

# HUNAFa

Jurnal Studia Islamika



**PUBLIC EXPENDITURE MANAGEMENT IN INDONESIA:**

Islamic Economic Review on State Budget 2017

**Aan Jaelani**

**ECONOMIC INDEPENDENCE OF PESANTREN:**

The Study at Pekalongan Region

**M. Nasrullah, Kuart Ismanto, Nalim**

**DO GOVERNMENT AND PRIVATE SHARIA COMMERCIAL  
BANKS PRACTICE SIMILAR FINANCIAL SOCIAL  
RESPONSIBILITY DISCLOSURE?**

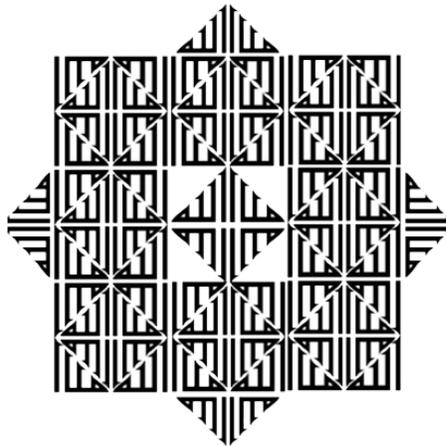
**Nurdin, Mir'atun**

**State Institute for Islamic Studies (IAIN) Palu  
Central Sulawesi**

<b>HUNAFa JSI</b>	<b>Volume 15</b>	<b>Number 2</b>	<b>Page 189-404</b>	<b>Palu December 2018</b>	<b>ISSN 1411-125X</b>
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# HUNAFa

Jurnal Studia Islamika



Published by:  
State Islamic Institute (IAIN) Palu  
Central Sulawesi

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**Jurnal Studia Islamika**

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ISSN: 1411-125X (p); 2355-7710 (e)

Volume 15, Number 2, December 2018

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**Printed Journal Subscription Information**

Institution Rp 100.000,00 /issue; Rp 1.100.000,00/year

Individual: Rp. 60.000,00/issue; Rp. 600.000,00/year

Outside Indonesia (individual or institution) \$60/mounth; \$600/year

For detail information of printed journal subscription, feel free to contact the journal manager at [hunafajournal@gmail.com](mailto:hunafajournal@gmail.com).

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## Editorial Preface

This issue (Vol. 15 issues 2) of *Hunafa: Jurnal Studia Islamika* offers eight articles covering topics of Islamic economic. Various issues relating to Islamic economic are presented interestingly to contribute to the body of knowledge and practices. Academia and practitioners in Islamic economic may gain insight from reading these articles.

The first article is titled *Public Expenditure Management In Indonesia: Islamic Economic Review On State Budget 2017* by Aan Jaelani from Fakultas Syariah dan Ekonomi Islam IAIN Syekh Nurjati Cirebon. This paper discusses the management of public expenditures in Indonesia in State Budget 2017 from the theory of public expenditures, and the theory of public goods, then the author compared with the theory of public expenditure in Islamic economics. Public expenditure management in Indonesia has implemented a distribution system that divided public expenditure for central government expenditures, transfers to the regions, and the village fund.

The second article in the issue is titled *IKI SAE MAS as an Integrated Soft Skills Concept from The Qur'an and Sunna Perspective* by Aries Musnandar Universitas Islam Raden Rahmat (UNIRA) Malang. This paper highlights the function of instructional management of soft skills to the success of students' performance. The study employs a qualitative research method with multiple case study design, in which a meaning-making activity is underlined as the first objective of interpretive research in understanding social phenomena of education activities.

The third article is titled *Economic Independence Of Pesantren: The Study at Pekalongan Region* by M. Nasrullah, Kuat Ismanto, and Nalim Nalim from Fakultas Ekonomi dan Bisnis Islam IAIN Pekalongan. The article describes the economic map of Pesantren in Pekalongan region. The study found that almost all Pesantren in Pekalongan region have a business unit. The existing business

unit, mostly engaged in trade. The businesses itself is oriented to meet the internal needs of religious school, especially students.

The fourth article is by Mohammad Jeffry Maulidi BPN Praya Lombok Tengah. The article is titled *Halal Tours As The Form Of Islamic Civilization Progress: Special Economic Zone Mandalika Lombok*. The article discusses the implementation of da'wah in Halal tourism in Special Economic Zones (KEK) in Lombok. The application of Islamic cultural values through social construction and approach of education Sunnah can improve progress and contribution to society and quality of facilitation of educational development to increase understanding source of human power.

The fifth article is titled *Do Government And Private Sharia Commercial Banks Practice Similar Financial Social Responsibility Disclosure?* by Nurdin Nurdin and Mir'atun Mir'atun from Institut Agama Islam Negeri (IAIN) Palu, Sulawesi Tengah. The article discusses the differences between government and private owned sharia banks using six sharia banks samples. The sample was purposively selected from Indonesian Bank website. The data analysis shows that all three variables; independent commissioners, boards of directors, and sharia supervisory boards are significantly impacted the companies' corporate social responsibility practices.

