INTEGRATION OF ISLAMIC EDUCATION AND CBE FOR ECONOMIC AND SOCIAL DEVELOPMENT OF THE COMMUNITY AT HIDAYATULLAH ISLAMIC BOARDING SCHOOL IN BONTANG CITY

Muhsin[1], Zamroni [2], Badrut Tamam [3]

[1,2,3]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
Email: muhsin14@dinas.belajar.id [1], iceisa.iainsmd18@gmail.com[2], badruttamam@uinsi.id[3]

Abstract:
Integration of Islamic education with Community-Based Education (CBE) offers a strategic solution in improving the economic and social development of the community. This study explores this approach in Pesantren Hidayatullah Bontang City, focusing on the synergy of religious education and community involvement to create socio-economic impacts. This study uses a descriptive qualitative method, observing the success of the integration model in supporting pesantren-based economic empowerment. The results show that this approach is able to increase community participation, management of the pesantren economy, and strengthening social solidarity.

Keywords: *Integration of Islamic Education, Community-Based Education (CBE), Pesantren Economic Empowerment*

INTRODUCTION

Islamic boarding schools in Indonesia have a unique and strategic role in the national education system, not only in building religious character but also in empowering society socially and economically (Zamroni, 2020). As the oldest educational institution in Indonesia, Islamic boarding schools have long been centers for Islamic religious learning and the dissemination of Islamic values in the daily lives of the community. In its development, Islamic boarding schools are expected to not only be places for religious education but also institutions for community empowerment (Hidayat et al., 2020).

However, modernization and globalization present challenges for Islamic boarding schools, including limited resources, lack of access to technology, and the need to meet the socio-economic demands of the community. In this context, the concept of Community-Based Education (CBE) is a potential solution to combine religious education with active community involvement. CBE emphasizes the involvement of local communities in the education process, thus having a direct impact on economic independence and strengthening social cohesion. (Toni, 2016)

The Hidayatullah Islamic Boarding School in Bontang City is a real example of the application of the concept of integrating Islamic education and CBE. Through its curriculum, this Islamic boarding school has adopted an innovative approach by adding work skills programs, local resource management, and community empowerment. These programs not only enrich religious learning, but also equip students with relevant skills to support the economic sustainability of the Islamic boarding school and its surrounding community. (Zuhdi, 2014) This article aims to explore the effectiveness of the integration approach of Islamic education and CBE at the Hidayatullah Islamic Boarding School, and examine its impact on the economic and social development of the community.

1. **Community-Based Education (CBE) Concept**

Community-Based Education (CBE) is an educational approach that aims to empower communities through their active involvement in the educational process. This model allows the integration of formal education with the development of skills that are relevant to the surrounding community. In the context of Islamic boarding schools, CBE expands the function of Islamic education, making it a center for economic and social empowerment. According to Hasan's research (2022), CBE not only prepares students to contribute to the community, but also encourages community involvement in educational activities, such as community-based skills training, local resource management, and joint business development. This approach makes Islamic boarding schools agents of social transformation that create a direct impact on economic independence (Wekke, 2017). CBE in the Context of Islamic Boarding Schools.

   a. Community Economic Empowerment Hasan (2022) noted that CBE allows Islamic boarding schools to adopt programs that empower the local economy. For example, Islamic boarding schools can manage agribusiness activities or community-based creative businesses, involving students and the local community.

   b. Integration of Education and Skills Training Research shows that community-based education models, as implemented in several Islamic boarding schools, are able to integrate work skills training such as crafts, information technology, and agricultural processing with Islamic values. This produces graduates who are ready to contribute economically while maintaining religious values.

   c. Strengthening Social Solidarity CBE also strengthens the relationship between Islamic boarding schools and the community. Through community-based programs, the community is actively involved in Islamic boarding school activities, creating solidarity and a high sense of belonging to the educational institution. (Rosyad, 2021)

Although CBE offers many benefits, there are several challenges in its implementation, such as limited funds, low human resource capacity, and lack of access to technology. However, Hasan's (2022) study shows that collaboration with external institutions, such as non-governmental organizations and companies, can be a solution. The implementation of CBE in Islamic boarding schools not only improves the quality of education but also supports sustainable development at the local level. By making Islamic boarding schools a center for innovation and empowerment, this model can replicate success in other areas.

