



Untouched Resources: The Prospect of Pondok Pesantren in Banyumas Regency

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Abstract

To date, pondok pesantren has unique potential in various aspects, especially economics. This study aims to classify the type and the prospect of pondok pesantren in Banyumas regency. This study is a qualitative study with a descriptive method of analysis. The amount of 24 pondok pesantren has been learned. The data was collected by observation, interview, and document review in 2019. The result showed that pondok pesantren in Banyumas Regency were established in many types. Pondok pesantren salaf has higher economic potential than pondok pesantren khalafi and the convergence pesantren. Some of pondok pesantren salaf that need to be improved in entrepreneurship are Pondok Pesantren Al-Anwar Sumpiuh and Pondok Pesantren An-Najah. Pondok Pesantren Anwaarul Hidayah (Baturraden) and Pondok Pesantren An-Nur (Kedungbanteng) have agriculture potential. Pondok Pesantren An-Nur (Kedungbanteng) and Pondok Pesantren Mambaul Hikmah (Kembaran) need to be improved in fisheries business while Pondok Pesantren Al-Falah (Rawalo) and Nuururrohman (Kemranjen) need to be improved in livestock. The other pesantren, Pondok Pesantren Roudhotut Tholibin (Kemranjen), Madrasah Wathoniyah Islamiyah (Kemranjen), and at-Taujeh have technological potential in computer and publishing. Skill education is vital, especially for pesantren salaf, since it relates to santri's future and the future of pesantren salaf itself.

Keywords: *mapping; potencies; pondok pesantren; banyumas; economic empowerment*

A. Introduction

Pondok pesantren is the oldest Islamic institution in Indonesia. *Pesantren* has maintained its characteristics for centuries while adopting several developments from the other educational institutions (Azra, 1992: ix-xxvi). Indonesian Islamic institutions transformed when segregated from the different educational institutions. *Madrasah*, for instance, was the first Islamic education institution that emerged after *pesantren* met the secular education model of the colonial government in the 19th

century. *Sekolah Islam Terpadu* emanated after the public dissatisfied by *madrasah* and *pesantren* (Makruf, 2009: 243-290). Thus, *pendidikan diniyah formal* is established in dissatisfaction of *pesantren salaf* (Safitri, 2017: 394-407).

Pondok pesantren is a unique Indonesian Islamic education institution. Compared to the other Indonesian public schools, *pesantren's* infrastructure and organisational system were inadequate to provide an excellent education. However, a challenging "spirit education" has internalised in the heart of their students (*santri*) proven by the large number of *pesantren* alumni earning a doctoral degree from world-class university (Nilan, 2008). In addition, Lukens-Bull (2005: 295-296) stated that the dormitory system of *pesantren* is a suitable method for implementing character education.

However, Madjid (1992) expressed that Islamic education institution, especially *pesantren salaf*, only paid attention to religious teaching by exaggerating Arabic grammar lesson, while notable vocational skill has not been included in the main curriculum. His criticism was disclosed for more than two decades ago but is still relevant today. Certainly, in some cases, *pesantren salaf* has been able to adapt the modernity in teaching methods, but they had no optimal gait in economic empowerment (Ibrahim, 2014).

The modern and convergence *pesantren* have realised the importance of entrepreneurial skills training as the main subject. They provided their students' vocational skills education on various scales, ranging from periodically training to daily practices (Maman and Jahi, 2009: 26-35). Both male and female students were trained equally (Towaf, 2010: 138-149). However, some of the convergence *pesantren* did not provide vocational skill education due to the strict schedule of the students since they have to learn both religious studies at *pesantren* and secular education at school.

Today, *pesantren* are expected not only to be established as religious education institutions but also should be able to overcome public difficulties. A new type of *pesantren* named transformative *pesantren* is coveted to solve today's problem. Transformative *pesantren* has several characteristics, including being a center for *tafaqquh fi din*, developing secular science, civilisation institutions that can maintain local values at one blow utilise global values, agents of socio-economic change, and developing curriculum based on the vision and demands of creating community needs (Mudzhar, 2008: 5-14).

Pesantren studies in Banyumas Regency have been carried out by several researchers evaluating the curriculum, culture, and economics. For example, in the realm of curriculum, Izza (2015: 267-285) mapped the development of Hadith literature in the *pesantren* in Banyumas Regency. Based on this study, most *pesantren* did not use the primary Hadith literature but used an Islamic book written

by classical scholars, known as *kitab kuning*. The other research related to the curriculum was conducted by Arkan (2017) regarding the responsible character education at Pondok Pesantren Al-Ikhsan Beji Kedungbanteng. This study focused on describing learning methods in the pesantren, including *sorogan*, *bandongan*, *syawir*, and *muhadatsah* methods.

Research related to the economic empowerment in *pesantren* was conducted by Pramuka et al. (2017) regarding the financial literacy of cooperative managers of *pesantren* in Banyumas, Cilacap, and Purbalingga Regency. The results of this study indicated that the financial literacy of cooperative managers of *pesantren* was not strong enough. It is necessary to provide financial education to improve financial literacy capabilities among cooperative managers of *pesantren*.

Based on the data, a study on *pesantren* in Banyumas Regency has been conducted in economics and curriculum by taking several *pesantren* as research subjects. A study in grouping *pesantren* based on its type, economic potential, and characteristics has not been carried out. This study would be a fundamental study for further research portraying *pesantren* in Banyumas Regency. Understanding the types of *pesantren* could also be utilised to undertake social service by academics or relevant stakeholders.

Based on data at the Office of the Ministry of Religious Affairs of Banyumas Regency, there are 183 *pesantren* in Banyumas Regency (Kesbangpol Banyumas, 2018). The *pesantren* has different characteristics in the Islamic education curriculum and vocational education. Until today, there has not been found data on the typology of *pesantren* in Banyumas Regency, both in type A, B, C, and D according to the Ministry of Religious Affairs or the typology *pesantren salaf*, *khalafī*, convergence, and *pesantren mahasiswa*.

The potencies of *pesantren* in Banyumas Regency (especially in economic potential) need to be mapped. The typology and the mapping could be used as preliminary data for further research about *pesantren* in Banyumas Regency regarding the curriculum, management, nurturing methods, and others. Besides, the result becomes the reference for *pesantren* holders, corporate social responsibility (CSR) of companies, or academics to determine policies or methods to develop *pesantren* according to the potencies and characteristics.

Developing pesantren did not only deal with the pesantren holder but also with expert and fund providers. Thus, this study aims to portray the pesantren in Banyumas Regency, focusing on grouping pesantren based on 1) types of *pesantren salaf*, *khalafī*, convergence, and *pesantren mahasiswa*, 2) economic potentials, and 3) unique characteristics. The mapping is intended to bridge the gap between pesantren and those who want to develop it both in research and social service.

Subsequently, this study provides an overview of *pesantren* grouping that can be used as a basis for further research and social service in developing *pesantren*.

B. Method

This study is qualitative research conducted in 2019. The subjects of this study were 24 *pondok pesantren* in Banyumas Regency which included Pondok Pesantren Al-Anwar (Sumpiuh), Pondok Pesantren Anwaarul Hidayah (Baturraden), Pondok Pesantren Al-Falah (Jatilawang), Pondok Pesantren An-Najah (Cilongok), Pondok Modern Zamzam (Cilongok), Pondok Pesantren Nurul Huda (Cilongok), Pondok Pesantren Madrasah Wathoniyah Islamiyah (Kemranjen), Pondok Pesantren Nuururrohman (Kemranjen), Pondok Pesantren At-Taujieh 1 (Kebasen), Pondok Pesantren At-Taujieh 2 (Kebasen), Pondok Pesantren Nurul Iman (Karanglewas), Pondok Pesantren Al-Falah (Rawalo), Pondok Pesantren Darul Ulum (Kemranjen), Pondok Pesantren Roudhotul Quran (Kemranjen), Pondok Pesantren Roudhotul Tholibin (Kemranjen), Pondok Pesantren Tahfidzul Quran (Ajibarang), Pondok Pesantren An-Nur (Kedungbanteng), Pondok Pesantren Darul Istiqomah (Kedungbanteng), Pondok Pesantren API Salaf (Kedungbanteng), Pondok Pesantren Al-Hikmah (Kembaran), Pondok Pesantren Mambaul Hikmah (Kembaran), Pondok Pesantren Az-Zuhriyah (Kalibagor), Pondok Pesantren Al-Amin (Purwokerto), and Pondok Pesantren An-Najah (Purwokerto).

