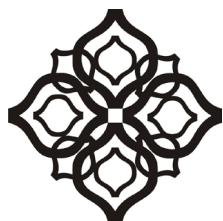


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Entrepreneurship and Economics of *Pesantrens* in Lombok Island

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Abstract

Religion is often alleged for being a barrier to development. *Pesantren*, as one of the instruments of religious empowerment, has occasionally even become subjects juxtaposed with religious failures. In contrast, *pesantren* has never been modest and consistently responded to every detail of changes. This is where the innovative and creative behavior of *pesantren* communities is examined. This study aims to analyze such *pesantrens* in Lombok island improve innovation and creativity to enter the economic and business domain. This study enriches the discourse of economic communities in the *pesantren* for which some have been structured and others are still looking for ideal patterns for the economic changes that occur in society.

Keywords: *social change, paradigm, pesantren, entrepreneurship*

Introduction

Religion, particularly Islam, is often confronted with progress and anti-change. Consequently, the identity of poverty, backwardness, ignorance, acts of violence and other negativities are often associated to Islam and its followers. Even worse, Islamic educational institutions (*pesantrens*)

are often accused of preserving the above identity, which consequently comes to the conclusion that religion and its instruments are obstacles to economic progress and development (Wahid, Harris, Norton, 2005). Moreover, Islam and the flourishing acts of terrorism in the past few decades are forcibly connected (Irawan and Aziz, 2007). *Pesantrens* for many people are considered not to make a significant contribution to the development process. Meanwhile, religion along with its devices is often accused of being a barrier to development. In contrast, several studies show that religion is a source of inspiration and value for economic renaissance (Yulianti, 2018; Gidden, 1985; Bellah, 1984).

Historically, the presence of *pesantren* was being a response to the reality that grew during its age. Madjid (1997) notice that *pesantren* was an institution created by Hindu-Buddhists, and Muslims continued and being islamized it. Aguk (2018) describes the genealogy of *pesantren* from the kingdom era until the rise of *pesantren* in Java. This fact implies that *pesantren* was originally established and developed by the native Indonesians. As an old religious institution, *pesantren* has power to defend, adapt, and develop within a society (Asrohah, 2011). The aforementioned power entails, first, *pesantren* is owned, managed, and developed by community. Typically, these Islamic boarding schools are jointly established by *kyai/tuan guru* (religious leaders) and their followers (Dhofier, 1997). Sources of developmental funds may come from *waqf* assets, *infaq*, *zakat*, and *sadaqah* given by *kyai* and the followers. Second, with the available resources, schools adapt to a variety of ages and every detail of the existing changes. Third, *pesantren* has strong tradition of adaptation to all kinds of changes in society.

The three aspects above are underpinned with *pesantren's* academic tradition by prioritizing *qawa'id al-fiqhiyyah* which is anti-status-quo to preserve tradition and adapt to changes. Community of *pesantren*

stress to keep the good old traditions and take something better (*al-muhafazat 'ala al-qadim al-salih wa al-akhz bi al-jadid al-aslah*). *Pesantren* continuously responds to the social change of the reality. As part of the system, obviously the element within *pesantren* takes a part in dialogue and interaction with other sub-systems (Asmani, 2016). Indicators of the interaction of *pesantren* with the system and the supra system that appear in the changes of the design of internal-external management of *pesantren*. This is also an anti-thesis to the statement that *pesantrens* are educational institutions categorized into *second class* category, which only deliberate religion (Bruinessen, 1992). The dialogical interaction of *pesantren* with its internal and external system brings about reformation, which in system theory is called *emergent properties* (Mu'adz, 2014).

The *pesantren's* reformation lies in the development of the *pesantren* model. Asrohah (2011) classifies four models of *pesantren* development, namely first, *salaf pesantren* generally admitted as the original model institution of the *pesantren*. The orientation of studying in *pesantren salaf* is to master religious knowledge driven from classic Arabic book (*kitab kuning*). The students in this *pesantren* are prepared to be the candidates for scholars. Second, *pesantren* with formal education, which have their own curriculum and do not follow government-related curriculum. Third, *pesantren* with community development mission and integrated program from elementary school up to academy level. Apart from religious knowledge, the study is focused on skill for development programs. Fourth, dormitory model; the *pesantren* provides a dormitory for students to stay or students may optionally study outside of *pesantren*. Transfer of religious knowledge is conducted out of school hours. Based on the above criteria, Wahid (2011) explains that schools are developed by social change in the community, and it was a part of the instruments of social transformation in Indonesia.

