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## Potential Mapping of *Pesantren* as Community Economic Empowerment Capital

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### ARTICLE INFORMATION

### ABSTRACT

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The purpose of this research is to the identification and potential mapping as community economic empowerment capital. The method used is descriptive quantitative in order to get a deeper result. The object of this research is *Pesantren* in Cibadak Subdistrict, Lebak, Banten. Data collection technique used is primary data and secondary data. Data analysis techniques used is SWOT to analyze strengths, opportunities, weaknesses, and threats of economic potential in *Pesantren*. Based on the findings, *Pesantren* had sufficient capital in the economic development of the community, including public capital, educational competency capital, and capital of management *Pesantren*. However assets, technology, and information capital owned by *Pesantren* still low, there needs to be penetration from the government in the form of incentives to support the involvement of *Pesantren* in economic empowerment.

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## INTRODUCTION

In the structure of national education, Islamic boarding school or commonly called “Pesantren” has a very important role. As an educational institution that has the function of being a guideline for the community, maintaining community integrity and social control, Pesantren can contribute to provide guidance to their members to behave and behave to God, to their fellow humans, and to the surrounding environment (Diniyati, *et al* : 2010).

Pesantren in Indonesia has 2 paradigms. First, is the paradigm of Pesantren as a religious institution. Second, Pesantren do not only focus on aspects of education, but also on the socio-economic aspects of society (Rimbawan, 2012). Based on both paradigms, Azyumardi Azra (1997) stated that, Pesantren are expected to contribute more to the wealth of resources they have. The function of pesantren is expected, not only as a center of cadre of religious thinkers (center of excellence), as an institution that gives birth to human resources, but it is also expected to be an institution that can empower the community (*agent of development*), especially the economic empowerment of the surrounding community. Based on these functions, pesantren can act as mediators who are expected to be a dynamic and catalyst in empowering human resources, a driver of development in all fields, especially in the economic (Azra, 1997).

Cibadak Subdistrict in Lebak Regency, Banten is categorized as a region with a relatively high number of disadvantaged villages (Presidential Regulation No. 131, 2015). Cibadak Subdistrict consists of 15 villages with a population of 60,962 people. There are 5,652 people who work as farm laborers, 4,681 people as farmers, 1,406 people as Governance Office, 4,935 people as traders, 202 people have home industries, 18 people as Indonesian Workers (TKI), and 3,334 people work others. Ironically, Lebak Banten district is one of the contributors to the increase in poverty in Banten province (Titiknol, 2016). The Central Statistics Agency (BPS) from Banten Province, on March 29, 2017 has released data on Poverty in Banten Province. Poverty in Banten Province increased by 0.9% from the previous data, which reached 5.36% of the total population in Banten Province (BPS, 2017).

In the religious-education sector, Cibadak Subdistrict has 36 pesantren in 15 villages (Ditpdpontren Kemenag, 2018), this shows that on average each village has 2 to 3 pesantren. Meanwhile, there are 200 mosques and mushalla in Cibadak District, meaning that the average mosque and mushalla in each village is 13-14 buildings. Based on the data above, it shows that each village has great potential for the development of economic based on pesantren and mosque (BPS Lebak Regency, 2016).

With all the resources they have, pesantren have the potential to empower people, especially in the economic aspect. In Islam, economic empowerment for the *bil hal* ummah at the same time, the implementation of the knowledge possessed. This is in accordance with the basic principles of Islamic economics that assets and economic activities are a mandate from Allah SWT as the absolute owner of the resources on earth. Thus, believers should use all their resources to improve their standard of living in ways that are justified by Islam (Dawaabah, 2010). Even every Muslim who is capable, is obliged to bear the economic burden of his troubled brother by distributing part of his wealth through infaq, almsgiving and alms (QS. 8:41; QS. 59: 7; QS. 43: 32).

This concept should be used as a basis for Pesantren to expand their contribution in economic empowerment, guiding and assisting people. The cultural closeness of the pesantren with the community can be used as a medium of empowerment in the economic sector for the people. The facts above show that, pesantren have capital and great potential to play a role not only in education, but also can contribute to community empowerment, especially in the economic. In particular, this study tries to analyze, explore and mapping the potential of pesantren in Cibadak District, Lebak, Banten and in the future, it can be used as a source of economic empowerment based in Pesantren.

