



Synergy between the Government and Pesantren in Achieving Economic Self Reliance of Islamic Boarding Schools

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Abstract

Pesantren (Islamic boarding schools) are traditional Islamic educational institutions that have been deeply rooted in Indonesia's history and culture, long before the introduction of the formal school system. As centers of religious learning, pesantren not only teach Islamic sciences but also nurture the character, morals, and spirituality of the students (santri) who live in dormitory environments under the direct guidance of a kiai (religious leader). Given their crucial role in shaping morally upright and religiously knowledgeable generations, the government has provided substantial support through the Pesantren Endowment Fund, as stipulated in Presidential Regulation Number 82 of 2021. This fund originates from the national Education Endowment Fund and is permanent in nature (the principal amount is not depleted), with the aim of ensuring the sustainable development of pesantren education. Through this funding, pesantren are expected to continuously improve the quality of their education, broaden access, and strengthen their contributions to national development without compromising the distinctive identity and noble values passed down through generations. This study uses a descriptive quantitative approach, employing the Product Moment Formula for data analysis. The research results show a calculated t-value (t-count) of 16.6105 and a critical t-value (t-table) of 1.67591. Since t-count > t-table, the hypothesis is accepted. The coefficient of determination is 65%, indicating a significant relationship between variable X and variable Y.

Keywords: Government, Pesantren cooperation, Self reliant Islamic education institutions

INTRODUCTION

Pesantren is the oldest traditional Islamic educational institution unique to Indonesia, serving as a place to study, understand, internalize, and practice the teachings of Islam (tafaqquh fiddin), with a strong emphasis on Islamic morals as a guide for daily social life.

¹ Pesantren also represents a manifestation of the evolution of the national education system. According to Nurcholish Madjid, historically, pesantren is not only associated with Islamic values but also reflects Indonesia's cultural authenticity. Before the arrival of Islam in Indonesia, institutions similar to pesantren already existed throughout the archipelago. Islam simply continued, preserved, and Islamized these institutions. Therefore, pesantren is the result of cultural acculturation between Hindu-Buddhist and Islamic traditions, which eventually transformed into what is now known as pesantren²



Dhofier states that, according to Professor Johns, the term *santri* originates from the Tamil language, meaning a teacher of Qur'anic recitation. Meanwhile, C.C. Berg argues that the term comes from the word *shastri*, which in Indian languages refers to a person knowledgeable in the sacred texts of Hinduism, or a scholar of Hindu scriptures. The word *shastri* itself is derived from *shastra*, which means holy books, religious texts, or books of knowledge.³ In other words, the term *santri* refers to a student who studies sacred texts or Islamic religious sciences.

A faithful servant will strive to fulfill their duty of spreading the message of Islam as a sign of their piety and devotion to Allah Swt., in accordance with the words of Allah in the Qur'an:

ذَلِكَ وَمَنْ يُعِظْمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (سورة الحج: ٣٢)

Meaning: "That is so. And whoever honors the symbols of Allah indeed, it is from the piety of hearts." (Surah Al-Hajj: 32)⁴

The existence of institutions certainly facilitates the process of spreading the message of Islam. *Pesantren*, or Islamic boarding schools, are one type of Islamic educational institution that serves as a means to disseminate Islamic teachings. Presidential Regulation Number 82 of 2021 on the Funding of *Pesantren* introduces a new program known as the *Pesantren Endowment Fund*. This fund is specifically allocated for *pesantren* and sourced from the national education fund. It is permanent in nature, intended to ensure the sustainable development of the educational programs carried out by *pesantren*.

The Ministry of Religious Affairs (Kemenag) drafted this Presidential Regulation by involving stakeholders from various state ministries/agencies as well as representatives from Islamic boarding schools (*pesantren*). The issuance of this regulation reflects a strong commitment and serious interest in improving the quality of Islamic education for the wider community. With the enactment of this Presidential Regulation, regional governments are also authorized to allocate funds to support *pesantren* in their roles of education, religious propagation (*dakwah*), and community empowerment.

