

New Stream of The Indonesian Economy: Economic Empowerment and Islamic Entrepreneurship Culture In Islamic Boarding School

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Abstract

This paper aims to reveal the empowerment process carried out by BLKK Islamic boarding school and diagnose potential aspects that can be developed in realizing the goal of economic empowerment of Islamic boarding schools. This type of research is field research using a qualitative approach with locus on seven BLKK Islamic boarding schools in four regions, namely; district and city of Blitar, city of Kediri, district of Tulungagung, and district of Trenggalek. Through Kurt Lewin's theory of social change which includes three stages; unfreezing, moving, and refreezing, this paper finds that in the unfreezing and moving stages, all BLKK Islamic Boarding Schools are running well as program assistance is still running. However, at the refreezing stage, many BLKKs were difficult to develop. Because this stage needs to a spirit of entrepreneurship and independence that can take advantage of the existing potential, such as; the open mind set of the Islamic boarding school, the figures and influence of the kiai who can expand the external collaboration network, spreading alumni throughout the communities, and the BLKK building and equipment used as a production house and a place to improve the quality of human resources. The implication is the importance of the entrepreneurial attitude of Islamic boarding school BLKK managers in realizing the economic empowerment of Islamic boarding schools.

Keywords:

economic empowerment, Islamic entrepreneurship culture, BLKK Islamic boarding school

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1. Introduction

Indonesia's economic growth has continued to increase, at least for the last three decades, making this country a step towards a developed country. Based on Infobank data, Indonesia in 2015 was already filled with 70% middle class people. This means that there are around 160 million more Indonesian people who are already in the middle class and those in the lower middle class are decreasing (Apriyani, 2015). In the second period of Jokowi's administration, the president gave the task to his deputy, Ma'ruf Amin, to develop an economy based on Muslims as the center of economic development. Ma'ruf Amin is also determined to make this country a sharia economic and financial center in 2024 (Pratama, 2018). This big project carries the concept of a new flow of the Indonesian economy based on the people's and people's economy.

This large current directs the process of economic development to be bottom up, from the people for the progress of Indonesia (Kompasiana, 2018). Absorb the aspirations of people who have the resources to participate in development, on the one hand, and open up the widest possible access to finance for them (Pernando, 2019). The project, which is called the new flow of the Indonesian economy, is based on four principles. First, based on the practice of the fifth precept of Pancasila; social justice for all Indonesian people. Second, prioritizing social or populist economics. Third, it contains the concept of partnership between fellow entrepreneurs. Fourth, based on high morale. The four principles are noble values that are carried out by the sharia economic system (Pratama, 2018).

One of the entities that has become the axis of this new trend is the Islamic boarding school. Islamic boarding schools are the oldest Islamic educational institutions in Indonesia (Dhofier, 2011). Based on data from the Ministry of Religion, as of January 2022 there were 26,975 Islamic boarding schools. West Java is the most of Islamic boarding schools, namely 8,343. Followed by Banten with 4,579 Islamic boarding schools. Then East Java with 4,452 Islamic boarding schools. In Central Java there are 3,787 Islamic boarding schools. Aceh 1,177 Islamic boarding schools, West Nusa Tenggara 684 Islamic boarding schools, Lampung 677 Islamic boarding schools, DI Yogyakarta 319 Islamic boarding schools, South Sumatra 317 Islamic boarding schools, and South Sulawesi 289 Islamic boarding schools. Maluku Province is the smallest with 16 Islamic boarding schools (Mutia, 2022). This number does not include the number of alumni who have spread over the decades, the families of alumni and students and the community around the Islamic boarding school, and even the influence of their kyai on the wider community. Because of this, Islamic boarding schools have the potential to become drivers of Indonesia's economic growth.

