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### Superior Human Resources and Religious Tourism: Thriving Towards Sustainable Economic Independence

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#### Abstract

This research explores the relationship between the development of superior Human Resources (HR) and the development of religious tourism in the context of increasing sustainable economic independence. The main object of research is Muinul Islamic Boarding School, an Islamic educational institution that has great potential as a religious tourism destination in Indonesia. Through a qualitative approach with a field research method, this study identifies the key role of superior human resources in managing and optimizing the potential of religious tourism. To see the role of human resources in increasing sustainable economic independence and how religious tourism development strategies in increasing sustainable economic independence. The results showed that the development of religious tourism can contribute to the local economy, by creating jobs, learning media for entrepreneurial students, increasing income from tourism, and expanding economic opportunities for local communities. This research produces an overview of human resource development to support religious tourism to increase economic independence in Muinul Islam Islamic boarding school.

## Introduction

This paper contributes to ongoing national and international research on the phenomena of religion and religious tourism. The increasing popularity of religious tourism in recent decades underscores the need for interdisciplinary studies, including marketing. This study aims to offer a contemporary understanding of the relationship between religion and religious travel, pilgrimage, and religious tourism, as well as to identify effective strategies to leverage the potential of religious tourism at Pondok Pesantren Muinul Islam in West Kalimantan.

The Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism explains that tourism is a travel activity carried out by an individual or a group by visiting a certain place for recreational purposes, personal development, or to study the uniqueness of tourist attractions upheld for a temporary period. Indonesia has great potential in developing religious tourism. This is supported by the majority of the Indonesian population being religious, as well as the numerous holy and historical sites that are attractive to visit. Religious tourism not only has spiritual value but can also be a source of income for local communities and regions.

The development of superior human resources (HR) is the key to achieving sustainable economic independence. This is particularly relevant in the era of globalization and digitalization, which demands individuals to have competent skills and abilities. One of the sectors with great potential to be developed in order to improve HR quality and promote economic independence is religious tourism.

Religious tourism is one type of tourism that is increasingly popular among the community. This is due to the rising spiritual and religious awareness of the people, as well as the desire to seek peace and tranquility in holy places. The potential for religious tourism in Indonesia is very large, considering Indonesia is the country with the largest Muslim population in the world.

Religious tourism is seen as a new approach in the development of Indonesian tourism that emphasizes cultural values and Islamic teachings (Mabrurin & Latifah, 2021). The potential of religious tourism is significant and can be developed further. Religious tourism can also be enjoyed by non-Muslim tourists. The benefits of religious tourism include increased faith, expanded religious knowledge, and enhanced understanding of the culture and history of a region. The phenomenon of religious tourism in Indonesia arises because of regions rich in religious potential (Gintulangi & Arsana, 2022).

In religious tourism, the products and services offered, as well as tourist destinations, have similarities with general tourism but place more emphasis on ethical principles in line with Sharia. This means that in religious tourism, aspects such as tourist attractions, accommodations, food and beverages, and activities offered are all regulated and adapted to Islamic ethical principles (Susilawati, 2020). However, to maximize the potential of religious tourism, it is necessary to develop superior human resources. Superior HR possesses the knowledge, skills, and attitudes needed to support the tourism industry, such as business management. Effective HR development can improve the quality of services to tourists, thereby increasing the competitiveness of religious tourism in Indonesia. Ultimately, this can promote economic independence for local communities and regions.

Pesantren (Islamic boarding schools) have a strategic role in the education and character formation of Indonesian society, particularly in religious and moral contexts. With changing times, pesantren need to develop their economic resources to remain sustainable. Pesantren often face economic challenges in funding their operations and maintaining their independence. Innovative economic development strategies are required to ensure the sustainability of

pesantren without sacrificing educational and religious values.

Developing religious tourism as a strategy to enhance the economic independence of pesantren can be achieved through the following strategic steps: ensuring that facilities and infrastructure around pesantren support tourism activities, such as developing accommodations, restaurants, and transportation facilities; providing friendly services and spiritual experiences for visitors; encouraging the development of local handicraft products or products related to pesantren identity, such as books on pesantren history or traditional culinary products; partnering with local governments, local entrepreneurs, or other communities to sustainably develop pesantren tourism and build supportive networks; and conducting training for students and local communities on tourism and small business management to enhance their management and service capacities in the tourism sector.

