



Pesantren and the Economic Development in the Perspective of Maqashid Al-Shari'ah

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ABSTRAK

Modernisasi yang menghasilkan proses diversifikasi peran sosial-ekonomi pesantren adalah sesuatu yang tidak dapat disangkal. Oleh sebab itu, pesantren harus segera mengambil tindakan jika ingin mempertahankan peran dan fungsinya. Dalam konteks ini, artikel ini berupaya mendeskripsikan perluasan mandat (*widening mandate*) sebuah pesantren di Jember, yaitu Pesantren Nurul Qornain (PNQ), yang berkiprah – selain dalam hal pemberdayaan di bidang pendidikan – juga berperan dalam pengembangan usaha ekonomi. Hal ini kemudian ditinjau dalam perspektif *maqashid al-shari'ah* (tujuan shari'at). Melalui kajian kualitatif, artikel ini menjelaskan bahwa pengelolaan usaha ekonomi PNQ dilakukan dengan melibatkan alumni pesantren dan masyarakat lokal. Beberapa unit usaha yang dikembangkan bergerak di bidang pertanian, perdagangan, peternakan, perkebunan, pertambangan. Faktor utama yang melatari PNQ dalam mengelola usaha ekonomi adalah kemandirian pesantren. Gagasan kemandirian pesantren diinisiasi oleh kiai (pengasuh pesantren). Menurutnya, pesantren dapat berkembang pesat apabila mandiri dan berdaulat dalam segala hal. Kemandirian ini oleh pengasuh pesantren ditafsirkan dengan kemandirian ekonomi. Bagaimanapun, pengembangan ekonomi menjadi faktor determinan dalam menopang eksistensi pesantren itu sendiri. Kontribusi PNQ bagi pemberdayaan ekonomi dirasakan oleh pesantren, santri, alumni santri, dan masyarakat. Dalam perspektif *maqashid al-shari'ah*, pengembangan usaha ekonomi yang dilakukan PNQ sejalan dengan nilai *hifdhul maal* (pemeliharaan harta), dan ini bersifat prospektif jika dapat direplikasi oleh lembaga pendidikan Islam dewasa ini.

ABSTRACT

Modernization to deliver the process in diversifying the socio-economic role of *pesantren* is undeniable things. Consequently, *pesantren* must take immediate action if they want to maintain their role and function. In this context, this article wants to describe the widespread mandate of a *pesantren* in Jember, namely Pesantren Nurul Qornain (PNQ), those takes part –not only empowerment in the field of education- but also play role in the development of economic enterprises. This is then reviewed in the perspective of *maqashid al-shari'ah* (the purpose of shari'a). Throughout qualitative study, this article explains that *pesantren* alumni and local society involved in the management of PNQ economic enterprises. Some of developed business unit in the area of agriculture, trading, animal farm, plantation, and mining. Furthermore, the main factor behind PNQ in managing economic enterprises is *pesantren* sovereignty. It is initiated by *kiai* (the leader of *pesantren*). According to him, *pesantren* can develop rapidly if they sovereign in all aspects. This sovereignty is interpreted as economic sovereignty. However, economic development is as determining factor in supporting the existence of *pesantren*. Additionally, the development of economic enterprises carries out by PNQ in line with the value of *hifdhul maal* (the maintenance of property). Hence, it is prospective benefits if it can be replicated by Islamic educational institution nowadays.

KATA KUNCI

Pesantren NQ; Pengembangan Ekonomi; Maqashid al-Shari'ah

KEYWORDS

NQ pesantren; Economic Development; Maqashid al-Shari'ah

A. Introduction

It is undeniable that *pesantren* have historical records of doing works in society empowerment.¹ Some aspects of society empowerment include the development of human resources (HR), socio-religious, and economic. The emergence of Nahdlatul Tujjar in 1918, which was initiated by the traditionalist *pesantren* group, is historical evidence that *pesantren* have had concerns about economics of the society as it established.² As stated by Fauzan Adhim, the urgency and strategic role of *pesantren* in the context of economic development is based on six factors; *first*, the economic progress of the *pesantren* can be the financial stimulus for activities and *pesantren* development; *second*, the economic development of the society; *third*, to become the sharia-based economic ecosystem; *fourth*, stimulate the entrepreneurial spirit of *santri*; *fifth*, encourage the growth rate of micro-medium economy; *sixth*, bringing institutional independence and reducing external financial dependence.³

Pesantren are currently demanded to be able – at least – to do economic empowerment work for society, apart from *tafaqquh fid din* institution.⁴ This demand is also supported by the government in several programs. Through the Ministry of Religion, the government has intensively committed to continue the *pesantren* independence program as stated by Minister of Religion Yaquut Cholil Qoumas, “this year there are 105 *pesantren* independence models and in 2024 there will be 5,000 *pesantren* which will become role models for strengthening the economic independence of *pesantren*, we will provide financial capital, assistance to marketing management.”⁵ Furthermore, the East Java Provincial Government together with the One Pesantren One Product (OPOP) Team in East Java are also committed to realizing the commitment of *pesantren*-based economic development. It is done as form of programs synergy contained through PAPBD 2020 and APBD 2021. M. Ghofirin said: “so far there are 4,600 *pesantren* in East Java which has permits as data collected from the East Java Ministry of Religion. This is an extraordinary number and it is expected to become collected medium in an effort the prosperity of the East Java society through the path of *pesantren*.”⁶

