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Alumni Networks and Economic Reinforcement in Pesantren Ummussabri

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Abstract
This study discusses the alumni network supporting the economic development of an Islamic institution, namely pesantren. In general, the strong alumni networks lead to strengthen the successful economic sector in the pesantren, since the alumni have sense of belonging to pesantren. This study focuses on how alumni network contributes significantly to the development of business units in Pesantren Ummussabri, Kendari. Doing participatory observation and in-depth interview, the study had been conducted in Pesantren Ummusabri, particularly in Empang 99 Paleppo unit. Such information had been gathered from administrator for pesantren’s business division, alumni coordinator and some informants of Empang 99 Paleppo business unit. This study elucidates that strong pesantren alumni network can improve the pesantren creatively. It clearly can be seen from how the alumni, who have successfully occupied important positions in the government, have established Empang 99 Paleppo.

Keywords: alumni network, pesantren, creative economics, Kendari

Introduction
Pesantren Ummussabri is one of pesantrens locating in Kendari city, Southeast Celebes, Indonesia. In the beginning, this pesantren was established as a response of the strong animism and dynamism embraced by surrounding society. The community leaders of Kendari had transformed this condition into more Islamic way of life, by establishing Pesantren Ummusshabri. Another initiative to establish the pesantren came from Gabungan Usaha Perbaikan Pendidikan Islam or GUPPI (Joint Effort for
Islam Education Improvement), later during Muktamar VIII in Jakarta changed into *Gabungan Usaha Pembaharuan Pendidikan Islam* or GUPPI (Joint Effort for Islamic Education Reformation). The name Ummusshabri was chosen because its founders admired a *santri* figure in Kendari region. Linguistically, the word “Ummusshabri” means high patience. Along with such the name, Islam male and female youths educated in this *pesantren* are expected to have high patience for building this beloved country, particularly in Southeast Celebes region. One of *pesantren*'s founders today is KH. Mursidin, a charismatic figure who becomes a great *imam* (Islamic leader of communal prayer) in the great mosque of al-Kautsar and al-Alam Kendari. Education held in *Pesantren* Ummusshabri uses integrative curriculum system, holding education with Ministry of Religion’s curriculum, national education curriculum, and *pesantren*'s curriculum.

People living in Kendari City come from Buton, Muna, Moronene, and Tolaki, which called native ethnics. In addition, many people coming from surrounding areas also live in this region: Bugis, Bajo, Makassar, Javanese, and Sundanese ethnics. Even, there are still other ethnics such as Toraja and Balinese (Jalil, 2017). Based on demographic data, North Sulawesi belongs to a region which is vulnerable to ethnic, racist, and religious issues. Considering this fact, the *pesantren* has always inculcated tolerance through the sustainable building for *santris* to educate them understanding such condition prudently and wisely. Amid such condition and situation, *Pesantren* Ummusshabri was present in South East Celebes to answer those problems. The strategic location of *pesantren*, in the middle of Kendari city, also contributes to creating more peaceful community life order. In addition, this *pesantren* is expected to be an agent to spread peace.

Any private *pesantren* or institution cannot be sustaining when it cannot suffice its daily operational needs. One of models applied in the beginning as the basis to strengthen this institution is formal education,
or *madrasah* at *ibtidaiyyah*, *tsanawiyyah*, and *aliyah* level. Through the management’s hard work, some strategic measures have been taken: conducting road show or visiting some local governments in islands, including Buton and Muna. This form of cooperation with local government is manifested into the administration of full scholarship to local youths in order to enable them to study in the *Pesantren* Ummussabri; while to get general science, in addition to religious science, by attending *madrasah* held in *pondok pesantren*. Besides, Kendari City government, *Gabungan Usaha Pembaharuan Pendidikan Islam* (GUPPI) and alumni contribute to the development of *Pesantren* Ummussabri.

