

Analysis of the Effectiveness of the One Pesantren One Product (OPOP) Program in Supporting the Economic Empowerment of Islamic Boarding Schools in Belitung Regency

Putra Pratama Saputra ^{1, *}, , Ryand Daddy Setyawan ², ,
and Muhammad Kurnia ³, 

¹ Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, 33172, Bangka, Bangka Belitung Islands Province, Indonesia

² Department of Digital Business, Faculty of Economics and Business, Universitas Bangka Belitung, 33172, Bangka, Bangka Belitung Islands Province, Indonesia

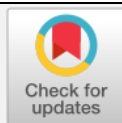
³ Department of Political Science, Faculty of Social and Political Sciences, Universitas Bangka Belitung, 33172, Bangka, Bangka Belitung Islands Province, Indonesia

* Corresponding Author: putraps92@gmail.com

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ABSTRACT

The One Pesantren One Product (OPOP) program aims to foster self-reliance within the community, including Islamic boarding schools, students, and the public. Its goal is to enable economic and social independence, enhancing skills, production technology, distribution, and marketing through innovative and strategic approaches. The program is designed to support Islamic boarding schools in achieving self-sufficiency and as a catalyst for tourism development in the region. Belitung Regency hosts several longstanding Islamic boarding schools, predating the establishment of the Bangka Belitung Islands Province. Through the OPOP Program, these institutions are envisioned to play a significant role in the region's tourism development, contributing to economic growth. This research seeks to describe and analyze the effectiveness of the OPOP Program in supporting the economic empowerment of Islamic boarding schools in Belitung Regency. Conducted over a year, the research employs a descriptive qualitative method, utilizing purposive sampling techniques to select data sources, including Islamic boarding school administrators, teachers, and students. Data collection methods encompass interviews, observations, and documentary studies. The findings reveal that the Islamic boarding school cooperatives function as business units directly subordinate to the schools, akin to other commercial entities. Enhancement efforts are identified in marketing

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strategies, training initiatives, and internships. Media assistance and engagement with religious community organizations are essential for effective marketing. At the same time, collaboration with governmental and private sector entities is crucial for training and internship programs, ensuring alignment between participants' business domains and their internship placements.

Keywords: Community Development; Economic Empowerment; Islamic Boarding Schools; One Pesantren One Product; Self-reliance

1. Introduction

Pesantren (Islamic Boarding School) is a traditional Islamic educational institution where students live and study under the guidance of teachers. It is known as *kiai*. Pesantren also provides dormitories for the students. The role of pesantren is crucial in Indonesia's national education system. According to the Republic of Indonesia Law Number 18 of 2019 concerning Pesantren, Pondok Pesantren, Dayah, Surau, Meunasah, or other designations subsequently referred to as pesantren, these institutions are established by individuals, foundations, or Islamic community organizations as community-based institutions. The main purpose is to instill faith and piety in Allah SWT (*Subhanahu wa Ta'ala* or Glorified and Exalted be He), teach noble morals, and implement the teachings of Islam as a mercy to all beings. Values such as humility, tolerance, balance, moderation, and the noble values of the Indonesian nation are also emphasized through education, Islamic preaching, exemplary behavior, and community empowerment following the framework of the Unitary State of the Republic of Indonesia.

Furthermore, pesantren education is conducted in pesantren, where the curriculum is developed according to the specific characteristics of pesantren based on Islamic texts or *dirasah Islamiah*. The educational pattern involves the role of *muallim*. According to Ridhwan et al., pesantren is an Islamic educational institution that existed before the establishment of this republic (Ridhwan et al., 2018). As Indonesia's oldest Islamic educational institution system, pesantren is a legacy of the local wisdom of the archipelago that has survived for centuries. However, pesantren must also adapt to the changing times and make necessary changes (Rizal, 2011).

