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**ISLAMIC BOARDING SCHOOL-BASED ECONOMIC EMPOWERMENT IN  
JEMBER DISTRICT  
*THE ONE ISLAMIC BOARDING SCHOOL ONE PRODUCT (OPOP) PROGRAM***

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**Abstract:**

As a subcultural institution that is deeply rooted and embedded, the existence of Islamic boarding schools cannot be separated from the discourse on education in Indonesia. Islamic boarding school institutions have a strategic position because they deal directly with the community and not only educate, but also empower the community. As mandated in the Presidential Law of the Republic of Indonesia No. 18 of 2019 concerning Islamic Boarding Schools in article 4, it is stated that Islamic boarding schools function as educational institutions, missionary institutions and community empowerment. The *One Pesantren One Product (OPOP)* program which started in 2019 is part of the East Java Provincial government program which also carries out the mandate of the law related to community empowerment. This research uses a qualitative approach with descriptive research type. This research was located in two OPOP member Islamic boarding schools. There are three basic questions in this research. First, how to implement Islamic boarding school-based economic empowerment in Jember Regency through the *One Pesantren One Product* program (OPOP)? Second, what is the impact of Islamic boarding school-based economic empowerment in Jember Regency through the *One Pesantren One Product* program (OPOP)? And third, what are the supporting and inhibiting factors for Islamic boarding school -based economic empowerment in Jember Regency through the *One Pesantren One Product* program ? (OPOP)? . This research aims to find out how it is implemented, its impact, as well as supporting and inhibiting factors. The results of this research show that the benefits of this program can be felt significantly by OPOP member Islamic boarding schools.

**Keywords:** Community Empowerment, Islamic Boarding School, *One Islamic Boarding School, One Product (OPOP)*

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**INTRODUCTION**

As a subcultural institution that is deeply rooted and embedded, the existence of Islamic boarding schools cannot be separated from the discourse on education in Indonesia. Islamic boarding school institutions have a strategic position because they deal directly with the community and not only educate, but also empower the community. One of the figures who plays a very important role in it is an Islamic boarding school administrator or kiai, which means that in this case his position is not only as a boarding school servant (*Khadim Al-Ma'had*) but also as (*Khadim Al-Ummah*). The basic reason for the emergence of Islamic boarding

schools is to transmit Traditional Islam as found in classical books written many centuries ago. In the Islamic boarding school tradition, this book is commonly called the *Yellow Book* (Van Bruinessen, 2015).

Sociologically, Islamic boarding schools have become *social icons* that have their own institutions. Physically, Islamic boarding schools are not only seen from educational institutions in which there are kyai as *stakeholders*, dormitories as places for students to live, mosques as religious ritual activities and educational systems, more than that, Islamic boarding schools also have very broad functions, especially in relation to social society. The position of Islamic boarding schools in the midst of society makes them institutions that are expected to play an effective role in empowering and transforming society (Khotibul Umam, 2012).

As mandated in the Presidential Law of the Republic of Indonesia No. 18 of 2019 concerning Islamic Boarding Schools in article 4, it is stated that Islamic boarding schools function as educational institutions, missionary institutions and community empowerment (Mustofa, 2020). Zamakhsyari Dhofier defines Islamic boarding schools as Islamic religious educational institutions which then internalize religious morals in daily behavior (Zamakhsyari Dhofier, 1994).

The function of Islamic boarding schools as mentioned above is a unified whole which must always be intertwined in carrying out these three functions. When viewed in a broad aspect, education is a long-term investment. For some people, Islamic boarding schools are considered an ideal place of learning because they have two functions simultaneously in the field of education, namely apart from religious learning and character education, Islamic boarding schools also provide modern educational facilities to provide knowledge such as science and technology. In carrying out its educational function, Islamic boarding schools carry out it as part of the implementation of the National education agenda which is adapted to the traditions, characteristics and curriculum of each Islamic boarding school (Kementerian Agama Republik Indonesia, n.d.).

The second function is Da'wah, this is carried out in order to realize Islam that is *rahmatan lil alamin* by paying attention to the morality of the people, paying attention to traditions, following developments and making Indonesia an epicenter for moderate religious practices. Finally, in carrying out the third function or community empowerment, it is required to have an orientation towards improving welfare, both for the Islamic boarding school and/or the community (Undang-undang Presiden Republik Indonesia, n.d.).

If managed well and correctly, the economic potential in Islamic boarding schools will produce economic power that can be used to empower Islamic boarding schools, students and the community. The economic strength of Islamic boarding schools can be seen from the economic circulation that occurs, the relationship between consumers and producers is clear, where students are positioned as consumers and Islamic boarding schools themselves are positioned as producers. There are interactions in the exchange of goods and services that occur in Islamic boarding schools which in economic theory are called markets (Hoetoro, 2007).