One form of the social transformation is the intention and attention of *pesantren's* stakeholders in the economic field. In some modern *pesantrens*, they have long acclaimed that they are educational institutions producing self-sufficient/ independent *santri*. Therefore, *pesantrens* provide equipment of knowledge and skills capable to direct *santri* to independent lives. Despite limited space, *pesantrens* are always connected to external reality substantively, intellectually, spiritually, morally, socially, and emotionally.

Foundations of Entrepreneurship

Entrepreneurship has been developed on the basis of saturation in fulfilling the needs of human life. Innovation and creativity are needed to meet the unlimited needs of human life. Innovation and creativity cover all areas of human life. Entrepreneurship is not only associated with unstitch economic activities, but also related to the whole life system which includes social, education, religion, technology, and others. All of them will have an impact on strengthening the economy of the community. In the world of education, it is known as the link and match that demands the content of the educational process linked to the reality of the needs of the workplace. In a government system, it is required to be effective and efficient, which then presents the concept of governmental entrepreneurship. ESQ is a form of innovation and creativity in strengthening performance with understanding religion. Implementing the concept of women's economic empowerment in Bangladesh, Yunus formulate a grand design of social entrepreneurship (Yunus and Weber, 2007). Substantively, entrepreneurial activity in non-economic institutions is not directly related to economic activity, but the economic impact that is generated is real and felt. Therefore, the economy must be seen in a system that interacts with other systems in society.

Of the many conceptual descriptions of entrepreneurship, there are at least several core points that can be taken. First, entrepreneurship is a value manifested in behavior that is used as a resource, a driving force, goals, tactics, tips, processes, and business outcomes (Suyanto, 2004). In another definition, entrepreneurship is the ability to combine all sources to achieve maximum results. In this case managerial competence is the *basic* that must be met by an entrepreneur. With that managerial capability an entrepreneur can develop / maintain the 'wings' of the business creatively. Second, entrepreneurship is a framework of values (science, religion, ethics) needed to start a business (Shane, 2003) .This value is used as a motivation to spawn creative and innovative ideas. Creativity and innovation are the spirit of entrepreneurship. The value framework behind the entrepreneurial activities will greatly influence the concept, work, and purpose of business activities. Entrepreneurship based on capitalism will give birth to an oppressive economic class. Entrepreneurship departing from the ethics of religion (Islam) will have activity and business results oriented to the guidance of Islamic values (Khoirusalim, 2007). Entrepreneurship will be greatly influenced by activities, concepts, and objectives by a framework of values surrounding *it* within business reality.

Third, entrepreneurship is about capturing and creating opportunities. The ability to capture and create this opportunity is related to the keenness of one's intuition in seeing, evaluating, interpreting, and predicting reality. Capturing and creating this opportunity is essentially related to creativity, but is more contextual in nature. This opportunity will also be read/ captured by a leader/ manager who has a far-reaching vision. Therefore, managerial aspects and creativity are a complete force to see holistic-comprehensive opportunities in developing the wings and strength of business. Overton wrote that an entrepreneur is a person who always cultivates his mind to create creativity and innovate for himself and his

community. The person is not only thinking, but also realizing the mind in real action (Everton, 2002). It is through entrepreneurship that the essence of the economy of society will run. The *«touch» of entrepreneurship* in business activity is a *vital* spirit that smoothens business domain. This is what Schumpeter called an entrepreneur whose indicators are the use of production techniques, the discovery of basic materials, the expansion of the marketing area of management use, and the use of marketing techniques (Schumpeter, 2003).

To be an entrepreneur there are several myths that often haunt people (Frederick, 2006), namely first, the entrepreneur are doers, not thinkers; second, entrepreneurs are born, not made; third, entrepreneurs are always investors; fourth, entrepreneurs are academic and social misfit; fifth, entrepreneurs must fit the profit, sixth, entrepreneurs have success but experience high failure rates; seventh, entrepreneurs are extreme risk-taker. From this point the question arises whether to become an entrepreneur is nature or nurture. Weert (2010) ensures that entrepreneurs do not emerge from nature's talent, but through a continuous educational process. Therefore, entrepreneurship is something that can be learned, skills that can be taught through formal and non-formal classrooms, and can be transmitted to all groups. Alvarez suggests strategies to create entrepreneurship mindset through cognition, entrepreneurial integrity, and market opportunities (Alvarez & Busenitz, 2007).

In the world of education, awareness of rapid change in the global era also demands the critical attitude of educational institutions in responding to any changes. UNESCO offers educational paradigm of the key concepts, namely learning to know, learning to do, learning to live together, learning to be, learning throughout life, and learning how to learn. With the education paradigm above, students are expected to actively seek knowledge, practice it in society, learn life, and continue to

process to seek knowledge. The expected output of the learning process as above is the realization of a critical, innovative and creative attitude which includes aspects of knowledge: psychomotor, and affective. More technically, Cromley (2000) offers transfer of knowledge process by supplying science with a critical attitude and providing a platform for students to gain an adequate learning experience. To form a critical, creative, innovative attitude and gain the learning experience as meant by Cromley, it is necessary to have media that enable it to occur in a sustainable manner. The instruments of science will only be able to be used creatively if they have been practiced, which lead participants to learn to enter the world of creativity (Danaci, 2015). In the context of Islamic education, *pesantrens* are media that might be used to shape the character of students to become entrepreneurs.

