

LOCAL PERSPECTIVES ON ACHIEVING SUSTAINABLE DEVELOPMENT GOALS: THE ROLE OF PESANTREN IN SOCIAL EMPOWERMENT AND ALLEVIATING POVERTY IN SLEMAN

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Abstract

The Sustainable Development Goals (SDGs) are a set of resolutions established by the United Nations (UN) to enhance welfare through various goals or targets, one of which is poverty reduction. Poverty is a systemic problem that manifests not only globally but also at the local level, as seen in Sleman, Special Region of Yogyakarta. To effectively address poverty, collective contributions are required from various stakeholders in Sleman, including Islamic boarding schools. This study aims to investigate the role played by Islamic boarding schools in Sleman in mitigating poverty. The research methodology employed is qualitative research, involving primary data collection methods such as interviews and secondary data obtained from literature reviews. The findings reveal that Sleman Islamic boarding schools contribute to poverty reduction through scholarship programs for students, support for micro, small, and medium-sized enterprises (MSMEs), and funding for community businesses in Sleman.

Keywords: Pesantren, Poverty, Sleman, Sustainable Development Goals, Yogyakarta

Abstrak

Tujuan Pembangunan Berkelanjutan (TPB) merupakan resolusi yang dibentuk Perserikatan Bangsa-Bangsa (PBB) dalam meningkatkan kesejahteraan melalui berbagai tujuan atau target salah satunya kemiskinan. Kemiskinan merupakan permasalahan sistemik yang terjadi tidak hanya di tingkat global hingga lokal salah satunya di Sleman, Daerah Istimewa Yogyakarta (DIY). Dalam upaya pengentasan kemiskinan yang optimal, dibutuhkan kontribusi kolektif dari berbagai pihak yang berada di Sleman salah satunya pondok pesantren. Tujuan penelitian ini adalah untuk mengetahui bagaimana peran yang diberikan pondok pesantren di Sleman dalam mengentaskan permasalahan kemiskinan. Metode penelitian yang digunakan adalah penelitian kualitatif dengan metode pengumpulan data primer melalui wawancara dan pengumpulan sekunder melalui studi literatur. Hasil dari penelitian menunjukkan adanya peran pondok pesantren Sleman dalam pengentasan kemiskinan melalui program beasiswa bagi santri, UMKM, hingga pendanaan bagi usaha masyarakat di Sleman.

Kata Kunci: Kemiskinan, Pesantren, Sustainable Development Goals, Yogyakarta

المستخلص

الهدف من التنمية المستدامة (SDGs) هو قرار تشكيلته الأمم المتحدة لتعزيز الرفاهية من خلال مجموعة من الأهداف أو الأهداف، أحدها الفقر. الفقر هو مشكلة نظامية تحدث ليس فقط على المستوى العالمي ولكن أيضًا على المستوى المحلي مثل في سليمان (Sleman)، دائرة يوغياكارتا الخاصة (DIY). في جهود القضاء على الفقر بشكل أمثل، يتطلب ذلك المساهمة الجماعية من مختلف الأطراف الموجودة في سليمان، بمن فيهم المدارس. الهدف من هذا البحث هو معرفة الدور الذي تلعبه المدارس في سليمان في مواجهة مشكلة الفقر. الأسلوب البحثي المستخدم هو البحث الكيفي بأسلوب جمع البيانات الأولية من خلال المقابلات وجمع البيانات الثانوية من خلال مراجعة الأدبيات. أظهرت نتائج البحث دور المدارس في سليمان في مكافحة الفقر من خلال برامج المنح الدراسية للطلاب، والصناعات الصغيرة والمتوسطة، وتمويل مشاريع المجتمع في سليمان.

الكلمات الدلالية: الفقر، المدارس الإسلامية، سليمان، أهداف التنمية المستدامة، يوجياكارتا

Introduction

The development of the global world increasingly becomes apparent due to the escalation of the complexity of issues at the global level. The escalation of these issues has prompted efforts to resolve them, one of which is through the implementation of Sustainable Development Goals (SDGs). The Sustainable Development Goals were presented by United Nations (UN) member countries in 2015, outlining 17 goals and 169 targets, one of which addresses poverty as the first goal (UN, 2015c). Under this indicator, the UN defines poverty as a systemic issue demonstrated by limited access to education or other basic services, hunger, discrimination, and a lack of involvement in decision-making processes (UN, 2015a, p. 1). Through these conditions, the UN is committed to comprehensively addressing poverty through an individual-centered approach, starting from the smallest scope by increasing the participation of impoverished community groups in every aspect, including economic and political dimensions (UN, 2015a). This strategy undoubtedly requires the involvement of all countries to implement these ideas in their policy-making processes.

