

MUSTHAFAWIYAHNOMICS: COMMUNITY SOCIO-ECONOMIC STUDY



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Abstract

Musthafawiyahnomics is an Islamic boarding school that has become an icon of economic turnover because Musthafawiyah Islamic boarding school is one of the Islamic boarding schools whose students live side by side with society. This Islamic boarding school is also one of the Islamic boarding schools that has the biggest influence on the running of the economy in Mandailing Natal, especially Purba Baru village, such as local people, migrant traders, and outside communities. The role of the Musthafawiyah Islamic boarding school in improving the community's economy is by giving the community the freedom to rent out their land as a place for the students' cottages to stand, opening up opportunities to depend on their economy in the fields of trade, laundry, photocopying, barbershops, lodging, cottages, etc. Indirectly, Islamic boarding schools contribute to contact with society, to improve its welfare both from a socio-economic and religious spiritual perspective. This is in line with rural economics, namely development policies or strategies for the economic development of rural areas. The impacts of the existence of this Islamic boarding school are: firstly, there is social jealousy that arises between people who have businesses and those who do not because the location is less strategic. Second, the positive impact of the existence of the Musthafawiyah Islamic boarding school helps reduce unemployment in Purba Baru village, although it is not optimal, with the existence of this Islamic boarding school, unemployment in Purba Baru village can be reduced. The socioeconomic conditions of the community around the Mustafawiyah Islamic boarding school can be called Mustafawiyahnomics. This Mustafawiyah Islamic Boarding School is also an icon of society because the Musthafawiyah Islamic boarding school is one of the Islamic boarding schools whose students live side by side with the community. This Islamic boarding school is also one of the Islamic boarding schools that has the biggest influence on the running of the economy in Mandailing Natal, especially Purba Baru village, such as local people, migrant traders, and outside communities. This Islamic boarding school also has a big influence on the local community in the economic sector where the community makes this an opportunity to depend on their economy in the fields of trade, laundry, photocopying, hair trimming, lodging, cottages, etc.

Keywords: Community Socio-Economics, Musthafawiyah Islamic Boarding School, Rural Economics, Musthafawiyahnomics

INTRODUCTION

Musthafawiyah is an Islamic boarding school located in the Mandailing Natal district and located in Purba Baru village, Sorik Merapi Valley, Mandailing Natal. This Islamic boarding school is one of the oldest Islamic boarding schools on the island of Sumatra, around 1 century old with the largest number of students in the North Sumatra region, namely 14,157 students. This Islamic boarding school is one of the iconic attractions for Christmas Mandailing, especially in terms of education. However, there are several interesting phenomena when talking about this Islamic boarding school, one of which is that this Islamic boarding school is a boarding school that is integrated with society in the sense that the community and the students live side by side, especially male students.

As a result, the existence of Islamic boarding schools in society has had a huge impact on society, especially in the economic sector, which has caused an economic turnaround due to the large number of Islamic boarding school students. Because the number of students is large and requires many personal needs, including clothing, food, and shelter.

For the clothing needs of the students, many shops provide various student needs. Likewise with food, throughout the Islamic boarding school, you can find many shops, both restaurants and special shops selling curry, and many people have set up their own catering business. Likewise, for the boarding needs of the students, the Musthafawiyah Islamic boarding school has its characteristics with Marpondok or living in a hut measuring 3m x 3m which lines the right and left of the cross-Sumatran Road with a community land rental system which helps ease the economy of the students.

The role of the Musthafawiyah Islamic boarding school in improving the community's economy is by giving the community the freedom to rent out their land as a place for the students' boarding houses, which will increase the community's income from land rentals made by the students. Indirectly, Islamic boarding schools contribute to contact with society, and provide great opportunities for community members to improve their welfare, both from a socio-economic and religious spiritual perspective, so we can say that this is one of the positive impacts of the existence of Islamic boarding schools.