The sixth article is titled *Islamic Economic Model in Reducing Gap of Growth and Unemployment* by Sumar'in Sumar'in and Iwan Kusnadi from Institut Agama Islam Sultan Muhammad Syafiuddin Sambas. The article discusses the effect of economic growth on unemployment. The article concludes that there is a negative influence toward economic growth in the rate of Indonesia and unemployment in 1998-2018. Economic development in Islamic economy perspective focuses on three elements such as forbidden interest (*ribā*) as instrument financial, optimization zakat and characteristics of an element of spiritual, moral, and material.

The seventh article is titled *Creative Economic Management Of Tangkit Lama Village Sungai Gelam Sub-District Muara Jambi District* by

Sumarto Sumarto from STAI Ma'arif Jambi. The article discusses the reality of the village of Tangkit Lama in Muara Jambi Regency in developing creative economic activities.

The last article is titled *Debt Policy Analysis as a Mediation of Financial Distress Predictions for Companies Registered at The Jakarta Islamic Index (JII) In 2013-2016* by Witri Aulia Maudy and Hendri Tanjung from Universitas Ibn Khaldun Bogor. The article discusses the effect of Debt Policy (DER) on Financial distress (Altman Z-score Modification) and the influence of Managerial Ownership (MOWN), Dividend Policy (DPR), Profitability (ROA), Liquidity (CR), Company Size (SIZE), to the Debt and Financial distress Policy.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines economic in the Islamic context. The articles could trigger other research related to Islamic economic across economic institutions in Indonesia.

*Nurdin Nurdin*

*Editor-in-Chief*

*HUNAF: Jurnal Studia Islamika XV, II*

# ECONOMIC INDEPENDENCE OF PESANTREN: The Study at Pekalongan Region

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**Abstract.** Islamic boarding school (*pesantren*) is often only considered as a conservative Islamic educational institution. In fact, *pesantren* has the number of interesting aspects to be deeply apart from studying the religion. As an institution, it involves many parties. The study aims to describe the economic map of *pesantren* in Pekalongan region. This research is categorized as field research using survey. The primary data were collected through questionnaires, interviews, and observations of the 25 *pesantren* in Pekalongan region. The validation of data is done through triangulation of data and sources. *Pesantren* which became the object of this research is *pesantren* which had established for at least three years and had a business unit. Based on the description of the research's findings and discussion, it was concluded that almost all *pesantren* in Pekalongan region has a business unit. The existing business unit, mostly engaged in trade. The businesses itself is oriented to meet the internal needs of the religious school, especially students. *Pesantren* has the role in determining every type of business unit and corporate governance run by the religious schools. The governance/management of the business unit was run in a simple, not follow the rules of modern business management yet. However, *pesantren* has involved students in business management. The operations results of this business unit at least have contributed to boarding operations.

**Abstrak.** *Pesantren* seringkali dianggap sebagai institusi pendidikan Islam konservatif. Faktanya, *pesantren* memiliki sejumlah aspek menarik yang terpisah dari studi agama. Sebagai sebuah institusi, *pesantren* melibatkan banyak pihak. Penelitian ini bertujuan untuk mendeskripsikan peta ekonomi *pesantren* di daerah Pekalongan.

Penelitian ini dikategorikan penelitian lapangan dengan memanfaatkan survei. Data primet dikumpulkan melalui kuisioner, wawancara, dan observasi terhadap 25 pesantren di Pekalongan. Sedangkan validasi dilakukan dengan triangulasi data dan sumber. Pesantren yang menjadi obyek penelitian ini adalah pesantren yang telah beraktifitas sekurang-kurangnya tiga tahun dan memiliki unit bisnis. Berdasarkan deskripsi temuan-temuan dan diskusi-diskusi penelitian, disimpulkan bawah sebagian besar pesantren di Pekalongan memiliki unit bisnis. Bisnis tersebut dimaksudkan untuk memenuhi kebutuhan internal sekolah keagamaan, khususnya para santri. Pesantren memiliki peran dalam menentukan setiap jenis unit bisnis serta tata kelola perusahaan yang diselenggarakan oleh sekolah-sekolah keagamaan. Tata kelola atau manajemen unit bisnis dijalankan secara sederhana, tanpa mengikuti aturan-aturan pengelolaan bisnis modern. Namun, pesantren telah melibatkan para santri dalam pengelolaan bisnis. Hasil operasi dari unit bisnis tersebut paling kurang telah memberikan kontribusi bagi operasional asrama.

**Keywords:** *Pesantren* business; economic independence; *Pesantren* empowerment; society empowerment

DOI: <https://doi.org/10.24239/jsi.v15i2.518.251-272>

## Introduction

*Pesantren* is a religious institution that has been existed for a long time. As time goes by, *pesantren* are now expected to not only perform traditional transmission and transfer of Islamic studies, maintenance of Islamic tradition, the reproduction of the scholars, but also became the health extension center, the center for the development of appropriate technology for rural communities, the center of the rescue efforts and the preservation of the environment, and another more important is to became the center of economic empowerment in the community.<sup>1</sup>

In 2015, the number of *pesantren* in Indonesia was as many as 28.961 institutions and the number of students was as much as 4.028.660 people (DG Pendis MORA, 2016). Geographically, the majority of *pesantren* are located in Java, which is about 81.8% of the total *pesantren*. The students go through various levels of

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<sup>1</sup> Azyumardi Azra, *Pesantren: Kontinuitas dan Perubahan*. dalam Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997).

education, from primary to university level. Based on the residence, the majority of 62.47% students are inhabitant students.