REVIEW LITERATUR

The Implementation of Islamic Boarding School Policy in Indonesia

The term "implementation," derived from the verb "to implement," comes from the Latin word *implementum*, which originates from the root words *impere* and *piere*. According to Webster's Dictionary, *impere* means "to fill up" or "to fill in," implying the act of completing or making full, while *piere* means "to fill." Thus, implementation carries the notion of putting something into effect by making it complete or functional.⁵

A policy often differs from what was originally planned. This discrepancy is caused by distortions in policy implementation, which is a critical issue for implementers to address, in the hope that a policy design can be successfully applied.

Meanwhile, Van Meter and Van Horn define policy implementation as "the actions taken by individuals, officials, or groups both governmental and private that are directed toward achieving the objectives set forth in a policy decision."⁶ In principle, policy implementation is a means by which a policy can achieve its intended objectives. Lester and Stewart, as cited by Winarno, state that "policy implementation, in a broad sense, is

seen as a legal-administrative tool in which various actors, organizations, procedures, and techniques work together to carry out a policy in order to achieve the desired impacts or goals."⁷

This definition explains that policy implementation is the execution of administrative activities that have legal legitimacy. The implementation process involves various elements and is expected to function cooperatively to achieve the goals that have been set. In essence, implementation consists of actions taken by the government to realize the objectives defined in a policy decision. However, before formulating a policy, the government must first assess whether the policy might have negative impacts on society. This is intended to ensure that the policy does not conflict with the interests of the people, let alone cause harm.

According to Dwijowijoto, "policy implementation is, in principle, a way for a policy to achieve its goals no more, no less. To implement a public policy, there are two available approaches: directly implementing it through specific programs or formulating derivative policies that stem from the main public policy."⁸

Based on the opinions above, policy implementation is essentially concerned with the ways in which a policy can achieve its intended goals, either through the development of specific programs or through derivative forms. These derivatives of public policy refer to intervention projects and intervention activities designed to support the implementation process and realize policy objectives.

The success of policy implementation is determined by many variables or factors, each of which is interrelated. Policy implementation involves organizing, exercising leadership, directing execution, and controlling the implementation process in detail. The stages of policy implementation—starting from strategy implementation, organizational structuring, leadership mobilization, and control are expected to run smoothly and in accordance with the intended goals.

Presidential Regulation No. 82/2021 on Pesantren Funding

Presidential Regulation Number 82 of 2021 on the Funding of Pesantren Implementation introduces a new scheme known as the Pesantren Endowment Fund. The Pesantren Endowment Fund is a fund specifically allocated for pesantren and is perpetual in nature, aimed at ensuring the sustainability of pesantren education development. It is sourced from, and constitutes a part of, the national Education Endowment Fund.⁹

The consideration for Presidential Regulation Number 82 of 2021 on the Funding of Pesantren Implementation is to implement the provisions of Article 48 paragraph (5) and Article 49 paragraph (2) of Law Number 18 of 2019 on Pesantren, as well as to optimize funding in the implementation of pesantren to support their functions in education, da'wah (religious propagation), and community empowerment. Therefore, it was deemed necessary to establish a Presidential Regulation on the Funding of Pesantren Implementation.

During the discussion of Presidential Regulation No. 82 of 2021, there was some debate regarding the source of the pesantren endowment fund. However, in the end, the government and the House of Representatives (DPR RI) agreed that the pesantren endowment fund would be allocated from the Education Endowment Fund, recognizing that pesantren are an integral part of the National Education System (Sisdiknas).¹⁰

To implement the provisions of Article 48 paragraph (5) and Article 49 paragraph (2) of Law Number 18 of 2019 on Pesantren, and in order to optimize funding for pesantren implementation to support their educational, religious (da'wah), and community empowerment functions, it was deemed necessary to issue a Presidential Regulation on the Funding of Pesantren Implementation. This formed the background for the issuance of Presidential Regulation Number 82 of 2021.

Presidential Regulation No. 82 of 2021 on the Funding of Pesantren Implementation defines Pesantren including Pondok Pesantren, Dayah, Surau, Meunasah, or other similar designations as community-based institutions established by individuals, foundations, Islamic community organizations, and/or society at large. These institutions aim to instill faith and piety toward Allah SWT, nurture noble character, and uphold the teachings of Islam as a mercy to all creation (rahmatan lil 'alamin), which is reflected in values such as humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching (dakwah), exemplary conduct, and community empowerment within the framework of the Unitary State of the Republic of Indonesia (NKRI).