According to Azyurmadi Azra, it is time for Islamic boarding schools not to focus on their traditional functions such as "transmission and transfer of Islamic knowledge, maintaining Islamic traditions and reproduction of ulama", but must also become centers for health education, technology development for village communities, and environmental conservation efforts. and the most important thing is to become a point that concentrates on empowering the

Islamic Boarding School-Based Economic Empowerment in Jember District  
The One Islamic Boarding School One Product (OPOP) Program

local community's economy (Nadzir, 2015). So that Islamic boarding schools not only function as centers for the cadre formation of ulama and institutions that produce human resources, but can also be expected to become institutions that can empower the community (Fauzi, 2016).

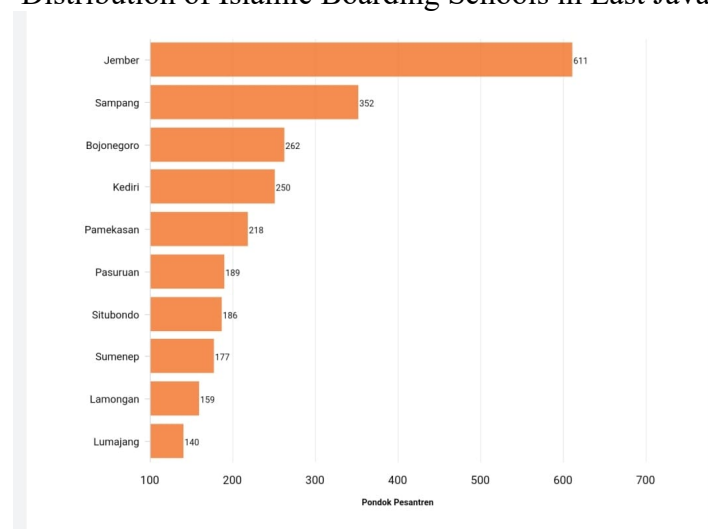
TINGKAT SEBARAN POPULASI PONDOK PESANTREN



Source: Ditpdpontren Kemenag RI ([emispendis.kemenag.go.id](http://emispendis.kemenag.go.id))

Referring to the Ministry of Religion's report as of August 2022, it shows that there are 37,616 Islamic boarding schools spread across various regions throughout Indonesia, where West Java occupies the largest region contributing to the number of Islamic boarding schools, namely 11,697 Islamic boarding schools. The second position is occupied by East Java with a total of 6,436 Islamic boarding schools, while Banten is in third place with a total of 6,290 Islamic boarding schools.

Distribution of Islamic Boarding Schools in East Java



Source: Ministry of Religion, August 2022 (data processed)

Data from the Ministry of Religion shows that the distribution of Islamic boarding schools in East Java Province is 6,436. One of the districts in East Java is Jember which has the largest number of Islamic boarding schools, namely 611 Islamic boarding schools. Followed by Sampang Regency which is in second place with 352 Islamic boarding schools. Followed by Bojonegoro Regency with 262 Islamic boarding schools. Kediri and Sampang districts have 250 and 218 Islamic boarding schools respectively, followed by Pasuruan Regency with 189 Islamic boarding schools. Madiun City has Islamic boarding schools with the smallest population, namely 8 Islamic boarding schools. Then there are the cities of Mojokerto and Probolinggo with 11 and 13 Islamic boarding schools respectively.

From the explanation above, it shows that the existence of Islamic boarding schools to this day continues to experience development both in terms of quantity and quality, intertwined with the current developments of the times with their adaptation patterns and spread in various regions to remote villages throughout Indonesia, with all the potential they have becoming valuable capital. strong enough to carry out empowerment. Apart from that, Islamic boarding schools can also be an instrument of jihad for the economic empowerment of the people (Suryadharma Ali, 2013).

Community empowerment is an effort to increase the dignity, rank and dignity of people whose condition is unable to escape from the mire of poverty and backwardness. Empowerment has three dimensions, namely *enabling*, *empowering* and *maintaining*. The first stage is awareness, where people are given the understanding that they have the potential to be developed. Second, increasing capacity, in this case the ability of the community, is further strengthened, such as access to education, economic resources, information, technology and increasing *skills* both in the organizational and managerial areas. And third, its nature is more about protection. Where people who are potentially weak or weakened are given protection so that they do not become weaker. For example, there are regulations that favor weak groups so that the empowerment process runs in a balanced and healthy manner (Kartasasmita, 1996).

The presence of Islamic boarding schools also has a contribution that cannot be said to be small in the development of East Java Province and not only in the fields of da'wah and education, but also in terms of community economic empowerment. So it is not wrong if Islamic boarding schools receive serious attention because Islamic boarding schools have potential resources to be developed in the future. Therefore, since 2019, the East Java Provincial Government has been trying to develop the Islamic boarding school-based community economy (Eko-Tren) through the *One Pesantren One Product* (OPOP) program.

Since 2019, the East Java Provincial Government has launched a program that encourages an Islamic boarding school-based economy, namely *One Pesantren One Product* (OPOP). This program is formatted in the form of a digital application which is specifically designed to strengthen the welfare and economy of Islamic boarding school-based communities through empowering Islamic boarding schools, students and the surrounding community (Mohammad Ghofirin, 2022).