2. **Kewirausahaan The Concept of Integration of Islamic Education and Entrepreneurship**

Traditional Islamic education in Islamic boarding schools generally focuses on teaching religious knowledge. However, in this modern era, an integration-based educational approach has developed, combining religious learning with practical skills such as entrepreneurship. This integration allows Islamic boarding schools to become not only centers of religious learning but also agents of economic empowerment. According to a study conducted by Fauzi (2019), the integration of Islamic education with entrepreneurial activities in Islamic boarding schools provides various significant benefits:

   a. Increasing the Independence of Islamic Boarding Schools, Islamic boarding schools that adopt entrepreneurial activities become more financially independent. They are able to manage business units, such as cooperatives, food production, and handicrafts, which not only support the operations of the Islamic boarding school but also open up business opportunities for students.

   b. Community Empowerment, This integration allows Islamic boarding schools to involve the surrounding community in economic programs. For example, through community-based entrepreneurship training, local communities can improve their skills and access to markets.

   c. Islamic Value-Based Education, Entrepreneurial activities carried out in Islamic

boarding schools still prioritize Islamic values, such as honesty, hard work, and responsibility. This provides a strong ethical foundation in the business practices of students and the community.

d. Formation of Student Character, The combination of religious education and entrepreneurship forms the character of students who are not only religious but also innovative and adaptive to socio-economic challenges. (Fauzi, 2019)

The Integration Model of Islamic Education and Entrepreneurship such as:

a. Integrative Curriculum, Curriculum that combines religious subjects with entrepreneurial skills, such as business management, agribusiness, or information technology.

b. Islamic Boarding School Business Unit, Many Islamic boarding schools, such as Pondok Modern Gontor and Pesantren Hidayatullah, have developed business units managed by students and assisted by experts.

c. Skills Training for Students and the Community, This training includes local product development, digital marketing, and sharia-based financial management.

In addition, Implementation Challenges such as Limited Resources, Many Islamic boarding schools face capital and facility constraints to start entrepreneurship programs. And Lack of Teaching Capacity, Competent trainers in entrepreneurship who also understand Islamic values are needed. So this integration is a solution to empower Islamic boarding schools as centers of education as well as drivers of the community's economy. This model is not only relevant in the context of Indonesia, but can also be applied in other regions with an Islamic community base.

3. Empowerment of Islamic Boarding School Economy through Entrepreneurship Training

Islamic boarding schools have a strategic role in empowering the community's economy through entrepreneurship education and training. According to Wekke (2017), entrepreneurship training in Islamic boarding schools is one solution to creating sustainable economic independence. This is achieved through the integration of Islamic values with practical activities designed to prepare students to become competent entrepreneurs.

Entrepreneurship training in Islamic boarding schools includes various activities such as agribusiness management, agricultural product processing, digital marketing, and management of small businesses based on sharia. Business units managed by Islamic boarding schools, such as sharia cooperatives and organic food businesses, not only contribute to the welfare of Islamic boarding schools but also have a positive impact on the surrounding community. These activities show that Islamic boarding schools are not only centers of religious education but also agents of economic empowerment. Wekke (2017) also highlighted the importance of the role of Islamic boarding schools in building a sustainable economic model based on sharia principles. In this model, Islamic boarding schools adopt the values of justice, openness, and prohibition of usury, which distinguish their economic activities from conventional models. Thus, students are not only taught how to do business but also how to apply Islamic ethics in economic activities. However, Islamic boarding schools face significant challenges in implementing entrepreneurship training. Limited capital and infrastructure are the main obstacles, coupled with the lack of competent entrepreneurship trainers. Therefore, partnerships with external institutions, both government and private, are a solution to support this program. The collaboration can help improve the capacity of Islamic boarding schools in managing their training and business units. (Mawardi Pewangi, 2016)

Entrepreneurship training in Islamic boarding schools provides many strategic benefits. In addition to empowering students with practical skills, this activity also supports the economic independence of Islamic boarding schools and strengthens social relations with the community. Furthermore, this Islamic boarding school-based economic empowerment model can be an example that is replicated in other regions, expanding its impact at the national level. Through the integration of Islamic education

with entrepreneurship, Islamic boarding schools can play a greater role in supporting socio-economic development. Not only preparing a religious generation, Islamic boarding schools also create individuals who are ready to become agents of change in society. This model not only strengthens the sustainability of Islamic boarding schools but also supports the social and economic inclusion of the surrounding community.