In *pesantren* tradition, intellectual traditions are established based on Islamic ethics which entail the following, the *kyai-santri* relationship which is dominated by emotional factors; studying (whatever) is part of humanitarian tasks, and embodying of knowledge is through memorization (Subhan, 2016). The intellectual tradition of *pesantren* is criticized by some for several reasons; 1) a cult to *kyai*'s personal, 2) studies that only focus on the field of religious studies and leave the reality of social development, 3) it seems chaotic without firm and strong educational goals. However, if back to Freire's concept, *pesantren* education is a liberating education tied to religious ethic. *Pesantren* with a togetherness concept can maximize the individuals within them to form communities as a strong market base. At this level, even though *pesantren* have that potential, wait and see is a change in the ideal paradigm of *pesantren* management. The paradigm shift is the axis of the development of the *pesantren* world; from followers to creators, from viewers to players, and from consumers to producers. However, managing *pesantren* requires

operational costs that require their leaders and administrators to be critical, creative, and innovative. This attitude is needed as a basis for the development of the *pesantren* entrepreneurship world.

There are principles taught in *pesantren*: principle of wish, freedom of act, strong personal management, strong togetherness/ brotherhood, high respect to parent and teachers, science lover, self-contained and simple (Jamaludin, 2012). In several *pesantrens* affiliated with Pesantren Gontor Ponorogo, the principle above is packaged in the Panca Jiwa Pondok. Not only the *slogan*, *Panca Jiwa Pondok* is a doctrine that is taught to every *santri* as a capital to live in society (Muchsin, 2019). The mental attitude taught to *santri* is charity, which is based on independence of *freedom of act* and sincerity, as well as in the context of togetherness. This also shows that *pesantrens* do not merely prepare *santri* to become ulama, but also free *santri* to choose other professions. Therefore, from a long time ago the *pesantren* provided a ‘school of life’ for people who were not just ‘scholar graduating institutions’.

Pesantrens are miniatures of life, in which hundreds or thousands of people live with different traditions, ethnicities, natures and tendencies. With the reality as above, *pesantren* community has a definite ‘market’, and it takes a little courage to cultivate the above potential as a ‘turning point of the Indonesian Muslim economy’. In the case of *pesantren* economic development, Zarkasi (2005) underlined entrepreneurship attitude as follows: well administration, good mentality, work ethics, the *panca jiwa pondok*, independence in togetherness. Apart from these, the *pesantren* community must develop congregation for the economy and the economy in congregation (Salahuddin, 2006). In the study of entrepreneurship, the substance is that almost all schools have thought and worked in the realm of *social entrepreneurship*. Initiators of boarding schools often depart from the logic of how to get something from nothing

(Leadbeater, 1997). *Kyai* (the leader of *pesantren*) is a person who actively think and work, find a way to maintain and develop the boarding school he leads. This attitude of strong will inherent to *kyai* is the true entrepreneur (Mathias, 2014). Isbah (2016) wrote that *kyai* takes multi roles in community development, education, social, political, economy, culture, and art.

Mapping Entrepreneurships

The total number of *pesantrens* in NTB is 337 distributed in Sumbawa and Lombok Island. The majority of *pesantrens* are in the island of Lombok. The pattern of management and development of *Pesantrens* in Lombok is based on theological settings, schools, caregiver's educational and social organizational background. All aspects above influence the values, attitudes, and patterns of the development of the *pesantren* community. As is typically the case of *pesantren* tradition, the principals are still the main inspiration and motivator in strengthening *pesantren* communities (Sunarto, 2019).

