



The Existence Of The Dayah Jeumala Amal Business Unit Towards Surrounding Communities In Lueng Putu, Pidie Jaya

Andri Muazzam¹, Musfiana², A Razak³, Achmad Mustofa^{*4},
¹²³⁴Universitas Syiah Kuala, Banda Aceh
E-mail: achmadmustofa@usk.ac.id

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Abstract

This study aims to determine the existence of the Dayah Jeumala Amal business unit by knowing the forms of economic empowerment carried out by the Dayah business unit for the community and to determine the number of benefits received by the surrounding community in Lueng Putu, Pidie Jaya Regency. This research uses a qualitative approach method. The subjects of this study were the director of the Dayah business unit, the financial manager, the store and canteen manager, and the community who partnered with the Jeumala Amal Dayah business unit in meeting the needs of the Santri. Data collection techniques using library research and interviews. At the same time, data analysis uses the Miles and Huberman model analysis, namely data reduction, data presentation and conclusion. The results of research related to the existence of the Dayah Jeumala Amal business unit, namely economic empowerment carried out by Dayah Jeumala Amal through the Dayah Jeumala Amal business unit by providing space for the community to participate in meeting the needs of students can have a positive impact, this is in line with the benefits provided by the unit Dayah businesses such as helping to increase people's income so that they can help people meet their daily needs, create jobs and business opportunities for the surrounding community in the hope of reducing unemployment and reducing poverty. Therefore, as a collective effort to alleviate economic problems, the Dayah Jeumala Amal business unit continues to improve and transform with a more professional management system.

INTRODUCTION

Islamic boarding schools as educational institutions and human resource development based on religious values have a strategic role in society. The interactionist-cultural relationship between pesantren and the community makes the existence of pesantren institutions in changing and empowering the community even stronger. The power possessed by pesantren can potentially empower people, especially in the economic field. As a cultural institution born on the initiative of community leaders and autonomous since its inception, Pesantren has been a strategic potential amid the community's social life. Most pesantren only position themselves as educational and religious institutions. Still, since the 1970s, several pesantren have tried to reposition themselves in response to various social problems, such as economic, social and political (Syafe'i, 2017).

According to Marlina (2014), the figure of pesantren in today's modern era is an agent of religious science education and participates in developing knowledge (science). Islamic boarding schools also have functioned as da'wah institutions, educational institutions, and cadre of scholars as well as centres for the struggle of the people against colonialists through the Center for Islamic Boarding Schools and Community Development (P3M), the world of Islamic boarding schools has an additional new function, namely as a centre for community empowerment. So many pesantren were then used as trials for community empowerment programs.

Dayah Jeumala Amal in Pidie Jaya Regency has established a community empowerment program by establishing the Dayah Jeumala Amal business unit. The establishment of the Dayah Jeumala Amal business unit strengthened the cultural-interactionist relationship between the pesantren and the

community, which made the existence and presence of the pesantren institutions in changing and empowering the community even stronger. In this regard, Dayah Jeumala Amal continues to make changes and developments by implementing professional and applicable management in its development.

As is well known, the challenge faced by the Indonesian people in the economic field is the lack of jobs resulting in high poverty and unemployment (Putri et al. 2019). The establishment of the Dayah Jeumala Amal business unit is one of the efforts made by Dayah Jeumala Amal to empower the community's economy so that it can absorb existing human resources to be more productive as well as a form of cultural interaction in building and advancing Islamic boarding schools. Dayah Lueng Putu has business units in the form of a department store and canteen (male or female canteen) and student guardian canteen, water refill, laundry, barber shop and telephone/cell phone shop. The number of santri, which is almost 2000, is a potential business opportunity for the pesantren and the local community.

