
Creative Economy in the Traditional and Modern Islamic Boarding Schools in Serang Banten Province

Fahmi Raudhatul Ulum¹, Purnama Rika Perdana^{2*}

¹Department of Interdisciplinary Islamic Studies Postgraduate Program,

²Department of English Education, Postgraduate Program,

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

^{1,2}Jl. Jendral Sudirman No. 30 Panancangan Cipocok Jaya, Sumurpecung, Kec. Serang, Kota Serang, Banten 42118

***Corresponding Author:**

purnama.rikaperdanauinbanten.ac.id

Abstract:

Islamic boarding school is one type of Islamic education in Indonesia that is traditional and has unique characteristics, both the education system, learning system, and its goals and functions. This paper examines the creative economy model in Islamic boarding schools in Serang, Banten Province. This research uses a qualitative approach, while the design of this research uses a case study design, which seeks to describe a specific setting, object, or event in detail. Data were collected from 16 Salafi and modern Islamic boarding schools, while the location of this research is in modern and Salafi Islamic boarding schools around Serang. Data collecting is done through the questionnaire filled by the students of the Islamic boarding school. The findings of this study are: First, the entrepreneurial values internalized by Islamic boarding schools in Serang are the values of worship-based entrepreneurship, where all economic activities carried out are intended to worship Allah SWT. Second, the creative economic process was carried out with a strategy of being trained to manage the existing economic institutions in the Islamic boarding school under the supervision and guidance of the Kiai and the board of the Islamic boarding school.

Keywords: *Creative economy; Traditional and Modern Islamic boarding school; entrepreneurial values*

Copyright 2021 (author/s)



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

Pesantren or Islamic boarding school is the first Islamic educational institution in Indonesia that exists and supports the continuity of the national education system. So far, there is no doubt about his contribution in the context of educating the nation life and producing intellectual leaders who are ready to appreciate their scientific potential in society (Hafidz, 2021). This statement is proved by the emergence of national and international leaders born from Islamic boarding schools. Arifinsyah et al., (2019) stated that, Islamic boarding school is one type of Islamic education in Indonesia managed in traditional ways but still has its unique characteristics, both in the education system and learning system and its goals and functions. Currently, Indonesia's number of Islamic boarding schools is no less than 7,000, with around 11 million students and around 150 thousand teaching staff (Hariadi, 2010). This amount is very strategic and profitable for the development of the Indonesian nation, especially in the era of globalization, where this potential aspect can be maximally empowered (Aziz et al., 2021).

As the oldest Islamic educational institution, Islamic boarding school is an educational model that is as old as Islam in Indonesia (Abdi, 2017; Saada & Magadlah, 2021; ud et al., 2019). Scholars founded that kind of school in the past, and it is still surviving and even growing until now. Huda et al., (2020); Misbah et al., (2019); Saepullah, (2021) argued, the resilience of Islamic boarding schools is due to their unique pattern of life. Efendi, (2021) states that the resilience of Islamic boarding schools is due to the institutionalization of *pesantren* in society (Fachmi et al., 2019). Besides, Azyumardi Azra assessed that the resilience of *pesantren* was caused by Javanese culture, which was able to absorb foreign culture through an internalization process without losing its identity (Yusuf & Taufiq, 2020). Purnama et al., (2021), also claims that the resilience of Islamic boarding schools is due to their high entrepreneurial spirit. The resilience of Islamic boarding schools is also argued by (Hafidz, 2021) who observes the resilience resulting from *Kiai* personalities who stand out with their knowledge and vision (Saepullah, 2021). Efendi & Qolfathiriyus, (2021) added, Resilience caused by the dominance of these internal factors can contribute to the resilience of *pesantren*.

This condition shows a good relationship and communication between the Islamic boarding school and the community. It cannot be denied that the existence of Islamic boarding schools became part of the life system of Muslims and the cultural buffer of the Islamic community and the Indonesian nation, especially during the colonial period. Islamic boarding schools are required to take care of religious education or Islamic religious learning and insert values in society as a part of the society that must establish good relations with the community from various sides.