Conceptually, pesantren has three main educational objectives (tripology): as a facilitator institution with educational, religious, and social goals and directions. The educational goal in pesantren is to provide experiences in acquiring beneficial knowledge, known as *ilmu nāfi*. This approach becomes the advantage of pesantren education because it combines the development of intellectual, emotional, and spiritual intelligence aimed at nurturing one's character (Rohim, 2015). Pesantren are required to balance the flow of globalization to advance knowledge and technology and adapt to modern and formal educational institutions that have long been established.

Researchers have been focusing on pesantren studies. Research conducted by Badrudin et al. indicates that the government dominates policies related to pesantren since they were included in Law Number 20 of 2003 as part of the national education system (Badrudin et al., 2018). This has led to pesantren being in a tug-of-war between the interests of society and the government. The government has been accused of discriminatively treating pesantren by

implementing ineffective regulations and limited budget allocations. Most pesantren in Indonesia have not met the minimum requirements as religious education institutions, especially in terms of economic self-reliance due to government political interventions in education policies that have not comprehensively empowered and developed pesantren. Meanwhile, research conducted by Hidayat et al. proves that pondok pesantren is an Islamic educational institution that teaches, educates, nurtures, and spreads Islam (Hidayat et al., 2018). The main teaching method is the Bandongan or Weton and Sorogan systems. The elements of pondok pesantren consist of *kiai* as the main figure, Santri, mosques, yellow books, and dormitories. Pondok pesantren can be classified into *salafi* pesantren and *khalafi* pesantren. There are also differences between resident Santri and commuter Santri. The educational goal of pesantren is to shape Islamic personalities who believe and fear Allah SWT, have noble morals, are beneficial, and serve the community as servants of the *ummah* to glorify the word of Allah and the progress of the Muslim community. Besides being educational institutions, pondok pesantren also play a role as religious institutions that resist colonialism and centers of knowledge, research, training, community development, and cultural preservation in Indonesia.

The transformation of pesantren from focusing solely on the dissemination of Islamic knowledge to more modern approaches, emphasizing the balance between religious and scientific knowledge, has marked the beginning where pesantren are considered to play a role and be responsible for community development and empowerment, including in the economic field. One example of economic development based on pesantren is when they engage in business activities to help finance the operational costs of the pesantren (Setiawan, 2020). This underscores the notion that pesantren or Islamic boarding schools serve as religious institutions or places for the dissemination and development of education and knowledge and as the foundation for establishing programs such as OPOP or One Pesantren One Product. In addition to focusing on religious aspects, this program also focuses on socio-economic aspects of society. Economic improvements will improve living standards and social relations, especially within the pesantren community. Human life is closely related to economic events due to the close relationship between the two, triggered by the unlimited need for positive social interactions in economic fulfillment.

Several One Pesantren One Product (OPOP) Program reviews have been published. Research conducted by Setiawan found that the OPOP program has successfully stimulated pesantren residents to develop economic activities within the pesantren effectively (Setiawan, 2020). This is evidenced by the interest of OPOP participants, which reached 1,074 pesantren in 2019 and 500 pesantren in 2020. Field evaluations show that economic activities in Pesantren have positively impacted the economic development of Pesantren residents and the surrounding community. Meanwhile, Mahfud's research shows that the OPOP program at Pesantren At-Taqwa Digitalpreneur has been successfully implemented in line with the essence of social entrepreneurship (Mahfud, 2021). The program's mentoring process continues to prioritize the local wisdom values of pesantren, has a spirit of combating loan sharks/ usury mafias, and provides innovation in forming internal and external institutions with civil society. This program has positively impacted economic activities by increasing the income of the surrounding community.

Furthermore, this research encourages community self-reliance by involving pesantren, students, and the wider community. The goal is to achieve economic and social independence and enhance skills, production technology, distribution, and marketing using innovative and strategic approaches. This program is expected to help pesantren become self-sufficient and

support tourism development in Belitung Regency. Thus, pesantren are expected to play a role in developing tourism in the region, ultimately contributing to local economic growth and empowering pesantren economies in Belitung Regency.