The drafting of this regulation was carried out by the Ministry of Religious Affairs (Kemenag), involving various parties from cross ministerial/state agencies and pesantren stakeholders. The issuance of this Presidential Regulation represents a strong commitment and significant attention to improving the quality of pesantren education. Furthermore, with this regulation in place, local governments are also permitted to allocate budgets to support pesantren, particularly in their roles in education, religious outreach, and community empowerment.

Pesantren Economic Empowerment Program

Selfreliance is a mindset taught in Islam. It refers to the mental attitude of having the courage to live life without depending on others. However, a person must also believe that their life should always be dependent upon Allah. This teaching of self-reliance is not only conveyed theoretically in the classroom, but is also practiced in daily life at Islamic boarding schools (pesantren), where students are trained to live independently as part of their religious and character education.

Pesantren self-reliance is one of the programs initiated by the Ministry of Religious Affairs in 2021.¹¹ This program is a form of implementation of Presidential Regulation Number 82 of 2021. There are three main reasons for promoting the self-reliance of educational institutions that have existed since before the founding of Indonesia and are widely known as pesantren (Islamic boarding schools).

First, pesantren serve as long-standing centers of education that have endured for generations. They also possess an abundance of human resources, with great potential to become a highly qualified and competitive workforce.

Second, pesantren and the surrounding communities have economic resources that, if managed properly, can become strong and sustainable economic potentials. This is because pesantren grow from the people, by the people, for the people, and together with the people. Pesantren are not solely focused on religious literacy but also contribute to building the local economy alongside the communities they serve.¹²

Third, pesantren have established strong interconnections with other pesantren across Indonesia. These relationships represent a valuable potential for developing the

economic empowerment of the Muslim community. Economic synergy among pesantren can become a powerful force in supporting the national economy.

HYPOTHESIS

In order to analyze the effectiveness of the synergy between the government and pesantren in achieving economic self-reliance, this study formulates the following main hypothesis: There is a significant influence between government–pesantren synergy and the achievement of pesantren economic self-reliance. This hypothesis is based on the assumption that the stronger the cooperation between government institutions through development programs, financial assistance, entrepreneurship training, and supportive regulations and pesantren, the greater the likelihood that pesantren will attain economic independence. The concept of economic self-reliance in this context refers to the ability of pesantren to manage business units, generate independent income, and develop local economic potential grounded in Islamic values and the local wisdom of pesantren.

In addition to the main hypothesis, the study also develops partial hypotheses to strengthen the analysis. *First*, there is a significant influence of government programs on the economic self-reliance of pesantren, reflecting the crucial role of the state in providing structural support and resources for pesantren economic development. *Second*, there is a significant influence of the active role of pesantren in building cooperation with the government on the achievement of economic self-reliance, indicating that the initiative and active involvement of pesantren play an essential role in the success of such synergistic programs. Thus, a mutually reinforcing synergistic relationship between the two parties is expected to create a sustainable and adaptive pesantren economic empowerment ecosystem that responds effectively to the challenges of the times.¹³

METHOD

The research employed a quantitative approach with a descriptive design, in line with its goal of identifying and analyzing the influence of implementing Presidential Regulation Number 82 of 2022 on the Pesantren Self-Reliance Program in 2022. Data collection was carried out through a questionnaire containing items related to pesantren entrepreneurship, which was distributed to 52 respondents at At-Tahdzib Islamic Boarding School.¹⁴

The independent variable in this study is Presidential Regulation Number 82 of 2021, while the dependent variable is the Pesantren Self-Reliance Program. Data were analyzed using validity testing, reliability testing, and hypothesis testing.

RESULTS AND DISCUSSION

The name Attahdzib means “filter” or “sieve,” symbolizing the hope that the students (santri) of Pesantren Attahdzib will develop refined character, embodying the noble traits of the Prophet Muhammad (peace be upon him), or takhalluq bi akhlaqi Rasuulillah SAW. The vision of Pesantren Attahdzib is to become a traditional (salaf) Islamic boarding school that stands firmly on the pillars of noble character and the integration of spiritual, emotional, and intellectual intelligence. Its mission is to cultivate intellectual scholars with saintly character and saints with intellectual depth. The purpose of the pesantren is to shape individuals who are devout to Allah SWT and His Messenger,

knowledgeable, righteous in deeds, and sincerely dedicated to religion, the nation, and the state.

