



Kiai and Economic Independence: Kiai's Strategy in Realizing the Independence of Darul Fiqhi Islamic Boarding School Lamongan, East Java

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ABSTRACT

Kiai as the person who is most responsible for the journey of the pesantren certainly has a big contribution to the independence of the pesantren, because in the structure of the boarding school Kiai is the highest leader and has enormous authority. The role of the Kiai is one of the important factors behind determining the future direction of the pesantren, one of which includes the economic independence of the pesantren. The objectives of this research were the Kiai's strategy in the economic independence of the pesantren, and the second, the factors that shaped economic independence in Islamic boarding schools. The focus of the location in this research was Darul Fiqhi Islamic Boarding School, Lamongan, East Java. This research was qualitative research. The data collection techniques used were observation, interviews and documentation, while the data analysis method used descriptive analysis. Based on the research conducted, it was known that: first, the role of the Kiai in the economic independence of the pesantren was that the Kiai acted as a giver of ideas or ideas, stockholders, advisers, management controllers, motivators, and decision makers in various regulations that in the managed business unit. Second, the kiai's strategy in building the economic independence of the pesantren was to provide an understanding of the economy to the santri, empowering the santri, organizing the pesantren, building business units, as well as collaborating with parties outside the pesantren and the support and trust given by the community around the pesantren, such as being a member of the consumers and investors, as well as employees in business units owned by Islamic boarding schools.

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INTRODUCTION

In the history of its development, Islamic Boarding School (*Pesantren*) has experienced various obstacles and problems, but this institution continues to grow and develop based on its capabilities, as well as getting the support of the Indonesian people

at large. This attitude of independence continues to be shown in subsequent periods until now.¹ Pesantren educational institutions which are indeed from the beginning of their establishment have been based on and run on the principle of independence in carrying out the continuity of the education held. This has become clear evidence of the power of Islamic boarding schools, and has greatly influenced the development of this nation's generation. Pesantren as a "cultural institution" was born on the initiative of the community. Sociologically, this institution is classified as unique and has a distinctive character. The central role of the kyai as the initiator of the establishment of the pesantren, the relationship between the students (*santri*) and the Kiai, and the relationship between the community and Kiai show the uniqueness of this institution for the surrounding community.²

Talking about Islamic education in Indonesia, it cannot possibly be separated from pesantren. Pesantren is an indigenous Islamic educational institution that began to grow and develop since the early 15th century AD. Now, in Azra's observation, Islamic boarding schools seem to be experiencing a revival or finding a new "popularity". Qualitatively, Islamic boarding schools began to increase.³ Pesantren is a form of religious education system (Islam). Pesantren is the forerunner of Islamic education in Indonesia, founded because of the demands and needs of the times.⁴ The idea of management reform and institutional repositioning is unique. This idea will not be born and will not be implemented if it is not respected by the central figure, it is the kiai. Efforts to modernize the birth of a new paradigm among Islamic boarding schools which then this idea will be followed by a new collective consciousness in Islamic boarding schools.

In facing the globalization era, Islamic boarding schools are required to be flexible without ignoring their main characteristics, it is the ability in the field of religious sciences. In the growth and development of Islamic boarding schools there are several critical points that need to be observed, because they will directly or indirectly affect the growth and development of the Islamic boarding school itself. In accordance with the principle of *pesantren al-muhafadhotu 'ala al-qadiimi shaalih, wa al-akhdzu bi al-jadid al-ashlah* (maintaining good old traditions and adopting new, better traditions). Studies on the relationship of religion or spiritual values espoused with the economic aspect have indeed been widely carried out and show that there is a significant relationship between the two. The spiritual values that are embraced, believed and understood have encouraged the person to have a work ethic and enthusiasm or work spirit, so that from his work ethic he has an entrepreneurial spirit and independence.

¹ Abdurrahman Wahid, *Menggerakkan Tradisi, Essei Pesantren*, (Yogyakarta: LKIS, 2007), 141.

² Suwito NS, *Manajemen Mutu Pesantren*, (Yogyakarta :CV Budi Utama,2019), 1.