Therefore, besides being an educational institution, the demands of *pesantren* to transform as a social structure institution as including the society economic initiator become a certainty. In this context, President Jokowi has released Presidential Regulation (Perpres) Number 82 of 2021 concerning

¹ Muhammad Nafik Hadiryandono, "Sosial Ekonomi Pondok Pesantren Perspektif Sejarah," *Mozaik Humaniora* 18.2 (2018): 189-204; Fauzan Adhim, "Ekosistem Pesantrenpreneur Berbasis Pengembangan Potensi Lokal." *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19.2 (2021): 127-140.

² Fikri Mahzumi, "Nahdlatul Tujjar, Meneropong NU-Kapital", *Majalah al-Fikrah* (2017).

³ Fauzan Adhim, *Arah Baru Manajemen Pondok Pesantren* (Malang: Literasi Nusantara, 2020).

⁴ A. Alhifni, et., al., "Waqf an instrument of community empowerment in Islamic Boarding School Daarut Tauhiid in Indonesia", *Journal of Islamic Economics, Banking and Finance*, Vol. 13, No. 2 (2017): 76–88.

⁵ Kemenag, "Menag Ungkap Strategi Ungkit Kemandirian Pesantren", dalam <https://kemenag.go.id/read/menag-ungkap-strategi-ungkit-kemandirian-pesantren>, accessed 30 January 2022.

⁶ Opop Jatim, "Pemprov Jatim dan OPOP Bersinergi Wujudkan Penguatan Ekonomi Berbasis Pesantren", in <https://opop.jatimprov.go.id/detail/12/pemprov-jatim-dan-opop-bersinergi-wujudkan-penguatan-ekonomi-berbasis-pesantren>, accessed 30 January 2022.

on the Funding for the Implementation of Pesantren.⁷ Thus, this regulation imply for the government's responsibility in helping *pesantren* to assist *pesantren* in running the teaching-learning processes. Though *pesantren* have existed before Indonesia independence were relatively independent in finding financial resources, as the result of government's affirmation of *pesantren* should be appreciated.

Initially, *pesantren* did not have charge to commit in developing underdeveloped areas (such as poverty, economic left behind, and so on), since the main purpose was being an educational institution. However, as *pesantren* are usually established in rural area which form the mutual relationship with the society.⁸ This is tightly from the agility of *pesantren* which come from the traditional intellectuals of *pesantren*, the integrative application of Islamic teachings values in the socio-economics sector. The *pesantren* agility is the epicenter of the strength socio-economic function, especially the development of economics society through the transformation and expansion of the *pesantren* institutional services.⁹ Whether small or large, a *pesantren* is believed to financially contribute to the society, such as in economic development, *pesantren* has contributed its role in skills training, providing employment, donating agricultural products, stimulating commerce, growing small industries, and providing financial capital to the community village.¹⁰

Supporting things above, some study have identified the values of *Pesantren*, such as contributors to social services,¹¹ local initiators of moral values for the sustainable development,¹² the inventors in bringing local economic potential,¹³ and creating graduates who have vocational skills.¹⁴ Additionally, since pre-establishment NU has initiated society economic movements named Nahdlatut Tujjar, as traders or merchants association in impoverishing poverty and prospering society. In this context, NU has initiated economic movements as a counter attack to capitalist economic practices and enlightens the society who are still in the doctrine of *tajrid* (keeping away of the worldliness).¹⁵ In a

⁷SINDO newspaper, "Dana Abadi Dorong Peran Kekinian Pesantren" dalam <https://nasional.sindonews.com/read/548276/15/dana-abadi-dorong-peran-kekinian-pesantren-1632323356>, (23 September 2021), accessed 30 Januyri 2022.

⁸Syamsul Ma'arif, "Pola Hubungan Patron-Client Kiai dan Santri di Pesantren." *Ta'dib: Jurnal Pendidikan Islam* 15.02 (2010): 273-296

⁹R. Lukman Fauroni, and Mujahid Quraisy, "Pesantren Agility in Community Economic Development." *Muqtasid: Jurnal Ekonomi dan Perbankan Syariah* 10.2 (2019): 155-168.

¹⁰Muhamad Mustari, and M. Taufiq Rahman, *Ekonomi Pesantren: Manajemen Pesantren dalam Pembangunan Masyarakat Desa* (Bekasi: Lintang Publishing, 2012).

¹¹Bambang Budiwiranto, "Pesantren and participatory development: the case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java." *Journal of Indonesian Islam* 3.2 (2009): 267-296; M. Falikul Isbah, *Examining the Socio-Economic Role of Islamic Boarding Schools (Pesantren) in Indonesia* (Doctoral Dissertation, School of Humanities and Social Sciences University of New South Wales, Canberra, 2016); Scott Allen Buresh, *Pesantren-based development: Islam, education, and economic development in Indonesia* (University of Virginia, 2002).