The current poverty conditions are not confined solely to underdeveloped countries or those with low levels of development. Several developed and developing countries still grapple with poverty in some of their regions. One developing country still grappling with poverty issues is Indonesia. Quoting from the Central Statistics Agency, in 2022, 9.57% of the population was recorded to be below the poverty line. Some regions with significant poverty rates include Papua, West Papua, East Nusa Tenggara, and Aceh (Republika Online, 2022). Although poverty in Indonesia is often found in regions outside of Java Island, there is a possibility that regions on the island, particularly those with high population densities and tourism activities like the Special Region of Yogyakarta, also experience similar issues. As of 2022, Yogyakarta remains the poorest

province on Java Island (Republika Online, 2022). The poverty rate in Yogyakarta is 11.49%, which is above the national average poverty rate (Republika Online, 2022).

Several factors contribute to these conditions, including inflation, increasing unemployment, and the low value of farmers' exchange rates (NTP), which affect the majority of the population in Yogyakarta. Sleman, with the largest population in the Special Region of Yogyakarta, has experienced relatively strong economic growth - the highest in the region (BPS Provinsi D.I.Yogyakarta, 2023). However, Sleman's poverty rate, which does not exceed the average of 7.47% (BPS Provinsi D.I.Yogyakarta, 2023), remains relatively high and requires urgent attention. There are several challenges in eradicating poverty in the student city, starting from the pandemic outbreak in 2020, relatively low minimum wages, limited job opportunities in the Special Region of Yogyakarta, and so on. Given the complexity of the challenges faced in poverty eradication in Indonesia, cooperation is needed from various roles at different levels, from actors at the outermost layer to units within the community, including educational institutions such as Islamic boarding schools.

Pesantren is defined as a dormitory or a place where students learn the Qur'an and other activities. In terms of its development, Pesantren is an autonomous educational institution and a cultural product of Indonesia where students, called *santri*, live together and are guided by teachers to focus on Islamic education. The concept of Pesantren in Indonesia has evolved since the 7th century AD, initiated by one of the Wali Songo, namely Sheikh Maulana Malik Ibrahim, and has since spread and developed throughout Indonesia until today (Mahrisa et al., 2020). The establishment of Pesantren was due to the social conditions of a society that was unfamiliar with religion and lacked access to good spiritual education, thus since its inception, Pesantren has always been closely related to community life, both locally and broadly (Mahrisa et al., 2020).

As the oldest educational institution in Indonesia, the Ministry of Religious Affairs of the Republic of Indonesia recorded approximately 36,600 Pesantren with around 3.4 million *santri* as of April 5, 2022 (Andrios, 2023). This population does not include graduates who no longer reside in Pesantren dormitories. Of this number, 319 Pesantren are located in the Special Region of Yogyakarta (Andrios, 2023). This number includes all Pesantren, from children to adults, and even community-based Pesantren or Pesantren for independent communities or households. In Sleman Regency, with the highest population in the Special Region of Yogyakarta, the Regional Office of the Ministry of Religious Affairs (Kemenag) recorded 166 Pesantren (BAPPEDA DIY, 2023), making it the regency with the highest number of Pesantren in the Special Region of Yogyakarta.

With a population and a strong spiritual bond between students and their teachers and alma maters, Pesantren has a significant influence on the values and social norms of Indonesian society, especially in Java, including Yogyakarta. Just as the initial establishment was closely related to societal issues, since the 1970s, several Pesantren in Indonesia have expanded their focus from solely teaching Islamic studies to addressing various societal issues such as social, economic, and even political factors (Faozan, 2006). As time has progressed, Pesantren, as one of the agents of community empowerment, has innovated various economic initiatives for development, social needs, and empowerment both within and outside Pesantren. Recognizing this, governmental bodies such as the *Kemenag* and the National Amil Zakat Agency (Baznas), and Bank Indonesia have implemented various programs to collaborate and promote economic empowerment programs in Pesantren. The history and involvement of Pesantren, both in cooperation with the government and in independently run programs, demonstrate that Pesantren is a significant agent in community empowerment efforts, including poverty eradication. In this regard, this paper will discuss the role of Pesantren, an educational

institution that also serves as an agent of community empowerment, in eradicating poverty in the Sleman region, Special Region of Yogyakarta.