³ Azyumardi Azra, *Pendidikan Islam, Tradisi dan Modernisasi Menuju Millenium*, (Ciputat: Kalimah, 2001). 49

⁴ Nani Hastuti, "Perkembangan Pendidikan Pondok Pesantren Wali Barokah Lembaga Dakwah Islam Indonesia." Universitas Negeri Malang Fakultas Ilmu Sosial. Artikel Online. Diakses 28 Oktober 2016, 30

Most Islamic boarding schools apply a management pattern that is oriented towards inculcating the soul of sincerity, sincerity, and volunteerism which is commonly known by the special term "lillahi ta'ala". The *lillahi ta'ala* concept animates almost all activities in Islamic boarding schools. It's just that this concept in the past had many weaknesses, mainly because it was not balanced with adequate skills and professionalism, so that the implementation of Islamic boarding school management could not run effectively.⁵

Pesantren is a traditional educational institution that was born and grew in Indonesia along with the arrival of Islam to the archipelago. Thus, pesantren is the oldest and original institution in Indonesian society⁶, there is a lot of speculation that it will grow its own *himmah* (spirit) for the leaders of Islamic boarding schools to implement more creative, innovative management of Islamic boarding schools in the face of the times. Until it was proven that since its presence, Islamic boarding schools have succeeded in appearing as educational institutions that grow and develop on their own abilities and are not affected by the interests of external parties.

This success cannot be separated from the presence of a kiai who instills and maintains the values of life and teaches them to the students. From this it appears that the kiai plays a central role in the dynamics of the life of the pesantren itself. So that pesantren can have its own distinctive value as an educational institution. One of the values that characterizes pesantren and at the same time greatly influences its sustainability is independence. Independence is a trait that is shown without depending on others, so that pesantren becomes an institution that grows and develops by relying on its own abilities, without being tempted by opportunist interests and momentary pleasures.⁷

In the early 1990s, the presence of Islamic boarding schools in Indonesia was established by the kiai with the full support of the community. The community has a very large role with the kiai in establishing a pesantren in their village or village. The community donates a lot of assets (in the form of land), building materials, food and so on, so that pesantren can be easily established. The community support is sustainable when the pesantren has been running, so that the pesantren can exist in the cycle of times until now. This phenomenon cannot be separated from the strong socio-religious values, mutual cooperation, togetherness (*guyub*), which of course is greatly appreciated by the high level of submission and respect of the community to the kiai.⁸

However, now in line with the strong current of modernization in all aspects of

⁵ St. Rodliyah, "Manajemen Pondok Pesantren Berbasis Pendidikan Karakter ; Studi Kasus di Pondok Pesantren Annuriyyah Kaliwing, Jember." STAI Jember. *Jurnal Cendikia*, 12 (2), Juli-Desember 2014: 301

⁶ Manfred Ziemik, *Pesantren dalam Perubahan Sosial*, terj. Butche B Soendjoyo (Jakarta: P3M 1986), 100.)

⁷ Mohammad Muchlis Solichin, "Kemandirian Pesantren di Era Reformasi", Nuansa, Vol. 9 No.1 (Januari - Juni, 2012).

⁸ Ziemik, *Pesantren dalam Perubahan Sosial*. 100.

people's lives which loosen the values or views of life above, the full support and support of the community for pesantren has undergone various shifts. The current of modernization has given a significant change to the people's view of life, from togetherness (guyub), mutual cooperation, and spirituality values to modern world views such as secularism, materialism, consumerism, hedonism. The modern view of life above loosens the interest and support of society in general for pesantren.⁹

This condition requires that many kiai as pesantren leaders are required to build the internal economic strength of the pesantren. With the hope, it can finance the implementation of its education so that the pesantren can continue to exist. Therefore, it is not surprising that many Islamic boarding schools develop economic strength in various forms of business entities, whether in the form of cooperatives, agricultural management, plantations, livestock, and others. As the economic development of the pesantren in the Sidogiri Islamic Boarding School, where they have many economic products, such as the production of drinking water for students, sarongs, printing, and have cooperatives built in various regions.

