



## Islamic Ecosystem To Enhance Fisheries Sector: The Role Of Pesantren And Kampus Merdeka Program In Tasikmalaya

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### Abstract:

*Being a maritime country and the second largest fish producer in the world, Indonesia has enormous potential in the fishing industry. However, there are various problems, especially for residents of coastal areas or fish farmers. One of them is the mechanism of funding and income that is not ideal for meeting the needs of fishermen, including in the area around Tasikmalaya. Tasikmalaya, as an area whose Islamic culture colors life has the potential for human resources. The communities in Tasikmalaya have adequate religious understanding. This study aims to develop an ecosystem model for community empowerment based on Islamic principles. "Pesantren" and "Kampus Merdeka" programs obtain to support and empower fishing communities or fish cultivating communities. This conceptual research uses a qualitative descriptive method with content analysis from various literature and interview. This research provides an innovative ecosystem model that supports coastal communities or fish farming communities in understanding fishing business processes, sharia-compliant business procedures, and improving financial literacy. To meet the goals of fishermen's welfare, collaboration from various stakeholders is needed. Islamic financial instruments can be optimized for the fisheries sector.*

**Keywords:** Business model; fisheries sector; Islamic ecosystem; "kampus merdeka" program; pesantren

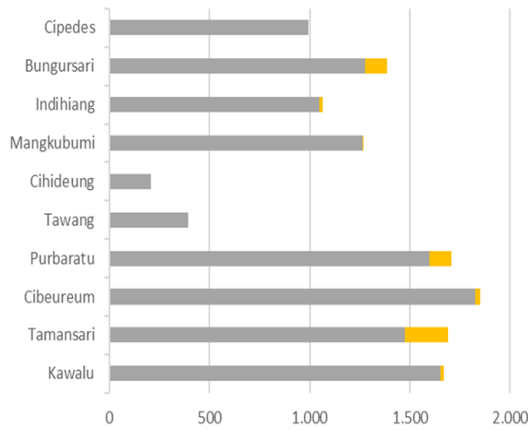
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### INTRODUCTION

Indonesia is known as a maritime country because of its

enormous potential in fisheries and marine areas. However, the management of this potential is not

optimal, especially in Tasikmalaya. Various efforts have been made by the local government in optimizing marine resources and fish farming in Tasikmalaya. The following is an overview of the number of fish-cultivating households using both pond and paddy field methods:

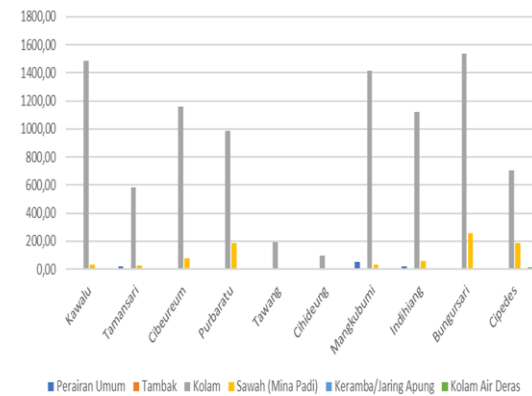


Source: (Badan Pusat Statistik, 2022b)

Figure 1. Number of Pond and Paddy Field Fish Cultivator Households

Based on Figure 1. it can be concluded that the majority of fishing households in Tasikmalaya (especially in Tasikmalaya City) work in pond or rice field fisheries compared to capture fisheries. Figure 1 explains the number of pond fisherman households and paddy fields by sub-district. The number of pond fisheries is 11,734 households (gray color), rice field fisheries are 496 households (yellow color), and capture fisheries are 159 households. In line with the number of households, the amount of fish

production was higher in ponds as much as 9295.40 tonnes (see Figure 2). However, in this case, the data is specific to Tasikmalaya City only, while Tasikmalaya district has a coastline so that it is mostly capture fisheries.