Some *pesantren* leaders think *out of the box* in developing institutions, apart from the usual *pesantrens* (Irwan, 2019). In the economic logic it is known as high risk high return, taken by some principals of *Pesantren*. *Pondok Pesantren Nurul Hakim Kediri*, *Nurul Haramain Narmada*, *Munirul Arifin Praya*, *Al-Falah Mataram* are a few *pesantrens* that develop entrepreneurial paradigms in the management of *pesantrens*. However, many *pesantren* principals do not know if they use the entrepreneurship paradigm (Djuwaini, 2019). What is in the mind of the principals is simply to maintain and develop *pesantrens*, prepare students to be ready to live in the community, provide students with the knowledge and skills needed, and fulfill the operational needs of non-material materials for the implementation of education (Arifin, 2019; Djuwaini, 2019; Arafat,

2019). This is the seed of entrepreneurship education in *pesantrens* built from two extreme points; awareness of the need to *exist* and the desire to participate in the developmental processes that exist in society (Djuwaini, 2019). Tan and Siew (2014) wrote that someone who has entrepreneurial spirit is one who has prosperity toward risk taking, internal locus of control, innovative thinking, leadership qualities, strong determination and achievable orientation. The heads of *pesantrens* in Lombok have begun to think 'out of the box', out of their comfort zone in managing boarding schools. Not merely religion, but integrating, communicating, and interconnecting the world of *pesantren* with the outside world. Abdullah (2010) wrote that a scholar must analyze his field by integrating other disciplines and recognizing their interconnectivity. *Pesantrens* are not only for boarding schools, but also as a center of excellence that prepares resources for sustainable human development (Haidari, 2004).

Entrepreneurship practices as described above take different patterns in each *pesantren*. Entrepreneurship practices are initiated from the awareness of the leadership of *pesantren* to prepare a better generation who are prepared to develop the community with the provision of knowledge provided during the study in *pesantren*. The mindset developed in boarding schools with an entrepreneurship paradigm is the producer mindset. The essence of the *pesantren* environment is a miniature of life in which a variety of resources are available and several sources of production can be developed to strengthen the character of *santri*. *Santri*, alumni, congregations, and the general public are markets that can be conditioned to strengthen the *pesantren* economy. Strengthening critical, innovative and creative education is needed to hone business intuition under parenting based on religious values and ethics; boarding school ethics. This role began to be developed by the *pesantren* community in Lombok.

Darul Falah Mataram

Basically, the *pesantren* of Darul Falah, Mataram is a *halaqah tarekat* (sufistic recitation) which routinely holds recitation and remembrance activities together. This *halaqah tarekat* activity began in 1951 at the TGH Abhar's house. Abhar initiated the establishment of the *pesantren*. Only in 1993 the manager of Darul Falah initiated the establishment of formal education institutions. Formal education institutions in Darul Falah Mataram involve junior high school, senior high school and academic/high school level.

The development of the physical building of the Darul Falah boarding school originates from the religious reciters who are performed in a private manner; weekly, monthly, quarter yearly, and annually. The average per-year fund set since 2016-2019 reached 400 up to 500 million rupiahs. From the funds collected emerge creative ideas gradually incarnated in economics and business institutions. Some of the institutions owned by Darul Falah are *Pesantrens* Cooperatives, hajj travel bureau, *umrah* travel, waqf groups, workshops, and mineral water production (Lutfi, 2019). The entire business unit in the *pesantren* has only begun in the last 4 years. The opening of the *pesantren* business unit is carried out in stages, in accordance with the availability of resources that are ready to manage the business unit (Mufti, 2019).

Muammar Arafat, head of the *pesantren* of Darul Falah is a figure known as the *tarekat* leader, which is often synonymous with avoiding world affairs. At another point, he thought that the assets owned by Darul Falah should be directed at strengthening and developing the community. In particular, the students, alumni, and congregations in the inside of *pesantren*. They must have capital, at least knowledge about the business that is obtained from experience in the *pesantren*. Therefore, every *santri* in this *pesantren* is directed to have experience in managing the business units in the *pesantren* (Lutfi, 2019).

Formally there is no doctrine of entrepreneurship in the Darul Falah in Mataram. Awareness about entrepreneurship is built through public and routine recitation every dawn delivered by the head of the *pesantren*. The concept presented is about *kasb* and charity is related to sustenance. Every work, no matter how small it is will be judged by God and humans. Then work must be oriented to goodness and improvement in the quality of life (Arafat, 2019). This *pesantren* only provides facilities and media that enable entrepreneurial activity in the *pesantren*. *Pesantrens* are miniatures of life, which if used creatively and innovatively will have a strong impact on strengthening generation and development. Our *santris* wear sarong, but we are not big fish in a little sea is a lyric often recited in front of *santri* (Mufti, 2019). Darul Falah produce cadres who are confident, stand on their own feet and are not dependent (Arafat, 2019). As long as the basic community needs are not fulfilled, it is our duty to fulfill it, because we cannot speak about hereafter (nobility of values) if we have not fulfilled those basic needs (Arafat, 2019).