Some *pesantren* have been making some efforts in the economic empowerment with a variety of patterns, including: (1) economic effort centered on *Pesantren* as the person who is the most responsible for developing *pesantren*, (2) the economic efforts of *pesantren* to strengthen operational costs of *pesantren*, and (3) economic efforts for students with the skills and abilities for students in order to be utilized later after going out from *pesantren*.<sup>2</sup>

The study about the empowerment of *pesantren*, one of them was done by Prastyo. This research is focused on *pesantren* empowerment through English language learning to the students. Further, Sudjak, Asiyah, and Sakdiyah<sup>3</sup> stated that *Pesantren* could become an agent of ecological environmental values. *Pesantren* became the agents of community development through self-employment.<sup>4</sup> This value can be obtained through the teachings of the Prophet Muhammad taught at *pesantren*. This is because the Prophet Muhammad has good values in business. The learning pattern refers to the environment of the learners, which is based on the needs and concerns of the environment can empower the students for mastering the skills.<sup>5</sup> The values given at *pesantren*, like the Sufi values can be implemented into entrepreneurship.

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<sup>2</sup> M. Nadzir, "Membangun Pemberdayaan Ekonomi Di Pesantren," *Economica: Jurnal Ekonomi Islam*, 6, no. 1 (2016): 37-56.

<sup>3</sup> H. S. H. Sakdiyah, "Revitalisasi Entrepreneurship di pondok Pesantren," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 5, no. 2 (2012): 275-290.

<sup>4</sup> R. Hariyanto, "Menumbuhkan Semangat Wirausaha Menuju Kemandirian Ekonomi Umat Berbasis Pesantren (Studi Kasus Di PP Darul Ulum Banyuanyar Pamekasan)," *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 14, no. 1 (2017): 185-212.

<sup>5</sup> I. S. Wekke, "Religious Education and Empowerment: Study on Pesantren in Muslim Minority West Papua," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 37, no. 2 (2016).

Personal spirit, straight intention can be the spirit of entrepreneurship and making decision.<sup>6</sup>

The relation of *pesantren* as the head of *pesantren*, the society as a social basis, and students as the party that is lead can be a synergy that could not be released. The findings of Muttaqin,<sup>7</sup> showed that spiritual motivation, as belief motivation, religious motivation, and *mu'āmalah* motivation, the leadership of *pesantren*, influence the economic independence of students. In fact, the coaching that is done by *pesantren* with economic empowerment variable.<sup>8</sup> It means that the coaching done by *pesantren* can positively impact the economic empowerment towards the society around *pesantren*.<sup>9</sup>

On its practice in the field, Pondok Pesantren Darul Ulum Banyuanyar Pamekasan has a business unit that includes the shopping store, the production of goods, service sector, and finance. The entrepreneurial activity in the shopping store as an effort to meet the needs of local households to the society around Pesantren. The goods production activities include the production of bottled drinking water Nuri, the production of ice blocks, the production of snack and craft production. While in the service sector includes photocopy, typing, and bindery. Moreover, it also sets up financial institutions such as BMT Nuri which already has

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<sup>6</sup> U. Suyatman, "Pesantren Dan Kemandirian Ekonomi Kaum Santri (Kasus Pondok Pesantren Fathiyah Al-Idrisiyah Tasikmalaya)," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 14, no. 2 (2017): 303-314.

<sup>7</sup> R. Muttaqin, "Kemandirian Dan Pemberdayaan Ekonomi Berbasis *Pesantren* (Studi atas Peran Pondok *Pesantren* Al-Ittifaq Kecamatan Rancabali Kabupaten Bandung terhadap Kemandirian Eknomi Santri dan Pemberdayaan Ekonomi Masyarakat Sekitarnya)," *JESI (Jurnal Ekonomi Syariah Indonesia)* 1, no. 2 (2016): 65-94.

<sup>8</sup> H. Prastyo, "Pemberdayaan *Pesantren*: membangun Generasi Islami melalui Pembinaan Keterampilan Berbahasa Asing," *Al-Murabbi: Jurnal Studi Kependidikan dan Keislaman* 4, no. 1 (2017): 17-28.

<sup>9</sup> Umiarso, Zazin, Nur, dan Mohammad Nur Ichwan, *Pesantren di Tengah Arus Mutu Pendidikan Menjawab Problematika Kontemporer Manajemen Mutu Pesantren* (Semarang: RaSAIL, 2011).