Source: (Badan Pusat Statistik, 2022a)

Figure 2. Amount of Fish Production by Place of Maintenance/Catching in 2015

Various studies related to this have been done before. However, research proposing a synergistic and comprehensive model, especially in Tasikmalaya, has never been done. Laili & Tanjung (2019) examines the role of Islamic banking in financing the national fisheries sector. The research recommends increasing the portion of fisheries financing in line with increasing capital in Islamic banking, increasing monitoring of fisheries financing, and strengthening national monetary policy instruments. Another research related to the potential for sharia financing for processed

marine products was conducted by Muhfiatun (2018). The research was conducted in Cilacap Regency, precisely in Jetis Village, which has a fishery center with fishermen and entrepreneurs processing Lea Fish Chips. Analysis of the feasibility of Lea Crispy's business shows that the business is feasible to develop and within five years is expected to earn a margin of 20.6%.

In addition to commercial financings such as Islamic banking, sources of funds from Islamic social finance such as zakat, endowments, and alms can be optimized for a productive and strategic fisheries sector. Research conducted by Junarti et al. (2021) states that waqf can be utilized for the management of business charities in the fields of education, health, community welfare, economy, and da'wah. Public trust in waqf in Muhammadiyah institutions is still high it has the potential to continue to develop to improve people's welfare. Economic development by utilizing waqf funds can be carried out in strategic sectors such as fisheries and maritime affairs.

Indonesia is unique with various types of Islamic boarding schools in an effort to instill Islamic values through education. Apart from being in the field of education, *pesantren* (Islamic boarding schools) also play a role in the development of various sectors such as the

economy and social welfare. Some previous research has been focused on the role of *pesantren* in the economy and social development.

Research by Febrianto & Saifuddin (2020) examines the economic development of Islamic boarding schools through community empowerment in Probolinggo Regency, especially for coastal Muslim communities by producing processed marine products. The results of this study concluded that the Nurul Jadid Islamic Boarding School must be based on an approach to building community capacity independently and creating economic development opportunities for the community. In addition, in developing the economy, it is necessary to pay attention to various criteria such as social structure, economic equity, and education on the values of economic independence, community participation, and community involvement in regional development.

Mustari (2013) in his research also emphasizes that Islamic boarding schools are the oldest non-formal and traditional Islamic educational institutions in Indonesia. Along with the times, some of the current paradigms of *pesantren* are also developing from conservatism to modern progressivism. This research analyzes the role and contribution of

Islamic boarding schools in the development of villages in Java, especially in Tasikmalaya Regency which has 761 Islamic boarding schools. This study concludes that *pesantren* can conduct and develop their development plans not only for the benefit of the institution but also for rural development because many *pesantren* are located in rural areas.

Alam et al. (2021) also stated that many fishing communities in Indonesia still live in poverty. This is partly due to the dependence of fishermen on moneylenders who provide high interest rates. This research shows that BMT Mandiri Sejahtera East Java in Blimbing (BMSB), Lamongan plays a good role in empowering fishing communities but is not yet effective enough. BMSB only offers savings financing products and Home Ownership Loans with sharia principles. In addition, BMSB does not foster a productive attitude towards fishermen in providing increased income.

Regarding financing for fishermen, especially small-scale fishermen, Warda (2017) also said that solutions to sharia financing contracts for fishermen need to be adjusted to the types of problems they face. The four classifications are: first, if it is caused by technical factors then use *ijarah* and *murabahah*; secondly, if it is related

to cultural factors then use a *qardh* contract; third, if it is related to natural factors, you can take advantage of the *salam* contract; and fourth, if it relates to the provision of infrastructure, it can take advantage of the policy of issuing *Sukuk*.

Utilization of processed marine products can also be used to provide nutritious food to achieve food security as stated in the research by Santoso et al. (2021). This can be developed for community empowerment programs to improve the welfare of coastal communities or those related to the world of fisheries. Research related to the welfare of small-scale fishing communities in Southeast Sulawesi, Indonesia has also been conducted by Kushardanto et al. (2022). In this study it was stated that the perceived increase in food, financial and job security results was related to the respondents' knowledge of co-management fishing. It is necessary to pay attention to policy and institutional support for fishing households, especially related to savings and loans and household food security.

Research by Kushardanto et al. (2022) also emphasized that programs that strengthen community institutions are needed. In addition, increasing household financial literacy, introducing access to financial services and recognizing

gender roles in fishing are also important to note as an integral part of community-based fisheries management. Research related to the institutional model of fisheries and marine economic development and banking support has also been carried out by Muda et al. (2017) in North Sumatra. This research shows that institutional cooperation and banking support are able to form an innovation system for fisheries and marine areas in North Sumatra.