¹²Herdis Herdiansyah, Trisasono Jokopitoyo, and Ahmad Munir, "Environmental awareness to realizing green Islamic boarding school (eco-pesantren) in Indonesia." *IOP Conference Series: Earth and Environmental Science*. Vol. 30. No. 1. IOP Publishing, 2016; Muhammad Nafik Hadiryandono, "Sosial Ekonomi Pondok Pesantren Perspektif Sejarah." *Mozaik Humaniora* 18.2 (2018): 189-204.

¹³Fauzan Adhim, "Ekosistem Pesantrenpreneur Berbasis Pengembangan Potensi Lokal." *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19.2 (2021): 127-140; Syamsul Hadi, "The Economy of Wellbeing in Beji: Pesantren and Entrepreneurship in Village Community." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 4.1 (2019): 94-102.

¹⁴Sufean Hussin, Mustari Mohamad, and Anahita Ghanad, "Education for emancipation and sustainability: the roles of Pesantrens in societal development in Java, Indonesia." *MOJEM: Malaysian Online Journal of Educational Management* 5.3 (2017): 1-18.

¹⁵Luthfi Hadi Aminuddin, and Isnatin Ulfah, *SPIRIT NAHDLATUT TUJJAR: Gerakan Sosial NU Membangun Ekonomi Syari'ah* (Pekalongan: Penerbit NEM, 2021).

similar study, Suwito found that the emergence of business in *pesantren* is driven by the needs in life surviving. For this reason, *pesantren* needs to carry out economic activities.¹⁶

In line with that study, Idi Warsah,¹⁷ Hasbi Indra¹⁸ and Arian Agung Prasetyawan¹⁹ also stated that *pesantren* nowadays become economic development institutions for society, likewise some *pesantren* empower regarding to support the women entrepreneurships. These studies have not been closely related to the *Maqasid al-Shari'ah* perspective. Otherwise, some who associate it with the *maqashid al-shari'ah* perspective is Fahmi Ali. Fahmi Ali stated in his findings that *pesantren* actively take parts in empowering the local economy and the needs.²⁰ In other words, he stated that this is the first study which harmonizes the theory of economic development and *Maqāṣid al-Shari'ah* then presents. Yet, Fahmi Ali's study took *pesantren* in West Java as research locus.

Concluding the previous study, this article examines the widespread of mandate in the sector of economy and society development at the *Pesantren Nurul Qarnain* (hereinafter PNQ) Sukowono, Jember, East Java from the perspective of *Maqashid al-Shari'ah*. This article focuses on three significance issues: To what extent is *pesantren* the vehicle for carrying out economic development in the society? Has the slogan of "sovereign" carried by *pesantren* changed the social structure of society? To what extent does *maqashid al-shari'ah* paradigm promoted by *pesantren* urge society participation in achieving welfare and decent standard of living? In order answering the significance above, the researchers describe them through descriptive-analytic in the following section.

B. *Pesantren* Nurul Qarnain and the Economic Development

Pesantren Nurul Qarnain is Islamic education institution typically *Nusantara* found in 1968 M in the Besuki residency area, precisely in Baletbaru village, Sukowono sub-district, Jember East Java. This *pesantren* currently managed by KH. Yazid Karimullah, is located in a rural area in the northern Jember which is far from the frenetic of the city in the distance about 25 KM from the city center. The society around *pesantren* have high interest in the religious study based on the number of student of the *pesantren* (hereinafter *santri*) which continues to increase every year.²¹ This encourages YPI (Yayasan Pendidikan Islam – Islamic Education Institution) *Pesantren* Nurul Qarnain continue to improve and complete Islamic education from basic to the higher education in order to meet the needs of the wider society. In other hand, in the field of non-formal education development, PNQ expands its fields of study,

¹⁶N. S. Suwito, "Model Pengembangan Ekonomi Pondok Pesantren." *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* (2008): 63-85.

¹⁷Idi Warsah, "Entrepreneurship Education in Pesantren: Strategies to Drive Students' Interest in Entrepreneurship," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18.2 (2020): 211-230.

¹⁸Hasbi Indra, "Pesantren and Entrepreneurship Education." *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17.2 (2019).

¹⁹Arian Agung Prasetyawan, and Asep Maulana Rohimat, "Pemberdayaan Perempuan Berbasis Pesantren dan Social Entrepreneurship," *MUWAZAH: Jurnal Kajian Gender* 11.2 (2019): 163-180.

²⁰Fahmi Ali Hudaefi and Neni Heryani, "The Practice of Local Economic Development and Maqasid al-Shari'ah: Evidence from a Pesantren in West Java, Indonesia", *International Journal of Islamic Middle Eastern Finance and Management* (2019).

