

ENTREPRENEURSHIP AND FINANCING IN ISLAMIC EDUCATIONAL INSTITUTION OF DARUL ULUM BANYUANYAR PAMEKASAN

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ABSTRACT

This research was conducted to find out about the economy and financing of the Darul Ulum Banyuanyar Islamic Boarding School, economic benefits and contributions and funding for institutions, students and alumni. The method used in this study is qualitative research with a type of phenomenological research. Data collection techniques used were interviews with businesses, students and alumni, as well as observations on several business unit activities and related documentation for the focus of the study. This study concluded that the economy and activities in Darul Ulum were: Nuri Drinking Water, Syari'ah Nuri Cooperative, Ice Factory, Shop, Kitchen Cooperative or Public Kitchen, and barber shop. Economic contributions and funding for educational institutions, support the operational needs of institutions and school independence. Contributions to students as a vehicle for learning, foster attitudes, enthusiasm and mentality. Contributions to alumni are as a means of gathering and network expansion. Implications and impacts of economic activities and financing in Darul Ulum Islamic boarding schools and to fulfill infrastructure facilities and operational needs of institutions, financial stability, sustainability and financial independence.

Keywords: Entrepreneurship, Financing, Islamic Education, Economic Activities.

INTRODUCTION

One of the contemporary issues concerning islamic education is when it is associated with employment, excellent quality of human resources that are able to compete on a regional, national or international scale. Human resources who become product of islamic education are expected to be able to master a broad knowledge, because all competitors have same opportunity, so for those who can not use and take advantage of existing opportunities, they will certainly be left behind. Thus, educational institutions are expected to conduct effort in order to stabilize and improve the quality of sustainable education that is reflective and reformative (Amar, 2009).

Educational institutions should be able to prepare educated human resources to face various challenges of. The world of education is not enough to master only theories, but also able to apply it in social life of society. Such education, later known as entrepreneurship is soul of courage and willingness to face problem of life, creative soul to find solutions and solve problems, independent soul and not depend on others (Rahmat, 2011).

Understanding islamic education comprehensively, certainly not just an educational institution that does transformation of science merely, but there must be different elements and

variables namely transfer of value and skills to learners in order to create harmonization of spiritual and material needs of learners (world and hereafter).

Because of demands and needs of community, management and development of educational institutions of course become priority program to create qualified, superior and competitive human beings, which in turn can accelerate the growth, and progress of a country. One of educational leaders Philip Kottler was quoted by Viethzal Rivai Zainal, in his research stated that formal education has a very strategic role in economic development of a country (Zainal & Bahar, 2013).

LITERATURE REVIEW

Singapore and South Korea has been progressing rapidly within 25 years. Both countries position themselves same with developed countries with income per capita more than 20,000 US Dollars per year. With qualified education and training, these two countries are performing a tremendous quantum leap, thereby being named newly industrialized countries (Zainal & Bahar, 2013). Currently education is seen as a future investment, it becomes a necessity for educational institution, especially universities as an institution that is able to create graduates who are superior, qualified and able to compete with the flow of globalization and world of work. Integration of entrepreneurship values in education can facilitate process of development and progress that will lead to achievement of maximum and perfect results that is creation of superior and competitive human resources (Esha, 2009).

Education as a means of human quality development, has a direct contribution to the growth of state's income through improvement of skills and production and labors, in line with Rika Swanzen and Craig Darrel Rowe in his article Community Engagement as a Form Of Social Entrepreneurship In Higher Education Curriculum, as the needs of complex society, the need to teach entrepreneurship in academy and educational institutions, it is needed for interdisciplinary collaboration, not just focus on education alone, students and society must ensure a sustainable learning experience with all partners involved. The occurrence of collaborative barriers between community partnerships, it is necessary to embrace available technological advances for students and society, including online learning as a resource and strength. Of course there are many obstacles that occur, so there needs to be a serious handling in the hope of changes in social conditions of the community, one of them by increasing opportunities and mutually beneficial collaborative development between partnerships, which includes educational institutions or universities, students and society (Swanzen & Rowe, 2013).

This phenomenon becomes interesting when pesantren is associated with world of entrepreneurship. As researcher knew, this study has not been done in Madura Island. In Madura society it was well-known that Islamic education is identical with charity of worship, social activity, and barakah concept. The terms of business charity, business world, and entrepreneurship activities are relatively inaccurate and less elegant when brought to the realm of education, and even tend to imply an element that wants to commercialize institutional institutions that of course contradiction with statement of most managers of education and public opinion in general.

