

Pesantren Property: Case study in Pesantren Property Ploso, Banguncipto Village, Sentolo District, Kulon Progo Regency

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Abstrat

The majority of pesantren (equivalent to Islamic Boarding Schools) are merely places of prayer, recitation, or Quranic studies (tafaqquh fi ad-Din) for the Santri (students at pesantren). However, Santri require practical knowledge and experience to face the challenges of their country's development and the Industrial Revolution 4.0, which is full of opportunities and challenges. If pesantren do not develop exceptional initiatives in response to the practical demands of the advancing world, their contribution will not meet the requirements of Law Number 18 of 2019. Pesantren serve three functions: education, da'wah (Islamic outreach), and community empowerment. This article aims to highlight the evolution of a pesantren model based on the property business. It is a qualitative field research conducted from an economic perspective. The findings of this study identify, first, the establishment of property-based boarding schools as a response to the growing Muslim population, but it raises concerns at the economic level. Second, Bambang Ifnurudin Hidayat collaborated his 15 years of experience in the property business with religious studies at Islamic boarding schools. Third, this pesantren model is internally related, with a) a collaborative learning system that integrates religious teachings and property science, b) students receiving theoretical knowledge from ustaz (Islamic scholars) and practical guidance

Keywords: Pesantren Property, teaching, business, economy.

Introduction

Pesantren is part of the historical portrait of the Indonesian nation that displays a positive image (Syamsul Ma'arif 2020:135). The existence of pesantren as a unity of the smallest social group has been considered to have an impact on changes in the economy of the lower classes. It is also recognized as a non-formal religious education institution that is in great demand by people of different social classes. Various efforts are being undertaken by certain community groups to build the educational institution with its own identity and traits while maintaining its primary purpose. Pesantren is first used for studying and expanding one's understanding of Islam (Husna Nashihin 2017:41). However, in its development, pesantren serves as a center for community empowerment (Undang-Undang No. 18 tahun 2019). This opportunity is captured by guardian or manager in the pesantren to make creative innovations in improving the welfare of the community in its surroundings. As a result, several pesantrens have implemented self-development programs in the form of trainings, courses, and business practices in certain industries that are integrated into the learning curriculum.

The growth of pesantren is accelerating, especially after Law No. 18 of 2019 was enacted. Pesantren serves the role and function of community empowerment (Abd Hatim Gazali and Abd. Malik 2009:297). This provides a breath of fresh air for managers to contribute more to society. Pesantren education not only encourages the Santri to learn about Islam. But also equips them with practices in entrepreneurship, business, investment, and other fields, so that after graduating from pesantren, they are prepared to face political and commercial competition. Pesantren have the opportunity to be agents of change, capable of reconciling the separation of religious and worldly life (M. Nur Rianto al-Arif 2015:17), especially, in light of the challenges of the Industrial Revolution 4.0. In response to the possibilities that will certainly arise, many pesantrens are developing in the fields of property business and digital platform training. Even today's contemporary business world simultaneously experiences new and rapid technological evolution and coexists with the emergence of new business ethics (Manuel G. Velasquez 2005:22). Given the importance of this, one of the pesantrens in Jogjakarta, particularly in Ploso Banguncipto village, Sentolo district, and Kulon Progo regency, developed a property-based pesantren.

This Pesantren Property is located in a rural region by considering the study of Adele Astromskiene et al. (2014), who discovered that rural places have significant potential in terms of people and natural resources. Moreover, the countryside possesses natural, social, and cultural factors that help sustain the economy. He believed that the

