technical assistance and supervision to increase business capacity. After mentoring, the pesantren business unit is expected to be independent. Pesantren business units that have been independent can be done business replication for new pesantren.

The number of pesantren participating in the pesantren business replication program increases. In 2017 as many as 68 pesantren. Cumulatively, until 2019 the number of pesantren who participated in the business replication program was 210 pesantren spread across 34 provinces. The majority of these pesantren, located in Java island, are 101 pesantren (48.1%). In 2019, the pesantren business replication program was implemented to 125 pesantren consisting of 90 new pesantren and 35 existing pesantren that increased business capacity.

Pesantren business replication program has been implemented in eight business sectors, as follows: (1) drinking water; (2) waste processing; (3) coconut flour; (4) agriculture; (5) the farm; (6) fisheries; (7) services; (8) trade.³² In addition

to these eight business sectors, it is necessary to consider the automotive, electronics, and carpentry business sectors—this type of business, quite commendable and profitable in the future. Business replication can also be done pesantren that has local potential by the business model. The most developed business sectors at the beginning of the Covid-19 pandemic in 2019 are the drinking water treatment sector developed in 26 pesantren (20.8%) and the agricultural sector developed in 20 pesantren (16.0%).

2. Development of Virtual Market Pesantren

Efforts to maximize the economic potential of all pesantren need to be integrated into an ecosystem. This integration is expected to encourage increased market reach, digital payment readiness, increased competition, and improved product quality from pesantren business units. By utilizing e-commerce technology, the pesantren virtual market was formed with the aim to (1) facilitate pesantren in Indonesia to build economic networks through digital media; (2) increase the economic independence of pesantren in the field of marketing, networking, capability, business development capital as part of the halal value chain; and (3) Improve the national economy through the economic development of pesantren.

In terms of supply or production, the virtual market is expected to encourage the increase in capacity and efficiency of pesantren production through joint production, joint investment or business development capital, increased market reach, acceleration, and efficiency of payments through digital transactions, as well as improvements in product quality and competitiveness. While in terms of demand or consumption, the virtual market is expected to increase the efficiency of boarding school operational costs because it obtains efficient product prices and opportunities for collaborative consumption, thus increasing the bargaining position of suppliers.

The development of this virtual market, in the early stages, is the provision of marketplaces as a medium of exchange or buying and selling goods or business products between pesantren.³³ Application

³² Bank Indoneisa, *Laporan Pelaksanaan Tugas Dan Wewenang Bank Indonesia Triwulan I 2020*, (Jakarta, 2020), https://www.bi.go.id/id/publikasi/laporan/Documents/LaptriDPR_0320.pdf.

³³ Zulkifli, *UKM Menuju Pemulihan Ekonomi Setelah Pandemi*

development begins with the implementation of market research to business units in pesantren to assess the feasibility of application development and identify what types of services are needed.

The Ministry of Religious Affairs, together with BI, has initiated the development of a virtual pesantren market since 2017 until now. In 2019, it developed and implemented a digital Islamic economy and finance through the construction of trade and financing platforms. The platform has been implemented through the soft launching of virtual market pesantren in 9 boarding schools alumni pilot project partners.³⁴

3. Development of Pesantren Holding

Holding pesantren is a program to strengthen the independence of pesantren. This is intended to accelerate the economic strengthening of business units in pesantren huts.³⁵ During 2019, the development of pesantren holdings was implemented through several programs. The existence of pesantren holding will facilitate the realization of strategic initiatives related to the development of pesantren, including improving pesantren governance and the development of markets with pesantren. The establishment of pesantren holding can make the economies of scale of business activities in each pesantren easier to do, giving a substantial effect on the collection of pesantren with a larger volume of business in negotiating with joint partners. The existence of pesantren holding also can be used as a container for efforts to strengthen the capital foundation, which will have pretty accurate information about its members. With the existence of pesantren holding institutions, it will play a role as a source of information about the products produced by pesantren and the needs of pesantren-pesantren.³⁶

To achieve the goal of market development

with pesantren, mapping sectors that can be used as an alternative to business development must be done. This mapping aims to bring together existing information about the production status in each pesantren and future business unit development opportunities to be developed by pesantren. In the medium term, intensive exchange of information will open up opportunities for the use of virtual markets by pesantren through developed applications.