Pondok Pesantren Mu'inul Islam is an Islamic educational institution with a religious tourism nuance located in Kubu Raya Regency, West Kalimantan. Specifically, it is located on Jalan Primer Jeruju Darat, Jeruju Besar Village, Sungai Kakap District, Kubu Raya Regency. Visiting here takes about 40-50 minutes from the city center. This pesantren has a reputation as one of the leading Islamic educational institutions in the Kubu Raya area.

Pesantren Mu'inul Islam Kubu Raya was established to provide holistic Islamic education to its students. One of the pesantren that still uses traditional learning patterns is Pondok Pesantren Mu'inul Islam. It is located on Jalan Primer Jeruju Darat, Jeruju Besar, Sungai Kakap District, Kubu Raya Regency, West Kalimantan. The head of Pondok Pesantren Mu'inul Islam, Ustad Abdul Muis, said that currently, the pesantren still practices traditional or classical learning patterns passed down from their ancestors. However, gradually, Muis said, this pesantren would also adapt to digital learning patterns.

This pesantren, which stands on a 2-hectare plot of land, is one of two pesantren in West Kalimantan selected as recipients of the pesantren economic independence program from Bank Indonesia (BI) in 2020. This program made Pondok Pesantren Mu'inul Islam a place for grape cultivation. The management of Pondok Pesantren Mu'inul Islam, Muis, explained that several types of grapes are cultivated there. "All the grapes we plant here are imported, some from Ukraine, and some from Japan," explained Muis. Additionally, Pondok Pesantren Mu'inul Islam still has other destinations to entertain its visitors. The second destination is the production house of Kelulut Honey, which comes from Trigona Bees. If you visit here, you can taste the natural honey directly from the hive. Kelulut honey, which has a high propolis content, has four times more benefits than regular honey.

Based on the above description, the author is interested in conducting a study titled "Superior Human Resources, Developing Religious Tourism: Towards Sustainable Economic Independence." The research focuses on the role of HR in enhancing sustainable economic independence and the development strategies of religious tourism in promoting sustainable economic independence.

## **Literature Review**

### ***Superior Human Resources***

Human capital is something that belongs individuals consisting of from aspect knowledge, experience, ability, skill, creativity, and innovation. Human capital focus on individual as the unit of analysis, which emphasizes that investment businessman as attribute key (for example related education, training, and experience with possible competencies and skills for increase performance business (Dalimunthe et al., 2022). Human capital also essential for organizations to achieve a competitive advantage, as it directly influences productivity and efficiency. By

investing in human capital, businesses can foster a more skilled and innovative workforce, leading to improved performance and sustainable growth.

Human resource (HR) development and management programs have been seriously implemented, guided by the skills required by the company. The company's HR development is carried out to improve the skills, conceptual understanding, and morality of human resources, ensuring their service performance remains high and yields significant results. All company leaders have prioritized HR management development to ensure the company has qualified employees to achieve its goals, which include profitability and sustainability for all stakeholders: the company, employees, consumers, and the environment (Sudarmo, 2020).

Superior HR management is an important factor in encouraging economic growth in a region. This also applies to the context of Sharia economics and exports in Indonesia. As a country with great economic potential, Indonesia faces challenges in developing the Sharia economic sector and increasing exports. One way to overcome these challenges is to implement a superior HR management program (Adwimurti et al., 2023). By focusing on specialized training and education, Indonesia can equip its workforce with the necessary skills to excel in Sharia-compliant industries. This strategic development will enhance the country's ability to compete in the global market while fostering sustainable economic growth.

In conclusion, human capital, comprising individuals' knowledge, experience, abilities, skills, creativity, and innovation, is crucial for achieving competitive advantage and sustainable economic growth. Investing in human capital through education, training, and experience can enhance organizational productivity and efficiency, creating a more skilled and innovative workforce. Effective HR development and management programs, like those implemented by companies, focus on improving the skills, conceptual understanding, and morality of human resources to achieve high service performance. This also applies in the context of Sharia economics and exports in Indonesia, where superior HR development can help overcome challenges and enhance global competitiveness. With specialized training and education, Indonesia can strengthen its workforce in Sharia-compliant industries, driving sustainable and competitive economic growth.