Society is too resistant to the term that smells business; they have assumption that business should be separated from the world of education. Even the most extreme is, let alone have business in educational institutions, think about and be a matter of study only become forbidden areas and tend to be sacred from the world of thought. With various propositions that managers of educational institutions are considered busy with business, forget the function and

initial goals of educational institutions. As a result, institutions still rely on government's annual aid and subsidies, forming mental beggars and away from souls of independence and financial resilience.

Therefore, by applying the basic concepts of economy and educational integration, so the use sector of funding and independence of institutions that do not always depend on government's aids. The implications of this mindset will change perspective and paradigm of managers of educational institutions to seek benefits of educational process. The profits means are not on cognitive, affective and psychomotor aspects alone, but the advantages in form of physical, infrastructure, facilities and infrastructure of the results of entrepreneurship in educational institutions concerned. It is an opportunity for educational institutions to start and implement cultures and traditions about financing sources in Islamic Education institutions (Ewijk, 2018).

RESEARCH METHODOLOGY

This research is categorized as qualitative research, a research that aims to explore or explain meaning behind the reality. The researcher subscribes to the events that took place in the field (Darul Ulum Banyuwangi Pamekasan). This research aims at getting an overview holistically about economy and financing of Darul Ulum Banyuwangi Pamekasan. It requires descriptive data in the form of speech, writings, and behavior of the people observed. (Dan, 1992) This study elaborated findings of research in the field that will eventually analyze comprehensively about economy and financing of Darul Ulum Banyuwangi Pamekasan.

The design of this research uses a social phenomenological approach. Schutz explains that, social phenomenology explains actions and thoughts of man by drawing basic structures, a reality that seems real in every people who clings to scientific attitude. (Denzin & Lincoln, 2009) The type of phenomenology research is used because of the complexity of events, experiences, messages or focus of problem researched.(Creswell, 2002) The foundation of phenomenology is also added by Creswell that considered object of science is not limited to things that are empirical alone, more than it includes another phenomena as perception, thought, volition, and the richness of the subject about something outside of the object, something transcendent in the *aposteric* side (Muhadjir, 2002b).

The epistemology of phenomenology demands unity the subject of researcher with subject of supporting object of research. The involvement of subjects of researchers in the field, appreciate all activities there in is to be one of main characteristics of research of phenomenology.(Muhadjir, 2002a) The basic principle of social paradigm are: *first*, individual responds something based on meaning of object. *Second*, meaning is given based on social interaction that is woven with other individuals. *Third*, meaning is understood and modified by individuals through interpretation of related with the things encountered. (Suprayogo & Tobroni, 2001) In order to approach criterion of truth, namely the truth of sensual (based on the ability of the senses), truth is logical (based on the sharpness of the mind), truth of ethical (based on the sensitivity of the intellect), and truth of transcendental (Muhadjir, 1996).

The location of this research was conducted at Darul Ulum Banyuwangi Pamekasan, source of data in this research rests on data sources of human and non-human. (Moleong, 2006) The Sources of human data were obtained from a number of informants from five boarding schools. The selection of informants is based on mastery of informants to the research problem. While data source is non-human form of phenomena related to aspects of learning, aspects of development of activity economy and financing of Darul Ulum Banyuwangi Pamekasan.

Data collection techniques were: *first*, in-depth interview and focus group discussion (FGD) toward head of school, teachers and student of Darul Ulum Banyuanyar Pamekasan to discuss about any form of activity. *Second*, through observation, toward form of development economy and financing of Darul Ulum Banyuanyar Pamekasan, as well as contribution to students and alumnus of Islamic boarding of Darul Ulum Banyuanyar Pamekasan. *Third*, documentation study through media, archival records, billboards and brochures of of Darul Ulum Banyuanyar Pamekasan (Sugiono, 2010).

The first data analysis technique, transcribing data on all results of interviews about entrepreneurship and financing in full and complete as the results obtained in the field. Second, reducing data by summarizing, selecting topics and things that are important, focusing on important things, and discarding irrelevant results. Third, the presentation of data includes narrative texts, matrices and charts. In this study, data is presented in the form of narrative texts and charts. Fourth, the validation and triangulation of data in order to maintain consistency and improve the understanding of researchers towards the data obtained. Fifth, drawing conclusions, at this stage the researcher draws conclusions based on the results of analysis of collected data, both in the form of writing and recording (Moleong, 2006).

RESULTS AND DISCUSSION

The History of Darul Ulum Banyuanyar Islamic Boarding School

This research was conducted to find out about the economy and financing of the Darul Ulum Banyuanyar Islamic Boarding School, economic benefits and contributions and funding for institutions, students and alumni.

