

PROSIDING



"The Actualization of Islamic Thoughts and Values for Community Life in The Millennial Era"

Theme :
The Actualization of Islamic Thoughts and Values
for Community Life in The Millennial Era

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PROSIDING

The 6th International Seminar on Social, Humanities, and Malay Islamic Civilization

Tema:

“Actualization of Values and Islamic Thought in Community Life in The Millennial Era”

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Ballroom Harper Hotel Palembang

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The 6th International Seminar on Social, Humanities, and Malay Islamic Civilization

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“Actualization of Values and Islamic Thought in Community Life in The Millennial Era”

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Dilarang memperbanyak karya tulis ini dalam bentuk dan dengan cara apapun tanpa izin tertulis dari penerbit

SAMBUTAN REKTOR

Assalamu'alaikum warahmatullaahi wabarakaatuh

Alhamdulillah, **International Seminar on Social, Humanities, and Malay Islamic Civilization (ISSHMIC)** Universitas Islam Negeri (UIN) Raden Fatah Palembang tahun 2018 yang akan diselenggarakan pada tanggal 15 sampai dengan 16 Oktober 2019 ini sudah memasuki tahun keenam sejak diadakan pertama kali tahun 2014. Seminar ini adalah bagian dari upaya implementasi Visi Internasional UIN Raden Fatah Palembang dan sekaligus menegaskan distingsi UIN Raden Patah sebagai pusat pengkajian peradaban Islam Melayu (Malay Islamic Civilization Institute).

Di samping itu seminar internasional ini juga merupakan wujud nyata dari kontribusi UIN Raden Fatah Palembang dalam memperkaya wacana, diseminasi, dan publikasi hasil-hasil riset tentang berbagai isu dalam bidang ilmu-ilmu agama, ilmu-ilmu social, dan humaniora yang terus berkembang setiap saat. Seminar ini sekaligus juga merupakan forum urun-rembuk para ahli, sarjana, ilmuwan, dan akademisi dalam rangka memberikan alternatif solusi bagi persoalan-persoalan riil manusia modern dalam bidang keagamaan, social dan kemanusiaan.

Seminar internasional tahun ini mengambil tema "**Actualization of Values and Islamic Thought in Community Life in The Millennial Era**". Tema kali ini terkait dengan Syariah dan hukum Islam di Era Milenial, Pendidikan Islam di Era Milenial, Dakwah di Era Milenial, Ekonomi dan Bisnis Islam di Era Milenial, Seni dan budaya Islam di Era Milenial, Politik Islam di Era Milenial, Tasawuf di Era Milenial, Sains Islam di Era Milenial, psikologi Islam di Era Milenial, Peradaban Melayu di Era Milenial, dan Penguatan Identitas dan Budaya Melayu pada Generasi Milenial, serta faktor-faktor Ekonomi Dalam Dinamika Perkembangan Peradaban Islam Melayu. Pembahasan yang beragam tersebut bertujuan untuk mendapatkan informasi yang komprehensif dan Memperdalam pengetahuan tentang wacana pemikiran Islam dan aktualisasinya. Mereview dan menganalisis nilai-nilai dan pemikiran keislamaan yang bisa diterapkan dalam membentuk peradaban islami di era millennial, Sehingga mendapatkan pemahaman tentang pentingnya aktualisasi nilai-nilai dan pemikiran Islam dalam era Millennial.

Ucapan terimakasih dan penghargaan yang setinggi-tingginya kami sampaikan kepada semua narasumber, panitia, pimpinan universitas dan fakultas, calon-calon peserta, semua civitas akademika, dan semua pihak yang turut serta menyukseskan kegiatan seminar internasional ini. Selamat berseminar, semoga bermanfaat.