### ***Religious Tourism***

Pilgrimage, as a unique form of travel, has impacts that go beyond mere spiritual quest. Its influence spans political, economic, social, and cultural aspects, with the potential to affect global trade and public health dynamics. The spatial mobility inherent in pilgrimage gives it profound significance and attracts academic interest, necessitating thorough investigation into its diverse effects (Kim et al., 2020). Politically, pilgrimage can foster international relations and diplomatic ties, as countries collaborate to ensure the safety and accommodation of pilgrims. Economically, pilgrimage generates significant revenue for host countries through travel, accommodation, and related services, boosting local economies and creating jobs. Socially, pilgrimage promotes intercultural exchange and understanding, as people from various backgrounds gather for a common purpose. Culturally, pilgrimage contributes to the preservation and revitalization of heritage sites, traditions, and practices. Furthermore, large gatherings associated with pilgrimage require careful public health planning and management to prevent the spread of diseases, highlighting its impact on global health policies. Given these broad implications, the study of pilgrimage is crucial for understanding its wider role in contemporary society.

Religious tourism has become a hot topic for researchers developing new ways to study it. Some researchers may be more cautious in their approach, especially in certain countries, while others take a more direct approach, directly addressing the issues involved (Guriță & Scortescu,

2023). This diversity of approaches is influenced by various factors, including cultural sensitivity, political climate, and the level of religious freedom in the country where the research is conducted. Researchers operating in regions with strict religious regulations or where religious tourism is closely tied to national identity may find themselves navigating a complex landscape of official narratives and local sentiments. Conversely, in more open societies, researchers may have the freedom to explore religious tourism from various perspectives, examining both its positive impacts and potential challenges without fear of censorship or backlash. Thus, the methodologies and research focus in this field can vary significantly, reflecting the intricate interplay between religion, culture, and tourism in different global contexts.

In religious tourism, travelers can enrich their religious insights and experiences while deepening their spiritual sense (Sasongko et al., 2020). In Indonesia, religious tourism emerges from several regions with strong religiosity, such as areas inhabited by devout Muslim communities, making Islamic themes specific icons for Sharia tourism destinations. These advantages can be historical, with legends or myths related to the place, or unique architectural features. Religious tourism is also associated with the intentions and goals of travelers to obtain blessings and wisdom in their lives.

In conclusion, pilgrimage and religious tourism have extensive impacts beyond spiritual pursuits, encompassing political, economic, social, and cultural aspects. The mobility of pilgrimage provides deep significance and attracts academic interest to understand its diverse effects, including international relations and global health policies. Research in religious tourism is evolving with varied approaches depending on the cultural and political sensitivity of the study country. In Indonesia, religious tourism enriches religious and spiritual insights, utilizing regional religiosity potential to become Sharia tourism icons, often linked with the intention to obtain blessings and wisdom in life.

### ***Islamic Boarding School for Sustainable Economic Independence***

Research conducted by Saiful Jazil, Muhammad Fahmi, Senata Adi Prasetya, Moh. Faizin, and Muh. Sholahuddin titled “Pesantren and Economic Development in the Perspective of Maqashid Al-Shariah” aims to understand the entrepreneurial training program for students at Sidogiri Islamic Boarding School, the business units they run, how the boarding school shapes independent entrepreneurial students, and the involvement of students in the development of business units in the boarding school. Data collection methods include questionnaires, interviews, and documentation, with descriptive-qualitative as the analytical method. The research findings indicate that the implementation of entrepreneurial education at Sidogiri has been ongoing for a long time, with students as part of the management involved in its development. The boarding school has established business units such as BMT Pesantren Sidogiri, and has expanded by establishing other businesses like bottled water, printing, and more. Through the boarding school's efforts and student involvement in managing the business units, alumni are able to start businesses in their hometowns (Jazil et al., 2021)

Research by Dede Imam Mughnipada in 2018 titled “Strategies for Developing Students’ Economic Independence (Case Study at Pondok Pesantren El-Bayan Bendasari Majenang Cilacap Central Java)” aims to understand the strategies of El-Bayan Bendasari Majenang Islamic Boarding School in developing its students’ economic independence. This field research employs a descriptive qualitative approach, collecting data through observation, interviews, and documentation. The findings show that the boarding school has provided entrepreneurial education to students by involving them in managing the school's business units such as trade, workshops, livestock, agriculture, and tailoring. Students are also given an understanding of

entrepreneurship concepts by developing skills training, thinking capacity, and mentality, as well as practical application. The boarding school provides opportunities for students by offering facilities and entrusting the management of business units to them. In practice, students are instilled with Islamic values such as trustworthiness, honesty, teamwork, responsibility, diligence, perseverance, and hard work (M Imam, 2018).

Research by Riza Zahriyal Falah in 2018 titled "Building Entrepreneurial Independence Character of Students Through Islamic Boarding School Education System at Al-Mawaddah Islamic Boarding School" aims to understand how the boarding school shapes its students' character to have an independent spirit. The research employs a descriptive qualitative approach, collecting data through observation, interviews, and documentation. The study concludes that the boarding school has provided entrepreneurial education, both directly through face-to-face mentoring and indirectly through social media like WhatsApp. Through this entrepreneurial training, students are expected to develop an entrepreneurial mentality, manage time and finances independently of their parents (Falah, 2018).