village should encourage and foster entrepreneurial activity among rural people (Adelè Astromskienè et al. 2014:235). On the same topic, R. Agus Trihatmoko et al. (2017) sharpen on the concept of marketing ranging from social and managerial processes in the exchange of products or value. Implement strategic measures include a series of design, pricing, innovation, promotion branding (brand), and packaging and build business relationships either freelance, contract system, or franchise model (R. Agus and Mugi 2017: 168–77). This research also considers Joni Hendra et al. (2018), which focuses on production systems, consumptive power, and distribution models inspired by Islamic teachings. According to him, Sharia-compliant business people have both opportunities and challenges in the global world. It requires innovation and creation in the processes of production and marketing, with a touch of Islamic ethics (Joni Hendra et al. 2018: 83–99). The research conducted by the authors is related to property marketing methods so as to consider Buchari Alma's (2018) research that marketing is not only goods and services but also all kinds of sales, purchases, transportation, storage, and sorting as a marketing function (Buchari Alma 2018:40–48). Similarly, the results of Ayob's research (2019) explained that social entrepreneurs are capable of suppressing socio-economic problems when governments, businesses, and non-profits cannot solve problems independently (Noorseha Ayob et al. 2019: 323–42). On the learning side of pesantren, the literature of Babun Suharto (2019) explains the prophetic message of pesantren. According to him, a pesantren is a location where individuals may be coached on how to improve communal resources. Pesantren has played a practical role in developing the community's economy, allowing people to move away from economic downturns and toward a wealthy society (Babun Suharto 2019, 97-101)

Given the preceding literature and the significance of developing a pesantren with a shape that meets the demands, it is clear that revealing this pesantren property is critical. Given trade and business rules, the area of property investment seems highly promising. Furthermore, it is in Yogyakarta, which has a rising number of tourist sites. Even property prices increase by 10–30% each year. Thus, Yogyakarta's property market is developing rapidly. However, the property business opportunity is equivalent to the potential risks. As a result, caution is advised, particularly for novices. Given the importance of anticipating these risks, this property-business pesantren located in Sentolo is creating property-based pesantren education. The combination of these two domains of expertise is critical and is anticipated to provide a solution to the community's demands in the pesantren environment.

Method

This is a field study using qualitative methods and economic approaches in case studies and descriptive writing (John W. Creswell 2015:135). The researcher obtains data through observation, interviews, and documentation in the form of descriptive data such as writing or observable behavior (Lexy J. Moleong 2010:5). The researcher analyzed the data through four major activity steps: data reduction, data display, conclusion withdrawal, and verification. A review is conducted if there is a discrepancy in the writing (Miles dan Huberman 2012:16–19). Thus, verification is accomplished by testing preliminary conclusions. If they are validated with valid and tangible evidence when the researcher returns to the field, the results can be utilized as a trustworthy conclusion.

Data Collection Tools

Establishment of Property Islamic Boarding School.

In the Indonesian context, the various initials of pesantren have colored the discourse of non-formal religious education institutions. Initially, traditional pesantren (salaf) were known to Indonesians since pre-colonial times. In 1926 a modern pesantren (khalaf) was established with various specifications. Such as cultural boarding schools, entrepreneurship, literacy and technology boarding schools. In fact, on March 27 2013, Bambang Ifnuruddin Hidayat founded a very unique boarding school, namely the property boarding school. A pesantren model that has never existed before. According to the caretaker, this property boarding school is a reaction to the reality of the increasing number of Muslims, but it is worrying at the economic level. The majority of people should be the domain in all economic affairs. But on the contrary, most of them are the poor, even though they are people who are good at religion. On the other hand, giant contractors and developers are controlled by non-indigenous people. Finally, armed with 15 years of experience in the developer field, Bambang founded a property boarding school in an area of 2 hectares in the Sentolo district, to be precise, on the banks of the Progo river, Yogyakarta.

Islamic Boarding School Property is a unique educational model, because it combines two different things. Usually a pesantren is based on the scientific qualifications of its clerics in the field of religious knowledge (tafaqquh fi ad-Din). However, this property boarding school was born in the context of the property business.

The property business that was run by caregivers before the establishment of the property boarding school became the beginning of a big dream. The transfer of material goals to religious spiritual awareness is of course a lot of considerations and thought upheavals so that awareness is found in religion. Initially, Bambang held property training from one hotel to another in several big cities in Indonesia. After considering in depth, that these activities can only be enjoyed by certain people. Because the training is expensive, poor people cannot get training.

Caregivers did not explicitly mention the vision and mission. Even so, pesantren do not have a vision, even in interviews with the research team, caregivers convey, "Islamic boarding schools have a big mission for the Muslim generation to become MASTERS in their own country. The concept of TUAN here is defined as Land for the Children of the Country, abbreviated as TUAN. This slogan is to strengthen the students in the Property Islamic Boarding School. The caretaker's hope is that in the future the number of Muslims will increase and the wealth will also increase.