Research Method

In the study regarding the role of Pesantren in alleviating poverty in the Special Region of Yogyakarta (DIY), the type of research conducted is qualitative research. According to Neuman (2014), qualitative research is a suitable technique for providing efficiency and coherence aimed at understanding social phenomena. Qualitative research is flexible and allows for the exploration of the available data in depth.

In the research process, the first stage involves problem identification by conducting extensive research on the topic through collecting literature studies such as books, journals, articles, and credible reports. The research process continues by formulating research problem statements as a research reference, followed by the preparation of a literature review to gain a deeper understanding of the research issues and enhance the urgency of the study. The next stage is data collection using primary data through interviews with relevant parties and secondary data obtained from literature, such as books, journals, and credible reports. The researchers selected three Pesantren with different characteristics as samples for the study: Pesantren Sunan Pandanaran, Pesantren Al-Qodir, and Madrasa Mahasiswa Muamalat.

Following these stages, an analysis is conducted utilizing the collected data by applying a conceptual framework, namely poverty alleviation indicators according to the Sustainable Development Goals, which refer to the problem formulation in discussing them until the conclusion section, where the research findings are summarized.

Result and Discussion

Sleman Economic Overview

Sleman Regency is the regency with the highest population concentration in the Special Region of Yogyakarta Province (Admin, 2021). In the latest survey in 2021, it was recorded that 30.69% of the total population of Yogyakarta, which is 1,193,512 out of 3,668,719 million people, reside in Sleman Regency (BPS Sleman, 2021). With this population concentration, the societal issues, including those related to SDGs, in the Sleman area have become a concern for the Special Region of Yogyakarta, particularly economic issues such as poverty. This issue is a collective responsibility for all layers of society, including the government, individuals, and community groups with their respective abilities and skills. One of the responsible parties for addressing these issues, especially in the Special Region of Yogyakarta, known as the student city, is the educational institution. In this regard, Pesantren, which is more than just an institution providing general knowledge but also instills intellectual values and independence, serving as an agent of community empowerment, also bears responsibility.

The economy of Sleman Regency has shown relatively good development and resilience in the Special Region of Yogyakarta. Sleman has a Gross Regional Domestic Product (GRDP) that is quite stable and has almost consistently increased every year in the last 5 years. During the pandemic, it experienced a decline in 2020, amounting to Rp 45.83 trillion (Kusnandar, 2021), although it still maintained the highest rank in the Special Region of Yogyakarta and began to increase again in the following years. Consequently, the poverty rate in Sleman has also decreased. However, despite the decrease, as of 2023, the poverty rate in Sleman stands at 7.47%, equivalent to 91,826 people (BPS Provinsi D.I.Yogyakarta, 2023). In 2023, the Regent of Sleman, Kustini Sri Purnomo, targeted a further 2%

reduction in the poverty rate from the existing figure. It is the responsibility of all members of the Sleman community, particularly Pesantren, as mentioned that the number of Pesantren in Sleman ranks first in the Special Region of Yogyakarta, with 166 units (BPS Provinsi D.I.Yogyakarta, 2023).

Pondok Pesantren Sunan Pandanaran

Pondok Pesantren Putra and Putri Sunan Pandanaran was founded by KH Muhammad Mufid Mas'ud on December 20, 1975, located at Jalan Kaliurang 12.5, Candi, Sardonoharjo, Ngaglik, Sleman, Daerah Istimewa Yogyakarta. It started from a small house owned by KH Mufid Mas'ud and his wife, Nyai Jauharoh Munawwir, along with a mosque located on a waqf land donated by H Masduqi Abdullah and his wife, covering an area of 2000 square meters. Driven by KH Mufid's desire to spread Islamic preaching to the remote areas, he, who previously oversaw the girls' complex at his father-in-law's pesantren, PP Al-Munawwir Krapyak, was encouraged by the elders of Krapyak, especially KH Ali Maksun and other community leaders. These figures, along with KH Jamhari, the chairman of PWNU DIY at the time, and the donors, provided the support and encouragement that motivated him to establish the pesantren. The name "Sunan Pandanaran" was derived from a saint in KH Mufid's birthplace, Tembayat, Klaten, who passionately spread Islam according to the Ahlussunnah Wal Jamaah teachings with sincerity and patience (PPSPA Yogyakarta, n.d.).

