

PESANTREN BUSINESS ENTITY DEVELOPMENT AS AN EDUCATION BASIS FOR THE AUTONOMY OF SANTRI, PESANTREN, AND THE COMMUNITY: A CASE STUDY AT PESANTREN SIDOGIRI PASURUAN

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Abstract: This article discusses the Business Entity condition of Pondok Pesantren Sidogiri, the involvement of santri and communities in Pondok Pesantren Sidogiri's Business Entity, and the contribution of Business Entities towards Pondok Pesantren Sidogiri, santri and their communities. This article was prepared using a qualitative case study type method. This article concludes that Pondok Pesantren Sidogiri have a Business Entity. Business entities owned by Pondok Pesantren Sidogiri has established three Perseroan Terbatas stands for PT (Limited Company). PT. Sidogiri Mitra Utama serves the needs of santri, PT. Sidogiri Mandiri Utama, engaged in bottled drinking water and PT. Sidogiri Pandu Utama, engaged in the Outsourcing Provider and Training Center. The involvement of santri and the community around these two Pondok Pesantren in managing the Business Entity is quite active. This active participation implies that these very diverse Business Entities are all oriented towards improving welfare. So that the existence of Business Entity's Pondok Pesantren positively contributes to the independence of santri, Pondok Pesantren, and the community.

Keywords: Business Entity, Pondok Pesantren, Welfare, Santri, Society.

Introduction

Pesantren were initially a place for education for the poor in Indonesia. However, from around 1945 to the 1960s, pesantren were the most sought-after educational institutions by the public. Pesantren were initially a place for education for the poor in Indonesia. However, from around 1945 to the 1960s, pesantren were the most sought-after educational institutions by the public. This phenomenon occurs because the economic condition of Muslims at that time was harsh. However, after the crisis period in the 60s, pesantren showed another phenomenon, which was not only in demand by the poor but also by the rich.¹ Pesantren education system is a

¹ Muhammad Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidayah Karya, 2006), 172–75.

system of Indonesian cultural treasures. Nurcholish Madjid is called pesantren education with the term indigenous (original Indonesian education).²

The results of past pesantren education are very proud, especially in shaping the morals and autonomy of the nation's children. Pesantren education was not expensive, even free, due to several factors; First, pesantren do not need various facilities. In other words, through makeshift facilities, santri can learn well. Second, a mukhlis teacher or kyai. They do not live off a monthly fee (*syahriyah*) for santri to remain committed and teach despite not getting paid. Third, in general, the kyai of the past were rich people. The rice fields and farms are large, so many santri are poor; they don't need to carry many provisions; they don't even need to bring pocket money (*sangu*) from home. Kyai meets all of their needs. The santri helped work the rice fields with compensation, waiting for the store or other work outside study time.

The kyai bears the pesantren's facilities and infrastructure. But, the community around the pesantren also gets many blessings, such as being a washer, opening a coffee shop, opening a shop, and so on. The reality is now starting to change. As a result, many pesantren are trying to adapt to the conditions of the times by managing them professionally and modernly.

Professional pesantren management demands perfect service in various aspects, including in terms of finance. This change is not a bad thing or a negative connotation. On the contrary, that's precisely how pesantren should be in the 21st century. Using adequate facilities and infrastructure and using the latest technology, santri can learn quickly and get maximum results according to their needs and era. The teacher council must also be professional and earn a decent salary to focus on teaching and not worry about their family's economy when they teach to get maximum results.

However, this kind of idealism is not without side effects, one of which is that pesantren education becomes expensive. Some are very expensive, so that such pesantren education may not be affordable for the lower classes. At the same time, the initial purpose of pesantren education is as a means of Islamic education that is cheap and accessible to all levels of society. Based on these phenomena, there needs to be a solution as a bridge between idealism and the community's economic condition so that pesantren can develop according to their times without burdening the community.

There are several solutions to this problem, one of which is through cross-subsidies. First, Wealthy santri pay a little more monthly fees so that the pesantren can reduce the burden on poor santri. It even frees them at all

² Nurcholish Madjid, *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997), 35.

costs. This first solution is challenging to implement because people can choose pesantren according to their community (fellow rich people). However, this can be overcome if the pesantren can prove that they are professional and have succeeded in educating their santri. This condition will attract any class of society.

The second solution is to find donors from rich people. However, this is only a temporary solution and will impression that pesantren is an educational institution for poor people who cannot be independent. The third solution is to implement and develop the pesantren economy. This means the pesantren has a business entity to support the needs of the pesantren beyond the monthly costs of the santri.

Thus, the pesantren can still provide the best service to all santri, including some underprivileged santri who do not receive pocket money from their parents. As for technology, this santri help in the work of the pesantren business entity. Then he did not pay the total cost of education at the pesantren, or even free because the pesantren's business entity has covered it. Or this underprivileged santri work professionally in pesantren business entities to support themselves. In this way, pesantren can meet their infrastructure needs and provide entrepreneurial skills to disadvantaged santri. Thus, Pesantren can implement this education for all santri, not only for the poor. Even the community around the pesantren.

Pondok Pesantren Sidogiri Pasuruan is an example of a pesantren that empowers its santri by implementing and developing a pesantren business entity. Many of them do not have enough *sangu* (pocket money) from home; some are even not given *sangu* by their parents at all. Pondok Pesantren Sidogiri is currently developing the pesantren economy. Therefore, this pesantren can be used as a model for other pesantren to maintain their existence and even provide provisions for santri and the community in developing the economy.

To maintain the authenticity of the article, the author tries to trace several previous studies. Hesi Eka Putri Study. Entitled "Propose Entrepreneurship's Education Base Field Training in Islamic College (PTAI) Design Strategy to Create Competitive Output," initiated santri with entrepreneurship to exist after they graduate. The similarity with this research is that it provides santri with the opportunity to be independent. The difference is that researchers will examine the object in the cottage and the community around the pesantren. Being written by Hesi is only for santri.³

³ Hesi Eka Putri, "PROPOSE ENTREPRENEURSHIP'S EDUCATION BASED FIELD TRAINING IN ISLAMIC COLLEGE (PTAI): DESIGN STRATEGY TO CREATE COMPETITIVE OUTPUT" (Conference Proceedings: Annual International Conference on Islamic Studies (AICIS) XII, Surabaya - Indonesia, 2012), 2274-93, <http://digilib.uinsby.ac.id/7582/>.