This property boarding school has a background with the pioneering name Property Plus Indonesia. However, as time has progressed, the founders realized that struggles in material form do not produce peace of mind, so the implementation of Property Plus Indonesia learning, which was initially carried out in hotels, moved to a new place with a much different atmosphere. The hustle and bustle of the city atmosphere which has material nuances is no longer visible and has changed to a learning atmosphere that has an Islamic dimension with a rural atmosphere. This led the place to become something worthy of being called a pesantren. Because it integrates religious learning with the property business. The students will also be given regular teaching material on the introduction of the noble culture of the archipelago filled by local leaders. According to the caretaker, words of wisdom, for example, "the pager of the soft bowl is stronger than the wall fence". This is a forgotten speech, but must be emulated by the nation's children. Caregivers use these words as a basic philosophy in explaining the meaning of giving in Islamic morality. The meaning of giving can be interpreted as a gift, alms or can make endowments. So far, Islamic boarding schools have played a lot of roles in waqf practices (Ahmad Rizal, et al 2020: 701), such as property waqf.

This Islamic boarding school was established for the nation's children so that it is open to all groups. This can be proven by the existence of religious symbols on the walls of the building. The logo of Nahlatul Ulama is displayed in the mosque, in the hall is the logo of Muhammadiyah, on some of the front walls of the dormitory there

are murals that identify pearls of wisdom in the form of the Javanese language. Several inscriptions and other symbols that decorate the entrance area indicate a message of nationalism which reads, "Santri are fighters for the land of the children of the country".

The presence of this property boarding school was welcomed by the community. Remember, the property business is a very promising business. Moreover, this business is framed by Islamic religious education. In the learning process, all elements within the pesantren environment are involved in property practices. Both ustadz and students have actually taken part in business activities through property boarding schools. The design of this pesantren is recognized as part of the development of the consistency of the pesantren which responds to the problems faced by the santri through the pesantren education path. The most important thing is that being a Muslim must be rich in the world, not just a need for the afterlife. Finally, pesantren property can be accepted by the general public, and does not become an elitist or unreachable business. However, with the existing development model at the Property Boarding School, all people, from the elite to the grassroots level, can experience property business education at the Property Boarding School.

Pesantren Property Model

The pesantren's development has accelerated year after year. Initially, the pesantren served primarily as a location for tafaquh fi ad-Din (religious study or recitation), but as civilization progressed, it was able to play a more important role in meeting the needs of society. Previously, numerous pesantren models had been developed, such as entrepreneurship-based pesantren, information technology-based pesantren, literacy-based pesantren, economic-based pesantren, and others, including property-based pesantren. According to the guardian, Pesantren Property is independent of the Western scientific education paradigm, which Kuntowijoyo refers to as "secular science". The reason for this is that secular science asserts to be unbiased or objective, value-free, and interest-free science. However, it appears to have outdone itself. The genesis of human creation science has become a tyrant over Man (Kuntowijoyo, 2006, p. 52). Although Pesantren Property is a non-profit organization, its ultimate goal is to provide graduate with the tools to generate profit while maintaining an independent character, which is to fight for the children of the country.

This property-based pesantren is inspired by the concepts of

pesantrens in general, which include a variety of facilities such as dorms, mosques, santri, and kiais as guardians. In this case, there are teachers of Quran recitation (ustadz) and property teachers. This pesantren was created by guardian with distinct qualities from others. First, the implementation of collaborative learning between the science of religion and science of property with a different variety.

The distinction may be noticed in the various learning classes. In addition to normal learning classes in general, there are also classes that are more worthy of being called courses. such as a two-day course program, a 16-meeting periodic program, a 45-day program, or a 6-month program. These models of classes are rarely found in pesantren in general. In conclusion, these are new types of Property Plus trainings that are carried out on a mobile basis in hotels before being conducted in pesantren or at the boarding school. It can also be said that this is an attempt to domesticate the course from the hotel to the boarding school. However, Pesantren Property has classes that are identical to learning in pesantren in general. This last class is developed through the morals and ideals of the guardian. Morals are derived from the finest holy book, the Quran because the Qur'an contains all of life including land as the basis of human creation. In the Qur'an surah as-Sajdah verse 7, Allah says: it is He who beautifies all things, He created and who initiated the creation of man from the ground.