The Dayah Jeumala Amal Business Unit opens opportunities for collaboration with local communities. Forms of cooperation between the business unit and the surrounding community include including the community as a Dayah Jeumala Amal business unit partner (Cova & Pace, 2006). This business unit can meet the needs of students with predetermined conditions, such as each deposited product has a maximum limit. This limitation aims to increase the scale of community participation so that existing human resources can be optimised and the function of pesantren as an institution with the power to empower the community can be carried out properly to achieve economic prosperity. The Dayah Jeumala Amal business unit can also open new jobs for the community and optimise existing resources around Islamic boarding schools so that it will encourage the emergence of new businesses at Islamic boarding schools or Islamic boarding schools. So that it can improve the welfare of the community in the pesantren environment and the community that partners with the Dayah Jeumala Amal business unit. This study aims to see how the existence of the Dayah Jeumala Amal Lueng Putu Business Unit, Pidie Jaya Regency and the number of benefits felt by the local community from the process of community economic empowerment carried out by Dayah Jeumala Amal through the Dayah business unit.

According to Yanti (2016), existence is a dynamic process in which something comes to be or exists. This notion correlates with the origin of the word 'existence' itself. Existence carries a meaning beyond merely "to be" or "to exist"; it holds a special significance exclusive to human beings. Humans, conscious of their selves, situated in the world and encountering the world as subjects facing objects, merge with the surrounding reality (Mufid, 2015). From this perspective, it can be inferred that existence refers to a state of being that influences our presence or absence. This sense of existence necessitates acknowledgment from others, which is often shaped by the reactions of those around us; it substantiates that our existence, or our identity, is recognized. While the concept of existence is broad and multifaceted, this study will examine it from the perspective of economic empowerment, focusing on entities such as business units within Islamic boarding schools.

The business describes all daily activities that produce goods and services to meet human needs. In general, business can be interpreted as an activity carried out by humans to earn income to meet the needs of life (Manullang, 2008). The school business unit is a process of business activities carried out by the school on an ongoing, academic and business basis by empowering the school community and the environment in the form of a professionally managed production business unit. Because the production unit is a forum for entrepreneurship in schools, it must be managed academically/business and institutionalised in a business environment (Barubara et al. 2019; Lestari, 2010)

Pondok pesantren are two terms that contain one meaning. The Javanese call it "Pondok" or "boarding school". Often also referred to as Islamic boarding schools. The term Pondok probably comes from the meaning of the students' dormitories, called huts or dwellings made of bamboo, or perhaps comes from the Arabic "fundus", which means a large hostel provided for sojourns. Now better known as Islamic boarding schools. West Sumatra is known as the surau, while in Aceh, it is known as the frame. From this understanding, it means that between pondok and pesantren are two identical words (have the same meaning), namely the dormitory where students or students recite the Qur'an.

Whereas in terminology, the meaning of Islamic boarding schools can be put forward by the authors from the opinions of experts giving the meaning of Islamic boarding schools as an educational institution and Islamic religious broadcasting, that is the identity of Islamic boarding schools at the beginning of their development. Now that there have been many changes in society as a result of their influence, the definition above is no longer sufficient. Essentially, the pesantren will remain in its original function, which is always maintained amid rapid changes. Because they are aware of the flow of change that often goes uncontrollable, outsiders see its uniqueness as a social area that contains resistance to the effects of modernisation. From some of the definitions above, it can be concluded that the meaning of Islamic boarding schools is an educational and religious institution that seeks to preserve, teach and spread Islamic teachings and train students to be ready and able to be independent.

Community economic empowerment is an effort that is the direction of resources to develop the people's economic potential to increase the productivity of people so that both human resources and natural resources around the community's existence can increase their productivity (Barbier, 2010; Cosgrove & Loucks, 2015). Economic empowerment is also interpreted as economic behaviour that continuously moves from subsistence morality which is unresponsive to the offered economy, towards a rational economic morality responsive to renewal (Mardikanto & Soebianto, 2013). In this study, community economic empowerment is a form of empowerment from the policy aspect represented by Dayah Jeumala Amal through the Dayah business unit, which is managed systematically by the Dayah business unit. This research is expected to find new things related to the function of Islamic boarding schools, one of which is community empowerment, according to UU No 18 of 2019 concerning Islamic Boarding Schools.