Is the Islamic boarding school able to accept this responsibility? Historically, Islamic boarding school have been accommodative in every development (Isbah, 2016). Mindset of Islamic boarding school as a place to recite the Koran and produce religious experts has long since changed. Islamic boarding schools have aligned themselves in all aspects. At the beginning of the 19th century, Islamic boarding schools adopted school teaching materials other than religious material (Steenbrink, 1986). Curriculum development has continued until now (Zuhdi, 2006). Islamic boarding schools also play and become a political force through the influence of their religious leaders (Geertz, 1960). In its development in these three decades, Islamic boarding school have also adapted themselves to government programs related to economic empowerment. The Independent Institute Program with Roots in Society (LM3) from the Ministry of Agriculture has brought the Al-Ittifaq Islamic Boarding School to success through the development of the agribusiness sector in the form of vegetables and fruits (Arifin, 2018; Fauroni, 2019). The Sidogiri Islamic Boarding School

has also successfully empowered the economy in the financial sector (Azizah, 2018; Busyairi, 2017; Fauroni, 2019; Kutsiyah, 2020). The success of Islamic boarding school in responding to the times has attracted the interest of the elite in this country to send their children to Islamic boarding school (Isbah, 2020). Empowerment in the digital sector was also carried out. The Semarang city government has created a special program for Islamic boarding schools related to economic empowerment through digital technology (Budiantoro et al., 2022).

The great potential and success of Islamic boarding schools in economic empowerment which is the estuary for the expectations of the success of this large stream of Indonesian economic projects entrusts the government's flagship program called the Community Work Training Center (BLKK, *Balai Latihan Kerja berbasis Komunitas*) to Islamic boarding schools. The BLKK has been started since 2017. Through the Ministry of Manpower, this program is prioritized for Islamic boarding schools in the form of establishing a BLKK building as a work training center to produce students who are skilled at working in all sectors. In 2017, 50 BLKK institutions have been established. Then the following year, 2018, another 75 institutions were established. The 125 BLKK are spread across 16 Provinces and 91 cities/districts. The results of the evaluation carried out by the team in 2019 from 125 BLKK showed that the existence of this BLKK was very beneficial for improving the quality and competence of students, alumni and the community. Those who previously did not understand one particular skill aspect now understand the field being studied (Maftuchan, 2020).

This paper wants to examine the existence of BLKK in Islamic boarding schools. Specifically, the study is directed at how Islamic boarding schools manage the BLKK program. Studies related to BLKK in Islamic boarding schools have not been carried out by many researchers. From the results of the article survey, it was found that studies related to the BLKK of Islamic boarding schools were divided into two studies. First, the study is a service development. This study makes BLKK as a service location. This service-based research was carried out in collaboration with BLKK managers and academics. Wicaksono in his dedication to become BLKK Al-Ittihad Malang as a subject of service. He provided videography training to students and reported that by teaching the Project Based Learning (PBL) model the training was running effectively (Wicaksono & Nugroho, 2021). Likewise, Azhari, in his service research at BLKK API Nailul Muna Magelang showed that graphic design training ran effectively with a high level of attendance consistency. This was due to the emergence of encouragement from the participants due to the ongoing pandemic situation (Azhari et al., 2022).

Second, a study that sees the BLKK as an evaluative subject. Some studies like this, for example, were carried out by Mardiyah. In his research, he found that the implementation of the BLKK program was quite optimal. However, there are several inhibiting factors, the most basic of which is the lack of interest of the participants (Mardiyah, 2022). Through the same perspective, Lutfi stated that the model or strategy for learning and teaching English that was taught at BLKK was in accordance with the ideal learning model (Lutfi, 2020). A fairly serious study which is an evaluation in nature was carried out by the Initiative Team. This team was officially appointed by the Ministry of Manpower to comprehensively evaluate the performance of the BLKK. The research in the form of an evaluation report on BLKK class of 2017 and 2018 managed to map the performance of BLKK Islamic boarding school into four types, namely; type A (very good), B (good), C (poor), and D (very bad) with their respective indicators. The 125 BLKKs spread across Indonesia, there are BLKKs that fall

into categories C and D. Most of the BLKKs fall into Type B and a small number are Type A. The results show that over all the BLKK program can be considered quite successful (Maftuchan, 2020).

From the several studies above, it can be emphasized that not many studies have explored the empowerment process carried out by the BLKK for students and the community. The emphasis on the empowerment process is important not only for evaluating the performance of the BLKK and its management, but also for diagnosing at which stage the empowerment process carried out by the BLKK has been carried out. The concept of empowerment and the stages of empowerment used in this study are based on Kurt Lewin's concept which divides the stages of the empowerment process into three stages, namely; unfreezing, moving, and refreezing (Adelman, 2006; Lewin, 1951). These three stages can lead people from helpless to empowered, not yet independent to become independent (Suharto, 2014).

