

Based on the graph above, as many as 3,776,895 santri are spread throughout Indonesia and of course the most are on the island of Java. This development in quantity of students is the strength of Islamic Boarding Schools to contribute to the country and help the government to strengthen the inclusive sharia economy for society.

Of course, this is a potential figure to help the government realize the acceleration of an inclusive sharia economy. Article 44 of the Islamic Boarding School Law states that natural Carrying out the empowerment function, Islamic boarding schools carry out activities in preparing human resources (HR) who are independent and have the skills to be able to play an active role in development. It is to play this active role that on June 6 2017 Bank Indonesia (BI) issued a Sharia Economic and Financial Blueprint to support the realization of Indonesia as the World Sharia Economic and Financial Center.

Furthermore, the subject of this research study is santri who are very close to society because they have a congregation and in time they will return to society to build the nation together. In terms of quantity, it is very clear that the number of Islamic boarding schools and santri in Indonesia is very large, but in terms of quality it still needs to be strengthened, especially regarding the contribution of santri to preaching sharia economics in society. It is truly a synergy that has great added value when students actively participate in sharia economic development so that economic inclusiveness will be realized with students as one of the actors.

LITERATURE REVIEW

As a formal educational institution, Islamic boarding schools not only provide education to students with Qur'an Hadith education which is a special characteristic of Islamic boarding schools in Indonesia, but currently Islamic boarding schools also offer formal education like education in public schools. Even during the New Order era, Islamic boarding schools were increasingly open to opinion Syafe'i (2017) that Islamic boarding schools carry a special mission, namely realizing the ideals of complete human development. To realize these ideals requires an Islamic boarding school curriculum that is friendly to the times, namely by integrating the educational curriculum as recommended by the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) and the curriculum of the Ministry of Religion (Kemenag) of the Republic of Indonesia.

Complete human development in this context is the development of the quality of Islamic boarding school human resources, namely santri. Santri are students who study and study Islamic religion at Islamic boarding schools (Law Number 18 of 2019 concerning Islamic Boarding Schools, 2019). According to Muhakamurrohman (2014), in the modern world, students are not only equipped to master the "yellow book" lessons, but also general literature as well as talents and interests. Mastery of general literature according to Mundiri & Nawiro (2019) It can be interpreted that there has been a change in the behavioral values of students in the last decade as a result of increasingly rapid technological developments. Meanwhile, the general literature in question is not just direct religious literature but also mu'amalah literature, for example sharia economics which is currently experiencing development both in quantity and quality.

Sharia economics (also called Islamic Economics), according to Chapra (2000); Suardi (2021); Wahab (2020) that sharia economics is a branch of knowledge that studies human behavior to realize prosperity through allocating scarce resources or economic resources based on basic values and principles of sharia economics. The basic values of sharia economics examine ownership, justice and enterprise, cooperation for goodness and balanced growth. While sharia economic principles explain about control of individual assets, inclusive income distribution, business optimization (buying and selling) and sharing risks, financial transactions closely related to the real sector, social participation for the public interest, and muamalat transactions.

Considering that sharia economics is the main pillar in realizing the welfare of the people, acceleration is needed to provide the widest possible access to Islamic boarding school human resources, namely santri in an inclusive manner. Haryono (2022) stated that there are three strategies for inclusive economic recovery, especially on the island of Java, including the role of Islamic boarding schools. Santri who become Islamic boarding school pillars are very strategic

in becoming people who continuously contribute to the acceleration of the sharia economy. Santri have wide access to the community, and according to the Islamic Boarding School Law in article 4 it is stated that the scope of functions of Islamic boarding schools includes da'wah. The da'wah in question includes da'wah about sharia economics, both within a small circle of the congregation and the wider community.

Based on the brief background and concept above, this research is expected to be able to answer the problem formulation, namely: "What is the strategy for optimizing the role of santri in realizing inclusive sharia economic acceleration?"

METHOD

This research uses a qualitative study with students as informants. Research locus at Islamic boarding school in Pare, Kediri Regency, Indonesia. The data collection technique uses in-depth interviews using structured interview guidelines to explore information in depth. Considering the researcher as the key instrument, the researcher is always present at the research locus to obtain natural data from informants. This research is a single case and uses a case study type of research. Analyze data as recommended Miles et al., (2019) uses three stages, namely: data condensation, data presentation and conclusion drawing. Data condensation was obtained from the results of in-depth interviews after going through the process of sorting and selecting the interview results. Data presentation is obtained from the results of data condensation after the research data has been combined. Meanwhile, in drawing conclusions, the researcher provides an explanation of the findings from the in-depth interviews.