The data were obtained by 1) observing the *pesantren*, 2) interviewing informants (*kyai*, daily administrators of *pesantren*, *santri*), and 3) reviewing *pesantren* documents. Descriptive methods were used to analyze the data and then grouped into 1) Typology of the *salaf*, *khalafi pesantren*, convergence *pesantren*, and *pesantren mahasiswa*, 2) economic potential, and 3) unique characteristics of *pesantren*.

C. Theoretical Framework

1. Typology of Pesantren

One of the *pesantren* classifications is the typology of the *pesantren salaf*, *khalafi*, convergence, and *pesantren mahasiswa*. First, *pesantren salaf* or traditional *pesantren* maintains the teaching of classical Islamic (*salaf*) books, known as *kitab kuning*, as the core of education. *Pesantren salaf* did not adopt a modern education system except a classical approach (*madrasi*) to facilitate the teaching method. They preserved the heritage of traditional teaching methods such as *sorogan* and *wetonan* or *bandongan* methods together with *pegon* translation (modified Arabic script to write Javanese or Malay). *Pesantren* only teach *santri* religious teaching accompanied by specific vocational education without secular education as *pesantren* has not integrated

with formal school or *madrasa*. Dhofier (2011: 41) stated that another characteristic of *pesantren salaf* is the existence of the *kyai* as a center or critical person.

Second, pesantren khalafi or modern *pesantren* adopted the modern education system in management, methods, and evaluation. This *pesantren* applied the classical teaching system (*madrasi*), then did not only teach *santri* religious teaching but also secular education by organising formal school. Unlike *pesantren salaf*, modern *pesantren* positioned *kyai* neither as a critical person nor center of the figure, but merely a coordinator. In some cases, the *kyai* was a symbol since the *pesantren* was operated entirely by the daily manager (Hielmy, 1999).

Third, convergence pesantren or *pondok pesantren kombinasi* which combined traditional and modern *pesantren* system (Pendis Kemenag, 2012). The modernisation of formal school did not affect the whole operation of *pesantren*. This *pesantren* applied the traditional education system and methods, but the school system continues to be developed regularly. A *madrasi* system and evaluation were adopted, but as Rokhmad (2011: 94-100), Umam (2013: 243-274), and Pudjiastuti (2009: 271-284) stated that they studied *kitab kuning* or *turats* as the primary sources of teaching and preserved traditional learning methods such as *pegon*.

Fourth, pesantren mahasiswa has specific *santri* as the university's student. Unlike the common *pesantren*, most *pesantren* were established and led by a lecturer in a university. One of the characteristics of this *pesantren* was an unsystematic curriculum and irregular evaluations (Fahmi, 2015: 301-319). Although *pesantren mahasiswa* has emerged independently, *pesantren mahasiswa* were mushrooming along with the campus policy to obligate their students to live in a dorm.

2. The Model of Pesantren

Pondok pesantren have specialised both in the system and in extracurricular education. The model of *pesantren* includes vocational skills, entrepreneurship, agricultural, environment preservation, strengthening of science, strengthening of practical Arabic-English communication, local culture, art, preaching, *tahfidz al-Quran*, and so forth. Unfortunately, there was no established theoretical framework regarding the model of *pesantren*. Indeed, there were no clear boundaries to determine what model a *pesantren* is, but the available potencies indicated by a *pesantren*. Therefore, this study tried to present examples of *pesantren* with a particular model based on the terms claimed by some *pesantren*.

Vocational skill *pesantren* is the *pesantren* which teach various practical skills, such as screen printing, cooking, convection, and handicraft besides religious teaching (Nurul Iman, 2018). Entrepreneurial *pesantren* is the *pesantren* that teaches and organises self-business by involving their *santri* as workers, managers, or marketers. Entrepreneur activities are introduced to their student as a learning process (Al-Ma'soem Foundation, 2018). Ecological *pesantren* is a *pesantren* that provides extracurricular agricultural land processing based on environmental knowledge to maintain ecosystem sustainability (Ath-Thaariq Ecological Boarding School, 2018). Scientific *pesantren* is a *pesantren* that prioritises the dialectics between Islamic and sciences in the learning process for the students (SMA TrensainsTebuireng, 2018). Cultural *pesantren* is a *pesantren* that integrates religious teaching with preserving local culture, traditions, and local wisdom. Arty *pesantren* is *pesantren* that makes art, both local, Arabic and modern art, as a unique learning method (Pondok Pesantren Darussalam Ciamis, 2018).

D. Pondok Pesantren in Banyumas Regency: A Sightseeing

1. Pondok Pesantren Anwaarul Hidayah Karang Nangka Baturraden

Pondok Pesantren Anwaarul Hidayah which is located in Karangnangka, Baturraden led by KH Muslimin Samani. From its inception, the pesantren has been obtained in pure *salaf* style by determining *kitab kuning* as the major source of study and delivering learning by *sorogan* and *bandongan* methods. The *santri* only learn Islamic tenets without attaining formal education. However, since 2012 *pesantren* has accepted some university students as their *santri*, especially students from IAIN Purwokerto. It is noticed that IAIN Purwokerto obliged the majority of the freshman those who did not pass the Quran recitation and religious practices tests, to take religious studies in *pesantren* for a year. At present, there are only 25 male *santri* and 80 female *santri* who studied in this pesantren. The activities at the *pesantren* include religious practices, learning *kitab kuning* on *fiqh*, *aqeeda*, *nahwu*, *sharf*, and *tafsir*. All the learning instruction has been implemented in traditional methods without any evaluation. The *pesantren* organised Quran recitation (*pengajian*) for not only children but also older women. In their spare time, *santri* took care of some chicken and vegetable gardening for self-consumption. This *pesantren* aimed to develop the institution by establishing formal schools such as *Madrasah Ibtidaiyah* (Islamic Elementary School) and *Madrasah Tsanawiyah* (Islamic Junior High School) (Jaya, 2019).

2. Pondok Pesantren Al-Falah Mangunsari Jatilawang

Pondok Pesantren Al-Falah Mangunsari Jatilawang, which was established around the 1970s, has about 450 *santri* aged 6-20 years old. Some of them attended formal education, while others (around 50 female *santri* and 30 male *santri*) merely learned Islamic teaching at *pesantren*. Besides organized *diniyah* program, the *pesantren* also established formal school namely Raudhatul Athfal Al-Falah, Madrasah Ibtidaiyah Al-Falah, and Madrasah Aliyah Al-Falah. The *pesantren* have not established *Madrasah Tsanawiyah* yet, so the *santri* study at MTs Maarif Nahdlatul Ulama nearby *pesantren*. The *pesantren* planned to build SMPIT (Integrated Islamic Junior High School), but the idea has not yet been realised because of a lack of funds. Although categorised as modern *pesantren*, the *pesantren* has limited the use of technology by prohibiting *santri* from bringing and using their laptops and smartphones. In addition, this *pesantren* did not have a website yet.

Kyai firmly ordered *santri* to communicate the Kromo-Javanese (a decent Javanese language level) both in learning and daily activities. They sufficiently speak English and Arabic conversations in formal schools only. The curriculum in *pesantren* focused on classic literature (*kitab kuning*) and Arabic grammar (usually termed as *ilmu alat*). *Santri* can focus their study on merely learning *kitab kuning* or memorising the Quran (*tahfiz*). The public referred to the *pesantren* as *pesantren wirid* (incantation) because they performed *mujahadah* and *dhikr*, which takes about 1-2 hours every day before or after *salat* on certain nights every month. Because of the busy schedule, the *pesantren* were not interested in compulsory entrepreneurship lessons for *santri* (Nihlah, 2019).