With a large number of students, the community around the Islamic boarding school uses this opportunity as a stepping stone for their survival by selling both outside and inside the Musthafawiyah Islamic boarding school area, working as entrepreneurs in a supportive environment. So the involvement of the Musthafawiyah Islamic boarding School in developing the community's economy is increasingly clear that the Musthafawiyah Islamic boarding school places great importance on the benefit of the people or the welfare of society in the economic field, as a social responsibility that must be carried out, that the role of the Islamic boarding school is to be a forum for change towards an independent society, both in terms of individual quality, society, especially the economy for the nation, especially religion, in this case with community economic empowerment which involves the community around the Islamic boarding school.

The economic efforts carried out by some of the people of Purba Baru Village around the Muthafwiyah Islamic Boarding School include working as retail traders, hairdressing businesses, photocopying businesses, laundry services, and others to meet the living needs of the students. Seeing the economic activities carried out by some people is what makes the author interested in studying the socio-economic conditions of the Islamic boarding school. Because several communities see an increase in the number of Islamic boarding school students from year to year, an interest arises in opening a new business to improve the economy by meeting daily living needs.

Efforts to fulfill needs never stop. This is because there are needs in the next priority that are waiting to be fulfilled, as well as because needs are developing dynamically in line with the development of society. A reality of social life that shows that more and more needs are met is called increasingly prosperous conditions. It is not surprising that in people's lives, there are always processes or efforts to change towards increasingly prosperous conditions.

The existence of the Musthafawiyah Islamic boarding school has opened up employment opportunities and economic turnover related to the rural economy. Rural economics and social economics of society have a close relationship. Rural economics focuses on economic development in rural areas, including increasing income, reducing poverty, and economic empowerment of rural communities. Good economic development

can have a positive impact on the social welfare of society, such as increasing access to education, health, housing and public services.

Rural economics seeks to improve the quality of life of rural communities by improving economic, social and environmental conditions. Sustainable economic growth in rural areas can create jobs, increase incomes, and improve access to food, clean water, sanitation, housing, and other infrastructure that is important for a good quality of life.

Broadly speaking, community development can be interpreted in two concepts, namely society as a commonplace and society as a common interest. From this opinion, it is clear that Islamic boarding schools and their role in developing the community's economy must be proven by real and binding activities so that they can be developed together by Islamic boarding schools. and the community, with community involvement in this matter, the Islamic boarding school can better understand how big the Islamic boarding school's activities are in developing the community's economy.

RESEARCH METHOD

This type of research is descriptive qualitative research, namely, the data collected is in the form of words, and images, not numbers (Sudarwan, 2002, p. 51). According to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong, 2000, p. 3). Meanwhile, descriptive research is a form of research aimed at describing or illustrating existing phenomena, both natural phenomena and human engineering phenomena (Moleong, 2000).

This research aims to reveal the impact of Islamic boarding schools on the socio-economics of the community around the Musthafawiyah Islamic boarding school. Where the course of the economic cycle around the Islamic boarding school depends on the existence of the Islamic boarding school.

Therefore, this research uses a phenomenological approach. Phenomenological research is a type of qualitative research that looks and hears more closely and in detail an individual's explanation and understanding of their experiences. Phenomenological research aims to interpret and explain the experiences a person experiences in life, including experiences when interacting with other people and the surrounding environment. In the

context of qualitative research, the presence of a phenomenon can be interpreted as something that exists and appears in the researcher's consciousness using certain methods and explanations of how the process of something becomes clear and real. Phenomenological research prioritizes searching, studying, and conveying the meaning of phenomena, events that occur, and their relationship with ordinary people in certain situations (Sugianto, 2015). This research seeks to enter the conceptual world of the research subject, and how the community understands the impacts caused by land acquisition.

The research location is at the Mustafawiyah Islamic Boarding School. Musthafawiyah Purba Baru Islamic Boarding School is one of the Islamic boarding schools located in Mandailing Natal district and is located in Purba Baru village, Sorik Merapi Valley, Mandailing Natal.