The One Pesantren One Product (OPOP) program is an initiative pioneered by the Governor of West Java. It is currently being promoted as a national program to foster self-reliance among pesantren (Islamic boarding schools). The Indonesian government is actively developing the Shariah economy, including the economic development of pesantren. According to the Vice President, the development of pesantren's economy holds significant potential in developing the Shariah economy. Supporting this claim is the existence of approximately 30 thousand pesantren in Indonesia with around 4 million Santri (Islamic boarding school students) (Kementerian Pendayagunaan Aparatur Negara dan Reformasi Birokrasi Republik Indonesia, 2021). The main objective of the OPOP program is to promote pesantren's self-reliance (One Pesantren One Product, 2023a). The West Java Provincial Government, in collaboration with the West Java Provincial Office of Cooperatives, Small and Medium Enterprises, assists pesantren in selecting marketable commodities, providing training, and offering guidance. The primary goal is to create self-reliance among the community through Santri, society, and pesantren, enabling them to achieve economic and social independence while enhancing skills, production technology, distribution, and marketing through innovative and strategic approaches in the current digital era. All pesantren in West Java have access to government programs for economic empowerment, efficient technology, and modern production. Through a selection process, selected pesantren receive comprehensive mentoring, economic competitiveness enhancement, and support in business development. They also engage in potential business networks until achieving self-reliance. The OPOP program targets pesantren with a vision and intention to run businesses, possessing human resources, land, raw materials, and market potential (One Pesantren One Product, 2023a). Besides providing business development training, the OPOP program also offers opportunities to expand marketing networks through the availability of buyers or distributors for each pesantren's flagship products. With this innovation, pesantren businesses continue to grow and thrive.

In today's millennial era, pesantren provide religious education to Santri and equip them with innovative and entrepreneurial skills. With this preparation, it is hoped that Santri can create new products or job opportunities to help boost the economy in their respective areas, especially in Belitung Regency. This is supported by the status of Belitung Regency as a renowned tourist destination, particularly after the success of the book "Laskar Pelangi" (The Rainbow Troops) by Andrea Hirata. Additionally, the Geopark Tourism in Belitung Regency, officially recognized by UNESCO in 2021, and Tanjung Kelayang Beach have become one of the top priority destinations in Indonesia by 2023. These attractions draw domestic and international tourists to visit Belitung Regency. This is the foundation for creating and developing Micro, Small, and Medium Enterprises (MSMEs) as a local brand with significant potential and added value to the One Pesantren One Product (OPOP) program to become a national initiative. Economic empowerment within the pesantren community has been carried out in places such as Fajrul Islam Buluh Tumbang Islamic Boarding School, Baitul Qur'an Islamic Boarding School, and Madinah El Wihdah Islamic Boarding School. Fajrul Islam Buluh Tumbang Islamic Boarding School was established on March 8, 2020, in Perawas II Hamlet, Buluhtumbang Village, Tanjungpandan. Its main goal is to produce generations with noble manners and morals, Quran memorizers, knowledge in both religious and modern sciences, and a spirit to contribute to the glory of Islamic civilization.

Furthermore, Baitul Qur'an Islamic Boarding School focuses on Quran memorization and learning Arabic and is located on Suka Tani Street, Batu Item Village, Sijuk Sub-district. Its vision and mission include preserving the purity of the Quranic verses, producing high-quality Quranic generations responsible for themselves and their religion, shaping noble character and morals in the students, creating cadres concerned with the religion and conditions of the community, and disseminating the values contained in the Quran.

Meanwhile, Madinah El Wihdah Islamic Boarding School, located on Air Saga Street, Batu Itam Village, Sijuk Sub-district, Belitung Regency, provides education following the official curriculum, supplemented with religious lessons. Students can also participate in extracurricular activities such as karate, basketball, futsal, and study groups. The teaching staff, including ustads/ustadzahs and teachers, are highly competent in their respective fields, making Madinah El Wihdah one of the best pesantrens in Belitung Regency.

