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## ANALYSIS OF THE ECONOMY EMPOWERMENT BASED ON ECOPROTECTION IN PONDOK MODERN DARUSSALAM GONTOR PUTRI 6 POSO

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### ABSTRACT

#### KEYWORDS

economic; economic  
empowerment;  
protection economy

This study analyzes ecoprotection based economic empowerment in Modern Boarding School Darussalam Gontor for Girl 6 Poso. The aim of this study are to know the economy implementation based on ecoprotection and the involution of boarding scholl in its empowerment. The method was used is field research which is descriptive qualitative by using phenomenological and sociological approach. The results of the study sow that the economy empowerment based on ecoprotection of Gontor Putri 6 was realized by creating businesses, the protection system refers on internal environment protection of boarding school from the external environment influence, the involution of Gontor Putri 6 Poso in economy empowerment based on ecoprotection by the caretaker involutation, the students nurture involutation, admistration staff, and ecsejutive staff refer to the boarding scholl policy. The economy protection system applied bring businesses increase in quality and quantity, but this system also had weaknesses and poses a threat, that case was overcome by every business would improve the potential of opportunity.

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### INTRODUCTION

Pesantren as a "cultural institution", was born on the initiative of the community (Ali Aziz et al., 2005). Sociologically, this institution is unique and has a distinctive pattern in it, the central role of the Kiai-as the initiator of the establishment of the pesantren (boarding school), the relationship between the santri and the kiai, as well as the relationship between the community and the kiai, shows the uniqueness of this institution. If we look back at the history of its establishment, the existence of pesantren is the will of the community so that institutionally pesantren must be able to dialogue with the "owners" themselves, and be able to present the flow of change in society around the pesantren.

The development of the growth of Islamic boarding schools in Indonesia is felt so rapidly, there are more than five thousand Islamic boarding schools spread across sixty thousand and eight villages, and currently the number of Islamic boarding schools is 26,973, namely those located on the island of Java as much as 77.8%, outside Java 22, 2%, with details of the Salaf Islamic boarding school model 41.5%, Khalaf 9.6% and blend 48.9% (Lidwina, 2020). This is motivated by the response of Islamic boarding schools to the times and advances in science and technology which demands that graduates or outputs of Islamic boarding schools are not only proficient in the field of religion, but are able to compete and have skills and independence and have an entrepreneurial spirit so that in the future they have a role in develop the local economy.

Based on that number, it turns out that it can still be counted on the fingers of the typicality of Islamic boarding schools that have advanced and are able to align and keep pace with current economic developments. Moreover, various kinds of global challenges in the

economic field, such as a lot of poverty, a lot of unemployment, a small number of jobs and other economic problems, make Islamic boarding schools also take a stand in facing these challenges. Many Islamic boarding schools have carried out transformations by incorporating socio-economic functions into the Islamic boarding school activity programs, in meeting these demands, several Islamic boarding schools have begun to make system changes, which at first were only limited to places of scientific and spiritual sources of Islam.

Economics for Islamic boarding schools is the heart of life for the progress and development of civilization, without a strong economy, Islamic boarding schools will experience setbacks, and will even lose their existence (Halim, 2005). That uniqueness too, which in turn can generate enormous economic value if it is managed professionally. However, the development of the pesantren economy itself is still experiencing stagnation, which is caused by an unstable pesantren economy. For this reason, a strategy for an economic empowerment program based on Islamic boarding schools is needed to set steps towards improving the system at Islamic boarding schools. One of the pesantren that has developed economic empowerment is the Pondok Modern Darussalam Gontor Islamic Boarding School for both boys and girls. Darussalam Gontor Modern Islamic Boarding School is one of the Islamic boarding schools which is independent in its economic activities by conducting local businesses and is developed in the area around the Islamic boarding school.