Darul Ulum Banyuanyar Islamic boarding school originated from "*langgar*" (small prayer house) which was founded by Kiai Itsbat bin Ishaq around the year +1787 M/1204 Hijriyah. He is one of the charismatic scholars of Islam who is famous with *zuhud*, *tawadhu* and his wisdom, then create community leaders and leaders of Islamic boarding schools in Madura Island and Java Island, Indonesia. At the beginning of its establishment, Darul Ulum Banyuanyar Islamic boarding school was only located on a plot of narrow land and arid which known as "*Banyuanyar*". In this location Kiai Itsbat nurtures his students with full of *istiqomah* and patience, although the facilities that exist at that time far from sufficiency. After his death, he left the sacred trust to his next generation that is noble ideals to establish representative islamic boarding school that is able to answer challenges of times and demands of the ummah. The name of Banyuanyar was taken from Java language which means *new water*. It was based on the discovery of a source of water (*well*) which is quite large by Kiai Itsbat. The source of the springs water never subsided at all, even now the water can still be functioned as drinking water for students and large families of Darul Ulum Banyuanyar Islamic boarding school (Wardi, 2017).

While name of "*Darul Ulum*" is name used formally since 1980s as name of institution, both formal and non-formal education. "*Darul Ulum*" is also become name of institutions developed by Darul Ulum Banyuanyar Islamic boarding school.

Vision of Darul Ulum Banyuanyar Islamic boarding school is creating Muslim generations who have good characters, benefit knowledge, good deeds. The mission of Darul Ulum Banyuanyar Islamic boarding school is organizing educational activities, religious activities for creation of happiest people in the world and hereafter, and developing attitude of *akhlaqul karimah* (Wardi, 2018).

Motto of Darul Ulum Banyuanyar Islamic boarding school is:

تبدأ كابو غائن اغيغ علم سيه منفعة سرغ تاكو دأ الله تعالى كرن كفنيكه سيه ددى كاونتوغن بن كئلانن دنيا اخره

Meaning: (There is no happiness except good knowledge and piety to Allah, for that will cause success and glory in the world and hereafter) (Secretary, 2016).

The conclusion is that Islamic education institution of Darul Ulum Banyuanyar has goal to welfare of spiritual birth which is reinforced by spiritual moral and material for the students, with mission of Islamic education which is imbued with spirit in development as a means to achieve the goal. The tools are applied in life in society by instilling a sense of solidarity and harmonious relationship among peers and ultimately all activities undertaken intended for worship to Allah (Secretary, 2016).

Names of leaders of Darul Ulum Banyuanyar Islamic boarding school: K. Itsbat Bin Ishaq Bin Hasan Bin Abdurrahman (Kiai Abdurrahman is son-in-law of Sunan Giri Gresik), the period from 1788 to 1868. RKH. Abdul Hamid Bin Itbat, the period from 1868 to 1933. RKH. Abdul Majid bin Abdul Hamid (d. 1958 AD), the period from 1933 to 1943. RKH. Baidhawi bin Abdul Hamid (d. 1966 AD), the period from 1943 to 1966. RKH. Abdul Hamid Bakir bin Abdul Majid (d. 1980 AD), the period from 1966 to 1980. RKH. Muhammad Syamsul Arifin bin KH. Abdul Lathif, the 1980s-present period (Table 1).

No	Unit	Institutions
1.	Formal Educational Institutions	1. Kindergarten (TK/TPA)
		2. Elementary school (MI)
		3. Secondary school (MTs)
		4. SMP Tahfidz
		5. Senior high school (MA) (IPS program, language, IPA & Islamic religion)
		6. SMA Tahfidz
		7. SMK (Office Administration, Industrial Engineering dan Syari'ah banking)
2.	Non-Formal Educational Institutions	1. Madrasah Diniyah Ulya (MDU)
		2. Markaz Dirosah Qur'aniyyah (MDQ)
		3. Halaqoh li-Tarbiyatil Qur'an (HTQ)
		4. Pendalaman Kitab Klasik
		5. Banyuanyar English Centre (BEC)
		6. Markazul Lughah Al-Arabiyyah (MLA)

Types of financing in Islamic educational institution of Darul Ulum Banyuanyar Pamekasan education funding fund (called SDPP) which is paid monthly and can be paid early of the year. SDPP students who are not stay, minus IDR 25.000/ year for each level. Infaq of students for the development is paid in installments up to two times a year (before Ramadhan holiday and Maulid holiday). BPMS contribution is paid in month of Shawwal (on return of Ramadan holiday). Tables 2 & 3 shows the changes of contribution of SDPP and Infaq of students will be made if necessary with approval of regional coordinator (KORDA). In addition to above donations, there are other donations related to institution, such as semester exam fee, OSIS / ISMI fee contribution, laboratory money, remedial money, UNAS/UAS/UAM money which is determined by respective institution (Wardi, 2017; Secretary, 2016).