Based on information from the Ministry of Marine Affairs and Fisheries, there is an urgency for financial institutions in the form of cooperatives to assist fish traders in Tasikmalaya in accessing financing for business development. In addition, cooperatives can also form a business ecosystem, especially for marketing and ensuring traders can work together. There is no cooperative that specifically serves the marine and fisheries sector in Tasikmalaya. Fishermen are also currently able to take advantage of the smart fishing technology system, namely by installing tools on fishing vessels or fishing equipment so that fishermen are more effective and efficient at work and save fuel. Smart fishing can not only see the location of fish but also provide information on wind direction, waves, weather information and in the event of an accident can send a signal for help. The West Java

government has distributed 400 smart fishing with the condition that fishermen may not use fishing gear that is not environmentally friendly or prohibited by regulations (Dinas Kelautan dan Perikanan Jawa Barat, 2022).

Building prosperity, especially in the fisheries sector, requires synergy from various institutions including ministries, local governments, universities and the community itself. Currently, the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) has launched the Independent Campus program. This program is part of the "Merdeka Belajar" policy by the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) which gives all students the opportunity to hone their abilities according to their talents and interests by going directly into the world of work as a career preparation step (Directorate General of Higher Education Ministry of Education and Culture, 2020).

"Kampus Merdeka" program encourages university to involve students to have direct experience in society. In addition, university can also carry out ongoing collaboration with institutions including the fisheries sector in implementing "Kampus Merdeka" program. Currently there is no research that

focuses on synergy between stakeholders to develop the fisheries sector through the Independent Campus program with the role of Islamic boarding schools in realizing prosperity. This study proposes an Islamic ecosystem in supporting the fisheries sector. This study aims to develop a community empowerment ecosystem model based on Islamic principles. "Pesantren" and "Kampus Merdeka" programs can support and empower fishing communities or fish cultivating communities through synergy with local governments for community welfare.

## **METHOD**

This research is a qualitative research through literature and interviews. The library research method is a method used in data search, or a method of in-depth observation of the themes studied to find temporary answers to problems found at the beginning before the research is followed up (Habibaty, 2017). Data collection is carried out through secondary data such as journals, books, official website information, and other matters related to fisheries and marine affairs, Islamic boarding schools, universities and local governments. Interview was conducted with mentors who supervise one of the Islamic boarding schools in

Tasikmalaya Regency and have used technology in fisheries management.

In this study, the authors propose a model of collaboration between stakeholders in the fisheries and marine area in Tasikmalaya, West Java, Indonesia. The proposed model focuses on the Islamic ecosystem which is expected to be able to optimize the potential of fisheries and marine products with strategic synergy through the role of Islamic boarding schools and the independent campus program in higher education institutions through thematic Community Service (KKN) in order to improve community welfare based on Islamic values.

## **RESULT AND DISCUSSION**

### *Model Fisheries based Islamic Ecosystem*

The problems that occur in coastal communities are not only related to the economic sector but from a cultural perspective (Johnsen & Eliassen, 2011) which can include education, religion and social issues. Based on these facts, an idea and model is needed to solve all these problems. Researchers in this case developed a model of "Fisheries based Islamic Ecosystem" to achieve the welfare of coastal communities, especially in Tasikmalaya, West

Java, Indonesia. This model is a link and match effort between the problems or needs of the Tasikmalaya coastal community with a collaborative program between the Ministry of Education, Culture, Research and Technology (Kemendikbudristek), Ministry of Religion, Ministry of Maritime Affairs and Fisheries, West Java Provincial Government, Tasikmalaya District and City Government, Institutions Islamic Finance, Universities, and Islamic Boarding Schools.