In the unfreezing, Islamic boarding schools are required to dismantle mindset on myths, culture, and unproductive routines that have existed in society so far. Islamic boarding schools are expected to be able to open their eyes to the frozen reality that is happening in society and build a new awareness to move forward by digging together their potential to be developed (Lewin, 1951). Islamic boarding schools must be able to identify the driving and inhibiting forces that form the basis of a balanced social behavior. The balance needs to be diluted by discarding old behavior and adopting new behavior which forms the foundation for a new balance (Burnes, 2004). In the context of economic empowerment, Islamic boarding school must be able to transform themselves into an entrepreneurial culture.

In the moving or changing, the Islamic boarding school and the community carry out a process of change together towards a different, more advanced, independent and prosperous society on the basis of their own new awareness. At this stage people learn to do new habits. An organization in treading this stage begins to create an organizational structure with the duties and functions of each. Routine work is carried out continuously. All of this includes a form of strengthening the situation so that the community or members who are members of this organization no longer feel anxious, worried, and afraid of the transitional situation that is in this stage (Lewin, 1951). The process towards change must have a strong foundation so that it can last a long time. Without such reinforcement, according to Lewin, change can be short-lived (Burnes, 2004).

Meanwhile refreezing, Islamic boarding school are expected to maintain the changed conditions so that they continue on track. At this stage, social change has occurred and social transformation has positioned society according to the expected goals (Lewin, 1951). Islamic boarding schools in this case are also required to always carry out monitoring, control and evaluation. In this third stage, the community or organization, in this case the Islamic boarding school, no longer rely on the kiai or Islamic boarding school caretakers. Organizations demand togetherness and openness that allows creative and innovative ideas to emerge from below. This stage requires BLKK managers to have an entrepreneurial spirit who takes advantage of existing potential and has use value. Islamic entrepreneurship is the right spirit in the Islamic boarding school empowerment function. Islamic entrepreneurship is a business for good (good deeds) carried out by humans, by utilizing existing resources, including production and buying and selling activities, which are carried out on the basis of Islamic principles as their beliefs (Fauzia, 2018). In this way, independence as the goal of social change, within the scope of Islamic boarding schools, can be realized. The stability of

change targets internal and external work areas in the form of increasing human resources and collaboration with external parties. The refreezing requires changes in organizational culture, norms, policies, and practices (Cummings & Huse, 1989).

Even though this paper is classified as evaluative research, this research wants to look specifically at the role of BLKK empowerment while at the same time photographing the steps that have been carried out and not yet carried out in the empowerment process as well as detect potential aspects that can be developed to achieve goals. This research is important as material for improvement for better BLKK management, especially in the empowerment process which is the main goal of the existence and orientation of the BLKK program in Islamic boarding schools as stipulated in Law Number 18 of 2019 concerning Islamic boarding schools which states that apart from the function of education and da'wah, Islamic boarding schools also functions as an empowerment agent (Hukumonline.com, 2019).

2. Method

The research is field research that examines phenomena from a natural setting. In this case, researchers go directly to the location and collect data from the community through interviews, observation and documentation. This research uses a qualitative approach. The qualitative approach has characteristics, namely; carried out in a natural setting as a direct data source and researcher as a key instrument, is descriptive in nature, namely describing a particular situation, pays more attention to processes rather than results or products, data analysis tends to be inductive, and the design is temporary (Koencoro, 2003).

This research took place in six BLKK spread over three cities or regencies; BLKK Bustanul Muta'allimin and Al-Muhsin in Blitar City, BLKK Al-Falah in Blitar Regency, BLKK Pondok Pesantren Hidayatul Mubtadi'ien (PPHM) Ngunut and Al-Hikmah Mlathen in Tulungagung Regency, and BLKK Bumi Hidayah in Trenggalek Regency.

The data collection technique was carried out by interviewing 12 people. They are managers of BLKK, caretakers of Islamic boarding school, training participants, training alumni, and the surrounding community. Data collection was also carried out using interview, observation and documentation techniques.