RESULTS AND DISCUSSION

The formulation of this research problem is: "What is the strategy to optimize the role of Islamic boarding school students in realizing inclusive sharia economic acceleration?" Based on the problem formulation, the strategy in question is to integrate related institutions, for example the Indonesian Ministry of Religion which is tasked with fostering Islamic boarding school education, BI which issues the Sharia Economic Development Blueprint, and is supported by universities with their Tridharma of Higher Education. These three institutions at least have a balanced portion and each must work together to realize inclusive sharia economic acceleration.

The word inclusive grammatically means "to include" which, if integrated with the acceleration of the sharia economy, requires cross-sector collaboration by including all existing potential. So the acceleration of the implementation of an inclusive sharia economy can be realized if it is driven by the synergy of related stakeholders, to provide competency strengthening to students before they return to society (graduate). The real form of strengthening students' competencies proposed in this research is education and training on sharia economics.

Firstly, in the educational aspect, the stakeholders involved are the Indonesian Ministry of Religion which has the authority to determine the curriculum to accommodate the sharia economic domain. A curriculum that includes local wisdom related to sharia economics in Islamic boarding school education is a necessity because students have been introduced to sharia economics as an inseparable part of the Islamic boarding school education curriculum to increase their competence.

Second, in the training aspect, the stakeholders involved are BI and universities. With the BI Social Program (PSBI), Islamic boarding schools benefit greatly because they receive assistance with entrepreneurship education infrastructure and facilities to support and develop businesses managed by the students. Apart from that, entrepreneurship training to increase students' mastery of skills is also carried out to support students' independence. Other Islamic boarding school stakeholders are universities, with community service programs. As part of the duties of the academic community, lecturers are obliged to implement the Tridharma of Higher Education, especially in the aspect of community service.

Education and training on sharia economics in an inclusive manner involving stakeholders, namely: the Indonesian Ministry of Religion, BI and universities, has become a structured and sustainable program to increase the knowledge and skills of students. It is not enough just to

master religious knowledge in interacting with society in this modern era. A balance of mastery of worldly and hereafter knowledge to meet the needs of this world and the hereafter must also be pursued as well as research Ningsih (2020) that education in the Islamic world cannot be separated from elements of this world and the hereafter.

This research is also relevant to Prasetiowati et al. (2023) in his research which places technology as a means to create balance in life in this world and the afterlife. Technology is a current trend, so mastering the knowledge and skills of certain technologies can encourage students to have competence and life skills so that they become sustainably independent (Al Syahrani et al., 2021). This research supports the findings Sumadi (2018) that education is useful for preparing young Islamic generation personnel in understanding sharia economics which is currently experiencing development. Government support for the quality of sharia economics also strengthens the readiness of sharia economists in understanding sharia economics in theory and practice.

The findings of this research are relevant to other research that the quality of Islamic economics is greatly influenced by the young Muslim generation who have knowledge of Islamic economics. According to Misidawati & Hariyadi (2020) introducing Islamic economic education to the younger generation from an early age to improve the quality of the future economy. Islamic economic education is also directed at preparing human resources in accordance with industrial needs while at the same time implementing the Islamic economic system (Amir & Janati, 2020). Meanwhile, theoretically, this research supports the theory Muljawan et al., (2020) that economic education for economic actors (consumers, producers and society) is needed to develop economic behavior that upholds Islamic morality.

So, to answer the problem formulation: "What is the strategy for optimizing the role of santri in realizing inclusive sharia economic acceleration?", it is necessary to provide education and life skills training for santri in an inclusive manner organized by relevant stakeholders, namely: the Indonesian Ministry of Religion in the realm of local wisdom-based educational curricula, BI and universities in the realm of training.

CONCLUSION

Specifically, this short research can draw conclusions, namely:

1. The Islamic Boarding School education curriculum not only focuses on religious studies of the Qur'an and Hadith (ukhrowi) but also accommodates the life skills curriculum to fulfill worldly needs;
2. Training is held to strengthen competencies towards students' economic independence. With independence, students can live a decent life and in time can increase the family's economic growth. These independent students also have positive institutional implications, namely Islamic boarding schools, because their alumni have a competitive edge so they can motivate people to choose Islamic boarding schools as a place to study.

In particular, this research suggests to relevant stakeholders to continuously organize education and training activities, namely:

1. The Indonesian Ministry of Religion is advised to monitor the quality of education in Islamic boarding schools so that it has balanced added value to meet the needs of this world and the hereafter;
2. BI, it is recommended to carry out continuous monitoring and evaluation and increase the quantity and quality of BI's social programs so that the benefits can truly be felt by students;
3. It is recommended that Islamic boarding schools be open to revising educational curricula that are oriented towards students' life skills with mastery of religious knowledge in synergy with world knowledge such as entrepreneurship, etc.;
4. Universities are advised to provide ongoing assistance to students so that students can become independent and authoritative in the midst of community life.

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