The "Fisheries based Islamic Ecosystem" model is a multidimensional ecosystem model built on coastal communities and/or off-coastal communities where the majority of the people depend on sea fishing, freshwater aquaculture, fishery and marine product processing and so on. This model combines the roles of many parties, especially the Ministry of Education and Culture through higher education institutions and the Ministry of Religion through Islamic Boarding Schools to implement a program to empower, improve and develop the living conditions of coastal communities or those who carry out fishing businesses. The target of this program is the people who live in Tasikmalaya. The reason for choosing Tasikmalaya is considering that Tasikmalaya has great potential in marine wealth and

fisheries but has not been maximized (Adji, 2022).

Based on Regulation of Ministry of Education and Culture (Permendikbud) Number 3 of 2020 concerning National Higher Education Standards, it is explained that the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) has "Merdeka Belajar Kampus Merdeka" (MBKM) which in general allows students to seek learning experiences outside their respective study programs. Several MBKM programs that can be linked to community empowerment programs are the Problem Based Learning Method and Thematic Community Service Program (Kuliah Kerja Nyata/KKN).

Besides that, based on Law Number 18 of 2019 concerning Islamic Boarding Schools, Islamic Boarding Schools have a function in improving community welfare through empowerment. Islamic boarding schools are encouraged to have benefits for the surrounding community. The characteristics of Islamic boarding schools in building society according to Islamic values can certainly contribute to advancing a society. Looking at these two sides, it is clear that the MBKM program managed by higher education institutions and the community empowerment program managed by Islamic boarding

schools have overlapping concepts, namely increasing community welfare.

Universities that play a role in this model are specifically state and/or private universities located in Tasikmalaya and have implemented the Project Based Learning Method or Thematic KKN on their universities. Meanwhile, Islamic boarding schools that play a role in this model are Islamic boarding schools with the characteristics of being close to the coast and/or large-scale Islamic boarding schools according to (Mustari, 2013). Universities and Islamic Boarding Schools or *Pesantren* that can play a role include:

Table 1. List of Universities and Islamic Boarding Schools in Tasikmalaya

<b>No</b>	<b>Name</b>	<b>Type of Institutions</b>	<b>Criteria</b>
1	Universitas Siliwangi	Public Universities	has implemented MBKM: Project Based Learning and Thematic KKN
2	Univers	Public	has

	itas Pendidikan Indonesia	Universities	implemented MBKM: Project Based Learning and Thematic KKN
3	Poltekkes Kemenkes Tasikmalaya	Public Universities	has implemented MBKM: Project Based Learning and Thematic KKN
4	Universitas Perjuangan	Private Universities	has implemented MBKM: Project Based Learning and Thematic KKN
5	Universitas Muhammadiyah Tasikmalaya	Private Universities	has implemented MBKM: Project Based Learning



			and Thematic KKN
6	Pesantren Al-Furqon, Singapura	<i>Pesantren</i> (Islamic Boarding School)	Big scale Pesantren (Mustari, 2013)
7	Pesantren Miftahul Huda, Manonjaya	<i>Pesantren</i> (Islamic Boarding School)	Big scale Pesantren (Mustari, 2013)
8	Pesantren Suryalaya, Pagerageung	<i>Pesantren</i> (Islamic Boarding School)	Big scale Pesantren (Mustari, 2013)
9	Others	12 Islamic Boarding Schools in Cipatujah District, 13 Islamic Boarding Schools in Karangnunggal District, and 21 Islamic Boarding Schools in Cikalong	Islamic boarding schools are located in coastal areas