In the business unit development activities in the Darul Falah Mataram, what are prioritized are ethical values coupled with the awareness of *pesantren* as part of a community that has the responsibility to participate in every detail of community change: social, economy, politics, education and others. From the explanation above, there are some interesting prepositions to underline as follows. *First*, the concept and practice of the *tarekat* which has been synonymous with *zuhud* who considered the world as a hindrance to servants toward God has begun to shift in terms of meaning to some of the congregations of the *pesantren* of Darul Falah Mataram. The shift is based on the concept stating that the world is an afterlife field. Therefore, it is not good for a Muslim to ignore the life of the world, just for the sake of the Hereafter.

Secondly, due to the shift above, the life of *pesantren* began to be directed at participatory activities in supporting national; physical, social, mental, and economic development goals. *Third*, the function of the *pesantren* which was only limited to socio-religious began to move towards the *agent of development* in its substantive meaning. *Fourth*, the source of funding for the development and development of *Pesantrens* comes from *infaq*, *sadaqah*, and *waqf* from the congregations. The meaning of managing the *pesantren's* input of funding sources also undergoes a substantive shift. *Infaq*, *sadaqah*, and *waqf*, which have been considered as passive assets, have been shifted to productive assets.

YANMU Praya

YANMU Praya from its first establishment was initiated by the *Tuan Guru* who has traveled a lot in the business world. Individually, the basic instinct of TGH Zaenal Arifin, the head of the YANMU *pesantren*, is in the business world. The initial funding for the construction of this YANMU *Pesantren* Praya was obtained from the benefits set aside specifically to build *pesantren*. The construction of *Pesantrens* is intended to prepare cadres who have strong religious knowledge, good social skills, and skills (skills) needed by the community (Arifin, 2019).

In contrast to the process of establishing *pesantren* in general, which began with regular recitation in the teacher's house, YANMU Praya started a boarding school with classical models from the junior level with a dormitory system. Since its beginning, YANMU Praya *Santri* is required to have a competitive advantage and differentiation from other *santris* of boarding schools. For this reason, at the beginning of its establishment, YANMU Praya sent students to Pare Kediri in a private manner to learn English, which in the next stage brought teachers from Pare to teach English at YANMU, and was assisted by Pare alumni students in

developing English. Within three years YANMU Praya has become English Community (English village) where almost all the elements in the *pesantren* can speak English. This is the first step in TGH Zaenal Arifin's entrepreneurship in the field of education.

The tradition of entrepreneurship is also followed in other subjects. In the business world, *santris* and teaching staff at YANMU Praya are involved in several business units belonging to the *Tuan Guru*. Some of the business units owned by *Tuan Guru* are in agriculture, *hajj* and *umrah* travel, swallow business, and contractor services. The involvement of *santris* and teaching staffs in the *Tuan Guru*'s business unit is from the process of production planning, resource distribution, up to marketing management.

In agricultural business units, for example, plans for production of plant species are carried out based on analysis of market and *pesantren* needs. Variants of seeds, fertilizers, management patterns, and the budget needed in the production process are also determined by the *santris* and teaching staffs with the approval of *Tuan Guru*. Agricultural products are also distributed by them who are given the responsibility of managing *Tuan Guru*'s agricultural business unit. At first, many failures were obtained. But for *Tuan Guru*, that is the learning process (Arifin, 2019). The KBIH and travel business units were also handed over to the teaching staffs in the *pesantren*. This is intended to expand (market share), and at the same time to train them to communicate widely with the community. The management of KBIH and travel has gone bankrupt, because one of the people who was trusted to manage the business finance was 'running away' by carrying cash from the travel business unit.

Every time a new business opportunity is offered, and there is a need for YANMU Praya to distribute the product, the opportunity is taken by the head of the *pesantren*. In some cases, for example, when

entering organic fertilizer products in the NTB region, YANMU Praya immediately offered himself as an NTB distributor (Mansub, 2019). The decision to become a distributor is by testing the intended solution in the land itself. Those involved in the distribution and sale of these products are *santris* and teaching staffs. Likewise, when offered herbal cigarette products from Yogyakarta, the YANMU Praya team took on the role of the main distributor by involving students, teaching staffs, and alumni in the marketing process. Even for cigarette, YANMU produces its own cigarettes, whose distribution is still limited (Arifin, 2019). Apart from the debate over the halal-illegitimate status of cigarettes, there is certainly an effort made to revive business activities and instill aspects of creativity and innovation for the *santris*.

For swallow nest business and contractor services, there are not many involving *santris* and teaching staffs. But some of them are often invited to observe the *Tuan Guru's* business process closely to only be given knowledge, but not to directly get involved in management. For the internal entrepreneurship in boarding schools, business units like canteens are under the management of the *Tuan Guru's* wife. Substantially, this business unit exists simply to meet the daily needs of *santris*. From the beginning, since the *santris* were between 100 to 1600 people today, the canteen is still like it used to be (Ramadhani, 2019). However, in this canteen, *santris* can learn to do business on a small scale. *Santri* is also allowed to carry goods for sale, what is sold is not the same as the one in the canteen. For the development of business ideas, *pesantren* leaders often discuss with academic teams from economic faculties, financial institutions, and entrepreneurs in Lombok. This means that the *Tuan Guru* to this day is still thinking about the design of how to develop *pesantren* entrepreneurship and economic independence, both from the theoretical-academic and practical sides.