The management of the Islamic boarding school economy requires an instrument as a guarantee for the existence of smoothness and convenience, as well as business protection that has been played actively by the pesantren community. The instrument that is considered appropriate is eco-protection, so research efforts are made to find out the activities or practices of eco-protection-based economic units in Islamic boarding schools. There is previous research that discusses the eco-protection-based Islamic boarding school economy, namely "Ecoprotection-Based Islamic Boarding School Business Unit Management" by Azizah, her research explains the overall activities of eco-protection-based economic business units and has strong Islamic boarding school values that have a positive impact on achieving shared prosperity (Azizah, 2014).

In addition to Azizah's research, there is other research that discusses similar cases regarding Islamic boarding schools' economic empowerment, namely "Students and Community Economic Empowerment Strategies in the Lantabur Entrepreneurial Islamic Boarding School Environment, Cirebon City" by Ilham Bustomi and Khotibul Umam (Bustomi & Umam, 2017), this research discusses several strategies regarding economic empowerment carried out by the Lantabur Entrepreneurial Islamic Boarding School to foster the entrepreneurial spirit of students, and the community. Another study entitled "Pesantren and the Economy (Study of Economic Empowerment at Darul Falah Islamic Boarding School Bendo Munggal Krian Sidoarjo, East Java)" (Foresters, 2012). This study describes the empowerment carried out by Islamic boarding schools for their students through increasing the economic competence of the students.

This research focuses on "Ecoprotection-Based Islamic Boarding School Economic Empowerment (Study at Pondok Modern Darussalam Gontor Putri 6 Ittihadul Ummah Poso)", how is the implementation and empowerment of the economy, and what is the role of pesantren in protection-based empowerment? then can a protection-based economy be able to become a follow-up strategy and can maintain and improve the pesantren's economy, so that this system is worthy of being emulated and implemented in other pesantren.

This research is a field study research that is descriptive qualitative in nature. The approach used is a phenomenological approach and a sociological approach. Data collection techniques in this study were in the form of observation, direct interviews with related parties, and documentation, processed using data reduction analysis, data presentation, and drawing

conclusions. Based on the basis of several previous studies, the author tries to examine the economic empowerment of eco-protection-based Islamic boarding schools which is applied to make business units increase in quality and quantity, but this system also has weaknesses and poses a threat to the existence of business units, for this reason evaluation is needed. development, as well as innovation for every business unit in Islamic boarding schools.

## RESEARCH METHOD

Method used is a field research which is descriptive qualitative with a phenomenological approach and a sociological approach (Sugiyono, 2018). Field study research method or field research is a research method that is carried out by directly observing and collecting data in the field or at the place that is the object of research. This method is often used in social research and human behavior, because it can produce in-depth and detailed data about the situation being studied. Field study research is descriptive qualitative in nature, meaning that this research focuses more on the description and interpretation of data rather than on numerical measurements. The phenomenological approach is also used to explore life experiences or individual perceptions of the situation or event being studied. While the sociological approach is used to analyze social phenomena and interactions between individuals in the situation being studied.

## RESULT AND DISCUSSION

### Definition of Islamic Boarding School

Islamic boarding schools are religious educational institutions that play a function as social institutions. Islamic boarding schools are traditional Islamic educational institutions in Indonesia that have grown and developed several centuries ago. The word pesantren comes from the word "santri", which is given the prefix pe and the ending becomes pesantren which means the place where the santri live, while santri are people who study Islam (Asrohah, 2004).

Islamic boarding schools are Islamic educational institutions that are conventionally managed and carried out in a dormitory system (pondok) with the kiai as the main center and the mosque as the center of the institution. Rahardjo concluded that pesantren have various forms so that there is no standardization that applies to all pesantren (Bakar, 2017). Islamic boarding school experts argue that a new pesantren can be called a pesantren if it fulfills several conditions, are (Soebahar, 2013):

#### *Cottage*

One of the characteristics of the education system in Islamic boarding schools is the existence of a boarding system or dormitory for the students.

#### *Kiai*

Kiai or also known as ulema are considered as leaders of Islamic boarding schools who lead Islamic boarding schools with high charisma, diligent worship and extensive and deep religious knowledge.