Java has 6,436 Islamic boarding schools, if you become a member and take part in the *One Islamic Boarding School One Product program* (OPOP) this will create a market and huge opportunities as well as extraordinary economic power that will emerge from Islamic boarding schools. Not only that, the relationships formed between students, Islamic boarding schools and alumni will form a force that will strengthen the Islamic boarding school-based economy.

Islamic Boarding School-Based Economic Empowerment in Jember District  
The One Islamic Boarding School One Product (OPOP) Program

**Table 1. Number of OPOP participating Islamic boarding schools  
Based on Regency/City in East Java**

No	Regency/City	2019	2020	2021	2022	Amount
1	Bangkalan	10	3	4	4	21
2	Banyuwangi	6	6	5	8	25
3	Blitar City	2	2	-	1	5
4	Blitar	3	6	7	8	24
5	Bojonegoro	3	5	8	12	28
6	Bondowoso	5	7	1	5	18
7	Gresik	7	7	17	5	36
8	Jember	16	10	11	4	41
9	Jombang	7	8	12	25	52
10	Lamongan	4	9	3	6	22
11	Lumajang	4	4	5	3	16
12	Madiun	5	5	-	2	12
13	Magetan	1	2	5	4	12
14	Malang city	1	-	4	9	14
15	Poor	8	14	3	14	39
16	Mojokerto	5	4	6	3	18
17	Nganjuk	4	8	-	1	13
18	Ngawi	8	3	6	7	24
19	Pasuruan City	1	1	-	-	2
20	Pasuruan	11	10	19	4	44
21	Pamekasan	3	9	7	13	32
22	Probolinggo	9	6	7	6	28
23	Ponorogo	4	6	6	4	20
24	Lacquer	4	6	1	15	26
25	Sidoarjo	2	9	13	4	28
26	Situbondo	2	9	2	7	20
27	Sumenep	5	7	17	6	35
28	City of Surabaya	2	2	4	3	11
29	Trenggalek	3	4	6	3	16
30	Tuban	4	4	7	2	17
31	Tulungagung	1	5	4	3	13
32	Kediri City	-	2	2	2	6
33	Kediri	-	5	7	1	13
34	Probolinggo City	-	5	1	2	8
35	Madiun City	-	2	-	-	2
36	Mojokerto City	-	-	-	2	2
37	Pacitan	-	4	-	1	5
38	Stone City	-	1	-	1	2

<b>Total</b>	<b>150</b>	<b>200</b>	<b>200</b>	<b>200</b>	<b>750</b>
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*One Pesantren One Product (OPOP)* membership in East Java has reached 750 Islamic boarding schools, and Jember, which is one of the districts in East Java, has 41 Islamic boarding schools that are members of *One Pesantren One Product (OPOP)*. Of the many Islamic boarding schools that become members, it is hoped that they will be able to increase the economic independence of Islamic boarding schools.

From the explanation above, this research focuses on two Islamic boarding schools out of the total registered as members of *One Islamic Boarding School One Product (OPOP)* in Jember Regency as in the table below:

**Table 2. Jember Participant Islamic Boarding School Research Object**

No	Name of Islamic boarding school	Featured product
1	Ihya'us Sunnah Al Hasany	BIKLA Coffee
2	Madinatul Ulum	Broiler Chicken Farming

Ihya'us Sunnah Al Hasany Islamic Boarding School, which is located on the slopes of Mount Argopuro, has abundant natural resources, namely 50 Ha of coffee land which is then managed to support the Islamic boarding school's economy. Ihya'us Sunnah Al Islamic boarding school Hasany developed the Islamic boarding school's economic independence through coffee production.

## RESEARCH METHODS

This research uses a qualitative approach. Qualitative is systematic research, which is used to study or research an object in a natural setting without any manipulation in it, and without testing hypotheses, with natural methods when the expected research results are not generalizations based on quantitative measures, but meaning. (quality aspect) of the observed phenomenon. Qualitative research collects data in a natural environment (Prastowo, 2012).

Meanwhile, the type of research that the researcher will use is descriptive because this research aims to describe the characteristics (characteristics) of a situation in the form of words and language (Creswell, 2015) as well as to explore and/or photograph the situation in a broad and comprehensive manner (Supranto, 2003). Providing a full picture in the form of writing or descriptive stories so that it is easily understood by all groups, including academics, practitioners, and society in general, in order to be able to spread wider benefits among middle to middle class society. lower. So in this research, the researcher tries to explain further the analysis of Islamic boarding school-based economic empowerment in Jember Regency through the *One Pesantren One Product (OPOP)* program.

*One member Islamic boarding school One Product Islamic Boarding School (OPOP)* is located at two points in Jember Regency, namely the Ihy'us Sunnah Al Hasany Islamic boarding school which is in Tugusari Village - Bangsalsari District - Jember Regency and Madinatul Ulum which is in Jenggawah District - Jember Regency

## RESULT AND DISCUSSION

### Implementation of Islamic Boarding School-Based Economic Empowerment in Jember Regency Through the *One Islamic Boarding School One Product (OPOP) Program*

Community empowerment is an effort to increase the dignity, rank and dignity of people whose condition is unable to escape from the mire of poverty and backwardness (Sugiyono, 2017). Effort is defined as an effort to achieve something desired. Empowerment is a sustainable activity and involves all the potential of society.