Allah designed soil as a marvelous material that, in addition to having no depreciation, can naturally become a site for plant growth. Property ownership rights are likewise safeguarded under Islam's general-purpose Syariah (maqashid ash-Syariah). Islam regards property ownership as crucial (dzaruriyah), from the process of affiliation to its usage. Property must be gained in accordance with the principle of mu'amalah through a transaction or transfer of rights. In Surat an-Nisa: 29, "O you who believe, do not consume each other's property falsely except by trade that occurs on the basis of mutual consent between you". Thus, the protection of the right of ownership of this property is really taken into account from many aspects of an integralistic nature. Second, the students who have attended theoretical lessons taught by ustaz and practice accompanied by teachers from the Property Plus Foundation.

A brief description of how a student might purchase property

with no funds. Of course, there are certain ways for teaching students to become property business experts. The guardian confidently guarantees that the graduate of the Pesantren Property can buy land without the slightest capital. This may be impossible for ordinary people who are unfamiliar with property law. However, if you comprehend the guardian's conversation, it is entirely achievable. The graduate of Pesantren Property, the guardian claims, may acquire land without capital. The negotiation process is the key point. Negotiation is the first stage in determining whether a property firm will succeed or fail. Of course, those who attend the location or object of the property are first, the Santri have passed the theory. They have received theoretical teaching on the science and techniques of negotiations, notarization, property, management, and others based on their class choices. This theory is critical because they must comprehend certain concepts in the science of property. Without comprehensive understanding will affect the expertise of their abilities. The Santri are also educated directly by senior property teachers and guardians. Second, the students have successfully completed the practice. Those who visited the location have followed the practice, accompanied by guardians and the Property Plus Foundation. Practice becomes the most vital factor. Santri will learn about the property industry at the practicum site. They will also receive experiences dealing with challenges on the job site.

Third, the Santri completed their internships at the graduate. Internships with graduate are beneficial for them. This internship, in addition to companionship, strives to deepen and practice. Furthermore, the purpose of this internship is to establish a network with graduates and be introduced as a new player in the future. Santri also worked as an intern for one of the graduates, who will be crucial in running the property business in the future. They get recommendations from caretakers for internships at graduate who are already established in the property business in the nearest area.

In this situation, Pesantren promotes an integration model that does not eliminate the characteristics of Pesantren tradition. Even though this pesantren delivers teaching in the property business, the pesantren values might be stressed in terms of the relevance of moral formation. Property business becomes a

sort of the pesantren development in the business sector. This facilitates the Santri's understanding of business theory and practice. In general, pesantren education examines the subjects of faith, Sharia, and morality. Positive transformation will be realized by combining religion and secular disciplines. It is hoped that the Santri who have completed the educational process at this pesantren will see improvements in their own attitudes and behaviors, as well as their interactions with the surrounding community and nature. The integration of the pesantren education model with the property business world is projected to provide for a comprehensive understanding of knowledge so that when faced with complicated business challenges, the Santri may discover solutions, like what Budhy Angesti and Fransisca Angesti said: "The values of the pesantren and the property business shape the attitude of a developer who is able to evaluate this business from multiple points of view". As a result, there will be an attempt to find a solution when a problem arises since there is thorough knowledge. Furthermore, Bambang Ifnuruddin, quoting Ki Hajar Dewantara, claims that Santri at this Pesantren Property are looking for happiness and independence. Therefore, they should be aware that the purpose of attending a pesantren is to gain happiness and independence. Here, they are taught not only the importance of land investment, but also property as a wide science such as management, architect, economics, notary, law, and notary so that they properly grasp property based on pesantren values as the construction of morals or attitude.

This pesantren also carries a tagline, "pinter ngaji – jago properti – suka berbagi" (equivalent to smart at reciting the Quran – knowledgeable about property – like to give and share). This slogan reinforces the methods taught by the Pesantren Property. Santri who need to improve their memorizing of the Qur'an can use a tahfidz (memorization) method to become proficient at reciting the Qur'an. Following that, they are educated about the notion of property business as well as sharing and silaturahmi (good interpersonal relations). Because, according to the guardian, the wealthy are those who can give and share. At different times, the guardians also affirmed that great parents are those who can leave a land inheritance for their generation.