Wassalamu'alaikum warahmatullaahi wabarakaatuh

Rektor UIN Raden Fatah Palembang

Prof. Drs. M. Sirozi, M.A.,Ph.D

PROGRAM SCHEDULE

First Day

International Seminar

Universitas Islam Negeri Raden Fatah Palembang

Venue: Ballroom Harper Hotel Palembang, Tuesday, October 15th, 2019

Time	Activity	Presenter	Institution
07.00 – 07.30	Registration	Registration Committee	
07.30 – 08.30	Open Ceremony	Committee	
08.30 – 09.30	Moderator Dr. Abdul Razzaq	1 st Speaker Prof. Dr. M. Amin Abdullah	Professor in Philosophy, Islamic State University Sunan Kalijaga Yogyakarta. Indonesia
09.30 – 10.00		2 nd Speaker Prof. Drs. H.M. Sirozi, MA., Ph.D	Professor in Islamic State University of Raden Fatah Palembang, Indonesia
10.00 – 10.30		3 rd Speaker Prof. Dr. Azhari Mohamed Abu El Reish	Islamic architecture expert and deputy chancellor of Omdurman University, Sudan
10.30 – 11.00		4 th Speaker Dr. Abdelelah Mohamed Ahmed Abdalla Nimir	Zakat expert council, Islamic economy, initiator of Islamic Bank in the Islamic World, Sudan
11.00 – 11.30		5 th Speaker Dr. Dewi Warna M.Pd	Islamic State University of Raden Fatah Palembang, Indonesia
11.30 – 12.30		Question and Answer	
12.30 – 13.30		Lunch and Pray	
13.30 – 17.00	Parallel Session	Room 1 (Imperial Ballroom)	
		Room 2 (Imperial Ballroom)	
		Room 3 (Emerald Room)	
		Room 4 (Jodiete Room)	

Second Day

International Seminar

Universitas Islam Negeri Raden Fatah Palembang

Venue: Ballroom Harper Hotel Palembang, Tuesday, October 16th, 2019

Time	Activity	Presenter	Institution
08.00 – 08.30	Moderator Dr. Dewi Warna	1 st Speaker Prof. Peter Brian Ramsay Carey	Emeritus Fellow Trinity College, Oxford, England
08.30 – 09.00		2 nd Speaker Prof. Dr. Hossein Mukhtari	History and Fiqh Expert, Chancellor of the University of Islamic Denomination, I.R Iran
09.00 – 09.30		3 rd Speaker Prof. Jamileh Alamolhoda	Shahid Beheshti University, Iran
09.30 – 10.00		4 th Speaker Prof. Dr. Abdul Mua'ti Zamri Ahmad	University Putra Malaysia, Malaysia
10.00 – 10.30		5 th Speaker Dr. Yenrizal, M.Si	Islamic State University of Raden Fatah Palembang, Indonesia
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11.30 – 12.30		Lunch and Pray	

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**ENTREPRENEURSHIP IN ISLAMIC BOARDING SCHOOL,
PURE BUSINESS OR PHILANTHROPY**

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Abstract

This paper aims to review the business concepts that have been developed in Islamic boarding school (*pesantren*) from several research results. There are questions to be answered in this paper. The concept of entrepreneurship developed in *pesantren* is purely as a modern business concept or as a place to learn to do business. What is the role of the *kiai* in developing business through entrepreneurship spirit in '*pesantren*' and how to develop the ideal business going forward?

Keywords: business in '*pesantren*', pure business, philanthropy

Introduction

Islamic boarding schools (*pesantren*) are genuine Educational Institutions (genuine) in Indonesia (Dhofier, 1980; Madjid, 2012) and represent the Muslim Ummah as the majority. The majority of the people in this republic become a benchmark in Indonesia because if the index of Indonesian human development is high then the index of the Islamic *ummah* will be high too. That logic must be understood and the Education become the most important element to increase the index of *Ummah* (Budiwiranto, 2007).

Many *pesantrens* in the suburbs have become central in increasing the development of the *Ummah*. The role of *pesantren* is not only limited to prophetic messages but more than that. The Prophet has pointed that he was sent not only to improve morality but also to increase the welfare of the *Ummah* (Anam, 2016; Lugina, 2017; Suharto, 2019). As a native Indonesian educational institution, *pesantren* has changed its face. *Pesantren* have been able to adapt with times through

economic empowerment in their environment (Muttaqin, 2011; Untung, 2011).