From these three studies, it can be concluded that Islamic boarding schools strive to develop economic independence and entrepreneurial character in students through various training programs and management of the school's business units. The three boarding schools, namely Sidogiri Islamic Boarding School, El-Bayan Bendasari Majenang Islamic Boarding School, and Al-Mawaddah Islamic Boarding School, each have different strategies and approaches but share the common goal of creating economically independent students.

## **Method**

The type of research used by researchers is field research, where researchers collect data directly from actual situations to find symptoms and realities that are happening (Damanuri, 2010). The data obtained are data from observing, documenting and interview results in the form of narratives not numbers. In this study, researchers adopted a qualitative approach. This means that researchers aim to explore and understand the main symptoms that are the focus of the research. The researcher conducts interpretation to understand the meaning contained in the data more deeply (Raco, 2010). To achieve this goal, the researcher used interview techniques with sources or participants, which began with general questions. After obtaining information from participants, researchers collected data consisting of words or text. This data is then analyzed, and the results of the analysis can be in the form of images, descriptions, or themes that emerge from the data.

The purpose of this research is to describe empirically about the atmosphere of the Muinul Islam Islamic boarding school in Kubu raya district, how efforts are made by pesantren in maximizing students and developing religious tourism towards sustainable economic independence. The data sources of this research were obtained from primary data sources and secondary data sources. Primary data sources are obtained from observing directly in the field and meeting the necessary sources directly through interviews, namely the head / caretaker of the boarding school, namely ustad Abdul Muis. The secondary data is obtained from records or documents related to the research, obtained from articles, books and other data related to this research.

## **Results And Discussion**

### **Results**

Human Resources (HR) play a crucial role in enhancing sustainable economic independence through the development of competencies and skills, performance improvement, innovation and creativity, as well as leadership and cooperation. At Muinul Islam Boarding

School, this role is clearly evident through various skill development programs for students, performance enhancement for teaching staff, and innovations in teaching methods and school management. Visionary leadership and close cooperation between administrators and students ensure the creation of an environment that supports the school's independent, sustainable, and competitive economic growth.

Muinul Islam Boarding School implements various training and development programs sponsored by Bank Indonesia and other institutions. These programs include grape cultivation training, bookkeeping for business units, digital promotion, and kelulut honey development. Additionally, the school provides training in fish farming and dairy goat farming. These activities not only enhance the students' skills but also provide them with practical knowledge in managing businesses and contributing to the school's economy.

Muinul Islam Boarding School emphasizes the importance of ethics and integrity in all aspects of student life and management. Values such as honesty, responsibility, and discipline are taught to shape the students' strong character. Adaptability is also a primary focus, with students encouraged to innovate and adapt to market changes while maintaining Islamic moral and ethical principles. Through this approach, Muinul Islam Boarding School aims to produce graduates who are not only knowledgeable in religion but also possess strong entrepreneurial skills and contribute positively to society.

The strategy for developing religious tourism plays an important role in enhancing sustainable economic independence by optimizing tourist attractions, accommodation and service facilities, as well as adequate infrastructure. Authentic and attractive religious tourism attractions at Muinul Islam Boarding School are capable of attracting both domestic and international tourists, creating economic opportunities for the surrounding community. Tourists can enjoy the vineyard, kelulut honey production house, arowana fish pond, and agarwood distillation, as well as participate in activities such as learning grape and honey cultivation. Comfortable accommodation facilities and good services, including tour guides and halal food, will enhance the comfort and satisfaction of visitors, supporting the school's revenue. Good infrastructure, such as adequate roads and smooth accessibility, will increase the number of visitors and benefit the local economy. Advanced information and communication technology is also important in promoting religious tourism and providing accurate information to tourists. By integrating tourist attractions, accommodation and service facilities, and supporting infrastructure, Muinul Islam Boarding School can achieve sustainable economic independence, create jobs, and preserve cultural and religious heritage.

## **Discussion**

### ***The Role of Human Resources (HR)***

Human Resources (HR) play a crucial role in enhancing sustainable economic independence through the development of competencies and skills, performance improvement, innovation and creativity, as well as leadership and cooperation. High competencies and skills enable HR to adapt to market and technological changes, while optimal performance drives efficiency and productivity. Innovation and creativity are key to presenting new solutions that support economic growth, and effective leadership and solid cooperation ensure synergy in achieving common goals. Thus, proper HR management and development can be the main pillars in creating an independent and sustainable economy.