		District	
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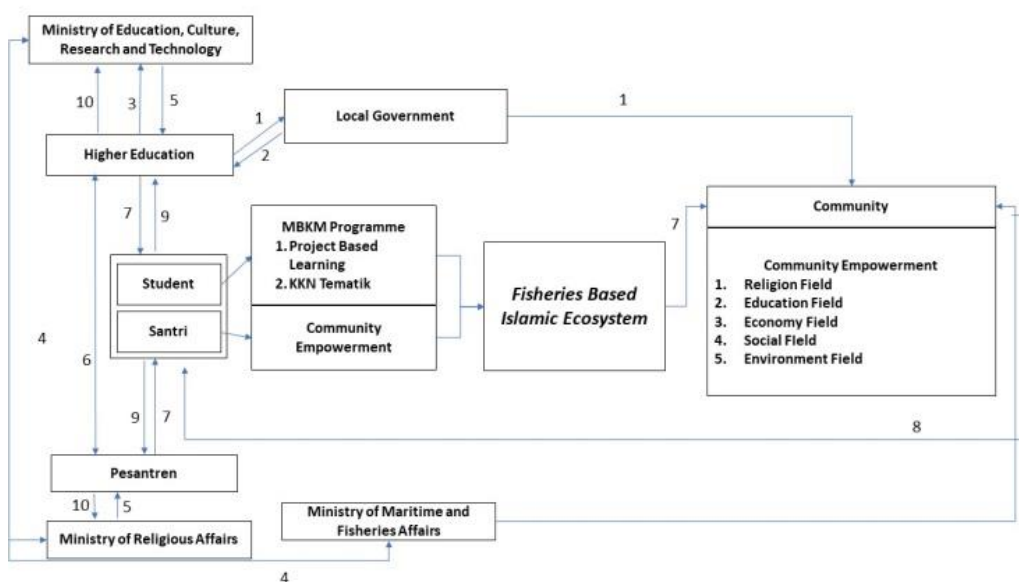
Source: (Mustari, 2013; Portal Tasikmalaya, n.d.)

Communities that are the target of the empowerment program in the fisheries-based Islamic ecosystem 12 Pesantren di Kecamatan Cipatujah, 13 Pesantren di Kecamatan Karangnunggal, dan 21 Pesantren di Kecamatan Cikalong model are people in the Tasikmalaya Regency and City who have the criteria of working as catch fishermen, pond farmers, fish traders, salt farmers, tour guides, and/or those who depend on the produce sea and fisheries. The modus operandi in this model is explained as follows:

1. Universities entered into an agreement or Memorandum of Understanding (MoU) with the Regional Government of West Java Province and/or the Tasikmalaya Regency Government and the Tasikmalaya City Government in planning to implement coastal community empowerment as a Project Based Learning and Thematic KKN program in the Tasikmalaya area.
2. The West Java Provincial Government and/or the Tasikmalaya Regency Government and the Tasikmalaya City Government

- conduct a program review and approve the coastal community empowerment program to be carried out by Universities.
3. Universities propose programs and locations for the implementation of Project Based Learning and Thematic KKN to the Ministry of Education and Culture in the fisheries based Islamic Ecosystem model.
  4. Prior to approving the proposed program and location for higher education institutions, the Ministry of Education and Culture must first enter into an MoU with the Ministry of Religion and the Ministry of Maritime Affairs and Fisheries regarding a coastal community empowerment program with a fisheries-based Islamic ecosystem model.
  5. After the MoU has been agreed upon, the Ministry of Education and Culture approves and verifies the proposed program and location from the higher education institution. At the same time, the Ministry of Religion also directed Islamic boarding schools in Tasikmalaya to cooperate with universities to implement the program.
  6. Universities and Islamic boarding schools cooperate in developing concepts and technical programs for empowering coastal communities with a fisheries-based Islamic ecosystem model.
  7. Universities and Islamic boarding schools carry out preparations for empowerment programs, including selecting students or *santri* who will be involved in empowerment programs. The next students and *santri* will carry out the empowerment program with the fisheries based Islamic ecosystem model for the target community. During the implementation of the program several activities were carried out:
    - a. Universities determine the subjects that will be involved in the Project Based Learning program for coastal communities and also select students who will carry out the Thematic KKN program in coastal areas.
    - b. Islamic boarding schools help prepare human resources as teachers, tutors and companions for the community. Apart from that, *pesantren* can also prepare other resources such as the provision of religious books, the Quran, Iqro, or other facilities for the community.
    - c. Selected students from various higher education institutions were formed into groups and these groups were

- combined with Islamic boarding school students. Each group was accompanied by field assistant lecturers from higher education institutions and also assistants from Islamic boarding schools.
- d. Islamic boarding school student and university's student groups develop programs related to the fields of religion, education, economics and social affairs for the community which can be implemented within 3 to 6 months.
  - e. Groups of students and *santri* are required to stay during the program.
8. Communities/fishermen can provide feedback for further program improvement
  9. Students and santri report programs that have been implemented to their respective higher education institutions or Islamic boarding schools.
  10. Universities and Islamic boarding schools prepare accountability reports on community empowerment programs that have been implemented to the Ministry of Education and Culture, Ministry of Religion, and KKP.