## LITERATURE REVIEW

### Community Empowerment

The poverty reduction program is basically a long-term program that must be carried out through comprehensive and cross-sectoral planning. According to (Levitan, 2003: 126) there are several strategies and policies that need to be done to

overcome poverty, namely through community development. Empowerment of Village Communities or can be called Village Community Development, basically similar and equivalent to the concept of Community Development (CD) (Adi, 2013: 202).

According to (Ife, 2005: 15) community empowerment is an effort to increase power, opportunity, knowledge, expertise to increase self-capacity, determine the future, participate and influence people's lives themselves. Simply put, empowerment aims to increase disadvantaged empowerment, for example: racial groups / entities (indigenous ethnic and cultural minorities), class groups (poor and unemployed). Community empowerment is the principle of pure change from below by utilizing the resources, knowledge and local culture that is owned to achieve mutual prosperity.

When looking at the process of community empowerment, it is not only talking about improving the skill or capacity of the community. But in this case it is also important to look at assets/capital in the community. Assets in the community are important to be developed or maximized to improve their welfare. According to (Halpern, 2005: 4) assets or capital are all forms of material or non-material assets available for use or to get benefits. According to (Adi, 2013: 240-267) community assets are inherent assets in every society. There are several community assets that need to be understood in the empowerment process, including:

#### 1. Physical Capital

Green and Haines (2002: 113) see two main groups of physical capital: buildings and infrastructure. Buildings in the form of houses, shops, offices, commercial buildings and others. Meanwhile, infrastructure in the form of highways, bridges, railroads, waste disposal facilities, clean water facilities, telephone networks, and others. The existence of physical capital is very important in looking at welfare indicators because the presence of physical capital can support the quality of life owned by people.

#### 2. Environmental Capital

Environmental capital can be in the form of unprocessed potential and economic value, and has a high value in the effort to preserve nature and the comfort of life of humans and other

living creatures. Environmental capital, in every community there are at least various environmental aspects that must be considered, for example: earth, air, sea, plants and animals.

#### 3. Technological Capital

Technology capital is related to the availability of appropriate technology that is beneficial to society, and not just sophisticated digital technology, which is not necessarily beneficial to society. Usefulness is an important tool that needs to be considered without eliminating the sophistication element as one of the factors that must be considered in an effort to develop a technology that is beneficial to the community.

#### 4. Human Capital

Human capital is quality human resources so that they can master technology that is beneficial to society, whether simple or sophisticated technology. The existence of personnel who have knowledge, skills, and are able to control technology well are more important than the technology itself. This capital represents the elements of knowledge, perspective, mentality, expertise, education, work ability, and health that are useful for improving the quality of life.

#### 5. Financial Capital

Financial capital is financial support owned by a community that can be used to finance the development process held in the community. This capital is taken into account in determining the welfare of a community and this capital represents financial resources that exist in the community (such as income, savings, regular funding, business capital loans, securities certificates, shares, etc.) that can be used to support the degree of life society

#### 6. Spiritual Capital

Through this spiritual encouragement, someone wants to do good for others because they want to get positive points and can be useful in the "next world". The role of spiritual capital in the process of social development, development and community empowerment: to improve the work ethic and drive / positive spirit in carrying out development, giving souls in efforts to provide assistance, and being a "guardian" (protector) against irregularities.

#### 7. Social Capital

In empowering the community, social capital is one of the most needed capital. Social capital:

norms and rules that bind the people in them and regulate the behavior patterns of their citizens, as well as elements of trust and networking among citizens or community groups. Existing norms and rules govern individual behavior both in behavior (internal group) and outside (external, relationships with other community groups).

### **Management Paradigm of Pesantren**

At the beginning of the existence of Pesantren as a center for Muslim education in the archipelago. Management of the education model in Indonesia cannot be separated from the pattern of run education by pesantren. This is because Islamic boarding schools are a model of traditional education that has been deeply rooted in Indonesia for long centuries before Indonesia's independence even before the Islamic kingdom in Indonesia was established, Mulkhan (2002) in Herman (2013).

Experts argue that new Pesantren can be said as pesantren if they fulfill 5 things: the availability of kyai, Boarding School, mosques, santri, and yellow book learning. Therefore, even though there is no mosque, if the institution still has a learning building that can function as a place of worship and the center of the institution's activities, it can still be called a pesantren, according to Jamaludin (2012). Historically pesantren have grown and developed in society, where there are various political and cultural implications that describe the attitude of Islamic scholars, M. Arifin (2000: 240) in Jamaludin (2012).

