

CHAPTER I

Introduction

1.1 Background of Study

In the modern era, rapid time turnover, and the increasingly high and increasingly modern economy still leave problems that plague several countries, especially developing countries. Some developing countries have good natural resources but are not directly proportional to the welfare and prosperity of their people. One of the developing countries is Indonesia.

The development of the business world in Indonesia has entered the era of globalization, so the business world is required to develop more rapidly. This condition has resulted in the emergence of institutions that do business in all fields, including Islamic boarding school educational institutions.

Islamic boarding schools are places inhabited by students. Islamic boarding schools have a unique culture. Because of the uniqueness of Islamic boarding schools, they are classified as a separate subculture in Indonesia society. Three elements can form Islamic boarding schools as a sub-culture, first: the leadership pattern of independent Islamic boarding schools is not co-opted by the state, second: general reference books that are always used from various centuries, third: the value system used is part of the wider society.¹

Economic behavior and religious dogma have a relationship that can be seen, one of which can be seen in Islamic boarding schools as one of the institutions that fosters and instills Islamic religious values that have developed in which economic institutions in the form of business units managed by students.

¹ KH. Abdurrahman Wahid, *Pondok Pesantren Masa Depan*, 1st edn (Pustaka Hidayah, 1999).

The dynamics of pesantren can also be seen with the existence of additional education that leads to the entrepreneurial aspect. Islamic boarding schools equip their students with skills and entrepreneurship education such as cooperatives, plantations, printing and so on. Students who can stand on their own and have an entrepreneurial spirit after completing their education period, they can become provisions and provide dynamic motivation. This independence is interpreted as the potential to regulate oneself, realizing local resources is a goal to be achieved from the economic empowerment process carried out by Islamic boarding school institutions.

The work and role of Islamic boarding schools in Indonesia's socio-economic scene cannot be underestimated. The number of Islamic boarding schools in Indonesia, according to data from the Ministry of Religious Affairs in 2023, reaches 39,167 Islamic boarding schools.² Islamic boarding schools have a relationship with the community, namely how to encourage, invite and use them to improve the standard of living of the village and its people. So that pesantren has a role and responsibility for the welfare of the surrounding community.

Islamic boarding schools as the oldest Islamic educational institutions in Indonesia thrive in villages and small towns which makes Islamic boarding schools interact directly with the lower middle class and small economic actors. Islamic boarding schools are rooted and considered as a sub-part of the society itself, making Islamic boarding schools a beacon of hope, in realizing the welfare of the community in the Islamic boarding school environment, Islamic boarding schools must dare to appear and develop themselves as a center of excellence.

In Gontor village, Mlarak District, Ponorogo Regency, there is Pondok Modern Darussalam Gontor which has been carrying out its activities since 99 years ago. Islamic boarding schools whose environment is integrated with the community without barriers have thousands of students from all over the country and even abroad. This boarding school has many branches and alumni cottages spread across

² doni003, 'Pemerintah Cetak Puluhan Ribu Santri Wirausaha', *Kominfo.Go.Id*, 2023.

various regions in Indonesia. In his almost a century of age with many branches, students and alumni, he has become a *role model* in the pesantren management system for existing Islamic boarding schools, especially Islamic boarding schools that join the *Mu'la Islamic boarding school*. Indirectly, this boarding school is also a reference in taking policies on the economic relationship between the Islamic boarding school and the surrounding community. Pondok Modern Darussalam Gontor since its establishment has not used its students' money for the development of the boarding school and the welfare of teachers, but from the results of the business units managed by the boarding school.

Happiness is the main goal that humans want, with the fulfillment of all needs and desires, humans will feel happy. These needs are in the form of spiritual and material needs, in the short and long term. Material needs can be in the form of clothing, food, boards, and so on. With the fulfillment of this material need, prosperity will be created.³

In various discussions and studies, welfare has become the main language. There is a widespread assumption that the amount of household income and consumption is an accurate picture. In all analyses, well-being is assumed to be something that is directly linked to household income and consumption. The focus is on the consumption level, including health insurance, housing, direct assistance, education, and other areas of social welfare.

Similar to what is enforced at Pondok Modern Darussalam Gontor, in order to harmonize all its needs in terms of income, Gontor established several business units to meet all the needs of students, and required the students to shop from some of these business units, in addition to the purpose of continuing to circulate money in Gontor itself is also one of the Gontor discipline regulations.

³ Fuad Baso Rakhmat, 'PONDOK PESANTREN TERHADAP TINGKAT KESEJAHTERAAN MASYARAKAT PERSPEKTIF MAQĀSHID SYARĪ'AH (Studi Kasus Pondok Modern Darussalam Gontor Pusat Tahun 2018 - 2019)', *Universitas Islam Indonesia*, 2019, pp. 2–4.

There are several business units that have been established for quite a long time, which have had a *beneficial impact* in terms of funding, for example UKK (Unit Kesejahteraan keluarga), Wartel, Amidas (Air Minum Darussalam), Latansa Department Store, and also Gambia Department Store, one of which is Gambia Mart which I will discuss in this research.

According to the background that has been explained earlier, the Darussalam Gontor Islamic Boarding School has its own rules for its students who are not allowed to have contact with the surrounding community, especially in terms of the economy. Therefore, the author is interested in researching on the economy of one of the business units of Pondok Modern Darussalam Gontor Pusat entitled **“ANALYSIS OF ISLAMIC MARKETING STRATEGY WITH THE ECONOMIC PROTECTION SYSTEM TO THE PROFIT OF PONDOK MODERN DARUSSALAM GONTOR BUSINESS UNIT (CASE STUDY OF GAMBIA MART PONDOK MODERN DARUSSALAM GONTOR PONOROGO)”**



1.2 Problem Formulation

From the above background, the following problem formulation is taken:

1. What is the Islamic marketing strategy with the economic system of protection on the Gambia Mart profit?
2. How is the income of Gambia Mart's business units using the protection economy system?

1.3 Research Objectives

The objectives of this research are:

1. To find out the Islamic marketing strategy with the economic protection system on the profit of Gambia Mart business units.
2. To find out the income of Gambia Mart's business units by using the protection economy system.

1.4 Research Benefits

It is hoped that this research, will have a positive and useful contribution to better development in the future, add insight into marketing strategies by using the economic method of protection well for readers, as well as some obstacles or problems that are being faced and solutions in their solutions, and finally as a contribution of thoughts or references for other institutions or Islamic boarding schools that want to develop their businesses, which has a concept like Gambia mart Gontor Ponorogo.