RESEARCH METHODS

This research approach uses a descriptive qualitative method with a case study approach (Rusandi & Muhammad Rusli, 2021). This method was chosen because it aims to gain a deep and comprehensive understanding of a particular situation or phenomenon. In this case, the case study approach was applied to explore the implementation of an economic empowerment program based on religious education and community at the Hidayatullah Islamic Boarding School, Bontang City.

Descriptive qualitative method, researchers to describe phenomena in detail and contextually, especially social and economic phenomena that occur in Islamic boarding schools. This study also examines the relationship between factors, such as how religious education, community values, and economic activities interact with each other and support the empowerment of students and the surrounding community (Tamam, 2018). In addition, this method helps to understand socio-economic dynamics in more depth by exploring the meaning and values behind the implementation of the empowerment program. This approach is considered relevant because it allows for comprehensive data mining through techniques such as observation, interviews, and document analysis. In this way, research can produce a comprehensive and contextual picture of the economic empowerment program in Islamic boarding schools.

The data collection procedure in this study involved several techniques to ensure the accuracy and diversity of the information obtained. First, in-depth interviews were conducted with the caretakers of the Islamic boarding school, students, business unit management staff, and members of the surrounding community involved in the empowerment program. This technique aims to explore their perspectives and experiences related to the integration of Islamic education and Community-Based Education (CBE). In-depth interviews allow researchers to understand the perspectives of research subjects in a more personal and detailed manner.

Second, participatory observation was conducted by directly observing activities in the Islamic boarding school. This observation includes the learning process, skills training, and the operations of the Islamic boarding school business unit. Through observation, researchers obtained empirical data on daily practices that reflect the implementation of the economic empowerment model in Islamic boarding schools.

Third, document analysis was conducted on various important documents, such as the Islamic boarding school curriculum, financial reports of business units, entrepreneurship training programs, and other publications. This document analysis aims to understand the framework and strategies implemented by Islamic boarding schools in integrating religious education with economic empowerment. By using these three techniques, the study was able to collect rich, diverse, and accountable data.

The location of this research is the Hidayatullah Islamic Boarding School located in Bontang City, East Kalimantan. This Islamic boarding school was chosen because it has an economic empowerment program based on religious education that is in line with the concept of Community-Based Education (CBE). In addition, this Islamic boarding school manages a work skills program that involves students and the surrounding community, thus providing a real example of how religious education can be integrated with economic empowerment. With these characteristics, the Hidayatullah Islamic Boarding School is an ideal research location for this case study.

The data analysis technique in this study was carried out through several systematic steps. First, data reduction was carried out by selecting, classifying, and summarizing information obtained from interviews, observations, and document analysis. This process aims to focus attention on aspects that are relevant to the research objectives, so that the data becomes more organized and easy to analyze further.

Second, the data presentation is done in the form of descriptive narratives and tables. This presentation is designed to provide a clear picture of the research process and results, make it easier for readers to understand the relationship between data, and support in-depth analysis.

Third, conclusions and verification are made by compiling initial conclusions based on the data that has been analyzed. The conclusions are then verified using data source triangulation to ensure the validity of the findings. This triangulation technique helps reduce bias and increase the accuracy of research results. Through these steps, data analysis is carried out in a structured manner to produce credible and accountable findings.

The validity of the data in this study is guaranteed through several techniques to ensure that the data obtained is valid and reliable. First, data triangulation is carried out by verifying information obtained from various sources, namely interviews, observations, and documents. This technique helps ensure that research findings are not influenced by bias or errors from only one source, and increases the accuracy of research results.

Second, member checking is applied to ensure that the findings obtained from the study are confirmed by participants. This process involves participants in examining the findings to ensure that the researcher's interpretation is in accordance with their experiences and views.

Third, an audit trail is conducted by documenting the entire research process, from planning, data collection, to analysis. This documentation aims to provide transparency in the research process, so that readers or other parties can follow the steps taken in the research and evaluate its validity (Sutriani & Octaviani, 2019). By applying these three techniques, the validity of the data in this study can be maintained, so that the findings produced can be trusted and accounted for.

RESULTS AND DISCUSSION

1. **Implementation of Community-Based Education (CBE) at Hidayatullah Islamic Boarding School**

The Hidayatullah Islamic Boarding School in Bontang City has successfully integrated the Community-Based Education (CBE) approach with the Islamic education curriculum, creating an empowerment model that focuses on practical skills and relevance to local economic needs. The program is designed to provide useful job skills training for both students and the surrounding community, such as agribusiness, small-scale manufacturing, and information technology.