Mohammad Nadzir's research entitled "Membangun Pemberdayaan Ekonomi di Pesantren" contains ideas to empower the pesantren economy.⁴ Meanwhile, Yoyok Forester studied "Pesantren dan Ekonomi (Kajian Pemberdayaan Ekonomi Pesantren Darul Falah Bendo Munggal Krian Sidoarjo Jawa Timur)." In this paper, Yoyok maps out some of the problems in Pondok Pesantren Darul Falah Bendo Munggal Krian Sidoarjo and provides solution ideas for optimizing the pesantren economy.⁵

Based on the results of these studies, the author believes that this article is authentic. Because, the discussion of this article focuses on the condition of Pesantren Sidogiri business entity, the involvement of santri, and the community in the business entity. And the contribution of these enterprises to Pesantren Sidogiri, santri, and districts.

This article uses a qualitative approach. Qualitative research is research whose data products are in writing or words and the object's behavior.⁶ The type of research used is a case study. A case study is an intensive, detailed, and in-depth analysis of an organization, institution, or certain phenomena.⁷ Thus, this article is expected to find a comprehensive scientific synthesis in formulating the correct conclusions.

Pesantren and Its Curriculum

The curriculum is a set of subjects provided by an educational institution that contains lesson plans. This institution will give it to participants in one level of education. The preparation of these subject sets must be by the level. The length of time in a curriculum is usually adjusted to the aims and objectives of the education system implemented. This curriculum is intended to direct education to the purposes of learning activities as a whole.⁸

The curriculum that has developed in pesantren has shown a fixed pattern. This pattern can be summarized in the following points. 1) The curriculum is intended to produce scholars in the future. 2) the basic structure of this curriculum is teaching religion at all levels and guiding santri personally by the kyai or teacher. 3) overall, the existing curriculum is flexible

⁴ Mohammad Nadzir, "MEMBANGUN PEMBERDAYAAN EKONOMI DI PESANTREN," *Economica: Jurnal Ekonomi Islam* 6, no. 1 (May 31, 2015): 37–56, <https://doi.org/10.21580/economica.2015.6.1.785>.

⁵ Yoyok Rimbawan, "PESANTREN DAN EKONOMI: KAJIAN PEMBERDAYAAN EKONOMI PESANTREN DARUL FALAH BENDO MUNGAL KRIAN SIDOARJO JAWA TIMUR" (Conference Proceedings: Annual International Conference on Islamic Studies (AICIS) XII, Surabaya – Indonesia, 2012), 1180–99, <http://digilib.uinsby.ac.id/8156/>.

⁶ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 3.

⁷ Suharsimi Arikunto, *Prosedur Penelitian* (Jakarta: Rineka Cipta, 2019), 120.

⁸ "Kurikulum," in *Wikipedia bahasa Indonesia, ensiklopedia bebas*, February 13, 2021, <https://id.wikipedia.org/w/index.php?title=Kurikulum&oldid=17973850>.

or flexible, in the sense that each student has the opportunity to develop his or her curriculum fully or partially according to their needs and abilities.⁹

Talking about educational materials in pesantren, the yellow book (*Kitab Kuning*) is a mandatory material present in pesantren. Imron Arifin quoted Prasojo's opinion as saying that in a pesantren that no longer teaches the yellow book, then the authenticity of the pesantren becomes blurred and is more accurately described as a college or madrasah.¹⁰

The yellow book (*Kitab Kuning*) is the main content of pesantren, so other contents are usually given not as a goal but only as an addition, including entrepreneurs, with the times and the needs of the santri to work correctly, economic independence necessary to be considered the clerics.

There are two types of learning methods in pesantren that are very well known, namely the *sorogan* method and the *bandongan* method. The *sorogan* process is a way of learning individually; a santri comes to the teacher who will read a few lines from the Qur'an or books in Arabic and translate using Javanese. Then, in turn, santri repeats and translates word by word precisely as read by the teacher.

While the *bandongan* or *weton* method is a group of santri between (5-500 people) listening to a teacher who reads, translates, explains, and often reviews Islamic books in Arabic. Each santri pays attention to his book and makes notes, meanings, and descriptions of difficult words or definitions.¹¹

In addition to these two methods, Imron Arifin added three other ways: *Muhawarah*, *Mudzakarah* dan *Majlis ta'lim*.¹² *Muhawarah* is the practice of speaking Arabic. Meanwhile, *mudzakarah* is a scientific meeting to discuss issues of *diniyah* such as worship and creed. Finally, *Majlis ta'lim* is a general recitation followed by santri. At the same time, the kyai gives a speech by providing advice.

The main facility that must be met to be called a pesantren is a dormitory for santri. The dormitories for this santri are usually close to the mosque and the house of the kyai. According to Dhofier, the pesantren or pondok pesantren distinguishes it from other Islamic education systems implemented in mosques in Indonesia and abroad. Even the dormitory system is what differentiates it from the surau education system in the Minangkabau area.¹³

⁹ Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta: LKiS, 2001), 145.

¹⁰ Arifin Imron and Slamet Muhammad, *Kepemimpinan Kiai Dalam Perubahan Manajemen Pondok Pesantren Kasus Ponpes Tebuireng Jombang*, 1st ed. (Yogyakarta: Aditya Media, 2010), 23.

¹¹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 28.

¹² Imron and Muhammad, *Kepemimpinan Kiai Dalam Perubahan Manajemen Pondok Pesantren Kasus Ponpes Tebuireng Jombang*, 38.

¹³ Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*, 46.

In developing community potential, pesantren function as educational and religious institutions and empower the people. Public trust is the foundation for establishing pesantren, so they consider this institution the right place to forge morals and character. Certain groups of people tend to trust their children's education only to pesantren.