16 branches. In the management of this business unit, the students are involved.<sup>10</sup>

Another example can be seen at Pesantren Sidogiri Pasuruan, East Java. This *pesantren* applies social entrepreneurial by innovating the establishment of social entrepreneurs belonging to internal, such as establishing Kopontren Sidogiri, Pustaka Sidogiri, or external agencies such as BMT Masalahah, BMT UGT Sidogiri, SRB UMMU Sidogiri, and Koperasi Agro Sidogiri established by the civil society of the boarding house.<sup>11</sup> In corporate governance at Pesantren, Mukmin Mandiri and Nurul Karomah Pesantren delegate their students. The results of operations are used to finance the operations of *pesantren*, such as the construction and maintenance of infrastructure of *pesantren*.<sup>12</sup>

From this description, it appears that *pesantren* might access the opportunities outside of the main activities (core business) in Pesantren, such as social, civic, even economic empowerment. Therefore, this study focused on how far the existing business unit at *pesantren* can contribute the religious school operational funding. By this study, it will also be imaged the pattern of the economic independence of *pesantren*.<sup>13</sup>

Pekalongan region, including seven cities/regencies in the north coast of Java, is categorized as a region which has a considerable number of *pesantren*. A number of businesses have been undertaken by various Pesantren, either by modern *pesantren*

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<sup>10</sup> N. S. Suwito, "Model Pengembangan Ekonomi Pondok Pesantren," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 6, no. 3 (2017).

<sup>11</sup> S. Sudjak, U. Asiyah, and R. A. Prasetyo, "The Role of Islamic Religious school as Socialization Agent of Ecological Values (A Case Study in Salaf-Modern Islamic Religious School)," *WACANA, Jurnal Sosial dan Humaniora* 20, no. 4 (2018).

<sup>12</sup> M. Qomar, *Pesantren: dari Transformasi Metodologi menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2002).

<sup>13</sup> A. R., Reginald and I. Mawardi, "Kewirausahaan Sosial Pada Pondok Pesantren Sidogiri Pasuruan." *Jurnal Ekonomi Syariah Teori dan Terapan* 1, no. 5 (2015).

and classical *pesantren* (*salaf*).<sup>14</sup> This paper explores the questions of business activity in the economy that has been developed and run by *pesantren*. Furthermore, it also understands how far the business support the operations of *pesantren*.<sup>15</sup>

## Research Methodology

This research is classified as field research with the survey. The religious school (*Pesantren*) which became the research objects were 25 *pesantren* in Pekalongan region. The criteria of *pesantren* itself as research object namely have been established for three years and have a business unit. *Pesantren* which were studied were not distinguished between classical and modern *pesantren*. The data were collected through questionnaires, observation, and interview. Interviews were conducted to deepen the questionnaire. The validation of data was done since the data collection in the field. The collected data then were analyzed and concluded descriptively.

### 1. Research Findings

#### 3.1. The General Overview of *Pesantren* in Pekalongan Region

As an illustration, it is provided the profile of *pesantren* in Pekalongan region. The aspects presented are the number of students, the assets of *pesantren*, the type and the number of businesses at *pesantren*. Among the 25 *pesantren* which became the respondents, the number of students served in the form of a scale as shown in the following figure (Figure 1).

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<sup>14</sup> A. Rofiq, *Pemberdayaan Pesantren: Menuju Kemandirian dan Profesionalisme Santri dengan Metode Daurah Kebudayaan* (Yogyakarta: PT LKiS Pelangi Aksara, 2005).

<sup>15</sup> A. Suaedy, (ed.), *Pergulatan Pesantren dan Demokratisasi* (Yogyakarta: LKiS, P3M Jakarta, Pact-INPI Indonesia Jakarta, 2000).

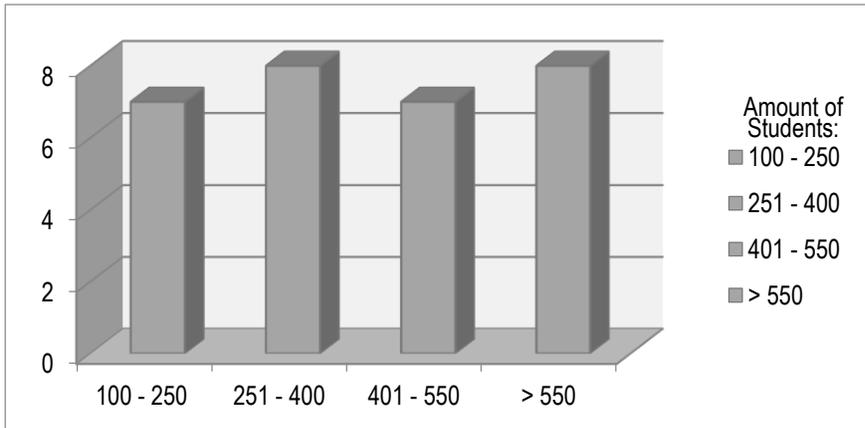


Figure1. Data of the Amount of *Pesantren* Students

Figure 1 above shows that from 25 chosen *pesantren*, there are seven *pesantren* which have 100-250 students, eight *pesantren* have 251-400 students, seven *pesantren* have 401-550 students, and eight *pesantren* have more than 550 students. Among the eight *pesantren* which have more than 550 students, there are 5 *pesantren* which have more or equal to 1000 students, namely: *Pesantren Attauhidiyah* (6000 students) and *Ma'hadut Thalabah* (1300) in Tegal, *Al-Hikmah 1* (3500) and *Al-Hikmah 2* (5900) in Brebes, and *Al Fusha* (1000) in Pekalongan.

A large number of students provide considerable opportunities for *pesantren* in order to develop the religious school. As illustrated, each month the students must meet their essential life such as eating, drinking, bathing, clothing, stationery and more. This provides an opportunity for *pesantren* to provide a wide range of requirements. If the needs can be met by the religious school, then every year it will generate an income that can be used to support operational costs as well as developing the infrastructure of the religious school.

