

## **MEASURING THE ECONOMIC LEVEL OF TRADITIONAL ISLAMIC BOARDING SCHOOLS IN MAGELANG**

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### *Abstract*

*Traditional Islamic boarding schools are the oldest educational institutions in Indonesia, where students learn many important materials regarding Islamic studies such as: Tauhid, Fiqh, and Tasawwuf. Islamic boarding schools must be able to organize and manage their institutions properly as an effort to maintain Islamic boarding schools and the daily needs of the students. The economy of traditional Islamic boarding schools is certainly different from modern Islamic boarding schools which receive regular income. This research aims to find out the economic and educational systems contained in traditional Islamic boarding schools, to find out the various activities carried out in traditional Islamic boarding schools and what things are needed by students of traditional Islamic boarding schools. This study uses a descriptive statistical approach with a survey method. The number of samples used was 10 from the board of the Islamic boarding school. The results of this study indicate that the mean and median values are the same, meaning that these values are still stagnant and have not changed. With the economic limitations that exist in the Islamic boarding school, it is necessary to develop and empower the economy for the students there.*

**Keywords:** *Economic Level Measurement, Islamic Boarding School, Traditional Islamic Boarding School*

## **1. INTRODUCTION**

Islamic boarding schools are generally a traditional educational hostel, where students live together and study under the guidance of teachers known as 'Kyai'. In Indonesian, the word pesantren consists of "santri" which is added with the suffix "pe" and the ending "an". The word "santri" according to A.H Johns comes from the Tamil language which means the teacher recites. While the term santri is used to refer to students in Islamic boarding schools. Pondok Pesantren is the oldest Islamic educational institution which is a product of Indonesian culture (Kanal Pengetahuan, 2020).

The world of Islamic boarding schools has certain characteristics, namely the traditional Islamic world, namely the world that inherits and maintains the continuity of Islamic traditions developed by scholars from time to time, not limited to certain periods in Islamic history, such as the period of the salaf, namely the companions of the Prophet Muhammad and tabi. in seniors. Surprisingly, the term salaf is also used by Islamic boarding schools, for example, salafiyah Islamic boarding schools, although with a very different meaning. On the other hand, the salafi are those who adhere to pure Islamic teachings in the early days that have not been influenced by bid'ah and superstition. That is why salafi people in Indonesia often make pesantren and other traditional Islamic world the targets of criticism (Muslihin, 2013).

In this community service program, we examined the economic level of traditional Islamic boarding schools or known as salafiyah Islamic boarding schools. Why do we focus on traditional pesantren? Because the Salafiyah Islamic boarding school, which is located in Jati Lor Village, Bandongan District, Magelang Regency, Central Java, is still far behind when compared to other Islamic boarding schools. The dormitory building where the students live is still far from decent. Even for daily cooking, they still depend on vegetable vendors and the surrounding community, where they provide food ingredients voluntarily. The pesantren's water source comes from a bath close to the boarding school, so they only rely on water from the bath because there is no private plumbing owned by the pesantren. Besides that, many parents who come from the lower middle class entrust their children to study religion through this pesantren. Therefore, the various problems above are of course the main subject of discussion in this study.

According to Muslihin (2013) the traditional pesantren economy has management is used as a guideline for the process of utilizing pesantren resources, including educational institutions, caregivers, pesantren administrators (*lurah pondok*), infrastructure, finance which are directed and coordinated so that they are centralized within the framework of achieving goals. Meanwhile, the management functions of this Islamic boarding school consist of planning, organizing, actuating, budgeting and controlling.

One of the most crucial issues in the management of Islamic boarding schools is the management of funding sources and their use. Sources of revenue funds usually consist of several sources, such as from government, non-government and creative sources from educational institution administrators. While the allocation and use are left entirely by the pesantren to be able to arrange according to the needs of the pesantren institution. It is clear that the problem that the author raises is regarding the management of sources of funds and the allocation of financing in student boarding schools.

The purpose of this research is to find out the economic and educational systems contained in traditional Islamic boarding schools, to find out the various activities carried out in traditional Islamic boarding schools and what things are needed by students of traditional Islamic boarding schools. The benefit of conducting this research is to find out the economy in traditional pesantren and also as a means of providing information to the wider community about the sources of funds and their allocation in traditional pesantren. In addition, this research is useful for empowering the skills of students so as to produce output for pesantren graduates who have expertise.