The Pesantren Self-Reliance Program is a new initiative under the Ministry of Religious Affairs launched in 2021. It is intended as a form of state appreciation for pesantren, which have historically contributed significantly to the preservation and development of the nation. According to Minister Yaqut Cholil Qoumas, there are three key reasons for empowering pesantren to be self-reliant. First, pesantren have long served as sustainable centers of education, supported by abundant human resources with great potential. Second, pesantren and their surrounding communities possess economic resources which, if properly managed, could develop into sustainable economic power. Third, pesantren have vast interconnections with other pesantren across Indonesia, through alumni networks and chains of religious knowledge (sanad), which can become a foundation for the development of the people's economy.

This program has been running from 2021 and is set to continue until 2024. Out of 105 pesantren in East Java, Pesantren Attahdzib was specially selected by the national Ministry of Religious Affairs to serve as a pilot pesantren. The program outlines four pilot categories: pesantren that are operating without business units; those with small-scale businesses; those with developed businesses not yet ready to export; and those with large, independent export-capable enterprises. Pesantren Attahdzib falls under the third category, having a well-developed business unit that is not yet engaged in export.

The focus of economic empowerment at Pesantren Attahdzib is aquaculture, which has long been practiced by the pesantren. Through the Self-Reliance Program, this sector has received additional support in the form of trainers, new fishponds, tools, equipment, and other resources to further improve and expand operations. Even prior to the program, Pesantren Attahdzib had been economically independent, particularly in aquaculture. However, the program has further strengthened the pesantren's self-reliance, expanded its facilities, and improved its overall capacity.

Pesantren Attahdzib hopes that the program will continue, allowing trained students to pass on their knowledge and skills to future cohorts. In this way, the pesantren's business operations can be sustained over time. Moreover, graduates who return to society will not be confused or uncertain in seeking employment, as they will already have acquired practical skills during their time at the pesantren.

Validity Test

The data obtained from the questionnaire was subjected to a validity test. The instrument was tested by calculating the correlation coefficient between each item score and the total score using the Pearson Product-Moment Correlation formula at a significance level of 0.05. An instrument is considered valid if the calculated r -value (r_h) is greater than the critical r -table value (r_t). The r -table value was determined using degrees of freedom (df) = $n - 2$, where $n = 52$, so $df = 50$. Based on the Pearson Product-Moment table, the r -table value at $df = 50$ is 0.2306.

Summary of Validity Test Results							
No	RXY	Rtabel	status	No	RXY	Rtabel	status
1	0.54862	0.2732	valid	21	0.56874	0.2732	valid
2	0.40072	0.2732	valid	22	0.38927	0.2732	valid

3	0.4726	0.2732	valid	23	0.5727	0.2732	valid
4	0.51785	0.2732	valid	24	0.61438	0.2732	valid
5	0.46498	0.2732	valid	25	0.30695	0.2732	valid
6	0.65609	0.2732	valid	26	0.44838	0.2732	valid
7	0.61186	0.2732	valid	27	0.60251	0.2732	valid
8	0.65681	0.2732	valid	28	0.59761	0.2732	valid
9	0.70379	0.2732	valid	29	0.49107	0.2732	valid
10	0.65645	0.2732	valid	30	0.4207	0.2732	valid
11	0.64486	0.2732	valid	31	0.46506	0.2732	valid
12	0.57062	0.2732	valid	32	0.3737	0.2732	valid
13	0.62693	0.2732	valid	33	0.54806	0.2732	valid
14	0.35192	0.2732	valid	34	0.52135	0.2732	valid
15	0.48633	0.2732	valid	35	0.3737	0.2732	valid
16	0.31322	0.2732	valid	36	0.54814	0.2732	valid
17	0.53032	0.2732	valid	37	0.42528	0.2732	valid
18	0.37268	0.2732	valid	38	0.3737	0.2732	valid
19	0.50177	0.2732	valid	39	0.47545	0.2732	valid
20	0.57163	0.2732	valid	40	0.33571	0.2732	valid

Reliability Test

The reliability test is used to demonstrate the consistency of measurement results when the same object is measured repeatedly. Reliability testing in this study was conducted using Cronbach's Alpha. A variable is considered reliable if it has a Cronbach's Alpha value greater than 0.60.