Pondok Pesantren Sunan Pandanaran (PPSPA) then emerged as a Salaf pesantren with a primary focus on Quran memorization (*Tahfidz*) and studies of Islamic jurisprudence (*Fiqh*), Arabic grammar (*Nahwu*), ethics (*Akhlak*), and Quranic exegesis (*Tafsir*). These classes were directly conducted by KH Mufid Mas'ud, who also engaged in Islamic preaching to the surrounding community by visiting homes door-to-door. Over time, PPSPA adapted its curriculum to meet the changing needs of its students, evolving into an educational institution that provides both religious and

general education. The non-formal education curriculum of the pesantren includes the Quran memorization program (*Tahfidz Al-Quran*) and the Islamic study program (*Madrasah Diniyah*) for students ranging from school-age children to university students, as well as specialized students (*Takhasus*). Formal education at PPSPA ranges from kindergarten (*Raudhatul Athfal*) to senior high school (Sekolah Tinggi). Furthermore, PPSPA offers extracurricular activities in various fields such as science, arts, and sports, as well as leadership development programs for both students and alumni in the dormitory complex of KH Hasan Besari Bantul, DIY (PPSPA Yogyakarta, n.d.).

Following the passing of KH Mufid, PPSPA is now led by his son, Dr. KH. Mu'tashim Billah, S. Q, M. Pd. I, with the assistance of his other children and grandchildren. Currently, Pondok Pesantren Sunan Pandanaran has 11 branches spread across Yogyakarta and its surrounding areas, with a total of 19 dormitory complexes accommodating approximately 6000 students. As one of the largest pesantrens in Sleman, it aims not only to provide religious and educational guidance but also to empower the community economically. This vision is rooted in fostering spiritually and intellectually intelligent individuals who are independent, successful, have Qur'anic personalities, and contribute positively to religion, nation, and country through creative and Qur'anic-based education, as well as the organization of worship activities. Therefore, in addition to offering scholarships to students, PPSPA also provides various opportunities for collaboration to enhance the local economy (PPSPA Yogyakarta, n.d.).

The empowerment programs implemented by Pesantren Pandanaran are aimed at the surrounding community, especially the Sleman complex and *pesantren* with a majority of student-aged *santris*. Empowerment initiatives also extend to the students and alumni without geographical limitations, particularly in the Sleman area where PPSPA was initially established (M. Ulinnuha, personal communication, 2023).

Firstly, they provide business opportunities such as canteens and laundries. Similar to most pesantrens, canteens are essential facilities provided for the students. Additionally, laundries have become necessary facilities, especially for students of school and university age who have activities outside of the pesantren such as attending school or college. At PPSPA, particularly in the 3rd male and female complexes, which accommodate junior and senior high school students, canteens are supplied with food from the local community, and laundries are operated by members of the surrounding community. With thousands of students, these businesses are considered strategically significant in supporting the local economy through collaboration. One example of this collaboration is the annual increase in both community coverage and the sustainability of businesses, which aligns with the growing number of PPSPA students. These businesses are run directly by pesantren staff and community members, with a profit-sharing system of 20% for the pesantren and 80% for the participating community members. Regarding the technical aspect of the canteen collaboration, the pesantren provide the space while community members supply foods and drinks daily. Similarly, for the laundry, students deposit their clothes at designated locations provided by the pesantren, which are then collected, washed, and returned by the community laundry workers (M. Ulinuha, personal communication, 2023).

Secondly, they have the Independent Student and Mentorship Scholarship Program. The Independent Student program is a scholarship initiative that provides job opportunities for students, who are then paid in the form of living expenses and free education at the pesantren. This program has been in place since the establishment of PPSPA, initially with no fees charged to any of the students. Currently, there is no geographical limitation for students receiving this scholarship, particularly for the Sleman community in need of financial assistance. This program is implemented across all dormitory complexes of PPSPA, and currently, there are 400-500 Independent Student scholarship recipients. Additionally, the mentorship

scholarship is aimed at university-aged students who serve as mentors for student boarders, providing them with free living and educational facilities, as well as a monthly stipend. These mentor students are also allowed to pursue higher education at S'TAISPA for free. Similar to the Independent Student program, the mentorship scholarship does not have a specific geographical coverage requirement for the students (M. Ulinnuha, personal communication, 2023).