Data analysis is a process of interpreting data to give meaning, explain patterns or categories and look for relationships between various concepts. Data analysis was carried out following the flow proposed by Miles and Huberman, namely data reduction, data presentation and conclusion or verification (Miles & Huberman, 1994). To test the validity of the data, this study uses a triangulation model by looking for comparative data outside of the existing data (Usman & Akbar, 2003). Triangulation is done by cross-checking various data sources and also data mining techniques.

3. Result and Discussion

Profile BLKK

As a government flagship program in empowering Islamic boarding schools, the BLKK of Islamic boarding schools studied have similarities in profile. BLKK PPHM Ngunut was established in 2021 and BLKK Bustanul Muta'allimin was established in 2019. Meanwhile, the other four BLKK Islamic boarding school were established in 2018. The majors taken by each BLKK are different. BLKK PPHM Ngunut majored in food processing, BLKK Bustanul Muta'allimin in fish processing, BLKK Al-Muhsin in welding, while BLKK Al-Hikmah, BLKK Bumi Hidayah, and BLKK Al-Falah majored in graphic design or computer operator assistant. BLKK

Al-Muhsin has conducted 13 training sessions with 208 alumni. BLKK Al-Falah has conducted training 11 times with 176 alumni. BLKK Bustanul Muta'allimin 3 times with 48 alumni. BLKK Al-Hikmah 3 times, 48 alumni. BLKK PPHM Ngunut once, 16 alumni. BLKK Bumi Hidayah 10 times, 160 alumni.

Process of Empowerment BLKK

The design of the BLKK program's economic empowerment positions the government as the agent of change and Islamic boarding schools as the subject of change. The next process positions the Islamic boarding school as agents of change and the surrounding community as the subject of change. Based on the stages of the empowerment process conceptualized by Lewin which consist of; unfreezing, moving, and refreezing, BLKK Islamic boarding school in general have gone beyond these stages with different levels of achievement.

Unfreezing stage

This stage has been passed by BLKK Islamic boarding school smoothly. Awareness of the importance of change towards a new, better situation has become the commitment of the Islamic boarding school. The course of history has shown that Islamic boarding schools are continuously accommodating to changing times. Within the Islamic boarding school community, the kiai's message has been imprinted;

"kابه santri wis paham, santri isone ora mung ngaji, santri iso dadi opo ae, sing penting manfaat kanggo masyarakat", All students already understand, students usually don't just recite the Koran, students can also be anything, the important thing is to provide benefits to the community (Interview with Caretakers of the Bumi Hidayah Islamic Boarding School, 2022).

Another expression that shows the awareness of the importance of seeking business is

"Kita ingat dawuh-dawuh para masyayikh dulu bahwa santri itu ya harus ada usaha dhohirnya, artinya maisyah kuwi yo kudu dilakoni ben ora ngarep-ngarep weh-wehan wong liyo", We remember the advice of old teachers that the santri must have a *dhohir* (physical) effort, which means that the *maisyah* (work) must also be done so that we do not expect gifts from other people (Interview with the Al-Hikmah Islamic Boarding School Caretaker, 2022).

This expression shows that currently Islamic boarding schools are no longer oriented towards reciting religion, but also studying knowledge other than religion, especially knowledge and skills that enable students to live independently and not depend on others.

Moving stage

Regarding this stage, the BLKK Islamic boarding school has prepared it carefully. The organizational structure of the BLKK was made when the Islamic boarding school submitted a proposal for the establishment of the BLKK of Islamic boarding school to the Ministry of Manpower. At the moving stage, the BLKK manager only has to carry out according to their respective positions, duties and functions. There were concerns and doubts because even this transitional period was almost non-existent in all the BLKK Islamic boarding school studied. Moreover, in general, the head of the BLKK is held by a kiai's son or "Gus" or a senior student who has been trusted by kiai and positions kiai (Islamic boarding school caretaker) as an advisor in the organizational structure. One of the BLKK managers said;

"Pak kiai's position in the organizational structure is that of an advisor who provides input and evaluation, occasionally he also directly monitors the course of the training"

(Interview with BLKK Manager Bustanul Muta'allimin, 2022).