Decision Making				
Item Variance	Total Variance	Specified Value / Threshold Value	Cronbach's Alpha Value	Conclusion
14.597	6484	0.81	0.998	Reliable

Hypothesis Testing

- Determining the correlation between the two variables using the Product Moment formula.

$$\begin{aligned}
 r_{xy} &= \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{(N \cdot \sum X^2 - (\sum X)^2) \cdot (N \cdot \sum Y^2 - (\sum Y)^2)}} \\
 &= \frac{52 \cdot 203731 - 3290 \cdot 3194}{\sqrt{(52 \cdot 3290 - 10824100) \cdot (52 \cdot 197946 - 10201636)}} \\
 &= \frac{85752}{106363} \\
 &= 0.80622 \\
 \text{r count} & 0.80622 \\
 \text{r tabel} & 0.2306
 \end{aligned}$$

r count > r tabel

2. determine the coefficient X to Y

$$\begin{aligned} Kd &= r^2 \times 100 \% \\ &= 0.806222423952023^2 \times 100\% \\ &= 0.64999 \\ &\text{Atau } 65 \% \end{aligned}$$

3. significance testing

$$\begin{aligned} t &= \frac{r\sqrt{n-2}}{\sqrt{1-r^2}} \\ &= \frac{0.806222423952023\sqrt{52-2}}{\sqrt{1-0.806222423952023^2}} \\ &= \frac{5.81375}{0.35001} \\ &= 16.6105 \end{aligned}$$

t count = 16.6105, t tabel = 1.67591, t count > t tabel.

4. Determine the significance of the results

Therefore, since the calculated r-value is greater than the r-table and the calculated t-value is greater than the t-table, it can be concluded that there is a significant relationship between variable X and variable Y. Thus, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_1) is accepted. With a confidence level of 65%, the results indicate that there is a significant influence of Presidential Regulation Number 82 of 2021 on the Pesantren Self Reliance Program.

CONCLUSION

The Pesantren Self-Reliance Program is a form of implementation of Presidential Regulation Number 82 of 2021. This program focuses on the aquaculture business that has long been established and operated by Pesantren At-Taahdzib. The main objective of the program is to empower the pesantren itself so that it can generate benefits not only for the pesantren community but also for the surrounding residents. Through this program, the pesantren's fishery business has received better and more proper facilities, as well as new knowledge and expertise from professional tutors. Based on data analysis, the calculated t-value (t-count) was 16.6105, while the critical t-table value was 1.67591. Since t-count > t-table, and the correlation coefficient (r-count) was 0.80622, greater than the r-table value of 0.2306, it can be concluded that there is a significant relationship between variable X and variable Y. Furthermore, the coefficient of determination shows that 65% of the variation in the Pesantren Self-Reliance Program is influenced by the implementation of Presidential Regulation Number 82 of 2021.

IMPLICATIONS

The implementation of this synergy is evident in the experience of Pesantren Attahdzib, which has been selected as one of the pilot pesantren for this program in East Java. Through collaboration with the Ministry of Religious Affairs, the pesantren has

received substantial support in developing its aquaculture business unit, which had long been managed independently. This support includes entrepreneurship training, provision of infrastructure such as modern fishponds and aquaculture equipment, and the involvement of professional experts to enhance the capacity of the students (santri). Previously self-sufficient in managing its aquaculture operations, Pesantren Attahdzib now has greater opportunities to scale up its business and expand its economic impact not only for the students but also for the surrounding community.

Moreover, this synergy yields not only short-term economic benefits, but also fosters an integrated educational ecosystem that combines value-based education with life skills development. The santri are equipped not only with religious knowledge and moral character, but also with entrepreneurial skills that can be applied when they return to society. In the long run, this synergy is expected to establish a sustainable model of self-reliant pesantren—one that is not entirely dependent on external aid, but capable of being competitive and actively contributing to the empowerment of the Muslim economy.

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