Data sources can be defined as places to obtain data using certain methods, whether from humans (informants), artifacts (history) or documents (Putra, 2013). Data in qualitative research is not in the form of numbers, but narrative descriptions, even if there are numbers, the numbers are in relation to a description. In processing qualitative data there is no addition of data, so it leads to generalization (Sukmadinata, 2009). In terms of activities to obtain research data, if you use interviews to collect data, the data source is called an informant, namely a person who responds or answers questions either in writing or orally. When using observation, the data source is an object, movement or process. When using documentation, documents and notes are the data sources (Moleong, 2018). In this research, the primary data source was obtained through interviews with predetermined informants, namely the community around the Musthafawiyah Islamic boarding school. Meanwhile, the secondary data source in this research is in the form of documents related to the socio-economics of the community around the Musthafawiyah Islamic boarding school.

RESULTS AND DISCUSSION

Socio-Economic Conditions of The Community around the Musthafawiyah Islamic Boarding School

The establishment of an Islamic boarding school in an area makes that Islamic boarding school have a strategic role that can make that area more developed. Since the 1970s, Islamic boarding schools have played many strategic roles. The strategic role of Islamic boarding schools includes roles in the economic, social and political fields.

Musthafawiyah is an Islamic boarding school that has become an icon of economic turnover because Musthafawiyah Islamic boarding school is one of the Islamic boarding schools whose students live side by side with society. This Islamic boarding school is also one of the Islamic boarding schools that has the biggest influence on the running of the economy in Mandailing Natal, especially Purba Baru village, such as local people, migrant traders, and outside communities. This Islamic boarding school also has a big influence on the local community in the economic sector where the community makes this an opportunity to depend on their economy in the fields of trade, laundry, photocopying, hair trimming, lodging, cottages, etc.

The existence of the Musthafawiyah Islamic Boarding School contributes indirectly to socio-economic aspects. The Islamic boarding school focuses on education and not economics, but the presence of hundreds of students has an impact on the economic life of the surrounding community. One very clear contribution of the existence of the Musthafawiyah Islamic Boarding School in the middle of a very densely populated settlement is that it brings good luck to the surrounding community, seen from the birth of huge economic income, because many Islamic boarding school students attend school so that the community takes advantage of this opportunity by open food stalls and open other businesses.

With the increasing number of santri (students) every year, of course there will be more needs for santri and female students, including clothing, food and shelter.

According to an interview conducted with an informant as an employee at the Musthafawiyah Islamic boarding school, he said:

"To provide food for students in the girls' dormitory and boys' dormitory, both in the form of vegetables and other food from the community, not provided by the school and

we propose to the community to sell around the boarding school, both from the local community and the general public, which is managed directly by the community, not from Islamic boarding school which aims to improve the community's economy."

"For business partnerships and training provided by Islamic boarding schools for the community to improve the local socio-economy, until now there have been none according to an interview with Mr. Mukhlis who said, "Because this Islamic boarding school is still independent, if possible, we can manage it ourselves, whereas for training or similar programs until now there are no".

Regarding the transfer of students who live in boarding houses owned by residents, they will be moved to Red Square and will be done in stages. Some will be moved, some will be put into dormitories, this will be done to make it easier to control the children when they are in the same environment. If you spread them out to monitor the children it is more difficult so if you allocate the children in one location it is easier to control. And also, to advance the economy, the Islamic boarding school can be run there, so that later if all the children gather there, it's possible to have a school that manages all the food stalls the children need. And it is estimated that the impact on the community will not disrupt the local economy because children will also continue to pass by in front of local stalls to go to and from school.

For the history of Musthafawiyah, it started with this community selling because there was not enough for the students' children, especially at that time, the students' children were still cooking for themselves because in the past they still cooked for themselves, so we had a lot of dependence on the community, especially for firewood and other things. We used to take the cooking from the community's gardens, so over time we used stoves, so the people who sold were still the community, because it's known that many of the children who shop for food come sometimes once a month, so those who have stalls can also help the children in terms of meeting their needs. for the children later, when the shopping comes, they will pay for it, there are lots of conveniences with local people selling it.