²¹See "Sejarah STIS Nurul Qarnain Jember" in <https://stisnq.ac.id/sejarah-stis-nurul-qarnain-jember/>, accessed 30 January 2022.

for instance Kitab Kuning Study (*turath*), Learning al-Qur'an Education, Computer Course, English Course, Arabic Language Course, Repairs Workshop, Animal Farm, Agricultural, Carpentry, Trading, Mining industries, plantation, and so forth.²²

The most visible roles and business sector which is developed by PNQ are in four basic frameworks, namely: 1) Agriculture (tobacco, rice, corn, coffee beans, and so on); 2) Animal Farm (chicken farms, catfish, geese, cows, goats, and so on); 3) Trade (economic enterprises and various distribution activities in the society, this package is in line with agricultural activities, since the society daily activities around the *pesantren* are agriculture); 4) Education (as reflected in the mentioned programs).²³ PNQ's expansion in various sectors, including the business and economic sectors has dismissed opinion that *pesantren* are old-fashioned, rigid, and anti-modernity.²⁴ This opinion is based on their assessment of *pesantren* which are perceived as less responsive to the development of period, science and technology development. It is reasonable since we do not update our cognition related to the *pesantren* development which is rapidly developed. The reality that *pesantren* is the institution that are flexible, moderate, and adaptive in responding the change.²⁵ Even though they are not oblivious to various forms of changing times, *pesantren* are proven to be capable of dialectical and intertwined with local social-communities. *Pesantren* demonstrates to the modern word that it is not about "stubborn" institution in responding the changing of times.²⁶

PNQ has two supermarkets which sells local and manufactured products. Additionally, this *pesantren* has animal farm and animal feeds factory. The chicken farming business is an example of quite large business managed by *pesantren*. Through collaboration with local philanthropist, PNQ has more than 100.000 laying hens. The chickens are managed on a farm in the middle of the rice fields, away from residential area and *pesantren*.²⁷ Yazid Karimullah said that though PNQ has many productive assets, however family *pesantren* owner cannot act as they wish on the business yield,²⁸ including when family members need eggs which produced from managed chickens farm. All that must be obtained by buying, not merely requesting. Additionally, Yazid said "PNQ managers educate how to do business properly. Either business or family are not mixed up. The profits of *pesantren* business are managed professionally, without family interests. The profits of the business are used for educational purposes at

²²See "Sejarah STIS Nurul Qarnain Jember" in <https://stisnq.ac.id/sejarah-stis-nurul-qarnain-jember/> accessed 30 January 2022

²³Information by KH. Yazid Karimullah (main leader) Pesantren Nurul Qornain.

²⁴Masdar Hilmy, "Kepemimpinan modern berbasis karakter pesantren." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7.2 (2019): 89.

²⁵Mujammil Qomar, *Pesantren: Dari Transformasi Metodologi menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2007), 75; Masdar Hilmy, "Kepemimpinan modern berbasis karakter pesantren." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7.2 (2019): 91.

²⁶Belakangan ini marak akan menjamurnya beberapa lembaga pendidikan Islam baru (*New Islamic educational institutions*) semisal Islamic Boarding School, Rumah Tahfidz, dan semacamnya yang terkadang menimbulkan pro kontra tersendiri di kalangan masyarakat modern.

²⁷Aula NU Magazine, No.05 Year XXIX, 70.

²⁸Aula NU Magazine, No.05 Year XXIX, 72.

the *pesantren*, for example when there is 10 million in profit, the 9 million is used for educational purposes in *pesantren*; while the 1 million is used for the needs of the family.”²⁹

Apparently the explanations above define that the *pesantren* business is managed professionally besides ensures the open-minded or inclusive as it theorized by Mujamil Qomar.³⁰ Various innovations carried out by *pesantren* as prove that *pesantren* are not closed institutions or – as Masdar Hilmy’s term said – “impermeable” to the change.³¹ Kiai (the *pesantren* leader) are proven to have broad perspective and is open to various changes that happen in their environment. Based on Geertz’s observation, these kiai have played as cultural brokers who have role in selecting cultural aspects from outside to be adapted by the member of their community.³² In this context, *pesantren* circles work optimally and carry out various innovations and creations, including PNQ in this case, since it is because of kiai’s open and adaptive thinking to era. If in the past we used to find only one type of the *pesantren*, such as *pesantren salaf*, then it differs from the case nowadays. There are many types and models of *pesantren* with various accentuations, but they do not abandon the *pesantren* culture as a *tafaqquh fid din* institution. There are *pesantren* which occupy in technical or technology, business (entrepreneurship), and others.³³ These prove that world of *pesantren* has character which open to all changes. In this case, PNQ shows the character as inclusive *pesantren* by opening itself to collaborate in terms of developing business. The terms of collaboration are *pesantren* provides land, management, and other people can charge the land. The profit sharing management is 40 percent for *pesantren* (the manager) and 60 percent for capital owner (the person in charge). Other resources of business development in economic area which managed by *pesantren* include the presence of the factory and human resources that is easy to meet. In addition, the assets of animal farming are around more than 10 milliard and egg harvest between 4-5 tons per day.³⁴

The emergence of new initiatives as PNQ have done since due to rational choice of kiai in maintaining Islamic tradition, that are in line with the development, the disruption era, and current pandemic. In current development, *pesantren* take roles in many life aspects through their specialization.³⁵ *Pesantren* currently plays important roles in many life aspects by the emergence of various types of *pesantren* which are not only study Islamic teachings but also other discipline such as agribusiness, industry, and technology.³⁶ Several types of new *pesantren* emerge by integrating religious

²⁹Information by KH. Yazid Karimullah (main leader) Pesantren Nurul Qornain.

³⁰Mujammil Qomar, *Pesantren: Dari Transformasi Metodologi menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2007), 167; also read Abd. Halim, *Manajemen pesantren* (Yogyakarta: Pustaka Pesantren, 2005).

