**THE DIMENSION OF SOCIOLOGY OF RELIGION IN DEVELOPMENT OF ECONOMIC COMMUNITIES BASED ON ISLAMIC BOARDING SCHOOL VALUES**

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Abstract

Economic stability is an important part of people's lives. This article describes economic development through small communities in the community. One community that is a concern in economic development efforts is the pesantren community. Some Islamic boarding schools in East Java developed a community economic system based on the values ​​of the pesantren. These values ​​are rooted in the tradition of Islamic boarding schools that have long been ingrained and become an important part of the community. Using the literature study method, this article seeks to examine how the values ​​of religiosity can influence the economic development of pesantren communities. In addition, this paper also attempts to describe the implementation of the value of religiosity in the practice of economic development. Some of the pesantren studied in this paper are the Sidogiri Pasuruan Islamic boarding school, and the Sumenep Al-Amin Islamic boarding school. Data on economic development in some pesantren were obtained from literature searches, as well as previous studies. From the results of the anatomical searches of the pesantren it has now shifted from being initially a mere educational and teaching institution, but now also extends to the economic empowerment of the community. In the context of religious sociology this study further strengthens Weber's thesis which states that religion has an influence on the development of capitalism.

Keyword: Sociology of Religion, Community Economics, Islamic Boarding Schools

**INTRODUCTION**

Economic growth is one thing that is a concern more than other entities. The economic sub-system becomes the core subsystem within the broader social system. In any part of the world economic issues are endless. Various kinds of theories came to the fore putting themselves as the most appropriate ideas to be an explanation of the problems of the world economy. Economic ideologies also appear one by one. The economic ideology of capitalism sees economic problems in individuals. Adam Smith as one of his thinkers saw that economic problems were a personal matter. Everyone has the same right to enrich themselves. Whereas socialist ideology emerged as a criticism of the ideology of capitalism. He appeared to criticize that human freedom to enrich themselves led to injustice in the midst of society, social classes became evidence of such injustice.

Both economic ideologies fought with each other to show their influence in various parts of the world. In the midst of the fight between the two ideologies, economic thinking emerged based on the values of religiosity. Economic thinking which is based on the value of religiosity is based on the values contained in the scriptures. The values contained in the scriptures were later translated by the scholars, especially from the Middle East through writings codified in yellow books which were commonly studied in various Islamic boarding schools in Java. Actually the emergence of religious-based economic thinking has long emerged long before the strengthening of secular economic thought.

Based on the BPS Central Statistics Agency report, the Indonesian economy seems to have improved. Indonesia's GDP growth increased by 5.17% compared to the previous year. While the open unemployment rate has decreased as of August 2018 as many as 40,000 people. So that the total Indonesian open unemployment per 2018 is 7 million people and the open unemployment rate is 5.34% (BPS, 2019). Although economic conditions have increased, and the unemployment rate has declined, if seen in terms of the remaining unemployment figures, the decline has not been too significant. That is, solving the problem of unemployment and providing employment is still a scourge for the government (Reginald & Mawardi, 2014). Various efforts have been made by the government to improve the economic level of the community such as the development of the MSME sector, the agricultural sector to meet food needs, the tourism sector, opening new jobs, and various other efforts (Hapsari, Hakim, & Soeaidy, 2014; Hermawan, 2017; Rusdiana & Maesya, 2017). However, it seems that these steps still need maximum acceleration efforts both in an effort to improve the economy, such as poverty alleviation, and efforts to reduce unemployment. This can be proven through the open unemployment rate of 5.34%. While the poverty rate is still at 9.82% or as much as 25.95 million people in Indonesia. This figure dropped by 633.2 thousand compared to the previous year (BPS, 2019). however, the government and all Indonesian people should not be complacent with these achievements. What is worth doing is to continue to spur growth and improvement in all aspects of the life of the nation and society.

One of the things that is interesting to see related to these efforts is through the economic development of the church-based community. Research from Reginald & Mawardi (2014) shows that economic development at the community level such as Islamic boarding schools is not only able to provide economic benefits to the surrounding community, but also able to transform social values ​​in the midst of economic activity. The values ​​referred to in the economic activities of the pesantren-based community are the values ​​of religiosity as the basis for the establishment of a pesantren. Islamic boarding schools today are not only used as land for the transformation of Islamic values, but more than that, Islamic boarding schools are also used to prepare generations who have economic base strength (Nadzir, 2015). In the midst of society, pesantren that integrate strengthening spiritual and economic values ​​in addition to being able to improve the economic conditions of the community, pesantren are also able to maintain the noble values ​​they have. In addition, the economic anatomy of the community is mostly in the form of micro, small and medium enterprises (MSMEs). This type of business is better able to survive in the midst of an economic crisis. This type of business is also proven to be able to improve regional economic levels (Hapsari et al., 2014).