Along with the times, where pesantren grow and develop with the community, the pattern of management pesantren and education has been transformed. In general, the role and function of Pesantren can be mapped into 2: first, the internal function is to act as a mediator of learning religious knowledge to santri and secondly, external functions are pesantren must be able to interact with the community including empowerment and development, as explained by Jamaludin (2012).

Based on the process of education and teaching culturally, pesantren can be mapped into 3 (three) models (Podungge, 2014) : 1) Traditional of Pesantren. The teaching process in this pesantren makes the mosque or mushalla the main element. The meeting of the kyai with the santri was carried out with the halaqah system for every *ba'da* at the Dawn Prayer, Zuhur, Ashar, Magribh and Isya. This

pattern has not been integrated with the madrasa education system that uses a particular curriculum. 2) Modern of Pesantren. This pesantren is a development of traditional Pesantren, where the components of the pesantren are no longer limited to the houses of Kyai and mosques or mushalla, but other components are boarding schools, and classes for learning. Teaching in Pesantren is no longer centered on mosques, but uses classrooms, in the form of Madrasas Diniyah, Madrasas Ibtidaiyah, Tsanawiyah, Aliyah and Ma'had Aly.

The approach to developing pesantren as a center for community development began to be identified from the moment three main approaches: (1) approaches to the renewal of teaching by several pesantren that develop irregularly and without coordination and are only known and followed in a limited manner. This effort is carried out by the pesantren kyai itself, and most Kyai who have come in contact with modern education; (2) approaches are taken by the government, especially the Ministry of Religion through assistance program packages; (3) approaches that originate from the initiative of private organizations that develop science by collaborating with certain progressive pesantren (Manfred, 1986).

Therefore it is in line with the external functions of the pesantren and the history of the existence of pesantren originating from the community and has been rooted for centuries. So the pesantren must have more benefits and existence in the midst of the community by being able to solve various problems that exist both in terms of education, social, economic, cultural and other issues that are present in the community.

### **Pesantren and Village Community Economic Empowerment**

There are many definitions related to economic empowerment of the Ummah. Experts generally use the word "community" in the mention of the ummah. Hutomo in Nadzir (2015) said that economic empowerment is strengthening the ownership of production factors, strengthening the mastery of distribution and marketing, strengthening the community to get adequate salary/wages, strengthening the community to obtain information, knowledge, and skills, which must be done with multi aspects from the community itself and its policy aspects.

Sumodiningrat said that economic empowerment is an effort to make the economy strong, large, modern, and highly competitive in the right market mechanism. Because the constraints of people's economic development are structural constraints, people's economic empowerment must be carried out through structural change. The economic empowerment of the ummah is all activities that aim to improve the economic capacity of the ummah directly (for example: providing business capital, economic skills education, giving consumption funds), or indirectly (for example: economic skills education, protection and support for people with economic conditions weak, etc.).

Pesantren is one model of community-based education that stands on the basis of the initiative of Muslim communities which aims to educate the younger generation to understand and practice the teachings of good Islam. Along with the high flow of social change due to modernization and industrialization, it requires pesantren to provide adequate reactions and responses without changing the existing good traditions. Efforts to develop and empower the community can be carried out by sticking to the values and socio-culture that is in the tradition of the pesantren, namely to mobilize the participation, ethos, and community self-reliance, especially the people in the pesantren. The position of Pesantren in rural areas and the outside is very possible to become an effective culture broker to advance a more innovative society as a solution to meet various needs.

The relationship between pesantren and community empowerment, Nadzir (2015) explains Pesantren are an integral part of society that has new responsibilities and duties to develop and empower communities in all aspects including in the economic aspects. Economic empowerment Pesantren based on prophetic culture is pesantren economic empowerment which emphasizes the infuse of prophetic values that is in Rasulullah Saw.

The role of the pesantren today is not only as a *tafaqquh fi al-din* institution (center for deepening religious teachings), but pesantren enter a wider social area. Pesantren play a role as social institutions that can help the government in disseminating development innovations to the community, and as a forum for community economic empowerment.

## METHOD

This research is a quantitative research that has been held at Islamic boarding schools (Pesantren) in the Cibadak Subdistrict area, Lebak Regency, Banten Province. The reason for choosing this location was the number of Islamic boarding schools in the area, namely 35 Pesantren, both salafiyah pesantren, modern pesantren and mixed pesantren the object of this study were all pesantren in Cibadak District. Determination of the sample is done by using non-probability sampling-purposeful sampling technique. This technique is a way of determining samples with certain considerations. This technique was chosen because it is suitable for qualitative research (Sugiono, 2013). In this study, the criteria for the sample used are as follows:

1. Islamic boarding schools in the Cibadak District of Lebak Banten registered in the Ministry of Religion of the Republic of Indonesia.
2. Islamic boarding schools in the Cibadak Subdistrict area of Banten in Lebak that are 5 years old.