In addition, the economic empowerment of pesantren through the OPOP program is aimed at assisting in improving production factors, distribution, and marketing, as well as strengthening pesantren to enable them to achieve adequate and self-sufficient income. The development and strengthening of the economy within the scope of pesantren in Belitung Regency are expected to become supporting forces in enriching the tourism climate there. Based on this description, researchers are motivated to analyze the Effectiveness of the One Pesantren One Product (OPOP) Program in Supporting the Economic Empowerment of Pesantren in Belitung Regency. The benefits of this research are: for the government, this research can serve as a guide in developing the One Pesantren One Product (OPOP) Program in pesantren located in Belitung Regency and the Bangka Belitung Islands Province; for pesantren, this research helps in the development of curriculum as well as facilities and infrastructure to implement the One Pesantren One Product (OPOP) Program in their pesantren, so they can play a greater role in supporting the local government's tourism program; and for the academic field, this research can serve as an additional reference in conducting similar analyses, namely the analysis of the effectiveness of the One Pesantren One Product (OPOP) Program in supporting the economic empowerment of pesantren in Belitung Regency.

2. Literature Review

2.1. Boarding School (Pesantren)

Zamroji asserts terminologically that the pesantren institution is a religious, social institution that serves as an educational platform for Muslims who wish to deepen their knowledge of religious sciences (Zamroji, 2017). Pesantren holds social modalities such as the *kiai* (religious leader) strength, independent and self-sufficient students, and a strong social network among alumni. Pesantren is an educational institution deeply rooted in Indonesian culture. It has developed with distinctive norms over centuries as an independent Islamic educational institution free from the influence of Western colonial education. To maintain its existence while attracting a market share, pesantren must modernize its educational system. Likewise, its direction must be clear as pesantren aims to prepare Islamic generations ready to continue the struggle and uphold Islamic civilization while adapting to contemporary contexts that acknowledge technological and knowledge advancements. Thus, pesantren can address contemporary societal issues by preparing Muslim generations to become pioneers of the future through appropriate modernization steps before implementation (Hidayah, 2019).

Furthermore, according to Abubakar, the presence of pesantren holds appeal in various aspects, including scholars and its educational system (Abubakar, 2018). Pesantren and all it encompasses are regarded as the archipelago's local wisdom and intellectual wealth.

Additionally, Anto states that in the era of globalization, pesantren is viewed as an archipelagic intellectual heritage capable of contributing to the development of knowledgeable Muslims who exhibit noble character and take responsibility for themselves and their surrounding communities (Anto, 2017).

The presence of pesantren holds uniqueness for two reasons. Firstly, pesantren emerges as a response to the moral collapse or social changes experienced by the community. Secondly, pesantren is established to spread Islam's universal teachings throughout the archipelago (Siradj, 1999). Conceptually, according to Rohim, pesantren has three main educational objectives (tripology): facilitating institutions with educational, religious, and social goals. These objectives are: (1) As an educational institution, pesantren transfers knowledge in both formal and informal fields of study; (2) As a religious institution, pesantren shapes superior characters generally and specifically in the process of grooming scholars who possess extensive and relevant knowledge; and (3) As a social institution, pesantren holds advantages and self-sufficiency in the fields of economics and entrepreneurship (Rohim, 2015).

2.2. Program One Pesantren One Product (OPOP)

Social entrepreneurship is crucial in alleviating poverty (Mursidi, 2020). The emergence of social businesses strengthens the idea that entrepreneurship can boost the economy by increasing people's income and improving their economic conditions. Social entrepreneurship drives economic development, although achieving the poverty alleviation agenda requires considerable time to create and realize it. One Pesantren One Product (OPOP) is a social entrepreneurship program that develops pesantren-based economic activities. Participants in the OPOP program are assisted through entrepreneurship training, funding, packaging design, and the creation of an online platform. This research aims to explain the OPOP program from the social entrepreneurship perspective (Mahfud, 2021).