Empowerment is a process that continuously progresses a better direction in order to increase the independence and abilities of the community as well as improve living standards and improve lives (Ginanjari, 1996). Meanwhile, according to Hary Hikmat, community empowerment is a decision-making process in which the person concerned consistently implements every decision taken. This is done in order to achieve goals without the need to depend on outside parties (Suhendra & Kadmasasmita, 2006).

people's choices, giving people the ability to think better in the long term. So this can mean that people are empowered to see and choose something that is beneficial for themselves and have the opportunity to make choices (Hikmat, 2001).

This illustrates the basic concept of empowerment that in essence the community is both the object and subject in every empowerment process which is carried out with work productivity by increasing awareness. As well as an increase in knowledge or skills that absolutely must be provided to the community in every empowerment process carried out and finally, there is protection for the community so that they are not exploited by stronger external parties.

There are three dimensions that need to be carried out in empowering the community, namely awareness (*enabling*), strengthening (*empowering*) and protection (*protecting*). These three things were then used as the basis for a strategic concept in empowering the community.

#### 1. Ihya'us Sunnah Al Hasany Islamic Boarding School

##### a) Awareness (*enabling*)

the Ihya'us Sunnah Al Hasany Islamic Boarding School does is to make the community aware, starting from making oneself aware of the natural potential of the Islamic boarding school and those around it. The Ihya'us Sunnah Al Hasany Islamic Boarding School is aware that the majority of the Islamic boarding schools located on the slopes of Mount Argopuro are coffee farmers and planting coffee is a motivation to drive the economy of the community managed by the Islamic boarding school.

The location of the Ihya'us Sunnah Al-Hasany Islamic boarding school, which is in the central area of coffee plantations on the slopes of Mount Argopuro, makes this coffee commodity one of the economic development sectors for the community and Islamic boarding schools. Abundant resources certainly make coffee production have enormous potential.

All the potential possessed by the Ihya'us Sunnah Al-Hasany Islamic boarding school is then used as a medium to make people aware that the surrounding community has so much potential, especially its natural potential. The farmers are then facilitated by the Islamic boarding school to grow spices and sell them to Islamic boarding schools.

With an area of 50ha, the Islamic boarding school does not only create coffee products. The Ihya'us Sunnah Al-Hasany Islamic boarding school has a mission which today has started to be realized. Making an Islamic boarding school with three pillars. First, Islamic boarding schools are centers for scientific, social and da'wah studies. Second, Islamic boarding schools as industrial centers for economic development and third, Islamic boarding schools as tourism centers .

The Ihya'us Sunnah Al-Hasany Islamic boarding school wants to prove to the community that there is a lot of potential that can be managed well which can be a way to empower the surrounding community and empower the Islamic boarding school itself. Separately, today the Ihya'us Sunnah Al-Hasany Islamic boarding school is building an agro-tourism Islamic boarding school aimed at educating the public about agriculture, animal husbandry and coffee in particular.

b) Strengthening ( *empowering* )

There are several things that the Ihya'us Sunnah Al-Hasany Islamic boarding school does to carry out empowerment in the realm of strengthening ( *empowering* ). First, the Ihya'us Sunnah Al-Hasany Islamic boarding school relies on coffee as a commodity for empowerment. Created a coffee product which was later labeled Kopi Bikla (Barokah Ibrahimy Lereng Argopuro). These coffee beans are supplied by the community around the Islamic boarding school by purchasing coffee at a price of three thousand more than the price determined by the middleman.

Coffee production carried out by Islamic boarding schools has a blend mixed with raw spices known as Kopi Rempah Bikla. This coffee is also a *best seller* in sales because apart from tasting delicious, it can also be used as medicine. Spices are also supplied by the community, so that not only coffee beans can be sold by the community to Islamic boarding schools, but also spices such as ginger, turmeric and the like.

The Ihya'us Sunnah Al-Hasany Islamic boarding school also has a storage warehouse which is used as a place to accommodate coffee from the community, which on the one hand is also used as a coffee factory by the Islamic boarding school. Supported by modern machines, the production process is not that complicated because it is automated.

Apart from that, the Ihya'us Sunnah Al-Hasany Islamic boarding school also educates the coffee farming community by involving the Forest Village Community Institution (LMDH) and the Forest Farmers Group (KTH), numbering at least five hundred people. Meetings are held regularly every two months. That is the empowerment carried out by Islamic boarding schools for their community.