In addition to providing moral and character education, pesantren offer opportunities for santri to do internships as facilitators of human resource development. Thus, Pesantrens also play a role as agents of development. Pesantren is a place of cultural acculturation between regions because the santri come from different areas. In this regard, the leadership of the pesantren must have a unifying character.¹⁴ The Alumni of Pesantren will be ready to live an autonomous life because they have learned about the values of independence and entrepreneurship and applied them.

The Autonomous of Pesantren, Santri, and the Community

Autonomous is a condition in which a person does not depend on others in making decisions and has self-confidence. Agus Hasbi Noor, quoting Steinberg, stated that an Autonomous is a self-governing person. That means they can control their destiny. In the perspective of psychosocial, autonomy consists of 3 dimensions: autonomous of emotion, autonomous of an act that is an ability to make a decision, and autonomous of values that are freedom.¹⁵

Applying the principles of Good Corporate Governance can realize The autonomy of pesantren. There are at least five principles in good corporate governance. The five things are transparency, accountability, responsibility, independence, and equality.¹⁶

The number of pesantren alumni is increasing daily, and around 2 million santri are actively studying throughout Indonesia. However, the alumni and the pesantren community will not maximize their potential if they do not think about themselves regarding employment opportunities to become unemployed and become a burden in undergoing development.

¹⁴ Sufirmansyah Sufirmansyah, "REAKTUALISASI KURIKULUM PENDIDIKAN AGAMA ISLAM INTEGRATIF (TELAAH KRITIS KOMPARATIF DI PESANTREN, SEKOLAH, DAN MADRASAH)," *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 16, no. 2 (2018), <https://doi.org/10.30762/realita.v16i2.1037>.

¹⁵ Agus Hasbi Noor, "PENDIDIKAN KECAKAPAN HIDUP (LIFE SKILL) DI PONDOK PESANTREN DALAM MENINGKATKAN KEMANDIRIAN SANTRI," *EMPOWERMENT: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah* 4, no. 1 (February 28, 2015): 1–31, <https://doi.org/10.22460/empowerment.v4i1p1-31.553>.

¹⁶ Renny Oktafia and Abdul Basith, "IMPLEMENTASI GOOD CORPORATE GOVERNANCE PADA PONDOK PESANTREN SEBAGAI UPAYA PENINGKATAN DAYA SAING," *Jurnal Ekonomi Islam* 8, no. 1 (May 22, 2017): 71–86.

Santri does not expect to succeed in *akbirah* (hereafter) and succeed in the world where they do charity. So from the pesantren, they must acquire the skills of economic independence. Entrepreneurship must be the main activity in pesantren. This activity aims to make santri not only able to apply the knowledge gained in school or pesantren but also be able to create jobs. Not busy looking for increasingly limited jobs.

We should not understand Entrepreneurship here only as of the ability to open one's own business. Nevertheless, entrepreneurship must be interpreted as momentum to change the mentality, mindset, and socio-cultural changes.

The development of a sharia-based entrepreneurial culture in pesantren is part of increasing santri's competitiveness. This kind of development model will contribute significantly to the economic life of the people, especially in creating new entrepreneurs from the santri environment, who have distinctive characteristics: full of honesty, dare to take risks, tenacious-never give up, and independent. Such characteristics are the basic principles for the development of professional entrepreneurs.¹⁷

Overview of the Pesantren Business Entity

According to Zimmerer, an entrepreneur is a person who creates a new business by taking risks and uncertainties to achieve growth. The way they do this is to identify significant opportunities and pool the necessary resources.¹⁸

Pondok Pesantren Al-Amin has long been organizing economic autonomy through the various businesses it manages. Although self-reliance in the economic field of pesantren is inseparable from the role of educational institutions in the community-based participation of the community, pesantren al-Amin tried to explore funding from various sources or potentially available in society. Therefore, excavating the start of funds can come from within or outside the pesantren environment.

Kopontren manages the business development of al-Amin's pesantren through pesantren's capital (shares) of 35%, while the remaining 65% comes from teachers. At the same time, the Non-Cooperative Business Entity handles the management of non-cooperative businesses, such as a) Crab management unit. This business unit is located in Pekandangan village

¹⁷ Sunarsih Sunarsih, Ratih Rahmawati, and Bagus Qomaruazzaman, "PENGEMBANGAN BUDAYA KEWIRUSAHAAN BERBASIS SYARIAH UNTUK MENCIPTAKAN PENGUSAHA DARI LINGKUNGAN SANTRI PADA PONDOK PESANTREN DI KABUPATEN JEMBER," *RELASI: JURNAL EKONOMI* 18 (December 10, 2013), <https://doi.org/10.31967/relasi.v18i0.8>.

¹⁸ See Thomas W. Zimmerer and Norman M. Scarborough, *Essentials of Entrepreneurship and Small Business Management* (New York: Prentice-Hall, 2005).

and has very strategic prospects and economic value. b) Ice Factory. This business unit also has the potential to increase pesantren-based economic development within the framework of developing the economy of the lower class. c) gas stations. This unit also has strategic prospects and economic value in empowering the people's economy in Pesantren Al-Amin environment. d) Livestock and plantations. This unit also has strategic potential and value in the economic development of the lower community around the pesantren. e) Tofu-tempe company unit. This unit also has the potential to develop the people's economy. f) "Lana" Bottled Water Company. This unit has very strategic prospects and economic value for the development of pesantren management. On the other hand, Pesantren Al-Amin also develops its waqf assets by developing productive waqf originating from cash capital (cash *waqf*).¹⁹

Specifically, pesantren business entities are interpreted more as pesantren's efforts to empower their economy internally. Several Kopontren (Cooperative Pondok Pesantren) in Jember show that their existence is quite successful in coloring the community's economy. Call it Al Baitul Amin Kopontren, Al-Falah Kopontren, Muawanah Kopontren, Mambaul Khoiriyatil Islami (MHI) Kopontren, and Nurul Islam Kopontren.²⁰

The development of pesantren to create entrepreneurs from the pesantren environment must occur on an ongoing basis. This program is beneficial for increasing the competitiveness of *santri* to contribute significantly to the economic life of the people. In particular, in creating new entrepreneurs from the *santri* environment, which have distinctive characteristics: full of honesty, dare to take risks, tenacious, never give up, and independent.