In 2019, a study was conducted to formulate a holding model for pesantren business institutions. In the framework of the study, it has conducted focus group discussions and surveys to 76 pesantren in several regions in Indonesia. Culminating in the series of ISEF 2019 activities, the Jakarta Declaration was agreed upon, a joint declaration of 110 pesantren to join the formation of HEBITREN (Pesantren Economic and Business Association).

4. Establishment of a Pesantren Business Training Center (Centre of Excellence)

The establishment of a center of excellence aims to improve the quality and capacity of pesantren business units macro. Repository knowledge can be compiled, either virtually or established, by attaching to the functions of certain institutions related to the mandate in the development of pesantren independence. Infrastructure for the preparation of this knowledge repository required data storage and human resources. The data storage is used to store all electronic archives.³⁷ While human resources, it is necessary to organize the process of information selection, information filtering, storage process to help improve the quality of business units in pesantren.

The second initiative is the formation of expert panels so that the expertise of several experts owned by pesantren business units can be utilized by all parties who need business consultation. Expert panels can come from various circles, such as academics who have research fields related to pesantren, pesantren business unit

Covid-19, ed. Nurhidayati dan A Khoirul Anam, *Manajemen Bisnis Di Era Pandemi COVID-19 & New Normal*, 1st print, (Semarang: Unissula Press, 2020).

³⁴ BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*.

³⁵ Duwi Kandi Gihani, Iman Setya Budi, and Agus Purnomo, "Strategi Bank Indonesia KPWDN Kalimantan Selatan Dalam Pemberdayaan Ekonomi Pesantren Melalui Holding Bisnis Pesantren Pada Pondok Pesantren Islahul Aulad," *Universitas Islam Kalimantan MAB* (2021).

³⁶ BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*.

³⁷ Riko Priyatmo Ramudin, "Pengelolaan Arsip Sesuai Standar Internasional (Iso 15489-1:2016) Studi Kasus Pengelolaan Arsip Bank Indonesia," *Diplomatika: Jurnal Kearsipan Terapan*, vol. 3, no. 1 (2020), p. 14.

managers who succeed in pesantren business development programs, and other parties who can contribute, both in the national and international scope. A coordination center that can connect various talents with the needs of business units in pesantren will maximize the use of expert resources with needs in the field.

The center of excellence pesantren will be established through several stages. In 2019, the implementation of the center of excellence was carried out through a repository knowledge program for business models as outlined in the book of business development models for waste recycling and drinking water treatment in pesantren. The book's publication is one form of effort to transfer knowledge of pesantren independence that successfully implements the business model of waste recycling and drinking water treatment.³⁸ In the future, various training centers will be formed in pesantren-pesantren with certain advantages (center of excellence), for example, an agribusiness training center in Pesantren Al Ittifaq Bandung or waste processing training center in Pesantren Nurul Iman Parung.³⁹

The social construction established by the Ministry of Religious Affairs through concrete actions and interactions with BI has created a social reality subjectively shared: building something, having something, or creating something from what did not previously exist. Thus, a strategic step in developing vocational lifeskill education due to the Covid-19 pandemic initiated by the Ministry of Religious Affairs in collaboration with BI to increase the economic independence of pesantren in line with the theory of social reality built by Peter L. Berger and Thomas Luckmann.