3. Pondok Pesantren An-Najah Cilongok

Pondok Pesantren An-Najah, Cilongok, which was founded in 1989 by KH Muhammad Fadlil Humaidi, has 85 *santri* aged 13-16 years old or junior high school age. This *pesantren* has no formal education, so all *santri* studied at MTs al-Ma'arif nearby *pesantren*. They lived in the dormitory and learned the *diniyah* (Islamic teaching) only during *pesantren* time.

The subject includes the Quran (*imla'*, *tajwid*, *tafsir*), Hadis, *fiqh*, *nahwu*, *sharf*, *aqeeda*, and *tarikh*. Biannual evaluations were carried out to measure student's ability to understand Islamic tenets. This *pesantren* did not have a specific model; in other words, it was built to educate students on character education through the dormitory. *Pesantren* has been managed under the foundation by *kyai*.

Pondok Pesantren An-Najah did not deliver entrepreneurship education for their students, although the *kyai* has a palm sugar business privately. *Kyai* employed villagers to collect palm, processed it into sugar, and handed the

brown sugar to companies to be distributed as export commodities (Yusuf, 2019).

4. Pondok Pesantren Madrasah Wathoniyah Islamiyah (MWI) Kebarongan Kemranjen

Pondok Pesantren Madrasah Wathoniyah Islamiyah, established in 1878, is organized under a foundation. Today, there is no *kyai* as the central figure since the *pesantren* has four dormitories led by *ustadz/ustadzah* (two male dormitories: Umar bin Khattab and Ali bin Abi Thalib, and two female dormitories: Aisyah and Khadijah). Each dormitory has its study program, regulations, and mechanisms different from the other dormitories. Each dormitory was inhabited by *santri* of MTs and MA, and a few *santri* of MI. PPMWI organised three levels of formal schools, namely MI Wathoniyah Islamiyah, MTs Wathoniyah Islamiyah, and MA Wathoniyah Islamiyah.

Religious education (*diniyah*) has been integrated into the formal school in this pesantren. Religious subjects such as *nahwu*, *sharf*, *ushul fiqh*, *fiqh*, *tajwid*, and *akhlak* were integrated with school lessons with an evaluation system following the school management. Likewise, both evaluations were reported in one book.

This *pesantren* can be categorised as modern and specialising in Arabic grammar. The *pesantren* maintains both *kitab kuning* and current Arabic modules written by teachers. The *pesantren* has a Computer Training Center (BLK) intended for alumni who have not yet continued studying or working. BLK provides basic computer training and graphic design to equip alumni with skills (Urfa, 2019).

5. Pondok Pesantren Nuururrohman Kemranjen

Pondok Pesantren Nuururrohman, lead by KH Ahmad Yunani NH, did not establish a formal school. Some *santri* who live in this *pesantren* (12-18 years old) studied at other formal schools, and some of them merely learned *diniyah* in *pesantren*. The curriculum emphasised studying *kitab kuning* while maintaining the traditional teaching method. The evaluations were carried out every semester by memorising of *kitab*. This *pesantren* was also known as *pesantren tarekat* (sufism) and performed *manaqib* Syaikh Abdul Qadir Jailani every month. No female *santri* has lived in the *pesantren* since its inception. The *pesantren* limited the use of sophisticated technology such as computers and smartphones since it was traditional *pesantren*. In spare time, some *santri*—especially those who did not attend a formal school—cultivated *kyai's* vegetable garden and rice field (Yahya, 2019).

6. Pondok Pesantren At-Taujiah al-Islamy 1 Randegan Kebasen

Pondok Pesantren At-Taujiah al-Islamy 1 was founded in 1880 and lead by KH Muhammad Abdul Manan today. This *pesantren* maintains traditional teaching methods such as *sorogan* and *bandongan* during learning *kitab kuning* by subject including *aqeeda*, Arabic grammar, *fiqh*, *ushul fiqh*, *tafsir*, Hadis, Islamic history, *mantiq*, and *balaghah*. The evaluation system is carried out by classical exams method (*imtihan*), written exams (*tahriri*), oral exams (*qiraatul kutub*), and worshipping practice. This *pesantren* was established for male *santri*, while female *santri* lived in Pondok Pesantren An-Nur located next to *male* dormitory. Pondok Pesantren At-Taujiah Al-Islamy 1 does not provide formal schools, and the *santri* did not attend any formal school during studying *diniyah*. In general, there was no vocational skills education taught by the *pesantren*. According to Rahman (2019), the *kyai* did not pay much attention to practical skills since it could disrupt the *santri's* concentration on studying Islamic tenets.

7. Pondok Pesantren At-Taujiah al-Islamy 2 Randegan Kebasen

Pondok Pesantren At-Taujiah al-Islamy 2 was founded by Gus Anam (KH M. Abdul Manan's son) in 2010. It is a branch of Pondok Pesantren At-Taujiah al-Islamy 1 to meet public demand on modern *pesantren*. This *pesantren* combines traditional methods of *diniyah* by maintaining *kitab kuning* as the primary source of study and secular formal school. All *santri* studied at formal schools, namely SMP and SMA Al-Islam Al-Andalusia, established under *pesantren's* same foundation. Biannual examinations evaluate students' knowledge by emphasising memorising *kitab* in *pesantren* and reconciling the national evaluation system for formal education.

Unlike Pondok Pesantren At-Taujiah al-Islamy 1, Pondok Pesantren At-Taujiah al-Islamy 2 has three shops run by a cooperative system namely 1) stationery and book shops, 2) boutiques or clothing stores, and 3) mini convenience stores. The cooperation was managed by certain *santri* who underwent a year of compulsory service and learning program after graduation.

This *pesantren* invites teacher assistance from various *pesantren* such as Pondok Pesantren Al-Anwar (Sarang), Pondok Pesantren Sidogiri (Pasuruan), Pondok Pesantren Darul Lughoh wa Da'wah (Pasuruan), Pondok Pesantren At-Taujiah Al-Islamy 1, and Pondok Pesantren Lirboyo (Kediri) for a year (Khozin, 2019). This *pesantren* also known as *pesantren dhikr* that is affiliated with the *tarekat naqsabandiyah*. Although, based on Lutfi's confession (2019), the *dhikr* is not only limited to the *naqsabandiyah*, but also combines several *tarekat*.

8. Pondok Pesantren Nurul Iman Karanglewas

Pondok Pesantren Nurul Iman is led by KH M Thohirin AZM, located at Karanglewas. The history of this *pesantren* began with the small group of Quran recitations for children (TPQ) in the *kyai's* home in 1986. The TPQ thrived and became *majlis taklim* for elderly, then transformed into a *pesantren* in 1992. Education institution in this *pesantren* includes formal and non-formal education. The formal education includes TK-Qur'an Fathul' Ulum. In contrast, non-formal education consists of religious studies by learning *kitab kuning*, PAUD-TPQ (Islamic kindergarten), Yanbu'a methods of the Quran recitation, Madrasah Diniyyah and *Majelis Taklim Al-Quran* (every Sunday).

The teaching system at the *pesantren* used a traditional method such as *sorogan* and *bandongan* methods. To learn Arabic grammar (*nahwu* and *sharf*), the *pesantren* implements the Al-Miftah Lil 'Ulum method, launched by Pondok Pesantren Sidogiri Pasuruan. The *pesantren* is a partner of IAIN Purwokerto since the students living in the *pesantren* were mostly students of IAIN Purwokerto (Zaki, 2019).

9. Pondok Pesantren al-Falah Rawalo

Pondok Pesantren Al-Falah Rawalo is led by K.H. Shobri with his sons. This *pesantren* is a networking member of Pondok Pesantren Al-Falah Ploso, Mojo, Kediri. Except for the senior *santri* who assisted in managing the pesantren, all *santri* are the students of MI, MTs, and MA. Pesantren only arranged *diniyah*, no formal school was established. The *santri* are grouped based on their capability to master Arabic grammar books, namely the *Syabrawi* class, *Jurumiyah* class, *Imriti* class, and *Alfiah* class. Educational evaluations were carried out every semester and were reported in the form of report books. Still, *pesantren* did not publish *syahadah* or final certificate at the end of the level study. *Kyai* has a significant agricultural land managed by senior *santri* (about 25 *santri*). It was planted with orange trees. Some of them also managed chicken farming owned by *kyai'son* (Latif, 2019).