*Pesantren Anang*, as the head of *Tazakka* religious school, revealed that

... if a religious school has 300 students, then from a business trading on the needs of students, the religious school could

generate approximately Rp500 million - Rp1 billion per year, with a note that the religious school students were not allowed to go out.

Every *pesantren* has assets in various forms, such as buildings, fields, plantations, and other assets that can be used for operational purposes or the purposes of the religious school. The assets owned by *pesantren* majority come from endowments or owned by the foundation. The asset value of each *pesantren* who became the respondents is ranged between Rp 1 billion to Rp 100 billion. Below is the data value of assets owned by the religious school in Pekalongan region.

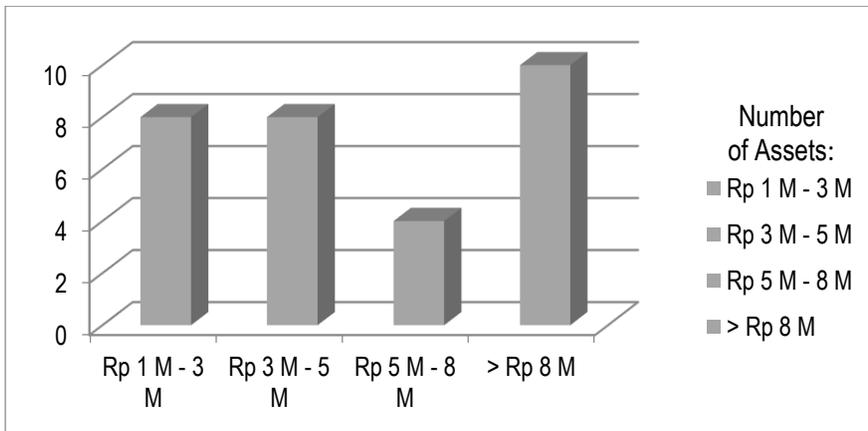


Figure 2. The Number of Assets Owned by Religious School

Figure 2 above shows that among the 25 *pesantren* which became the respondents, there are eight *pesantren* have the assets of Rp 1-3 billion, eight *pesantren* with assets of Rp 3-5 billion, four *pesantren* with assets of Rp 5-8 billion and ten *pesantren* have assets of more than Rp 10 billion. The above data shows that every *pesantren* has a very big asset. The assets of *pesantren* essentially consist of learning and teaching buildings, schools, dormitories, mosques, shops, and fields. Those are not owned individually and obtained instead of individual effort. Most of the assets acquired from *pesantren* endowments or donations by the wealthy (*aghniyā`*)

or guardians of students as a token of gratitude and thanks to the religious school.

### 3.2. Types, Number, and the Utilization of *Pesantren*'s Business Unit

From the survey of 25 *pesantren*, it was found that nearly all *pesantren* as the respondents owns a business. The types of business units owned by *pesantren* are very diverse, from the majority to minority businesses. Among the 25 *pesantren*, as many as 13 *pesantren* has only one type of business. There are only three *pesantren* who have more than four types of businesses. In detail, the type and number of business units owned by *pesantren* are presented in Table 1.

**Table1. Types and Number of *Pesantren*'s Business Unit**

Sector	Types of Business	Number
Agriculture	a. Rice fields	10
	b. Rice mill	1
Plantation	Food gathering	6
Farming	Animal farming	5
Manufacture	Apparel	1
Printing	Photocopy	2
Trading	Stores/ minimarket	21
Transportation	Car rental	1
Food/Beverages	a. Mineral water	4
	b. Bottled drinks	2
	c. Pastry	1
Communication	a. Radio	2
	b. Magazine	1
Financial Service	<i>Koperasi simpan pinjam</i>	2
Rental Service	a. Hall rental	1
	b. Soundsystem rental	2
Cleaning Service	Laundry	2

Art	<i>Marawis group, marching band, and salawat</i>	5
Telecommunication	Balance top up	2

Source: Analyzed data, 2017

The data in table 1, among 25 *pesantren* that became respondents, 21 religious schools had a shop or co-operative. It is very reasonable because *pesantren* realize that the students' needs of the food, drinks, stationery as well as toiletries are very high and are met by a shop or co-operative. The existence of stores or minimarket in boarding environment yet underutilized even tend to be what it is because of the philosophy used is not pure business philosophy. In addition, some *pesantren* still allow their students to purchase goods from a retail store outside.