The literature review revealed some gaps in current knowledge about the impact of business community units in Islamic boarding schools on community empowerment. While previous research has shed light on Islamic boarding schools' educational and religious roles (Syafe'i, 2017; Marlina, 2014), very little attention has been paid to their potential as economic empowerment institutions. In addition, most studies tend to concentrate on individual Islamic boarding schools without much focus on their business units as a separate entity. This research aimed to address these gaps by investigating the effects of the Dayah Jeumala Amal business unit on community empowerment.

Furthermore, there seems to be a dearth of research focusing on managing these business units, especially how they deal with challenges such as unemployment and poverty (Putri et al. 2019). This research filled this gap by examining how Dayah Jeumala Amal business unit has been managed and the strategies it has used to contribute to community empowerment.

METHODS

The research approach used is qualitative, namely by describing or describing the condition of the subject or object of research (Geographical, Institutional, Community, and so on) based on visible facts or as they are. Sugiyono (2015) states that a qualitative research method is used to research natural object conditions, where the researcher is the key instrument. This type of research is descriptive qualitative, which makes an overview or provides information systematically and accurately based on existing facts. The qualitative approach in this study is because the final results or interviews are attached using spoken and written words originating from the research subject (Sugiyono, 2014). The determination of the subject in this study used a non-probability sampling technique; namely, not all individuals in the population were given the same chance or opportunity to be sampled. This non-probability sampling technique uses snowball sampling. The subjects in this study were the managers or administrators of the pesantren business unit responsible for daily management, namely the director of the Dayah business unit, the finance manager, the shop and canteen manager, and seven people selected for interviews. So the total number of subjects is ten people.

Data collection is an important job in research, where the data or description of the information needed closely relates to the research objectives. This qualitative research aims to try to understand reality according to the existing situation or situation. Data collection was carried out through literature study, interviews and documentation. In this case, Arikunto (2010) suggests that in technical data analysis, several main steps must be carried out, including the following:

a. Data collection

At this stage, the researcher carried out the process of collecting data using techniques that had been determined from the start, process collecting data as previously disclosed, namely conducting observations, interviews and documentation to obtain the required data.

b. Data reduction

In the data reduction stage, it is part of the analysis activity so that the researcher's choices about which data are needed, discarded, which patterns summarise a number of these parts, and what stories develop are analysis choices. That way, the data reduction process is intended to sharpen, classify, direct, and discard parts of the data to make it easier to draw conclusions that the verification process will follow.

c. Data presentation

After the data reduction process occurs, the next step is presenting the data as a set of structured information that allows drawing conclusions and taking action. This means whether the researcher continues his analysis or tries to take action by deepening the findings.

d. Conclusion

The final stage of the data collection process is verification and conclusion, which is interpreted as drawing the meaning of the data that has been displayed. Several ways can be done in this process: recording the same patterns and themes, grouping, and searching for cases.

RESULTS AND DISCUSSION

UU No 18 of 2019 concerning Islamic Boarding Schools regulates implementing educational, da'wah, and community empowerment functions. Through the Law on Islamic Boarding Schools, the implementation of Islamic Boarding School Education is recognised as part of the implementation of national education. Based on the researchers' findings, the existence or existence of the Dayah Jeumala Amal business unit can empower the community's economy or help the surrounding community's economy. The Dayah Jeumala Amal business unit, the Dayah business unit provides space for the community to be able to participate by selling food and drinks in the Dayah canteen. In addition, the existence of the Dayah Jeumala Amal business unit also provides several business sections under the umbrella of the Dayah business unit, such as markets, canteens, compost, laundry, pruning, garden workers, kitchen workers as jobs or a forum for economic empowerment in the hope of reducing unemployment. Especially in the Lueng Putu area. In carrying out these businesses, the management of the business unit as a regulator has prioritised human resources to be employed in all segments of the Dayah business unit, including the Dayah canteen, which are residents, namely the Lueng Putu community, Pidie Jaya Regency.