## 2. LITERATURE REVIEW

### 2.1. Islamic Boarding School

According to Zulhingga (2013) Islamic boarding schools or in Indonesian known as *pondok pesantren* come from two words, namely *pondok* and *pesantren*. *Pondok* comes from the Arabic *Funduq* which means a place to stay, or hostel. Whereas *pesantren* comes from the Tamil language, from the word *santri*, added with the prefix *pe* and the ending *-an* which means students of knowledge. Meanwhile, according to the term, Islamic boarding school is a traditional Islamic educational institution to study, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious morality as a guideline for daily behavior. Islamic boarding schools are a form of community environment that is unique and has positive life values that have their own

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characteristics, as Islamic educational institutions. Islamic boarding schools are a separate community, where kyai, ustadz and students and pesantren administrators live together in an environment based on values. Islamic religious values complete with its own norms and habits.

In terms of etymology, Islamic boarding schools are an ancient institution that teaches various religious knowledge. There is a similarity (in terms of language) between the pesantren that existed in Hindu history and those that were born later. Between the two, they have in common the principle of teaching religious knowledge which is carried out in the form of a hostel. Meanwhile, in terms of terminology, KH. Imam Zarkasih defines a pesantren as an Islamic educational institution with a dormitory or pondok system, where the kyai is the main figure, the mosque is the center of activity that animates it, and the teaching of Islam under the guidance of the kyai is followed by the students as its main activity. Islamic boarding schools are now Islamic educational institutions that have their own characteristics. This pesantren institution is the oldest Islamic institution in Indonesian history which has a major role in the process of national education sustainability. KH. Abdurrahman Wahid, defines pesantren technically, pesantren is a place where students live (Fitri & Ondeng, 2022).

According to Komariah (2016) in his research, “traditional Islamic boarding schools are boarding schools that are still strongly bound by old traditions”. Some of the characteristics of this type of boarding school are: (1) the education management system tends to be in the hands of the kiai as the central leader, as well as the owner of the pesantren; (2) only teach religious knowledge (Islam); (3) educational materials are sourced from classical Arabic books or commonly called the yellow book; (4) using traditional education systems, such as the weton system, or bandongan and sorogan; (5) the relationship between kiai, ustadz, and santri is hierarchical; (6) the life of the santri tends to be communal and egalitarian.

Meanwhile, Dhofier, who sees Islamic boarding schools based on their openness to social changes, groups them into two categories, namely:

- 1) *Salafi* Islamic Boarding Schools which still maintain the teaching of classical Islamic books as the core of education in the pesantren. The madrasa system was implemented to facilitate the sorogan system used in old form of teaching institutions, without introducing the teaching of general knowledge.
- 2) *Khalafi* Islamic Boarding School which has included general lessons in the madrasas it has developed, or opened public type schools within the pesantren environment.

The rapid development of science and technology has resulted in many schools not being able to keep up with the reaction of this rapid social development, so that feelings of traditional values are still attached. Those of us who are still struggling with romanticism about local and old-fashioned things (local wisdom) are complacent and can't even compete with foreign models and technologies that are more sophisticated and have been built based on the rapid development of science and technology. This is of course the case in places where knowledge is based on religion, namely traditional pesantren. Islamic boarding schools have been a part of Indonesia's journey in making history. Islamic boarding schools have made a major contribution in the scientific, social and state aspects. Therefore, the existence of pesantren is highly honored and respected.

Based on research Syafe'i (2017) "Pondok Pesantren Character Education Institutions Islamic boarding schools which have been institutionalized in society, especially in rural areas, are one of the oldest Islamic educational institutions in Indonesia". Early presence of pesantren It is a tradition to study Islamic religious studies as a way of life (*tafaqquh fi al-din*) by emphasizing the importance of morality in society (Mastuhu, 1994). It is estimated that the birth of pesantren in Indonesia took 300-400 years to reach almost all levels of Islamic society (Religion, 1984/1985), especially in Java. Islamic boarding schools are unique educational institutions. Not only because of its very old existence, but also because of the culture, methods and networks it uses in religious institutions. This is reflected in the pattern of relationships, especially between students who are students and teachers whose profession is occupied by the kiai.