The change of face has attracted Bank Indonesia (BI) as a central bank on 'the Indonesian Sharia Economic Festival in Surabaya' in 2018 ago. The Governor of Bank Indonesia said that there were 3 (three) *pesantren* economic independence development programs, which were used to support *pesantren* as the basis of Indonesian economic flows. First: the development of various potential business units that utilize cooperation between *pesantren*. Second: encouraging business cooperation between *pesantren* through the provision of virtual markets for *pesantren* business products as well as business matching. Third: the development of *pesantren* holding and preparation of financial report standardization for *pesantren* under the name SANTRI (Indonesian Pesantren Accounting System) which can be used by every *pesantren* business unit. In 2019, BI is targeting to build 250 *pesantrens* to have their own business units. Until now there are 134

pesantrens which independent with their own business.

The *pesantren* has been regarded as the current Indonesia's economy because of its great potential. According to data from the directorate of *Diniyah* Education and Islamic boarding schools, the number of Islamic boarding schools in Indonesia is 28,194 *pesantrens*. If the average number of students (*santri*) is 1000 in each *pesantren*, then the economic potential in the *pesantren* can be calculated to meet the needs of its *santri*.

The large number of *pesantren* has created business opportunities, from the business of school supplies to daily needs such as eating, drinking and others. An intriguing question arises, is every *pesantren* able to run their own business professionally? Not every *pesantren* is able to develop its own business. Observation results indicate that the ability of *pesantren* businesses is highly dependent on the *kiai* as the central figure and his family as the main supporters.

In the last 10 years *pesantren* which introduced entrepreneurship to their *santri* have sprung up. The term entrepreneurship was first introduced by a French economist through his writing '*Essai Sur la Nature du Commerce en Général*' or an essay on the nature of trade in general which was published in 1732. Richard Cantillon, a French economist introduced an economic system with a three-class economic actor model. Landowners as aristocracy classes, there are working classes or wage laborers and entrepreneurs. The class of landowners has financial power and is not dependent on others, while workers receive fixed wages from entrepreneurs and entrepreneurs are categorized as classes who risks and uncertainties taker. The study of entrepreneurship then continues to develop until now supported by various disciplines such as psychology, sociology, management, marketing, finance, human resource management, engineering, mathematics and others (Pittaway & Freeman, 2011). Referring to (Pittaway & Freeman, 2011),

pesantren management can be said to be the aristocracy (landowners) and the risk taker while the *santri* is the working class.

In simple terms, entrepreneurship is said as the courage to do business independently. Whereas business terms in the Big Indonesian Dictionary (KBBI) are commercial businesses in the world of commerce; business fields; trading business. The commercial word in KBBI implies that the business must be commercial and profit.

For an example, Pesantren Sunan Drajat (PSD) as one of the big *pesantren* in East Java (which has more than 10 thousand *santri*) already has various business units. The rapid development of the business cannot be separated from the role of *pesantren* leaders who called *Kiai* as the driving force (Ahsan, Thoyib, Sudiro, & Indrawati, 2016; Ahwarumi & Sawarjuwono, 2017; Indrawati, 2014).

Sunan Drajat's *pesantren* could be said to be *pesantren* which able to seize opportunities and carry out their social functions well. This assumption

still needs to be tested, because the *kiai* who manage the *pesantren* was able to interpret the philosophy conveyed by Sunan Drajat and implement it for building and developing business units in *pesantren*, then the benefits returned to the *pesantren*. This mean that, the business mission in Sunan Drajat's *pesantren* is not purely a business because its profits returned to serve *Ummah* in the form of *pesantren* facilities. Another form of benefit, *santri* are not charge for 'building fee' and the tuition fee is only 75 thousand rupiah per month, or it can be free for *santri* who cannot afford. What about another *pesantren*?