The spirit of land ownership has always been encouraged by the guardian in Pesantren Property. Don't let the generation of nations be isolated in their own homes. The existence of this pesantren appears to be extremely essential in motivating the learning process, so that everyone who learns in this Pesantren Property is implanted with the notion of land as a source of power, so that future generations may own a property business and participate in building the nation. The tagline for the guardians is "TUAN", which refers to the Muslim generation's aspiration to rule their own nation. This concept is interpreted as "Tanah Untuk Anak Negeri" (Land for the Children of the Country). Finally, Pesantren Property is acceptable to the general public and does not become elitist or unaffordable. With the development model in this Pesantren Property, everyone from the top to the bottom may benefit from the property business education in this Pesantren Property.

Property Boarding School Development Strategy

Property boarding schools are developed on the basis of national morality which is more felt on the side of love for the motherland (hubul wathan). This morality is built with the discipline of morality. So that this discipline becomes more dominant. So that it is developed as reflected in religious activities in the pesantren. It is hoped that the students who have graduated will become reliable property entrepreneurs in the future.

The development strategy carried out by property boarding schools in the last five years has emphasized the development of human resources. First, the development of teaching on the learning system. Even though this pesantren does not use a strict curriculum and does not even use it, however, the implementation of learning is equipped with classroom facilities as needed. This is part of strengthening teaching to students. Islamic boarding schools also help send some students abroad and teaching staff or graduates of students with certain criteria. There are those who study with scholarships in Taiwan, Korea and China. The goal is to add and develop self-potential and improvise on current models.

Second, property boarding schools build partnerships with institutions or individuals who take care of the formal property legal process. By collaborating with several parties, both notaries and land deed officials will make it easier for students

to complete property legality. Either a notary or a land deed official is a very important partner in any transfer of property. Third, property boarding schools build partnerships with graduate, institutions and agencies related to property business processes in Indonesia. The existence of the graduate network is very helpful for Islamic boarding schools in placing apprentices for their students. The relationship between the two is symbiotic. Graduate of property boarding schools can benefit because they utilize the workforce of students who are apprentices and vice versa, the students get a lot of experience in the field. The graduate of have spread throughout Indonesia. Like its vision, namely, "*Santri Warriors of the Land for Children of the Country.*" In the first edition of the catalog book under the title, "State Development Supporting Fighters." A book that contains the biographies and achievements of graduate Indonesian property plus.

Data Analysis

Pesantren Property was established in response to the reality of the rising Muslim population, which is concerning on an economic level. Rural residents, according to Siti Azizah, are unable to enroll their children in regular schools (Siti Azizah 2020: 191), making up the majority of people who should have control over all economic, political, and cultural arenas. On the contrary, even if they are religious people, the majority of them are poor. On the other hand, giant contractors and developers are not governed by Indigenous people. The property rulers are undoubtedly those who study secular sciences rather than integralistic sciences, which is the term used in the Kuntowijoyo language to refer to the fields of study that are based on the revelation of God. Of course, efforts must be made to strengthen the institutions through which Muslims get integralistic knowledge. Another point of contention is whether the reason for their certificates is non-formal or the lack of innovation by an educational institution in a certain setting. Some of these reasons drive guardians to establish property-based pesantren. Initially, the guardians primarily taught the science of property to wealthy individuals in large cities, with a focus on hotels. However, according to the guardians, it benefits the wealthy while displacing the younger generation of indigenous. Therefore, the pesantren was established to ensure that the indigenous children have the opportunity to participate in the nation's growth by providing them with a property-based, noble character education. Thus, this pesantren is regarded as the most effective educational institution for delivering Indigenous

students as landlords.