Stores in *pesantren* sell a wide range of students' needs. Some other *pesantren* do not sell or provide needs since the caregivers of *pesantren* assume that *pesantren* is owned by the community, then the community should also get a blessing from the existence of the religious school. Other factors that inhibit *pesantren's* desire to establish stores or cooperative is the presence of retail stores such as Indomaret and Alfamart. The existence of a modern store causes the students to prefer to buy their basic needs outside the boarding.<sup>16</sup>

Other types of business owned by *pesantren* are the rice fields. There are 10 *pesantren* which have rice fields. The management pattern of rice fields between one *pesantren* and another is almost the same. The majority of *pesantren* cooperate with others to manage it then *pesantren* get the results sharing. Some *pesantren* also employ their students to learn to manage the rice fields. The uniqueness of this rice management is that for results in the form

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<sup>16</sup> I. S. Wekke, "Pesantren dan Pengembangan Kurikulum Kewirausahaan: Kajian Pesantren Roudahtul Khuffadz Sorong Papua Barat," *INFERENSI* 6, no. 2 (2012): 205-226.

of rice are not fully enjoyed by the foundation (for sale) but some are used to meet the rice needs of the students.<sup>17</sup>

Other business units are pretty much owned by *pesantren* is art services. The art services included *marawis* group, *salawat* or marching band. The formation of the group is based on the desire to spread Islam through the arts. The formation of these groups attracts people so that people might employ their services for a show or enliven the celebration events or religious events. *Pesantren* parties do not ask for a charge for their students' performance. However, when it enters the busy months, as Rajab, Syawwāl, Ramaḍān, or Rabī' al-Awwal in which the request to show is quite a lot, it is a blessing for the students and the religious school.

Another business unit that owned by *pesantren* is plantations. The yards held by *pesantren* were planted with a wide variety of plants, such as sengon, avocado, papaya, chili, jasmine, and more. The income earned by *pesantren* from thus business also hasn't been able to be used for *pesantren*'s development. In fact there is a *pesantren* which gives the results of the fields for the purposes of the students' consumptions. According to Pesantren Zaeni and Pesantren Abdurrohimi, garden or farm yields are typically used to meet the nutritional needs of the students so that the students would meet their nutrition value.

Those facts show that most *pesantren* still consider that *pesantren* is the place to deepen the knowledge; not a place to earn money. It is reflected in the statements of some *pesantren* stating that *pesantren* never thought of a large amount of assets, the magnitude of profit, or even about business. What they think is how to keep the commission from the Trustees of the students so that their children could be the individuals who are better in the future.

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<sup>17</sup> D. Zuhairini (et al.), *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 1992).

### **3.3. The Pattern and Students' Involvement in Maintaining the Business Unit of *Pesantren***

The development business unit at *pesantren* relies heavily on many sides. Among the factors that can affect the management pattern of *pesantren's* business unit is partnership support from various parties, such as Government and private parties. There are *pesantren* which have established some close partnerships with the banking in students' money management. For example Pesantren Al Fusha, Kedungwuni, Pekalongan. That *pesantren* has been partnering with the Government to develop e-money banking in the students' transaction. This pattern of cooperation has provided a positive impact both *pesantren* or banking. The program also has supported government programs to minimize the use of cash.

Pesantren Al-Hikmah Cikura 2 Kab. Brebes has developed a partnership with various institutions or agencies. The first partnership was with the banking. This *pesantren* cooperates with the bank in the provision of ATM, even in *pesantren* has also pioneered a partnership to build the application in order to facilitate students in paying bisyaroh (students' dues) each month. Pesantren Al Hikmah 2 does not only cooperate with banks, but also with BBAT (Balai Benih Air Tawar) Subang, Ministry of agriculture, and others. From those cooperations, this *Pesantren* successfully developed several business units, such as organic rice, fish nurseries, and more.

In any business management, it is almost a certainty that the students have involvement in management. In some businesses that require specific expertise, there is *Pesantren* which takes from outsiders. However, if seen from the level of education, the staffs are in high school educated.

### **3.4. The Sources and Contribution of *Pesantren's* Business Units toward the Operational of *Pesantren***

According to the survey of 25 *pesantren*, it indicates that there are six sources of operational funding of *pesantren*, including the sources from *pesantren*, students, social funds, the results of the business units, and other sources. All religious school that became

respondents obtained their financial from the students. Students' sharia is the major source. The second source comes from government assistance. *Waqf*, *zakat*, *infāq*, and *ṣadaqah* become the third source. The following table (Table 2) shows that only a few *pesantren* are capable of financing the operations of the religious school.

**Tabel 2. The Contribution of *Pesantren*'s Business Units**

No	Name of Religious School ( <i>Pesantren</i> )	<i>Pesantren Operational Costs Sources</i>					
		<i>Kyai</i>	Students	Government	Social Funds	Business Units	Others
1	Ponpes Walindo Manbaul Falah KPBR IV	-	45%	-	-	55%	-
2	Ponpes Modern Al-Qur'an Buaran	-	100%	-	-	-	-
3	Ponpes Al Utsman	-	100%	-	-	-	-
4	Ponpes Syafi'i Akrom	-	100%	-	-	-	-
5	Ponpes Al Fusha	-	100%	-	-	-	-
6	Ponpes Salafiyah Syafi'iyah Proto	-	100%	-	-	-	-
7	Ponpes Al-Amin	-	100%	-	-	-	-
8	Ponpes Daaru Ulul Albab	-	100%	-	-	-	-
9	Ponpes NU Miftahul Ulum	-	98%	1%	-	1%	-
10	Ponpes Ma'hadut Tholabah	-	100%	-	-	-	-