In the field of agribusiness, Islamic boarding schools manage agricultural land used to grow organic crops, providing students with hands-on experience in farming using environmentally friendly methods. This training not only enriches the students' skills but also prepares them to contribute directly to the community's economy after they graduate from the Islamic boarding school. In the small-scale manufacturing sector, Islamic boarding schools manage business units that produce local goods, such as processed foods, handicrafts, and clothing. This not only provides skills training but also opens up economic opportunities for students and the community around the Islamic boarding school.

In addition, information technology training is an important component in the pesantren curriculum. This training helps students understand how to do digital marketing, which is increasingly relevant in the development of small and medium enterprises in the modern era. With this training, students not only learn technical skills, but also understand how to use technology to increase their economic opportunities in the future.

2. **Improving Economic Welfare**

The Community-Based Education (CBE) program at the Hidayatullah Islamic Boarding School has succeeded in creating small community-based businesses, which not only support the economic sustainability of the Islamic boarding school but also provide additional income for students and the surrounding community. One concrete

example of this program is the management of organic agricultural land, which involves the community in the entire process, from planting, harvesting, to marketing agricultural products.

Through this program, the Islamic boarding school not only creates new jobs, but also significantly increases the income of the local community. In addition to providing agricultural skills to students, this program also helps the surrounding community to access better economic opportunities. By introducing environmentally friendly organic farming, the Islamic boarding school contributes to improving economic welfare while supporting environmental sustainability.

This approach shows that Islamic boarding school-based education not only has an impact on the spiritual aspects of students, but also has significant direct benefits on the economic welfare of the community. This CBE program not only enriches knowledge and skills, but also opens up opportunities for the community to improve their standard of living through sustainable businesses.

3. Strengthening Social Solidarity

In addition to focusing on the economic aspect, the community-based approach implemented by the Hidayatullah Islamic Boarding School has also succeeded in strengthening social solidarity between the Islamic boarding school and the surrounding community. Mutual cooperation activities, such as cleaning agricultural land or supporting the operation of business units, become a forum for interaction that strengthens social relations between students, Islamic boarding school managers, and the community.

This mutual cooperation not only helps reduce social inequality in the area around the Islamic boarding school, but also creates a sense of belonging to the empowerment program managed by the Islamic boarding school. Through this collaboration, community members feel involved in every stage of development, which in turn strengthens their social ties.

Thus, the Hidayatullah Islamic Boarding School not only plays a role as a center of education, but also as an agent of social transformation that makes a real contribution to building togetherness and solidarity between individuals in the community. This approach shows that Islamic boarding schools can play a key role in creating positive social change, by prioritizing the values of cooperation and concern for others.

4. Challenges and Solutions

Despite its success, the implementation of Community-Based Education (CBE) at the Hidayatullah Islamic Boarding School faces several major challenges that require creative and collaborative solutions: First, limited funding is one of the main obstacles in developing training programs and operating business units. To overcome this problem, the Islamic boarding school establishes partnerships with external institutions, such as local governments, non-governmental organizations, or the private sector that are concerned with education-based economic empowerment. With this partnership, the Islamic boarding school can obtain additional resources that support the smooth running of the programs being run.

Second, the lack of skilled human resources is a challenge in supporting program operations, especially in terms of the technical skills needed. To overcome this, the Islamic boarding school holds intensive training by bringing in professional trainers from outside the Islamic boarding school. This training aims to improve the skills of students and the surrounding community, so that they can be more effective in running existing programs.

Third, limited access to technology is a significant challenge, especially in terms of digital marketing and the use of modern technology in Islamic boarding school operations. To overcome this, the Islamic boarding school collaborates with educational institutions or technology companies that provide digital training. Through this collaboration, students and pesantren managers can gain skills in utilizing technology to improve operational efficiency and expand product marketing. By addressing these challenges through collaboration and training-based solutions, Pesantren Hidayatullah

can continue to develop the CBE program and increase its impact on community economic and social empowerment.

The implementation of Community-Based Education (CBE) at Pesantren Hidayatullah has shown significant success in integrating Islamic education with economic empowerment and social empowerment. Through this approach, the pesantren has succeeded in creating programs that not only enrich the knowledge and skills of students, but also have a positive impact on the economy and welfare of the surrounding community. Programs such as skills training, small business management, and participation in social activities strengthen the bond between the pesantren and its community, creating a sense of solidarity and mutual support.