Islamic boarding school as an Islamic religious education institution has made a real contribution to efforts to educate the nation and has also significantly contributed to the guidance and development of the lives of Muslims in Indonesia. The existence of *pesantren* has always received attention and recognition from the community. In other words, *Pesantren* has succeeded in producing many leaders.

Aziz et al., (2021) proposes the term *hut*, which comes from the meaning of the students' dormitories. It is called huts or residences because made of bamboo, which means hotel or dormitory. The word *pesantren* comes from the word *santri* with the prefix *pe-* and the suffix *-en*, which means the students' place (Duderija & Rasool, 2019). Nurcholish Madjid states that there are two opinions about the meaning of *santri* (Madjid, 1997). First, it says that it comes from *shastri*, a Sanskrit word that means literacy. Second, the word comes from the Javanese language *cantrik*, which means someone who always follows a teacher wherever the teacher goes to settle. The name *pesantren* is often associated with the word *santri*, which is similar to the Indian term *shastri*, which means people who know the sacred books of Hinduism or are experts on scriptures.

The creative economy has been widely discussed since John Howkins published his "Creative Economy, How People Make Money from Ideas." In his book, Howkins defines the concept of Creative Economy as an economic activity in which the inputs and outputs are ideas (Kuru, 2019). Alternatively, in other words, the essence of creativity is an idea. So, it is conceivable that only with the capital of ideas can someone creative earn a relatively high income.

In Indonesia, the aim of the creative economy system has been proposed in *Undang-Undang* Number 24 (2019), which states to optimize the creativity of human resources based on local wisdom, culture, customs, science, and technology (Telaumbanua, 2019).

All we need to do is develop the potency of this economic power systematically and sustainably. This creative economy pushes people to be more creative and innovative. The Ministry of Tourism and Creative Economics, governed by Mr. Sandiaga Uno, has thoughtfully developed this system to apply this creative economy from up to the bottom in Indonesian society. It now reaches the smallest unit of society, such as the villagers. Students or teenagers have also known the concept until the elder who is in pension ages. Finally, in 2021, the creative economy project can be found easily around us.

In *pesantren* life, *Kiai* or the leader of *pesantren* generally has a creative economy spirit and specific goals or expectations described in a realistic vision, mission, goals, and strategic plans of the *pesantren*. The goals are adjusted to the supporting resources; the clearer the goals set, the greater the chance to achieve them. That is why *Kiai* must have clear and measurable goals in developing their *pesantren*. The vision, mission, goals, and objectives are developed into more detailed and measurable indicators for each aspect or dimension. These indicators can also be developed into programs and sub-programs that make their implementation easier in the development of Islamic boarding schools. Being a creative economy means having the will and ability to find and evaluate opportunities, gather the necessary resources and act to take advantage of those opportunities. They dare to take calculated risks and like challenges with moderate risks. Creative economy believes and is firm itself and its ability to make the right decisions.

The term creative economy developed from the concept of creativity-based capital that could potentially increase economic growth in an area. Hikmah, (2021) states that the creative economy is the fourth wave of economy, which is a continuation of the third wave of the economy with an orientation to creativity and culture, and environmental heritage. The creative economy is a concept to realize sustainable economic development based on human creativity. Utilize resources that are renewable, even unlimited, namely ideas, talents, and creativity. The economic value of a product or service in the creative era is no longer determined by raw materials or production systems as in the industrial era, but rather the utilization of creativity and the creation of innovation through increasingly advanced technological developments. Industries can no longer compete in the

global market by relying solely on price or product quality but must compete based on innovation, creativity, and imagination. Creativity is described as a capacity or ability to produce and create something unique, fresh, and generally accepted. It can also generate new or practical ideas to solve a problem or do something different from the existing ones. Creativity pushes people to think out of the box. Someone who has the creativity and exploration ability may create and produce something useful for everyone (Sista et al., 2019).