11	Ponpes Nurul Huda	-	40%	-	-	-	60%
12	Ponpes Al Qur'an Buaran	-	95%	5%	-	-	-
13	Ponpes Salaf & Tahfidzul Qur'an Al Arifiyah	-	100%	-	-	-	-
14	Ponpes Darusalaam	-	90%	-	-	-	10%
15	Ponpes Darul Ulum	-	96%	-	-	-	-
16	Ponpes Nurul Athfal	-	80%	5%	-	15%	-
17	Ponpes Al Islah	-	100%	-	-	-	-
18	Ponpes Modern Al Manaar	-	80%	-	-	15%	5%
19	Ponpes Salafiyah	-	90%	10%	-	-	-
20	Ponpes Darul Ma'arif	-	90%	-	-	-	10%
21	Ponpes Al Mubarak	-	-	-	-	-	-
22	Ponpes Al Islah	10%	60%	5%	-	25%	-
23	Ponpes Hidayatul Muhtadin	-	100%	-	-	-	-
24	Ponpes Al-Hikmah 2	-	60%	5%	10%	25%	-
25	Ponpes Assaalam Religious School Pekalongan	-	60%	5%	10%	25%	-

Source: analyzed data 2017

Table 2 above also shows that not many *pesantren* that have business unit were able to donate *pesantren*'s operations. There are only seven, or about 28% that obtain their financial from their business unit. If it is compared to them who do not get it, then it is still small.

Ponpes Walindo becomes a *pesantren* that has the most substantial portion of *pesantren*'s financial obtained from the business units. This condition is quite ideal as an example of the management of the business unit for another *pesantren*. In this *pesantren*, the business unit contributed 55% to the finance the religious school. In three other *pesantren*, namely al-Islah, Assaalam, and al-Hikmah reach 25%. Two other religious schools are 15%, namely Nurul Atfal and modern Almanar.

The previous description shows that almost all *pesantren* have a business unit. Therefore the business unit that owned by *pesantren* are a bit much to have contributed towards *pesantren*'s operations. In some *pesantren*, this business unit is able to contribute significantly to the sustainability of *pesantren*. Although most *pesantren* have a business, the results of operations have not been able to contribute to *pesantren* caused by several things. First, the corporate governance is still simple and not-profit-oriented. Second, the competence and experience of the staffs are simple as well. The organizers also did not understand well about financial management and so on. The *pesantren* said that these businesses are run by the principle of all belong to Allah (*li Allāh Ta'ālā*).

KH. Anang Rikza Masyhadi as the head of Modern Pesantren Tazakka, Batang, Central Java, said that the business of *li Allāh Ta'ālā* is really able to turn the economy of the community and the welfare of teachers. This opinion appears in the following statement.

That *pesantren* should be able to be independent and maximize the potential within the infrastructure development and social change. Pesantren Tazakka has several business units, such as cooperatives, orchards, fisheries, rice fields, fried chicken, bread production, and more. These business units are able to turn around the local economy and improve the welfare of

teachers. The income from business units are also used for scholarships for teachers to continue to pursue higher education.

From the field observations, it indicates that actually those all *pesantren* have the opportunity to develop the business. Human resources business can be met by the students. Apart from that, *pesantren* actually has a clear market segment, which is to meet the needs of the students themselves. These businesses are even run by students, that makes it possible to develop well even be able to compete with some businesses outside *pesantren*. In fact, there are *pesantren*'s businesses that are able to meet the needs of society outside the religious school.

## Discussions

The role and function of *pesantren* have shifted toward social. *Pesantren* in the modern era is no longer just as a center of religious education but has grown into an institution of social and economic empowerment.<sup>18</sup> However, there are some characteristics of *pesantren* which is difficult to be eliminated until whenever.<sup>19</sup> These characteristics can be seen from the central role of *pesantren* at *pesantren* as the founder or as a caregiver. *Pesantren* as role models, for students he should be respected. In addition, usually, *pesantren* also became a role model for the community around *pesantren*.<sup>20</sup> It is the power position of *pesantren* as a social capital which is very important to realize community empowerment (Suwito, 2008). Another characteristic of *pesantren* is the level of

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<sup>18</sup> U. Nuha, "The Role Of Pondok Pesantren In Encountering Asean Economic Community (AEC)," *Addin* 10, no. 2 (2016): 103-116.

<sup>19</sup> Hamzah, S. N. A. "Manajemen pondok Pesantren dalam Mengembangkan Kewirausahaan Berbasis Agrobisnis: Studi multi-kasus di Pondok Pesantren Mukmin Mandiri Sidoarjo dan Pondok Pesantren Nurul Karomah Pamekasan Madura (Universitas Islam Negeri [UIN] Maulana Malik Ibrahim Malang, 2015).