Based on the results of an interview with Mr. Mukhlis Lubis, the author concludes that with the existence of Islamic boarding schools and the increasing number of students every year, with this the community opens up business land, it can open up income for the

local community, where almost every side of the road around the Islamic boarding school is visited by students. female students, apart from stalls there are also kiosks and retail traders which are never empty of students visiting them, it is impossible for students to be accommodated in just one or two houses or stalls. It is very clear that they need a place to eat, looking at the number of female students which is increasing every year so that the local community takes advantage of this opportunity with the existence of the Musthafawiyah Islamic boarding school, stalls that have sprung up around the Islamic boarding school in Purba Baru Village, dozens of places to eat so it can be said that the community gets a splash of prosperity from the existence of this Islamic boarding school, if there were no Islamic boarding school then they would not be able to open a stall because The lack of people shopping is only because of the existence of Islamic boarding schools so that there are more and more stalls and the higher the economic income of the people of Purba Baru village.

The Impact of the Musthafawiyah Islamic Boarding School on Improving the Community's Economy

The Musthafawiyah Islamic Boarding School has had a big impact on improving the economy of the community in Mandailing Natal, especially in Purba Baru village. Where, because of the existence of this Islamic boarding school, the community's economy is starting to improve and improve. This is as stated by several sources who have businesses around Islamic boarding schools. Yusril believes that:

As a seller of rolled eggs, I sell every day, and every day I can sell my wares with a profit of up to IDR 170,000 per day if there are lots of buyers. I admit that selling around Islamic boarding schools really influences my economic existence, because almost all my needs come from money. My livelihood is that selling around this Islamic boarding school is more profitable than selling in other places, because many students come to buy the egg rolls that I sell, this has made my income increase.

The establishment of the Musthafawiyah Islamic boarding school in Purba Baru Village is very profitable for the surrounding community, because there is a lot of business land and economic income has increased due to the large number of small and large businesses emerging, not only existing food stalls but other businesses as well. there are things like:

1) Laundry Business

Around the Islamic boarding school, the community opened a special laundry business, which emerged because the community saw a huge opportunity in the existence of the Islamic boarding school, where most of the students who lived there were looking for laundry.

Ahmad Husain believes that:

"With the lack of space to wash the students' clothes, some of them prefer to use laundry services. I have 4 employees and all of my employees are housewives who have no income. The salary system for my employees depends on the number of clothes that are ready. For a day I get 150 kg x IDR 6000/day, and I divide the income in half with the employees. I am very lucky to be able to open this business even with minimal land, because this kiosk is only for storing clothes that have been washed. For execution, the clothes I receive are usually picked up by employees and taken to their homes to be washed at their respective homes. This is the advantage of having so many santri, even though I only have a small place, it doesn't affect me being able to make a living from here."

2) Photocopy Business

Initially, there were only one or two photocopying businesses, but as Islamic boarding schools developed and the number of students attending school increased, people opened more photocopying businesses, which are now increasing in number. Nur Hidayah believes that:

"Because this is a school area, there is definitely a real need for a photocopying business and 90% of my customers are students."

3) Counter Business

This counter business also emerged after the owner saw the increasing number of students, with the students looking for credit to contact their families in their hometowns, this opportunity was taken advantage of by the community.

Muhamad Habibi believes that:

"The existence of santri is an opportunity for me because of course those who live far from their parents need credit or quota to contact their families who are far

away so they don't have to go all the way to the market, and also this business is not only for santri but also for the general public."

4) Bookstore Business

The bookstore business or commonly known as the Islamic boarding school bookstore, is not owned by the Islamic boarding school, but the community opened a business selling Islamic boarding school books because it took advantage of the existence of this Islamic boarding school so that people opened a business selling books.

Miswaruddin believes that:

"This shop was founded in 1991. Initially it was a grocery shop but now it is a shop for books, sturdy clothes, mats, etc. 90% of income comes from students."