At this stage too, BLKK Islamic boarding school have worked in a new rhythm and routine and made adjustments. In terms of activities, the recitation schedule at the Islamic boarding school adjusts to the BLKK training schedule, and vice versa. The training schedule is carried out in the morning to noon and the evening is used for recitation. Sometimes it is done on holidays, namely Saturday and Sunday (BLKK Manager Interview, 2022). As evidence of the running of the new routine, there are alumni who have been produced by the BLKK Islamic boarding school. BLKK Al-Muhsin 208 alumni, BLKK Bustanul Muta'allimin 48 alumni, BLKK Al-Falah 176 alumni, BLKK Al-Hikmah 48 alumni, and BLKK Bumi Hidayah 160 alumni (Documentation of BLKK Office, 2022).

Refreezing stage

Achievements of the BLKK Islamic boarding school in going through this stage vary. With regard to training alumni forums and business consultations, in general BLKK Islamic boarding school do not have a formally binding alumni institution. The alumni forum was formed by BLKK managers through the Whatsapp Group (WAG). WAG is not widely used to exchange information about job vacancies or business consultations even though the BLKK manager is in it as admin. With regards to building networks with outsiders, almost all of these BLKKs are still weak. This Islamic boarding school BLKK is still focusing on training for the students, has not yet invited the community as training participants (BLKK Manager Interview, 2022). Because of that the local government; the head of the *Rukun Tetangga* or the Village Head is not aware of the BLKK in the Islamic boarding school. This makes it seem as if the district government officials didn't care about the BLKK. Moreover, they understand that the BLKK Islamic boarding school program was a program directly from the center government (Village Government Officials Interview, 2022). Likewise with the private sector, in this case the world of work. Islamic boarding schools, although they have a strong influence in society, in terms of establishing vocational cooperation are still weak.

Although in general BLKK only work when there is a government program due to limited funds, however, there are several BLKKs that creatively utilize buildings and laboratory equipment as production units. BLKK makes products that can be sold to the public. In marketing, BLKK cooperates with external parties. As was done by the Al-Muhsin BLKK, which is engaged in the welding department, working with the community to manufacture custom made products in the form of trellises, fences, or other things. Collaborating with outside agencies to fulfill orders for making bookcases/files, places to place ornamental plants, canopies, and so on (Observation of Al-Muhsin BLKK, 2022). BLKK PPHM, which is engaged in food processing, is doing the same thing, collaborating with boarding school administrators and stall owners around the cottage to make food products to meet the needs of students and the community. (Observation of BLKK PPHM, 2022).

The empowerment process situation

The BLKK program provided by the government to Islamic boarding schools is nothing new. Previously, there were many communities from the government, religious organizations, and the private sector that provided such empowerment programs. The BLKK program is indeed more serious and is the flagship program of the government through the Ministry of Manpower. Even though Islamic boarding schools are familiar with economic assistance and empowerment programs, through the theory of social change with three stages of change conceptualized by Kurt Lewin, as found in this study, Islamic boarding schools have not been fully capable of making changes, let alone becoming agents of change for the surrounding

community.

In the unfreezing and moving stages, BLKK Islamic boarding school in general were run well. However, during the refreezing stage, not all BLKK Islamic boarding school were able to go through it smoothly. At the unfreezing and moving stages, procedurally the performance of the BLKK was still assisted by the government in its training programs and the aura of the kiai as a figure was still strong. While at the refreezing stage, the BLKK manager has not been able to follow up on the stages that have been achieved. In this case, the BLKK is required to be independent and make optimal use of existing potential. The kiai's wide influence, alumni who become social capital, and training buildings and laboratory equipment have not been fully utilized to refreeze ongoing changes.