This was also done by the Darul Fiqhi Islamic Boarding School Lamongan, which is located in Ngepung, Rejosari village, Deket Sub-District, Lamongan District. Kiai's Strategy in Establishing Economic Independence of Islamic Boarding Schools. It was recorded that starting in 1993, the establishment of the pesantren had a very effective development until now it has several business entities from several sectors including shops, drinking water depots, cooperatives, printing and travel. Darul Fiqhi Islamic Boarding School currently has approximately 400 students and each student is required to buy food in the boarding school canteen. Funds from the sale of the canteen will later be allocated to financing the education of students again such as building construction, renovation,

Humans are essentially social creatures, who instinctively want to live in groups. Manifestations of group life include the emergence of many social organizations or educational institutions, including Islamic boarding schools. In the history of Islamic education, Islamic boarding schools are educational institutions that are most concerned with independence, including economic independence. The strong current of modernization makes Islamic boarding school education lose its originality as an Islamic educational institution that teaches independence. Darul Fiqhi Islamic Boarding School Lamongan, East Java, was established in order to restore this originality, namely as an independent educational institution and make all the residents of the Islamic Boarding School and the community around the cottage independent.

⁹ Ziemik, Pesantren dalam Perubahan Sosial. 100.

LITERATURE REVIEW

Kiai

The definition of Kiai in the Big Indonesian Dictionary is a term for alim ulama' (people who are smart and clever in Islam).¹⁰ Meanwhile, in the Indonesian Islamic Encyclopedia it is stated that the kyai in Javanese traditional society is a charismatic religious figure which can be compared with the *ajengan* in West Java society, the *sheikh* in the Minangkabau community of West Sumatra. The term kiai in Indonesia is indeed different, but the substance has the same role and task. For this issue, Ali Maschan Moesa said; "Ulama also have different names in each region, such as kiai (Java), ajengan (Sunda), tengku (Aceh), sheikh (Tapanuli), buya (Minangkabau), Tuan Guru (Nusa Tenggara, South Kalimantan, East Kalimantan and Middle Kalimantan)". In addition, there is the title 'kiai', which is an honorary title for scholars in general. Therefore, often found in rural Java the nicknames 'Ki Ageng' or 'Ki Ageng/Ki Gede', also 'Ki Haji'.

Economic Independence

Independence is a concept that is often associated with development. In this concept, development programs are designed systematically so that individuals and communities become subjects of development. Although independence, as a development philosophy, is also embraced by countries that have developed economically, this concept is more related to development carried out by developing countries.¹¹¹² The definition of independence here is the ability to meet the needs of goods and services for the national production capability by the children of their own nation. This is generated by an economic development strategy in which the state prioritizes national economic interests over foreign interests. For this, the capacity of the government and economic actors is needed. Thus, self-sufficiency is achieved, especially in the fields of food, clothing, energy, medicines, medical devices, vaccines, and so on, supported by the financial capacity and technological mastery of the nation's children.¹³

Pesantren (Islamic Boarding School)

Pesantren comes from the word pe-santri which means the residence of the santri or what is known as the pupil. Pondok comes from the Arabic word funduuq which means inn or dormitory. In pesantren, most of them are led by a kyai and assisted by students who have been appointed to manage the pesantren and manage

¹⁰ Mansur Hidayat, "Model Komunikasi Kyai dengan Santri di Pesantren" *Jurnal Komunikasi ASPIKOM*, Volume 2 Nomor 6, Januari 2016, hlm 385-395

¹¹ Ismawan, Bambang, "Kemandirian, Suatu Refleksi", Artikel - Th. II - No. 3 - Mei 2003.