5) Owner of the Santri Boarding School

The students live in small huts which are simply arranged, on average these huts are 3x3 meters in size which can be seen lining the right and left of the Sumatra highway.

Efrida Yusna believes that:

"This business is a legacy from my parents, I have 15 cottages, with land rent of IDR 200,000/year for one cottage."

6) Barber

"Because I have expertise, by seeing this opportunity I have taken part since I graduated from college. I have opened this business for quite a long time, my income comes 100% from here. My income is 200,000/day or I can calculate as much as IDR 6,000,000/month. So, I don't need to look for another job because I have enough to support my life."

7) Canteen keeper

For girls' dormitories, they are usually not allowed to go out very far, so most of them buy their necessities around the dormitory.

Sahrani believes that:

"I entered school in 1971 and graduated in 1985, and I started selling in the canteen in 1989, I have been selling for 34 years, 100% of my income comes from female students."

The opinion of the Purba Baru village government said:

"Currently, the male students who live near the residents' houses are being used by the residents to sell there. Islamic boarding schools as partners in the social economy provide opportunities for anyone who wants it and even individually there is no partner system with Islamic boarding schools. "This Islamic boarding school really contributes to socio-economic development, but I really regret that there is a policy of relocating all the students who are in boarding schools around the community because around 40% of our residents' livelihoods depend on female students and female students."

In line with the rural economic theory put forward by David Pearce and Edward Barbier, they put forward the Theory of Sustainable Rural Development. This theory emphasizes the importance of sustainable rural development, which includes economic, social and environmental aspects. This theory proposes a holistic approach in developing villages that considers long-term sustainability in the sense that the economic cycle around the Islamic boarding school has a big impact on the development of the rural economy.

The existence of Musthafawiyah students has provided an economic livelihood for the people of Purba Baru village. Male students generally cook for themselves, and basic necessities such as rice, vegetables and others are purchased at community shops around their accommodation. Apart from primary needs, the students also get food and other necessities at the stalls around them. So Islamic boarding schools have made a big contribution to the village population both in terms of economic and social capital as a result of the students' interactions with local residents. Based on the results of this research, the Musthafawiyah Islamic boarding school plays a role in empowering the economy of the surrounding community covering several aspects, one of which is employment opportunities, creating jobs for the surrounding community, especially for people in need. And the recruitment of workers needed by the Islamic boarding school during the construction period can be an opportunity for the local community to get decent work to support their lives.

The Socio-Economic Conditions of Society Can Be Said to be Mustafawiyahnomics

The Musthafawiyah Islamic Boarding School has a role in improving the economy of the people of Mandailing Natal, especially the people of Purba Baru village, thereby

creating changes in the economy for the surrounding community which can be seen from the type of work, income level and also living conditions.

The existence of the Musthafawiyah Islamic Boarding School contributes indirectly to socio-economic aspects. The Islamic boarding school focuses on education and not economics, but the presence of hundreds of students has an impact on the economic life of the surrounding community. One very clear contribution of the existence of the Musthafawiyah Islamic Boarding School in the middle of a very densely populated settlement is that it brings good luck to the surrounding community, seen from the birth of huge economic income, because many Islamic boarding school students attend school so that the community takes advantage of this opportunity by open food stalls and open other businesses.

An interview conducted with Mr. Ahmad Husain said that:

"Mustafawiyah Islamic Boarding School provides economic benefits for the community, especially the people of Purba Baru Village. The existence of Islamic boarding schools creates an economic turnaround for society. Many people are opening businesses around Islamic boarding schools, which of course will increase their income. "Where previously the dominant community made their living as farmers."

Strengthened by the interview conducted with Mrs. Nur Hidayah, stating that:

"The large number of students at the Mustafawiyah Islamic boarding school is an opportunity for us in the local community to open businesses, both trade and service businesses. "Be it home-based traders who provide equipment or daily living equipment for students, and those in the service sector who open businesses in the field of photocopying, cottage rental, laundry business, hair barbering and others."