Table 2
TYPES OF FINANCING IN ISLAMIC EDUCATIONAL INSTITUTION OF DARUL ULUM BANYUANYAR PAMEKASAN EDUCATION FUNDING FUND (CALLED SDPP)

No	Types of SDPP	Nominal	Note
1	a. Kindergarten	35.000/year	Treasurer
	b. Elementary	75.000/ year	Treasurer
	c. Secondary school	100.000/ year	Treasurer
	d. High school	125.000/ year	Treasurer
	e. College students	75.000/ year	Treasurer
2	Building cost	75.000/ year	Treasurer
3	Contribution of BPMS	10.000/ year	Treasurer
4	Room contribution	10.000 (new student)	Chief of district
5	Magazine Al-Ikhwan Banyuanyar	5.000/semester	Al-Ikhwan
6	Al-Qur'an reading card	5.000/ year	Ta'limiyah Al-Qur'an
7	Student identity card	5.000/three years	Dept. Students
8	Treasure block	2000/month	Chief of block

Table 3
THE SCHEDULE OF ACTIVITIES OF DARUL ULUM BANYUANYAR ISLAMIC BOARDING SCHOOL PAMEKASAN

No	Types of Activities	Time
1	Tahajjud prayer	02.00-finish
2	Get up for shubuh	03.30
3	Take Subuh prayer together and reciting Al-Qur'an (Surah Al-Kahfi)	04.15*)- finish
4	Reciting Al-Qur'an in turn	04.50*)- finish
5	Arabic and English course	06.00-07.00
6	Duha prayer	06.30
7	Study religious book	07.00-08.15
8	Going to school (study at school)	07.30-11.15
9	Take Zuhur prayer together	11.20*)- finish
10	Study religious book	After sholat Zhuhur
11	Going to school	13.30-16.30
12	Take Ashar prayer together and reciting Al-Qur'an (Surah Al-Waqi'ah)	14.45*)- finish
13	Study religious book	After sholat Ashar
14	Take Magrib prayer together and reciting Al-Qur'an (Surah Yasin)	17.25*)-finish
15	Study religious book	After sholat Maghrib
16	Take Isya' prayer together and reciting Al-Qur'an (Surah Al-Mulk)	18.30*)- finish
17	Study religious book	20.00-21.30
18	Learning time	21.45-22.45
19	Take a rest	22.45

* The schedule is tentative; it can change according to time change and condition.

In principle, economic activities in educational institution for the welfare of their citizens, not merely take advantage of managers. This will work optimally when viewed from characteristics of management, among others: vision of educational institution, resource utilization, educational management activities, and role between education managers. Therefore, characteristics of economic-based educational institution can be described, among others: *first*, management of educational institution is given flexibility to take policies related to management of education. *Second*, educational institution can improve quality of education with education

managers independently. *Third*, educational institution can create entrepreneurs in school that aim to satisfy all citizens of school. *Fourth*, educational institution develop quality of education refers to central government policy (Saputra, 2015).

The purpose of entrepreneurship-based educational institution include: 1) encourage independent of educational institution, not always rely on central government budget. 2) Developing various potential and manager of educational institution independently. 3) Making school citizens feel satisfied with existing facilities. 4) Improve the welfare of school citizens. 5) Develop ability of education managers in improving quality of education. 6) Utilize resources for entrepreneurship (Saputra, 2015).

Source and Model of Education Financing

Education financing is the total cost which is incurred by individual learners, families who send their children to school, individual citizens, community groups as well as those issued by government for the success or smoothness of education (Suhardan, 2012).

Sources of education financing fees as Dadang Suhardan, *economy and education financing* are: *first*, government which includes APBN and APBD. *Second*, schools include student tuition, *third*, community includes donations. *Fourth*, business includes companies, and *fifth*, grants funds (Suhardan, 2012).

Further, Ramayulis mentions that there is a positive correlation between quality of graduates with education funding, so Islamic educational institutions can realize it with *halal* educational fund raising, including: forming a business entity or cooperative, In cooperation with Islamic countries which rich in natural resources, source of funds productive waqaf, provide endowment funds, establish institutions Zakat Infaq and Sadaqah, looking for other donations that are not binding (Ramayulis, 2005).