³¹Masdar Hilmy, "Kepemimpinan modern berbasis karakter pesantren." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7.2 (2019): 89-106.

³²Clifford Geertz, "The Javanese Kijaji: The changing role of a cultural broker." *Comparative Studies in society and history* 2.2 (1960): 228-249; Masdar Hilmy, *Pendidikan Islam dan Tradisi Imiah* (Malang: Madani, 2016), 90.

³³Imam Bawani, dkk., *Pesantren Buruh Pabrik* (Yogyakarta: LKiS, 2011).

³⁴Informasi dari H. Imam Syafi'i (Pengasuh) Pesantren Nurul Qornain.

³⁵Masdar Hilmy, "Kepemimpinan modern berbasis karakter pesantren." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7.2 (2019): 89-106.

³⁶Imron Muttaqin, "Types and Characteristics of Kyai Leadership Within Pesantren." *Dinamika Ilmu: Jurnal Pendidikan* 20.1 (2020): 165-174.

and scientific disciplines such as economic activities, for example Natural-International Saung Balong al-Barokah,³⁷ Pesantren Sidogiri, Pasuruan,³⁸ Pesantren Mukmin Mandiri, Sidoarjo, Pesantren Mambaus Sholihin, Suci, Gresik,³⁹ Pesantren Sunan Drajat, Paciran, Lamongan,⁴⁰ and so on. This types of *pesantren* eventually broaden society's horizon regarding to the *pesantren* which used to be old-fashioned, rigid, become more modern, professional, and technologically literate as well as adaptive and responsive to the development of era.

C. PNQ Argument in Economic Development

The main reason motivating the economic enterprises development at PNQ is the message of the teacher, late KH As'ad Syamsul Arifin, the founder of Pesantren Asy Syafi'iyah Asembagus Sukorejo Sitobondo. The teacher of KH Yazid Karimullah advised that if you rely on the people gift for *pesantren* income, the hungry will be long, but if you can develop business independently, you quickly get enough income (*cong, nek ngandalno dike'i wong, lapare suwe, tapi nek usaha dewe, biso cepet suge*).⁴¹ Consequently, the paradigm built by the teacher of KH. Yazid Karimullah, the leader of PNQ, for certain standard was inspired by the well-known Aswaja doctrines such as the philosophy of *tawassuth* (middle way), *i'tidal* (fair), *tawazun* (balance), and also the aspect of independence (*mal*), then all of that have its *maqashid al-shariah* as anchor. As known the main theme of the 34th NU congress in Lampung on 22-23 December 2021, is "Towards a Century of NU, Constructing the Independence of Citizen for World Peace." This theme is not a figment of one's imagination, while the independence of Indonesian citizen is too insignificant. One's of NU's concerns about under-developed of independence is what also KH. Yazid Karimullah felt, then he used to develop the *pesantren* business unit in order to achieve the level of independence, prosperity, and *pesantren* welfare for the society. Thus, the paradigm built by KH. Yazid as the proof on it.

Regarding on it, PNQ has developed some business in the productive economy, including: (1). Agriculture, this sector is first business pioneered by *pesantren*; (2) Animal Farming: Chicken, Cow, Goat, etc.; this sector is carried out through collaboration with surrounding society; the sector of chicken farming is currently primary part of business development in PNQ; (3) Trades or shops, this sector is part of efforts to distribute various PNQ business products, besides to sell the needs of society; (4). Mining, this sector is still in the development process; (5). Plantation, this sector is still in the starting stage and still using leasing system (leasing to others). The reasons of PNQ in selecting business sector are since:

³⁷Asep Kurniawan, "Manajemen Kerjasama Pondok Pesantren Alam Internasional Saung Balong Al-Barokah dengan Masyarakat dalam Pengembangan Ekonomi dan Pendidikan." *Quality 2.1* (2014): 21-55.

³⁸Noor Ahmady, *Pesantren Dan Kewirausahaan: Peran Pesantren Sidogiri Pasuruan Dalam Mencetak Wirausaha Muda Mandiri* (Penelitian Individu, UIN Sunan Ampel Surabaya, 2013).

³⁹Zumrotus Sholikhah, *Edupreneurship dalam mengembangkan karakter kemandirian santri: studi multikasus pondok pesantren Mukmin Mandiri Sidoarjo dan pondok pesantren Mambaus Sholihin Gresik* (Master thesis, UIN Sunan Ampel Surabaya, 2018).

⁴⁰Bella Suci Nur, and Achsanita Hendratmi. "Pengembangan Layanan Keuangan Digital pada Lembaga Keuangan Non-Bank (Studi Kasus Koperasi Pondok Pesantren Sunan Drajat Lamongan)." *Jurnal Ekonomi Syariah Teori dan Terapan 7.3* (2020): 532-543.

⁴¹Informasi dari KH. Yazid Karimullah (Pengasuh Utama) Pesantren Nurul Qornain.