METHOD

This study uses a qualitative approach, which is a research procedure that produces descriptive data in the form of written or spoken words from the observed (Mackey & Gass, 2015). With a literature study and analysis approach, the object of research is observed virtually.

This research is a type of field research that applies a qualitative approach. A qualitative approach means that research is conducted with no quantitative data calculations but still in a naturalistic or interpretive paradigm (Johnson & Christensen, 2019). The naturalistic paradigm is used because it allows researchers to find the meaning of each phenomenon. It is expected to find local wisdom, traditional wisdom, moral values (such as emic, ethical, and noetic), and theories from the theories subject being studied. This research is done by applying in-depth analysis, meaning that the data can only be developed if sufficient detailed facts are obtained and can be synchronized with existing theories. Data were collected from a natural setting as the data source.

The design of this research uses a case study design that seeks to describe a specific setting, object, or event in detail. A case study is a research that does an intensive study about a particular social unit, including individuals, groups, institutions, and society (Johnson & Christensen, 2019). This research will show us detailed information that may not be obtained in other types of research. The location of this research is in 16 modern and *Salafi* Islamic boarding schools. All the Islamic boarding schools are located in Serang, Banten province. The researchers chose those Islamic boarding schools because those schools or *pesantrens* had already applied the concept of creative economics and run entrepreneurial activities. It is found that some Islamic boarding schools in Banten province have a process of entrepreneurship education for the students or *santris*.

This entrepreneurship and creative economy practice at schools become interesting to be analyzed to see the dynamics of the Islamic educational system in Indonesia.

The data of this research is taken from the questionnaire. Our team sends the questionnaire to the students and each *Kiais* of 16 *pesantrens*. Distributing the questionnaire is done online by using google forms. Our team also did the follow-up by interviewing some students and *Kiais* to clarify the information collected from the questionnaire. The researchers found that all *pesantrens* had their creative economy characteristics. They vary from food selling, agriculture, and fishery. Data can be seen as follows:

Table 1. Characteristics of Creative Economy in Islamic Boarding Schools

No	Name of Schools	Concept of Creative Economy	Product
1.	Alhidaah Wanti	Food stall	Variety of food
2.	Darul Falah	Cooperative	Book
3.	Badan Djikir Al-Ikhlash	Fishery	Catfish
4.	Shadana	Agriculture	Vegetables
5.	Arruhul Arief	Restaurant	Food stalls
6.	Almustajib Madarijul Ulum	Food stall	Variety of food
7.	Malnu Kebon Jeruk	Fishery	Decorative fish
8.	Asshibiyanul Muta'alimin	Agriculture	Paddy
9.	LTQ Utrujjah	Book	Book
10.	Al Khoiriyyah Cikulur	Craft	Wood
11.	Daarul Qurro	Craft	Wood
12.	Quthrotul Falah	Cooperative	Student needs
13.	Ardaniah Pusat	Cooperative	Mineral water
14.	Darul Muzari'in Al Islamiyah	Agriculture	Paddy
15.	Daar El Falaah	Fishery	Catfish
16.	Daar El Rahmah	Agriculture	Organic rice

RESULTS AND DISCUSSION

1. 'Ardaniah Pusat' Boarding School

The concept of the creative economy in Ardaniah Pusat Boarding School has been existing since 2018. This boarding school produces mineral water. This economical product had been sold around the school and consumed by students, teachers, and everyone who stayed in Ardaniah. Moreover, this product is also sent to Pontang, a neighbor village. The school produces the mineral water by themselves and serves

all people in the school as the daily consumed to fulfill daily needs, so they do not need to worry about drinking water. When they want to sell this product to the people outside the school, they put a price. The benefit they got from the sales is about Rp.100.000 to Rp.300.000 in a month. This benefit then goes into the school's finances and be used as additional income to manage the school. To develop this system, the school manager invites some students to help produce, promote, and sell this product. Students were learned about the economic values of a product (mineral water) and how to manage this economic source. Until now, they have been struggling to run this business.