Achievements of the Ministry of Religious Affairs in Developing Pesantren Economic Independence

The independence of this pesantren has become the culture of every pesantren in Indonesia. Moreover, the condition of the country is facing the Covid-19 pandemic. Compactness, hard work, and

the desire to get better are the main motivations of pesantren. People understand very well that pesantren is one of the characteristics of the Indonesian nation. The achievements of the Ministry of Religious Affairs in supporting entrepreneurial education programs that are constructed through the development of pesantren economic independence are as follows:⁴⁰

1. Cluster Formation Process

According to Hasanuddin, the Expert Minister of Religious Affairs explained that the economic condition of Indonesian pesantren independence can be classified into four clusters. *First*, a boarding school that has no effort at all. *Second*, boarding schools have a business, but small and only support themselves. *Third*, pesantren with a large business is less touched by marketing management strategies. *Fourth*, pesantren who have an independent business and can support other citizens or their products have left the region, even abroad. The potential of this pesantren must be managed to be a real force for the economic growth of the people and the nation as a whole.⁴¹

The process of forming clusters, in the early stages have been appointed and established nine pesantren spread across several provinces as pilot projects of pesantren economic independence are as follows: (1) Pesantren As'adiyah North Kalimantan; (2) Pesantren Nahdlatul Ulum Maros South Sulawesi; (3) Pesantren Dayah Darul Atiq NAD; (4) Pesantren Qomarul Huda NTB; (5) Pesantren Al Imdad Yogyakarta; (6) Pesantren At Tahdzib East Java; (7) Pesantren Tarbiyatul Banin Cirebon; (8) Pesantren Al-Amin Riau; and (9) Pesantren Raudatul Muftadiin Central Java.⁴²

The reason for choosing the nine pesantren as pilot projects are that it is none other than its success in developing the local potential owned to produce superior products that sustain the pesantren economy. The formation of this pilot project cluster is very relevant in accelerating

⁴⁰ Muhammad Ali Ramdhani, "Interview," Director General of Islamic Education, the Ministry of Religious Affairs of Indonesia, Jakarta, 2021.

⁴¹ Hasanuddin, "Interview," expert staff of the Ministry of Religious Affairs of Indonesia, Jakarta, 2021.

⁴² Waryono Abdul Ghafur, "Interview," Jakarta, 2021

³⁸ BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*.

³⁹ Dimiyati Badruzzaman, "Pemberdayaan Kewirausahaan Santri Di Pondok Pesantren" (2009), pp. 20–22.

the pesantren economic independence program. The Ministry of Religious Affairs has formulated several priority programs to realize rapid economic independence, explained below.

2. Public Test Process Road Map of Pesantren Independence

A draft roadmap for pesantren independence has entered the stage of the public test process held 15-16 April 2021 in Bogor.⁴³ This public test was conducted to explore various stakeholders' input, advice, and criticism. The Ministry of Religious Affairs also presented pesantren representatives with an established economy, such as Ponpes Sidogiri and Ponpes Al Ittifaq Ciwedey Bandung.⁴⁴ The pesantren is involved in providing input in the discussion of the draft roadmap of economic independence of pesantren that has been prepared.

The public test also presented Bank Indonesia and the Ministry of Economic Affairs as a driver and some mass media as ad creators and newsmakers. The presence of representatives from ministries or institutions and mass media is expected to provide a broader understanding to the people of Indonesia about the importance of pesantren economic independence. Hasanuddin Ali, Chairman of Pokja PJKP, added that the drafting of the Pesantren Independence Roadmap (PJKP) involves 30 members representing stakeholders or representative elements of ministries or institutions. The drafting team is led by Alissa Wahid, daughter of the 4th President of the Republic of Indonesia KH Abdurrahman Wahid. The final draft of the PJKP is planned to be submitted by Religious Affairs Minister Yaqut Cholil Qoumas to President Jokowi shortly.⁴⁵

3. Factual Verification of Pesantren Independence

In addition to entering the stage of the public test process, the preparation of the pesantren independence roadmap has also entered the stage of factual verification in several pesantren with

economic potential. The purpose of the roadmap is to develop pesantren as a religious, educational institution and as a pilot of economic movements.⁴⁶ This business development is expected to support the operational needs of boarding schools and help the community's economy in the surrounding environment.