Types of education financing can be categorized into five categories, including: (1) *direct costs*; (2) *indirect costs*; (3) *private cost*; (4) *social cost*; (5) *monetary cost*.

Direct cost: is implementation cost issued by school, students and or students' family. This direct cost is tangible in form of expenditures that are directly used to finance implementation of teaching and learning process, teacher salaries, books, supplies and maintenance costs.

Indirect cost: is living cost that supports the success or smoothness of education. Indirect cost is incurred by children or families of learners who attend education. For example cost of transportation, lodging, food, and health.

Private cost: is total cost incurred by family that must be borne and charged to children's family for the success of learning of their children. For example, families pay private tutor, courses and other tutoring.

Social cost: is education cost issued by community, both individual and individual to finance all educational activities. This cost is manifestation of community participation in process of national education as mandatory of National Education System that education funding is a shared responsibility between government, local government and society (Indonesia, 2003).

Monetary cost: is financing of education in form of services, energy, time and opportunity sacrificed to support success of education.

From the various types of financing above, in order to improve the quality of education, so the priority in education financing includes: professional development, employee welfare, procurement of learning tools, materials, class facilities, school facilities, care, coaching students, and school management (Fattah, 1999).

As mandated of National Education System that education funding is becomes responsibility between government, local government and community (Indonesia, 2003). On this basis, education funding is essentially become a shared responsibility, role of three components is at stake in supporting education process (Zainuddin, 2008). Moreover, Umberto Sihombing and Indardjo stated that source of education funding cannot be separated from three interrelated factors namely role of parents, community and government (Sihombing & Indardjo, 2003). The three roles are: First, parent has role of continuity of education; all parents have moral attachment between children and parent. With this moral attachment, then every parent has noble duties and functions for the advancement of his son's education. This can be encountered in parent's participation when process of enrollment of new students, tuition, clothing, stationery etc.

Second, society has role and function in maintaining, growing and developing national education. Form and role of community include: implementation, manpower, procurement of financial aid and scholarship, internship and work practice. *Third*, government has role in preparation and implementation of education system, as affirmed in UUSPN no. 20 of 2003 that educational funds other than educators' salaries and official education fees are allocated at least 20% of APBN in education sector and at least 20% of APBD (Indonesia, 2003).

While educational financing model is popular with two models namely centralistic and decentralized. *First*, centralistic is planning of education financing using two programs, namely development programs and routine programs. Development program is aimed at improving quality, relevance and efficiency. While routine programs, translated into activities and routine financing through existing institutions. With the program, educational institution submits field activity list so that school has authority in determining its activities and its routine financing (Saptono, 2018).

Second, is decentralized model. During the regional autonomy, model of education finance planning has not yet used standard model. Education financing planning was done at central and regional level. The central level is closely related to general allocation fund and special allocation fund. The general allocation fund is a general fund to overcome problem of horizontal imbalance (inter-regional) with aim of equitable financial ability between regions. The revenue-sharing fund is part of balancing fund to address problem of vertical inequality (between the central and regional) undertaken through sharing of output between central and producing regions, from some tax revenue and natural resource revenues. The special allocation fund is a special fund to meet financing of special needs of region or national interest (Zainuddin, 2008).

The enactment of law no. 22 of 1999 on regional government, which became known as regional autonomy which was later revised by Law. No. 32 of 2004 has had very significant influence on governance system and performance of central and local government bureaucracy, including in relation to education. The implications of the policy are strengthening role and participation of local governments and communities in managing education. This regional autonomy policy then encourages heads of institutions or teachers to have greater responsibility for the quality of graduates, for three reasons: *first*, development of democratic society. *Second*, development of social capital, and *third*, improves the competitiveness of the nation (Soebahar, 2013).

But then in realization, there are still weaknesses in implementation of decentralization of education policy through regional autonomy, including: *first*, less ready remote areas. *Second*, there was no same distribution of local revenue especially poor areas. *Third*, cause small kings in

surplus area. *Fourth*, mental of corrupt becomes culture. *Fifth*, made a commodity. *Sixth*, the lack of clarity of education needs and funding allocation needs (Chan & Sam, 2013).

Based on the finding of the research that economic activities and financing sources in Pesantren Darul Ulum include are: Nuri Syariah Cooperation (KSN) East Java, Drinking Water Nuri, Ice Factory, Shops, Public Kitchen, and Haircut.