This study uses primary data and secondary data. Primary data is obtained through survey, interview and observation methods (Neuman, 2013), while secondary data is obtained through the pesantren documentation. The data that has been obtained is analyzed using descriptive statistical analysis. After obtaining description of the potential of pesantren through this analysis, the next step is to conduct SWOT analysis to analyze the potential of the pesantren (Rangkuti, 1997).

## RESULT AND DISCUSSION

### Identification of Pesantren

Cibadak is one of the sub-districts in the Lebak Regency, Banten Province. Cibadak Subdistrict is one sub-district that has a large number of pesantren. Based on data from the Ministry of Religion of the Republic of Indonesia, there were 36 pesantren in Cibadak District. However, based on observations found 35 Pesantren that are still active today. Of the 35 pesantren, 32 of them already had operational permits and Pesantren Statistics Number (NSPP). While 3 pesantren do not have operational permits and NSPP, namely the Al-Hidayah led by KH. Izzuddin, Lc., Al-Hakir led by Ust. Idris and Darul Qur'an Al-Baqarah led by Kyai Mameh.

The distribution of Pesantren in Cibadak Subdistrict varies. The highest number of pesantren in Tambakbaya village is 7 pesantren. In the second sequence, there is Bojongleles village, there are 6 pesantren, East Kaduagung village, there are 5 pesantren, Pasar Keong village and Cibadak village, each of which has 3 pesantren, Pancang village, Asem Margaluyu village, Bojong Cabe village, and Cimenteng Jaya village. Pesantren, as well as the villages of Malabar and Asem village, there are 1 pesantren each. Of the 15 villages in the Cibadak sub-district, there are only 4 villages that have no pesantren, namely the village of Cisangu, the village of Mekar Agung, the village of West Kedungagung, and the village of Kedungagung Tengah.

Based on typological aspects, pesantren in Cibadak District, Lebak, Banten are dominated by salafiyah (traditional) pesantren. Of the 35 pesantren, 30 of them were identified as salafiyah pesantren, 3 pesantren as modern pesantren and 2 pesantren as mixed / combination pesantren. According to the Indonesian Ministry of Religion-Directorate General of Islamic Institutional Religion, the pesantren of salafiyah is defined as a pesantren that organizes learning with traditional approaches as they have since the beginning of its growth. The characteristic that is usually seen is the pesantren of salafiyah in the learning process which is more emphasized on passive Arabic competence, namely the reading and translating skills of classical Arabic texts.

Modern Pesantren are defined as pesantren with a modern approach, through formal education units both madrasas (MI, MTs, MA or MAK), as well as schools (elementary, junior high, high school and vocational), or other names, but with a classical approach. Learning at the pesantren of Khalafiyah is carried out in stages and continuously, with the program unit based on the unit of time, such as quarterly, semester, year/class, and so on. In this type, "dormitories" function more as dormitories which provide a conducive environment for religious education.

Mixed/combo pesantren are pesantren that use the yellow book learning pattern and use the classical system or not in their teaching and learning process. Usually, students are also required to speak Arabic and English actively in their daily interactions. The salafiyah and modern boarding schools with the above explanation are salafiyah

and modern in their extreme forms. In fact, some of the pesantren are pesantren that are between the two meanings above.

### The Potential of Pesantren as Economic Empowerment Capital

The questionnaire that has been given contains 6 variables, namely assets, public facilities, technology and information, community empowerment, educational competence, and boarding school management. The following is a recapitulation of the answers of 27 respondents from boarding school leaders in the Cibadak Subdistrict area:

**Table 1.**

No	Asset Ownership	Frequency	Percentage
1	Mosque	8	29,6
2	Meeting hall	19	70,4
3	Kindergarten school	3	11,1
4	Elementary school	1	3,7
5	Middle School	3	11,1
6	High school	2	7,4
7	College	0	0
8	Diniyah Madrasa	8	29,6
9	Cooperative	3	11,1
10	Health clinic	0	0
11	Poductive rice fields	8	29,6
12	Field	9	33,3
13	Laboratory	1	3,7
14	Sports equipment	4	14,8
15	Art tools	10	37
16	Operational vehicles	3	11,1
17	Other business entities	2	7,4