At Muinul Islam Boarding School, this role is clearly evident through various skill development programs for students, performance enhancement for teaching staff, and innovations in teaching methods and school management. Visionary leadership and close

cooperation between administrators and students ensure the creation of an environment that supports the school's independent, sustainable, and competitive economic growth.

**a. Competencies and Skills.**

Although digital learning methods are not yet implemented, and students are prohibited from bringing communication devices, the boarding school presents an environment with a 'heavenly' concept. The 'heavenly' concept means that the 2-hectare land has been transformed by Ustad Muis to resemble paradise. There is a flowing river, lush trees, arowana fish farming, grape cultivation, etawa goat farming, and kelulut honey development. These various development programs are designed to make students more productive without gadgets, allowing them to appreciate and be grateful for the abundant blessings they have received. These independence programs are also an effort to provide for the students' kitchen needs.

To improve competencies and skills, students receive education and training from Bank Indonesia, including:

- 1) Grape Cultivation Training in 2020 facilitated by Bank Indonesia West Kalimantan. On the first day, they engage in media preparation activities, On the second day, they are trained to prepare rootstock, On the third day, students propagate grape vines vegetatively (techniques such as cuttings, grafting, and top grafting). Students and Ustad are very enthusiastic about participating in the training, starting from fertilization, media preparation, planting, care, and post-harvest handling. Additionally, the boarding school received a grape cultivation demo plot, consisting of a Grape House, grape plants, and a greenhouse. Muinul Islam Boarding School has 30 vines with 11 varieties. Visitors can enter and see the bountiful grape bunches hanging on wires like clotheslines. Besides support from Bank Indonesia, Muinul Islam received training from the Kubu Raya Regency Plantation Service on making cocopeat as a growing medium for grapes and horticulture.



Figure 1 : Green House of Grape at Muinul Islamic Boarding School



- 2) Training on Bookkeeping for Business Units for Islamic Boarding Schools in 2021, Muinul Islam was one of the Islamic boarding schools that received training from Bank Indonesia. This training took place at Darul Fikri boarding school and focused on management in running a business. Business operators, especially those from Islamic boarding schools, were taught to apply the principles of management in business, which include planning, organizing, actuating, and evaluating. The next topic covered was the Standard Accounting for Boarding School Shops. This material was crucial to familiarize shop administrators in the boarding schools with accounting and to inform them about the standard rules applicable to Islamic boarding schools. Additionally, the training explained the logic and cycle of accounting to build the mindset that learning accounting is not difficult. The final session of this training involved practical bookkeeping exercises tailored to each boarding school's business, initially using Excel Accounting. The students were taught to journal, create ledgers, and study financial statements available in Excel Accounting, which had been adjusted with relevant formulas. The students received basic bookkeeping training and were monitored for approximately three months.



Figure 2 : Training on Bookkeeping for Business Units for Islamic Boarding Schools

- 3) Digital Islamic Boarding School Training in Makassar in 2022 facilitated by Bank Indonesia, focused on promotion and media for religious outreach. Another training provided by Bank Indonesia was the business incubator training, which covered various topics such as MSME business mindset, finding customers through digital research, photo techniques, photo and graphic editing with applications, sales techniques using WhatsApp Business and Facebook, digital content creation and MSME product videos, sales techniques through Instagram Business, copywriting, and Google My Business. This training was attended by students serving at the boarding school. Kelulut Honey Development Program in 2022, The program provided assistance including 300 seeds of bride's tears flowers (AMP), 10 large stem santostemon flower seeds, 40 small stem santostemon flower seeds, 100 stubs/nests of kelulut honey along with colonies,

lightweight steel for kelulut honey nest stands and AMP flower trellises, 2 honey harvesting tools, and kelulut honey packaging. Additionally, support was given for obtaining distribution permits (PIRT), business legality (NIB), halal certification, and promoting kelulut honey products at various exhibition events.



Figure 3 : Results of the KTI Digital Pesantren Training.

- 4) Training in fish farming in 2023 from the Kubu Raya Fisheries Department covered the preparation and construction of fish cages, seedling, fattening, and maintenance, as well as post-harvest handling. This training was attended by the students of Muinul Islam. Additionally, there was dairy goat farming training provided by the West Kalimantan Provincial Livestock Department and the Kubu Raya District Livestock Department in 2024. Starting with 10 goats, the students were trained in feed production, care, milking, and processing goat milk.