Minister of Religious Affairs, Yaqut Cholil Qoumas, said that pesantren has been independent. However, it still needs to be re-established for some reason. *First*, pesantren has been tested as an educational center that can last for many years and has superior human resources. *Second*, pesantren and surrounding communities have economic resources that can be a sustainable economic potential when managed correctly. *Third*, pesantren also has a network between pesantren spread throughout Indonesia. The big goal of this pesantren independence policy is the realization of pesantren that has substantial and sustainable economic resources so that it can carry out the functions of education, da'wah, and community empowerment optimally.⁴⁷

Efforts to encourage the economic independence of pesantren in 2021 find the right momentum because there are three supporting ecosystems—first, the digital ecosystem. The Covid-19 pandemic forced digital disruption to occur faster, with all economic activity essentially turning to digital platforms. Second, the ecosystem of Small and Medium Micro Enterprises (MSMEs). The business world of the community around pesantren is mostly from among MSMEs. If there is a collaboration of pesantren and MSMEs around it, then the economic empowerment of pesantren and the community will happen faster. Third, the halal ecosystem. In the last ten years, there has been an increase in the trend of the halal industry, which is relatively high. Therefore, the Ministry of Religious Affairs continues to encourage the Halal Product Assurance Management Agency (BPJPH) to cooperate with pesantren in strengthening the halal ecosystem in Indonesia. With these three

⁴³ Muhammad Ali Ramdhani, "interview", Jakarta, 2021

⁴⁴ R Lukman Fauroni, "Model Pemberdayaan Ekonomi Ala Pesantren," *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, vol. 5, no. 1 (2011), pp. 1–17.

⁴⁵ Hasanuddin Ali, "interview", Chairman of Pokja PJKP, Jakarta, 2021.

⁴⁶ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, vol. 8 (2017), pp. 85–103.

⁴⁷ Muhammad Anwar Fathoni, "Peran Pesantren Dalam Pemberdayaan Ekonomi Umat Di Indonesia."

ecosystems, the Ministry of Religious Affairs is optimistic that if done correctly and adequately, the policy of economic independence of pesantren will run successfully, and pesantren and the surrounding community can feel the impact.

Despite the Covid-19 pandemic that hit almost throughout 2019-present, this cooperation program can be adequately completed with the results of achievements that meet the targets, including the region. Three halal canteens have been formed in each of these universities, with halal standardization laboratories at Padjadjaran University. In addition, a total of 49 workshop activities have been held to 177 halal ambassadors, 55 halal supervisors, and hundreds of business actors, 110 of whom received halal-worthy certification as culinary business actors. Halal assurance system training modules and halal certification for MSMEs have also been compiled. They can be used as a reference for replicating business models and similar workshops throughout Indonesia. All Bank Indonesia Representative Offices in the region also conduct facilitation, training, and assistance of halal product assurance certification to potential business actors in their respective regions.

The construction of the Ministry of Religious Affairs in preparing the roadmap of pesantren independence lasted a long time, but development is still slow. At the request of the Minister of Religious Affairs, follow-up on this initiation has intensified in the last two years. Moreover, the momentum of the Covid-19 pandemic forced the Ministry of Religious Affairs as the program's policymakers to be required as soon as possible to realize the economic independence of pesantren, departing from the construction of mass social media that was told through advertising creators and newsmakers. Thus, the achievements of the Ministry of Religious Affairs in developing assistance programs have provided a broader understanding to the people of Indonesia about the importance of pesantren economic independence.

Determination of the Entrepreneurial Pesantren Movement in National and Global Contexts

The Ministry of Religious Affairs has constructed the dissemination of the entrepreneurial movement through the pesantren business challenge movement

as an exploration of strengthening the pesantren economy.⁴⁸ In addition, it also conducts program dissemination regularly every year in collaboration with Bank Indonesia (BI) through socialization, mass campaigns, seminars, workshops, talk shows, business coaching, business matching, and a coaching clinic entitled Sharia Economic Festival (FESyar). Fear is a showcase event for superior products, including the production of boarding school businesses. ISEF is an annual event consisting of two main activities: the sharia economic forum and the sharia fair. This activity is a type of road to Indonesia Sharia Economic Festival (ISEF) on a national and global scale that provides halal industry businesses, pesantren-based educational institutions, financial institutions, and other institutions. The international forum on ISEF focuses more on areas related to the realization of the development of community-based Sharia business empowerment models, such as pesantren, SHARIA MSMEs, Ormas, etc.