#### *Mosque*

As people know that the mosque is a place of worship for Muslims. However, the function of a mosque will be slightly different if the mosque is in a boarding school. At Islamic boarding schools, the mosque is not only a place of worship or a place of prayer, but the mosque also functions as a place to gather. The mosque is also used as a place for learning, deliberations and as a place for students to study.

#### *Students*

Santri in a pesantren means someone who studies in a pesantren

#### *Classics or traditional teaching*

Classical books are usually known as the yellow book, because of the yellow color of the paper which contains Islamic knowledge such as fiqh, hasith, interpretation as well as morals and Arabic (Halim, 2005).

## The Function of Islamic Boarding Schools

The function of Islamic boarding schools cannot be separated from their basic nature that Islamic boarding schools grow and develop starting from the existence of the community as village informal institutions in a very simple form, because the development and welfare of society cannot be separated from the contribution and role of Islamic boarding schools from all fields such as education, the economy of course also religion that leads to normative, educative and progressive values. The functions of Islamic boarding schools are as follows:

#### ***Islamic boarding schools as educational institutions***

The management of Islamic boarding schools in the field of education is divided into two, namely: first, material education in the form of subject matter such as learning the yellow book, general lessons, and others (Ghazali, 2003). Understanding the function of Islamic boarding schools as educational institutions lies in the ability of Islamic boarding schools to prepare themselves to follow the development of the education system by following the changing times which are very closely associated with technological developments.

#### ***Islamic Boarding Schools as Da'wah Institutions***

Da'wah implies an invitation activity in the form of oral, written, behavior and so on which is carried out consciously and planned in an effort to influence others both individually and as a group so that an understanding, awareness, attitude, appreciation and practice of religious teachings as messages conveyed to him without any elements of coercion (Shihab, 2007). Da'wah is carried out among the community in an effort to carry out activities that raise public awareness in pursuing religious teachings consistently as adherents of Islam.

#### ***Islamic boarding schools as social institutions***

In addition to being an educational development institution, Islamic boarding schools are also institutions for developing Islamic boarding schools' social activities covering the fields of economics, technology and ecology. Islamic boarding schools as social institutions show the involvement of pesantren in dealing with social problems that occur in society, not only limited to aspects of worldly life but also spiritual life.

#### ***Islamic Boarding Schools as Production Institutions***

Islamic boarding schools as production institutions in order to continue their existence in the business world, Islamic boarding schools must innovate in developing their products, if they only rely on their traditional markets, their development will tend to stagnate (Fitrianto, 2005).

#### ***Islamic Boarding Schools as Consumption Institutions***

Islamic boarding schools as consumption institutions are shown by the number of production goods absorbed by Islamic boarding schools, both by students as students and Islamic boarding schools as educational institutions (Chusmeru et al., 2017).

#### ***As a Change Agent***

The most important function of pesantren is as an engine of change in society.

According to Suharitini in (Halim, 2005) explained that Islamic boarding schools in carrying out their social functions can be narrowed down to four main functions, namely; (1) centercadre of religious thinkers (center of excellence), (2) institutions that print human resources, (3) institutions that have the power to empower the community (Agent of Development), and (4) Islamic boarding schools as part involved in the process of social change (Social Change) (Marlina, 2014).

### **Entrepreneurship in Islamic Boarding Schools**

Islamic boarding schools have been synonymous with religious education. This assumption turned out to be not entirely correct. Initially, Islamic boarding schools were established and developed in order to provide opportunities for Muslims to deepen the Islamic religion. But along with the passage of time and the needs of the community, Islamic boarding schools have succeeded in expanding their workin various fields, including the socio-economic field (Haedari, 2006).

The pesantren self-reliance program pursued is based on the strength of pesantren as the basis of Indonesia's economic flow, namely, pesantren human resources who have strong numbers and community ties so that they have the potential to be a source of demand and production of various economic activities; the high fighting power of pesantren has great potential when combined with capabilities entrepreneurship, and the concept of Islamic boarding school economic empowerment as part of worship. With these strengths, the key to the independence of Islamic boarding schools is the

establishment of business units and business communication between Islamic boarding schools to meet needs and provide guidance, especially from advanced to developing Islamic boarding schools, as manifested in the self-reliance program being implemented.