The development of character in Islamic boarding schools (pesantren) can be seen from their ability to shape the character of their students. Discipline, honesty, hard work, and tolerance are values that are strongly instilled in the pesantren environment. Most pesantren play a role in empowering the local community. They not only produce graduates who are educated in religious and academic fields, but also contribute to poverty alleviation, community education, and local economic development. Successful pesantren are able to adapt their curriculum and teaching methods to the challenges of the times. They not only maintain traditional values but also wisely respond to social, technological, and economic changes.

Pondok Pesantren Muinul Islam implements both the diniyah and muadalah curricula, which are integral educational concepts in the pesantren tradition. Here is a brief explanation of these two curricula. Diniyah is the core part of education in pesantren. It includes in-depth learning about Islam, such as studying the Qur'an, Hadith, fiqh (Islamic jurisprudence), ethics, and Islamic history. Students in pesantren following the diniyah curriculum learn to understand and practice Islamic teachings in their daily lives. This curriculum is usually taught by kyai (religious teachers) using traditional methods that focus on memorization and comprehension

of religious texts. Muadalah curriculum is part of the modernization efforts within pesantren that integrate religious education with general or academic education. It includes subjects such as mathematics, natural sciences, languages, and social studies. By implementing the muadalah curriculum, pesantren like Muinul Islam help students acquire broader knowledge to meet the demands of the modern era, not just focusing on religious aspects.

The combination of diniyah and muadalah curricula in pesantren like Muinul Islam reflects an effort to prepare students well, both spiritually and intellectually. By merging these two curricula, the pesantren aims to produce graduates who are not only strong in faith and morals but also capable of competing in educational and professional fields outside the pesantren. One of the main goals of pesantren is to shape the character of students with strong Islamic values, such as discipline, honesty, mutual help, and respect for others. The achievement of character building is usually seen from the behavior and attitudes of students within the pesantren and in the broader community.

Pesantren Muinul Islam aims to ensure that students gain a deep understanding of Islamic teachings, including the Qur'an, Hadith, fiqh, ethics, and Islamic history. This goal is measured by the students' ability to memorize, understand, and apply these teachings in their daily lives. The achievement of pesantren targets like Muinul Islam is typically assessed through academic evaluations, success in imparting Islamic values, student participation in social activities, and the pesantren's contribution to the community.

#### **b. Innovation and Creativity**

Pesantren Muinul Islam, which does not rely on donations but develops its own businesses, demonstrates several positive and strategic aspects. By developing their own businesses, Pesantren Muinul Islam can reduce dependence on donations and contributions from external parties. This is crucial for maintaining the financial sustainability and stability of the pesantren in the long term. The businesses developed by the pesantren can encompass various fields such as grape cultivation, kelulut honey production, goat farming, arowana fish farming, agarwood oil distillation, and others. This diversification not only reduces financial risk but also increases the potential income of the pesantren, which can enhance its sustainable economic independence.

The businesses managed by the pesantren not only provide additional income but also serve as a means to train and develop entrepreneurial skills for the students. By developing these businesses, Pesantren Muinul Islam can make a positive contribution to local economic development. This can have a positive impact on the surrounding community by creating job opportunities, improving infrastructure, and providing entrepreneurship education.

Stable income from these businesses can be used to fund various educational activities and programs of the pesantren, such as improving facilities, procuring books and equipment, and providing scholarships for students in need. However, there are some challenges that need to be addressed in developing businesses in the pesantren, such as effective management, choosing the right businesses according to available resources, and maintaining a balance between educational activities and business operations. Equipping students with entrepreneurial skills is a proactive and strategic step for Pesantren Muinul Islam. This not only supports the financial sustainability of the pesantren but also helps create a greater positive impact on the community and the surrounding environment.

#### **c. Leadership and Cooperation**

The leadership of the pesantren plays a central role in the management and development of Pesantren Muinul Islam. The leader of the pesantren, Ustad Muis, is not only responsible for

religious and educational aspects but also for administrative leadership and strategic decision-making for the development of students, business units, and the pesantren's religious tourism. The vision of Pesantren Muinul Islam is: "Towards a generation of Muslims who are devout, knowledgeable, possess the spirit of a da'i, and have noble character," with the following indicators: 1) Excellence in the learning process; 2) Excellence in forming the characteristics of a da'i; 3) Excellence in forming the characteristics of scholars; 4) Excellence in forming the characteristics of those who engage in remembrance (dzikir); 5) Excellence in forming the characteristics of worshippers; 6) Excellence in forming noble character (akhlakul karimah). The mission of Pesantren Muinul Islam is: 1) Educating students to become scholars and be able to apply their knowledge; 2) Implementing education oriented towards forming students with the spirit of a da'i; 3) Encouraging students to honor and exalt the commands of Allah SWT and the sunnah of Rasulullah SAW; 4) Nurturing students to have noble character; 5) Guiding students to behave honestly, competently, intelligently, and sincerely in every action.