Figure 1. Ardaniah Pusat Boarding School



Source: Ulum and Perdana, 2021.

2. Darul Falah

The output product of the creative economy system runs in this *pesantren* is selling product through *Koperasi* or cooperative. The product is books and stationaries sold to the students in the *pesantren* as they all need it while studying. This business runs and is managed by the school manager, so the students did not invite to help. In other words, students do not fully participate in this creative economy system. Besides, this cooperative has widened its range by selling the products to several places around Serang. The benefit of selling the products is ranged from Rp.1.000.000 to Rp.5.000.000 in a month. The manager of this cooperative sells the products through social media such as Instagram. They believe that this platform is the best way to promote and sell their product to support the creative economic system in this modern era.

Figure 2. Darul Falah Boarding School



Source: *Ulum and Perdana, 2021.*

3. Daar El-Rahmah

The school applied the concept of the creative economy in agriculture. This school cultivates the land and develops their economic life by producing organic rice. This agricultural product is sold in several areas in Serang while the benefit taken from this business is around Rp.300.000 until Rp.500.000 per month. All processes from planting, harvesting, promoting, and the schools managed to sell products with the whole team. This system invites all students to contribute. Schools also do monthly meetings such as seminars with all students to help them understand the creative economy system developed in *pesantren*. Students were also learned how to sell this product in a modern and effective way through social media like *Facebook*.

Figure 3. Daar El-Rahmah Boarding School



4. Daarul Qurro

The creative economy developed in this school is unique. It focuses on the field of handicrafts in a kind of carved wood. This school began this project for some years, helped by all students. The product is sold in Serang and outside Banten province in neighboring Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek). The benefit of carved wood selling reaches Rp.300.000 to Rp.500.000 per month. All processes from the creation until selling these handicrafts are fully managed by the schools, including students and teachers. It makes all students contribute to the school in economic aspects. They also sell handicrafts through Instagram. It makes many people outside Serang widely know the products.

Figure 4. Daarul Qurro Boarding School



From the 4 cases above, the researchers figure out some facts that lead to the new concept of the creative economy in schools, especially in Islamic boarding schools. First, the creative economy needs social media to promote the products. From the analysis, we can find that the key to a creative economic system is growing our creativity. Students invite to go deeply into the system of the creative economy, which pushes their creativity to improve the selling and widen their market. It can be seen through how they sell the product by using the internet. We can find this example in Daar El-Rahmah and Daarul Qurro. In Daar El-Rahmah, they sell their products by using Facebook, while in Daarul Qurro, they do the marketing through Instagram.

Both are perfect for gaining more consumers because people will notice the products immediately, and selling and buying products becomes instant and effective. It makes the products popular and is known by the people outside the school.

Second, students get a better understanding of economics. From the data, we can find that most of the students in Ardaniah, Daar El-Rahmah, and Daarul Qurro learn ‘accidentally’ about the steps in producing good quality products; how to promote them; what is the best way to sell their products; and how to widen the market in order to increase the benefits. The students of these schools were invited to take their part in managing the economic activities. The creative economy system in Islamic boarding schools taught the students about the basic economic system by giving additional knowledge and practicing their skills in marketing and their ability to develop their economic life personally. It is hoped that all students can run their lives successfully and independently in the future. They can survive by earning a living by using their creativity. A creative economy guarantees people a successful living through their creativity.

Third, creative economy needs leadership. From the analysis, we can find that the key to successful economic life in schools depends on the managing skill of the *pesantren* leader or Kiai. In some cases, like in most Islamic boarding schools, the school leader not only asks the students to help in selling products but also pushes them to be more active in all activities. The leaders have the fighting spirit to bring the schools forward. The leadership ability is also shown in each leader, especially in managing the school system by combining these aspects: education, economic, and spiritual. Those three aspects should be the central points of Islamic boarding schools. One good example of a well-managing boarding school is the existence of *koperasi* or cooperative as the medium to keep all needs in balance. Cooperative is suitable for boarding school because this system has the spirit of togetherness and creativity, in line with the concept of the creative economy.