In Islam, doing business is recommended because the Prophet Muhammad Peace Be Upon Him (PBUH) gave an example. According to Antonio (2011), in the history of his life, the Prophet Muhammad PBUH took business longer (25 years) than preaching (23 years). This proves that Muhammad PBUH is a businessman. The question arises, whether the role exemplified by the prophet can be 'captured' by each boarding school

manager? There was a concern that *santri* who study religion at *pesantren* that provide life skills through entrepreneurship values, their religious sciences are not deep. Saepudin's findings (Saepudin, 2005) show that *pesantren* which teach entrepreneurial values are not appropriate for *santri* who want to study religious academically. Saepudin's findings may raise questions; does the *pesantren* want to create cadres of *ulemas* or business people?

This paper aims to review some researches on the spirit of building entrepreneurship in *pesantren*. What is the business concept, the role of *kiai* and the development of an ideal *pesantren* for the future?

Discussion

Business Concept in Pesantren

The business concept developed at *pesantren* is not new. Haedari in Ahsan (2015:10-11) said, at the early development of *pesantren* the *kiai* always taught about the independence to his *santri* by utilizing vast land such

as farming, fish livestock and so on as meeting their daily needs in *pesantren*. Over time, large tracts of land became narrow due to the transfer of ownership (inheritance) to generations of *kiai* descendants. Traditional productivity patterns are then abandoned due to limited land; it is a challenge for *pesantren* to bring new creativity to be more productive and creative.

The entrepreneurship spirit in *pesantren* for establishing business units is growing rapidly. Large *pesantren* in East Java such as Sidogiri, Sunan Drajat and Gontor have established business units involving their *santri*. According to Madekhan (2016) there are three strategic roles of *pesantren*, such as *Pesantren* as Educational Institutions, *pesantren* as Community Empowerment Institutions and *pesantren* as entrepreneurial Education centers. The third role of *pesantren* can trigger the emergence of business units in *pesantren*. This strategic role was supported by the president who asked *pesantren* to use the People's Business

Credit (KUR) to grow the people's economy.

Research *to see* the great potential of *pesantren* in empowering the economy in its environment has been carried out. Culture of introducing entrepreneurship, both in the field of agribusiness, animal husbandry, cooperatives, financing has been carried out. (Fatmasari, 2014; Hilyatin, 2015; Hoerniasih, 2017; Mastur, 2019; Nurhayati & Nurjamil, 2019; Sunarsih, Rahmawati, & Qomaruzzaman, 2013; Widodo, 2010). The result is the process of entrepreneurial spirit as a business learning process for students.

Paper Azizah (2014) is interesting to be examined in developing economic strength through *pesantren* based on Eco protection. There are three reasons why *pesantren* need good management. First, the majority of Indonesia's population is Muslim and *pesantren* become closest media to the community, to grow and to develop with the characteristics of Indonesian society. Second, the strength of *pesantren* values based on

God and humanity becomes a force leading to social change and economic development. Third, the social and economic conditions of *pesantren* must be addressed because there are many obstacles like gaps and imbalances in human resources, as well as work ethics and mindset.

The business concept with modern management in *pesantren* will be difficult to apply with human resources limitations. The role of *kiai* as a central figure is the key of growing the business unit developed or not. The business concept at *pesantren* so far is dependent on the orders of *kiai*. That is because of obeyed and respected attitude of the *santri* to their *kiai*. *Kiai* became a central figure in decision making in any case. According to Ahsan (2015:311) the concept of the relationship between *santri* and *kiai* in terms of decisions and creativity can affect the death of *santri*'s creativity because they are accustomed to wait for orders.