From this statement, it can be stated that the socio-economic conditions of the community around the Mustafawiyah Islamic boarding school can be called Mustafawiyahnomics. This Mustafawiyah Islamic Boarding School is also an icon of society, because the Musthafawiyah Islamic boarding school is one of the Islamic boarding schools whose students live side by side with the community. This Islamic boarding school is also one of the Islamic boarding schools that has the biggest influence on the running of the economy in Mandailing Natal, especially Purba Baru village, such as local people, migrant traders, and outside communities. This Islamic boarding school also has a big

influence on the local community in the economic sector where the community makes this an opportunity to depend on their economy in the fields of trade, laundry, photocopying, hair trimming, lodging, cottages, etc.

Discussion

Socio-Economic Conditions of The Community around the Musthafawiyah Islamic Boarding School

According to Soekanto in Basrowi and Juariyah, social economics is a person's position in society in relation to other people in terms of their social environment, achievements, and rights and obligations in relation to resources.

The socio-economic conditions of society are influenced by several aspects which measure the social and economic conditions of society in an area. Based on data obtained from interviews, observations and documentation, the socio-economic conditions of the community in this research only focus on aspects of labor absorption, livelihoods, economic income, social interaction, health and infrastructure development.

a. Employment

Labor absorption is the number of jobs that have been filled and is reflected in the large growth in the working population. The working population is caused by the demand for labor. So, labor absorption can be interpreted as demand for labor. Labor absorption is the number of workers absorbed in a sector in a certain time. The absorption of labor that occurred in Purba Baru village after the existence of the Islamic boarding school had a huge impact on the community, because before the existence of the Islamic boarding school, many housewives and young people were unemployed due to the small number of jobs available in the village and the monotony of the types of work available. In large numbers, the lack of labor and job opportunities has resulted in many rural people preferring to look for work outside their area and migrating to meet their daily needs. Apart from that, people's interest in entrepreneurship is still low because they prefer to cultivate agricultural land to plant agricultural products rather than use it for business land.

Then the existence of the Musthafawiyah Islamic boarding school increased labor absorption in Purba Baru village. The existence of the Musthafawiyah Islamic boarding school opens up new job opportunities that allow the opportunity to work or

create your own business. The Islamic boarding school also helps absorb a lot of labor and empowers the community by involving the community in student canteen activities.

b. Livelihood

Livelihood is the main job or profession undertaken by a person to be able to fulfill his life's needs. Livelihood depends on the potential of existing resources, the level of education, and the level of expertise of a person. The existence of industry will influence shifts in people's livelihoods, this is in accordance with what Siska stated in Imam Nawawi et al. that changes in livelihoods can be caused by previous jobs no longer being promising, reduced agricultural land and unstable income.

The existence of the Musthafawiyah Islamic boarding school is also able to influence changes in the livelihoods of the people of Purba Baru village. The lack of wages for workers and uncertain income from agriculture means that people now prefer to take advantage of existing opportunities by opening their own businesses or becoming employees of other people.

c. Economic Income

Income is money that a person has received as a result of his business. This is in accordance with the theory put forward by Sadono Sukirno which states that income or profit is payment for goods and services produced from a factor of production. The amount of income can be determined by the type of business or job undertaken. The higher the quality of work, the higher the income received and vice versa. Apart from the type of work, the amount of income can also be determined by ability, expertise and education.

The income of the people of Purba Baru village, whose average job is as farmers, is only based on agricultural harvests obtained once every 3 months. Income from harvests cannot be reduced in size because the harvest will depend on the weather and pest attacks which are often the causes of farmers' failed harvests, this will cause losses for farmers. not to mention that the prices usually found on the market often do not match the production costs during the planting period. However, after the existence of the Musthafawiyah Islamic boarding school, people's income, especially those who opened businesses around the Islamic boarding school, increased quite significantly.