CONCLUSION

After analyzing the concept of the creative economy in some Islamic boarding schools, the researchers conclude that one of the effects of applying the creative economy system in schools is to push students to be more creative and innovative. They want to add more value to the students by training entrepreneurial skills and increasing innovation in various economic sectors starting from any simple way. Three crucial points should be highlighted from the creative economic practice in the Islamic boarding school in Serang; First, the creative economy needs social media to promote the products. Second, students get a better understanding of economics. Third, a creative economy needs leadership. All three points influence the sustainability of the economic system in boarding schools.

The values of creative economy internalized by both Salafi and modern Islamic boarding schools around Serang relate to worship activities. All economic process carried out is intended only to worship Allah SWT. The value of worship is based on the Islamic faith. It shows us that the higher a person's faith, the better the management of the economic system in an institution. It also relates to the entrepreneurial aspect of the students themselves.

If the concept of the creative economy is adopted and sustained, the economic system in Islamic boarding schools around Serang is likely to develop widely in the future. Some new models and concepts can be adopted in line with the development of technology, devices, and the internet while we are in the industrial revolution 4.0 era. We can understand that nowadays, creative but well-selling products are not traded objects but rather about creating a masterpiece product, starting from packaging, targeting, and marketing. In the future, students need to be taught some knowledge that is necessary to apply marketing intelligence. It is also better to know the strengths of all competitors and market trends as we can find in the era of globalization, the real struggling is a fight in the economic field, and the creative economy is one of the best weapons that should be prepared. All this process leads us to understand that the creative economy system that we are now creating is the future hope of the new economic growth. Creative economy aims to improve the welfare of Islamic boarding schools and their people.

BIBLIOGRAPHY

- Abdi, A. (2017). Integration of islamic and secular education in Kenya: a synthesis of the literature. In *International Journal of Social Science and Humanities academia.edu*.
https://www.academia.edu/download/61332213/Integration_of_Islamic_and_Secular_Education_IJSSHR20191125-78094-12k7jhy.pdf
- Arifinsyah, A., Ryandi, R., & ... (2019). Pesantren Religious Paradigm: Aqeedah, Plurality, and Jihad. *The Journal of Society*
<https://journal.unesa.ac.id/index.php/jsm/article/view/5281>
- A. M., Fuad, A., & Zaini, A. (2019). Evolution and orientation of Islamic education in Indonesia and Malaysia. *Journal of Indonesian Islam*.
<http://repository.uinsby.ac.id/id/eprint/799/>
- Aziz, A. A., Budiayanti, N., Ahmad, N., & ... (2021). The Potential of Islamic Boarding Schools and Their Effort of Development and Fostering at Pesantren Persatuan Islam 1-2 Bandung. *JMKSP (Jurnal* <https://semnas.univpgri-palembang.ac.id/index.php/JMKSP/article/view/5721>
- Duderija, A., & Rasool, G. (2019). Bilal Philips as a Proponent of Neo-Traditional Salafism and His Significance for Understanding Salafism in the West. *Religions*. <https://www.mdpi.com/474986>
- Efendi, N. (2021). *Turnitin Management of Salafiyah Islamic Boarding School Towards Quality Enhancement of Formal Education Institution in The Digital Era*. repo.uinsatu.ac.id. <http://repo.uinsatu.ac.id/21030/1/3>. Management Of Salafiyah Islamic Boarding School Towards Quality Enhancement of Formal Education Institution In The Digital Era.pdf
- Efendi, N., & Qolfathiriyus, A. (2021). Management Of Salafiyah Islamic Boarding School Towards Quality Enhancement Of Formal Education Institution In The Digital *Psychology and Education*
<http://www.psychologyandeducation.net/pae/index.php/pae/article/view/2852>
- Fachmi, T., Latifa, R., Habibi Syahid, A., & Rachmadtullah, R. (2019). School Engagement Predictors for Indonesian Islamic Student. *Universal Journal of Educational Research*, 7(10), 2217–2226.
<https://doi.org/10.13189/ujer.2019.071021>
- Hafidz, M. (2021). The Role of Pesantren in Guarding the Islamic Moderation. *INFERENSI: Jurnal Penelitian Sosial*
<https://ijtihad.iainsalatiga.ac.id/index.php/inferensi/article/view/5186>
- Hariadi, F. M. (2010). Arah Baru Pengelolaan Pondok Pesantren. *Dalam Episteme Jurnal Pengembangan Ilmu Keislaman*, 3.