Source: Researcher (2022)

Figure 3. Framework of Fisheries based Islamic Ecosystem

The target achieved in the Fisheries Based Islamic Ecosystem is the development of fishing communities or those related to

fisheries that are based on Islamic values in all aspects of their lives. Some of the key activities in this model that can be prioritized

include: 1) improving the skills of fishermen or people who work or do business in the world of fisheries based on Islamic values; 2) business financial management according to sharia; 3) increasing sharia-based financial literacy; 4) increasing access to financing or business funding through sharia financial institutions; 5) supply chain for the fishing industry with external parties; 6) inculcating Islamic socio-cultural values in fishermen's families; and 7) environmental preservation to ensure the continuity of the supply of marine or fishery products.

Higher education institutions channel the functions of education, socialization and training so that fishermen are better in terms of knowledge and skills. After fishermen can work better, it will have implications for their income. Then fishermen can get financial literacy education from universities so that personal financial management is efficient and effective. The overall programs based on their fields include:

Table 2. Fisheries Empowerment Program based Islamic Ecosystem

Program Field	Activities
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Religion	Islamic studies, Islamic schools for fishermen's children, tahsin and tahfidz programs for kids, tahsin and tahfidz programs for young and adults.
Education	Fishing vocational training, aquaculture workshops and production of marine/aquatic products, sharia financial management seminars/workshops
Economy	Islamic capital financing, Islamic business financing, cooperation in catching fish and marine products for Islamic boarding schools' consumption, cooperation in buying and selling marine products with business units of Islamic boarding schools and universities
Social	Assistance for the poor, disaster relief, understanding implementation of daily Islamic values,

	programs for fishermen's children to become students at Islamic boarding schools
Environment	Mangrove planting, beach clean program, trash bank

Source: Researcher (2022)

### Analysis of Interview Results

Based on the results of interviews conducted with mentors and also managers who fostered one of the Islamic boarding schools for the development of fish farming in one of the Islamic boarding schools in the Tasikmalaya Regency area, it can be said that strategic collaboration is possible. Some things to note in the proposed model are as follows:

1. In developing a business in the world of fisheries, especially in Islamic boarding schools, they must access various opportunities. Such as funding opportunities from local governments with entrepreneurial competitions, productive zakat assistance from the National Amil Zakat Agency (BAZNAS) and others.
2. It is necessary to pay attention to opening up job opportunities for the community around the Islamic boarding school,

especially during the harvest. This is one of the conditions for the distribution of productive zakat, namely that the recipient must be included in the nine mustahik or ashnaf.

3. Islamic boarding schools play an important role in community empowerment. For example, with the Islamic Boarding School Owned Enterprise (BUMP). Its role is not only in spiritual education but also non-spiritual. An example is educating the public about good fish management so that the community can start a business based on the knowledge gained.
4. Instilling Islamic values from the business can be done even if not in writing. For example, 30 minutes before the call to prayer, when harvesting fish, all workers must be clean and ready to pray in congregation.
5. Be selective in recruiting employees and prioritize those around Islamic boarding schools. The role of the teacher or asatidz in Islamic boarding schools is separate from that of the fishery business manager. Teachers must focus on carrying out their duties, sharing profits from fishing businesses to help the welfare of teachers in Islamic boarding schools.
6. Islamic boarding schools have great influence in Tasikmalaya.

The tagline of Tasikmalaya Regency is Religious Islami. The majority of regional leaders in Tasikmalaya Regency are pesantren alumni.

7. Collaborative programs that have been carried out by Islamic boarding schools have been carried out in various ways. However, collaboration with universities, especially in the field of fisheries, has not been carried out.
8. There needs to be a study of what sharia-compliant muamalah contracts are suitable for the fisheries business from upstream to downstream.

In addition, several challenges faced in the synergy process for community empowerment include:

1. Educating the public to properly manage fisheries or harvesting systems is one of the toughest challenges. This is because the community still has the mindset of only being workers without regard to the quality of the crops.
2. Political will from the local government to build this ecosystem is one of the keys to success in building synergies to optimize community empowerment in the fisheries sector.
3. Institutional factors are also important in supporting the

ecosystem. Without strong institutions, community empowerment-based fisheries business development is not easy to do.