The OPOP program is based on the understanding that pesantren, also known as Islamic boarding schools, are religious institutions that provide education and instruction in Islamic teachings and develop Islamic knowledge. The transformation of pesantren from traditional to more modern, with an emphasis on balancing religious and scientific knowledge, forms the basis for pesantren's role in community development and empowerment, including in the economic field. One example of economic development based on pesantren is the establishment of businesses, which help cover the operational costs of pesantren. The expected outcomes of the OPOP activities are long-term effects achieved through a series of activities from 2019 to 2023. Some of the outcomes of the OPOP activities include empowering pesantren's economy, achieving pesantren's self-sufficiency, reducing unemployment, increasing creativity and innovation in pesantren products, enhancing the contribution of Micro, Small, and Medium Enterprises (MSMEs) to Gross Domestic Regional Product (GDRP), promoting equal economic growth nationwide, establishing broader networking and marketing for MSMEs, improving community performance and work culture, enhancing pesantren's competitiveness in facing local and regional challenges, and ensuring the sustainability of pesantren businesses not only during but also after the OPOP program (Setiawan, 2020). According to the OPOP program of East Java Province, OPOP aims to increase and promote communities' welfare based on pesantren by leveraging pesantren, empowering students, and pesantren alumni (One Pesantren One Product, 2023b). Meanwhile, according to the OPOP program of West Java Province, OPOP aims to create self-sufficiency among communities through pesantren, students, and society to achieve economic and social independence and enhance skill

development, production technology, distribution, and marketing through innovative and strategic approaches ([One Pesantren One Product, 2023a](#)).

2.3. Empowerment of Economy

Fundamentally, pesantren (Islamic boarding schools) have several main roles: Islamic educational institutions, religious guidance, scholarship, training, community development, and cultural hubs. These roles are not formed directly but through certain stages. After succeeding as educational institutions, pesantren can become scholarly, training, and community empowerment institutions. Successful integration with the community gives pesantren a mandate as religious guidance institutions and cultural hubs ([Dian, 2007](#)). According to Suharto, empowerment is related to the concept of power, which is the ability of individuals to influence others according to their wishes ([Martono, 2011](#)).

Meanwhile, according to Ardle, empowerment is a decision-making process consistently carried out by individuals or groups ([Hikmat, 2004](#)). Conceptually, according to Theresia et al., community empowerment is an effort to improve the dignity of the community layers facing poverty and underdevelopment ([Theresia et al., 2014](#)). In other words, empowerment is the ability to empower the community. Empowerment discusses how individuals, groups, or communities try to control their lives and create a future according to their wishes ([Adi, 2008](#)). Empowerment is a series of activities to strengthen the power or empowerment of weak groups in society. Empowerment aims to achieve social change that produces empowered communities with the knowledge and abilities to meet physical, economic, and social needs, such as self-confidence, expressing aspirations, having livelihoods, participating in social activities, and being self-sufficient in life tasks.

Community economic empowerment has many benefits. This system is carried out by the community, from the community, and for the community itself. The aim is to make the community independent, creative, and highly entrepreneurial without relying solely on provided capital. Empowerment aims to build and enhance communities' abilities, independence, and power to live better and prosper following their needs, potentials, and cultures. Empowerment is a form of human-focused development planned according to the community's potential, problems, and needs ([Anwas, 2013](#)). According to Qodriyati and Fakhruddin, aside from improving entrepreneurial independence, increased income can also be used to meet daily, secondary, and tertiary needs as effectively as possible ([Qodriyati & Fakhruddin, 2016](#)).

The government has implemented various economic empowerment programs, such as IDT (Inpres Desa Tertinggal or Presidential Instruction for Underdeveloped Villages), Takesra (Tabungan Kesejahteraan Keluarga or Family Welfare Savings), Kukesra (Kredit Usaha Kesejahteraan Keluarga or Family Welfare Business Credit), PDM-DKE (Program Pemberdayaan Masyarakat Dalam Mengatasi Dampak Krisis Ekonomi or Community Empowerment Program to Address the Impact of Economic Crisis), and P2KP (Program Penanggulangan Kemiskinan di Perkotaan or Urban Poverty Alleviation Program), but have not yielded the expected results ([Suwito & Yusuf, 2020](#)). Furthermore, citing Baitul Maal Hidayatullah, community economic empowerment is an effort to change the conditions of the community to improve quality of life, independence, and welfare. The aim is to encourage, motivate, and tap into the potential of communities to become empowered and break out of poverty. Support from the government and non-governmental organizations is crucial in empowerment efforts. Community economic empowerment aims for the community to have

knowledge and skills useful in daily life, increase income, solve problems, and develop access systems to needed and necessary resources.