## 2.2. Islamic Boarding School Model

According to M. Bahri Ghazali in Saimima & Duhani (2021) stated that several types of Islamic boarding schools are divided into three types:

- a. Traditional Islamic Boarding School  
Traditional Islamic boarding schools, namely Islamic boarding schools in which in their development the Islamic boarding school organizes lessons with a traditional approach. The study of Islamic religious sciences is carried out individually or in groups with a concentration on classical Arabic books.
- b. Modern Islamic Boarding School  
Modern Islamic boarding schools are Islamic boarding schools that organize educational activities with a modern approach through a formal education, either madrasah or school, but by using a classical way.
- c. Comprehensive Islamic Boarding School  
Comprehensive Islamic boarding schools are Islamic boarding schools whose education and teaching system is a combination of traditional and modern. This means that the education and teaching of the yellow book are stipulated in the sorogan, bandongan, wetonan methods, however, the school system is regularly developed.

Meanwhile, according to Kompri in Saimima & Duhani (2021), Islamic Boarding Schools with their diversity include unique educational institutions or organizations. Among other things, because in Islamic boarding schools there are figures of Kyai who have a large role and authority in it. In its development stage, Zamarkhasyi Dhofier in Kompri divides the pesantren into two parts, namely,

- a. *Salaf* Islamic Boarding School is a pesantren institution that maintains the teaching of classical books as the core of education. The madrasah system was established only to facilitate the system used in old form of recitation institutions, without introducing the teaching of general knowledge.
- b. *Khalaf* Islamic Boarding School, is a pesantren institution that includes general lessons in the developed madrasah curriculum, or a pesantren that organizes types of public schools such as Junior High School, Senior High School and even tertiary institutions in its environment.

### **2.3. Islamic Boarding School Economics**

Economic activity is a means to lead a prosperous life. Meanwhile, a prosperous life is a religious recommendation. In this case, efforts to achieve welfare through economic activity are religious recommendations. Therefore, thinking about economic development is a very important and important thing, especially if the locomotive of economic development is an Islamic boarding school. It is necessary to map various Islamic boarding school economic development activities in order to find a prospective and replicable model of Islamic boarding school economic development in which this is done to optimize the function of Islamic boarding schools as strategic institutions in community development (NS, 2017).

According to Rifky Khariri (2021), "As an Islamic religious educational institution, Islamic boarding schools have the functions of building, maintaining, preserving and broadcasting Islam". Islamic boarding schools have a strategic role in the development of cooperatives because Islamic boarding schools have good potential and culture to enhance cooperative development. In its role, Islamic boarding schools have networks, beliefs, values and norms. These three things are social capital owned by pesantren.

In the article Murtadlo (2021) explains that the presence of independent Islamic boarding schools in an economic sense has become a calling of history. When foreign investment is increasingly flooding Indonesia, while the community collectivity becomes more and more consumers, then that will be a worrying symptom. The presence of minimarts such as Alfa Mart and Indomart, which incidentally have large capital owners in rural corners, is evidence of the growing powerlessness of the local collective economy. In order to realize the economic independence of the pesantren, even though the function of the pesantren as social empowerment has not been further regulated, various breakthroughs have begun to roll in. Several ministries began to ask what could be helped to strengthen the independence of pesantren. Islamic boarding schools must start building economic strength, as a support for economic empowerment.