Islamic entrepreneurship culture

Historically, Islamic boarding school had opened themselves to respond to any changing times. Even though the tradition of reciting the *kitab kuning* (classical books) is always attached to Islamic boarding school, adaptations to developments outside the situation are still being carried out (Lukens-Bull, 2019). The issue of the importance of entrepreneurship for Islamic boarding schools which was launched by the government through the National Entrepreneurship Movement which was launched in 2011, Islamic boarding schools responded by changing curriculum (Hasan, 2013; Zuhdi, 2006). At the action level, external institutions such as Nahdhatul Ulama through Rabithah Ma'ahid Islamiyah (RMI) and Committee for the Study and Development of Human Resources (LAKPESDAM), Non-Governmental Organizations (NGOs), and also the government have positioned Islamic boarding schools as strategic partners in economic empowerment in the agricultural sector, financial institutions, food processing, and so on (Isbah, 2019). This experience not only opened up a mindset of the importance of adapting to the times, but also made Islamic boarding school familiar with organizational administrative matters. Because of that, related to the existence of organizational structure, job description, and teamwork which are the requirements in the unfreezing and moving stages (Wetzel & Buch, 2000), the Islamic boarding school has passed through this experience. Evaluation and monitoring systems as part of the management control of an organization (Cummings & Worley, 2013), are also carried out by Islamic boarding school in managing BLKK. The involvement of the *ndalem* family (kiai's family) in an organizational structure that positions the kiai as an advisor and his son (*Gus*) or a trusted student as the head of the BLKK, strengthens the existence of this organization. Intervention of parties who have great influence in an organizational unit structure underneath can completely control an organization (Wetzel & Buch, 2000). Therefore, BLKK as an instrument that is expected to generate the emergence of economic empowerment in Islamic boarding schools, in the institutional and organizational context does not leave any problems. In addition, the kiai as a central figure is the key to the adaptive response of the Islamic boarding school. Kiai have become figures for Islamic boarding school and society in meeting their needs for moral, spiritual, and religious guidance (Isbah, 2020). For this reason, the experience of being the subject of empowerment, training and entrepreneurial practices, coupled with the involvement of the kiai, makes Islamic boarding school through BLKK potentially capable of carrying out social change as recommended by Lewin.

Even though Islamic boarding schools have long experience related to entrepreneurship, it seems that entrepreneurship is still difficult to become a culture for Islamic boarding schools. Assistance programs aimed at empowering outside partners for

Islamic boarding school seem to make it comfortable. This condition makes the independent attitude of Islamic boarding schools difficult to realize. This can be seen from the lack of development of BLKK when it entered the refreezing stage. At this stage, independence from the BLKK manager is needed. This independence is the key to entrepreneurial success. Independence is an effort to break dependence from domination and exert all one's abilities to survive. Self-reliance necessitates a complete understanding of the potentials around them and optimal use of them. Independence is the basic capital for an entrepreneurial attitude. Entrepreneurship spirit that is entrenched in Islamic boarding schools can hone one's sharpness in seeing resources as capital to increase profits. The spirit of entrepreneurship brings out a creative and innovative attitude. Resources will be used as production facilities that can create added value (Fauzia, 2018). The spirit of entrepreneurship in the context of BLKK Islamic boarding schools is a manifestation of Islamic entrepreneurship which makes its managerial activities a good deed in improving society (Anggadwita et al., 2021).

In relation to the development of economic empowerment through the BLKK program, managers must take advantage of the existing potential aspects. As mentioned above, the potential aspects that can be developed is the utilization of the building and its laboratory equipment, cleric figures who have great influence in society, and alumni who have spread out in society. The BLKK building and its equipment can be used not only as a training ground but also as a production house. With this, BLKK can make products that are needed by the community. With the strong influence of the kiai, it becomes a means for establishing cooperation for the marketing of the products that are made. Alumni can also be mobilized to make the products made by BLKK successful.

At least, the network (collaboration with external partners) consists of two ways, namely; individual way in the form of Islamic boarding school alumni who have spread to the community along the long journey of Islamic boarding school and institutional way, both government and private. The Islamic boarding school alumni is an important social capital in the economic empowerment of Islamic boarding school. The success of the Sidogiri Islamic boarding school lies in utilizing alumni to get involved in Islamic boarding school business programs (Kutsiyah, 2020). Meanwhile, the institutional path is a collaborative partner that can strengthen the position of the Islamic boarding school. These institutional partners are not only the destination for sending alumni for apprenticeships or work, but also offer training programs for the employees of these institutions to partners. Network is an analytical concept that integrates practically in discussing the role and importance of developing an institution (Anderson & Jack, 2002). Network development like this is carried out by BLKK Al-Muhsin. This BLKK binds cooperation with the Blitar Penitentiary in improving welding skills and skills for residents of the institution. This collaboration has great benefits for the future of the participants in looking to a better future. Collaboration with campuses or schools is also something that needs to be developed. Collaboration with campuses can be in the form of sending students to study in BLKK laboratories or a kind of place for lecturers' service in the form of practical and applicable training on certain skills whose participants are taken from the students at the Islamic boarding school.