The seasonal income they get when working as farmers or farm laborers is not commensurate with the effort, they have put in. Income that is only received once every few months with an uncertain amount can only be used to meet daily needs.

d. Public Health

Health is a condition in which the body and soul enable a person to carry out both social and economic activities. The condition of public health can be seen from the existence of health services and the maintenance of environmental conditions in the area. The better the facilities and services and environmental conditions are maintained, the better the level of health that will be achieved. Like the theory put forward by Hendrik L. Blum which describes the factors that influence public health, including heredity, environment, behavior and health services. This is in accordance with the results of the interview which stated that awareness of the importance of health in the community in Purba Baru village is quite good, seen from the purpose of treatment, which on average chooses the health center and the environmental conditions which are still well maintained, indicating that the level of community health in Purba Baru village is quite good. OK, apart from that, many people have participated in the government's BPJS program, although not all of them have participated in the public health assistance program.

e. Social Interaction

Rural communities are synonymous with very close family relationships, this also applies to people in Purba Baru village who still uphold family values both between families and the surrounding community. In line with the theory put forward by Nurudin in Noviani Nurkolis, namely that village communities live in groups where normatively they are regulated by traditional norms, values and institutions, so that in their daily lives there is an element of togetherness, mutual cooperation which is communal in various ways. aspects of life are still many among them. This is in accordance with the results of interviews from several sources who live in Purba Baru village who stated that social interactions or reciprocal relationships between members of the community were very good. The culture of *rewang* and mutual cooperation is still very much felt and practiced by the community.

The existence of the Musthafawiyah Islamic boarding school in society will indirectly have an impact and shift in society as expressed by Rauf Hatu. Socio-cultural shifts in society are changes in the order of life of society which are greatly caused by the existence of science and technology, developments in communication, as well as abilities, the desire of society to think forward.

The Impact of The Musthafawiyah Islamic Boarding School on Improving the Community's Economy

Impact is anything that arises as a result of an event or development in society and produces a positive or negative influence on the survival of life. In line with what was expressed by Otto Sumarwoto who defined impact as a change that occurs as a result of an activity. The existence of the Musthafawiyah Islamic boarding school also has an impact on the socio-economic conditions of the community, namely:

a. Employment

1) Positive impact

- a) The existence of the Musthafawiyah Islamic boarding school helps reduce unemployment in Purba Baru village, although it is not optimal, but with the existence of this Islamic boarding school, unemployment in Purba Baru village can be reduced. This is proven by the existence of people who are teachers and employees at Islamic boarding schools.
- b) The existence of the Musthafawiyah Islamic boarding school has had a positive impact on labor absorption in Purba Baru village. More than 200 businesses have succeeded in earning income from it.

2) Negative impact

- a) There is social jealousy that arises between people who have businesses and those who do not because the location is less strategic.

b. Livelihood

The existence of the Musthafawiyah Islamic boarding school has influenced the shift in people's livelihoods, this is in accordance with what Siska said in Imam Nawawi et al. that changes in livelihoods can be caused by previous jobs no longer being promising, reduced agricultural land and unstable income.

1) Positive impact

- a) Having a dual livelihood, the existence of the Musthafawiyah Islamic boarding school has had a positive impact on the community who continue to carry out agriculture while also opening businesses around the Islamic boarding school.
- b) The opening of new business units outside the Musthafawiyah Islamic boarding school, this can open up interest in community entrepreneurship where many people can open grocery stalls, food stalls, laundry and photocopying businesses around the Islamic boarding school.

2) Negative impact

- a) The shift in livelihoods has had a negative impact, namely the use of agricultural land as a place for business.
- b) The emergence of an individualistic attitude at work

c. Economic Income

1) Positive impact

- a) Increasing income allows people to improve their standard of living. The income they earn every month makes it no longer difficult for people to meet their living needs.

2) Negative impact

- a) Consumptive behavior, an increase in income, encourages people to consume things they want, not things they need. Increased opinion makes people consume more than before.

d. Social interaction

1) Positive impact

- a) The public's views on starting a business are wider because they don't come from just one village. There is a good relationship between the original village community and the immigrants who have the awareness that they need each other and both have the same interests.