<sup>20</sup> M. B. Ghazali, *Pendidikan Pesantren Berwawasan Lingkungan: Kasus Pondok Pesantren An-Nuqayah, Guluk-Guluk, Sumenep* (Madura: Pedoman Ilmu Jaya, 2001).

self-reliance, simplicity, loyalty, and a fairly solid alumni network.<sup>21</sup>

From those exposures, they reflected several patterns of *pesantren* associated with the development of the business unit. The patterns that can be recorded include: a) *pesantren* live along with the community, b) *pesantren* as economic empowerment, c) *pesantren* is determined to build the business, but the resource that is owned is still minimal d) *pesantren* has the resources, but it has not been managed well.<sup>22</sup>

Social capital owned by *pesantren* is a good capital base in order to develop the economic potential. The central role of *pesantren* become the key in the economic development or business unit. Some *pesantren* or guardian or a trustee of *pesantren* that has a vision of economic development, are able to mobilize the potentials possessed by the religious school.<sup>23</sup> An example is Pesantren Sidogiri Pasuruan, East Java. This *pesantren* is the one that successfully develops the Koperasi Pondok Pesantren (Kopontren) and *bayt al-māl wa al-tamwīl* (BMT) that have assets of billions rupiah. The basic idea of the establishment of the business unit initiated by the anxiety of the scholars of the extent of the practice of usury around the religious school. Therefore, *pesantren* initiated the establishment of financial institutions non riba (BMT) with the principles of *ṣidq*, *amānah*, *tablīgh* and *faṭānah*. It also puts *wa ta'āwanū 'alā al-birr wa al-taqwā*.<sup>24</sup>

In the modern era, the functions of *pesantren* are not only as a religious thinker printer or scholars (center of excellence) but also as a reliable human resources printers who have the power to

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<sup>21</sup> F. Kutsiyah, M. Mustadjab, R. Anindita, and A. E. Yustika, "Analisis kinerja program Bantuan Pinjaman Langsung Masyarakat Melalui Lembaga Pesantren di Madura" *Jurnal Agro Ekonomi* 27, no. 2 (2016): 109-134.

<sup>22</sup> A. Mas'ud, S. M. Ismail, N. Huda, and A. Kholiq, *Dinamika Pesantren dan Madrasah*. Yogyakarta: Pustaka Pelajar, 2002).

<sup>23</sup> H. Asrohah, *Sejarah Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999).

<sup>24</sup> Basri, H. H., "Model Pengembangan Ekonomi Pondok Pesantren: Studi Kasus Yayasan Pesantren Tiga Dimensi Pangkep Sulawesi Selatan" *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 5, no. 4 (2017): 29.

empower communities (community empowerment). Religious school as a community-based institution is possible to do a social transformation to achieve a better community life.<sup>25</sup> In the context of social development, *pesantren* is bridging the society with other institutions. *Pesantren* acts as the implementing agency of forest and land rehabilitation activities.<sup>26</sup>

*Pesantren* have all the requirements needed to become a powerful economic institution and capable of empowering communities. The potential possessed by *Pesantren* is (1) *pesantren*, the roles of *pesantren* in society are not only as the object of all the questions of the community but has developed into a driving force of the community in achieving *falāḥ* and *maṣlahah*;<sup>27</sup> (2) students, every *pesantren* has students that every day, every week, even every year have to meet their personal needs. The more students exist, the greater economic development potential will be; and (3) assets, every *pesantren* has assets that are owned by a foundation or private that can be used to develop the economy of *pesantren*.

The development partnership between *pesantren* and the institutions or Government agencies as well as private has been developed by *pesantren*. The initiation of the partnership pattern can be formed by *pesantren* or an institution or agency. Institutions or agencies mainly banking should be able to see the potential that is owned by *pesantren*. Business unit development can be also done by creating *pesantren* as a laboratory of economic activity.<sup>28</sup> During this time, the business units owned by *pesantren* have involved the students in the operations, but from the marketing side, they still concentrated for internal fulfillment, not many business units that can be accessed by the public.

*Pesantren* can be a place for growth and development of Muslim entrepreneur candidates. It is based on the fact that the

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<sup>25</sup> Ibid.

<sup>26</sup> H. P. Daulay, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia* (Jakarta: Kencana Prenada Media Group, 2007).

<sup>27</sup> U. Nuha, "The Role Of Pondok Pesantren In Encountering Asean Economic Community (AEC)," : 103-116.

<sup>28</sup> Ibid.

students acquire *mu'ālamah* education as well as practice it in daily life. the students are also involved in the management of the business unit. The graduated students can form an alumni network so that it will form a community which directly or indirectly can contribute to the development of the religious school.

## Conclusions

Based on the description of the research's findings and discussion, it can be concluded that almost all *pesantren* in Pekalongan region have a business unit. The business unit is mostly engaged in trade. The businesses are oriented to meet the internal needs *religious school*, especially students. *Pesantren* has a major role in determining every type of business unit and corporate governance run by the *religious schools*. *Pesantren's* effort has not been developed in supporting the *religious school* operations. The governance of the business unit is run in a simple, not follow the rules of modern business management yet. However, *religious school* students have been involved in business management. However, most of *pesantren* have not cooperated with agencies or government agencies or the private sector in training and developing the business unit.

Based on the conclusions above, it can be drawn some recommendations to follow up the findings of the study. First, the government or the authorities have to pay attention to the *religious school*, because *pesantren* have considerable economic potential in order to build a society empowerment. The government's attention might be by providing business management training owned by the business unit. Second, *pesantren* reform, by not leaving the characteristics of *religious school*, with the method of keeping the old traditions while adjusting to the better modern traditions (*al-muḥāfazah 'alā al-qadīm al-ṣāliḥ wa al-akhz bi al-jadīd al-aṣlah*). *Pesantren* make changes to the curriculum by adding subjects of Islamic economics and entrepreneurship.

## Acknowledgments

The author would like to thank BI Office Tegal that has funded this research.

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