Thirdly, there is the Independent Student Development Program. This program is not a continuation of the Independent Student program; instead, it has a broader scope that encompasses not only scholarship recipients but also other students and alumni. It is a leadership training program aimed at developing independent and socially contributing students and alumni in the fields of religion, leadership, and entrepreneurship. Established in 2020, this program has been implemented for 2 periods, with plans to open the third period to the general public. It is available to students and alumni from all PPSPA complexes regardless of their place of origin and is conducted at the KH Hasan Besari branch dormitory complex located in Bantul, DIY. Similarly, if coverage expansion is necessary, a similar approach will be applied to the general public in the third batch of the program (H. A. Baihaqi, personal communication, 2023).

This program is divided into two blocks: Religious and Economic Leadership. The system and technical implementation of the program include:

1. Religious Leadership: This block covers learning materials and practices related to basic fiqh, TPQ (Taman Pendidikan Al-Qur'an) management, training in delivering sermons, MCing, delivering Islamic sermons, leading memorial services, and other religious social activities. The training lasts for 3 months. After completing the training, participants engage in fieldwork by directly serving the

community with their respective work programs. This service phase also lasts for 3 months (H. A. Baihaqi, personal communication, 2023).

2. Economic Leadership Block: This block begins with mental preparation for entrepreneurship. The next stage involves learning entrepreneurial material through seminars or direct interviews with qualified speakers in the field of entrepreneurship. This stage also includes Group Discussion Forums on the material presented by speakers in each session. The final stage of this block involves assisting participants in finding internships or jobs according to their interests (H. A. Baihaqi, personal communication, 2023).

In executing the empowerment program, PPSPA faces both supportive and inhibiting factors, both internal and external. Supportive factors for Sleman's economic empowerment from an internal perspective include the increasing quality of PPSPA education, resulting in a rise in the number of students, thereby creating more job opportunities for the community. Effective management and continuously improving strategies to maintain mutually beneficial cooperation, such as selecting trustworthy partners and setting purchasing rules, also contribute. Externally, supportive factors include the community's willingness to collaborate and support programs related to student safety regulations.

On the other hand, the program also encounters internal and external hindrances. One of these hindrances is the violation of pesantren rules by some students, such as smoking, which they do by purchasing cigarettes through community partners. Thus, it's crucial for management to carefully select trusted partners. This selection process, however, limits the number of community members who can partner with the pesantren, leading to jealousy among other members and restricting the scope of empowerment programs. The pesantren also faces challenges in supervising scholarship

recipients to ensure that the scholarships are distributed correctly. These challenges have even led to the cessation of certain scholarship programs for student-aged *santris*.

To ensure the continuity of all empowerment programs, PPSPA's pesantren management avoids using complicated strategies. They conduct monthly evaluations to monitor the progress of the programs. In evaluating the management of empowerment programs, the pesantren ensures that the programs are appropriately distributed both within and outside the community. This is done to maintain trust and build mutually beneficial cooperation between the pesantren and the community. Additionally, the pesantren's focus on improving quality and excellence as an educational institution is continuously emphasized, ensuring that the rapid increase in the number of students is balanced by expanded coverage of community empowerment programs.

Pondok Pesantren Al-Qodir

Pondok Pesantren Al Qodir is located in Dusun Tanjung, Wukirsari Village, Cangkringan District, Sleman Regency, Special Region of Yogyakarta Province. Pondok Pesantren Al Qodir was established in the 1980s by KH Masrur Ahmad MZ. Its purpose is none other than to spread the teachings of Islam, the religion of mercy for all mankind. However, it wasn't until 1998 that Pondok Pesantren Al Qodir officially obtained foundation status, confirmed through a notarial deed, and registered with the Ministry of Religious Affairs of the Republic of Indonesia (Nasikhin, 2021).

The formal education offered includes MI Al Qodir, MTs Al Qodir, and MA Al Qodir. Additionally, non-formal education comprises Madrasah Diniah, Tahfidzul Qur'an, and Istighosah. Pondok Pesantren Al Qodir follows the NU (Nahdlatul Ulama) tradition, implementing a curriculum

similar to mainstream schools, supplemented with religious studies. Like other schools, it offers extracurricular activities such as basketball, karate, and futsal, among others. The teaching staff is competent in their respective fields, and various school facilities are available (Nasikhin, 2021).