1. Pesantren Business Challenge Movement

In order to enliven Santri Day, the Ministry of Religious Affairs, through the Directorate of Diniyah Education and Pondok Pesantren, has held a Pesantren business challenge in Bandung. This event was attended by 160 pesantren but selected 50 pesantren with economic potential, and the development of vocational lifeskill is quite potential. Basnang Said, Pesantren Education Kasubdit, said 50 selected pesantren who passed the selection would get coaching assistance. Then from 50 pesantren, it will be selected back into 12 pesantren and allowed to present special economic programs each.⁴⁹

Pondok pesantren which was selected as the winner of the pesantren business challenge movement competition is as follows: (1) Pesantren Al Amin Dumai, Riau as the first champion; (2) Pesantren As'adiyah Sengkang South Sulawesi as the second champion; and (3) Pesantren Fathul Ulum Jombang, East Java as the third champion. Champions 1 and 2 previously had been built by BI in the Bank Indonesia Superior Economy event.

⁴⁸ Hefni, *THE JOURNEY OF SANTRI Perjalanan Santri Meraih Prestasi*.

⁴⁹ Basnang Said, "interview", Head of Sub-directorate Pesantren Education (Kasubdit), Jakarta, 2021.

Since President Joko Widodo established Santri Day through Presidential Decree No. 22 of 2015, the Ministry of Religious Affairs through the Directorate of Diniyah Education and Pondok Pesantren has always held a historic day commemoration set on October 22. This date refers to the triggering of the Jihad Resolution, which contains a fatwa on the obligation to wage jihad to maintain the Independence of the Republic of Indonesia. This jihad resolution then gave birth to the heroic events of November 10, 1945, commemorated as Heroes Day.

In commemoration of Santri Day, the Ministry of Religious Affairs took up the issue of order and indonesianness with the theme “Together Santri Damailah Negeri.” The issue of peace was raised in response to the nation’s condition that is facing various problems, such as the rise of hoaxes, hate speech, violent propaganda, and terrorism. Hari Santri is momentum to emphasize the role of santri as a peace pioneer oriented to the spirit of Islamic moderation in Indonesia. With the character of the pesantren who are moderate, tolerant, and committed to loving the country, it is expected that the center will be more vocal to voice and imitate peaceful living and suppress the birth of conflict in the diversity of society.⁵⁰

Before the peak night of Santri Day, the Ministry of Religious Affairs had conducted a series of activities of Kopdar Akbar Santrinet Nusantara. Social media admin santri or pesantren discuss the strategy of the Islamic moderation mainstreaming movement and enlivening the virtual world with positive content. A day later, followed by Car Free Day with Sabyan Gambus on Jalan MH. Thamrin, Central Jakarta. Minister of Religious Affairs and Ulil Abshar Abdalla and one of the culturalists filled the PesanTrend event in Kopdar Ngaji Ihya’ in Jakarta. Kopdar will be more colorful because it is held outside pesantren and discusses Islamic moderation, peace-loving movements, anti-hoaxes, and hate speech, according to the yellow book. After Kopdar Akbar, the Santri Nusantara Scout Camp (VAT) took place at Abdurrahman Sayuti Musa Campground, Muaro Jambi. The activity is an event to develop the potential of santri through

the synergy of moral and moral education, with interactive and dynamic methods based on skills in the scout movement from all over Indonesia.

In addition, the Santri Nusantara Thought Conference was held through the call paper method in Yogyakarta. The theme of the study includes pesantren and religious moderation, pesantren and women’s movements, pesantren and culture, and the revitalization of pesantren science. The Santri Nusantara Thought Conference also held a Cultural Night that featured santri art, poetry reading Kiai, nyai, santri, and budayawan, then opened the Exhibition of Pesantren and Pigeon Exhibition works which contained an exhibition of local language books written by Nusantara scholars.