Despite facing various challenges, such as limited funds, lack of human resource skills, and limited access to technology, Pesantren Hidayatullah has been able to overcome them with innovative solutions through external partnerships, intensive training, and collaboration with technology institutions. This approach shows that challenges can be turned into opportunities to continue to develop and improve the quality of programs.

The CBE-based empowerment model implemented at Pesantren Hidayatullah is not only relevant but also sustainable. This success opens up opportunities for other pesantren in Indonesia to adopt similar models, increase their role in economic empowerment, and contribute more to the social development of the community. With collaboration, innovation, and community-based training, Islamic boarding schools can play a vital role in creating sustainable change at both the local and national levels.

CONCLUSION

This study shows that the integration of Islamic education and Community-Based Education (CBE) at the Hidayatullah Islamic Boarding School in Bontang City has a significant impact on improving the economic and social welfare of the community. By integrating job skills training such as agribusiness, small-scale manufacturing, and information technology into the Islamic education curriculum, the Islamic boarding school is able to create students who are skilled and economically independent. In addition, this community-based approach strengthens social solidarity between the Islamic boarding school and the surrounding community, creating a mutually supportive relationship in socio-economic development efforts.

This approach also successfully overcomes major challenges such as limited funds and human resources through strategic partnerships with external institutions and intensive training. The results of this study provide a model that can be adopted by other Islamic boarding schools in Indonesia to expand their role as agents of social and economic transformation. By implementing CBE, Islamic boarding schools can contribute more to the development of a community based on Islamic values and sustainable.

REFERENCE

Fauzi, I. (2019). Manajemen Pengembangan Life Skill Di Pondok Modern Gontor Vii Sulawesi Tenggara (Studi Kepemimpinan Kiai Dalam Mengembangkan Life Skill Melalui Ekonomi Mandiri Untuk Meningkatkan Mutu Pondok).

Hidayat, T., Rizal, A. S., Abdussalam, A., & Fawwaz, A. G. (2020). Designing Islamic Values Integration Into Sociology Learning. Jurnal Pendidikan Islam, 6(1), 37–56. Https://Doi.Org/10.15575/Jpi.V6i1.8119

Mawardi Pewangi. (2016). Tantangan Pendidikan Islam Di Era Globalisasi. Tarbawi : Jurnal Pemikiran Dan Pendidikan Islam, 1(1), 6.

Rosyad, R. (2021). Pengantar Psikologi Agama Dalam Konteks Terapi. Http://Digilib.Uinsgd.Ac.Id/46118/

Rusandi, & Muhammad Rusli. (2021). Merancang Penelitian Kualitatif Dasar/Deskriptif

Dan Studi Kasus. Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam, 2(1), 48–60. Https://Doi.Org/10.55623/Au.V2i1.18

Sutriani, E., & Octaviani, R. (2019). Topik: Analisis Data Dan Pengecekan Keabsahan Data. Ina-Rxiv, 1–22.

Tamam, B. (2018). Reorientasi Pendanaan Pendidikan Dalam Membangun Mutu Sekolah. Kajian Islam Dan Masyarakat, 29(2), 35–48. Https://Jurnal.Umj.Ac.Id/Index.Php/Maa16/Index

Toni, H. (2016). Pesantren Sebagai Potensi Pengembangan Dakwah Islam. Jurnal Dakwah Dan Komunikasi, 1(1), 101.

Wekke, I. S. (2017). Integrasi Pendidikan Islam Dan Sains. Fenomea, 9(1), 105.

Zamroni, Z. (2020). Smart Parenting In Improving Students' Spiritual Intelligence In Pesantren-Based Madrasahs. Ta'dib, 23(1), 51. Https://Doi.Org/10.31958/Jt.V23i1.1947

Zuhdi, M. (2014). Pembelajaran Kritis Di Pesantren. In Repository.Uinjkt.Ac.Id. Http://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/50228

Rizal, Mohammad Syifaur. 2024. "Educational Evolution: Sustainable Beturnment With Country In The Development Of The Trainer." Pp. 28–36 In Proceeding Of International Conference On Education, Society And Humanity. Vol. 2

Mudarris, Badrul, And Mohammad Syifaur Rizal. 2023. "Manajemen Strategi Kepemimpinan Kepala Sekolah Dalam Meningkatkan Kedisiplinan Guru Dan Karyawan Di SMA Nurul Jadid." JIIP-Jurnal Ilmiah Ilmu Pendidikan 6(12):10265–71.