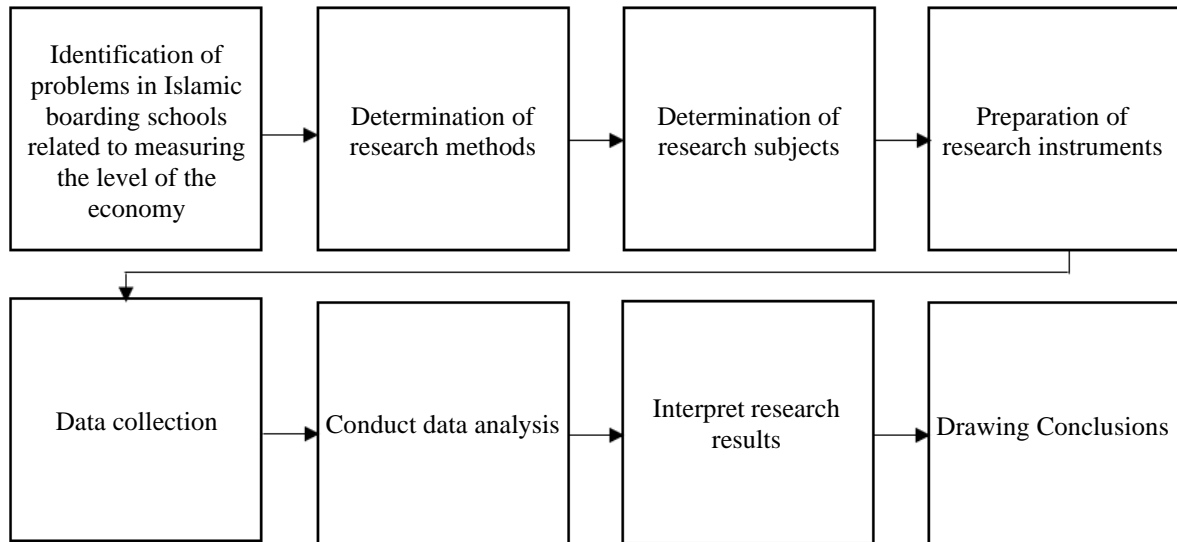
### **2.4. Financial Management**

Financial management at Islamic boarding schools is one of the most important management sections in the management of an Islamic boarding school. Therefore, the success of managing Islamic boarding schools can be seen through good financial management, starting from how Islamic boarding schools receive injections of funds to how funds are used for the construction of Islamic boarding schools. Financial management is very important to pay attention to on the grounds of being able to use funds effectively and efficiently, not breaking rules, and making financial reports that are in accordance with standards, transparent and accountable (Syahrizal & Anita, 2021).

## **3. RESEARCH METHODS**

This research was a quantitative research with descriptive statistical data analysis techniques. According to Yusuf in the research of Yulianingsih et al., (2020) descriptive research intends to describe in a structured way the reality that exists in certain populations and to provide answers to a problem and/or obtain in-depth information related to phenomena using quantitative research methods. While quantitative research is a variety of methods used to test certain theories by examining the relationship between

variables, where the research variables are measured using research instruments that are analyzed using statistical procedures”. In this study, namely describing the measurement of the economic level of Islamic boarding schools. The following is the flow of this research.



**Figure 1. Research Flow of Economic Level Measurement of Islamic Boarding Schools in Magelang**

Source of data in this research is primary data. Primary data is data obtained through the distribution of questionnaires to respondents through paper which is distributed directly. The population is a unit of individuals or subjects in the area and time with certain qualities to be observed or studied. The study population can be divided into two, namely 'finite' population and 'infinite' population. The finite population is a population whose number of members of the population is known with certainty. An infinite population is a population whose number of members cannot be known with certainty (S. Supardi, 1993).

The population used in this study was the board of the pesantren Islamic boarding school in one of the Islamic boarding schools in Magelang. The sampling technique in this study used a sampling technique with certain considerations with the number of samples used from the management of Islamic boarding schools as many as 10 people.

This data was analyzed using quantitative descriptive statistics with interval categories with the help of Microsoft Office Excel 2020. Descriptive analysis is used to find out the economic level in Islamic boarding schools based on descriptive frequency so that the frequency, percent and values and other categories are known.

#### 4. RESULTS AND DISCUSSION

This section describes the research results. Data should be presented in Tables or Figures if possible. There should be no duplication of data in Tables and Figures. Discussions should be consistent and should interpret results clearly and concisely, and their significance, supported by appropriate literature. The discussion must demonstrate

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the relevance between the results and the field of investigation and/or hypotheses. Each table and figure should be clearly explained in the text.

The research conducted at the Salafiyah Islamic Boarding School in Jati Lor Village, Bandungan District, Magelang Regency is an attempt to find out how the economic level is there with the aim of providing additional education in the form of economic development at the Islamic boarding school. The research was conducted to obtain more in-depth information about the economic situation of the boarding school through direct interviews with the management of the boarding school and also taking several samples of students to fill out a questionnaire. The sample that we use is by taking each of the male and female students and adjusting it to the age category.

The method of filling out this questionnaire is by using the Google form link, and in the link there are 5 questions. Filling in this questionnaire is the most effective method for collecting economic measurement data according to the students. The following are the results of filling out the questionnaire via the Google form link by male and female students at the Salafiyah Tonoboyo Islamic Boarding School, Bandungan:

**Table 1. Distribution of Amount of Monthly Income**

Income Scale	Number of Respondents
Rp0 – Rp1.000.000	1
Rp1.000.000 – Rp3.000.000	0
Rp3.000.000 – Rp6.000.000	2
Rp6.000.000 – Rp10.000.000	1
Uncertain	6

Table 2 shows that the monthly income of the majority of respondents is uncertain with a percentage of 60% (6 people). While 2 respondents (20%) have an income of Rp3.000.000 - Rp6.000.000. 1 respondent (10%) has an income of Rp6.000.000 - Rp10.000.000, the remaining 1 respondent (10%) has an income of Rp0 - Rp1.000.000.