Previously, the santri millennial competitions have been opened, containing meme design contests, short film festivals about Islamic moderation, and Nadham Alfiyyah videos. The committee provided prizes reaching 259 million for the winners for the santri and general categories. On the eve of the peak of Santri Day entitled SantriVersary filled with musings of Santri Day also attended by the President of the Republic of Indonesia Joko Widodo, Minister of Religion, and national tausiyah by Habib Jindan bin Novel bin Jindan, enlivened by the performance of Sabyan Gambus and orchestra santri in Bandung, West Java.

2. Festival of Sharia Economy (FESyar) on a regional and national scale

In addition to the pesantren business challenge movement, the Ministry of Religious Affairs has conducted an entrepreneurial movement in collaboration with Bank Indonesia through FESyar activities consisting of three regional and national substance coverage as follows:⁵¹ (a) economic empowerment of the ummah; (b) empowerment of Islamic social finance; (c) education of Islamic economic and financial curriculum; (d) showcase of the products of the champion of sharia youth entrepreneurial competition; and (e) talkshow champion of sharia-based young entrepreneur competition. This national FESyar activity was carried out in three regions, including the

⁵⁰ Hefni, *THE JOURNEY OF SANTRI Perjalanan Santri Meraih Prestasi*.

⁵¹ BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*.

following: (1) Java Island; (2) Sumatra; and (3) Eastern Indonesia (KTI).

Various stakeholders have synergized in implementing this FESyar, both in the regional and national scope. The synergy, starting from the Regional Government, the Indonesian Ulema Council (MUI), the Ministry of Finance, the Ministry of Religious Affairs, the Indonesian Waqf Agency (BWI), the Financial Services Authority (OJK), associations, entrepreneurs, academics, pesantren, and the general public. In addition, for the first time (the Medicines, Eating and Cosmetics Examiner Agency (BPOM) was also involved in FESyar 2020 as one of the speakers, a total of 123 activities, including webinars and tabligh akbar.

This series of FESyar 2020 activities is designed in such a way as to remain attractive and able to contribute to various efforts to develop the financial and economic pesantren, significantly strengthening education and literacy. Sharia Forum FESyar held various webinars that raised current topics, such as regional economic management based on sharia economy, empowerment of pesantren business, optimization of Islamic Social Finance (ZISWAF), and strengthening the implementation and literacy of halal lifestyle. While Sharia Fair FESyar became a showcase event for leading Sharia business products, which was accompanied by business matching activities with Islamic banking, waqf institutions, and Business to Business (B2B). This Sharia exhibition was implemented by 238 participants consisting of 12 areas, including the Indonesian sharia creative industries island, pesantren huts, food and beverage products, and Muslim fashion.⁵²

Recorded as many as eight Provincial Governors expressed their support for the development of sharia economy in their respective regions, one of which is the East Java Provincial Government, which is very vociferous in printing entrepreneurial-spirited santri. The program is called One Pesantren One Product (OPOP), which is an effort to print 1 million entrepreneurs and 1,000 superior products, goods, or services by 2023. The OPOP program was implemented in East Java Province, followed by 20 students from SMK

Mini under the auspices of pesantren huts and 20 representatives of pesantren cooperatives, and 20 sociopreneurs are pesantren alumni who have businesses. These participants, selected from all boarding schools built through the OPOP program. This OPOP program aims to create the economic independence of the people through the students, communities, and boarding schools themselves in order to be able to be economically, socially independent and spur the development of skills, production technology, distribution, marketing through an innovative and strategic approach.⁵³

3. Indonesia Sharia Economic Festival (ISEF) on a national and international scale

The Ministry of Religious Affairs has synergized with BI to initiate the Indonesia Sharia Economic Festival (ISEF) on a national and international scale. This event is expected to accelerate economic development in Indonesia and support Indonesia's achievement as a global reference center in the development of the world's Islamic economy and finance. ISEF was first implemented in 2014 located in Surabaya, East Java Province. The establishment of Surabaya as the location of ISEF 2014-2018 activities with consideration of East Java is considered an area with a large number of pesantren and santri in Indonesia, to the development of pesantren economic independence has the considerable economic potential of the *ummah*. This can be seen from the theme raised at the 1st ISEF, namely the development of cooperation in developing Islamic economic and financial potential in Indonesia. The selection of this theme shows that the Ministry of Religious Affairs, together with BI, pays great attention to the development of the Islamic economy and finance through ISEF implementation.