10. Pondok Pesantren Darul Ulum, Pondok Pesantren Roudhotut Tholibin, Pondok Pesantren Roudhotul Quran Kemranjen

Pondok Pesantren Darul Ulum, Pondok Pesantren Roudhotut Tholibin, and Pondok Pesantren Roudhotul Quran are located in the same area. However, all together were under different *kyai's* upbringing. There were two formal schools in the *pesantren* area, namely MTs Maarif Nahdlatul Ulama 1 and MA Ma'arif Nahdlatul Ulama 1 Kemranjen. The majority of *santri* attended schools in both schools, but some (in a small number) merely attended *diniyah* education in *pesantren*. These *pesantren* maintained traditional learning models such as *bandongan* and *sorogan* and learned *kitab kuning*.

There is a Computer Training Center (Balai Latihan Kerja Komunitas Workshop) in this pesantren area, with support from the Indonesian Ministry of Labour. The job training includes computer training at both elementary and middle levels. This training will be given to some alumni who have graduated from *pesantren*. These *pesantren* also have a convenience store (at Pondok Pesantren Roudhotul Quran), bottled water refill business (at Pondok Pesantren Roudhotut Tholibin), and hydroponic laboratories at MTs Ma'arif (although based on the confession of one of the santri the labs are not used anymore) (Ardi, 2019).

11. Pondok Modern Zam-Zam Muhammadiyah Cilongok

Pondok Modern Zamzam Muhammadiyah, established by H. Casiwan HS (a famous laying chicken farmer in Purwokerto) in 2008, has an area of 17000 m². This *pesantren* has as many as 1080 *santri* aged between middle school and high school. All *santri* at this *pesantren* took the formal school at SMA Muhammadiyah Boarding School Zam-Zam and SMP Muhammadiyah Boarding School Zam-Zam. The religious education in the dormitory was managed in grouping based on the formal school level.

This *pesantren* is an entrepreneurship pesantren that teaches students both in terms of theory and practice. After graduating from school, the Board of Trustees of the pesantren allowed several students to have an internship program at a chicken farm for one month to fill in the time lag before university began. In addition, there were canteens, minimarkets, and Zam-Zam savings and loan cooperatives run by pesantren in this *pesantren* (Esa, 2019).

12. Pondok Pesantren Al-Anwar Bogangin Sumpiuh

Pondok Pesantren Al-Anwar, led by Kyai Mukhlisin, was established in 1925. This *pesantren* only organised religious education, and most of *santri* did not attend formal school. The age of students ranges from 12-to 23 years. The *pesantren* maintained traditional methods, studied *kitab kuning*, emphasised memorisation of *kitab*, and carried out quarterly evaluations. The *syahadah* (final certificate) was only given to those who could memorise 1000 Alfyyah stanzas in grade 5. For the alumni, *kyai* facilitated monthly recitation using the *bandongan* method. Playing *rebana*, *Barjanzi* recitation, and other public speaking has been only presented by male *santri*.

The *pesantren*, with approximately 40 female *santri* and 40 male *santri*, taught entrepreneurial skills besides religious education. Female *santri* usually made around 15-20 kg of *tempe* and snacks every day to be sold locally. The male *santri* was in charge of running chicken farms (in small amounts), ducks, goats, plantations, and rice fields. In addition, this *pesantren* has a water bottle refill business and a small canteen for daily *santri* need. Male *santri* sometime

dismantled broken cars owned by *pesantren* without being given qualified training. Some also work as labourers and builders, managing village irrigation and maintaining *kyai's* crops (Ayu, 2019).

13. Pondok Pesantren Nurul Huda Cilongok

Pondok Pesantren Nurul Huda, led by Gus Abror (Muhammad Abror), has about 800 *santri*. This *pesantren* has formal educational institutions SMP Al-Aqwiya (established in 2014) and MA Al-Aqwiya (established in 2017). Students of SMP and MA Al-Aqwiya mostly stayed in the *pesantren*, but some students from the surrounding *pesantren* stayed at their own homes. Most *santri* studied at the formal school, while some (adult *santri* and students who graduated from the formal school) just studied religious teaching (*diniyah*). SMP and SMA Al-Aqwiya run the concept of *sekolah alam*, a school that uses nature as a place and centre of learning. *Pesantren* has 6 classrooms for SMP, 2 classrooms for MA, and a large hall used for school and *pesantren* activities.

The *pesantren* curriculum was separated from the school. The subjects of *pesantren* include *fiqh*, Arabic grammar, *aqeeda*, Quran memorisation, etc. *Santri* were classified in the same group both in schools and *pesantren*. Learning evaluation in *pesantren* was carried out every semester and reported in the assessment book. The majority of *santri* at the *pesantren* came from lower economic classes and orphans. According to Syafiq (2019), MA will be transformed into SMK since the need for skill education is more critical for *santri*.

The *pesantren* has 10 goats and agricultural land. However, the goat was not fully managed by *santri*. In addition, this *pesantren* has also begun to manage waste through waste banks. This *pesantren* has also initiated the use of biogas from organic waste generated from the domestic debris, although it was still in small quantities.

In addition, the *pesantren* was famous for *Zona Bombong*, an old *santri* community (mostly people who have a dark past, such as drug dealers or drunkards). The community has activities due to philanthropy and social service. One of their efforts was to provide a free ambulance and become a liaison for those who needed wheelchairs (Abror, 2019).

14. Pondok Pesantren Tahfidzul Quran al-Azhari Lesmana Ajibarang

Pondok Pesantren Tahfidzul Quran al-Azhari, founded by Kyai Yusuf Azhari, has a formal school MI Modern Satu Atap Al-Azhary, MTs Modern Al-Azhary, and MAN Islamic Boarding School Al-Azhary. Amin (2019) said that the *pesantren* was inappropriate to be called a *pesantren* because they prioritise formal education rather than *pesantren* education. *Pesantren* was no more than a dormitory as a complement to formal school added with inadequate teachers

and poor *pesantren* management. Pondok Pesantren Tahfizdul Quran Al-Azhary has 6 permanent *pesantren* teachers, while others were guest teachers from other *pesantren*.

In its inception, the *pesantren* was led by a *kyai*. Since the *kyai* passed away, there were no longer new *kyai* as the central leader, and the management of the *pesantren* was held by the foundation and operated by teachers. *Kyai's* family did not involve in managing the *pesantren* at all. The *pesantren* has no reasonable efforts yet in terms of economic empowerment or vocational education. Several years ago, a catfish farm was initiated, but now it is no longer running due to a failure in management (Yusuf, 2019).

15. Pondok Pesantren An-Nur Kedunglemah Kedungbanteng

Pondok Pesantren An-Nur, led by KH Ridwan Sururi—A Pesantren Sarang alumnus, has about 300 *santri*. About 30 *santri* were the student of MTs and SMK, while the others merely studied at *pesantren*. In *pesantren*, the students were classified based on the Islamic curriculum. The beginner class (*Ibtida`*) was designed for new students with common religious understanding and basic Arabic text reading skills. The second class (*Tsanawi*) was intended for *santri* with middle Arabic text reading skills. Then, the third class (*Tsanawi Alfiah*) was designed to study advanced Arabic text reading skills. After graduating from the *pesantren*, *santri* has to devote themselves to public service or help manage *pesantren* for about 2 years. The evaluation of learning is conducted every semester and reported in the report book, but there was no *syahadah* (final certification) published for *santri*. The total duration of education in *pesantren* was around 10 years.

Pesantren organised various business activities managed by the *kyai's* sons and daughters, such as agriculture farming, livestock farming, fisheries, and swiftlet farming. They have several cow cages and catfish ponds. The livestock did not intend to be sold as a commodity but could be slaughtered for Islamic festivals such as Idul Adha or *haul*. Only *santri ndalem* (students who have a particular task to help and live in *kyai's* house) helped manage the *pesantren* business (Sely, 2019).

One of the intriguing cases in this *pesantren* was that the female *santri* did not do outdoor activities. They spent their entire life in the dormitory for studying and leisure time. Several *santri* confessed that they only went outside when they regularly had home visit opportunities or the other urgent ones. The *pesantren* look hushed out but crowded inside the three floors of *pesantren*.