Efforts to strengthen the economic base of the community among boarding schools have quite striking differences compared to economic efforts in general. In addition to community-based, this economic management uses the principle of religious values or commonly referred to as sharia economy. Entrepreneurship built in this type of economy aims to create a distinctive entrepreneurship, namely the character of santri, tenacious, independent, innovative and never give up (Maksum & Wajdi, 2018).

Many studies have proven that the existence of a community economy such as the pesantren economy has a stake in economic development both for the pesantren itself, the santri, as well as the community at large. Research from Podungge (2014) shows that boarding schools can move the economy of the community. Likewise with the research from Haryanto (2017) who found that, the economic tradition of pesantren which involved santri was able to provide provisions for the santri to be more independent after actually plunging into society. Santri since in the educational process of Islamic boarding schools are also active in the economic activities of Islamic boarding schools, so that when they graduate from boarding schools, santri are ready to be economically independent.

Economic phenomena as mentioned above, can be explained by the perspective of economic sociology. Various sociological analyzes of economic phenomena have emerged. Weber explained the development of capitalism in his time using a sociological approach (Kaminski, 2016). How can the ideology of capitalism develop rapidly with stimuli from the values ​​of religiosity in society. Durkheim explained the division of labor in traditional society and modern society, from the concept of society with mechanical solidarity to society with organic solidarity (Naletova, Okatov, & Zhulikova, 2016). Marx gave a critical analysis of the development of modern capitalism in Europe which he said created polarization in society. According to him, society is polarized into certain social classes as a result of unbalanced relations in the capitalist system (Nilsen, 2017). Every theorist in his era approached the economic phenomena that developed in society with their respective perspectives. Until now, there have been many scholarly works that provide an explanation of economic phenomena with an economic sociology approach.

If it is derived from a more operational concept, sociological analysis becomes so diverse and dynamic, including one of these pesantren-based community economic studies. Islamic boarding school-based community economics are widely studied through economic approaches, both conventional and sharia economics, sometimes economic studies also intersect with geopolitical studies. Very few economic studies of boarding-based communities are examined in a sociological perspective. Studies from Nadzir (2015) and Toriquddin (2011) do not allude to the sociological approach. Their study further explained the concept of empowerment in pesantren-based economic mainstreaming. Research by Reginald & Mawardi (2014) mentions a little about social entrepreneurship developed in community economic activities at the Pondok Pesantren Sidogiri Pasuruan, but the study also has not touched on the sociological approach in its analysis. For this reason, this paper attempts to color economic studies, especially those related to pesantren-based community economics with a sociological approach.

**METHOD**

 The article in this article is a paper produced from a literature study conducted by the author to several articles on the sociology of religion and economic sociology. Some writings that discuss religious sociology are grouped together. Likewise the writings that discuss economic sociology are also grouped separately. Then a concept map is made and an analysis of these concepts is carried out.

**DISCUSSION**

**State of the Art of Sociological Theory of Religion**

 The study of religious sociology has been a central study since its birth in the 19th century. Starting from Comte's thought which states that society developed from its theological, metaphysical to positive form marks the beginning of the sociological study of religion. After Comte, a social theorist emerged named Durkheim who also studied religion as the object of his sociological study. According to him Religion has two sides at once, namely religion which is called something sacred also on the other hand is called profane. Durkheim also argues that religion has relations with other institutions or phenomena, for example in its analysis of the phenomenon of suicide. In this context Durkheim conducted intensive research to find out the role of religion in society. in addition to these two theorists, many social science theorists are paying attention to religious studies. Some of them are Karl Marx, Max Weber, and George Simmel.

 Karl Marx thought dichotomized in the thinking of young Marx and old Marx. Young Marx was known as a humanist theorist. He has a concern for the fate of workers or the lower classes of society. He put his concerns in several of his writings such as The Economic and Philosophical Manuscript which are often associated with the thoughts of Hegel and Feuerbach. In addition, Marx's work such as Capital also became a monumental work in the history of the development of social science. Marx's ideas were widely adopted by scientific scientists afterwards, especially in his critical approach. Religion in the context of Marx's thought is associated with the class struggle against the hegemony of capitalism. Capitalism in Marx's view is a phenomenon that has become his concern throughout the history of human life. For this reason, according to him, religion is seen as opium or opium, a medicine used to relieve pain. Therefore according to Marx religion must be avoided in the context of class struggle, because it can relieve the pain suffered by the proletariat due to the control of the capitalists.