The entrepreneurial spirit of BLKK managers is needed in developing BLKK. Even though the kiai or Islamic boarding school caretaker has a strong influence in the community, technically how it functions is in the hands of the manager. How do managers take advantage of this influence to establish cooperation with outsiders; both personal partners (alumni) and institutional partners, is an important key. To maintain the

organization, synergistic reconfiguration efforts are needed between internal and external factors and a manager needs to encourage the spirit of innovation (Collins, 1998). The spirit of entrepreneurship opens the faucet for creative and innovative ideas from below, the members, not the caretakers of the Islamic boarding school. Organizational independence and change objectives cannot be controlled from above, but from the bottom up, from an action taken day by day from everyone in the organization (Collins, 1998). The spirit of entrepreneurship arises from the personality of the entrepreneur himself and this influences the success of the business (Bahri et al., 2021).

Successful economic empowerment that producing students-entrepreneurs through the BLKK Islamic boarding school program can be an ideal model for Islamic entrepreneurship. Because Islamic entrepreneurship is built through local cultural roots that are infiltrated by strong Islamic values and an open mind set to accept modernization along with increasing community economic growth (Sloane, 2000). What happened to the Islamic boarding school has fulfilled these requirements. Islamic boarding schools have opened themselves up to accept modernization, Islamic boarding schools have also strengthened their foundations on local cultural roots and Islamic values, the community's economic growth is increasing, the government's support is also very evident in the form of providing assistance to the BLKK program. All of this makes it possible to make Islamic boarding school a basis for the country's economic growth, become a new stream of Indonesian economic growth on the one hand, and in an academic context become a model for the realization of Islamic Entrepreneurship.

4. Conclusion

The BLKK program provided by the government to Islamic boarding schools is nothing new. Previously, there were many communities from the government, religious organizations, and the private sector that provided such empowerment programs. Therefore, two of the three stages of Lewin's empowerment have gone through BLKK. But in the third stage, BLKK is required to have an entrepreneurial spirit in realizing its independence. Almost all BLKK could not develop this BLKK program further, except for BLKK who majored in welding such as the BLKK of Al-Muhsin and food processing owned by BLKK PPHM. The independence of the BLKK is realized by utilizing the existing potential aspects; openness of the Islamic boarding school mindset in every change, building and laboratory equipment, kiai figures and his strong influence in society, as well as the number of alumni spread out in society. All of this can be used to establish external partners networking, both local government, private sector and universities, in the form of increasing human resources and product (business) marketing.

This study also found that BLKK engaged in non-computer fields such as welding, food processing, and other practical skills, were more able to develop properly. Therefore, the BLKK has the potential to be able to make social changes both in the Islamic boarding school communities itself and the surrounding communities. Therefore, if the government wants the "new stream of Indonesian economy" project to be successful, then the government through the Ministry of Manpower must prioritize majors that are practical, applicable, close to the community and not computer-related majors.

This study also provides a theoretical contribution that the role of the kiai is very large in all stages; both unfreezing, moving and refreezing. Kiai is the main figure in the Islamic boarding school. Kiai contributed greatly to changing mindsets and become a kind of managerial oversight. The kiai's central role is also found in many aspects of life in society.

Someone who with his charisma contribute in social change, like kiai, is not found in Lewin's study. Through this charisma, Islamic boarding school can become a strong foundation for the growth of an ideal entrepreneurial culture in Islam. This academically can be a new perspective in discussions related to Islamic Entrepreneurship.

The results of this research open a new direction for future research that more specifically examines BLKK Islamic boarding school that major in non-computers. This is important to do to prove more strongly that by taking a non-computer major, BLKK Islamic boarding schools can realize community economic empowerment.

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