4. Currently what Islamic boarding schools need in managing processed fishery products is the provision of halal certification, improving the quality of processed product packaging and developing a business to consumer pattern so that fish harvests are not sold to middlemen at low prices.
5. Increased cooperation between fish farmers also needs to be improved because currently each farmer is egocentric so they cannot co-management to develop the potential of existing fishery products.
6. In advancing the world of fisheries, it is also necessary to pay attention to the supply of fish feed. It is hoped that the regions will have support so that local fish feed products can be developed more easily and limit imported fish feed whose prices continue to increase and tend to be monopolized. This is intended so that the supply of fish feed comes from the Tasikmalaya area and in collaboration with related faculties at universities in the area.

### **Impact of the Proposed Cooperation Model**

The Fisheries based Islamic Ecosystem model is an alternative model for empowering coastal communities. This model integrates contributions from various stakeholders to create an Islamic ecosystem in the fisheries and marine sector. It is hoped that this model will benefit all relevant stakeholders, including the government, community, universities and Islamic boarding schools.

#### **Impact for Government**

The fisheries-based Islamic ecosystem model supports the priority program of the West Java Province Maritime Affairs and Fisheries Service, namely "How Fishermen Utilize the Potential of Fisheries and Marine Resources". Moreover, Tasikmalaya is one of the areas in East Priangan (Priangan Timur) which has enormous fishery and marine resource potential (Adji, 2022). The priority program is broken down into several programs that can be supported by this model, such as improving the quality of human resources in the fisheries and marine sector through the provision of training, apprenticeships and entrepreneurial programs. This model also supports efforts to preserve the environment through mangrove rehabilitation and

restoration of fisheries and marine resources. It is hoped that this model will become one of the contributions of thought in the formulation of policies in the field of fisheries and marine affairs.

#### **Impact on Society**

Coastal communities can be assisted in all aspects of life. Not only in terms of the economy, but thoroughly in the fields of education, religion, social and environment. The work skills of a fisherman, cultivator, or other profession will increase due to vocational training. Along with that, it is supported by the condition of an educated society, prioritizing Islamic values, and the balance of the surrounding environmental conditions.

#### **Impact for Universities**

Universities can implement the "Merdeka Belajar, Kampus Merdeka" program through Project Based Learning and Thematic KKN Learning Methods that are more on target. Students can get real experience in the field related to problems faced in society and the world of work. The collaboration model between stakeholders as conceptualized in this model can be a recommendation so that a similar collaboration model can be developed.

### **Impact for Islamic Boarding Schools or “Pesantren”**

The function of *Pesantren* in community empowerment can be achieved. Islamic boarding schools have the opportunity to provide benefits to the community as well as develop business units in the field of fisheries and maritime affairs so that they can be more independent. *Santri* and Ulama can spread Islamic da'wah because they are supported by the legitimacy of the government and higher education institutions.

### **CONCLUSION**

This study emphasizes the importance of synergy in community empowerment programs in the fisheries and marine sectors that adopt Islamic values planting ecosystems. This is important because the potential for fisheries and marine in Indonesia, including in Tasikmalaya in particular, is very large but has not been optimal in its management. Tasikmalaya, which is a city with a very significant number of Islamic boarding schools, plays a role in the successful synergy between the government, the community, universities and Islamic boarding schools to empower fish cultivators or fishermen who catch fish. Institutional support and local government political will for the welfare of fishermen and fish

cultivators is urgently needed. This research has limitations because it still uses literature and only interviews one party, namely from Islamic boarding schools. Further research can be carried out in-depth through direct field observations, holding Focus Group Discussions (FGD) and in-depth interviews with various related parties, including the government, universities, beneficiary communities, entrepreneurs and also the Islamic boarding schools themselves. In addition, researchers cannot find complete data related to fisheries and education at the Central Bureau of Statistics for Tasikmalaya Regency, so the data presented still cannot capture the overall picture of Tasikmalaya for both the regency and city areas.

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