Islamic boarding schools are Islamic educational institutions in Indonesia, which have a role as non-governmental development institutions, especially through religious values. The aim of the educational model in Islamic boarding schools is to produce students who are able to: have a clear heart, be independent and responsible, have a leadership spirit, apply values Islam in everyday life (Ahmad, 2013).

***Education Entrepreneurship in Islamic boarding schools can be in the form of:***

- 1) Always maintain religious values. A Muslim entrepreneurs must always maintain and apply the values of akhlaqul karimah in doing business, such as: always friendly, honest, trustworthy, and positive thinking (husnudzan).
- 2) Happy to benefit others. A Muslim who is successful in his business, getting richer and having more business partners, will feel very happy because more and more people will share in the results.
- 3) Always be fair in doing business. Fair is not equal, but fair is giving their rights proportionally. Being fair also means always trying to give satisfaction to everyone, no one feels wronged or harmed.
- 4) Always innovative and creative in business.
- 5) Always make the best use of time.
- 6) intertwine cooperation with other parties.

Entrepreneurship in Islamic boarding schools can be seen from the business units owned, for example having student cooperatives that have sharia values and principles by avoiding various socio-economic characteristics that are prohibited in Islam, such as: maysir, namely all forms of speculation that kill the real sector and are unproductive; acts violating moral norms; gharar, namely any transaction that is not clear so that it has the potential to harm one of the parties or has the potential to cause something that violates sharia; usury, namely all forms of addition to loan transactions and excess exchange between similar ribawin goods; endeavor or hoarding which results in a damaged market price; as well as all forms of transactions that endanger individuals and society.

### **Islamic Boarding School Economic Empowerment**

Empowerment refers to the ability of people or groups, especially groups that are vulnerable and weak so that they have the strength or ability to: (a) fulfill their basic needs so that they have freedom; (b) reach productive sources that enable weak/vulnerable groups to increase their income, and obtain the goods and services they need; and (c) participate in development and decision-making processes that affect weak/vulnerable groups (Suharto, 2010).

Meanwhile, economic empowerment is a process as well as a goal, as a process of economic empowerment is a series of activities to strengthen the power or empowerment of weak groups (their economic conditions) in society, as a goal, then empowerment refers to the conditions or results to be achieved, and the concept of the purpose of this empowerment often used as an indicator of the success of empowerment as a process. If the concept of empowerment above is attached to precede the concept of economics, then a new concept that is narrower and more specific is found. Economic empowerment is an activity of giving power to a second party (empowerment target) so that they become capable in the economic field. In this study, what is meant in the definition of economic empowerment which is an activity to give power to the "second party" as (the target of empowerment), is the power of the Islamic boarding school itself, namely Pondok Modern Darussalam Gontor Putri Campus 6 in order to become capable in the economic field.

The concept of economic empowerment was born as the antithesis of the development model and the industrialization model which is not in favor of the majority community (who are not holders of economic power). This concept is built from the following logical framework: (1) that the concentration of power is built from the center of strengthening the factors of production; (2) the concentration of power on the factors of production will give birth to a working society and a society of marginalized rulers; (3) power will result in building a manipulative knowledge system, political system, legal



system, and ideology to strengthen and legitimize, and (4) the co-optation of knowledge systems, legal systems, political systems, and ideology will systematically create two groups of people, namely: empowered communities and disabled communities (Priyono & Pranarka, 2005).

This concept will lead to the creation of a pesantren economic empowerment model through production activities that involve several factors of production, in addition to the kyai as leaders, students and ustadzah as administrators as well as managers and even the participation of managers from the local community as assistant managers of business units at Pondok Modern Darussalam Gontor Putri. 6. So, it can be understood that Islamic boarding school-based economic empowerment according to Imam Khambali is an empowerment program using two approaches, namely, bottom up and top down where the implementation of activities in the field is at the initiative of caregivers or kyai in collaboration with the Islamic boarding school community (students and boarding school administrators). from planning, process to execution (Suhartini et al., 2005).