Based on table 1 above, there are only 8 respondents who have mosque assets in their neighborhood and 19 pesantren have meeting halls/buildings. There are 3 pesantren that have kindergarten schools, 1 pesantren have elementary schools, 3 pesantren have junior high schools, and 2 pesantren have high school level, and 8 pesantren have Diniyah Madrasas. There are 3 pesantren that have cooperatives, 8 pesantren have productive fields/fields, 9 pesantren have a field, 4 pesantren have sports equipment and 10 pesantren have art equipment. While the laboratory is only owned by 1 pesantren and only 3 pesantren have operational vehicles. Then only 2 pesantren have business

entities, namely the modern pesantren Manahijussadat led by KH. Sulaiman Efendi, M.Pd.I who owns the Micro Waqf Bank and Baitul Mal Wat Tamwil that have Sharia Cooperatives and fish farms.

Of the various types of assets, only assets are the most owned hall or meetinghouse. As many as 19 pesantren or 70.4% of the total respondents have owned these assets. On the other hand, there are 2 types of assets that are not owned by all pesantren. The two assets are universities and health clinics.

**Table 2.**

No	Public Facilities	Frequency	Percentage
1	Electricity	26	96,3
2	Clean water	27	100
3	Public toilet	25	92,6
4	Accessibility of 4-wheeled vehicles	16	59,3
5	Paved road	15	55,6
6	Near the market (<2km)	11	40,7
7	Near the hospital (<2km)	12	44,4
8	Near the Bank (<2km)	7	25,9
9	Near the terminal / station (<2km)	10	37

Based on table 2 above, it can be illustrated that there are 5 questions about public facilities owned by pesantren and produce the following data: there are 26 pesantren already electrified, 27 pesantren can consume clean water, there are 25 pesantren that have public toilets, there are 16 pesantren that can be accessed by 4-wheeled vehicles, there are 15 pesantren that have access to roads with paved conditions, there are 11 pesantren which are located quite close to the market (<2km), there are 12 pesantren which are quite close to the hospital (<2km), 7 pesantren that are located quite close to the Bank's financial institutions (<2km), and there are 10 pesantren which are located quite close to the terminal/station (<2km).

Based on these data, it can be concluded that the majority of pesantren have and access the main public facilities namely: 100% of the total respondents have access to clean water, 96.3% of pesantren are accessed by electricity, 92.6% of pesantren have public toilets, 59.3 % of pesantren can be accessed by vehicles with 4-wheeled

vehicles, 55.6% of pesantren have access to paved roads.

**Table 3.**

No	Information and Technology	Frequency	Percentage
1	Website ownership	3	11,1
2	Ownership of social media	5	18,5
3	It's already on google map / the like	2	7,4
4	Internet/wifi	1	3,7
5	IT learning / extracurricular	4	14,8

Based on table 3 above, it can be illustrated that there are 5 items about technology facilities and information held by pesantren and produce the following data: there are 3 pesantren that have websites, there are 5 pesantren that have social media, there are 2 pesantren that already exist on google map / the like, there are 1 pesantren that have internet/wifi access, and there are 4 pesantren that have IT / extracurricular lessons.

Based on these data it can be concluded that the majority of pesantren have had the most information technology in terms of social media, which is as much as 18.5% of the total respondents. Then, the least is 3.7% of pesantren that have internet/wifi facilities or only 1 pesantren that has them.

**Table 4.**

No	Empowering	Frequency	Percentage
1	Routine (weekly / monthly / other) activities with the surrounding community	22	81,5
2	Mosque as an activity of the surrounding community	8	29,6
3	The building is used as a community activity	17	63
4	Employing surrounding communities to manage land / buildings / schools / other assets	4	14,8
5	Have a program with the community to manage land / buildings / schools / other assets	3	11,1
6	Involve the community in carrying out activities	14	51,9
7	Pesantren and communities have joint ventures	2	7,4

Based on table 4 above, it can be illustrated that there are 7 questions about community empowerment conducted in pesantren and produce the following data: there are 22 pesantren that have routine (weekly/monthly/other) community empowerment activities with the surrounding community, there are 8 pesantren that having community empowerment activities in the mosque as a joint activity of the surrounding community, there are 17 pesantren that have community empowerment activities in the building/previously as a joint activity of the surrounding community, there are 4 pesantren that have community empowerment activities by employing surrounding communities to manage land /buildings/schools/ other assets, there are 3 pesantren that have community empowerment programs, namely with the community to manage land /buildings/schools/ other assets, there are 14 pesantren that have community empowerment activities by involving the community in carrying out activities, and there are 2 pesantren that have community empowerment activities, namely programs between pesantren and the community having a together venture.