Overview of Pondok Pesantren Sidogiri Pasuruan

Pondok Pesantren Sidogiri is attached to the Sidogiri area. Sayyid Sulaiman from Cirebon, West Java, opened the Land of Sidogiri. His father, Sayyid Abdurrahman, came from Tarim Hadramaut Yemen. His mother, Khatijah, was the daughter of Sultan Hasanuddin bin Sunan Gunung Jati. Thus Sayyid Sulaiman is the great-grandson of Sunan Gunung Jati. Sayyid Sulaiman opened an area and established a pesantren in Sidogiri with the help

¹⁹ Mohammad Muchlis Solichin, "KEMANDIRIAN PESANTREN DI ERA REFORMASI," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 9, no. 1 (January 5, 2012), <https://doi.org/10.19105/nuansa.v9i1.27>.

²⁰ Sunarsih, Rahmawati, and Qomaruzzaman, "PENGEMBANGAN BUDAYA KEWIRAUSAHAAN BERBASIS SYARIAH UNTUK MENCIPTAKAN PENGUSAHA DARI LINGKUNGAN SANTRI PADA PONDOK PESANTREN DI KABUPATEN JEMBER," 15–18.

of Kiai Aminullah. Kiai Aminullah is a santri and son-in-law of Sayyid Sulaiman from Bawean Island.

Pesantren Sidogiri was established in two versions of time, namely 1718 or 1745. Panca Warga wrote in a note that in 1963, Pesantren Sidogiri was established in 1718. Almaghfurlahum KH Noerhasan Nawawie, KH Cholil Nawawie, and KA Sa'doellah Nawawie signed the memorandum on October 29, 1963.

In another 1971 letter signed by KA Sa'doellah Nawawie, it was written that that year (1971) was the 226th birthday of the Pesantren Sidogiri. From this, it can be concluded that the Pesantren Sidogiri was founded in 1745. Therefore, this last version is used as a benchmark for the birthday/summary of the Pesantren Sidogiri at the end of each school year.²¹

Conditions of Pesantren Sidogiri Business Entity

Pesantren Sidogiri has three Limited Liability Companies (Perseroan Terbatas/PT). First: PT Sidogiri Mitra Utama, which manages the canteen to meet the needs of santri and the Basmallah mini market. The number of Basmallah mini markets reaches 172 stores spread across Java and Kalimantan. Second: PT. Sidogiri Mandiri Utama manages a bottled drinking water (AMDK) factory with the Santri brand. The distribution of "Santri" drinking water products has covered Java, Kalimantan, and Sulawesi. Third: PT. Sidogiri Pandu Utama is engaged in Outsourcing Provider and Training Center. This company is involved in the service sector. The Sidogiri BMT, which is widely available on the island of Java, is owned by Alumni Sidogiri, not owned by a pesantren.

This achievement is quite encouraging because it is rare for pesantren to have business entities, such as the Pesantren Sidogiri. Because usually, if a pesantren has a canteen and a business entity, it does not belong to the foundation but belongs to the Kyai. As in Ploso, Lirboyo Kediri, the kyai have stalled in the dormitories or other businesses around pesantren. So, the existence of this pesantren-owned business entity is an indicator of promising development for the pesantren world.

The application of Islamic values in measuring entrepreneurial potential is the implementation of every rule contained in the Qur'an and Sunnah. Some of the essential Islamic traits that must exist in a proper Muslim entrepreneur are: taqwa, trustworthiness, likes to dhikr, grateful, honest, holy intentions for worship, discipline to get up early and pray at

²¹ "Sejarah Pondok Pesantren Sidogiri," *Pondok Pesantren Sidogiri* (blog), accessed June 14, 2020, <https://sidogiri.net/sejarah/>.

dawn, tolerant and likes to stay in touch, likes to pay zakat, donate and give charity.²²

In simple terms, they start everything with a sincere intention to worship, including in business matters. They are people who trust, do not forget to remember Allah, and are full of gratitude. When they are always straight and honest in every activity, they will do the same thing in business, honestly managing their business. A Muslim with an entrepreneurial mentality is an organized person and likes to get up early. They will understand very well that the Messenger of Allah has taught his people, "to start working in the morning, finish the dawn prayer, don't sleep, move, seek sustenance from your Lord." An entrepreneur has a tolerant attitude and likes friendship. Whoever wants his sustenance to be cheap and his life long, then let him strengthen the relationship of friendship.²³

The entrepreneurial mentality of a Muslim is also based on the attitude of tithing and giving infaq. Issuing zakat and infaq must become a Muslim culture engaged in business. Assets managed in the business sector must be set aside to help community members in need. The wealth will not decrease because of charity, and Allah will not add to those who forgive except for glory. And no one likes to humble himself for the sake of Allah, but Allah will raise his rank (Narrated by Muslim).²⁴

The business entity owned by the Pesantren Sidogiri illustrates that pesantren cooperative still has enormous potential to develop. Due to

²² Puteri, "PROPOSE ENTREPRENEURSHIP'S EDUCATION BASED FIELD TRAINING IN ISLAMIC COLLEGE (PTAI)."

²³ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَلَنَّا مُحَمَّدُ بْنُ مَعْنٍ قَالَ حَدَّثَنِي أَبِي عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِ فَلْيَصِلْ رَحِمَهُ

Has told me Ibrahim bin Al Mundzir (1) had told us Muhammad bin Ma'an (2) he said; has told me my father(3) from Sa'id bin Abu Sa'id(4) from Abu Hurairah(5) radiallahu 'anhu he said; I heard the Prophet sallallaahu 'alaihi wasallam say: "Whoever wants to open the door of sustenance for him and lengthen his death should he connect the ropes of friendship." Sahih Bukhari No. 5526.