¹² Mukeri, "Kemandirian Ekonomi Solusi Untuk Kemajuan Bangsa". *Majalah Ilmiah Universitas Pandanaran*. Vol 10, No 24 (2012)

¹³ Didin S Damanhuri, "Kemandirian Ekonomi" accessed from <https://www.republika.id/posts/7494/kemandirian-ekonomi>

organizations or institutions within the pesantren. Pesantren is the oldest educational institution in Indonesia which has become a product of Indonesian culture and has adopted a religious education system that has developed since the early arrival of Islam in the archipelago. Islamic boarding schools grow and develop to serve the various needs of the community, as the cultural heritage of Indonesian Muslims. Pesantren is a liaison between remote rural communities who have never been touched by modern education when people need education.¹⁴

METHOD (Cambria, size 13)

This research used a qualitative method. This research was rooted in a natural *pesantren* setting by making the researcher the most important part of the research tool. Conducting inductive data analysis, directing the research objectives in an effort to find basic theories that are descriptive. This research tends to be more concerned with the process than the results by limiting the study and focusing on things that already have a set of criteria to check the validity of the data. The approach used in this research was a case study approach. Although this research used a case study approach, in its application the researcher also used a literature study. Thus, this research applied a combined method of library research and field research, in which field data was the primary source. Collecting library sources in the form of references related to economic independence and observing the sociological-anthropological phenomena of pesantren, the phenomenon of the study of the yellow book, and fiqh entrepreneurship. Field sources as research objects were analyzed using the theoretical framework of library sources.

RESULTS AND DISCUSSION

Talking about the functions and roles of leaders, there are a number of roles that in general a leader must perform, including: The leader acts as a coordinator for group activities, the leader acts as an activity planner, the leader acts as policy maker, the leader acts as a Experts, Leaders act as external group representatives, Leaders act as as purveyor of rewards and punishment, Leaders act as arbitrator and mediator, Leaders play a role as an example that is used as a model of behavior that can be followed by followers, the leader acts as a symbol of the group, the leader acts as a scapegoat who will criticize something that is considered incorrect.

Some of the roles performed by KH. Abdulloh Mujib Hasan has to do with the economic independence of the pesantren through the management of the pesantren business unit. The role of the kiai in the economic activities of the pesantren through

¹⁴ Alim Ikhwanudin. 2010. "Perilaku Kesehatan Santri". *Jurnal Sosial dan Politik*. Fakultas Ilmu Sosial dan Ilmu Politik Universitas Airlangga.

business units is quite large, and it can be said that the kiai is the central figure regarding the role he carries out in the economic activities of the pesantren. Provide ideas and directions in policies regarding the economic activities of Islamic boarding schools. In addition, the kiai also acts as a decision maker that comes from himself or the thoughts of members and business unit managers. The socio-economic progress of a Darul Fiqhi Islamic boarding school cannot be separated from the role of KH. Abdulloh Mujib Hasan who has a charismatic power that is able to control santri in carrying out socio-economic activities and the kiai not only provides guidance but is also in charge of all the economic activities of the pesantren.

The idea of KH Abdullah Mujib Hasan in the economic independence of the pesantren is closely related to the philosophy of the pesantren itself (Dadi santri kudu sembrang iso) so it must be able to do all religious and general science studies, so as not to lose to those who are not miondok. This philosophy is known as the "self-reliant spirit". In terms of this, what is meant by the spirit of independence in all lines, not apart from economic independence, from here the ideas of building pesantren business units to realize the economic independence of pesantren are started. He is also more concerned with Islamic boarding schools than family, he always practices the message conveyed by KH Ahmad Marzuqi Zahid: *Dadi santri kudu Ikhlas, Istiqmahlan lan Sabar* (so students must be sincere, persistent and patient), and KH. Abdullah Faqih: Titi, Toto, Tatak, Tutuk 4T (So students must be careful, organized, brave, pass). One of the inner efforts of the caretaker of the Darul Fiqhi Islamic boarding school KH. Abdullah Mujib Hasan, including: Hajj & Umrah every year (it did not intend to leave the *pesantren* but praying for the convenience of the Islamic Boarding School), Fasting and Riyadho.