 If Marx made a reduction in religion in his thinking, Max Weber actually placed religion as the cause of the development of modern capitalism. According to Weber, religion is able to provide stimuli to the community to develop its economic level. Thus religion is precisely the cause of the development of the ideology of capitalism. The struggle for worldly pleasures is part of worship, so that capitalism can flourish through the cultivation of religious values. Weber expressed his thoughts in his writing entitled The Protestant Ethics and The Spirit of capitalism. Through his writings Weber argues that Protestant ethics, especially the sect of Calvinism, influence the development of capitalism in the western world. According to him Calvinists believe that someone is in uncertainty whether he is God's choice or not (Haryanto, 2015). Traits such as hard work, sincerity, discipline, and frugality are ways out so that he can survive. Thus, the Calvinists argue that working hard will bring themselves to the salvation of the World and the Hereafter.

 The study of religious sociology had experienced a decline, especially when the flow of social science development tended to be positivistic. Religion is regarded as something irrational by positivists, especially in medieval American scientific circles, sociology begins to abandon moral orientations (Haryanto, 2015). The decline in the sociology of religion began in the 1960s and 1970s, but this decline did not last long. At the end of the 20th century and the beginning of the 21st century the study of sociology of religion has increased again. Many experts who began to look at the study of religious sociology were mainly concerned with the phenomenon of radicalism and terrorism which at that time was spreading. The beginning of the 21st century begins with the terror that befell America that is associated with a particular religion. Following this action, terror occurred in the name of religion in other parts of the world such as Indonesia. Various acts of terror in the name of religion became a stimulus for social scientists to redevelop long-faded sociological studies of religion.

 Sociologically, religion is a great power that has a very significant influence on people's lives. religion has an attachment to various phenomena of society such as family, economy, politics, as well as culture (Haryanto, 2015). The questions that are considered by religious sociologists are how one society can have unique beliefs from other people, how religious practices of one society can be different from other societies. The two questions above are just a few questions from the many questions that arise in the minds of religious sociology scientists. Functionalists like Durkheim, for example, see that religion is a part of society that has a function in the operation of a larger social system. This means that religion is one of the founders of the social system of society. If so, religion can affect other sub-systems such as culture, family, economy, politics and so on.

 Not only here, other sociological approaches such as interactionists also have views on the reality of religion in society. this approach views society more through interactions that arise between members of the community. this approach also sees that reality in society is a multiple reality, individuals in society are not passive entities that are only driven by a larger system, but rather from individuals individuals can be formed. Individuals are unique in providing interpretations of their world. The interactionist approach sees that religion consists of a set of symbols that people use to maintain and explain life. This approach in the phenomenon of religion focuses on the process of how one believes in a particular religion. How the interpretation of religion can vary, resulting in different rituals. Thus according to this approach the scriptures, for example, are seen as something that can be interpreted differently.

**Economic Development of Javanese Santri**

 The term santri appears from Geertz's work which describes a group of people who have a high degree of religiosity. In Java santri is identical to a particular ritual performed by a group of pesantren communities (Hefner, 1987). Although not all of them, sometimes santri are identical to Arabic names which are then distinguished by names on abangan groups (Kuipers, 2018). The ritual revolves around religious rituals such as the recitation of tahlil for the deceased, and so on. Santri is also defined as a group of people who inhabit certain lodgings to learn about the science of religion (Hefner, 1987).

 The term santri has shifted from what was originally synonymous with conservative groups but now the santri are also considered capable of developing certain economic activities, one of which is through the pesantren institution where he studies. Many Islamic boarding schools today are starting to develop community-based economic activities. This economic activity aims to in addition to strengthen the economic conditions of pesantren, but it is also used as a means of internalizing the religious values ​​that have been obtained. Actually the economic activities of santri have been started for a long time. Santri is synonymous with economic activities in the agricultural sector. But this presumption seems to be irrelevant nowadays because of the many shifts that have taken place. This shift can be identified from the shift in the use of agricultural land to industry or also the shift in orientation of santri (Al Siddiq, Saputra, & Untari, 2019). So that the assumption of the majority of the santri from the peasant family background is no longer relevant.