(1) Seeing the main potential of rural-agricultural area of Baletbaru village, Sukowono Jember; (2) The potential existence of *pesantren* area which is quite extensive and sufficient for the business in the mentioned economic sectors; (3) The background existence of PNQ's leaders who has some skill in the mentioned business sectors; (4) The needs of surrounding society.⁴²

Since the existence of business in economic sector developed by PNQ, it can be said since 1994, the *pesantren* development is continuously constructing without stopover.⁴³ The development cost is from the donors and business profits which are developed by PNQ. The donation from donors voluntarily are still accepted, but business profits become the primary donation that support the existence of PNQ, *santri* (students) and society. Therefore, the largest self-financing in PNQ is the business profits which is managed by *pesantren* and very supportive for *santri* (students) and society. In *santri* (students) opinion, *pesantren* business profits help them in reducing *pesantren* fees. Then based on society opinion, they can access *pesantren* business as employees and consumers. Therefore, *pesantren* is not only as academic institution and religious teaching, but also as economic development institution. So, unsurprisingly society become close to the *pesantren*. Additionally, *pesantren* happily help society with difficult necessity, if they ask help when *pesantren* is able to help them. For example, related to the fattening cattle farming, many societies want to do that but do not have funds, they report to the *pesantren*. Eventually *pesantren* buys cattle then raised by societies.⁴⁴

There are real benefits of PNQ that can be accessed by societies, both in terms of education, da'wah, or economic are in education for instance, societies can access the teaching-learning processes in *pesantren*. Then in da'wah, societies can ask about religious fatwa from *pesantren's* leaders. Furthermore, in economic societies can join working so that they can support the societies economy. *Santri* (students) are significantly helped by the existence of economic enterprises which is developed by PNQ.⁴⁵

In a sincere expression from Gus Imam Syafi'i, he stated that economic enterprises which managed by PNQ especially animal farming, were quite helpful for societies in accessing work. Societies who have difficulty in getting job can be accepted work with PNQ, by helping to manage *pesantren* animal farming, or others economic enterprises which are developed by *pesantren*. Thus, societies find helpful with existence of economic enterprises developed by PNQ.⁴⁶ PNQ become a very low cost place in gaining knowledge for societies.⁴⁷ Since the operational of *pesantren* is supported by developed economic enterprises of *pesantren*. The real contribution of *pesantren* is increasingly real. The types of

⁴²Information by KH. Yazid Karimullah (main leader) Pesantren Nurul Qornain.

⁴³Information by KH. Yazid Karimullah (main leader) Pesantren Nurul Qornain.

⁴⁴Information by KH. Yazid Karimullah (main leader) Pesantren Nurul Qornain.

⁴⁵Information by H. Imam Syafi'i (leader) Pesantren Nurul Qornain.

⁴⁶Information by Arifin (society) around Pesantren Nurul Qornain

⁴⁷Information by Ridwan (society) around Pesantren Nurul Qornain.

contribution of PNQ to the societies include: access to work, access to education, and so on. Therefore, this *pesantren* is closer to the societies so that they feel lots of help.⁴⁸

In this context, beside religious services PNQ is morally obligated to provide social services to the societies. Integration – as Bambang Budiwiranto's term – "participatory development" to the *pesantren* life is a *pesantren* approach to accomplish this needs.⁴⁹ In KH. Yazid's opinion, the social and economic condition of surrounding societies is apprehensive as mentioned above. Because of that, KH. Yazid develops his interest in gaining *pesantren's* role from just being religious institution to the social services provider.

On the one hand, participatory development opens up the opportunities for *pesantren* to be involved in the organized social services. In the other hand, he suggests democratization and tend to minimize *pesantren* domination over the community. Participatory development is metaphorically considered as large flow that come into *pesantren* life.⁵⁰ KH. Yazid in our opinion is implementing canalization strategy in adopting participatory development. *Pesantren* is capable in directing the change to suit their own goals by distributing the 'streams' to the canals. Then *pesantren* is also able to direct new 'streams' into these canals to achieve their own goals, such as upgrading their role in social services. Though *pesantren* carries out participatory development, it does not spare their dominance in society.⁵¹

KH. Yazid justifies participatory development as social worship⁵², the benefits are not only for directing individuals but also for publics. Furthermore, he believes that the implementation of participatory development justifies one of the a muslim leader duty to the followers. His argument reveal not only his role as cultural intermediary as defined by Geertz,⁵³ but also his creativity in adapting and innovating for helping his followers recognize and accept the new social change.⁵⁴ This phenomenon is deeply rooted in *pesantren* tradition based on fiqh principle *al-muhafadhah `ala al-qadim al-shalih wa al-akhdh bi al-jadid al-ashlah* (maintaining good old values and adopting the new better values). This principle is survival mechanism for *pesantren*—they can promote social change without uprooting traditional values.

⁴⁸Information by Mrs. Ye (Society) around Pesantren Nurul Qornain.

⁴⁹Bambang Budiwiranto, "Pesantren and participatory development: the case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java." *Journal of Indonesian Islam* 3.2 (2009): 267-296.

⁵⁰Bambang Budiwiranto, "Pesantren and participatory development: the case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java", 267-296.

⁵¹Bambang Budiwiranto, "Pesantren and participatory development: the case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java", 286.