Collaboration between the kyai (religious teachers), teaching staff, employees, and students is very important. Solid collaboration ensures the effective implementation of educational programs, consistent application of Islamic values, and the maintenance of harmony in daily life at the pesantren. Pesantren Muinul Islam also collaborates with various external parties such as local communities, regional governments, other educational institutions, and non-profit organizations. These collaborations can include joint educational programs, skill training, local economic development, or assistance with pesantren infrastructure.

Pesantren Muinul Islam is also responsible for training and developing the leadership of its students. This is done through educational programs, coaching, and special training that helps students become effective and responsible leaders in society. Effective leadership and good cooperation at Pesantren Muinul Islam Kuburaya are the main foundations for creating a quality, competitive, and positively impactful educational environment for the community. By building strong internal collaboration and establishing good relationships with external parties, the pesantren can continue to grow and fulfill its mission of educating and shaping the character of future generations. Moreover, the ability to lead and become skilled entrepreneurs after graduating from the pesantren, good teamwork cooperation, and effective communication skills are crucial.

#### **d. Ethics and Integrity**

Pesantren Muinul Islam, as a traditional Islamic educational institution in Indonesia, certainly emphasizes ethical values and integrity in all aspects of santri life and management. Pesantren Muinul Islam bases its ethics on the kaffah teachings of Islam, which includes noble morals, good manners, and Islamic ways of behaving. Students are taught to obey the rules that apply in the pesantren, whether it is related to worship, education, discipline, or interpersonal relationships. The ethics in this pesantren encourage students to consider the impact of their actions on others, both fellow students, teachers, and the surrounding community.

The pesantren teaches the importance of discipline in carrying out daily activities, from prayer times, studying, to extracurricular activities. Students are taught to use polite language, respect others, and maintain good communication. Students are taught to be consistent in carrying out every activity. Pesantren instills the value of responsibility towards oneself, others, and the environment, so that students can act in accordance with the mandate given. Integrity also contains the value of openness, where santri are taught to admit mistakes, learn from experience, and improve themselves. ethics and integrity in their lives.

Integrity is manifested in the consistency between the values taught in the pesantren and the daily behavior of the students. Santri are encouraged to be honest in all matters, both in

examinations, social interactions, and in carrying out religious duties, honesty applied in business management related to finance, management in business units and students have a high work ethic. With this strong application of ethical values and integrity, Pesantren Muinul Islam plays an important role in forming a young generation that is not only religiously knowledgeable, but also has high morality and integrity in living their lives in society. And in doing business, santri always prioritize honesty in all aspects of the business.

#### **e. Adaptability**

The adaptability of santri in developing businesses at Pesantren Muinul Islam includes their ability to innovate, adapt to change, and integrate Islamic values in business activities. Santri at Pesantren Muinul Islam are encouraged to develop businesses that are not only materially profitable, but also based on Islamic moral and ethical principles. They are taught to seek innovative solutions that are in accordance with religious values and do not contradict Islamic teachings. Business in pesantren can involve various types of activities, from production, fertilization, maintenance and harvesting. Santris are taught to be flexible in the face of changing markets or community needs, so they can adjust their products or services quickly. Pesantren Muinul Islam not only provides religious education, but also facilitates training and practical skills development, such as small business management, entrepreneurship and marketing. This allows santri to expand their knowledge and improve their skills in managing businesses.

Pesantren Muinul Islam encourages santri to build a network of collaboration with fellow santri, alumni, local entrepreneurs, and the general public. This helps them to gain support, share ideas, and expand their business opportunities. Pesantren administrators and educators are involved in monitoring and guiding the development of santri businesses. They provide constructive feedback, help overcome challenges, and ensure that the businesses developed remain within the corridor of the values taught in the pesantren.

Students are encouraged to plan their businesses in a sustainable and growth-oriented way. They are taught to not only focus on short-term profits, but also consider aspects such as product innovation, market development, and wise management of resources. Such as being responsive to challenges and problems that arise. Like kelulut honey, how to cope with bees in the rainy and hot seasons. Thus, the adaptability of santri in developing businesses at Pesantren Muinul Islam not only includes technical and practical aspects, but also integrates spiritual values and Islamic morality in their every step. This provides a strong foundation for santri to become successful and responsible entrepreneurs, and contribute positively to society and Muslims at large.