²⁴ حَلَنَّا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَقَّصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَلَتْوَاضِعَ أَحَدٍ إِلَّا لَوَّعَهُ اللَّهُ

Have told us [Yahya bin Ayyub] and [Qutaibah] and [Ibn Hujr] they said; Has told us [Ismail] that is Ibn Ja'far from [Al A'laa] from [his father] from [Abu Hurairah] from the Messenger of Allah sallallaahu 'alaihi wasallam said: "Charity does not reduce wealth. Forgive others, but Allah will increase his glory. Moreover, no one humbles himself for the sake of Allah, but Allah will raise his rank." Sahih Muslim No. 4689.

pesantren in direct contact with the social life of religious communities around schools. Pesantren also stay alive 24 hours a day and night. Pesantren is a populist and egalitarian character development institution that has been rooted in and trusted by the wider community.²⁵ Pesantren Business Entities have a strategic value because they are the center of the economic development of the people. Therefore, the development of pesantren Business Entities requires a strategy, namely through empowerment and increasing the participation and participation of santri, increasing the commitment of santri's innovation abilities in managing pesantren Business Entities.

Involvement of Santri and Community in Pesantren Sidogiri Business Entities

The involvement of santri and the community in managing Pesantren Sidogiri Business Entity looks more extensive and more productive. Santri and the Sidogiri community are actively involved in business entities owned by the pesantren. Senior santri are active in running the business. Many people also take goods from Kopontren at affordable prices and sell them at the same price as Kopontren. Meanwhile, the cooperative management permits people who have a home industry to sell their products in Kopontren. In addition, three universities owned by Pesantren Sidogiri participated in providing job opportunities for the people of Sidogiri. Because the three PTs have a large enough labor requirement, they require many human resources in their management.

Psychologically, the maturity of thinking of senior santri is in a higher position. The more mature a person is, the more focused and directed his mindset will be according to the orientation or what he wants.²⁶ At least, he has more priorities in his life, so Senior santri can also maintain that consistency in implementing a task. Maybe this is a consideration for pesantren's management that only involves senior santri managing their business entities.

According to Choirul Djahhari, member participation is the key to the cooperative's success.²⁷ For this reason, the development of cooperative

²⁵ Hasyim Syarbani, "ANALISIS PENGARUH PARTISIPASI SANTRI KOMITMEN DAN KEMAMPUAN BERINOVASI TERHADAP KINERJA KOPERASI PONDOK PESANTREN DI KOTA SEMARANG," *Economica: Jurnal Ekonomi Islam* 2, no. 2 (October 31, 2012): 27-42, <https://doi.org/10.21580/economica.2012.2.2.848>.

²⁶ Sufirmansyah Sufirmansyah, "Actualization of Andragogical Learning Strategies for Higher Education in Disruption Era," *Didaktika Religia* 6, no. 2 (2018): 351-70, <https://doi.org/10.30762/didaktika.v6i2.1111>.

²⁷ Chairul Djahhari, *Ke Arah pemahaman bangun perusahaan koperasi* (Jakarta: Departemen Koperasi, 1985), 12, http://pusin.ppm-manajemen.ac.id/index.php?p=show_detail&id=4774&keywords=.

efforts is directed at developing the role of members. According to Hanel, member participation affects the success of the cooperative. The success of a cooperative can be measured by: member growth, increasing SHU, and increasing cooperative capital.²⁸ Hanel to assess the success of cooperative organizational development that can be used as benchmarks: (1) efficient in management, (2) efficient in development, and (3) efficient member-oriented.²⁹

Pesantren cooperatives as economic business entities are required to realize economic welfare for their actors, which means that the management and supervisory bodies must be interested in using their thinking performance to overcome the problems that exist in cooperatives to introduce the actualization and dynamics of cooperatives to members. The role of active participation of members is reflected in the involvement of members in the decision-making process and the functioning of members' control over the organization's management wheel.³⁰

The description shows that the determining factor for implementing santri participation depends on the ability or social and economic potential. In Hermanto's research, social factors that influence member participation are (1) member trust in the board, (2) a sense of belonging from members, (3) service suitability, (4) number of families, and (5) education level. In Muhammad's research, the social factors influencing the participation of members (santri) are (1) openness to accept cooperative ideas, (2) social commitment, (3) perceptions of cooperatives, (4) the credibility of the board, (5) the leadership style of the board, and (6) reward system as the independent variable is the participation of members in cooperatives.

Economic factors also have a relationship with member participation, in addition to social factors. The economic potential of members is a very determining factor for active participation. Cooperative members are asked to strengthen capital through capital participation activities to form principal savings, mandatory savings, voluntary savings, and reserve formation as

²⁸ Amin Azis, "Partisipasi Anggota Dan Pengembangan Koperasi," in *Koperasi Di Dalam Ekonomi Indonesia*, ed. Sri Edi Swasono (Jakarta: Universitas Indonesia, 1985), 320.

²⁹ A. Hanel, *Basic Aspects of Cooperative Organizations and Cooperative Self-Help Promotion in Developing Countries*. (Marburg: Marburg Consult fur Selbsthilfeforderung, 1992), 243, <https://www.cabdirect.org/cabdirect/abstract/19936715145>.

³⁰ Participation is involvement related to his outward condition. This understanding explains the community's role in contributing energy and thoughts into an activity in the form of ego or self or personal involvement that is more than just a physical activity. See D. B. W. M. van Dusseldorp, "Participation in Planned Development Influenced by Governments of Developing Countries at Local Level Areas," in *Essays in Rural Sociology: In Honour of RAJ van Lier* (Wageningen: Department of Rural Sociology in the Tropics and Subtropics Agricultural University, 1981), 55.

owners of cooperatives. Member's financial ability depends on the economic condition in the form of member's income.³¹

In addition to the participation of santri, commitment and the ability to innovate are determining factors for the performance of pesantren cooperatives. In Mowdey's research in Boyle said that commitment does not only appear in the person. According to Geertz, the ethos exists in that the santri have a high work ethic. This is the essential capital of the santri as members of pesantren cooperative having a high commitment to developing pesantren cooperative. Commitment affects the performance of pesantren cooperatives. Innovation ability is related to the openness of ideas and the ability to find new ways or methods.