There are some important notes about the entrepreneurship at YANMU Praya. The head of the *pesantren* has a strong vision and instinct in business activities, and even *pesantrens* are also started with business profits set aside. The *Tuan Guru*'s business vision has been imparted to *santris* and teaching staffs through involvement in a business unit pioneered by the *Tuan Gurus*. The business units in the *pesantren* are private property and on behalf of *Tuan Guru*, not in the name of the boarding school institution. Nevertheless, *Tuan Guru*'s personal assets are used as a medium of entrepreneurship for *santris*. There has been no specific institutional effort to form a business unit. *Tuan Guru* with a vision far ahead cannot be well balanced by the existing *santris* and teaching staffs. The vision of entrepreneurship *Tuan Guru* has not been able to be translated well in the *pesantren* community. The vision of *Tuan Guru* entrepreneurship has not been designed in the *pesantren* education curriculum, formally or non-formally. Business activities in *pesantrens* are sometimes incidental, in accordance with the ability of *pesantren* communities to manage and develop businesses. When a person is not supported, the business is abandoned. The trial and error model is often used to provide a technical experience for *pesantren* communities.

Nurul Haramain Narmada

In the 1960s, Nurul Haramain boarding schools were limited to madrasahs (formal schools). Only in 1991, Nurul Haramain became a boarding school with a boarding system. The affiliate education system developed by Nurul Haramain is an educational model adapted from Darussalaam *Pesantren* in Gontor. Head of *pesantren*, TGH. Hasanain Djuwaini, is a Gontor alumnus who later completed higher education in Egypt. With the knowledge and experience of education, Djuwaini developed *pesantren* inherited from his parents. The head of Nurul

Haramain, is known by *santris* and teaching staffs as someone who often thinks *zigzag* in solving problems faced by *pesantren*. Therefore, it is not surprising that there are many achievements of TGH. Hasanain. Some of them are recipients of the 2011 Ramon Magsaysay Award (Nobel Version of Asia), the 2015 Change of Republika Figures, and the 2017 National Social Entrepreneurs. In this context, *Tuan Guru* must be *qudwah* (role model) for the younger generation for a better future life (Djuwaini, 2019).

The urge to be independent in the management of *pesantren* must begin with sincere intentions to strengthen and develop the quality of humanity. Therefore, Nurul Haramain was developed on the basis of faith, Islam, *ihsan*, rationality, sharing ideas and experiences, culture and traditions of society, and learning from nature (Djuwaini, 2019). From the basis then its vision was established the realization of holistic and quality male and female students who are useful for the people, with mission realizing male and female students who love and likes committing kindness and truth, loving beauty, being beneficial for the people, affluent and prosper. From the vision and mission of the *pesantren* Haramain it is illuminated that the *santris* are prepared to comprehensively and holistically understand about life, with which *santri* can benefit the community. *Santri* is expected to be able to color people's lives in the context of partiality to the truth, to maintain sustainability, goodness, and prosper/ social welfare.

Types and business variants of *pesantren* business units are as follows. eNHa Mart is a *pesantren* business unit that serves *Santri* in terms of daily needs. From this business unit, the average net profit that can be achieved is around Rp. 10,000,000 - up to Rp. 13,000,000 / month. This business is under the responsibility of a teacher. The management involves a team of teachers and some *santris*. The *santri* canteen is a business unit of *pesantrens* that specifically meets the needs of *santri* snacks. Snacks in the canteen are from the hands of the teachers in the *pesantren*. This

canteen business is controlled by a teacher who is assisted by several junior teachers and *santri* teams. From this canteen business, the average profit is Rp. 4,000,000/ month. The *santri* restaurant is a business unit of *pesantrens* that serve additional food for *santri*. This business is also managed by teachers involving students, who on average produce net income of Rp. 3,000,000/ month.

Haramain Distribution Center (HDC) is a business unit that supplies goods for all business units in the *pesantren*. Not only the needs of boarding schools, HDC serves the needs of society in general. The alumni of Nurul Haramain who opened the business also took goods from this HDC. This business unit can bring a net profit of Rp. 7,000,000/ month. Haramain Nursery and Waste Management is a social business unit for environmental conservation. This business unit serves proposals for public activities related to environmental preservation. Occasionally, if there is an auction of a nursery project from the government that provides a budget, then this business unit sells seeds according to market prices. This nursery business is carried out continuously in accordance with the *pesantren's* vision that aims to prosper the community. Nurseries are conducted regularly and routinely. The seeds that are prepared are plants that live in the forest. While the waste processing unit is a Nurul Haramain creative team in empowering garbage in the community.