#### ***Religious Tourism Development Strategy***

The religious tourism development strategy has a significant role in increasing sustainable economic independence through the optimization of tourist attractions, accommodation facilities and services, and adequate infrastructure. Authentic and interesting religious tourism attractions are able to attract both domestic and international tourists, creating economic opportunities for the surrounding community. Quality accommodation facilities and services are important factors in increasing tourist comfort and satisfaction, which in turn will increase the duration of their visit and spending. Meanwhile, good infrastructure, including transportation and accessibility, supports the smooth movement of tourists and facilitates access to religious tourism destinations. By combining these three elements, a religious tourism development strategy can boost local economic growth, create jobs, and ensure sustainable economic independence for local communities.

#### **a. Tourist Attractions**

Pesantren Muinul Islam has great potential as a tourist attraction due to its rich cultural and religious heritage. Tourists may be interested in visiting the pesantren to learn about religious life, Islamic traditions, and distinctive local culture. Muinul Islam offers several attractions for visitors. The first destination is a grape garden, where visitors can harvest and enjoy grapes with voluntary payments. The second destination is the Kelulut Honey Production House, which features honey from Trigona bees. Visitors can taste natural honey directly from the hive. Kelulut honey, which contains high levels of propolis, has four times the benefits of regular honey. The third destination is the arowana fish, which are kept in ponds rather than aquariums. Other attractions include agarwood distillation into fragrant oil and diverse biodiversity.

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#### **b. Accommodation Facilities and Services**

Accommodation facilities and services in the development of religious tourism can play a significant role in enhancing sustainable economic independence at Pesantren Muinul Islam. The pesantren can develop accommodation facilities such as inns or homestays for tourists who come to participate in religious activities such as Quranic studies, religious lectures, or celebrations of religious holidays. By providing comfortable accommodations that meet the needs of visitors, the pesantren can attract more tourists who seek an authentic and profound religious experience.

Good services include guided tour facilities, provision of halal food and beverages, and well-organized religious events. Through the development of good accommodation facilities and religious tourism services, the pesantren can create sources of income that increase sustainable economic independence. This income can be used to finance educational activities, develop the pesantren's infrastructure, or empower the surrounding community through local economic programs.

Thus, the pesantren can become not only a center of religious education but also a driving force for sustainable local economic development. The development of religious tourism can also have positive impacts on the surrounding community, such as increasing employment opportunities in the tourism sector, promoting local culture, and providing opportunities to preserve cultural and religious heritage. By integrating adequate accommodation facilities and professional religious tourism services, Pesantren Muinul Islam can actively contribute to sustainable economic development while promoting religious and cultural values.

### c. Infrastructure

Good road infrastructure and smooth accessibility to religious sites are important to attract more visitors. This may include road improvements, provision of adequate parking, and easy access will increase the number of visitors coming, which in turn will benefit the local economy through their spending. The development of facilities that offer comfort and safety for tourists will increase the popularity of the destination and increase revenue from tourism. The use of advanced information and communication technologies, such as official websites, mobile applications, and digital marketing, is essential in promoting religious tourism. It helps in reaching a wider range of visitors globally and makes reservations and tourist information easier. Digital infrastructure can also enhance the tourist experience by providing accurate and up-to-date information about religious activities and facilities available at pesantren.

In developing infrastructure for religious tourism, it is important to consider environmental sustainability. This includes waste management, electricity, and other environmentally friendly practices. By building supportive infrastructure, pesantrens and religious tourism destinations can strengthen economic independence and attract more tourists, increase local income, and create new jobs. This provides long-term benefits to local communities while preserving cultural and religious heritage.

### Conclusion

The development of superior human resources at Pesantren Muinul Islam is the main foundation in managing and utilizing the potential of religious tourism effectively. Well-trained human resources with good knowledge of religion, local resource potential, and business can improve the quality of services to visitors and boarding school management. The development of religious tourism can contribute to increasing the economic independence of pesantren, entrepreneurship of santri and the surrounding community. Revenue from tourism can be used to develop local infrastructure, support education and training programs, and expand employment opportunities for santri and local residents. Thus, the integration between the development of superior human resources and the development of sustainable religious tourism at Pesantren Muinul Islam is a strategic step to achieve sustainable economic independence.

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