Pondok Pesantren Al Qodir adheres to the principles of Salafiyah boarding schools, focusing on preserving and teaching classic/Islamic texts as the core of education. Beyond academic focus, it also emphasizes character and moral development in society. As of 2023, the total number of students residing in Pondok Pesantren Al Qodir is around 400, with a management team comprising 30-35 individuals (Nasikhin, 2021).

The overarching vision and mission of Pondok Pesantren Al Qodir are to raise awareness and correct deviations within society, indirectly assisting the government in addressing social issues. Following Allah's commandments and striving to be the best, it exemplifies Islam as a mercy to all. The establishment of Pondok Pesantren Al Qodir serves those unable to afford education and children rejected from mainstream schools due to disciplinary issues (Nasikhin, 2021).

Moreover, besides serving as an Islamic educational institution, Pondok Pesantren Al Qodir engages in various activities aimed at empowering the local community economically. By optimizing its resources, the pesantren can contribute significantly to the local economy if managed effectively (Fathoni & Rohim, 2019).

Like what Pondok Pesantren Al Qodir does in its empowerment programs, namely: leasing agricultural land and rice fields, leasing cattle and goat farms, the Community Training Center, and scholarships. In essence, Pondok Pesantren Al Qodir sees and follows what the community needs. According to KH Masrur Ahmad MZ, the founder of Pondok Pesantren Al Qodir, another reason why we carry out this empowerment is:

"We as *kyais* have a strong belief that, in this life, there is someone who created me. And Allah conveys that we are created not for trivial reasons. We are appointed as representatives (vicegerents) of Allah on this earth. So, to empower people is our duty and job. And we must pay attention to those who are unable, needy (special/general), and do as much as we can." (M. A. MZ, personal communication, 2023).

The empowerment carried out by Pondok Pesantren Al Qodir is in the scope of the Cangkringan sub-district. Starting from Pondok Pesantren Al Qodir itself, which understands the needs and shortcomings of the community, Pondok Pesantren Al Qodir then tries to help facilitate the community to carry out empowerment. Especially around the Cangkringan village, there are still many people living below the poverty line.

First, the leasing of agricultural land and fields where people who are interested in agriculture, are hindered by the lack of land, Pondok Pesantren Al Qodir is willing to lease out their farmland for cultivation/care by these people. Examples of farming usually carried out are chili cultivation. The distribution of the results of the land lease usually still uses the *gaduh* system (M. A. MZ, personal communication, 2023). *Gaduh* is a profit-sharing system in agricultural and livestock efforts, carried out by people in ancient times or in rural areas (Usman, 2013). This system is referred to as a form of effort developed through cooperation between investors (Pondok Pesantren Al Qodir) and farming laborers (usually half/third of the results for the *gaduh*).

Second, leasing cattle and goat farms for people who like livestock farming such as goats or cows, will be sought by Pondok Pesantren Al Qodir to provide barns and livestock for them. Certainly, this can be obtained partly because of cooperation with several companies, such as PT. HRM is a company that makes gas stations around Cangkringan. Next, this

company will be discussed together with CSR (Corporate Social Responsibility) regarding the need to lease goat or cow farms. CSR is a concept of activities carried out by companies, as a social responsibility to the surrounding community. The form of responsibility on social responsibility is in the form of activities that can improve the welfare of the surrounding community, preserve the environment, provide scholarships/funds, and maintain public facilities. The distribution of results still uses the *gaduh* system (M. A. MZ, personal communication, 2023).

Third, the Community Training Center (BLK) or one of the Government Job Training Institutions under the supervision of the Department of Social Affairs, Manpower, and Transmigration. This BLK has a dual function, first as a Training Implementation Unit for job seekers, secondly as a Training Demonstration Unit for other training institutions (Community Training Center (BLK) As a Machine for Producing Graduates Ready to Work and Have Competitiveness - Bogor Regency, 2015). Later on, BLK provides several trainings according to the needs of the community such as automotive techniques, clothing tailoring, computer operators, etc. After following this BLK, people who have a passion for automotive techniques, for example, will be provided with workshop spaces and equipment by Pondok Pesantren Al Qodir to empower these people (M. A. MZ, personal communication, 2023).

Fourth, scholarships for tertiary education provided by Pondok Pesantren Al Qodir also offer scholarships to their students who want to continue their Bachelor's education in cooperation with State Universities in Yogyakarta. Besides maintaining cooperation with both internal and external parties, Pondok Pesantren Al Qodir never spends the funds obtained from its empowerment programs for free. The funds generated will be reinvested for other poverty alleviation needs. This strategy has

increased the progress of the empowerment program to as much as 80% and is running quite well (M. A. MZ, personal communication, 2023).