Based on these data, it can be concluded that: empowerment activities that are often carried out by pesantren are routine empowerment activities in each (weekly/monthly/other) with the surrounding community as much as 81.5% of the total respondents. Then, community empowerment activities carried out by pesantren are usually in the building/community as about 63% community activities. As well, the community empowerment activities carried out also involve the community in carrying out activities as much as 51.9%. Whereas the existence of the mosque is still underutilized by the pesantren in conducting community empowerment activities, which is only 29.6%.

Then, in empowering the community through pesantren, they still lacked in employing the surrounding community to manage land/buildings/schools / other assets, which was only 14.8%. This is certainly in line with the fact that the community empowerment program owned by the pesantren related to the program with the community to manage land/buildings/ schools / other assets is only 11.1%. It does not rule out the possibility that in fact, the community empowerment program carried out between pesantren and the community had together ventures only 7.4%.

**Table 5.**

No	Education Competence	Frequency	Percentage
1	Implement the general curriculum	3	11,1
2	Using a one-way learning method (lecture method)	13	48,1
3	Use the 2-way learning method (question and answer method)	16	59,3
4	Has efforts to improve educator competence	10	37
5	Has written regulations to discipline students	16	59,3

Based on table 5 above, it can be illustrated that there are 5 questions about regarding educational competencies applied in pesantren and produce of conclusion: there are 3 pesantren that apply the general curriculum, there are 13 pesantren that use one-way learning methods (lecture method), there are 16 pesantren using the 2-way learning method (question and answer method), there are 10 pesantren that have efforts to improve the competence of educators, and there are 16 pesantren that have written regulations to discipline students.

Based on the above data, it can be concluded that the educational competencies applied in the majority boarding schools use 2-way learning methods (question and answer method) and have written regulations to discipline students as much as 59.3% of the total respondents. Although there is still pesantren use the one-way learning method (lecture method) as much as 48.1%. Then, there are still a few pesantren that have an effort to improve the competence of educators by 37% and moreover pesantren that are willing to apply the general curriculum that is only 11.1%.

**Table 6.**

No	Pesantren Management	Frequency	Percentage
1	Having the structure and work procedures of the organization	20	74,1
2	Have a vision and mission	24	88,9
3	Have a motto	19	70,4
4	Have a 9-year compulsory education program	4	14,8
5	Have a performance control agency	5	18,5

Based on table 6 above, it can be illustrated that there are 5 questions about management owned



by pesantren and produce of conclusion: there are 20 pesantren that have an organizational structure and work procedures. There are 24 pesantren that have a vision and mission, there are 19 pesantren that have a work motto, but there are only 4 pesantren that have a 9-year compulsory education program, and only 5 pesantren have a performance control institution.

Based on the facts above, it can be concluded that the management that exists or is implemented in Islamic boarding schools is that the majority already have a vision and mission of 88.9% of the total respondents, equipped with an organizational structure and work procedures as much as 74.1% and have motto 70, 4 %. However, there are still some pesantren that have 18.5% performance control institutions and have a 9-year compulsory education program, which is only 14.8%.

### Mapping the Potential Of Pesantren

Based on the data related to the potential possessed by the pesantren in the previous 4.2 explanation, then the potential or assets can be mapped so that it can be seen in depth about the material and non-material potential of the pesantren. So that the assets in the pesantren, in particular, can be developed or maximized to improve welfare especially for pesantren and community around them. There are several pesantren assets that need to be understood in the empowerment process, including:

#### 1. Physical Capital

There are two main groups of physical capital, first, the infrastructure owned by the pesantren includes: 27 pesantren or 100% have been accessed by clean water, meaning that the facilities and infrastructure related to the provision of clean water are already very good. The condition of the highway to 15 pesantren (55.6%) has been paved. The road that can be accessed by 4-wheeled vehicles is only 14 boarding schools or (59.3%). There are 10 Islamic boarding schools (37%) which are located close enough (<2 km) with terminals and stations. Pesantren also have a field that is as many as 9 Islamic boarding schools (33.3%). Then, the pesantren can also access the internet network as evidenced by the 5 pesantren (18.5%) that have social media, there are 4

pesantren (14.8%) that have lessons / extracurricular information and technology (IT), and 3 pesantren (11.1 %) has a website that has been equipped with telephone numbers that can be accessed by the public. However, only 2 pesantren (7.4%) have been detected on google maps / the like and as many as 1 pesantren (3.7%) that have internet/wifi facilities.