As a first step before forming a business unit, there is support in the form of institutional policies from the foundation or leadership. The model referred to, as explained by Inu Kencana, is an institutional model, namely a policy-making model that only revolves around decision-making within the scope of the institution (Syafie & Welasari, 2017). To carry out Islamic boarding school economic empowerment activities, it is necessary to pay attention to several factors that greatly influence in doing so, among others (Nadzir, 2015):

#### ***Religious Doctrine***

Religion also influences decision making regarding the types of commodities produced, the formation of economic institutions and of course also economic practices or behavior. Islamic boarding schools as Islamic educational institutions are heavily influenced by the demands of Islamic teachings, so in terms of their economic activities they teach the ethics of life so that in obtaining wealth they maintain good deeds towards people or protect the human rights of others; not greedy, not by robbing the rights of others, not unjust, and not harming others (Azizy, 2004).

#### ***Santri (students) and Economic Empowerment***

The concept of the role of the santri in economic empowerment is very interesting to discuss, because the santri who are busy every day with various learning or reciting activities, in fact, also have economic activity. In certain Islamic boarding schools, students are indeed equipped with various skills/expertise in the economic field such as cooperatives, crafts and trading. All of this was done by the pesantren as an effort to equip the santri with various skills or at least prepare the mentality and skills of the santri so that later when they leave the pesantren they can be independent. Therefore it is only natural that Islamic boarding schools try to develop themselves by carrying out real actions (dakwah bil hal) in the community around the pesantren in all fields, including economic empowerment.

The ultimate goal of Islamic boarding school economic empowerment is the independence of Islamic boarding schools. So far, Islamic boarding schools have always been considered by the name of the institution that distributes grant proposals, both in formal and non-formal institutions. Labeling is certainly not pleasant, Islamic boarding schools will be free from this assumption if Islamic boarding schools become strong institutions, especially in the economic sector. By itself, not every time there is an activity, whether building a building or other activities, not always busy circulating proposals here and there (Halim, 2005). In the process of creating self-sufficient Islamic boarding schools, there are a number of things that must be involved, including students, administrators, ustadz and Kyai as well as the pesantren community.

Islamic boarding schools as economic institutions have business units that are the motors of the community's economy (internal Islamic boarding schools). The business unit is managed by the students or teachers who are the management staff of the pesantren. These business units, for example, cooperatives, book stores, canteens, and so on, certainly play a very important role as the pillars of the Islamic boarding school's economy. These small businesses can also support activities in other sectors such as education and community development. Many Islamic boarding schools have several business units, such as mushroom cultivation, agriculture, animal husbandry and plantations. There is even a boarding school cooperative which is the main pillar of the economy and welfare of the large family of the boarding school. Many business models have been developed within the Islamic boarding school, such as telecommunication shops, or basic food shops.

## **Ecoprotection-based Islamic Boarding School Economic Implementation at Darussalam Gontor Putri Modern Islamic Boarding School 6**

Eco-protection is protection in the context of economic independence and realizing or breaking away from dependence. As well as building and maintaining its existence, through economics that is actualized in the function of economic management. Economic independence is needed so that Islamic boarding schools can develop and be sustainable, as part of their contribution to the nation's moral education. with rights, obligations and responsibilities. So, eco-protection in Islamic boarding schools is a responsibility that must be played by institutions (Azizah, 2014). Eco-protection in a narrow sense is a system that refers to self-sufficiency and the use of local/internal resources to create economic resilience that leads to the existence of the Islamic boarding school itself, and functions as an instrument in protecting the business/economy that is being formulated or being implemented.