Koperasi Syariah Nuri (KSN) of East Java

Nuri Syariah Cooperation (KSN) was formed by founders on Monday December 1, 2008 and started operation on January 1, 2009, subsequently incorporated from Office of Cooperative and UKM of Pamekasan Regency. 02 / BH / XVI.19 / 2010, dated April 29, 2010. Taxpayer Identification Number (NPWP) 03.020.416.8-608.000 SYARIAH NURI COOPERATION, registered on October 20, 2010, further On December 11, 2014 Nuri Syariah Cooperation has obtained Deed Certificate Amendment of Articles of Association of East Java Provincial Government Number: P2T / 10 / 09.02 / 01 / XII / 2014, December 11, 2014 and Letter of Business License from East Java Province Number: P2T / 26 / 09.06 / 01 / XII / 2014, December 11, 2014 (Office, 2016).

The vision of Nuri Syariah Cooperation is to be a multi-purpose of Islamic financial institution and business, in implementing *maqashid sharia* for Pamekasan community in particular, for people in Indonesia in general. While Missions of Nuri Syariah Cooperation are: *first*, improving welfare of members. *Second*, members are empowered to develop local economic potential and existing natural resources. *Third*, establishment of a network of small and medium enterprises are tough and potential in the entire working area members. *Fourth*, realization of Nuri Syariah Cooperation status as productive economic institution which is considered parallel to other economic institution, both private and state-owned BUMN/BUMDs (Koppontren, 2016).

In the implementation of business which was undertaken by Syariah Nuri Cooperation has one business unit that is: Unit UJKS. UJKS or BMT is a business unit engaged in Sharia services division where besides as an institution oriented to profit or *baitut tamwil* but also there is social side (*Baitul Mal*). In this unit there are 2 types of financial services products that are run are: deposit/savings, Syariah savings (*Mudharabah*), savings time, Idul Fitri savings, Idul Qurban savings, education savings, Hajj savings, loans, *Mudharabah*, *Murobahah*, *Musarakah*, *Qordul hasan*, *Rohn*, and *Hiwalah*. ZIS (Zakat, Infaq, Shadaqoh), is an implemintation of Baitul Mal which oriented social that is different from profit-oriented Baitul Tamwil. The ZIS product is receiving and collecting Zakat Funds, Infaq, and Shadaqah then distributed To Mustahiqnya, either productive or consumptive (Khadijah et al., 2018).

Nuri Syariah Cooperation spread on island of Madura, with details as follows: *first*, head office on Palengaan street (intersection three Palduding), Pegantenan, Pamekasan. *Second*, branch Office Sokobanah Palerenan, East Batu Bai Village, Sokobanah Sampang. *Third*, Waru Branch Office Waru Pasean street, in front of Waru Hospital, Palalang, Waru Barat Village, Waru Pamekasan. *Fourth*, branch office Ketapang Sawah street, Duk Temor, north Ketapang Village, Ketapang Sampang. *Fifth*, Sumenep branch office Asta Tinggi street, Agung Garden of Sumenep Regency. *Sixth*, Batumarmar branch office Blaban street No. 123, Blaban Village, Batumarmar Pamekasan. *Seventh*, Karang Penang Branch Office on Karang Penang street, Karang Penang, Karang Penang Sampang. *Eighth*, Pasean branch office Pasean street, Batu Kerbuy Village, Pasean Pamekasan (Koppontren, 2016).

As statement of Director of East Java Nuri Syariah Cooperation (KSN) East Java Mr. Muhlisin, he said that:

Nuri Syariah Cooperation East Java (KSN Jatim) continues to grow and gain confidence community of Madura. This is evident from number of members who join and development of assets owned. At the age of 6, value of assets KSN East Java reached IDR 30 billion. The value of these assets grew almost doubled in the past year. In 2013, the assets of KSN still IDR 17 billion. The fact was revealed in meeting of annual members (RAT) the sixth KSN East Java. The meeting which took place in PKPN Hotel hall on Sunday (7/2) was attended by at least 729 members, Shari'ah board, management, supervisor, manager, co-operative service of Madura and East Java Cooperative Office. RAT held to account for the performance of the board and supervisors during 2014 to members. Chairman KSN East Java Achmad Mukhlisin stated that he will continue to develop KSN by improving service quality in all branch offices in East Java. In addition, KSN will also continue to strengthen institution and improve quality of human resources. Especially since December 11, 2014, KSN has become guidance of Office of Cooperatives East Java. "We plan to establish KSN branch offices in various regions in East Java (Mukhlisin, 2016).