Secondly, the buildings owned by the pesantren included: The meeting hall building which was mostly owned by pesantren, there are 19 pesantren (70.4%), 8 pesantren (29.6%) had mosques, 8 pesantren (29.6%) had Diniyah Madrasah buildings, 3 pesantren (11.1%) have kindergarten buildings, 3 pesantren (11.1%) have junior high schools, 2 pesantren (7.4%) have high school buildings.

Based on the explanation about physical capital in the pesantren, it can be concluded that the existence of physical capital owned by pesantren is quite a lot and adequate, so this is a form of welfare indicator. This is because the existence of physical capital can support the quality of life of individuals and communities in the pesantren environment. In the framework of sustainable livelihoods, physical capital that needs to be considered to support of it when existing transportation can still reach of pesantren, buildings as a shelter are seen in good and safe conditions, good condition of sanitation and water supply and clean, and easy access to communication and information.

#### 2. Environmental Capital

The environmental capital owned by pesantren consists of: there are 8 pesantren (29.6%) that have paddy fields / productive fields. This is the potential that if processed properly will have economic value, and has a high value in efforts to preserve nature and the comfort of life for humans and other living beings. Based on the results of observations, modern pesantren are superior in environmental capital such as Manahijussadat are led by KH. Sulaiman Efendi, M.Pd.I besides having productive fields they have fish ponds that are also very productive.

#### 3. Technological Capital

The technology capital owned by the pesantren includes: 3 pesantren (11.1%) have operational vehicles, 1 pesantren (3.7%) has a laboratory. The technology capital, until now,

can be utilized properly. This means that the technology is effective and provides benefits to the community. This is not just sophisticated of digital technology, which is not necessarily beneficial to society. Usefulness is an important element that needs to be considered without eliminating of the sophistication element as one of the factors that must be considered in an effort to develop a technology that is beneficial to improve welfare for the community

#### 4. Human Capital

Human capital owned by pesantren is teachers/teaching staff who have expertise in accordance with their abilities. Based on the results of observations, modern pesantren have the excellence of human resources who have knowledge of technology and information. In addition, the management of pesantren also looks neater, the meaning of that the organizational structure and regulations in the pesantren are neatly and clearly written.

Human capital owned by pesantren as a whole is of sufficient quality so that it can good using technology, and gave benefit to society, both from simple technology or sophisticated technology. The existence of humans who have the knowledge, skills, and ability to good control technology is more important than the sophisticated technology itself. This capital represents the elements of knowledge, perspective, mentality, expertise, education, workability, and health that are useful for improving the quality of life.

#### 5. Financial Capital

The financial capital owned by the pesantren includes: 3 pesantren (11.1%) have cooperatives, 2 pesantren (7.4%) have other business entities, 11 pesantren (40.7%) the location is near with the market (<2km), 7 pesantren (25.9%) are located near with the Bank's financial institutions (<2 km). In addition, several modern pesantren have received assistance from the private sector and the government, such as the modern pesantren Manahijussadat led by Drs. KH Sulaiman Efendi M.Pd.I.

This financial capital can provide financial support especially for pesantren and for the surrounding community which can be used to finance the development process that is in the pesantren or the surrounding community. This

capital is much calculated in determining the welfare of a pesantren and capital can also represent financial resources that exist in the community and that can be used to support the increasing of life of the community.

#### 6. Spiritual Capital

The spiritual capital possessed by pesantren is teachers / religious teachers, and santri. There are many people who have a spiritual drive to do good for themselves, for the pesantren and for the surrounding community. This is what drives them to do good for others because they want to get positive things that can be beneficial in the "next world". The role of spiritual capital in the pesantren's social development process is only for the development and empowerment of the community: increasing the work ethic and the positive force/motivation in development, providing assistance, and being a "guardian" (protector) for others against deviation.

#### 7. Social Capital

In community empowerment, social capital is one of the capital that is very important. Social capital includes norms and rules that bind the people in it and organize the behavior patterns of their citizens, as well as elements of trust and networking among citizens or community groups. Existing norms and rules to organize individual behavior both in behavior (internal group) and outside (external, relationships with other community groups).