Several business units have been established to support the sustainable future of *pesantren*. Those business units are: *Koperasi Pondok Pesantren* (Kopontren/ *pesantren* cooperation) Ummussabri Kendari and *kantin dalam* (internal canteen). These two businesses are the ones managed directly by *pesantren*, while the ones which have not been managed directly by *pesantren* are stall rental (*kantin santri R-Q “Halal & Toyib”* and *batagor siomay Bandung*), shophouse building rental (*ruko “Kamboy” foto copy* and *ATK/Gerai Transaksi Online*, *ruko “YG-Young Generation”,* *ruko “Ummy Collection”*), and some other businesses. In the *pesantren*’s economic activity development plan, some community economic centers have been established: food stall (*empang*) named Paleppo ‘99 Ummussabri; this business has been established based on the alumni of *Pesantren* Ummussabri’s larger investment. This study discusses further on the strategy of Ummussabri’s alumni network in strengthening creative economics of the *pesantren*.

This research took place in the *Pesantren* Ummussabri, with its business unit being the object of research. The business unit of *pesantren* is divided into two: the one managed directly by *pesantren* and the one not, meaning that the *pesantren* prepares the building only, and then
other people, generally constituting the alumni of *pesantren* utilize it by means of leasing it. “Paleppo ‘99’ business unit was selected because this unit was leased by an informant by keep putting forward the complete infrastructures. The land formerly inundated with water during rainy season is utilized to be food stall area designed to be a fishing place gives added-value. The environment becomes clean and healthy, and gives more educative value. Institutionally, the *pesantren* can be socialized by itself. Such informants were selected using purposive sampling technique, in which the informants selected were considered as capable of giving in-depth interview on *pesantren* management, particularly business unit management. The informants of research consisted of La Hamiku and Abdul Makruf as key informants, and Istiqomah, Muli, Zakiyah, Fiah, and Jajang as other important informants.

**Studying Pesantren**

Much have been written on *pesantren* as Suharti and Ferrinela’s (2012) who show that *pesantren* traces on alumni routinely to find out the change of and the need for graduates’ capability corresponding to the complex practical world through alumni’s opinion. Azizah (2014) reveals that the eco-protection based economic business activities in *pesantren* can be the basis of social change in the society. Furthermore, Mu’ammar (2014) discusses that *pesantren* has been the most reliable center for Islamic studies. Religious education activity in the *pesantren* has been considered as a space for knowledge transfer and worshiping practices, at the same time it promotes *tawassuth* (moderation) and *tawazun* (togetherness) values. Isbah (2016) explains that *pesantren* plays its role in contributing significantly to the *pesantren*’s prosperity and welfare. Meanwhile, Trisnawati (2017) attempts to examine human resources (HR) in the *pesantren* and how the human resources improve the *pesantren*. 
Mursyid (2011) explicate that in sharpening its role within community, the pesantren should upgrade their action to face free market economic progress and sharia economics challenges. Nadzir (2015) finds that the pesantren as an integral part of community has responsibility for empowering community in any sectors including economic sector. It is in accordance with Fauzi’s study which interprets local value of pesantren as the core value of Islamic economic development. In social practice theory, the internalization of social value has been interpreted to be social capital in realizing Islam economic behavior. Furthermore, Lugina (2017) justifies that pesantren has been established on the initiatives of community leader. As a cultural institution, the pesantren has autonomous strategic in transforming community’s social life. Since 1970s, this institution not only served as religious education institution but also developed into the reposition attempt in alleviating such community problems as economics, social, and politics. Bawono (2018) focuses largely on values implemented by pesantren on creative economics within community.

This study emphases more on the development of business units in the Pesantren Ummussabri using the alumni network which most of them are still connected and involved in cooperation (koperasi). Some of them become tenant of shophouse provided by the pesantren. In general, shophouse tenants are alumni of the pesantren, but there are some other tenants having no relation to the pesantrens’ big family which has been given special price because their children study in pesantren environment. They are considered as family or having close relation to the Pesantren Ummussabri’s big family. As such, this study is different from the creative economic model existing in pesantrens.
Strengthening Business in the Pesantren

As aforementioned, many businesses have been initiated by the pesantren, either fully managed or in partnership through utilizing land or stall that has been leased by the public in one-year period or longer. This mechanism relieves the second party/lessee’s burden, and facilitates the management of pesantren to conduct evaluation. This part analyzes one potential business unit as the strongest support of pesantren’s economics. In addition to business unit, there is also a prospective education unit, the management of which is returned to education directly, from the management to the need for the wage payment for human resource, including teachers and educator.