**Table 2. Distribution of Amount of Spending per Month**

Income Scale	Total Respondents
< Rp1.000.000	0
Rp1.000.000 – Rp3.000.000	1
Rp3.000.000 – Rp6.000.000	5
Rp6.000.000 – Rp10.000.000	2
>Rp10.000.000	2

Based on table 2, the total monthly expenditure of the majority of respondents is Rp3.000.000 – Rp6.000.000 for 5 people (50%). Respondents with expenditures above Rp10.000.000 per month totaled 2 respondents (20%), 2 other respondents had expenses of Rp6.000.000 – Rp10.000.000 per month, and the remaining 1 respondent (10%) had expenses of Rp1.000.000 – Rp3.000.000 per month.

The results of the research obtained after the survey was carried out, namely that the source of income for this Islamic boarding school was said to be erratic, because the students who studied at the boarding school were not charged a fixed monthly fee. However, there are several santri guardians who do charity or give charity for the Islamic

boarding school. The donors who donate to this pesantren are not always in the form of money, but also in the form of goods and even basic necessities which the students will later use to meet their daily needs. Apart from that, apart from the basic needs of the students, they get from pocket money that is given by each student's guardian every month. Meanwhile, the expenses of this Islamic boarding school are allocated only for the needs of the Islamic boarding school, daily meals, and fulfillment of Islamic boarding school infrastructure.

In addition, funds from donors are also used for the construction and infrastructure of the cottage. According to one of the boarding school administrators, the funds were allocated for the construction of the female students' dormitory and the improvement of the male students' dormitory. In the process of building the cottage, there was only one worker, one of the graduates of the Islamic boarding school. The students here are also expected to take part in this development, one of which is by directly assisting in the construction of the hostel so that no additional builders are needed from outside.

Based on the research result that has been done, with the economic limitations that exist in the Islamic boarding school, it is necessary to develop and empower the economy for the students there. For example, by providing education in the form of skills for students with the aim that these skills can be developed by the students and can generate additional income for the Islamic boarding school itself. In addition, skills are also useful for the provision of students after graduating from the Islamic boarding school to reduce unemployment.

**Table 3. Calculation Analysis Data per Variable**

Calculation Analysis Results				
Variable	Means	Median	Maximum	Minimum
Income	5.000.000	5.000.000	10.000.000	0
Expenditure	5.000.000	5.000.000	10.000.000	0

**Table 4. Results of Statistical Descriptive Calculations**

<i>column1</i>	
Means	5000000
Standard Error	1000000
Median	5000000
Mode	#N/A
Standard Deviations	3316624.79
Sample Variance	1.1E+13
kurtosis	-1.2
Skewness	5.42776E-17
Range	10000000
Minimum	0
Maximum	10000000
sum	55000000
Count	11

Based on table 4 above, it can be seen that the income and expenditure variables have the lowest value of 0, with an average value of 5.000.000 and a standard deviation (level of data distribution) of 3316624.79. While the range obtained from the calculation



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results is 10.000.000. as well as the kurtosis value which is the peak level of a distribution that is equal to -1.2.

The results of the calculation above show that income and expenses have stagnant and erratic values. Income and expenses are influenced by external donations and income from Islamic boarding school owners. Meanwhile, expenses are used for daily needs and the construction of Islamic boarding schools.

## 5. CONCLUSION

Based on research that has been conducted at the Salafiyah Islamic Boarding School in Jati Lor Village, Bandongan District, Magelang Regency using descriptive statistics shows that the mean and median values are the same, meaning that these values are still stagnant and have not changed. With the economic limitations that exist in the Islamic boarding school, it is necessary to develop and empower the economy for the students there. For example, by providing education in the form of skills for students with the aim that these skills can be developed by the students and can generate additional income for the Islamic boarding school itself. In addition, skills are also useful for the provision of students after graduating from the Islamic boarding school to reduce unemployment.

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