⁵²In this context, `iba>dah is understood not in terms of praying but every good activity done for the sake of Allah which is also beneficial for humans. It is in line with the concept of dakwah bi al-h>a>l as stated by Kyai A Basith from *pesantren* Annuqayah. Bambang Budiwiranto, "Pesantren and participatory development: the case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java", 267-296.

⁵³Clifford Geertz, "The Javanese Kijaji: The Changing Role of a Cultural Broker," *Comparative Studies in Society and History*, 2: 2 (1960): 228-249.

⁵⁴Hiroko Horikoshi, *A Traditional Leader in a Time of Change* (Unpublished Ph. D Thesis, Urbana: University of Illinois at Urbana-Champaign, 1976).

D. Pesantren, Economic and Society Development in Perspective of *Maqashid al-Shari'ah*

Modernization “forces” *pesantren* to do a new urgently needs breakthrough, including the expanding of “economic mandate.” In the other words, *pesantren* is not only “cultural intermediary,” but also “economic intermediary.” *Pesantren* needs to emphasize on economic activities in order to strengthen the “buffer zone.” Entrepreneurship education and *santri* internship in economic industry, and *pesantren* network with industrial world can be the main requirement in expanding *pesantren* “economic mandate.”⁵⁵

The widespread of economic mandate is not a new thing for *pesantren*. Numerous *pesantren* are carried out the *pesantren* – based capital, but are still limited to several *pesantren*. Pesantren Sidogiri in Pasuruan, Gontor in Ponorogo, Azzaitun in Indramayu, Darut Tauhid in Bandung, “Darul Falah” Agricultural Pesantren in Bogor are only some example of successful *pesantren* which are successful in driving the economic production of *pesantren*.⁵⁶ But in general, *pesantren* carry out economic work partially, and is not at the level of wider economic network between *pesantren* which can contribute in creating good bargaining for economic institutions outside *pesantren*. Besides, the way of economic *pesantren* is carried out for itself, not society economic.

The widespread mandate of *pesantren* economic above has happened at Pesantren Nurul Qornain (PNQ). PNQ, aside from have a role as a transmission institution for Islamic teachings, but also have a role in economic enterprises empowerment. However, there are three factors that have role in the implementation of *pesantren*, including management as the strength factor, organization as medium factor, and administration as power factor. The existence of these factors provides combination in formulating, controlling, organizing, supervising, and assessing the implementation of policies in implementation of activities as the educational purposes of *pesantren*.⁵⁷

As the result of the study, there are two dominant paradigms as the opinion of *pesantren* community.⁵⁸ First, *pesantren* paradigm as ulama institution. In this context *pesantren* is known as place for religious teaching and learning to generate ulama candidates who in the future will be sent to the society. As seen naively if the development of *pesantren* for purposes outside the framework of religious education and ulama, such as for agricultural education, animal farming, and so on. This understanding still dominates the opinion of *pesantren* in this country.

Second, *pesantren* paradigm as the center of society development. This paradigm considers that *pesantren* is proper and strategic institution for the development of the surrounding society, *pesantren* is reputed as having high elasticity in behaving each character of existing society, while having accepted rhetoric by society. Therefore, *pesantren* needs further development as the center of society

⁵⁵Masdar Hilmy, “Towards a “Wider Mandate” of Pesantren: In Search for A New Nomenclature of Political Role of Pesantren in an Era of Democracy”, 51-73.

⁵⁶Masdar Hilmy, “Towards a “Wider Mandate” of Pesantren: In Search for A New Nomenclature of Political Role of Pesantren in an Era of Democracy”, 51-73.

⁵⁷Departemen Agama RI, *Pola Pengembangan Pondok Pesantren* (Jakarta: Depag RI., 2000), 20.

⁵⁸Ziemek Manfred, *Pesantren dalam Perubahan Sosial* (Jakarta: P3M, 1986), 211.

development, beside as the place for training future ulama. This paradigm began to appear around 1990 at the same time as the emergence of Islamic thought renewal in Indonesia. As Azyumardi Azra's terms, *pesantren* as the center of society development is part of sebagai pusat pengembangan masyarakat ini wider mandate pesantren.⁵⁹

Pesantren need to expand their mandate from just being a religious teaching institution to becoming multifunctional institution, including full of general science. *Pesantren* also need to accentuate scientific learning in the area of sports, mathematic, art, international language and so on, even skills need to be given in line with the times.⁶⁰ Since *pesantren* do not only ensure the important role in three things, as transmission of Islamic knowledge, maintain Islamic tradition, and regenerate ulama.⁶¹ On the other hand, *pesantren* also can raise alumni who master religious and general knowledge, then certain skills. Thus, PNQ has been partly done it in terms of the development of economic enterprises, which significantly contribute to the development of *santri* and society.

Additionally, *pesantren* are expected to be able to achieve *santri* who have competences, skills, life skills which become the demands of globalization, which makes them get the basic competitive development (competitive advantage) in the working world.⁶² The development of competitive advantage in *pesantren* is not an easy thing to be done. Remembering that development not only requires the availability of qualified human resources, laboratories or workshops and other ready-to use equipment, but also requires mindset changes and attitude of *pesantren civitas*.