The entrepreneurial spirit of santri shows the ability to innovate, that influenced by the work ethic of Islam living in the pesantren environment, characterized by the nature of solidarity, the heart of cooperation, honesty, and based on righteousness, which is the primary capital in developing a cooperative business with a pesantren cooperative. The higher the innovation it will have a positive effect on the performance of pesantren cooperative.³² So the study can conclude that increased santri participation, increased commitment, and increased ability to innovate can affect the performance of pesantren cooperatives.

The concept of the role of santri in economic empowerment is exciting to discuss because santri who are busy every day with various learning activities or the Qur'an also have economic activities. Santri is indeed equipped with multiple skills/expertise in the economic field such as cooperatives, crafts, and trade at certain pesantren. All of this is done by the pesantren to equip the santri with various skills or at least prepare the mind and abilities of the santri so that when they leave the pesantren, they can be independent. Therefore, it is natural that pesantren try to develop themselves by taking actual actions (*da'wah bil hal*) to the community around the pesantren in all fields, including economic empowerment.

Pesantren must meet the following requirements to move on to a development program based on economic empowerment:

1. The activities carried out must be directed and benefit the pesantren and the surrounding community, incredibly the weak.
2. The pesantren and the community itself carry out the implementation.
3. Because of the pesantren and weak people are difficult to work independently due to lack of power. Efforts to empower the pesantren

³¹ Syarbani, "ANALISIS PENGARUH PARTISIPASI SANTRI KOMITMEN DAN KEMAMPUAN BERINOVASI TERHADAP KINERJA KOPERASI PONDOK PESANTREN DI KOTA SEMARANG."

³² Ibid.

economy involve developing cooperative business activities in specific groups related to business units that santri can assign.

4. They are mobilizing community participation around to help each other in the context of social solidarity.

The point above includes the participation of local people who have come forward. Several pesantren try to make an effort to increase santri's ability in the field of entrepreneurship or economics. Departing from realizing that not all santri will become ulama, some pesantren try to equip santris with skills in economic development. This work means that the resulting santri are expected to have experience and gratitude for specific practical skills, which will later be used as capital to earn a living after leaving the pesantren. If we look at the economic behavior in the pesantren environment, we can guess what models might be running in these businesses. There are at least four kinds of possible patterns of a financial company in the pesantren environment.

First, an economic effort centered on the Kyai as the person most responsible for developing the pesantren. For example, a Kyai has a large clove plantation. For maintenance and harvesting, kyai involves his santris to do it. Then there is a mutually beneficial relationship: the kyai can produce his farm, the santri have different opinions, and in the end, with the profits generated from the clove plantation, the kyai can support the development needs of his pesantren, as was the case in Pandeglang, namely Pesantren Nurul Hidayah, Cilaja district, Pandeglang.

Second, the economic efforts of pesantren to strengthen the operational costs of pesantren. For example, pesantren have productive business units such as renting out meeting halls, houses. From the profits of these effective businesses, the pesantren can finance itself so that this economic enterprise can cover all operational costs of the pesantren. Like Pesantren Sidogiri, which has several businesses, such as supermarkets, grocery stores, the proceeds are used to finance the pesantren.

Third, economic efforts for santris by providing skills and abilities for santris so that the santri can use later those skills after leaving the pesantren. Pesantren makes educational programs in such a way that is related to economic business such as agriculture and animal husbandry. The aim is solely to equip santris to have additional skills, with the hope of becoming provisions and tools to earn a living. Pesantren Baitul Hamdi in Menes Pandeglang also become a sample of this kind of pesantren because the santris are learning to do farming and gardening.

Fourth, economic efforts for alumni santris. The management of the pesantren by involving the alumni of the santri raises a particular business

intending to initiate a productive business for the individual alumni. Thankfully the rest of the profits can be used to develop the pesantren. The main priority remains to empower the alumni of the santri. Pesantren Sidogiri, Pasuruan, East Java, and Pesantren Maslakul Huda in Kajen Pati, Central Java, had been making this effort.

In carrying out community empowerment, pesantren have at least three motives:

1. Religious motives because poverty is contrary to Islamic socioeconomic ethics.
2. Social motives, because the kyai is also a leader who must overcome the local economic crisis.
3. Political motives, because local power holders have personal interests at the micro and macro levels.

In their function of serving the community, people can also see pesantren from their efforts in serving the community, especially the need to respond to problems of poverty, eradicate ignorance, create a healthy life, and so on. The presence of pesantren shows how important their contribution. They are concerned with their interests and the interests of the surrounding community to have a place in the framework of efforts to improve the welfare of the community both physically and mentally.

It is essential to understand that pesantren were historically founded from and for the community. Pesantren was established to carry out social transformation for the surrounding area (community). He is here to devote himself to developing Islamic da'wah in a broad sense, developing society according to religious values and, in turn, fully *supported* by them.

Another aspect of the significance of the involvement of pesantren in community empowerment is the possibility that the Indonesian people, which are predominantly Muslim communities, are generally located in rural areas. On the other hand, pesantren, which are developing and spreading in rural areas to a certain degree, represent the Muslim community in rural areas. This fact makes pesantren still influence almost all aspects of life among devout rural Muslim communities. However, efforts to move towards community empowerment through the economic function of pesantren sometimes collide with various realities that can become obstacles to this step. One example is because pesantren are usually always the place for the Kiyai's close family, which can be children, grandchildren, and so on or commonly called *Dzurriyyah Kiyai*. They sometimes rely economically on santris, whether in providing food, daily necessities, or others.

In many pesantren, small stalls belong to the Kiai family, which sometimes become the family's economic support. This condition makes a

difficult situation when pesantren then try to concentrate economic activities in one institution. For example, the failure of the Pondok Pesantren cooperative was basically because internal interests blocked the business. In addition, we must admit that the economic management of the pesantren is also relatively poor, not from the aspect of honesty but the administration.³³

In addition, deficiencies also often grow on paradigmatic issues. For example, the values of independence adopted by pesantren are still more revealing aspects that are individual or very local and have not become a transformative social attitude. This problem is compounded by the meaning of some pesantren towards community service and development, which still seems partial and only emphasizes the aspect of developing pure religious scholarship. Consequently, community empowerment among pesantren has not been touched creatively and thoughtfully in the form of an integral and explicit integration into the curriculum developed by pesantren. Tradition is not enough in itself to metamorphose as a civilized, universal, and far-sighted value of civil society.