There are such business units of pesantren as “canteens inside the pesantren”. There are eight canteens, with typical products sold, from nasi ayam (chicken rice), opor ayam (chicken dish cooked with coconut cream and various spices), nasi kuning (yellow rice), gado-gado (Javanese salad) and gorengan (fried food), bakso (meat ball), bubur ayam (chicken porridge), and teh poci/minuman (beverage). They lease the stall from the pesantren with leasing cost of IDR 9,000,000 per year for respective canteens. The canteens open from 06.30 a.m. – 05.00 p.m. local time. Terminology “canteens inside pesantren” should be confirmed to distinguish it from the canteens not managed directly by the pesantren, for an example “Canteen Santri R-Q Halal Toyib which is leased by one of alumni, Mrs Hj. Nuraini. In addition to the canteens inside pesantren, the business unit which managed directly by pesantren is Koperasi Ummussabri Kendari.

There are some business units which have not been managed directly by the pesantren. It includes shophouse for which the pesantren leases four buildings with the same measure, including the one resided by Koperasi Ummussabri Kendari. Meanwhile, the three shophouses are resided by Kamboy Store, YG-Your Generation, and Ummy Collection Store. Each of
these shophouses has a building in 5 x 19 meter dimension with the front yard in 5 x 12 meter dimension. As such, totally the building is 20-meter width and 31-meter length. It belongs to business unit not-fully managed or not-directly managed by pesantren, but contributing considerably to pesantren because it has been managed by the pesantren alumni, for example *Sea Food Paleppo’ 99 Kendari*. This business unit has been leased by an alumnus named La Rahama. This food stall is 50 x 50-meter width, with leasing cost of IDR 50,000,000/year. Several business units have run and contributed to the pesantren development as they yield income including, among others, the stall leased for beauty salon business with leasing cost of IDR 12,000,000 per year. The one leasing stall for beauty salon business is the parents of one of students in the Pesantren Ummussabri. This business unit which has not been managed directly by the pesantren are siomay and batagor Bandung seller for which have leased IDR 9,000,000 per year.

The educational institutions held in the Pesantren Ummussabri consists of several levels from early age child education (PAUD) with 150 students, kindergarten (*raudlatul athfal*) with 80 students, *madrasah ibtidaiyyah* (MI/Elementary School) with 120 students, *madrasah tsanawiiyyah* (MTs/ Junior High School) with 600 students, to *madrasah aliyah* (MA/ Senior High School) with 300 students. Total income coming from this education institution is IDR 3,000,000,000 (three billion rupiahs). Meanwhile, the expenditure is reverted to the school’s needs including wage payment for non-civil servant teachers. It means that the pesantren does not use the income because each of institutions is authorized to conduct full management, despite periodical report to the foundation.

La Hamiku said that the structure of the foundation has changed since 2014, from the leader of the pesantren into *syaikhul ma’had* under KH. Mursidin’s leadership (as senior alumni), the lessee of a shophouse in
front of *pesantren* Ummy Collection shophouse, and the great imam in the great mosque (Masjid Raya) al-Kautsar and mosque Al-Alam in Kendari city. This *Syaikhul Ma’had* supervises two divisions: firstly, education and *kepesantrenan* (anything related to the *pesantren*) for which Ustadz Zainul Mustamin as the director; and secondly, business charity division for which La Hamiku as the director. *Syaikhul Ma’had* leadership has run for two periods: 2015-2018 and 2019-2023. In addition, there is Child Social Welfare Institution (LKSA) unit under Business Charity Division, containing the element of donator fund management. There are about 80 students attending training in LKSA or other units in the *pesantren*. They are prioritized to get tuition fund from permanent donor and to obtain scholarship or grant.