The kiai also maintains and supervises the implementation of economic activities. Another role is that the kiai is also a shareholder or capital for the KOPONTREN business unit, which automatically provides capital strength to develop business units owned by pesantren. There are several steps taken by KH Abdullah Mujib Hasan that are very effective in achieving economic independence, including the following:¹⁵

1. Religious Doctrine

Religion is a moral teaching for mankind, both in matters of worship to God and in worldly matters. Religion has a great impact on muamalah affairs in the fields of law, government, social and economic matters. In Islam, one is taught about how important it is to think about the economy. Islam also teaches that a Muslim is required to work hard in meeting needs but still has a high work ethic

2. HR Planning

Andrew E. Sikula argues that: Human resource planning as a process of determining labor needs and means meeting these needs so that their implementation interacts with organizational plans.

¹⁵ Wawancara dengan KH. AbdullahMujib Hasan, MA, Lamongan, 22 Oktober 2020.

The status of the santri as a person who studies at the pesantren also has a big role in the development of economic independence. In addition to being busy reciting and studying, it turns out that students also have economic activities. In a particular pesantren, many students are equipped with various skills in such fields as trading, carpentry, cooperative administration, and crafts. Every student of the Aliyah Salafiyah class is required to do internships in various institutions in Islamic boarding schools such as carpentry, Logistics, Lazizda, MTs, MA, Salafiyah, Cooperatives, Travel, KBIH so that they are ready for the world of work. multipurpose, counter shops, coffee shops, food stalls, clothes shops, online businesses, tempe production houses, teachers, lecturers and others

3. Organization of Islamic Boarding Schools

The tendency that influential people can influence a person or even a group of people. This is where the caregivers/leaders of the pesantren through their considerable influence in the internal and external environment should manage cooperation in the context of developing human resources in the pesantren, because they occupy an important position in the life of the pesantren. Organizing means the process of compiling a structure that is in accordance with the main goals of the organization by giving responsibility to the human resources owned in accordance with their respective fields. Organizations are vehicles for increasing productivity, job satisfaction, and meeting needs. Therefore, a pesantren leader who has great influence needs to form an organization in the context of developing pesantren resources

4. Building business units

The socio-economic progress of a Darul Fiqhi Islamic boarding school cannot be separated from the role of KH. Abdulloh Mujib Hasan who has a charismatic power that is able to control santri in carrying out socio-economic activities and the kiai not only provides guidance but is also in charge of all the economic activities of the pesantren. There are several business units managed under the auspices of the Darul Fiqhi Islamic Boarding School Lamongan:

- a. Lintas Darfiq tour & travel
- b. Daar El Fiqh Printing
- c. Drinking water depot
- d. Kopontren Darfiq

5. Cooperate with other parties

Kiai also opens network with printing media, t-shirt screen printing, MSMEs to provide training and employment for the students, the same in terms of business with outsiders for economic purposes such as becoming a shareholder in several companies such as Travel. This step can be said to be successful because it can provide additional income which is good for students and Islamic boarding schools.

Therefore, this strategy is still used today to support the economic independence of Darul Fiqhi pesantren.

6. Student financial management

This strategy is carried out by the kiai by trying to make a large circulation of money within the pesantren, this can certainly happen if the pesantren is able to establish various business units that are closely related to the pesantren. The economic achievements of the pesantren internally will become the basis and jumping point for expanding its wings to external circles, in this case, the wider community. From the results of interviews with the administrators of the Darul Fiqhi Islamic Boarding School, currently Daruk Fiqhi Islamic Boarding School still needs funds from outside the pesantren such as: alumni, santri guardians, Umrah pilgrims and Hajj pilgrims so that it cannot be said to be economically independent. outsiders always connect with Islamic boarding schools. Kiai do not receive assistance from parties or institutions that have opportunistic and temporary interests. He continues to strive to build the economic independence of his Islamic boarding school, the results of the pesantren business unit are already visible and help the economic cycle of the pesantren. So it is possible that Darul Fiqhi Islamic Boarding School will be independent later. Research related to this point has also been conducted by Dainuri.¹⁶

Internal factors are a big force and really need to be improved, because from the pesantren itself, economic activities begin, then can be gradual, and develop into a bigger one. It takes many steps and efforts to be able to empower those who are in the internal elements of the pesantren, for example by trading all things related to santri needs, and continuing to explore the economic potential that exists within the pesantren. No less important is recruiting human resources who will run the business unit from internal circles, be it for managers, administrators, or employees. Because they have proven qualities and of course have high loyalty and understand Islamic values and Islamic boarding schools. So, the task of the pesantren is to be able to prepare cadres who are ready to fight and serve to participate in caring for the economy in the pesantren. If this can be done, it will certainly be easier to achieve the economic independence of the pesantren.