In order to maintain the continuity of Islamic boarding school economic empowerment, ideal pesantren management is needed which is effective, efficient and professional in its management. Thus, this research is deemed necessary to evaluate the economic activities of Islamic boarding schools or the activities of Islamic boarding schools business units based on eco-protection. As emphasized by Yusuf and Suwito (2010), that economic activity is one of the means for a prosperous life. As for a prosperous life (hasanah) is a religious recommendation. Thus, efforts to achieve welfare through economic activity are religious recommendations. When it is associated with the expression *kada al-faqr an yakuna kufran* (poverty or poverty brings closer to disbelief), then thinking about economic development and empowerment becomes very important (Yusuf & Suwito, 2010).

The bottom-up approach is based on the assumption that the pesantren community understands their needs better so that the people involved in making the pesantren management program are in accordance with the management program. In addition to involving the community in making the management program, the pesantren community feels more involved in managing the pondok pesantren program, which creates a sense of responsibility and love, togetherness and a sense of community towards the environment. In theory, bottom up in Islamic boarding schools, the Kyai, the Government, are the creators of the means to achieve the aspirations of the pesantren community, and the Kyai and the government also make further program policies. Top Down theory which underlies that policies made by kyai, the government in terms of management must be carried out by Islamic boarding schools, so that the people here apart from acting as policy implementers also provide feedback on the policies made by the kyai. Kyai and government. Currently, Islamic boarding schools are generally Islamic boarding schools that manage local economic assets that aim to empower the Islamic boarding school economy, for the sake of the existence and economic welfare of the Islamic boarding school, students, residents around the Islamic boarding school.

Economic empowerment at the Darussalam Gontor Putri 6 Islamic Boarding School through business units that provide for the needs of female students, such as Mini Markets, bakery and tea factories, telephone kiosks that facilitate communication between female students and guardians of students, providing laundry services, and transportation. The economic empowerment model at the Darussalam Gontor Putri 6 Islamic Boarding School is based on eco-protection with policies and implementation of a protection economic system.

The establishment of the pondok business unit aims to support the empowerment and development of the pondok, meeting the daily needs of female students. The establishment of a cottage business unit is a form of cottage independence, by producing homemade products that are more hygienic and safe from hazardous materials, and not relying on large companies outside the cottage, preventing negative things that will damage the reputation of the cottage, preventing exploitation maybe done by the kyai from the big profits from the company that wants to control the pondok.

Economic empowerment at the Darussalam Gontor Putri 6 Islamic Boarding School is based on eco-protection with policies and implementation of a protection economic system. This system focuses all economic activities of the pondok community only on the inside of the pondok, so as to minimize the negative impact of the influence of external products. The protection economic system which is the reference for economic empowerment in Gontor Putri 6 aims to strengthen internal production within the boarding school. The most important strengthening of internal cottage production includes maintaining the quality of the products produced. If the quality of the products produced by the pondok

can guarantee the health of the santri from harmful product ingredients, then the trust of the santriwati and even the guardians of the santri will be strong towards the internal quality of the pondok products.

This protection economic system can also have an impact on the Gontor Putri 6 boarding school community, accompanied by the inculcation of modern boarding school values such as a spirit of sincerity, being responsible for carrying out the mandate in managing business units. Not only that, the management staff recruited by the pondok experience education from modern boarding values through the policy of giving taujihah and the cadre system set by the pondok.

The protection economy system helps in developing the business units in the lodge. The tighter the economic protection system that is implemented, the more optimal the production activities in the lodge will be. In this case, when the Islamic boarding school maximizes the protection economy system that is implemented and the business units develop well and can even give rise to new business units, then the expansion of the workforce will also be created. With this, the local community will also be absorbed by their workforce to assist in managing Islamic boarding schools. Not only that, this system can also avoid the risks arising from dependence on products sold outside the lodge. Especially in terms of the health risks that will be caused. And also this system can maintain the stability of economic activity in the cottage area.

The protection economy system implemented in Gontor has several advantages, besides being able to make business units increase in terms of quality and quantity, this system also produces regular consumers and health protection from the products sold in Pondok. Although this system has many advantages, this system also has weaknesses and creates a negative side for its consumers.