The table (appendix 1) shows that the income of indirect business unit is IDR 274,000,000,- per year and that from education institution is IDR 3,000,000,000 (three billions rupiah). Indirect business intends to lease the land and the building such as shophouse. Otherwise, direct business is the one which managed directly by the *pesantren*, such as canteen in the *koperasi pesantren*. Furthermore, the table (appendix 1) can be described as follows. Firstly, *Kantin Santri* (canteen for *santri*) R-Q Halal Toyib opens from 07.00 a.m. to 02.00 p.m. at local time which has taken care by an alumnus of *pesantren*, Istiqomah. This stall sells any types of rice-based food such as 55 portions of yellow rice with fish/egg, each of which costs IDR 7,000, 30 portions of *nasi ayam geprek*, each of which cost IDR 12,000, and 4 portions of crispy chicken rice, each of which costs IDR 15,000. Secondly, *batagor* street seller with the lowest sale volume of IDR 800,000 per day, frequently reaching IDR 1,000,000 per day, and a portion of which costs IDR 12,000, with 66 portions sold out surely daily. This stall opens from 07.00 a.m.-01.00 p.m. local time. This *batagor* seller leases the stall at IDR 9,000,000 price per year.
Thirdly, Kamboy photocopy and stationeries store has been leased by Ustadz Qodam, with sale volume of IDR 2,000,000 per day; five employees have been paid IDR 1,100,000 monthly. This 5x12 meter square building has been leased at IDR 45,000,000. Fourthly, YG-Young Generation store sells common shoes and clothing, with daily sale volume of IDR 500,000 and one employee. This 5 x 12 meter square building has been leased at the price as same as that of Kamboy store, IDR 45,000,000 per year. Thirdly, UMMY Collection store has been leased by KH Mursyidin, constituting the chairperson of KH Mursyidin, alumnus, and the founder of pesantren. The lease price is the same as that for other stall IDR 45,000,000 per year; the building is 5 x 12 meter square. This stall has mean daily sale volume of IDR 1,000,000 (a million rupiah) for weekday, and IDR 10,000,000 per day in two weeks around lebaran (Eid Fitri). It has two employees, each of which is paid IDR 800,000.

La Hamiku, as the chairperson of koperasi and director of business charity for the pesantren said that the profit coming from the pesantren’s business unit, either managed directly or indirectly (through shophouse and stall leasing) has been used for developing the pesantren entirely, with different percentage. He said that 75% profit of direct business such as koperasi and canteen has been utilized for the two sectors development, and the rest of 25% has been used to support the pesantren’s activity. It has also been used for supporting the celebration of pesantren’s anniversary day, santri competitions and social activities. For example, it is used for giving reward or funding to the high-performing santris in the competition. Meanwhile, 80% of profit coming from indirect business has been spent for developing the physical building and infrastructure, while the rest of 20% has been used to pay the salary of educators. The canteens existing in the pesantren are categorized into direct pesantren business. Although it is not managed directly by the business charity division, however it is still under the director of business charity’s supervision.
In general, those lease the building belong to the big family of Pesantren Ummussabri or their close relative; for example, the ones who lease a building for beauty salon business, Toyib-Halal R-Q Food Stall, Ummy Collection Shophouse and Empang Paleppo’99 food stalls. It is impossible for them not to have relation to the pesantren. For example, Mrs. Fiah’s employee who is the seller of fried food (gorengan) in the pesantren has become the seller in the canteen since 1993. It indicates that she has worked as the canteen seller since the number of building was not as large as that now (2019). In addition, to get closer relationship between lessees and employees of the pesantren, they have participated in social activities organized by the pesantren. When the pesantren holds akhirussanah or the pesantren’s anniversary, sport and science competitions and art performance activities, they usually support by sponsoring or giving reward for those get involved.

Providing space to their alumni creates the pesantren bigger and stronger in terms of education and business unit because the alumni build any form of cooperation to develop the pesantren. For example, Ummy Collection shophouse has been leased by one of pesantren’s founders, KH. Mursyidin, the great imam in mosque al-Kautsar and al-Alam. It indicates that despite his position as Syaikhul Ma’had for two periods he does not attempt to get leasing cost lower than other lessees pay (less than IDR 45,000,000), since they want to enlarge the pesantren. Another example is the establishment of Paleppo’99 food stall, located strategically in the downtown and intersection near Kendari mayor’s office, Ministry of Religion’s Regional Office, and Provincial District Attorney Office.