As for the external supporting factors, it began with the success of Pondok Pesantren Al Qodir in collaborating with many entrepreneurs, partners, institutions, and related governments in poverty alleviation in Cangkringan. This is because Pondok Pesantren Al Qodir is very active in contributing to and helping the community, so there is trust from institutions and governments. Pondok Pesantren Al Qodir is always at the forefront if the government has cultural economic programs in the village. According to Pondok Pesantren Al Qodir:

"Because we are closer to the people, and understand the conditions and desires of the community compared to people above. So we are listened to by the government because we are closer to the people"(M. A. MZ, personal communication, 2023).

The internal supporting factors, start from the amount of trust that arises from the surrounding community towards Pondok Pesantren Al Qodir. At the same time, it is also because of the success of the pesantren and village officials in collaborating. As for the inhibiting factors and challenges, there are many communities in need of assistance, causing Pondok Pesantren Al Qodir to experience a lack of funds and human resources to help them.

Madrasa Mahasiswa Muamalat

Madrasa Mahasiswa Muamalat or Madrasa Muamalat was officially established on February 18, 2019, in Meces Hamlet, Sleman Regency, Special Region of Yogyakarta. Starting from the initiative of a friendship group affiliated with the Indonesian Islamic Student Organization by

initially building a simple pavilion, followed by cooperation between several parties such as the local government, and the establishment of a waqf body. The establishment of Madrasa Muamalat was driven by the desire of the initiators including Winarto and his colleagues to break the chain of poverty starting from the surrounding environment, which is reflected in the vision and mission of Madrasa Muamalat until now. In addition, Madrasa Muamalat has the idea of implementing one of the verses in the Quran, namely Al-Ma'un, about encouraging people to care for orphans and the needy (W. A. Hidayat, personal communication, 2023).

This idea held by Madrasa Muamalat also serves as the foundation for its operations, such as setting criteria for student admissions only from families without members holding a bachelor's degree as one of the benchmarks for identifying financial incapacity in a family and realizing the opportunity to end poverty. In its organization, Madrasa Muamalat is run by its founders, one of whom is Winarto, and several management members who are alumni such as Ilyas Gistiana, who has been an active supervisor at Madrasa Muamalat since 2021, along with other colleagues. Madrasa Muamalat runs programs that involve selected students, including cooperation with the local community in social activities such as Quran Education Park (TPA), sermons, and entrepreneurship or micro, small, and medium-sized enterprise (MSME) training, as well as programs directly targeting students such as full scholarships (I. Gistiana, personal communication, 2023). In the scholarship program aimed at students, Madrasa Muamalat does not limit its coverage only to students residing in Sleman or Yogyakarta but rather opens scholarship programs widely to all prospective students in Indonesia. This program not only provides opportunities for free education but also includes facilities such as accommodation and instilling Islamic values and self-development training during the education period (I. Gistiana, personal communication, 2023).

In implementing its programs, Madrasa Muamalat adopts a strategy of developing a curriculum that aligns with the goals of the institution and runs concurrently with activities such as studies that support the Islamic knowledge of the students. The curriculum also includes deepening the knowledge of Tauhid, training excellent and Islamic prospective workers, Arabic and English language skills, and talent development. Additionally, Madrasa Muamalat establishes collaborations with various external parties such as local governments and legal entities in handling permits, universities, groups, and individuals who contribute as donors to ensure the smooth operation of its programs.

To ensure ongoing regeneration in its activities and annual development, Madrasa Muamalat maintains good relationships with both students and alumni, fostering cooperation for mutual contribution as instructors and caregivers. The strategy of continuously ensuring the presence of programs that can benefit the wider community creates positive results, as seen in the increased quantity of student graduations each year and their excellence as workers in the field. However, Madrasa Muamalat faces some challenges in executing its programs, particularly in fundraising, as most of its funds come from donations, leading to tentative income (W. A. Hidayat, personal communication, 2023). Besides financial issues, Madrasa Muamalat also encounters challenges in maintaining the consistency of each student in achieving academic success and dedication to collaborating with the wider community to alleviate poverty, especially in the Sleman area.