In the modern concept, 'business is business' is different from the business concept in *pesantren*. The

concept of business in *pesantren* show that *santri* who involved in the process of developing business units are *santri* who serve to the *pesantren*, 'grasp *barakah*' and expect the blessing from the *kiai*. Professionalism in the concept of modern business cannot be applied in *pesantren* because business in *pesantren* is not merely business. There is a prophetic message inherent there and still with the 'mono' management model. It is as stated by Azizah (2014:106) in her paper said that *pesantren* still adheres to a centralized type of leadership, their ownership is still individual and not communal, so that the *kiai* bequeaths *pesantren* to his trusted children.

Financial management is sensitive issue in *pesantren* because *pesantren* ownership is individual. *Pesantren* who understand the challenges ahead will be able to adapt and adopt business management to modern business concepts. According to (Ahwarumi, 2019; Arwiya et al., 2016; Suyatman, 2017) and Yuliana (2018) businesses developed in *pesantren* are still considered as

business incubators used by *santri* to study business (operational, financial management, marketing, ethics) or foster entrepreneurial interest. The '*nyantrik*' (internship) process could become a stepping stone when going to their society after graduated. At least the *santri* have the experience of working directly in dealing with business. Siswanto's found (Siswanto, 2013) that the business motivation in *pesantren* is due to approval and social care to be independent and intend to worship God.

From the explanation above, it could be said that the business concept in *pesantren* still adheres to the traditional business concept. Business processes in *pesantren* are not managed with the concept of modern business yet. Business developed in *pesantren*, can be summarized as follows: first, as a place for *santri* to learn to do business and to grow their business instincts because of the direct involvement of *santri* in business process. Second, there is no clear separation between the role of *santri* as *santri* and *santri* as 'workers'. Third, the

pesantren which returned profits in form of 'facilities' in *pesantren* can be called 'benefit sharing' model. Business benefits operated by *santri* can be utilized by all *santri*. Fourth, profit or loss is still measured qualitatively. Fifth, partnerships built with business partners outside *pesantren* are based on trust without legal contracts. Sixth, not all *pesantren* are 'literate' in technology to e-businesses for their marketing processes.

Roles of Kiai

The role of the *kiai* is no doubt in *pesantren* and surrounding community. *Kiai* as a central figure becomes a magnet in social movement of business development and other economic potentials. The power of the *kiai* is still irreplaceable in *pesantren*, so the progress of a *pesantren* is dependent on the *kiai*. The strong or the weak culture is formed by the *kiai* (Rokhlinasari, 2014). The concept of business development in *pesantren* is also depends on the *kiai* as a central figure. The *kiai* who is able to see opportunities and 'smart' for doing

businesses, will create good course business in his *pesantren*, and will increase rapidly by utilized available resources (*santri*, land, capital or infrastructure and other facilities).

For an example at Sunan Drajat's *pesantren*, the business develops well, because the *kiai* has a philosophy "if not rich, don't be a *kiai*" which means that as a *kiai* is taboo to beg for his *santri*. The business developed was started from interpretation of the philosophy of Sunan Drajat (*catur piwulang*: there are four 'wenehono philosophy'). The profit of the business being run is also not solely for the personal of *kiai*, all returned for facilities and infrastructure as assets for *pesantren*. The concept could be said as a prophet concept. In Islam it called philanthropy. As a matter of fact, the *santri* only pay tuition fee for about 75 thousand rupiah per month so that Sunan Drajat's *pesantren* becomes an option for poverty parents to send their children to *pesantren*.

Philanthropy in *pesantren* context cannot be compared to

business concepts in companies. In *pesantren*, the concept of philanthropy can be said as the concept of mutualism from the process of benefit sharing. *Santri* participate in the business process and all *santri* receive benefits. According to Brammer & Millington (2005) the concept of philanthropy in companies as a concept of sharing and increasing reputation (Bekkers & Wiepking, 2011). When examined, there are similarities between the two different perspectives. The question is, how many *pesantren* are doing business and return their business profits in form of philanthropy to be an asset for their *pesantren*? Its mean that, the faster of *pesantren's* assets development means the greater of business profits gained.