**Paleppo’99 Food Stall**

Empang Paleppo’99 or Paleppo’99 food stall has become a business unit managed by the 1997th alumnus generation, La Rahama. The
*pesantren* is very grateful with this business unit since the alumnus utilizes the land inundated with water which creates it more beautiful, cleaner, and tidier. In addition, to get income from land leasing, it can also give added-value, particularly because many people pass the *pesantren* through this way every day. For the first year, its sale volume reaches at least around IDR 1,000,000, with four employees. It means, when the sale volume is calculated monthly, this business is still profitable.

<table>
<thead>
<tr>
<th>Sale volume/ day</th>
<th>30 days</th>
<th>Paying the wage of 4 employees/ month</th>
<th>Business financial ratio: 40% capital : 60% profit</th>
<th>Monthly profit</th>
<th>Land leasing cost/year</th>
<th>Annual Net Profit</th>
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<tr>
<td>1,000,000</td>
<td>30,000,000</td>
<td>4,800,000</td>
<td>12,000,000 (expenditure for cooking menu)</td>
<td>13,200,000,- (158,400,000/year)</td>
<td>50,000,000,-</td>
<td>108,400,000</td>
</tr>
</tbody>
</table>


The name “Paleppo” has been selected, according to Abdul Makruf, because it is similar to the name of a city in Syria, “Aleppo”. The founder wants this food stall (*empang*) to become as famous as “Aleppo” city before the civil war on 2016. Aleppo in Syria has been one of best ancient cities in the world with a variety of historical buildings. Even, some of buildings in this city have been announced officially to be the world’s cultural heritage by UNESCO, for example, Masjid Umayyad (Umayyad mosque). This mosque was built in the period of *khalifah* al-Walid bin Abdul Malik and Bani Umayyah’s reign. La Rahama, according to Abdul Makruf, of course acquired information on the beauty of Aleppo city from Instagram. He seemed to envision Empang Paleppo’99 to be as beautiful as Aleppo city as the shopping and souvenir centers for foreign tourists. Empang Paleppo’99 located in the downtown of Kendari, in which there is a square near the mosque, and equipped with public swimming pool. Meanwhile,
traditional market inside has been intended to make it the heaven of cheap antiques with premium quality.

Furthermore, Abdul Makruf explains that Empang Paleppo’99 has been still less well-known, compared to other food stalls in Kendari which has been established longer. Not only located in strategic location, it also serves various menus and provides fresh water fishing pool for the customers. According to Muji, the chef of Paleppo’99, there are such menus as Paleppo-typical baked fish, complete baked rib, and other typical menus. In addition, this food stall also presents a comfy circumstance to be relaxed along with family and friends. Its price is of course affordable to lower-middle class of society that wants to enjoy high-quality meal, for example, a portion of complete package squid costs only IDR 25,000 and baked rib complete package costs IDR 30,000. This food stall with chic nuance also offers different circumstance, receives booking for such events as arisan (social gathering) and birthday party.

According to Abdul Makruf, this business plan to be developed in cooperation with many parties. There is a teacher in Madrasah Ummussabri, Afifi, who has also a business of producing Arabic calligraphy and beautiful gallery works, and designing public garden. In doing so, this food stall will be designed well by posting some Arabic calligraphy works to beautify the scenery and to promote the galleries. After the cooperation with the gallery, other cooperation would have been established with modern dancers and musicians coming from Kendari City. The management provides a space for the dancers to perform on Empang Paleppo’99 floor. They also create an event to attract the visitors by presenting musicians from Kendari City. Abdul Makruf as the one entrusted to manage this empang said that it is indeed leased with official document annually, and it will be extended according to the agreement between the lessee and the pesantren. He will be asked to help manage and be responsible for this successful business.
The permission of establishing this business is of course because of the alumnus negotiation (La Rahama) (interview with Makruf).

**The Significance of Alumni Networks**

This study shows that business units are basically managed by the management which still has closer relation to the big family of the Pesantren Ummussabri, including those leasing shophouse. Although the employees can be non-alumni or the one not having close relation to pesantren, the lessee or the management of contract is usually coming from “insider” person. It is called “insider” borrowing the term suggested by La Hamiku, the chairperson of koperasi pesantren and the head of pesantren’s business charity division. The lessee of land used for Empang Paleppo’99 (La Rahama), the lessee of Ummy Collection shophouse (KH. Mursyidin), and some lessee and the sellers in canteens in the pondok (Mrs. Fiah) are insiders. Mrs. Fiah has been the sellers since 1993. They lease land or cooperate with the pesantren purely for business purpose, as proved with contract agreement that can be extended annually, according to the agreement. The leasing cost is adjusted with the width of land and the facilities available.