Madani Computer and Photo is an operational business unit that is located outside the *pesantren* which is managed by a team of IT teachers by involving several *santris*. Aside from being a business unit, this business is also used as an IT learning media for *santris*. Madani *Super Champ (English and Tahfiz Course)* is a specific educational institution that manages English language skills and memorization of Quran by the *santris* and general public. A special place on the outskirts of the forest is the creative result of forest conservation by Nurul's team and the community. There were many

participants from outside of Lombok with a three-month dormitory education package model. This is Nurul Haramain's *edupreneurship*. From this business unit, the average monthly income can be obtained by Rp. 7,000,000 - to 11,000,000. Haramain Water is a refill water business unit which today is still focused on serving the drinking water needs of *Santri*, whose average income is around Rp. 5,000,000

Haramain Mini Bank is a saving and loan financial service unit that only serves *pesantren* communities. Aside from being a business unit, this institution is also an educational institution for students who study economics and accounting. Haramain Laundry is a business unit that only serves *santri* laundry, with average income of Rp. 3,000,000, - during the active period of *santri*. Bahrain Cilok and Bakso are *pesantren*-owned business units that *supply* goods obtained from Nurul Haramain alumni. The model is to deposit goods with a price difference. This type of business is to bind the emotions of the alumni with the *pesantren*. Haramain Pro AB Chicken is a business unit managed by teachers and *santris*. However, after the earthquake in Lombok, this business unit went bankrupt because of the lack of buyers. Narmada, the location of Nurul Haramain was the area categorized as severely damaged area by the earthquake.

Haramain Trans is a transportation business unit along with NTB promotion as the world's halal tourism center. Nurul Haramain responded to this by opening a travel unit. As of today, Nurul Haramain has 3 bus fleets and other small vehicles for travel operations. From this travel, the average income is above Rp. 10,000,000/ month. Haramain Photocopy is a business unit outside the boarding school whose average income reaches Rp.2,000,000/ month. Haramain Mushroom is a business unit of mushroom cultivation to *supply* local market demand. The business has not been maximally developed, but still runs with an average income of over Rp.1,000,000/ month.

Haramain Lele and Perikanan are fish production units to fulfill regional domestic markets, with an average income of Rp. 3,000,000/month. Haramain Mart is a business unit outside the *pesantren* whose design will be developed as Alfamart equivalent. In the future, it is expected that the general public will participate in developing this business in the form of share ownership in this business. This business has only been running for 1 year, with an average income of Rp.2,000,000/ month. Haramain food and Bakery is a professional business unit developed to meet the needs of modern society. Even though it has only been opened for 4 months, the public response to this business unit is quite good. And in the future, it will be developed into a typical Lombok souvenir manufacturer. This business involves many *santris* and teachers in its management.

Haramain Madani Energy is a rental service unit for heavy equipment. This business unit has also just opened in the last 2 months. Because there are quite a lot of heavy equipment needs in NTB, this business has provided a lot of income for *pesantren*. The monthly average income is Rp. 8,000,000, The existing business units are formed one by one in stages, according to the availability of the resources owned by the *pesantren*. The idea of a business unit in Nurul Haramain boarding schools often arises from the creativity of *santris* and teachers. The idea was then conveyed to the head of the *pesantren*. If the resources needed for the operation of a business unit make it possible for the business entity to run smoothly, the business is opened.

The management of each business unit in the *pesantren* is led by a senior teacher as the person in charge, and is assisted by several junior teachers. Each teacher guides two or three *santris* in managing business unit operations. *Santris* who are involved in the *pesantren* business unit are those chosen by the *pesantren* according to their talents and interests. Students' entrepreneurial activities are carried out outside formal study

hours. Entrepreneurship is a non-formal activity like that of scouts, sports groups, music, and others in *pesantren*. Entrepreneurship is not formally taught in *Pesantrens*, but it is directly practiced by students who have an interest in developing entrepreneurship and business skills.

Pesantren business management is carried out in the following ways. Business management involving teachers, alumni, *santri*, community, *santris'* parents, and the government, both directly and indirectly. Businesses in the Haramain *Pesantren* aims to improve teacher's and ustaz's welfare. The business is in the name of *pesantrens*, not in the name of the head of the *pesantren* and or chairman of the foundation. Business is oriented to increasing the operational budget of *Pesantrens*. The establishment of a boarding school business unit is aimed at achieving the goals of education in *pesantren* and at the same time serving as a place of labor, service and empowerment. The existence of a business unit is to raise and develop an existing business by 'transmitting' it to several other Islamic educational institutions (Dahlan, 2019).