To make up for these deficiencies, what must be considered in institutional strengthening are, among others, first, analyzing the needs of the subject of economic targets or what is known as a needs assessment. Needs analysis is needed so that what will be marketed is indeed a target need. At the initial stage, of course, the needs of santri and the surrounding community must be targeted so that the products offered will immediately obtain a return value. Only able to move to other sectors if conditions are already possible. Second, analyze the potential of human resources for these (economic) activities. Are there human resources who can and can become agents for developing the pesantren's financial institutions? Pesantren are rich with quality human resources, but they have not been touched with maximum power. They were third, mapping the needs and potentials to be used as a suitable program design. Fourth, implementing the program by taking into account the network or networking already owned by the pesantren. Fifth, evaluate performance whether there has been progressing or not.

The management of pesantren can realize this strategy in various fields. Because pesantren are generally located in rural areas, the right plan for community empowerment must be close to that area. Sunyoto Usman provides several alternative locations that can be cultivated by pesantren in the context of community empowerment.³⁴

³³ Nadzir, "MEMBANGUN PEMBERDAYAAN EKONOMI DI PESANTREN."

³⁴ Sunyoto Usman, *Pembangunan Dan Pemberdayaan Masyarakat* (Yogyakarta: Pustaka Pelajar, 2003), 38.

Based on this, several possible approaches were developed that could be applied in economic empowerment activities, namely (1) economic empowerment efforts of pesantren must be directed to pesantren that need and many of the surrounding communities are poor or weak, (2) approach of business unit groups to facilitate the solving of problems faced together, (3) assistance to them during the empowerment process which is carried out by forming groups carried out by local, technical and unique facilitators.

Because actually, entrepreneurship education is not something foreign in pesantren. Especially about the consequences of such an education that is a hard work ethic. This kind of thing has always been the central pressure in education in pesantren. However, entrepreneurship education (entrepreneurship) is not coordinated and not planned, and for that, a framework should be made. As a result, entrepreneurs will leave who are looking for their way. They will be self-taught entrepreneurs who do not approach the problem from a scientific perspective but based on intuition. Moreover, recently there have also been efforts to incorporate skills education into pesantren. Such an endeavor is a commendable endeavor and is not a bad thing in itself.³⁵

The santris have begun to instill awareness and desire to change people's lives by creating jobs based on a religious view, both in agriculture, marine, production, capital markets, cooperatives, and small businesses. However, there must be a clear framework that supports that direction. At least there is a precise concept so that success and failure can be measured. It is the framework that is expected to foster the attitude of his soul. Although honestly, economic discourse, including business, and the like, has never been a topic in the recitation or da'wah.

Furthermore, many other behaviors of preachers and Islamic thinkers essentially corner and underestimate economic activity. Therefore, it is natural that now Muslims as a whole are more impoverished and backward than non-Muslims. Muslims are generally lazy, and their education is usually still low. The reality of backwardness, laziness, ignorance, and poverty in most Muslims results from understanding and interpreting Islamic teachings and their practice. This is what must be reformed, or even a radical and fundamental effort (revolution) is needed to understand Islam and at the same time practice it.

Supposedly, the excellent teachings of Islam are used as a benchmark for the lives of its people. To talk about Islam as a more unraveling reality, there are three main mistakes. First, a misunderstanding means making the unfair practice of teachings or wrong actions (not following Islamic

³⁵ KH Abdurrahman Wahid, *Prisma Pemikiran Gus Dur* (Yogyakarta: LKiS, 2010), 114.

teachings). Second, the inappropriate use of the argument, which should not be used. Moreover, the third is the teachings that are not / less developed by the thinkers. All of this has a very negative impact on the economic existence of Muslims.³⁶

Therefore, pesantren as institutions that live amid society have a significant role in religious issues (moral force) and social community. There are several things that pesantren can do:

1. The pesantren should prepare the santri by providing them with specific skills, such as agriculture, trading, and workshops, so that they have the provisions to work when they leave the pesantren.
2. Pesantren instills an entrepreneurial spirit in santri by giving them insight from an early age that work is a religious commandment. Because earning a living to support themselves and their families is an inseparable part of the teachings of religion.
3. There needs to be an understanding from the pesantren community that social problems in society such as poverty, injustice are also the responsibility of the pesantren as part of *hablum min al-anas* and *da'wah bil hal*.

The Contribution of Business Entity for Pesantren, Santri, and Society

Pesantren business entity owned by Pesantren Sidogiri has an enormous contribution to pesantren so that pesantren does not only depend on donations from the community and *waqf*. In general, pesantren rely on the community for their funding. Ishom said that pesantren are educational institutions founded by kyai and are community-based because their funding sources come from infaq, grants, and waqf from the community. Therefore, this business entity has a very significant contribution to pesantren, both for building construction and other facilities and infrastructure procurement.

The business entity's contribution to santri is trading education and lighten the burden because there is no need to pay dearly to hire ustadz and provide enough facilities to pay for food only. As for Pesantren Sidogiri, the three PTs he also owns significantly contribute to the pesantren. From the results of this effort, Pesantren Sidogiri was able to exist, build buildings and expand land because this cottage did not receive any assistance from the government. The profits from the pesantren Sidogiri business entity are primarily used to develop the pesantren. At the same time, the operational costs of the cottage are taken from the monthly *syahriyah* of santri. In general, the financing of pesantren can be divided into two, namely operational costs and capital costs. The operational costs are to pay the

³⁶ Nadzir, "MEMBANGUN PEMBERDAYAAN EKONOMI DI PESANTREN."

teacher salaries, payments for water or electricity. Meanwhile, capital expenditures such as for the purchase of land and building construction.³⁷

Moreover, the benefit for santri is that they benefit significantly because, at this Pesantren Sidogiri, many of them are seniors or have finished studying who get additional knowledge, namely entrepreneurship. They bring life skills education. Life skills education has always been a concern of education experts. Tyler and Taba say that life skills focus on curriculum development. The skills that need to be developed include the ability that is suitable for santris. The skills that santris can apply. Santri of Pesantren Sidogiri can also directly become employees at this pesantren and develop it when they return home, considering that this pesantren do not provide formal diplomas.