KSN will open Syariah financial service unit (UJKS). The goal is in order to provide additional welfare for members. KSN is also ready to provide more benefits. Mukhlisin explained that KSN Jatim was established on December 1, 2008 and started operation on January 1, 2009. Initially, KSN managed fund of IDR 45,000,000 and increased to IDR 750,000,000 as of December 31, 2009 (Koppontren, 2016).

Drinking Water In Package "Nuri", Ice cube factory unit, Shop, and Haircut unit

Cooperation of Darul Ulum Islamic boarding school has new business unit, namely AMDK (package drinking water) "Nuri" means "light". This effort is expected to become a new energy in boosting cottage economy. Currently this business still handles the production of 19 liters of water gallons and bottled water bottles of 600 ml. The main target consumer of this business unit is internal cottage and surrounding community. It was engaged in drinking water production sector cup 220 ml packaging, bottle packaging 600 ml and 1500 ml, packing 19 liter gallon. The initial capital of Rp. 10,000,000 and the final balance becomes Rp. 30,000,000 excluding capital of machinery and other equipment (Saptono, 2018).

As stated by Mr. Zainuddin Syarif, supervisor of the East Java Syariah Nuri Cooperative, he explained that:

Entrepreneurship is a person who has strong desire and entrepreneurship. The sociohistorical / historical establishment of Entrepreneurial activities in the Darul Ulum institution begins with inspiring behavior of the kiai, besides being a caregiver, he is also a businessman / entrepreneur. Where in each lecture giving material in Islamic boarding schools, always instill educational values that lead to the balance of worldly welfare and ukhrawi. In his language, "let alone the end of tomorrow, if still possible, plant trees today" in addition, in each Forum Darul Ulum alumni meetings, such as the Santri Banyuanyar Student Communication Forum (FKMSB) and Banyuanyar Alumni Association (Civilization) always motivate santri and its alumni have opportunities in the field of business, because it is impossible for thousands of students from Darul Ulum Banyuanyar (± 5000 male students and ± 3000 female students) after graduation they will become all Kiai, Da'i or Muballigh, they will go to the community according to their capacity individual soul calling. Therefore, guidance on skills, skills and other experiences is very necessary, including entrepreneurial skills (Syarif, 2016).

Water is a basic need for life and even water is the source of life itself. The need for water is increasing. Drinking water has become a staple for everyone. Drinking water is important for health of body. Water quality and hygienic is water suitable for consumption. The drinking water requirements are odorless, tasteless, and colorless, contain no heavy metals and contain no harmful microorganisms. Drinking water is water through processing or without

processing that meets health requirements and can be taken directly. Water from natural sources can be drunk by humans directly but there is a risk that the water is polluted by harmful bacteria or substances. The new bacteria will die if water is cooked to 100 degrees Celsius but other harmful substances such as metal cannot be removed in this way. The amount of water pollution is exacerbating quality of drinking water today. Excess refill water in the packaging, the price is relatively cheap as the price of AMDK, easy to get, although not all but quality of water refills already meet the standards of the Ministry of Health. This will depend on the quality of sanitation, machinery and raw materials of water (Nuri, 2016).

Ice cube factory unit is form of entrepreneurship activities Darul Ulum Islamic boarding school Pamekasan which is engaged in ice cube production sector that started from aids of Ministry of Cooperatives and UKM when led by Suryadharna Ali, in form of ice factory. Ice factory is currently operating in the north Coast of Madura Island precisely in Tlontoraja village Pasean Pamekasan. The selection of location is because Pasean area is fisherman community that produces many fish, ice cubes are suitable for preservation of fishery products such as marine fish, sea shrimp, squid, and others. Hopefully, Darul Ulum Banyuwanyar Islamic Boarding School is not only a religious institution, but also a useful social institution for both students, community, religion, state and Nation (Shabbir, 2018).

As stated by Mr. Abd Basid, head of the Darul Ulum Banyuwanyar Pamekasan Vocational School:

Model of Entrepreneur development in Darul Ulum Banyuwanyar Pamekasan Islamic Boarding School. First, giving a paradigm to students and students, that we as a social-agrarian society that lives in an agrarian country that is synonymous with farming and raising livestock. Then we must have an agrarian-based socio-economic spirit as well. We call it the term "social-preneur" which means having a business that has an agricultural economic social value. One example in a community of 40 people, we must have a business unit/entrepreneur, with an emphasis on the socio-economic needs of the community (Basid, 2016).