Apart from empowering the community, coffee production is also used to empower students and Islamic boarding schools. All production proceeds are used to finance all activities and operational needs of the Islamic boarding school. The students are also empowered, the students involved are even given special savings which the caregivers then transfer one hundred thousand rupiah every month. These savings can only be withdrawn later when you stop studying or become an alumni.

c) Protection \_ \_

The final step in the series of empowerment processes carried out by the Ihya'us Sunnah Al-Hasany Islamic boarding school is to *carry* out protection . Islamic boarding



Islamic Boarding School-Based Economic Empowerment in Jember District  
The One Islamic Boarding School One Product (OPOP) Program

schools are at the forefront of protecting the surrounding community. The protection in question is an effort to protect society from being used or exploited by some people who have power, especially economic power, or to protect society or weak parties from dependence on those who own capital .

The concrete steps taken by the Ihya'us Sunnah Al-Hasany Islamic boarding school are to protect the community from dependence on middlemen or jobbers. The Ihya'us Sunnah Al-Hasany Islamic boarding school was present in the community at a time when the community had no access to the market so they were forced to sell to middlemen at below market prices. By purchasing a product three thousand more expensive than the middleman's price, this is a real protection provided by the Islamic boarding school for the community.

2. Madinatul Ulum Islamic Boarding School

a) Awareness ( *enabling* )

Madinatul Ulum Islamic Boarding School is an institution whose focus is not only on religious matters , Madinatul Ulum Islamic Boarding School also concentrates on improving material skills such as training and other capacity building. Awareness of the life of the students when they leave has become a spirit for the Madinatul Ulum Islamic Boarding School to build the Islamic boarding school's economic base so that it is more empowered, especially in economic terms .

Many assets owned by the Madinatul Ulum Islamic Boarding School are then used to empower both the Islamic boarding school and the surrounding community. As the function of Islamic boarding schools is not only as a missionary and educational institution, but also as a center for empowerment.

Land, fields and large rice fields are used as a medium for building the Islamic boarding school's economic base to make it more empowered and also serve as an intermediary for empowering not only the Islamic boarding school itself, but also the students, alumni and the community around the Islamic boarding school.

This awareness of having potential was then used by the Madinatul Ulum Islamic Boarding School as a medium for empowerment . For example, students who manage land or land belonging to Islamic boarding schools are empowered by being given free food facilities or being given an honorarium every month by the Islamic boarding school.

On the other hand, the majority of people who work on land or rice fields belonging to Islamic boarding schools are people who are alumni of the Madinatul Ulum Islamic Boarding School . And of course, the proceeds from all the economic bases that are built and run will all be used for the benefit of the Islamic boarding school, such as building boarding schools or schools.

The large area of land is also used as an Islamic boarding school to build a broiler chicken business with a quantity of thousands of chickens which in one harvest can reach tons of chickens. And also involving students, alumni and the local community in managing broiler chickens.

b) Strengthening ( *empowering* )

the Madinatul Ulum Islamic Boarding School has done in terms of strengthening, such as building a minimarket and also a canteen inside the Islamic

boarding school. This minimarket and canteen are staffed by students and alumni. This is also done in order to provide opportunities for students and alumni to devote themselves to Islamic boarding schools. Students and alumni are empowered by Islamic boarding schools by being recruited and involved in managing the business owned by Islamic boarding schools.

Apart from that, the Madinatul Ulum Islamic Boarding School also has a broiler chicken business in collaboration with PT. This broiler chicken business is registered with the *one Islamic boarding school, one product* (OPOP) program. The cages it owns are already operating with a modern system and the employees are students, alumni and the local community with their respective duties and responsibilities. This cage, with a capacity that can accommodate thousands of heads, can harvest once every two months or six times a year.

There are eighteen people whose job it is to carry out maintenance. Eight people from alumni elements, ten people from local residents. There are also six people who His job after harvest is to guard the cage. So after harvesting the cage will be cleaned and sterilized by these six people . Four from residents and two from alumni. In the process of building the enclosure, alumni and the community were involved. There are seventeen craftsmen, five alumni and the remaining seventeen are residents around the Islamic boarding school . Meanwhile, during the harvest period, there were eighteen workers and all of them were residents. This is where the function of empowerment is for the community and Islamic boarding school alumni.

c) Protection (*protecting* )

Madinatul Ulum Islamic Boarding School in carrying out protection focuses more on economic protection, especially for the surrounding community and alumni so that they can remain economically independent and also continue to provide space for service to the surrounding community and Islamic boarding school alumni .

The Islamic boarding school facilitates this by inviting alumni and the surrounding community to get involved in building economic independence carried out by the Madinatul Ulum Islamic Boarding School. This is an effort by the Madinatul Ulum Islamic Boarding School to provide protection and become an inseparable part of the empowerment process.

**The Impact of Islamic Boarding School-Based Economic Empowerment in Jember Regency *One Islamic Boarding School One Product* Program (OPOP)**

1. Ihya'us Sunnah Al Hasany Islamic Boarding School

*One Islamic Boarding School One Product* Program (OPOP) provides extraordinary benefits and has a very significant impact on Islamic boarding schools Ihya'us Sunnah Al Hasany . Thanks to the assistance of the *One Pesantren One Product* Program (OPOP) making coffee production carried out by Islamic boarding schools Ihya'us Sunnah Al Hasany is developing so that its benefits can be felt by Islamic boarding schools, students and alumni.