The agreement established between parties is indeed not longer than one year, to maintain good relationship and to relieve the alumni or “insider” burden in leasing it. The business contract has been provided not merely for business purpose but also for maintaining good relationship and promoting the pesantren. The leasing cost for the shophouse leased by KH Mursyidin. Although he is one of the founders of the pesantren through GUPPI and serves as Syaikhul Ma’had, in term of leasing the shophouse he is considered as a “stranger”, given leasing cost as much as that given to others, IDR 45,000,000 per year. If the cooperation is mutually profitable,
it can be extended according to the agreement. Meanwhile, KH. Mursyidin also feels happy because the profit coming from shophouse leasing and its utilization reverts to the pesantren, 80% for constructing building and infrastructure and 20% for the welfare of non-civil servant educators.

Borrowing Soekanto’s (2000: 76-77) term, there are four types of relationship in each community: cooperation, competition, conflict, and accommodation. Social relation is the result of systemic interaction between two or more persons. The social relation will be existed when everyone can appropriately forecast the action that will come from others against him. Systemic interaction intended is the one occurring regularly and repeatedly with the same pattern (Spradley and McCurdy, 1975: 116). This interaction pattern is later called social relation which creates social network. The relationship established between the pesantren in the existing business unit emphasizes more on cooperation and accommodation. Cooperation can be seen from the lessee of land (e.g. Empang Paleppo’99) who can promote added-value to the land which formerly inundated with flood, in turn change it into the more beneficial as the fishing spot while enjoying the menu in the food stall (empang). In addition, another form is accommodation. It can be understood that La Rahama as the lessee of land then adorns a business of Paleppo’99 food stale, since he is an alumnus of the pesantren who pays attention to the the pesantren’s progress, no longer serving as sponsor or donor but as an investor of productive business, with some of profit is taken aside to be donated to the pesantren.

In this study, the approach used is social network as an approach in anthropological study attempting to understand the form and function of social relationship in a complex community. Mitchell (1969: 1-2) explains that social network is a set of specific relations established in a group of people, the characteristics of which can be used to interpret the social behavior motives of those participating within. Social network is created
within community because human beings cannot relate to all human beings existing. Relation is always limited to a certain number of people. Social network, according to Suparlan (1982: 35), is a grouping consisting of at least three persons, each of which has distinctive identity and connected to one and another through the social relations existing, so that through such social relation, they can be grouped into a social unit. In life reality, this social network is very complex and overlapping or intersecting.

Barness (1969) says that there are two social networks: comprehensive and partial social networks. The comprehensive social network is an entire network the individuals have involving many life context and aspects. Partial social network is the one the individuals have, limited to certain life sectors (e.g. political, economic, religious, and kinship networks). Considering this statement, the social relation between the lessee of land used for Empang Paleppo’99 and pesantren can be categorized into comprehensive relation. It can be proved that before leasing the land for establishing food stall business, La Rahama has long been the permanent donor and the alumnus of the pesantren. It means that La Rahama has been the part of the pesantren’s big family before becoming the lessee for the food stall business. There is also partial social relation, for instance, the relation between the lessee of stall in front of the pesantren’s cooperatives (Mr. Jajang) occurring only because the corresponding is bond to siomay and batagor Bandung outlet for economic interest.

In the relationship between the pesantren and the alumni as the lessees of shophouse or land, three types of social relation orders are found: firstly, structural order in which people’s behavior is interpreted into the terminology of actions corresponding to the role and position occupied in a company, family, and political party; secondly, categorical order, in which people’s behavior in unstructured situation can be interpreted into stereotype term such as class, race, and ethnic; and thirdly, personal order
in which people’s behavior in both structured and unstructured situations can be interpreted into the term of inter-individual relations in a group or the relationship between a group and another (Mitchell, 1969: 10).