In this study, researchers also found that the existence of business units is not only profit-oriented and optimal service in meeting the needs of students, but business units realise that the rapid progress achieved by Dayah Jeumala Amal from various sectors cannot be separated from community participation. Around. So therefore, Dayah Jeumala Amal, in this case, the Dayah business unit, which has a direct role in the surrounding community, continues to strive to build a harmonious relationship with the community, with the hope that one-day Dayah Jeumala Amal will be able to provide greater benefits and be able to make a greater contribution great role in solving problems in the social environment of society.

Based on the research results in the field, the existence of the Dayah Jeumala Amal business unit has provided positive benefits to the lives of the surrounding community in Lueng Putu, Pidie Jaya Regency. The data confirmed this the researchers found from the interview process in the field. The people who have partnered with the Dayah business unit in meeting the needs of students in the canteen stated that the cooperation that has been carried out with the Dayah business unit has helped their family's economy (Haziq et al. 2023). Even though the additional income they get from the Dayah canteen is not that big, the people are grateful that at least these profits can help ease their daily expenses.

Apart from being able to help increase income, the community also said that the commitment of the Dayah Jeumala Amal business unit to prioritise local communities as business partners had a positive impact on reducing unemployment (Ariatin et al., 2022), even though the quantity that was able to be

provided by the Dayah business unit was not too large but the community was optimistic that by getting more advanced and growing Dayah Jeumala Amal will one day be able to create jobs on a larger scale (Anagnostopoulos et al., 2010). The community hopes that one-day Dayah Jeumala Amal will be able to spearhead poverty alleviation, especially in Lueng Putu, Pidie Jaya Regency.

Based on previous research by Sidqoh (2018), this research was conducted at the Darul Amanah Islamic Boarding School located in Dukuh Kabunan Village, Ngadiwarno Village, Sukorejo District, Kendel Regency. The research focuses on empowering the community's economy through pesantren cooperatives. Overall, from this research, the existence of the Darul Amanah cooperative can be said to have succeeded in helping the local community's economy. However, the percentage of the success rate is not maximised because it can only help the community to meet their daily needs.

While the research results of Riyanto (2012) showed that the cooperatives' role in managing students' cash flow in the At-Taslim Islamic boarding school cooperative is to participate in financial management education for students by providing student savings and loan services, overall, this research, the existence of the At-Taslim Islamic boarding school cooperative can help students manage their finances. However, the cooperative has not implemented production or consumption cooperatives to help students meet their daily needs.

Then Sanin (2008) states that Islamic boarding school cooperatives have a significant role in the construction and development of Islamic boarding schools. Overall, from this research, the existence of the An-Nur II Islamic Boarding School cooperative can assist in constructing and developing the boarding school. However, they have been unable to connect with the community, but only to Islamic boarding schools.

CONCLUSIONS

Based on the description and results of research on the Existence of the Dayah Jeumala Amal Business Unit for the surrounding community in Lueng Putu, Pidie Jaya Regency, it can be concluded that the existence of the Dayah Jeumala Amal business unit can empower the local community's economy. The Dayah Jeumala Amal business unit provides jobs by selling food and drinks in the Dayah canteen without going through difficult administrative or licensing processes. The Dayah Jeumala Amal business unit also exists in several business segments under the umbrella of the Dayah business unit, such as markets, canteens, compost, laundry, pruning, and composting. The benefits of having the Jeumala Amal business unit for the surrounding community in Lueng Putu, Pidie Jaya Regency, are that it can meet the daily needs of the people in Lueng Putu and provide job opportunities whose goal is to become a source of income for the surrounding community. Then in the employee recruitment process, the business unit manager also prioritises local human resources to reduce the unemployment rate, especially in Lueng Putu, Pidie Jaya Regency.

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