The impact felt by the Ihya'us Sunnah Al Hasany Islamic boarding school , for example in terms of operational financing at the Islamic boarding school, for example, education costs for the students and the Islamic boarding school building are clear examples of how the impact of this program is very significant. Students who are involved in the

## Islamic Boarding School-Based Economic Empowerment in Jember District The One Islamic Boarding School One Product (OPOP) Program

coffee production process are funded and facilitated by the Islamic boarding school for free. This is intended, apart from empowering, to also provide opportunities for students to train entrepreneurial skills by providing training facilitated by Islamic boarding schools.

Apart from that, the impact is also felt on the surrounding community. With the *One Pesantren One Product* mentoring program ( OPOP ) makes Islamic boarding schools able to carry out an empowerment function for the community. The raw materials for coffee and the mixture, such as spices, are supplied by the community around the Islamic boarding school, the majority of whom are coffee farmers, who buy it for more than three thousand. Even in a particular coffee bean variant which Kyai Imam Bukhori's caretaker calls lanang coffee, people who are able to provide lanang coffee will be valued at fifteen thousand more than the middleman's price.

This is intended to protect the public from price games carried out by capital owners or middlemen. On the other hand, it is also so that the community does not depend on forced laborers. The existence of a storage warehouse owned by the Islamic boarding school makes it easier for people to sell their harvest. Not only that, Islamic boarding schools also educate the public regarding how to farm coffee properly and correctly, starting from how to choose the right seeds, planting, caring for them, harvesting them and even marketing them. This aims to carry out an empowerment function for the surrounding community.

Apart from that, the impact felt by Islamic boarding schools from this program is that Ihya'us Sunnah Al Hasany Islamic boarding school is able to elevate local brands to foreign countries . This is also a business network that is opened as wide as possible by this program for Islamic boarding schools who want to build an economic base with the superior programs they have. This is what Islamic boarding schools feel Ihya'us Sunnah Al Hasany is able to market its products internationally. Even some time ago Islamic boarding schools Ihya'us Sunnah Al Hasany made a business trip to Malaysia and has already found a buyer there. This is the benefit or impact felt by Islamic boarding schools Ihya'us Sunnah Al Hasany given by *One Pesantren One Product* ( OPOP ).

### 2. Madinatul Ulum Islamic Boarding School

The impact of Islamic boarding school-based economic empowerment in Jember district through the *One Pesantren One Product* program (OPOP) at the Madinatul Ulum Islamic Boarding School can be felt directly because the businesses registered at *the One Product Islamic Boarding School* (OPOP) are businesses that also collaborate or partner with PT. so they cannot innovate to run their business.

*the One Pesantren One Product* Islamic boarding school economic empowerment program (OPOP) at the Madinatul Ulum Islamic Boarding School, the impact cannot be felt significantly because the registered business is tied to PT. So when running a business or chicken business you cannot be independent and must comply with the contract or SOP from the PT as agreed.

### **Supporting and Inhibiting Factors for Islamic Boarding School -Based Economic Empowerment in Jember Regency through the *One Islamic Boarding School One Product* Program (OPOP)**

This research uses SWOT analysis techniques to measure supporting and inhibiting factors in Islamic boarding school- based economic empowerment in Jember district through *the one Islamic boarding school, one product* program . (OPOP) .

1. Ihya'us Sunnah Al Hasany Islamic Boarding School

a) Strength ( *Strengths* )

Ihya'us Sunnah Al Hasany Islamic Boarding School which has advantages in terms of natural and human resources. The Ihya'us Sunnah Al Hasany Islamic Boarding School has 50ha of land which is entirely planted with coffee, on the other hand the surrounding community are coffee farmers so it is easy for the Islamic boarding school to collaborate with them in developing the business they run. This is why the Ihya'us Sunnah Al Hasany Islamic Boarding School uses coffee as a commodity to carry out empowerment.

Such a large area of land is not only used as a place to grow coffee. The Ihya'us Sunnah Al Hasany Islamic Boarding School innovates by making the Islamic boarding school a center for scientific, social and da'wah studies. Become an industrial center for economic development and make Islamic boarding schools a tourist center.

Apart from that, the Ihya'us Sunnah Al Hasany Islamic Boarding School has a coffee storage warehouse, this aims to accommodate coffee supplied by the community. The warehouse is also used as a production site. Apart from the warehouse, the Ihya'us Sunnah Al Hasany Islamic Boarding School also has its own automatic machine, making the coffee production process easier.

Apart from those mentioned above, the Ihya'us Sunnah Al Hasany Islamic Boarding School has human resources supported the production process because the majority of the community are coffee farmers. And finally, the Islamic boarding school has a community called the Forest Village Community Institute (LMDH) and the Forest Farmers Group (KTH) whose members number approximately five hundred people. Regular meetings are held every two months and there is also education about coffee.