Contributions to the Alleviation of Poverty

Based on the Sustainable Development Goals (SDGs), efforts to alleviate poverty in all its forms worldwide are carried out comprehensively, including targeting vulnerable communities by opening access to basic services and resources as widely as possible (UN, 2015b). This agenda

becomes a benchmark for determining the goals of a program for communities. This is evident in the programs designed by Islamic boarding schools in Yogyakarta as one of the actors in poverty alleviation.

First, the poverty alleviation program initiated by Pondok Pesantren Sunan Pandanaran (PPSP) involves direct collaboration with the surrounding community in operating laundry businesses, encouraging local residents to access economic resources through capital facilities provided by PPSPA, with 80% of the income distributed to the surrounding community as wages. This model is also applied to other ventures such as grocery kiosks managed by PPSPA, with the profit-sharing scheme remaining the same.

Second, Pesantren Al Qodir has a unique approach to poverty alleviation through a holistic approach, combining religious education, practical skills, and economic empowerment. Starting with providing various skills training programs such as agriculture, carpentry, handicrafts, and tailoring, students acquire skills that can be used to start their own businesses or work in relevant sectors. Additionally, Pesantren Al Qodir supports the economic empowerment of its students by providing business capital assistance, business development guidance, and access to local business networks to help them start their ventures. This mission aligns with SDGs 1 (No Poverty) and 8 (Decent Work and Economic Growth), as Pesantren Al Qodir successfully facilitates the economic empowerment of poor communities, thereby helping to improve economic capabilities and reduce poverty levels in the Cangkringan area.

Furthermore, partnerships with the local community undertaken by Pesantren Al Qodir, whether in collaboration with local governments, non-governmental organizations, or other institutions, aim to implement poverty alleviation programs. This aligns with one of the SDGs, "Partnerships for The Goals (17)", enabling Pesantren Al Qodir to

collaborate with various entities in efforts to alleviate poverty. This collaboration allows Pesantren Al Qodir to leverage existing resources and expand the reach of its programs.

Third, Madrasa Muamalat is also committed to contributing to poverty alleviation in the Sleman region of Yogyakarta through programs aligned with the Sustainable Development Goals. The administrators of Madrasa Muamalat ensure that their programs not only positively impact the sustainability of students within the school but also directly benefit the community. Drawing inspiration from a Quranic verse regarding the encouragement to support orphans and the needy, Madrasa Muamalat aims to stop the cycle of poverty by providing entrepreneurship training for micro, small, and medium enterprises (MSMEs), empowering students to manage businesses that involve the Sleman local community in their operations. This philosophy is also reflected in Madrasa Muamalat's scholarship program, which differs from general scholarships as it does not require a specific GPA. This is based on the view that GPA cannot objectively measure the cognitive abilities of all prospective students and how GPA standards may limit Madrasa Muamalat's desire to provide maximum scholarship opportunities for students from diverse backgrounds.

Conclusion and Recommendations

Based on the data analysis, the economic condition of Sleman is influenced by the roles of various community stakeholders including the government, community groups, and civil society. Examining from a local perspective in sustainable development, the case studies of Pondok Pesantren Sunan Pandanaran, Pondok Pesantren Al-Qodir, and Madrasa Muamalat reveal the role of boarding schools in Sleman in poverty alleviation through diverse models including entrepreneurship, educational scholarships, self-development, funding for agriculture and livestock, and

direct collaboration with communities in social activities. These models have different targets, with Pondok Pesantren Sunan Pandanaran and Pondok Pesantren Al-Qodir targeting activities for students and the local community, while Madrasa Muamalat focuses on its students.

In developing efforts to alleviate poverty as a crucial target in Sustainable Development Goals in Sleman Regency, targeted steps are needed for several parties, including the Local Government and Educational Institutions.

Firstly, the Local Government is urged to support boarding schools with poverty alleviation programs to provide accessibility for them to reach more students and local communities as targets by conducting socialization and providing incentives for operational activities. The Local Government is also required to issue permits for activities, which are crucial for the smooth implementation of programs. As an extension of poverty alleviation efforts, Local Governments outside Sleman Regency are also expected to make similar efforts by encouraging Educational Institutions to contribute to the same goal.

Secondly, Educational Institutions in Sleman are encouraged to redevelop their poverty alleviation programs, one of which is by evaluating the impact of their programs evaluatively and setting targets to ensure the significance of their contributions to poverty issues in Sleman. Educational Institutions are also expected to expand their cooperation networks with local communities and students by continuously ensuring the development of their programs each year to avoid stagnation.

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