The explanation and findings above show that the role of the *kiai* is still irreplaceable in developing *pesantren* and business in his *pesantren*. Its mean, the vision and ability of *kiai's* leadership will determine the life and death of a *pesantren*. The *pesantren* is not a company as a modern business organization, but the vision of the *kiai*

still plays a role. The leadership relay still needs to be considered to maintain the existence of *pesantren* in this millennial era.

The challenge of pesantren forward, is it possible?

The challenges ahead are increasingly competitive. The management of *pesantren* in a modern way and following the times becomes a necessity. *Pesantren* management needs to be reorganized because the real problem is management (Damanhuri, Mujahidin, & Hafidhuddin, 2013; Untung, 2011). *Pesantren* that able to survive going forward is *pesantren* which able to follow and adjust the development and demands of the times. *Pesantren* in modern era, according to Maesaroh dan Achdiani (2017) not only maintain their existence but also be required to continue the function as an Educational Institution that maintains religious values and norms as well as its social function as booster of economy in *pesantren*.

The development of information technology has become a global issue and cannot be ignored by the *pesantren* management. Initiation to follow digital developments has been carried out by certain *pesantren*. Paper Dzikrulloh (2017) suggests that the e-payment model developed by *pesantren* has facilitated *santri*, *santri*'s parents, suppliers (as a community empowerment) in payment process, reports and effectiveness of goods turnover and capital accumulation.

The era of digitalization in *pesantren* is inevitable. The challenges of *pesantren* are increasingly complex. The economic development through the spirit of entrepreneurship as a social movement needs to be considered by the model. BI's offer cooperation between *pesantren* with virtual markets and business matching also needs to be designed. *Pesantren* are welcome to maintain the tradition of the learning model but it needs to be followed by digitalized of management. Is it possible?

As musing, there is an opinion that *pesantren* should not do business

because of its core competency is in education. Education and business are two different sides. Education is social while business must be profit oriented (Supriyono, 2019). The difference in opinion is reasonable because it is seen from different perspective. The *pesantren* as an educational institution is more socially oriented so that the function of educating is primary. The process of providing curriculum or building business incubators is also part of educating *santri* by providing life skills. What is delivered Supriyono (2019) is a new offer so that *pesantren* can focus more on their social functions, educating. Efforts to cover the operational costs of *pesantren* could be endeavored with an intelligent manner such as carried out by Cairo's Al-Azhar University, Yale University or Harvard University through productive waqf models. They call it the endowment fund.

The thought offered by Supriyono (2019) to discourse a division business with a productive *waqf* model needs to be considered (see: Hassan et al., 2018; Iman &

Mohammad, 2017). There is a separation between businesses as a money machine to fulfill the social function needs of *pesantren*. Human resources at *pesantren* need to be trained in order to have business understanding in managing productive *waqf*. They need to be given an understanding of their duties in managing productive *waqf* to fully support *pesantren* as a social function in educating for the nation. For example, the hajj pilgrims from Aceh province each year always get money from the sharing of productive *waqf* management. In 2019 each congregation gets 1200 riyals. Where did the funds come from? The funds were obtained from the benefits of *waqf* management from one of the people of Aceh who donated their assets and managed productively by trustworthy *nadzir*. What about *pesantren*?

Conclusion

'Entrepreneurship curriculum' in *pesantren* is still needed to provide life skills after *santri* graduate from *pesantren*. The involvement of *santri* in

running a business owned by *pesantren* is part of the process of introducing and fostering business spirit. For *pesantren*, business units can be used as an internships program for *santri*. The business developed by *pesantren* still cannot be said to be a purely profit-oriented business. The ups and downs of business conducted by the *pesantren* shows that business management is still not fully professional. Business profits developed by several *pesantren* are still in form of assets for educational facilities and infrastructure. The challenge of *pesantren* in the future is how to separate functions strictly for business and education management. Digitalization management of *pesantren* with professional patterns need to be done to maintain existence and follows the times. The separation of *pesantren* from business functions through productive *waqf* needs to be considered. It's made empowering of *ummah* through quality education and free can be realized.

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