In its operation, as author observed, initially water was put in a special place, then water was closed using wood. On the right and left sides of special place it looks like a salt. Then the employee opened the wood under by pushing the big iron on top of it the cooler the more it felt as wood was moved. About 50 blocks of ice are visible there; then, blocks are taken from where the ice mold is, and then moved to a special tub for temporary storage. After that, block of ice is ready to be distributed to agents located throughout Madura. As for cooling there is a special liquid placed under the ice mold. In addition, to cool it also prepares various types of fish such as: milkfish, tuna fish, and several other kinds of fish. It is used to increase acidity levels in locations that function to freeze water liquids (Wise, 2013).

The early capital of this ice cube production is about IDR. 20.000.000 and final balance of IDR. 55.000.000 every day to reach 20 ret. In one ret contains 23 blocks of ice cube. While on a typical day the production of ice cube is only 5-6 ret. The price of ice cube in a block is only IDR 8.000. Thus, within a day can get fresh funds of about IDR 4 million. It is based on estimated production amount of 500 blocks of ice at a price of IDR 8.000. The marketing was conducted by system pick up the ball. So retailers or distributors usually take it directly to factory location (Hadi et al., 2015).

Shop units are form of entrepreneurship activities in Darul Ulum Banyuwanyar Islamic boarding school which is engaged in sales and distribution of foodstuffs and other basic foods. This business activity is as a form of awareness of Darul Ulum Banyuwanyar Islamic boarding school to community and students in particular. The early capital of its establishment is around IDR.15.000.000 and final balance of IDR. 75.000.000 (Wise, 2013).

Haircut unit is form of entrepreneurship activities in Darul Ulum Banyuanyar Islamic boarding school which is engaged in service sector towards students and society around. This business activity is as a form of awareness of Darul Ulum Banyuanyar Islamic boarding school to community and students in particular. The early capital or assets of its establishment is around IDR. 5.000.000 and final balance IDR. 12.000.000 (Sani et al., 2018). as stated by Mr. Nurul Hadi, boarding school officials said that:

In instilling an attitude and entrepreneurial spirit, this slogan becomes the spirit and motivation of all santri in the process of forging knowledge in Islamic boarding schools, that what we do today, the fruit will be felt in the future. In addition there is a scholarship slogan "Hard work, smart work and sincere work". The hard work in question is, as a generation of people and nations, are always optimistic and do something useful. The intelligent work meant is that science skills and skills must be possessed by santri. Sincere work is that what we are doing is all hoping for pleasure and serving as servants of God. This model, I call it a model of kiai exemplary. (N. Hadi, 2016).

Public kitchen unit is form of entrepreneurship activities in Darul Ulum Banyuanyar Islamic boarding school which is engaged in service sector to students. This business activity is as a form of awareness of Darul Ulum Banyuanyar Islamic boarding school to guardians of students and students in particular. Table 4 shows the early capital or assets of its establishment is around IDR. 5.000.000 and final balance IDR. 20.000.000 (Saptono, 2018; Wise, 2013).

No	Kinds of Buiseness	Early assets	Saldo
1	Ice cube factory	IDR. 20.000.000	IDR. 55.000.000
2	Nuri drinking water	IDR. 10.000.000	IDR. 30.000.000
3	Nuri Syariah Cooperation (KSN) East Java	IDR. 45.000.000	IDR. 70.000.000.000
4	Shops	IDR. 15.000.000	IDR. 75.000.000
5	Public kitchen	IDR. 5.000.000	IDR. 20.000.000
6	Haircut	IDR. 5.000.000	IDR. 12.000.000

CONCLUSION

This study is conducted to answer about economy and financing in Pesantren Darul Ulum Banyuanyar, the benefits and contribution of economy and financing for institutions, students and the alumnus. The purpose of educational institution is to improve economic activities include: 1) encouraging independent of educational institution, not always rely on central government budget. 2) developing various potentials and managers of educational institution independently. 3) making school citizens feel satisfied with the existing facilities. 4) improving the welfare of school citizens. 5) developing ability of education managers in improving the quality of education. 6) utilizing resources for entrepreneurship.

Based on the results of research that economic activities and financing sources in Darul Ulum Banyuanyar Islamic boarding school include: Nuri Syariah Cooperation (KSN) East Java, Nuri drinking water, ice factory, shops, public kitchen, and haircut.

RESEARCH LIMITATIONS

The results of this compiled study still have constraints and limitations in this study, among others: first, this study only makes Darul Ulum educational institutions as research locations, need to be propagated and developed in other Islamic educational institutions that have entrepreneur units in four districts in Madura (Sumenep, Pamekasan, Sampang, and Bangkalan). Second, the many findings in this study seem to need more in-depth and more comprehensive studies mainly on the economics and financing of Islamic boarding schools.

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