16. Pondok Pesantren Darul Istiqomah Kedunglemah Kedungbanteng

Pondok Pesantren Darul Istiqomah was founded by KH Mansyur, Kyai Ridwan Sururi's brother from Pondok Pesantren An-Nur. This *pesantren* was

intended for Madrasah Ibtidaiyah students. Kyai Mansyur cooperated with MI Maarif Kedungbanteng to require all grade 6 students to live in *pesantren* for a year. This *pesantren* taught subjects to include *fiqh*, *aqeeda*, and *akhlaq*. The dormitories were integrated with the *kyai's* house. The *pesantren* has 14 MI students and 8 teenage *santri*. The evaluation of the study was conducted in the oral method (Mansyur, 2019). There was no specific vocational education taught as a primary subject here.

17. Pesantren Asrama Perguruan Islam (API) Salaf Dawuhan Kedungbanteng

Asrama Perguruan Islam (API) Salaf run a traditional education system. All of *santri* in the *pesantren* was not a student of formal education. In contrast to most *pesantren* that did not pay any attention to the cleanliness, this *pesantren* were very neat and hygienic. The buildings were still new and feasible. The students studied Islamic tenets in the morning, afternoon, and evening, including *aqeeda*, *fiqh*, Arabic grammar, *tafsir*, Hadith, and Islamic history. The learning method was carried out with traditional methods such as *sorogan* and *bandongan*, while the evaluation of learning was carried out in written and memorised forms. In the *pesantren*, students have not been taught entrepreneurship or other skills (Sena, 2019). This *pesantren* is located in Dawuhan, a village with many stones to be mined.

18. Pondok Pesantren Al-Hikmah Linggasari Kembaran

Pondok Pesantren Al-Hikmah Linggasari is led by KH Abdul Qodir (Qodir Anwar *al-hafidz*) under the Miftahul Huda Foundation. The *pesantren* had around 62 permanent *santri* consist of MI, SMP, SMK and *santri takhasus* (who only study religious teaching, not a student of a formal school). Around 62 *santri* were the students of Pondok Pesantren Mambaul Hikmah led by Muhammad Said Sayadi (Kyai Abdul Qodir's brother) who stay at Pesantren Al-Hikmah dormitories but study at Pesantren Mambaul Hikmah.

This *pesantren* has formal education institutions, namely TK Raudotul Athfal, MI Miftahul Huda, and SMP Islam Walisongo. Most *santri* lived in the dormitory, and some of them were *santri kalong* (*santri* who join all of the *pesantren* activities but live in their home). Besides learning to read the Quran, *santri* also learned Islamic teaching from *kitab kuning* using *bandongan* and *sorogan* methods. The primary subjects in the *pesantren* were the Quran, morality, *fiqh*, and *aqeeda ahlussuna wal jama'ah (aswaja)* and Arabic. No evaluation of learning has been conducted in the *pesantren* (Sandi, 2019).

19. Pondok Pesantren Mambaul Hikmah Kembaran

Pondok Pesantren Mambaul Hikmah led by Muhammad Said Suyadi. The *pesantren* was established in 1991, with the total of male and female *santri* being

198 *santri* in 2019. Although there were only 30 *santri* who lived in *pesantren*, the others stayed at Pondok Pesantren Al-Hikmah dormitories. Most of the *santri* of the *pesantren* were the students of MI Miftahul Huda, SMP Islam Walisongo and SMK NU 01 Kembaran. The *pesantren* also has around 20 *santri kalong*. The subjects of the *pesantren* are *fiqh*, *akhlaq*, sufism, Arabic grammar, the Quran and the interpretation which taught using traditional methods. According to Kyai Said, formal schools are "*kundang*" or attention drawers to learn Islamic teaching besides studying in the formal school. Some *santri* also were invited to learn agriculture in daily activities. The *pesantren* has around 280m² of agricultural land used for banana plantations and two large fish ponds (Sandi, 2019).

20. Pondok Pesantren Az-Zuhriyah Kalibagor

Pondok Pesantren Az-Zuhriyah led by Kyai Muhammad Izzudin under the Az-Zuhriyah Foundation. The *pesantren* had about 10 male and female students who stayed at the dormitory (called *santri mukim*), and many *santri kalong* aged 8-23 years old. The *pesantren* used *kitab kuning* as the core of the curriculum system and *sorogan* method. According to Kyai Izzudin, the *sorogan* method is the best method to make *santri* easier to understand, memorise, and remember the teaching material quickly.

The *kitab* that studied were *Tijan Daruri*, *Tajwid*, *Ihya Ulummudin*, *Jurumiah*, *Alfiyah Ibnu Malik*, *Safinah*, *Takrib*, *Fathul Wahab* and *Fathul Muin*. *Santri mukim* was taught how to do farming in the 2000m² agricultural land and maintain catfish (Abdullah, 2019). This *pesantren* also provided Kejar Paket B system for *santri* who have no chance to study in formal school. The evaluation of this *pesantren* used annual evaluation using the memorisation method.

21. Pondok Pesantren Ath-Thohiriyah Karangsalam Kedung Banteng

Pondok Pesantren Ath-Thohoriyah led by KH Muhammad Thoha Alawy al-Hafidz. This *pesantren* was a transformation of the Arabic course and Madrasah Diniyah al-Mustaqbal since 1989 at Ust. Juwaini's house. In 2019, the *pesantren* had around 500 *santri*. Most *santri* were university students and senior high school students, while *santri takhasus* were the minority. *Santri takhasus* not only studied Islamic studies but also helped *kyai* in managing *pesantren*. The *pesantren* is the partner of IAIN Purwokerto which focused on *tahfidz al-Quran* (Saepuddin, 2019).

22. Pondok Pesantren al-Quran al-Amin Pabuwaran Purwokerto Utara

KH Ibnu Mukti initiated the establishment of Pondok Pesantren al-Quran al-Amin. In 1992, the *pesantren* was only organised *pengajian* (Quran recitation) every Thursday night at Nurul Barokah Mosque and the Baitul

Muttaqin Mosque, but two years later, kyai arranged pesantren education. The name Al-Amin was deliberately taken from the name of Siti Aminah to commemorate her public services as one of the endowments. The number of *santri* was 300 people. Most students were the student of IAIN Purwokerto and high school students. This *pesantren* is a partner of IAIN Purwokerto (Zulfa, 2019).

23. Pondok Pesantren An-Najah, Purwokerto

Pondok Pesantren An-najah, managed by KH M. Roqib (the Rector of IAIN Purwokerto in 2019) is a *pesantren mahasiswa* and a partner of IAIN Purwokerto. Initially, the *pesantren*, established in 2009, only arranged a monthly discussion for university students organised by Kyai Roqib called the Contextual Islamic Study Forum (Forum Kajian Islam Kontekstual). In 2019, Pondok Pesantren An-Najah had around 275 male and female *santri*. *Pesantren* had 7 *santri* dormitories and one creative pavilion, a place to practice *santri* creativities. This innovative pavilion is usually an entrepreneurial and agricultural exercise in Kebonan, Kebon Kele, and Sumber Situ yards (Eka, 2019).

E. The Typology of Pesantren in Banyumas

Pondok pesantren in Banyumas Regency has been organized in various type. *First*, *pesantren salaf* which maintains the traditional teaching system, no formal education, and the *kyai* as the center of student knowledge. The *pesantren* that were categorized as *pesantren salaf* are Pondok Pesantren Al-Anwar (Sumpiuh), Pondok Pesantren Nuururrohman (Kemranjen), Pondok Pesantren At-Taujieh 1 (Kebasen), Pondok Pesantren Al-Falah (Rawalo), Pondok Pesantren An-Nur (Kedungbanteng), Pondok Pesantren Darul Istiqomah (Kedungbanteng), API Salaf (Kedungbanteng), Pondok Pesantren Al-Falah (Rawalo), Pondok Pesantren Pondok Pesantren Al-Falah (Cilongok), and Pondok Pesantren Tahfidzul Quran Az-Zuhriyah (Kalibagor).