Pesantren is one of the archipelago's oldest educational institutions (Purwanto 2020: 515) that is growing and developing. The Sheikh Maulana Malik Ibrahim Boarding School's establishment in 1399 provides proof of this. Pesantren is also the forerunner of education in Indonesia (Muhammad Roy, et al., 2019:796). Muchotob also noted the existence of pesantren developed in the archipelago, such as Pesantren Giri in Gresik and Pesantren Ampel Denta in Surabaya. The presence of the pesantren represents the Santri, who founded Demak's Islamic empire. This indicates that pesantren flourishes within the framework of the archipelago (Aswaja Center Team 2017: 203). However, the pesantren encountered deterioration when the legitimacy of the santri's certificates could not be acknowledged until the establishment of formal madrasahs in the pesantren environment. After the madrasah's existence, its boarding school population has increased. Even these developments can be felt nationally. In this case, a presumption develops that pesantren belong to the Indonesian people because they have been taken into consideration from the beginning (archipelago periodization) until now (nationally). Each Islamic boarding school in Indonesia has unique qualities that distinguish it from Islamic education in other countries. The Pesantren Property comes with numerous benefits to equip the Santri in the Indonesian nation's development contest, in addition to the many advancements and features of the pesantren. Pesantren Property is creative, unique, and tailored to students' requirements. Nonetheless, the author was curious to see if Pesantren Property was in accordance with the principle that most people recognized. Falikul Isbah asserts that a school is deemed to be a pesantren if it physically consists of the following four components: a mosque, dorms for Santri, Santri, and a kiai (M Falikul Isbah 2020:68). If a pesantren is an establishment with these four components, then the Pesantren Property, which is located on two hectares of land, is obviously a pesantren as it contains dorms, mosques, santri, and kiais. However, according to field reports, the guardian confesses that he is not a kiai. Because he is not the son of a kiai or has pesantren ancestry, as is common with pesantren kiai. The researcher believes that the guardian's statement in this instance is of modest character (*tawadlu*). The researcher also rejects it by using the term KH. Musthofa Bisri (Gus Mus), Islamic Scholars are more than just religious experts. People who are specialists in chemistry, physics, and other fields can also be termed "Islamic scholars", since they are experts in a certain branch of science. In this case, the guardian is an engineer and trainer who is good at property. Thus, Bambang Ifnurdin Hidayat is a kiai. Therefore, there is no question regarding the guardian's expertise. Even before the

establishment of the pesantren, the guardian admitted having previously pioneered the name "Property Plus Indonesia".

In one of the guardian's writings published in the introduction to the Property Plus catalog, the guardian writes that after 15 years of working in the developer field, he wants many of the nation's successors to be able to learn from the experiences they have passed down so that the nation's generations do not become business objects in the future (Property Plus Team 2015:2). On this premise, the guardian built Pesantren Property and brought in instructors from among the Santri to struggle in Pesantren Property. It is also stated in the book *Fighters for National Development* that he is not alone and that with the cooperation of all parties, the restoration of noble cultural values will be fulfilled because this is a collective duty for the development of the country (Property Plus Team 2015:3). The guardian uses the term "Pesantren" for this reason because, so far, pesantren have solely taught about the hereafter. This implies that the guardian broadens the scope of Pesantren's functions, where the pesantren, which was initially geared primarily on the afterlife, is balanced with the concept of earthly life. This is in line with verse 177 of Surat Al-Qashshas. "Seek the home of the afterlife with what Allah has given you, but do not forget your part in this world."

Similarly, Law Number 18 of 2019 Article 43 outlines the function of pesantren as a center for community empowerment in addition to being an educational institution and providing da'wah. Based on this, both religion and pesantren law take into consideration the operational growth of the pesantren's meaning. In the end, the pesantren that originally educated the Santri with the Santri orientation or Muslims in general must be willing to accept life as it is (qanaah) and put forth patience in confronting the reality of life to create the potential to benefit, so that the concept of Pesantren Property puts forward religious and social values. In this case, in addition to morals, the struggle is also for other things that are equally essential, such as teaching and inspiring Santri to be wealthy. The true wealthy, in the notion of the guardian, is aware that a nation's children or Santri must own property. When a person is able to buy or possess property, it is their most important asset. This idea was further expanded in Pesantren propriety.