3. Research Methodology

The method used in this research is the descriptive qualitative method. According to Bailey, descriptive research discusses various cases of general social phenomena and specific issues that occur in a society (Mukhtar, 2013). Its purpose is to provide an overview of the community's conditions and problems. This research utilizes a qualitative approach to explore or construct propositions and explain the meanings behind reality. The researcher bases their work on the reality or events that occur in the field. Data sampling is done through purposive sampling, which involves selecting samples based on certain considerations (Sugiyono, 2014). The purposive sampling technique is obtained through question and answer processes between the researcher and several informants such as pesantren owners, teachers, and students. This study is conducted at predetermined locations, namely several pesantren in Belitung Regency. The research period is one year, from April 10, 2023, to October 30, 2023.

This research aims to analyze the effectiveness of the One Pesantren One Product (OPOP) program in supporting the economic empowerment of pesantren in the Belitung Regency. The data used are primary and secondary to obtain valid and accountable research results. Sugiyono states primary data is the data source directly provided to the collector (Sugiyono, 2019). Primary data is obtained from in-depth interviews with informants, and some results are obtained from observations. Meanwhile, secondary data is indirectly obtained by the data collector, for example, from documents or other people.

Data collection strategies are necessary to gather the required data for this research using methods such as (1) Interview, which involves two people meeting to exchange information and ideas through questions and answers, contributing meaning to a specific topic, according to Esterberg (Sugiyono, 2019). In this research context, interviews are conducted with pesantren owners, teachers, and students in Belitung Regency related to the analysis of the effectiveness of the One Pesantren One Product (OPOP) program in supporting the economic empowerment of pesantren in Belitung Regency. (2) Observation, which is the foundation of all knowledge. With the help of various tools, this stage of observation allows for clear observation, according to Nasution (Sugiyono, 2019). This research uses observational methods to directly examine pesantren owners, teachers, and students in Belitung Regency. The researcher engages in participant observation by directly involving themselves in the daily lives of informants. Research data is collected through observation and perception, related to analysing the effectiveness of the One Pesantren One Product (OPOP) program in supporting the economic empowerment of pesantren in the Belitung Regency. (3) Documentary Study involves recording past events (Sugiyono, 2019). This research uses Historical data and social research methods to track this data. Documents can include photos, videos, journals, books, reports, and others considered relevant to the research data needs.

According to Bongdan (Sugiyono, 2019), data analysis systematically organizes data from interviews, field notes, and other sources. Data analysis techniques in qualitative research are carried out before, during, and after the research. Verification means checking the truth of the reports and concluding findings based on the data collection method and individual experience. First, an analysis is done before the researcher enters the field. The research focus is still temporary and develops as the research progresses. Second, data analysis in the field involves data analysis activities, namely (1) Data Collection. In qualitative research, the first step is when data collection is conducted, both during and after a certain period. (2) Data Reduction: the data

obtained from the field are often extensive. Hence, they must be carefully and detailedly recorded. (3) Data Display: after data reduction, the next step is to present the data. (4) Conclusion and Verification: at this stage, the analysis is carried out to determine whether something has meaning, patterns, explanations, configurations, cause-and-effect relationships, and propositions (Mukhtar, 2013). The initial conclusions proposed are temporary and may change without strong evidence. However, suppose the initial conclusions are supported by valid and consistent evidence when the researcher returns to the field to collect data. In that case, these conclusions can be considered trustworthy and proven.