Based on observations, the number of activities carried out by pesantren with the surrounding community and various written and unwritten rules (which have been embedded in the community) as manifestations of social capital. Various collaborations that have been established between the pesantren and the surrounding community and other potential parties are a manifestation of the strength of the network that has been built and the strong community trust with the pesantren. This positive outlook is related to modern pesantren. Whereas, on the other hand, salafiyah pesantren are considered by pesantren that do not meet professional criteria because their management is still traditional and has not met professional criteria. Therefore it is important to make improvements in the future for salafiyah pesantren.

## SWOT Analysis

### 1. Strength

Based on the explanation above, the strength possessed by pesantren in Cibadak Subdistrict, Lebak, Banten are the following:

- a. Asset ownership, the majority of pesantren (19 pesantren) in Cibadak District have assets the form of a hall/meetinghouse.
- b. Ownership aspects of public facilities, the majority of pesantren have been electrified (26 pesantren), clean water (27 pesantren) and have public toilets (25 pesantren). These three facilities are basic facilities that must be owned by the community.
- c. The aspect of community empowerment, as many as 25 pesantren have routine activities (weekly/monthly/other) with the surrounding community and as many as 17 pesantren have used the hall/meeting building for positive community activities.
- d. The management aspect of the pesantren, the majority of pesantren have the good management of the pesantren. As many as 20 pesantren have an organizational structure and work procedures, 24 boarding schools have a vision and mission and 19 pesantren have a motto.

### 2. Weakness

Some of the weaknesses which are still possessed by pesantren in Cibadak Subdistrict, Lebak, Banten are the following:

- a. Asset aspect, lack of pesantren that have assets other than the hall/meetinghouse. The majority of pesantren didn't have productive assets that can be used by pesantren to increase their income.
- b. The public facilities aspect, the majority of pesantren didn't yet have supporting public facilities such as close access to ATMs, markets, health clinics, and others.
- c. Information and technology aspects, the majority of pesantren didn't have adequate access to technology and information. In fact, access and control of technology and information are absolutely necessary for the current era of industrial revolution 4.0.
- d. Aspects of educational competence, the majority of pesantren didn't include a general curriculum that supports the

competencies of their students. This is understandable because the majority of pesantren in Cibadak Subdistrict are salafiyah pesantren which only focus on religious education and have not provided other soft skills.

### 3. Opportunity

By looking at the various conditions of external pesantren, the opportunities that pesantren have in Cibadak Subdistrict are the following:

- a. Asset aspect, pesantren have the opportunity to add productive assets by attracting investors and infaq/alms/waqf funds from the government or the community.
- b. Aspects of educational competence, pesantren can work with the government and universities to improve the resources owned by pesantren: teachers/clerics, staff and so on through training/workshops and the like.
- c. The public facilities aspect, pesantren can approach the local government and the central government to the procurement of various public facilities through various government-owned programs through the Directorate Education of Pesantren, Ministry of Religion, the Republic of Indonesia.
- d. Aspects of community empowerment, various kinds of resources and capital that have been owned, pesantren have many opportunities to contribute a lot, especially in empowering the community economy.

### 4. Threats

Seeing the development of the world of pesantren has now developed not only towards religious education, but not even a few pesantren also have transformed into educational institutions and community empowerment:

- a. The rapid development of technology and information today is known as the industrial revolution 4.0, which forces people to keep up with these developments. If pesantren are not adaptive to this, then it is certain that pesantren will not be able to compete and contribute more to the community.

- b. Changes in the community behavior caused by the development of technology and information, where people today tend to use technology in seeking information. Pesantren that is unable to adapt to the latest technology to publish their existence can threaten their sustainability. In contrast with the modern pesantren that are adaptive to technology, they can use the latest technology such as social media, websites, and others to socialize their existence and programs to the public.

## CONCLUSION

Based on the results of the analysis above related to the potential mapping of pesantren in Cibadak Subdistrict, Lebak Regency, Banten Province, it can be concluded as follows:

1. Based on the typology, the majority of pesantren in Cibadak District are as many as 30 pesantren, there are 3 modern pesantren and 2 mixed / combination pesantren.
2. Based on the 6 variables used to map the potential owned by the pesantren in Cibadak Subdistrict, there are 4 variables that have a fairly high average value: community empowerment variables, public facilities variables, educational competency variables, and management variables of pesantren. This shows that pesantren in Cibadak Subdistrict have strength in these 4 variables so that they can be used as capital in the economic development for the around a community. It's just that, there are 2 variables whose values are still low: asset variables and technology and information variables.

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