From a national standpoint, the land represents the nation's pride and dignity. In several lectures, Said Aqil Siraj states that whoever does not have a homeland has no history, and whoever does not have history will be forgotten. The right to own property is also governed by the 1945 Constitution, Article 28 E, Paragraph 1, which guarantees everyone's freedom to practice their chosen religion, worship based on their religion, choose their education and employment, and make

their own decisions regarding citizenship and where they live on the country's territory, as well as their right to leave and return. Law Number 39 of 1999 regulates human rights related to property ownership, namely Article 27 Paragraph 1, which stipulates that every Indonesian citizen has the right to freely move and reside within the territory of the Republic of Indonesia, and Article 40, which states that everyone has the right to reside and live a decent life. This fundamental right to property ownership is also recognized in international law, as stated in Article 17 paragraphs 1 and 2 of the Universal Declaration of Human Rights (UDHR): "Everyone has the right to own property alone as well as in association with others". Meanwhile, article 2 states, "No one shall be arbitrarily deprived of his property". In fact, the "International Covenant on Civil and Political Rights," which was ratified by legislation of the Republic of Indonesia number 12 of 2005, Article 12 Paragraph 1, states that "everyone who is lawfully situated in the territory of a state has the right to freedom to choose his place of residence in the territory."

Finally, after more than 15 years of studying as a developer (Property Plus Team 2015:2–3), the guardian of Pesantren Property, Bambang, made property part of the teaching at the pesantren. Even he agreed that the wealthy are those whose parents own land or other possessions. Therefore, the development model created at Pesantren Property is a combination of pesantren tradition and the property business sector. The pesantren tradition is upheld by retaining Islamic education methods such as tahfidz, yellow book studies, and religious practices within the pesantren environment. On the other hand, the property business must be skillfully managed with the activity of transferring a property from the previous owner to the new one for profit. In general, the purpose of this business is to assist everyone in finding property that meets the objectives of property marketing and to give guidance in calculating the selling price of the property. This property company is divided into three groups: franchise, non-franchise, and conventional (Andika Wijaya and Wida Peace Ananta 2017:31). The most essential element, in any model of property companies, is that this property business must be taught a property business approach. This business is developed with general knowledge such as management, marketing, accounting, economics, architecture, and other related sciences.

The pesantren guardian's concept is in line with Max Weber's (1958) theory on the human sense of divinity and Human religious decisions can have an impact on a variety of physical behaviors and social interactions, particularly in the sphere of economic activities. In his perspective, religious teachings influence adherents' degrees of accomplishment in business (achievement) or economic activities (Abdullah, 1978: 6). Working hard, according to Weber (1958), is vital

not just for the sake of financial gain but also as a show of obedience and love for God. Weber's views on religious relations and economic issues were strongly influenced by Calvinism. One of the distinctive teachings of Calvinism is the doctrine of predestination, which states that individual salvation is predestined by God. To know whether a person goes to heaven or hell, one can measure the success of his work in the world. Thus, the existence of the Pesantren Property model is highly beneficial in creating Santri who are ready to have entrepreneurial skills, allowing many future generations of Muslims to be self-sufficient and generate many jobs.

CONCLUSIONS

Based on the results of the data review and discussion analysis, it can finally be concluded that there are three results as follows:

1. The background of the establishment of the property pesantren is a reaction to the reality of the increasing number of Muslims, but it is worrying in terms of the economic level. Finally, armed with 15 years of experience in the developer field. Ir. H. Bambang I. Hidayat collaborated property science with Islamic religious knowledge. So a property boarding school was established. Caregivers believe that this pesantren will provide maslahah to the nation's successors to learn from the experiences they have passed. Caregivers instill the concept with the tagline "TUAN" (Land for Children of the Country). A movement of students to become landlords in their own country.
2. This property boarding school model can be seen from the implementation of internal and external systematics. The internal system is related to: a) the implementation of a collaborative learning system between religious knowledge and property science, b) the students' graduation map starts with theoretical lessons taught by ustaz and practice accompanied by teachers from the Property Plus Foundation. As for the external system related to the system of implementing student apprenticeships outside the property boarding school. The students get recommendations from caregivers for internships at graduate who are well established in the property business in the nearest area.
3. The development strategy carried out by property boarding schools in the last five years is: a) strengthening human resources by sending teaching staff and or graduating students with certain criteria to study abroad, b) building partnerships with institutions or individuals who take care of the formal legal process property, c) Building cooperation with graduate, institutions and agencies related to property business processes in Indonesia.

SUGGESTION

This is not the final outcome of the research; thus, the research team wishes that scholars and other academics who undertake research development do so. So that

the results may be implemented to the greatest extent possible.

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