4. Results and Discussion

Research objects conducted in Belitung Regency, Bangka Belitung Islands Province, are several pesantrens located in Belitung Regency. However, not all Pesantrens in the Belitung Regency are selected as research objects. The research was only conducted at several pesantren near Tanjungpandan City, and products were produced from the pesantren. From the research, at least three pesantrens became research objects that met the criteria for research, namely Fajrul Islam Buluh Tumbang, Baitul Qur'an, and Madinah El Wihdah. Belitung Regency is one of the tourist destinations in Indonesia. One form of Geopark Tanjung Kelayang, recently endorsed by UNESCO in 2021, became the second priority destination by the Ministry of Tourism and Creative Economy of the Republic of Indonesia. The government has implemented the One Pesantren One Product (OPOP) program to support Indonesia's tourism program. Below is the data regarding pesantren in Belitung Regency.

Table 1. Number of Pesantrens in Belitung Regency in 2023

No.	Name of Pesantren	Pesantren Leader	Year Established
1	Fajrul Islam Buluh Tumbang	Multazam Zakaria	2020
2	Baitul Qur'an	Achmadi	2013
3	Achmad Dahlan	Ana Suryana	2003
4	Madinah El Wihdah	M. Hizbullah	2002
5	Baitussalam	Khabib Achmad	2001
6	Fathurrahman	Khairul Anam	2000
7	Daarul Arofah	Ali Haries	2000
8	At Taqwa	Mulyadi Ibrahim	1996

Source: Research Data Analysis Results in 2023

4.1. Fajrul Islam Buluh Tumbang Islamic Boarding School

The Fajrul Islam Buluh Tumbang Islamic Boarding School is an Islamic boarding school in Belitung Regency. Fajrul Islam Babel Islamic Boarding School has competent teaching staff, consisting of *ustad/ustadzah* (Islamic teachers) and teachers who are experts in their respective fields, thus ensuring quality education and making it one of the best boarding schools in Belitung Regency. It also provides comfortable classrooms, dormitories, laboratories, libraries, sports fields, cafeterias, mosques, and more.

Established in 2020 and located in Bulu Tumbang, this boarding school occupies an area of approximately 2 hectares and accommodates a total of 120 students. Most of the students come from Bangka Island and Belitung Island. The school is led by Ustadz Multazam and experienced teachers in their respective fields. It adopts an entrepreneurial concept from the

outset of its establishment. The boarding school produces various products through student activities. FI Water, which sells bottled drinking water, is one of its products.

Additionally, it runs the FI Farm program, which includes a plantation of Javanese chili and Kowi coffee. Fajrul Islam Buluh Tumbang Islamic Boarding School ventures into the craft industry with its mosque dome products. These initiatives are framed within the boarding school's cooperative model (FI Mart).



Figure 1. Fajrul Islam Buluh Tumbang Islamic Boarding School

4.2. Baitul Qur'an Islamic Boarding School

Baitul Qur'an is one of the female boarding schools in Belitung Regency. Baitul Qur'an Islamic Boarding School is in Batu Itam Village, Sijuk Sub-district, Belitung Regency. This pesantren is led by Ustadz Achmadi. Baitul Qur'an Islamic Boarding School only accepts female students and plans to accept male students once it has larger facilities. This pesantren has been operating since 2013. Learning in this pesantren follows the prevailing curriculum coupled with the teaching of religious knowledge. In addition, there are extracurricular activities such as karate, basketball, futsal, study groups, and others for female students. The pesantren has a cooperative unit managed by a professional and sells daily necessities. In addition, there is also a knitted sewing business conducted by the female students, and the products are sold through the boarding school cooperative. The average income of this cooperative is 20 million per month or 4 million per week.