 In the world of boarding schools, economic development based on the values ​​of religiosity is one of the main concerns. The values ​​that have been learned during education in Islamic boarding schools are actualized in real life at the same time. Such as a santri learns about the conception of Islamic economics, then he is also given the opportunity to practice it in Islamic economic activities. Besides being nurtured to be able to practice the knowledge of religion, at the same time he also has the opportunity to learn to trade or do business. In the pesantren Sidogiri Pasuruan, for example, santri can learn to develop their economic potential while serving in the pesantren's family. The Sidogiri Islamic Boarding School has cooperatives that are sufficiently established to be able to contribute to the welfare of their community. In addition, the economic development of the community owned by Sidogiri Islamic boarding schools such as BMT Sidogiri, Basmalah retail business also contributed greatly to the economic movement of the surrounding community (Reginald & Mawardi, 2014).

 There are still many Islamic boarding schools in Java that have community economic concepts such as those run by the Sidogiri Islamic Boarding School with various forms. All of them are done for an independent boarding school. Islamic boarding schools today are required to be able to compete in the midst of increasingly fierce global competition. In terms of education, Islamic boarding schools must be able to present a better transformation of education, namely character education. For this reason, in addition to the substantial value provided but also adequate facilities also taken into account, economic independence is expected. The economic development of the community thus became significant for the Islamic boarding school.

**Community Economy Based on Islamic Boarding Schools Values in the Frame of Sociology of Religion**

 Escalation of efforts to develop the pesantren-based community economy is interesting to see given that economic development is carried out in or through religious education institutions such as boarding schools. Islamic boarding schools which were once synonymous with learning traditional classical Islamic books, now also have attention in developing entrepreneurial efforts as well. The economic development of the community based on Islamic boarding schools is certainly based on basic religious principles in Islam. In the ancient pesantren books there are lessons about muamalah which regulate one of them about economic principles in Islam.

 The internalization of Islamic values in an effort to develop the economy is certainly reminiscent of Max Weber's thinking, which essentially is the existence of religion has a significant influence on the development of capitalism in Europe. Weber saw the spirit of capitalism strongly supported by the values contained in the Protestant Religion which saw that working to meet the needs of the world was part of an effort to get God's help. In short, working to meet the physical needs of humans can also be worth the reward. Similarly, the conception of working in Islam. In Islam there is a teaching that explains that God will not change the destiny of a people if the people do not try to change it. Implicitly, such values can show that in Islam there are also values that teach about goodness from work to meet the needs of the world.

 The sociology of religion in this context sees how the value of religiosity can move the spirit to work. Trading, for example, is one of the recommendations of the Islamic religion to fulfill the needs of human life. In the holy book people say that God allows trade and prohibits "usury". This value is the basis and inspiration of the way of doing business in the pesantren community. In addition, the classical books about muamalah are also used as a basis in the business activities of the pesantren community. Finally, the perspective of religious sociology in the above statement is able to observe how the community believes in these values and is manifested in trade activities.

 Trading activities as intended are one of the economic activities that can move the wheels of life of the community. the study of the link between religion and economic activity was first conveyed by Weber in his famous thesis as described above, namely there is a link between Protestant ethics and the spirit of capitalism. Weber's thesis links between religious variables and economic variables. The economic variable becomes the dependent variable, while the religious variable becomes the independent variable (Haryanto, 2015).

 Since Weber's writings were published and became famous, many social scientists began to connect between Protestantism and economic prosperity. In other words, religion once again has an influence on economic welfare (Haryanto, 2015). Studies that explain the linkages between religion and economics can be macro, also can be micro. For example, as shown in a study conducted by Guiso (2003) which links the intensity of religious beliefs and economic behavior with the three variables of the existence of the State. The study can be seen as a macro sociology study. Likewise with the study from Barro & McCleary (2003), studies that looked at the level of religiosity with indicators of intensity of visiting the Church and religious beliefs on economic growth were also macro. The study of religious sociology in a micro-economic context can be seen from a study conducted by Audretsch et al (2007) who looked at how the impact of religion on individual decisions to become an entrepreneur.

**CONCLUSION**

 The study of religious sociology is increasingly developing today. This study not only examines mere religious phenomena, but the study of the relationship between religion and economics has increasingly emerged since the thesis of Weber about the relation between Protestant ethics and the spirit of capitalism published. The sociology of religion can thus intersect with economic sociology. The slice can be seen from the economic study of the pesantren-based community. Islamic boarding schools which are religious education and learning institutions also present entrepreneurship skills. The pesantren community which was once synonymous with the study of mere classical books is now also contributing to developing its economic capacity, both on a pesantren scale and in a larger social scale.

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