In the context of the pesantren and alumni network, constituting the lessees of business unit in pesantren-owned shophouse, only two forms of relations applies: structural order and individual order. Meanwhile, categorical order is not apparent. It can be understood that the social relation between pesantren and KH. Mursyidin as the lessees of shophouse named “Ummy Collection” is called structural order, because K.H. Mursyidin as the lessee is structurally assigned to be Syaikhul Ma’had in pesantren, while the pesantren represented by the administrator of foundation as the receiver of shophouse leasing cost which is mandated fully to use the result of shophouse leasing to develop the pesantren and supporting infrastructure. The rest is leaned to personal order, for instance, the relation between the lessee of Empang Paleppo’99 and the pesantren occurs because both parties cooperate volitionally. However, it is not merely for business purpose, because institutionally, the pesantren is really helped with the presence of Empang Paleppo’99 business.

Analyzing from the objective of social relation to create social network, there are three types of network. Firstly, power network is the one composed of social relations with political content. In power network, the configuration of interrelation between actors within it is intentional in nature. Such network arises when the achievement of targeted objectives requires collective action and the configuration of interrelation between actors that is permanent in nature. Secondly, interest network is the one in which social relations composing have interest content. This interest network is composed of meaningful relations in certain or specific objectives. The structure arising from this type of social network is transient and arbitrary in nature. Thirdly, feeling network (sentiment) is the one
composed of feeling content, in which the social relations themselves become the objective and social action. The structure composed of these feeling relations tends to be well-established and permanent. The social relations created usually tend to be close and continuous ones. The actors tend to like or dislike others in social network. Therefore, a relatively strong control arises between the actors (Agusyanto, 1996: 19-19).

Reflecting to the above theory, in the case of Pesantren Ummusabri, its alumni leads to have feeling networks. This network has been built by cooperating in utilizing shophouse. Some of them are related to service, Muslim fashion, food stall, and beauty salon businesses. Furthermore, feeling network also applies since nearly all lessees of business shophouse around the pesantren comes from the alumni or big family of the pesantren. Considering this fact, the pesantren does not need to worry because its individual relations are those who know exactly the pesantren. They will clarify something wrong quickly and help correct it well and rightly. This relation model course defined as the pesantren’s massive form of socialization.

The cooperation between the pesantren and lessees is not far different from what has been said by Wolf (1978: 10-15) that an individual’s friendship relation is divided into two: expression/emotional and instrumental relations. Emotional relation is the relationship between two persons, each of which satisfies another emotional need. Meanwhile, the instrumental friendship relation is the friendship relation which is not intended to access resource, either natural or social. However, every member applies dyadic relation, the one established between two persons interacting with each other and direct in nature, interpersonal bond, and requiring the presence of certain obligation. In the case of cooperation between the pesantren and Ummy Collection shophouse and Empang Paleppo’99, it can belong to emotional relation, in which both parties feel...
satisfied with their need fulfillment. It can also belong to instrumental relation because the lessees that are enable to access facilities and social resource. Furthermore, this instrumental relation requires a participant to be the sponsor of another, and the one connected to another. It implies that the lessees may come from non-alumni or have never been the santri of Ummussabri, but they become the lessee because their children become the students in the madrasah under the pesantren, e.g. the lessee of shophouse for beauty salon business. In this case, the owner of beauty salon has relation or connection in the attempt of getting the resource.

**Conclusion**

The strategy of alumni network of the Pesantren Ummussabri in improving the economics of this institution relates to how the pesantren cooperates with alumni and vice versa, in terms of managing the business units. The business unit has been managed directly includes koperasi pesantren and canteens in the pesantren. Koperasi has been managed and led by the head of business charity division. Meanwhile, there are nine canteens in the pesantren selling any type of products, particularly food. The number of business which has not managed directly are many, siomay-batagor seller and canteen for the santri Halal-Toyib R-Q. There are four shophouses with substantial leasing cost, including Empang Paleppo’99. All incomes coming from shophouse leasing are used for physical development (80%), for educator welfare (20%) and operational cost. Meanwhile the income of cooperatives has been used for cooperatives development (75%) and for social activities in the pesantren (25%), including akhirussanah event by giving reward for the high-performance students. In turn, the participation of pesantren alumni in reinforcing the pesantren’s economy is very visible.
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c. Kamri (interview, 4 April 2019).
d. Muli (interview, 4 April 2019).
e. Zakiyyah (interview, 4 April 2019).
f. Fiah (interview, 4 April 2019).