Figure 2. Baitul Qur'an Islamic Boarding School

4.3. Madinah El Wihdah Islamic Boarding School

Madinah El Wihdah is one of the boarding schools in Belitung Regency. The teaching and learning in this boarding school use the applicable curriculum in addition to religious knowledge. There are also extracurricular school activities, such as karate, basketball, futsal, and study groups. Madinah Al Wihdah, Islamic Boarding School, has a teaching staff of *uztadz/uztaszah* and teachers who are competent in their respective fields of study so that they are qualified and become one of the best pesantren in Belitung Regency. There are also various facilities such as comfortable classrooms, dormitories, practicum laboratories, libraries, sports fields, canteens, mosques, etc.

The pesantren has a cooperative that sells daily necessities. In addition, the pesantren also develops catfish production, chilli plantations, and *kelulut* honey farming. For *kelulut* honey, 2.5 L per bottle is produced, and all are sold through the pesantren cooperative. The pesantren's income from the cooperative program is approximately IDR 20 million monthly. The cooperative is led by a professional outside the pesantren in its development.



Figure 3. Madinah El Wihdah Islamic Boarding School

Based on the research results above, the stages of the implementation process of the One Pesantren One Product (OPOP) program that need attention for improvement in efforts to enhance its effectiveness are as follows:

- 1) The Position of Pesantren Cooperative (Kopontren) within the Pesantren: The cooperative within Pesantren, which currently functions as one of the business units under the Pesantren, needs to be empowered and utilized as the Pesantren's business center. The existing business units should be merged into business units under the pesantren's cooperative.
- 2) Marketing Efforts: The marketing phase of this program is conducted in two ways. First, regarding the OPOP program itself, and second, concerning the marketing techniques of the products within it. The OPOP program itself is based on the Nahdatul Ulama (NU) religious organization, also through pesantren association organizations, and letters from the Micro, Small, and Medium Enterprises (MSME) cooperative agency at the regency/municipality or provincial level. To improve the effectiveness of implementing the OPOP program or similar programs, elements that can execute these stages should be included following the organizer's instructions.
- 3) Training and Internship Phase: There are differences in the business field of pesantren with the location of internships for some pesantren. This difference is due to the different management approaches the Pesantren founders provide. The training and internship phase is usually conducted to determine the characteristics required by the pesantren's main business. Some pesantren manage their main businesses using internal staff, while others use professional services from outside the pesantren. Although different, they all have the same goal: to obtain additional income from empowering OPOP.

The One Pesantren One Product program is a program to create, develop, and market products produced by each Pesantren. This research covers the Belitung Regency area.

5. Conclusion

Implementing the One Pesantren One Product (OPOP) program in Islamic boarding schools in the Belitung Regency has been effective overall. The position of the pesantren cooperative as a business unit is directly under the supervision of the pesantren, similar to other business units. Efforts to enhance the effectiveness of the program implementation are focused on marketing, training, and apprenticeship stages. Media assistance and involving religious community organizations in marketing efforts are necessary. Additionally, collaboration with the government and private sectors in training and apprenticeship is crucial to ensure alignment between participants' business fields and internship locations. The pesantren cooperative should establish itself as a separate legal entity, while other business units can be integrated into the pesantren cooperative. Future marketing efforts should be intensified by involving community organizations and relevant government agencies. Training and apprenticeship should focus more on aligning internship placements with participants' businesses, involving pesantrens with similar businesses, or leveraging technical support from relevant agencies or the private sector.

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7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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About the Authors

1. **Putra Pratama Saputra**, obtained his Master's degree from Sekolah Tinggi Kesejahteraan Sosial (STKS), Indonesia, in 2016. The author is an Assistant Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia.
E-Mail: putraps92@gmail.com
2. **Ryand Daddy Setyawan**, obtained his Master's degree from Institut Teknologi Bandung, Indonesia, in 2019. The author is a lecturer at the Department of Digital Business, Faculty of Economics and Business, Universitas Bangka Belitung, Indonesia.
E-Mail: ryand.daddy@ubb.ac.id
3. **Muhammad Kurnia**, obtained his Master's degree from Universitas Muhammadiyah Jakarta, Indonesia, in 2016. The author is an Assistant Professor at the Department of Political Science, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia.
E-Mail: muhammadkurnia@ubb.ac.id