The external factor in question is the wider community around the Darul Fiqhi Islamic boarding school who participates in shaping the economic independence of the pesantren. Community participation to support the achievement of economic independence is done by buying or shopping at business units owned by Islamic boarding schools. This potential is very large and will have a good impact on the pesantren, if the pesantren is able to serve and fulfill the needs of the community well

¹⁶ Dainuri, "Kontribusi Pendidikan Entrepreneurship: Suatu Upaya Konstruktif Menumbuhkan Jiwa Wirausaha Pada Mahasiswa" *Journal of Sharia Economics*. 1, no. 1 (June 2019): 1-10. 2019. <https://doi.org/10.35896/jse.v1i1.54>

and satisfactorily. There are things that must be done by business units and pesantren to continue to feel the benefits of the community, namely by providing and serving all kinds of needs desired by the community and if that is fulfilled then of course the community will prefer to spend money in business units owned by pesantren. There must also be expansion to open new business units in other areas, of course this can be done if the existing business units are already established and independent. So far, the pesantren has also empowered alumni who are already in the community, especially those who are community leaders by helping market the products produced by the pesantren. Of course, this potential also needs to be explored and empowered, considering the large number of alumni that have been produced by Darul Fiqhi pesantren. The influence of the character that exists within the alumni will also indirectly have an impact on the community, therefore alumni must also be empowered by continuing to improve networks with pesantren, in order to participate in developing and succeeding business units owned by pesantren.

Darul Fiqhi Islamic Boarding School shows a very high self-confidence as evidenced by its courage in taking the initiative to build pesantren business units which require very large funds as capital. In general, Islamic boarding schools are indeed known as the world of Islamic education but in fact pesantren are currently not inferior to other institutions outside of pesantren in terms of economic development even though they do not have experts in the field of economics such as the proliferation of Umrah travel, Islamic financial services and MSMEs. .

The business unit is a symbol of the economic strength of the pesantren which has long existed in Darul Fiqhi Islamic Boarding School. If you look back at history, the Darul Fiqhi Islamic Boarding School has been building its economy since the beginning of 1995, and now means that it has entered its 26th year. This period is certainly not a short time in the economic arena, because during that time, Darul Fiqhi Islamic boarding schools also have great and strong power in managing business units and have obtained the fruits of economic activities as a support for pesantren.

Independence can be achieved thanks to the large role and success of managing the pesantren business unit which from time to time continues to grow and develop. It is not impossible that the Darul Fiqhi pesantren will continue to innovate by developing the current economy, by adding new business units, both in the same and different fields. The necessity to develop the pesantren economy is a demand for pesantren to always survive and increasingly increase the role of pesantren independence.

CONCLUSION

From the results of this research, it can be concluded that the Strategy for Economic Independence of Darul Fiqhi Islamic Boarding School is that KH Abdullah Mujib in establishing economic independence is carried out in various forms, starting

from carrying out the role as a giver of ideas or ideas, supervisory business unit management, motivator, and also acting as a decision maker for various regulations that exist in the pesantren business unit. Economic independence means having a productive economic capacity and being able to carry out economic activities to seek additional income for himself and his family without the help of others. Darul Fiqhi Islamic Boarding School still cannot be said to be independent from its economic sector because it still requires funding from alumni or guardians of students and the pesantren business which is still quite early. However, with the spirit and democratic leadership of the kiai, it is possible for Islamic boarding schools to be economically independent in the future.

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