- Hikmah, N. (2021). Agribusiness and Agro-Industry Pesantren Efforts to Develop Entrepreneurship and Industry Towards Independence of Pesantrens. *Enrichment: Journal of Management*.
<https://www.enrichment.iocspublisher.org/index.php/enrichment/article/view/132>
- Huda, S., Tsani, I., Syazali, M., Umam, R., & ... (2020). Retracted: The management of educational system using three law Auguste Comte: A case of Islamic schools. *Management* <http://growingscience.com/beta/msl/3473-the-management-of-educational-system-using-three-law-auguste-comte-a-case-of-islamic-schools.html>
- Johnson, R. B., & Christensen, L. (2019). *Educational research: Quantitative, qualitative, and mixed approaches*. Sage publications. https://www.academia.edu/download/54649382/EDUF_7116_spring_2010a.pdf
- Kuru, A. T. (2019). *Islam, authoritarianism, and underdevelopment: A global and historical comparison*. books.google.com.
<https://books.google.com/books?hl=en&lr=&id=xjCdDwAAQBAJ&oi=fnd&pg=PR9&dq=creatuve+economy+salafi+school+modern+islamic+school&ots=6gFK1iJ76I&sig=4ZpGllh0GkebTgTFKOyJ23Wnavo>
- Mackey, A., & Gass, S. M. (2015). Second Language Research : Methodology and Design. *Second Language Research: Methodology and Design, Second Edition*, 1–434. <https://doi.org/10.4324/9781315750606>
- Madjid, N. (1997). *Bilik-bilik pesantren: sebuah potret perjalanan*. Paramadina.
- Misbah, M., Sulaeman, S., & Bakhri, S. (2019). Role of Leadership in Organizational Change: A Case Study at Attaqwa Putra Islamic Boarding School Bekasi--Indonesia. *Asian Journal of Contemporary Education*. <https://eric.ed.gov/?id=EJ1265931>
- Purnama, T. S., Zirmansyah, Z., & ... (2021). Pesantren as a Halal Center Institution Towards Religious Tourism Development. *Indonesian Journal of* <http://journal.uinsgd.ac.id/index.php/ijhar/article/view/10768>
- Saada, N., & Magadlah, H. (2021). the meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*. <https://doi.org/10.1080/01416200.2020.1785844>
- Saepullah, U. (2021). Cultural Communications of Islamic Boarding Schools in Indonesia. *AL-ISHLAH: Jurnal Pendidikan*.
<http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/1154>
- Sista, T., Darda, A., Hudaya, M., Baqi, S., & ... (2019). Student Moral Guidance Trough Islamic Education System on Pesantren Institution. <https://search.proquest.com/openview/452592cb7298d130b75b3bffdac6c6a/1?pq-origsite=gscholar&cbl=4822111>

- Telaumbanua, D. (2019). *Undang-Undang Republik Indonesia Nomor 24 Tahun 2019 tentang Ekonomi Kreatif*.
- Yusuf, M. A. Y., & Taufiq, A. (2020). The dynamic views of Kiais in response to the government regulations for the development of Pesantren. ... *International Journal of Islamic* <http://repository.iainkediri.ac.id/138/>