Second, *pesantren khalafi* is an integrated *pesantren* with *madrasa* or formal school education. The *pesantren* integrated the *pesantren* subjects with the school subjects. The *pesantren* subjects such as *nahw*, *sharf*, *fiqh*, *ushul fiqh*, etc. have been taught at school time. Some *pesantren khalafi* combines the evaluation results both in *pesantren* and school, some of them separated it. Madrasah Wathoniyah Islamiyah (Kemranjen) and Pondok Modern Zam-Zam (Cilongok) were the *pesantren khalafi* in Banyumas Regency.

Third, the convergence *pesantren* that run the traditional education system and the formal school regularly. The *pesantren* which categorized as convergence *pesantren* were Pondok Pesantren Al-Falah (Jatilawang), Pondok Pesantren At-Taujieh 2 (Kebasen), Pondok Pesantren Darul Ulum (Kemranjen),

Pondok Pesantren Roudhotut Tholibin (Kemranjen), Pondok Pesantren Roudhotul Quran (Kemranjen), Pondok Pesantren Mambaul Hikmah (Kembaran), Pondok Pesantren Al-Hikmah (Kembaran), Pondok Pesantren An-Najah (Cilongok), Pondok Pesantren Hilyatul Quran (Pekuncen), and Pondok Pesantren Tahfidzul Quran al-Azhary (Ajibarang).

Fourth, pesantren mahasiswa are the special *pesantren* for students of the university. The *pesantren* usually was established and led by a lecturer. *Pesantren mahasiswa* in Banyumas Regency were Pondok Pesantren Al-Amin (Purwokerto), Pondok Pesantren An-Najah (Purwokerto), Pondok Pesantren Anwaarul Hidayah (Baturraden), Pondok Pesantren Ath-Thohiriyah (Kedungbanteng), and Pondok Pesantren Nurul Iman (Karanglewas). These *pesantren* have growth around the city and become the partner of IAIN Purwokerto. Its establishment was in line with the policies of IAIN Purwokerto that requires the majority of freshmen who did not pass the Quran and worshiping test to study at *pesantren*.

F. The Model of Pesantren

Pesantren lived and developed in its characteristics. Traditional *pesantren* (*salaf*) maintain Kromo-Javanese in learning instruction and daily conversation to preserve a local tradition. *Pegon*, also known as *aksara Jawi*, is frequently used as a translation method in *pesantren salaf*. *Pegon* is Malay, Javanese, Sundanese, or the other local language written in Arabic with some additional letters not available in original Arabic alphabets. It is used to translate or write *kitab kuning*.

The *pesantren* which maintained the local tradition, such as preserving local language or the other local wisdom, can be categorised as cultural *pesantren*. In Banyumas Regency, some cultural *pesantren* were Pondok Pesantren Al-Falah (Jatilawang) which prioritized the use of the Kromo-Javanese, API Salaf, Pondok Pesantren Al-Anwar, Pondok Pesantren Nuururrohman, and Pondok Pesantren At-Taujeh. Preserving local tradition was one of the main characteristics of *pesantren salaf* (traditional *pesantren*).

Ecological *pesantren* provided extracurricular skills related to agricultural processing based on environmental knowledge to maintain ecosystem sustainability. Pondok Pesantren Nurul Huda (Cilongok), which has the concept of *sekolah alam* could be categorised as ecological *pesantren*. The *pesantren* tried to preserve nature by planting trees and making nature a central location and centre of learning. The students were not required to wear uniforms during school time as support in savings textiles processing, affecting natural preservation. The *pesantren* has managed waste banks and processed biogas from *santri's* consumption waste on a low scale.

Another interesting *pesantren* was Pondok Modern Zam-Zam led by H. Casiwan HS, known as a famous layer farmer in Banyumas Regency. This *pesantren* allowed some students to get an internship in a layer company for a month. The apprentice will obtain knowledge and skills in layer farming during the training. However, this *pesantren* could not be categorised as an entrepreneurial *pesantren*. The farm was owned and managed as private property, neither run as *pesantren* business nor support *pesantren* life. The students are involved all in the industry merely as vocational skill education.

In particular, sufism-*pesantren* refers to the *tarekat*-based *pesantren*, but in Banyumas Regency there were *pesantren* known as *pesantren dhikr*. *Pesantren dhikr* refers to the *pesantren* which had certain *dhikr* recitation and a frequent of *mujahadah* schedule. Pondok Pesantren Al-Falah Mangunsari (Jatilawang), Pondok Pesantren Al-Anwar (Sumpiuh), and Pondok Pesantren At-Taujeh 1 and 2 can be categorized as sufism-*pesantren* since they organized *dhikr* and *mujahadah* frequently.

G. The Mapping of Potencies of the Pesantren

Pondok pesantren in Banyumas Regency have several potentials that have to be developed. In determining the prospects, there was no specific measurement, such as how much minimum size of land, income that has been obtained, the number of animals, etc., but just based on the *pesantren* ownership. After the mapping, this *pondok pesantren* needs to be improved in economic empowerment.

First, *pesantren* with entrepreneurship potential. Pondok Pesantren Al-Anwar (Sumpiuh) was the *pesantren* with strong entrepreneurship potential. The female *santri* used to cook food, produce *tempe*, *sistik*, and manage *pesantren's* small stall. Female *santri* made around 20 kilograms *tempe* twice a week and then sold it to the local convenience store. The income was used for the daily needs of *pesantren*. *Pesantren* already had a *sistik* making machine and used *pawon* or traditional wood stove for cooking. All the products are packed in simple packing: without labels and etiquette. Another business run by male *santri* was a water refill to fulfil people's demands around *pesantren*. Entrepreneurial training, such as cooking, baking, packaging, product marketing, etc., are needed to be learned by *santri*. Entrepreneurship empowerment would be easy since the *santri* did not have formal school activities (Afduha et al., 2021).

Pondok Pesantren An-Najah (Cilongok) has entrepreneurship potential. *Kyai* runs a brown sugar business in the production stage. The distributor has organised selling products to the local consumers and export commodities. The economic value of the product will be increased if they run their own business from the production

stage to marketing. Vocational skills in packaging, promoting, and selling products would be valuable for them.

Entrepreneurship potential in *pesantren salaf* should be managed thoughtfully since the *santri* did not have any activities but studying Islamic tenets. They should have vocational skills besides religious knowledge. After graduating *pesantren*, it would be hard to find decent work since they did not have high qualifications in the formal education. Entrepreneurial habits in *pesantren* would make them accustomed to doing their job even creating job vacancies for others. The other *pesantren* which have entrepreneurship potencies, especially for female *santri*, were API Salaf Putri (Kedungbanteng), Pondok Pesantren Az-Zuhriyyah (Kalibagor) and Pondok Pesantren An-Nur (Kedungbanteng).

The female *santri* of Pondok Pesantren An-Nur used to cook some meals to be consumed and sold for internal need. Certain *santri* called *santri ndalem* was responsible to provide daily food for all *santri*. It proved that female *santri* have basic skills in cooking. Culinary training would be valuable for them, whether for their personal skills or business needs.

One of the main problems in *pondok pesantren* is a domestic waste. Perhaps disposal management would become an alternative business for *santri*, especially for male *santri*. Waste management training not only can solve the garbage problem in *pesantren* but also become their income. Pondok Pesantren An-Nur has some livestock. The cattle and sheep faeces and household waste can be processed into compost, which can benefit agricultural plantations or be sold to the local farmers to strengthen *pesantren's* economic empowerment.

Pondok Pesantren API Salaf has a representative building for students to study, but the curriculum merely revolves around Islamic tenets. *Santri* has only studied religion in the *pesantren* and has not received any skills training. The students have much spare time to learn vocational skills.

Second, pesantren with the agriculture potential. One of the *pesantren* which has agricultural land was Pondok Pesantren Al-Anwar (Sumpiuh). This *pesantren* has agricultural land that used to be planted with vegetables and rice managed by male *santri*. Most of the male *santri* of the *pesantren* work to local people during the day, either as a shop keeper, a construction worker, or a housemaid. The female *santri* usually only helps them in planting and harvest season.