At ISEF 2014-2019, many forums were held nationally and internationally. The international forum at ISEF 2014-2018 focuses more on areas related to Islamic social finance. However, in 2019, there was an expansion of the scope of international forums that became a series of ISEF

⁵² BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*.

⁵³ Bank of Indonesia, *Indonesia Economic Report 2020 "Synergy to Build Optimism for Economic Recovery"* (Jakarta, 2021), https://www.bi.go.id/id/publikasi/laporan-tahunan/perekonomian/Documents/9_LPI2020.pdf.

activities. The expansion of the scope is in the form of the adoption of several international fora activities at ISEF 2019. This expansion is in line with ISEF's goal to realize the vision of Indonesia's economic development into the center of Islamic economy and finance in the world. In addition, with the implementation of international fora activities, it is expected that Indonesia can act as an accelerator for international Islamic economic development initiatives to answer the current global challenges.

The development of this ISEF can be seen from the development of the main objectives of ISEF from year to year. The development of the main objective further strengthens the position of ISEF as one of the sharia events that are seen on the international scene. This evolution is basically in line with the implementation stages of the Sharia Economic and Financial Blueprint, Bank Indonesia. In line with its goals, the ISEF theme grows from year to year. The theme of the 6th ISEF in 2019 is "Embracing Sharia Economic as New Engine Towards A Better and Sustainable Growth," emphasizing strengthening Indonesia's Islamic economic and financial development program as a driving force for sustainable growth acceleration. The selection of this theme aims to position Indonesia in the international world in initiating global Sharia economic development and science programs. The development of this theme is by the needs of the development of Indonesia's sharia industry and the improvement of Indonesia's competitiveness in the global sharia scene.⁵⁴

The implementation of ISEF activities is an effort to strengthen Indonesia's position in developing the global Islamic economy and finance. This is done through intensive cooperation with international institutions, such as the Islamic Financial Services Board (IFSB), the International Islamic Financial Market (IIFM), the Organization of Islamic Cooperation (OIC), and other international institutions. In addition, the implementation of ISEF also involves ministries and state institutions and the relevant authorities in the ISEF committee. Such involvement is expected to increase the sense of belonging to ISEF. A sense of belonging from

various parties is expected to strengthen ISEF's position as an international event that will place Indonesia as a reference center for global Islamic economic and financial development. Currently, ISEF is included in the calendar of international Islamic economic and financial events and Shariah events organized by other countries.

ISEF 2019 was held in Jakarta, 12-16 November 2019. ISEF 2019 is the first ISEF to be held in Jakarta. The establishment of Jakarta as the location of the 6th ISEF because Jakarta is considered to be the center of international conferences and workshop hubs with details of 10 international conferences and summits, 6 workshops, and 10 national and international forum activities. 9,231 participants attended this international event. The resolutions and agreements of the sharia forum results are as follows: (1) in utilizing technological advances, the Islamic finance industry needs to collaborate across sectors so that the financial services offered can be more competitive;⁵⁵ (2) authorities can monitor and collaborate, so that the resulting regulations can support the development of innovation, without compromising aspects of consumer protection; (3) the urgency of the formulation of leading initiatives, in the context of ecosystems, so that collaboration is needed in the future that is mutually agreed, especially between countries whose sharia ecosystems have advanced with countries that are still in the process of developing sharia ecosystems; and (4) declaration of 110 leaders of boarding schools to create pesantren holdings. ISEF 2019 consists of five main agendas: international summit, conference, workshop, exhibition, international showcase, business matching, business coaching, business deals, opening ceremony, and closing ceremony ISEF 2019.