Appendix 1. Business Units of Pesantren Ummussabri

<table>
<thead>
<tr>
<th>Business Type</th>
<th>Business Status</th>
<th>Land/Stall Ownership status</th>
<th>Sale volume</th>
<th>Leasing value</th>
<th>Informant</th>
<th>Interview period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kantin Santri (canteen for santri) R-Q</td>
<td>Leased by alumni Mrs. Hj. Nuraini</td>
<td>Belonging to pesantren, 4x4 meter wide, located in front of the pesantren's cooperatives</td>
<td>IDR. 700,000,- per day</td>
<td>IDR. 8,000,000,- per year</td>
<td>Istiqomah</td>
<td>29 March 2019</td>
</tr>
<tr>
<td>Halal Toyib</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Batagor-Siomay Bandung</td>
<td>Leased by Mr. Jajang</td>
<td>Belonging to pesantren, 3x3 m wide, located in front of the pesantren's cooperatives.</td>
<td>IDR. 800,000-1,000,000 Per day</td>
<td>IDR. 9,000,000,- Per day</td>
<td>Jajang</td>
<td>29 March 2019</td>
</tr>
<tr>
<td>Ummussabri Cooperatives of Kendari</td>
<td>Belongs to pesantren, 5x19 meter wide</td>
<td></td>
<td>IDR. 40,000,000,- Per week</td>
<td>IDR. 0</td>
<td>Erna</td>
<td>5 April 2019</td>
</tr>
<tr>
<td>Clothing and Uniform Procurement Unit</td>
<td>Belongs to pesantren, 5x19 meter wide</td>
<td></td>
<td>IDR. 800,000/month</td>
<td>IDR. 0</td>
<td>Yuli</td>
<td>8 April 2019</td>
</tr>
<tr>
<td>Photocopy and stationeries shop</td>
<td>Leased by Qodam</td>
<td>Belonging to pesantren, 5x19 meter wide</td>
<td>IDR. 2,000,000/day</td>
<td>IDR. 45,000,000/year</td>
<td>Muli</td>
<td>8 April 2019</td>
</tr>
<tr>
<td>“YG-Young Generation” store</td>
<td>Leased by Ernida</td>
<td>Belonging to pesantren, 5x19 meter wide</td>
<td>IDR. 500,000/day</td>
<td>IDR. 45,000,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“Ummy Collection” store</td>
<td>Leased by K.H Mursidin</td>
<td>Belonging to pesantren, 5x19 meter wide</td>
<td>IDR. 1,000,000/day</td>
<td>IDR. 45,000,000</td>
<td>Zakiyah</td>
<td>8 April 2019</td>
</tr>
<tr>
<td>Canteen inside Pondok (8 stalls)</td>
<td>Leased by 8 persons</td>
<td>Belonging to pesantren, each building is 4x 5 meter wide</td>
<td>IDR. 500,000/ day</td>
<td>IDR. 9,000,000,- x 8 stalls = IDR. 72,000,000/- year</td>
<td>Fiah/Fried Food stall</td>
<td>8 April 2019</td>
</tr>
<tr>
<td>----------------------------------</td>
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</tr>
<tr>
<td>“Paleppo’99” Food stall</td>
<td>Leased by alumni: La Rahama</td>
<td>Belonging to pesantren: 50 x 60 meter wide</td>
<td>IDR. 800,000,- per day</td>
<td>IDR. 50,000,000,- per year</td>
<td>Abdul Makruf</td>
<td>28 March 2019</td>
</tr>
<tr>
<td>Beauty Salon</td>
<td>Leased by a student guardian</td>
<td>Belonging to pesantren, 4x7 meter wide</td>
<td>IDR. 200,000,-</td>
<td>IDR. 12,000,000,-</td>
<td>La Hamiku</td>
<td>4 April 2019</td>
</tr>
</tbody>
</table>
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