The weakness of this system is the limitation of products or goods sold, and with product restrictions, many products are not yet available and not enough to meet the needs of female students. And from the weakness of this system, there will be threats to the Islamic boarding school business unit, such as decreased interest, appetite and purchasing power of female students which will result in unsold products/goods, and losses due to non-current income, besides that there is trade in the the students. To overcome the various problems, obstacles and threats that exist, each business unit will maximize the potential opportunities that exist, such as finding other distributors and collaborating with other parties, of course with the cottage's approval, seeing and following the demands of consumer tastes and interests which are of course appropriate. with standardization of cottages, as well as being creative, innovating to develop new products that will attract consumer interest. So that the pondok business units can still exist for the consumers of the pondok community, and can improve and develop the Pondok Gontor Putri 6 Poso business units for the better, in order to help improve and build the Pondok Gontor Putri 6 Poso.

### **The Role of PM Darussalam Gontor Putri Islamic Boarding School, Campus 6 Ittihadul Ummah Poso in eco-protection-based economic empowerment**

Eco-protection-based Islamic boarding school economic empowerment in Gontor Putri 6, of course, this activity is carried out directly by the internal community of the Islamic boarding school itself, namely the caretaker, teachers and female students who participate in education and teaching at the Islamic boarding school. It is the internal community of the Islamic boarding school itself that will strive to always improve and develop all aspects of the Pondok Gontor Putri 6. Kyai who have the provision of leadership which is contributed by religious knowledge. Teachers who always supervise the education and teaching system for 24 hours in Islamic boarding schools. Along with the female students who are currently carrying out knowledge in the boarding school and are always supervised in all forms of their activities. So all the dynamics of life in the Islamic boarding school which are managed by the internal community of the Islamic boarding school,

Eco-protection-based economic empowerment in Gontor Putri 6 cannot be separated from the role of the pesantren in its implementation, which always implements all of its policies, including the role of the caregiver and the internal community of the Islamic boarding school. The role of the caretaker is as a guide and general adviser who always provides input from learning Gontor's typical boarding-modern values to apply to all activities related to the interests of the boarding school, especially in this case its economic activities.

The role of the caretaker of Gontor Putri 6 is not only as a guide and general adviser, but also as a supervisor of all financial management activities that are always circulating in the Islamic boarding



school area. Even though, in his activities, the Caretaker does not even hold money from financial management in every part of the business unit and other parts of the organization. Economic empowerment at Gontor Putri 6 is not only related to material issues, it is also related to the non-economic world which is realized in the form of awareness of the cultivation of the five souls taught at Pondok Gontor, such as in the application of a spirit of sincerity in carrying out all activities of the Islamic boarding school.

Role of Santriwati Care Staff: Provide work program report policies along with the constraints experienced. Along with the sanctions given when the staff manager does not hold his mandate properly. The role of the Administrative Staff is to provide policies related to the financial statements of each business unit. These financial reports are reported weekly and monthly. Then make a rule, namely the prohibition of keeping money for more than 24 hours, and saving it in the administration section of the cottage. Meanwhile, the role of the managing staff of the business unit itself is by holding a weekly gathering in their respective departments to complete problems experienced by its business units.

The role of Darussalam Gontor Putri Islamic Boarding School, Campus 6 Ittihadul Ummah Poso in eco-protection-based economic empowerment refers to cottage policies, such as with a regeneration system, then training and learning about the business unit being managed. Aside from that, the role of the Caregivers, the Role of Caring for Santriwati, and the Administrative Staff also participate in eco-protection-based economic empowerment.

## CONCLUSION

Based on the results of the research, eco-protection-based economic empowerment in Gontor Putri 6 is realized by creating business units, the protection system refers to the protection of the internal environment of the cottage from the influence of the external environment of the cottage. The role of Pondok Gontor Putri 6 Poso in eco-protection-based economic empowerment through the role of caregivers, the role of caring for female students, administrative staff, and management staff refers to the cottage policy. The protection economy system that is implemented makes business units increase in quality and quantity, but this system also has weaknesses and poses threats, this is overcome by each business unit maximizing the potential opportunities that exist.

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