Pondok Pesantren Mambaul Hikmah and Pondok Pesantren Al-Hikmah (Kalibagor) also have agriculture land for rice and vegetables. Although most *santri* at this *pesantren* were the students of formal schools, there were some *santri takhasus* who did not attend formal schools. The *santri* should be trained to manage agriculture land in this *pesantren*. The other *pesantren* which have agriculture potential are Pondok Pesantren Anwaarul Hidayah (Baturraden), Pondok Pesantren

An-Najah (Purwokerto), Pondok Pesantren An-Nur (Kedungbanteng), API Salaf (Kedungbanteng), Pondok Pesantren Nurul Huda (Cilongok), Pondok Pesantren Al-Falah (Rawalo), and Pondok Pesantren Nuuruohman (Kemranjen).

Third, pondok pesantren with fisheries potencies, such as Pondok Pesantren An-Nur (Kedungbanteng). This *pesantren* had several catfish and pomfret ponds, as a service from the government. Until today, the fisheries have not managed optimally yet. Those large ponds were only used for the needs of *santri*. It has not been economically productive yet. The other *pesantren* that have fisheries potential are Pondok Pesantren Mambaul Hikmah (Kembaran), Pondok Pesantren Al-Hikmah (Kembaran), and Pondok Pesantren Tahfidzul Quran Al-Azhary (Ajibarang).

Fourth, pondok pesantren with technology and computer potential. The study showed that most *pesantren* forbid *santri* using cellphones and having laptops in dormitories. Similarly, the website and digital media use have not yet been used in promoting *pesantren* optimally. Those *pesantren* tried to preserve the traditional point of view not to include technology as a part of learning media. However, time changed. If they did not follow people's needs, they would be left behind while the other Islamic institution utilises sophisticated technology as an advantage. Some convergance *pesantren* and *khalafi* *pesantren* already have websites, but most *pesantren salaf* did not. Computers were limited only to male students, while female students were technologically backward. It was not due to an absolute prohibition but rather the poor infrastructure and skills.

There were two *pesantren* that already have Computer Training Centers (Balai Latihan Kerja) namely Pondok Roudhotut Tholibin (Kemranjen) and Pondok Madrasah Wathoniyah Islamiyah (Kemranjen). These training centres were managed closely with the Indonesian Ministry of Labour to provide computer training to several *pesantren* alumni. In those *pesantren*, computer training was only given to some graduated *santri* who were waiting for work or study at a higher level of formal education. The training taught primary material in a computer such as Microsoft Office, graphic design, and websites.

Fifth, pesantren with potential in animal husbandry. Some *pesantren*, especially *pesantren salaf*, have some livestock cared for by *santri* in small numbers. *Pesantren* that already have livestock is Pondok Pesantren An-Nur (Kedungbanteng). This *pesantren* has 14 cows, 5 sheep, and several chickens and ducks managed by *santri ndalem* (special *santri* who study and help *kyai* in managing *pesantren*). Some animals were slaughtered for Islamic events such as Eid al-Adha, *haul* (*kyai's* death commemoration), *maulid*, etc. This *pesantren* also has swiftlet farming. One of the clerics in the Pondok Pesantren al-Falah (Rawalo) has a chicken business sold in their local area. Other *pesantren* that have livestock are Al-Anwar (Sumpiuh) and Nuururrohman (Kemranjen) in the form of sheep and chickens in small quantities.

The pesantren can develop their potential in animal feedlot, livestock processing products, and processing animal waste. Most *pesantren* have livestock only to be maintained (in an effortless way) and have not been used as a business for *pesantren*. Thus, animal husbandry management has been conducted poorly: in feeding, cage management, medication, sales, etc. If the *pesantren* can run animal farming seriously, it will become a vital economic support to be independent financially.

Likewise, the processing of livestock products. On the scale of home production, livestock products can be processed into marketable foods, such as *dendeng* (dried meat), beef or chicken floss, nuggets, beef roulade, yoghurt, kefir, milk candy, etc. These foods can be sold to the public. Besides being processed following the original recipe, the *santri* can also make creative processing by producing vegetable chicken nuggets for chicken nuggets added with broccoli or carrots. Of course, these efforts will increase the branding image of livestock products.

Another potential that can be developed from livestock is its waste. Along with household waste, animal faeces can be processed into compost. In addition to utilising livestock products comprehensively, this can also solve waste as one of the main problems in *pesantren*.

Sixth, pondok pesantren with publishing potential. Pondok Pesantren At-Taujieh Al-Islamy is a trusted *pesantren* in Kebasen. The *pesantren* is owned by the father (At-Taujeh 1) and his son (At-Taujeh 2). This *pesantren* planned to start a digital printing and publishing business. Pondok Pesantren At-Taujeh had difficulty getting classic Islamic books for students in large numbers. Some books could be bought at bookstores, but some were difficult to find. Reprinting the book is an effort to make the text more accessible. The *pesantren* has sent several students to learn how to manage a digital printing business to Pondok Pesantren Sarang, Rembang.

The development of the publishing business should run not only a reprint *kitab kuning* that is used for students learning but also digital printing in general. *Pesantren* can produce advertising materials for the public such as banners, pamphlets, stickers, merchandise, etc. It would be better if the development of printing were integrated with computer training for *santri* in *pesantren*. Both of them will complement each other. Computer training, especially graphic designs, will not be perfect if it has not been practised in the digital printing business. Likewise, digital printing will run well and can be managed by *santri* directly if they have sufficient abilities in the field. *Pondok pesantren* no longer has to look for other workers outside of pesantren only because of the unavailability of qualified resources.

H. Economic Empowerment and the Future of Pesantren Salaf

Pondok pesantren are transforming and adapting to survive at different times. For modern *pesantren*, convergence *pesantren*, and *pesantren mahasiswa*, the primary function of their existence is merely to meet students' needs for character education or moral value. Students' life related to job stability and high income are in line with their level of formal education guaranteed by having formal schools and higher education certificates. On the other hand, for *pesantren salaf*, the main task is to teach religious education and ensure all aspects of *santri's* life, including economic security.

So far, *pesantren salaf* firmly holds and passes on traditional education values together with learning methods and materials. Indeed, this is reliable for preserving culture, but it does not meet the needs of the students. *Pesantren salaf* should not only focus on religious education, especially Arabic grammar learning, but also on skills education and knowledge of contemporary issues. Furthermore, a dialectic between religion and life is present, not just keeping religion as an ivory tower.

Based on the acknowledgement of *pesantren salaf*, such as Pondok Pesantren Al-Anwar, Pondok Pesantren Mambaul Hikmah, and Pondok Pesantren Nuururohman, the number of *salaf* students is decreasing yearly. They aim to establish a formal school because the awareness of formal education in the community is currently increasing, while the number of their students is declining. If *pesantren salaf* launches formal school and adapts the modern materials and learning methods, they will transform into convergence *pesantren* or a modern Islamic boarding school. Then, this condition threatens the existence *pesantren salaf* itself. In other words, the preservation of the authentic culture of Indonesian education is also being threatened. Pondok Pesantren An-Nur, for example, ten years ago, firmly adhered to the value of traditional education. However, from day to day, they have opened their mind to accept students who go to formal schools, and because of the demands of their times, they must be more flexible with contemporary issues for students to study.

Thus, *pesantren salaf* faces a dilemma: on the one hand, they must inherit the legacy of traditional education models and methods, but on the other hand, they will disappear due to being irrelevant to today's need. Therefore, skill education can be a bargaining value which outweighs the other Islamic education models. *Pesantren salaf* students do not have other activities except to study *diniyah*. So, *pesantren salaf* has to include skills education as a primary curriculum. After graduating *pesantren*, students will have provisions to strengthen their income. If they only rely on a formal school degree, they will have difficulty

When *pesantren salaf* offers skills education, this pesantren will be an appropriate alternative education for dropped out students or have low education to

improve their quality of life in religion or life skills. They will be more interested in studying at *pesantren* rather than directly entering the workforce with not feasible education and skills. Likewise, *ustadz* graduates from *pesantren salaf* will increase their dignity in social class because they have decent jobs. Thus, skill education is a mandatory case held for *pesantren salaf* to ensure the future of their students' future and the *pesantren salaf* itself.