2) Negative impact

- a) Increasing security and order disturbances disrupting the smooth flow of traffic

b) Increasing consumer culture in the surrounding area

The Socio-Economic Conditions of Society can be said to be Mustafawiyahnomics

The Musthafawiyah Islamic Boarding School has a role in improving the economy of the people of Mandailing Natal, especially the people of Purba Baru village, thereby creating changes in the economy for the surrounding community which can be seen from the type of work, income level and also living conditions.

This is related to factors that influence the economic growth of rural communities or known as the Rural Economy theory. Michael Lipton and Vernon Ruttan put forward the Rural Economic Growth Theory. This theory focuses on factors that influence economic growth in rural areas, such as investment, productivity, accessibility, and human resource development.

The existence of the Musthafawiyah Islamic Boarding School contributes indirectly to aspects of socio-economic growth. The Islamic boarding school focuses on education and not economics, but the presence of hundreds of students has an impact on the economic life of the surrounding community. One very clear contribution of the existence of the Musthafawiyah Islamic Boarding School in the middle of a very densely populated settlement is that it brings good luck to the surrounding community, seen from the birth of huge economic income, because many Islamic boarding school students attend school so that the community takes advantage of this opportunity by open food stalls and open other businesses.

CONCLUSION

Socio-economic conditions of the community around the Musthafawiyah Islamic boarding school are a measure of the social and economic conditions of the community around the Islamic boarding school. The existence of the Musthafawiyah Islamic boarding school in society indirectly has impacts and shifts in society such as socio-cultural shifts. Based on data obtained from interviews, observations and documentation, the socio-economic conditions of the community in this research only focus on aspects of labor absorption, livelihoods, economic income, social interaction, health and infrastructure development.

Musthafawiyah Islamic Boarding School has an impact on the socio-economic conditions of the community, namely: 1) Labor Absorption, Positive Impact: The existence of the Musthafawiyah Islamic boarding school has had a positive impact on labor absorption in Purba Baru village. More than 200 businesses have succeeded in earning income from it. Negative Impact: There is social jealousy that arises between people who have businesses and those who do not because the location is less strategic. 2) Livelihoods, the existence of the Musthafawiyah Islamic boarding school influences the shift in people's livelihoods, this is in accordance with what Siska expressed in Imam Nawawi et al. that changes in livelihoods can be caused by previous jobs no longer being promising, reduced agricultural land and unstable income. 3) Economic Income, Positive Impact: Increasing income allows people to improve their standard of living. The income they earn every month makes it no longer difficult for people to meet their living needs. Negative Impact: Consumptive behavior with increasing income encourages people to consume things they want, not things they need. Increased opinion makes people consume more than before. As mentioned, 4) Social Interaction, Positive Impact: Opening the views of people who open businesses to a wider range because they do not come from just one village. There is a good relationship between the original village community and the immigrants who have the awareness that they need each other and both have the same interests. Negative Impact: Increasing security and order disturbances, disrupting the smooth flow of traffic and increasing consumer culture in the surrounding area.

The socio-economic conditions of the community around the Musthafawiyah Islamic boarding school can be called Musthafawiyahnomics, because the Musthafawiyah Islamic Boarding School is an icon of economic turnover for the community. Musthafawiyah Islamic Boarding School is one of the Islamic boarding schools whose students live side by side with the community. This Islamic boarding school is also one of the Islamic boarding schools that has the biggest influence on the running of the economy in Mandailing Natal, especially Purba Baru village, such as local people, migrant traders, and outside communities. This Islamic boarding school also has a big influence on the local community in the economic sector where the community makes this an opportunity to depend on their economy in the fields of trade, laundry, photocopying, hair trimming, lodging, cottages, etc.

For the Musthafawiyah Islamic boarding school, this research can be a reference for paying more attention to the surrounding community by minimizing the negative impact of the Islamic boarding school on the community and prioritizing the welfare of the local community. For the government, this research can be a reference and consideration for local governments to improve the social economy of local communities.

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