There are several field notes obtained from entrepreneurship practices at Nurul Haramain *Pesantren*, as follows: all the business units are in the name of *pesantren*, not on personal names. Entrepreneurial activities in *Pesantrens* are oriented to the support to educational activities in *Pesantrens*. Nurul Haramain entrepreneurship aims to improve the teachers' welfare. Management of business activities in the *pesantren* involves all its elements, from the planning, acting, organizing, and up to the distribution. The variety of entrepreneurial activities includes social entrepreneurship, *edupreneurship*, and religious entrepreneurship. The business unit in Nurul Haramain *Pesantren* is intended to be continually developed to benefit the wider community. Entrepreneurship is not formally taught but is only introduced through non-formal activities and direct practices (*learning by doing the process*).

Future Challenge

Pesantren as a part that existed within the historical reality of Indonesia are institutions that continue to move and contribute to any changes in Indonesia. *Pesantren* dialogue with other institutions (unit systems) in the community provides rejuvenation that has an impact on the paradigm shift of *pesantren* in the management and development of institution. This at least appears at the stage of shifting the identity of *pesantren* as religious institutions, social institutions, *da'wa* institutions, educational institutions, and agents of change. The *pesantren* identity as mentioned above is a *label* obtained in stages, in accordance with the changing roles taken by *pesantren* in the process of empowering society in Indonesia. This is what previously written that *pesantren* possesses academic tradition adaptable to every detail change in society. The flexible academic tradition in the world of boarding schools facilitates the process of shifting the *pesantren* paradigm (Khun, 1970). Therefore, *pesantrens* can easily and quickly interact with changes in society. *Pesantrens* are an inherent part of the body of Indonesian society.

The role of *pesantren* as written above is inseparable from the figure of the head of the boarding school who oversees its development. A leader of boarding school is known as *ulama* (religious leader) and their advice takes effect to society. As Isbah (2016) concluded, *ulama* (*kyai*) takes many roles in community. Salahuddin (2007) wrote that *Tuan Guru* (*kyai*) takes a role as an educator, leader, motivator, adviser or agent of social change. Each *kyai* has their own area of expertise and specific followers who actively participate in religious counselling programs.

Communication between *pesantren* is still at the formal level of strengthening *pesantren* education. Institutions like Communication Forums of *Pesantrens* are more often used as a place to release emotional desires than intellectuals. The glorious achievement of a *pesantren* is sometimes ignored by the *pesantren* community itself. Supposedly, with the

achievement of one of the *pesantren*, other *pesantren* communities should align to strengthen their unity, build power in the name of congregations for economic power. *Pesantrens* are the real people power that has not been well packaged for the economic revival of the people.

The Islamic economy echoed by some people will only be possible if the *pesantren* community feels the same and has the same steps to achieve it. Islamic economic idealism entails zakat and waqf as a development instrument (Chapra, 2000). On the other hand, almost all *pesantrens* begin with waqf and are developed with *infaq* and *sadaqah* of the congregations, both because of emotional and intellectual relationships. This means that Muslims, either consciously or subconsciously, have made a significant contribution to the development in Indonesia. Referring to article 34 paragraph (3) of the 1945 Constitution which states that the government is responsible for the procurement of public facilities, with the waqf in the *pesantren*, Muslims have helped the government in building public facilities and services. The actual idealism of Indonesia's development comes from the purity of the ideas of the *pesantren* enterprise and the Muslim community. However, righteous and developmental deeds among Muslim communities are not strictly separate. To overcome this, two indicators can be proposed; indicators of piety and indicators of development participation.

Pesantrens as powerful groups in society theoretically have strong potential to revive people's awareness in the economy. Indonesia, in any sort of activity has still to date made *pesantren* a *qibla* (direction). Transforming science, transferring empowerment, and strengthening the economy of the community are still the roles highly likely to be played by *pesantren*. The economic congregations and congregative economy are an effort that must be constructed in the insides of boarding schools, between *pesantren*, and other *pesantren* and between *pesantren* and wider community.

Conclusion

Pesantren as a part of units in the Indonesian system well contribute to community development. Their roles may be seen from education, religious affairs, social change, and political movement. Nonetheless, the participation of *pesantren* has now extended to entrepreneurship and economic development. The participation of its people means that it is not a static institution. It is linked to and developed by the changes in community. The *pesantren* dynamically adjust and adapt their roles as responses to the changes. *Pesantren* is not only religious and educational institutions, but they also take a part in economic development and social empowerment. With the academic tradition learned in *pesantren*, *kyai*, their students, and people create a new power and contribute to regional economic development.

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