Life skills education has been developed in pesantren for a long time. The existence of pesantren as an educational institution that develops in rural areas has resulted in its graduates not continuing their education at a higher level due to various things.³⁸ This condition has led many pesantren to prepare and develop life skills-based education at pesantren Sidogiri, Pasuruan.

Meanwhile, pesantren Sidogiri community benefits significantly from the existence of a business entity owned by this pesantren. Firstly, they can shop at low prices with the same quality as other shopping places such as Indomaret and Alfamart. In addition, the public can also wholesale it at the Sidogiri Kopontren at a low price for re-marketing. The rest of that for people who have a home industry, Kopontren Sidogiri is an ideal place to market it.

The economic empowerment of pesantren through the development of local resources that demand independence is considered appropriate as its contribution to the economic empowerment of the people. Community empowerment in development aims to carry out a process of change to understand the benefits and roles in the development program. They can also formulate the needs with their potential/resources, determine priority problems to be solved according to their needs and potential, and formulate activity plans to deal with or solve their problems.

The Economic empowerment program is aimed at the institution and the community around the pesantren. The program will eventually form a society that can advance its economy for a decent living. In addition, it is also a form of character building for santris so that later they become community

³⁷ Amin Haedari and Ishom El-Saha, *Peningkatan Mutu Terpadu Pesantren Dan Madrasah Diniyah* (Jakarta: Diva Pustaka, 2004), 18.

³⁸ Noor, "PENDIDIKAN KECAKAPAN HIDUP (LIFE SKILL) DI PONDOK PESANTREN DALAM MENINGKATKAN KEMANDIRIAN SANTRI."

workers (community workers) so that they can process their lives and futures when they are required to play a role in society.

Syafar explained that the role of community workers aims to stimulate the participation of the target group and include their involvement in the program implementation process. Because people will feel more valued if their involvement (participation) affects a particular policy and directly affects how they think. Another influencing factor is the adjustment of social planners or stakeholders on what is essential and what is not vital by a community.³⁹

Pesantren is a "cultural institution" that was born from the initiative of the community and is autonomous, from the beginning, has been a strategic potential that exists during people's lives. Although many pesantren have positioned themselves as educational and religious institutions, since the 1970s, several pesantren have attempted to reposition themselves in responding to various social problems of society, such as economic, social, and political. Therefore, pesantren are required to carry out reforms that can optimize their potential. In particular, in community empowerment through the economy.⁴⁰

Institutional efforts in improving human resources are by education and training for ustadz and santri, participating in seminars, workshops, discussion forums, and scientific work competitions to automatically increase the quality of human resources. It is proven that these efforts have been achieved well, meaning that ustadz and santris who have contributed to participating or carrying out the mandate in capacity-building activities while at the pesantren have competence following their skills.

Conclusion

Currently, the business entities that are owned by pondok pesantren Sidogiri under the auspices of the Sidogiri Kopontren in terms of management can be categorized into three: First, PT Sidogiri Mitra Utama, which manages long-running business entities, namely the canteen to meet the needs of students, Basmallah mini-market, mini number Basmallah market currently has 172 units spread across East Java and Kalimantan. Giri Tech (selling and buying computers), Giri Cell (selling and buying cellphones), Giri Motor (selling motorcycle spare parts), Giri Graphics (Printing and graphic design), Giri Print (digital printing) Giri Tron (selling

³⁹ Muhammad Syafar, "Pemberdayaan Masyarakat Pada Program Pembiayaan Mikro (Studi Tentang Pelaksanaan Program Pembiayaan Mikro Pada Anggota Koperasi Baytul Ikhtiar Kabupaten Bogor-Jawa Barat)" (Undergraduate Thesis, Jakarta, Universitas Indonesia, 2012), 52.

⁴⁰ Tirta Rahayu Ningsih, "Pemberdayaan Ekonomi Pesantren Melalui Pengembangan Sumber Daya Lokal," *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam* 3, no. 1 (2017): 57-78.

pulses). Second, PT Sidogiri Mandiri Utama, which handles santri brand drinking water. This santri brand of drinking water has spread to various regions, including Java, Kalimantan, and Sulawesi. Third, PT. Sidogiri Pandu Utama is engaged in Outsourcing Provider and Training Center. This last effort is in the form of training for external and internal parties who want to develop their business.

The santri of Pondok pesantren Sidogiri are not allowed to be actively involved in managing the business entities they own unless they are final year students or are considered competent enough in managing the business entity. However, all students are still introduced to the principles of entrepreneurship through hands-on practice on several occasions. Therefore, pesantren Sidogiri also opens itself to the surrounding community to collaborate in managing this Business Entity.

Meanwhile, the established Pondok Pesantren Sidogiri has an enormous contribution. The learning of students and the welfare of pesantren and the community around the Pondok are invited to collaborate in its management. Business entities engaged in various sectors require many human resources, which indirectly also provides new jobs for the surrounding community.

Pesantren is an essential asset in advancing the people's economy. It is proven by several pesantren Business Entities, including pesantren Sidogiri, which can increase the entrepreneurial spirit for students, pesantren administrators, and the surrounding community. For this reason, other pesantren throughout the archipelago are recommended to compete in developing their business entities innovatively and creatively to contribute positively to advancing the economic welfare of Muslims in Indonesia.

The government is expected to always be proactive in facilitating business entities managed by pesantren throughout Indonesia. These movements can support government programs, especially those related to efforts to advance the welfare of the nation and state. Simplifying the permit issuance process, acceleration, and equitable distribution of facilitation to pesantren managers must continue to be pursued.

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