The strength of the Ihya'us Sunnah Al Hasany Islamic Boarding School is a business network that is not only in the national area, but has spread overseas, starting from Malaysia, Australia and even Mecca. Several months ago, the caretaker of the Ihya'us Sunnah Al Hasany Islamic Boarding School , who also happens to be the secretary general of OPOP Jember, went on a business trip to Malaysia, where he also found a *buyer* .

b) Weakness \_

The weakness of the Ihya'us Sunnah Al Hasany Islamic Boarding School is the lack of access to capital. In fact, in a business, capital is like blood or pulse. Apart from capital issues, the weakness is the issue of impartial regulations. Because this mentoring program is a program initiated by the Governor of East Java, there is the potential that this program will not continue if the current governor is not re-elected.

Lastly, the weakness of the Ihya'us Sunnah Al Hasany Islamic Boarding School is related to road access to the location. Because the position of the Islamic boarding school is at the foot of Mount Argopuro, road access is inadequate and there are minimal lighting, so it requires lighting because it goes through a rubber plantation.

c) Opportunity \_\_

The opportunity that the Ihya'us Sunnah Al Hasany Islamic Boarding School has is the existence of business relationships that have reached foreign countries, starting from America, Australia and even Mecca. Apart from that, the opportunity that the Ihya'us Sunnah Al Hasany Islamic Boarding School has is that with the production of coffee as

Islamic Boarding School-Based Economic Empowerment in Jember District  
The One Islamic Boarding School One Product (OPOP) Program

a commodity, there is a greater chance and opportunity to empower both Islamic boarding schools, students and the community if this business continues to develop.

In the midst of increasingly advanced times and increasingly developing technology, the opportunity to market one's products has greater opportunities with a wider reach in the marketing aspect with increasingly sophisticated technology. Sales are not only done offline *but also online*, which makes it easier to make sales. This certainly makes it easier to reach the market.

d) Threats (*Treats*)

The threat faced by the Ihya'us Sunnah Al Hasany Islamic Boarding School is related to uncertain market conditions so that sometimes the price of coffee soars or even falls. This certainly provides conditions that are less favorable and at the same time a threat. Because if this happens, Islamic boarding schools will have to incur greater costs.

Technological changes also affect the coffee business if it is not supported by Human Resources (HR) who are capable and ready to adapt. This is a challenge in itself, so if it is not anticipated well it will become a threat so that the development of the coffee business will be hampered.

Furthermore, there is a threat of losing the continuity of the mentoring program if the governor who initiated it is not re-elected. *The one Islamic boarding school, one product (OPOP)* program is an Islamic boarding school economic empowerment assistance program initiated by the governor of East Java. This program is in danger of disappearing if the current governor does not return.

2. Madinatul Ulum Islamic Boarding School

a. Strength (*Strengths*)

Madinatul Ulum Islamic Boarding School which has advantages in terms of natural and human resources. Broiler chickens are a product registered in the *one pesantren one product program* (OPOP) is an advantage possessed by the Madinatul Ulum Islamic Boarding School. Having three cage units with different numbers and sizes is a strength of the Islamic boarding school.

The unit one cage is 74m long and 15m wide with a total of 27,000 chickens with a total harvest of up to 55 tons. The unit two enclosure is 87m long with a width of 12m. The chicken capacity is 25,000 with a total harvest of up to 50 tons. And the third cage is 9m wide and 90m long with a capacity of 18,500 chickens with a total harvest of up to 37 tonnes.

There are eighteen people whose job it is to carry out maintenance. Eight people from alumni elements, ten people from local residents. There are also six people whose job after harvest is to guard the cage. Because after the gold harvest, the cage will be cleaned and sterilized, which is done by six people. Four from residents and two from alumni. In the process of building the enclosure, alumni and the community were involved. There are seventeen craftsmen, five alumni and the remaining seventeen are residents around the Islamic boarding school. Meanwhile, during the harvest period, there were eighteen workers and all of them were residents. This is where the function of empowerment is for the community and Islamic boarding school alumni.

Apart from that, because this business is in partnership with PT, the Islamic boarding school only provides the space and all stable needs are provided by PT. starting

from chicken seeds supplied by PT, medicines to chicken feed provided by PT. so the Islamic boarding school only carries out maintenance until the chickens are ready to be harvested. Finally, the cages owned by the Madinatul Ulum Islamic Boarding School have been operated with a modern system.

b. Weakness \_

The weakness of the Madinatul Ulum Islamic Boarding School is related to the condition of the chickens which tend to be prone to disease. Broiler chickens are a type of animal that has a weak immune system so it is easily attacked by disease. Chickens also have diseases that tend to spread quickly to others.

Madinatul Ulum Islamic Boarding School also has weaknesses in the area of innovation in entrepreneurship, because it is tied to PT so whatever is done must be in accordance with the agreement that has been agreed with PT. This is a weakness for Islamic boarding schools. Because the business or chicken business that is run must be in accordance with the contract agreed with PT. And also from a management perspective. The Madinatul Ulum Islamic Boarding School cannot be independent because there is already an SOP from PT.

c. Opportunity \_ \_

Madinatul Ulum Islamic Boarding School has is that Madinatul Ulum Islamic Boarding School has the opportunity in the region to gain new knowledge so that it can *upgrade skills* or skills by adding new knowledge related to broiler chickens provided by PT. Apart from that, Islamic boarding schools can also gain knowledge from fellow members of *One Pesantre One Product* (OPOP).