I. Pesantren Problems

Typical conditions found at *pesantren* were health and hygiene problems, sexual education, sport, food nutrition, and psychological counselling. These problems are almost found at all *pesantren*. The courses are necessary but have not been appropriately handled by *pesantren* administrators because of unawareness or ignorance. For many *pesantren* administrators, religious understanding has been adequate to resolve all life problems regardless of the development of current knowledge.

Sexual education is rarely taught at *pondok pesantren* because of cultural taboo. As argued by Srimulyani (2007: 85-99), Bennet (2007: 371-386), and Royadi (2016), sexual education is still only taught, limited to the normative law prohibiting *zina* (adultery) as a form of free sex, menstruation, *istihadah* (a type of blood seen by women where the discharge is irregular), and *nifas* (blood of childbirth), masturbation, nocturnal orgasm, etc. Detailed explanations covering current knowledge about sexual education are still not taught in *pesantren*. Thus, it has not ruled out the possibility of sexual irregularities and violence in *pesantren* (Smith, 2014: 227-248). Nurish (2017: 267-277) states that this happens because of poor sexual education and patriarchal gender education. Thus, sexual education becomes a severe problem that is very important to teach to *santri*.

Santri has a busy schedule and complex problems faced in *pesantren*, as Winarni and Lestari (2016: 99-113) and Hidayat (2017: 79-92) stated. The study showed no *pesantren* in Banyumas Regency that provides adequate psychological counselling services for *santri*. They did face lesson problems and social problems with other students during *pesantren* life. It happened because of the ignorance of mental health issues, the common opinion that psychological problems could be solved independently through *dhikr*, and the expensiveness of psychological services. The research conducted by Anggraeni (2011: 29-45) stated that religiosity affects the level of *santris'* stress. However, counsellors (*pesantren* caregivers, psychologists, etc.) are essential for them (Ilmi et al., 2018: 44-66).

Another problem is the imbalance of learning load with physical health since most *pesantren* do not provide appropriate schedules for sports. Physical health needs are charged to students, accompanied by an inadequate understanding of

physical health. Only the convergence *pesantren* and *pesantren khalafi* provide sports facilities, while *pesantren salaf* did not have any. Some *pesantren*, such as Madrasah Wathoniyah Islamiyah, limited sports facilities (volleyball, tennis, and futsal) only for male *santri*, while female *santri* only carry out unscheduled aerobics at dormitories (Urfa, 2019).

Some games and sports may be played at *pesantren*. However, especially in *khalafi* and convergence *pesantren*, regular sports are played regularly in schools. On the other *pesantren*, some sports only become extracurricular activities at schools (whether integrated with *pesantren* or not) that are not played by all *santri* (Wardani et al., 2017:57-65).

Student health is not only influenced by physical and mental activities but also by the quality of the food. The research conducted by Rokhmah et al. (2016: 94-100) showed that the nutritional status of *santri* is significantly changed by the level of energy sufficiency. The unbalance nutrition of main foods, having instant foods and meals, and not hygienic food caused them to be more often attacked by various diseases (Syabani et al., 2017:7-15). Their knowledge of food safety also improved their nutrition quality (Mubarokah et al., 2014: 1-7).

Nutrition problems in *pesantren* do need attention. Many *pesantren* only provide modest food with unbalanced nutrition for *santri*. Even though *santri* has a busy schedule, they do not get enough nutrition. It was not surprising, *santri* got several diseases such as gastric, headaches, diarrhoea, skin disorder, etc. The teachings about *qanaah* were often understood as living a modest life (even poor life), including food. In addition, unhealthy lifestyles also make diseases spread among *santri* easily. The expression, "*santri* is a *santri* if a skin disorder has already infected her/him", is misinterpreted as the preservation of an unhealthy lifestyle.

Almost all *pesantren* in Banyumas district, especially *pesantren salaf*, provided modest food. A student said that the food menu consisted of rice and vegetables. Fruits were less consumed, although they can be planted around *pesantren* (Sena, 2019). The source of animal protein was very rarely consumed. They also sell a variety of fritters that can be purchased by *santri* if they need additional food (Ayu, 2019). The other *santri* at *pesantren salaf* agreed. Foods with complete nutrition are only obtained at certain times, such as Islamic holidays and observances at *pesantren*.

These problems are the responsibility of various parties and need to be resolved immediately. *Pesantren*, especially *pesantren salaf*, should practice contemporary science and management in maintaining *pesantren* to improve the quality of education for *santri*. Likewise, the potential in *pesantren*, is a resource and wealth that must be optimised immediately. *Pesantren* will get a lot of benefits. They are

not only an educational material for *santri* and a source for economic empowerment of *pesantren*.

J. Conclusion

Pondok pesantren in Banyumas Regency has been organized in various type. *First*, *pesantren* categorized as *pesantren salaf* are Pondok Pesantren Al-Anwar (Sumpiuh), Pondok Pesantren Nuururrohman (Kemranjen), Pondok Pesantren At-Taujieh 1 (Kebasen), Pondok Pesantren Al-Falah (Rawalo), Pondok Pesantren An-Nur (Kedungbanteng), Pondok Pesantren Darul Istiqomah (Kedungbanteng), API Salaf (Kedungbanteng), Pondok Pesantren Al-Falah (Rawalo), Pondok Pesantren Pondok Pesantren Al-Falah (Cilongok), and Pondok Pesantren Tahfidzul Quran Az-Zuhriyah (Kalibagor).

Second, *pesantren khalafi* are Madrasah Wathoniyah Islamiyah (Kemranjen) and Pondok Modern Zam-Zam (Cilongok) are the *pesantren khalafi* in Banyumas Regency. *Third*, the *pesantren* categorized as convergence *pesantren* are Pondok Pesantren Al-Falah (Jatilawang), Pondok Pesantren At-Taujieh 2 (Kebasen), Pondok Pesantren Darul Ulum (Kemranjen), Pondok Pesantren Roudhotut Tholibin (Kemranjen), Pondok Pesantren Roudhotul Quran (Kemranjen), Pondok Pesantren Mambaul Hikmah (Kembaran), Pondok Pesantren Al-Hikmah (Kembaran), Pondok Pesantren An-Najah (Cilongok), Pondok Pesantren Hilyatul Quran (Pekuncen), and Pondok Pesantren Tahfidzul Quran al-Azhary (Ajibarang).

Fourth, *pesantren* which are categorized as *pesantren mahasiswa* are Pondok Pesantren Al-Amin (Purwokerto), Pondok Pesantren An-Najah (Purwokerto), Pondok Pesantren Anwaarul Hidayah (Baturraden), Pondok Pesantren Ath-Thohiriyah (Kedungbanteng), and Pondok Pesantren Nurul Iman (Karanglewas).

The *pesantren* that can be categorized as cultural model *pesantren* are Pondok Pesantren Al-Falah (Jatilawang), API Salaf, Pondok Pesantren Al-Anwar, Pondok Pesantren Nuururrohman, and Pondok Pesantren At-Taujieh. Thus, Pondok Pesantren Nurul Huda (Cilongok) which has the concept of *sekolah alam* could be categorized as ecological *pesantren*. In other side, *pesantren* categorized as *sufism-pesantren* are Pondok Pesantren Al-Falah Mangunsari (Jatilawang), Pondok Pesantren Al-Anwar (Sumpiuh), and Pondok Pesantren At-Taujieh 1 and 2.

Pondok pesantren salaf has higher economic potential than *pondok pesantren khalafi* and the convergence *pesantren*. Some of *pondok pesantren salaf* that need to be improved in entrepreneurship are Pondok Pesantren Al-Anwar Sumpiuh and Pondok Pesantren An-Najah. Pondok Pesantren Anwaarul Hidayah (Baturraden) and Pondok Pesantren An-Nur (Kedungbanteng) have agriculture potential. Pondok Pesantren An-Nur (Kedungbanteng) and Pondok Pesantren Mambaul Hikmah (Kembaran) need to be improved in fisheries business while Pondok Pesantren Al-

Falah (Rawalo) and Nuururrohman (Kemranjen) need to be improved in livestock. The other pesantren, Pondok Pesantren Roudhotut Tholibin (Kemranjen), Madrasah Wathoniyah Islamiyah (Kemranjen), and at-Taujieh have technological potential in computer and publishing.

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