In addition to international conferences and workshops, ISEF 2019 also organizes talkshow activities. This talk show, held on November 13-16, 2019, was attended by 14,957 people. This number, including visitors who attended the Hijrah Fest on November 16, 2019. In addition, waqf auction activities on November 13 raised funds amounting to Rp2.96 billion. The funds will be allocated to

⁵⁴ BI, *Laporan Ekonomi Dan Keuangan Syariah Tahun 2019*.

⁵⁵ Dz. Abdus Salam, "Inklusi Keuangan Perbankan Syariah Berbasis Digital-Banking: Optimalisasi Dan Tantangan," *Al-Amwal: Jurnal Ekonomi dan Perbankan Syari'ah*, vol. 10, no. 1 (2018), p. 63.

construct hospitals and productive waqf projects. This activity was followed by 94 participants divided into eight areas based on each participant's activity model classification. This activity was attended by participants from various institutions, ministries, and state institutions, Islamic organizations, MSMEs, pesantren, and corporations.

In addition, ISEF 2019 also successfully organized an exhibition. Transaction volume at exhibition activities during ISEF 2019 collected funds amounting to Rp38.72 Billion. Payment transaction process at ISEF 2019, conducted on a non-cash basis using QR Code Indonesia Standard (QRIS).⁵⁶ There are also talk shows in the exhibition area that raise the theme of sustainable finance, including waqf, halal tourism, food, and fashion. In addition, this International showcase was displayed with the theme Indonesia Incorporated to show Indonesia's readiness in various sectors as a center for developing the world's Islamic economy and finance. In Indonesia. This is in line with efforts to improve the position of ISEF so that it is included in the international Islamic economic and financial event calendar.

In order to strengthen Indonesia's position, BI continues to initiate several changes and several activities in various international sharia fora. Through strategic positions in various fora, the Ministry of Religious Affairs invites with open arms and collaborates with other Ministries or State Institutions to actively participate in various pesantren independence programs later. The Ministry of Religious Affairs is preparing a dashboard of the economic potential of pesantren that can be accessed by other Ministries and Institutions so that if you have a specific program can refer to the dashboard to determine which pesantren deserves the program so that the K / L program is more targeted.

Conclusion

From the discussion and the findings above, it can be concluded as follows: *First*, the Covid-19 pandemic also affects the economic life of

pesantren huts, so that policies and strategic steps are needed in developing vocational lifeskill education of pesantren huts designed to support the progress of pesantren business units sustainably and can support the overall pesantren education process. In addition, the Ministry of Religious Affairs has also issued a program to develop the economic independence of pesantren which is constructed through cooperation with Bank Indonesia, including: (a) replication of pesantren business line, (b) virtual market development, (c) center of excellence, and (d) holding development.

Second, the achievements of the Ministry of Religious Affairs in supporting entrepreneurial education programs that are constructed through the development of pesantren economic independence are as follows: (a) the process of cluster formation; (b) the public test process of the roadmap of pesantren independence; and (c) factual verification of pesantren independence. With the achievement of the program, the opportunity to develop the economic independence of pesantren is increasingly open for the future.

Third, the Ministry of Religious Affairs also constructed the dissemination of the entrepreneurial movement through the pesantren business challenge movement to explore the strengthening of the pesantren economy. In addition, dissemination of the program regularly every year in collaboration with Bank Indonesia through (a) Pesantren Business Challenge Movement; (b) The Festival of Islamic Economics (FESyar) on a regional and national scale; and (c) Indonesia Sharia Economic Festival (ISEF) on a national and international scale. With the entrepreneurial movement and vocational lifeskill education Pondok pesantren initiated by the Ministry of Religious Affairs in collaboration with BI, it has broader implications on aspects of the reach of economic empowerment of the ummah and the economic independence of pesantren, as well as improving the welfare of the surrounding community.

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⁵⁶ Ishak Fadlurrohman, Soni Akhmad Nulhaqim, and Sri Sulastri, "Implementasi Program Bantuan Pangan Non Tunai (Studi Kasus Di Kota Cimahi)," *Share: Social Work Journal*, vol. 9, no. 2 (2020), p. 122.

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