Apart from that, there are opportunities in terms of harvest, where the chicken harvest already has its own market share because the distribution has been provided by PT. and finally the Madinatul Ulum Islamic boarding school has the opportunity to empower Islamic boarding schools, students and the community because this business involves elements of students, alumni and the surrounding community.

d. Threats (*Treats*)

Madinatul Ulum Islamic Boarding School has the threat of chickens being susceptible to disease, the timeliness of harvesting which is sometimes not on time so that additional costs have to be paid and finally in terms of security because the cages are not equipped with CCTV devices so theft can also be a threat.

Security in the cages owned by the Madinatul Ulum Islamic Boarding School is still considered low. Because the security implemented still uses a manual system, namely by guard shifts, so its strength is limited. The absence of CCTV certainly poses a threat of losing some of the equipment in the cage.

## Conclusions and recommendations

### A. Conclusion

1. *The One Pesantren One Product (OPOP)* program started in 2019. OPOP is part of the East Java Provincial government program which also carries out the mandate of Law no. 18 of 2019 concerning Islamic boarding schools, article 46 concerning the authority

Islamic Boarding School-Based Economic Empowerment in Jember District  
The One Islamic Boarding School One Product (OPOP) Program

for regional governments to provide support and facilitation to Islamic boarding schools in order to carry out community empowerment functions.

2. In its implementation, *the One Pesantren One Product* (OPOP) program at the Ihya'us Sunnah Al-Hasany Islamic boarding school has had a significant impact. The coffee business, which has become a commodity for empowering Islamic boarding schools, Islamic boarding schools and the community, found momentum when it joined the *One Islamic Boarding School One Product* (OPOP) program initiated by the East Java Provincial government. Starting from the assistance provided in terms of training provided to support capacity in product development, a wide open network for interacting with fellow OPOP members, the grant program disbursed and the marketing access provided certainly has a significant impact which ultimately results in the Ihya'us Islamic boarding school Sunnah Al-Hasany carries out its role to carry out the function of community empowerment as mandated by Islamic boarding school law no. 18 of 2019. This is certainly different from what is felt by the Madinatul Ulum Islamic Boarding School, which comprehensively does not feel significant in strengthening the economic empowerment of Islamic boarding schools because broiler chickens, which are the superior product registered in the *One Pesantren One Product* (OPOP) program, are products that have been partnering with PT. so they cannot innovate because the business they run is not independent. However, the indirect impact, such as being able to increase the knowledge of fellow OPOP members and the network or business relationships that are built, are certainly benefits that cannot be denied.
3. Supporting and inhibiting factors for Islamic boarding school -based economic empowerment in Jember district through the *One Pesantren One Product* program (OPOP)
  - a. Ihya'us Sunnah Al-Hasany Islamic boarding school
    - 1) Strength (*Strengths*)

Ihya'us Sunnah Al Hasany Islamic Boarding School has abundant natural resources (SDA) and human resources (HR). Apart from that, it also has a storage warehouse which doubles as a production warehouse and most recently has machines to support coffee production.
    - 2) Weakness (*Weakness*)

Ihya'us Sunnah Al Hasany Islamic Boarding School has weaknesses in that it has limited access to capital, inadequate regulations and inadequate road access to the location of the Islamic boarding school.
    - 3) Opportunities \_

Ihya'us Sunnah Al Hasany Islamic Boarding School has opportunities in business network areas that have spread internationally. Apart from that, the empowerment function can not only be felt by the Islamic boarding school but also by the community around the Islamic boarding school and technological developments.
    - 4) Threats (*Treats*)

The Ihya'us Sunnah Al Hasany Islamic Boarding School has threats related to market uncertainty and technological changes. And there is the potential for the emergence of new competitors.

b. Madinatul Ulum Islamic Boarding School

1) Strength ( *Strengths* )

The Madinatul Ulum Islamic Boarding School has Human Resources (HR) who are experienced in caring for chickens, guaranteed supplies such as chicken seeds, medicines and feed are also strengths of the Madinatul Ulum Islamic Boarding School and lastly, the coop has been installed. operate with modern systems.

2) Weaknesses \_ \_

the Madinatul Ulum Islamic Boarding School has , such as not being able to innovate because it is tied to a PT, management that is not independent and the condition of the chickens which tends to be prone to disease.

3) Opportunities \_

Madinatul Ulum Islamic Boarding School has the opportunity in the region to gain new knowledge so that it can upgrade skills related to broiler chickens for fellow OPOP members , crops that already have their own market share and opportunities to empower Islamic boarding schools, students and the community.

4) Threats (*Treats*)

The Madinatul Ulum Islamic Boarding School has the threat of chickens being susceptible to disease, the timeliness of harvesting which is sometimes not on time and finally in terms of security because the cages are not equipped with CCTV devices.

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