In order to improve the competence of *santri* output in the future, it is necessary to make a mapping of *pesantren* in stricter category, to what extent *pesantren* are targeted in generating *santri* output. In this study— based on Murtadho's idea- the writer classify several general types of *pesantren* characters in terms their output targets.⁶³ First, *pesantren* only generate *santri* who have pious personality and understand the basic religious teachings. This *santri pesantren* model are not uncertainly capable in reading *kitab kuning* (religious teaching classical books) independently when they leave *pesantren*. This *pesantren* is given a type D.

Second, *pesantren* have *santri* target output who have pious and other practical skills or special skills, such as skills in foreign language, agricultural, animal farming, and others. This *pesantren* is given a type C. Third, *pesantren* have *santri* target output who have pious and capable in understanding and reading *kitab kuning* (religious teaching classical books) independently. This *pesantren* is classified as *pesantren* in type B. Fourth, *pesantren* have *santri* target output who have pious and capable in understanding and reading *kitab kuning* (religious teaching classical books) independently, then have other specific special skills. This *pesantren* is classified as type A *pesantren*.

Table:

⁵⁹Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Logos Wacana Ilmu, 2000).

⁶⁰N. Masruroh dan Umiarso, *Modernisasi Pendidikan Islam Ala Azyumardi Azra* (Yogyakarta: LKIS, 2004), 174.

⁶¹Azyumardi Azra, *Esei-Esei Intelektual Muslim & Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 2001), 89.

⁶²Azra, *Pendidikan Islam: Tradisi dan Modernisasi*, 136.

⁶³M. Murtadho, "Pesantren dan Pemberdayaan Ekonomi," in www.balitbangdiklat.kemenag.go.id, accessed 19 September 2020.

Santri Target Output of Pesantren

Type of Pesantren	Target Output Santri		
	Pious & understand basic religious teachings	Capable in reading & understanding <i>kitab kuning</i> (religious teachings classical books)	Have specific practical skills (such as: skills in foreign language, agricultural, carpentry, electronic, automotive, and others)
A	√	√	√
B	√	√	
C	√		√
D	√		

As above classifications, Pesantren Nurul Qornain (PNQ) provides knowledge on *kitab kuning*, language learning, as well as general science, and the practice of business development which contribute to the *santri* provisions and society development, as the form of concrete manifestation of the *pesantren*; thus this *pesantren* can be categorized as a type A *pesantren*.

When closing attention to the economic behavior in *pesantren*, there are four kinds of possible terms of economic enterprises in *pesantren* environment. *First*, economic enterprise centered on the *kiai* as the most responsible person in *pesantren* development, as *kiai* owns a large tobacco plantation. In addition, for cultivating and harvesting, *kiai* involve *santri* to do it so there is a symbiotic mutualism and mutual benefit; *Kiai* can cultivate his plantation, *santri* have additional income; therefore, *Kiai* can support the development of *pesantren*.

Second, *pesantren* economic enterprises support operational costs of *pesantren*. As *pesantren* have productive business units such as renting out mining land, meeting hall, house and so on. Since these productive businesses' profit, *pesantren* can afford its costs, hence all *pesantren* operational costs can be covered by the economic enterprises. *Third*, economic enterprises for *santri* by giving skills and capability to them, as they graduated from *pesantren* those skills are useful for their future. *Pesantren* create educational program related to the economic enterprises, like agriculture and animal farming. The goal is solely to prepare *santri* in having additional skills, towards hopes as provision to get income. *Fourth*, economic enterprises for *santri* alumni, as *pesantren* manager involve alumni in inventing certain business, in order to initiate productive businesses for alumni. Fortunately, if the remaining profit can be used to develop *pesantren*. Though the main priority is for *santri* alumni empowerments.

PNQ is a type of *pesantren* that implements an economic pattern with the mentioned models. The subject who have a role in developing economic enterprises at PNQ is *kiai*. The businesses profit of economic development in *pesantren* are used to support operational costs of *pesantren*. Additionally, *pesantren* also provides skills for *santri* in terms of economic activities. Even *pesantren* collaborates with alumni in developing the economic enterprises. PNQ has implemented the *pesantren* concept as the

center of society development. *Pesantren* is not only as generate prospective ulama, but also considered as integral part of society which necessarily involve actively in the process of social changes.

In the perspective of *maqashid as-shari'ah*,⁶⁴ the existence of PNQ in developing economic enterprises in line with the element of maintenance and development of the economy or asset (*hifdlul mal*).⁶⁵ Maintenance and development of asset or economy in Islamic religious law are critical since the economic instruments turn into the media in supporting the power of religion. *Maqashid as-Shari'ah* is closely related to the *al-Qawa'id al-tashri'iyyah* (rules of shari'at), that are the rules which are used as guidelines in drafting laws and realizing the objectives to be achieved through giving responsibilities to the *mukallaf*.⁶⁶ These rules are used as a technique to obtain the law by prioritizing the aspect of *maqashid al-shari'ah* rather than *wasilah al-shari'at* (shari'at instruments).

Based on al-Shatibi opinion (d. 790 H), *maqashidas-shari'ah* is divided into three groups or level in terms of the essence strength. These are *dlaruriyat*, *hajiyyat*, dan *tahsiniyat*. First, *dlaruriyat* is the existence benefits are critical for the sake of safeguarding of religious (*deen*) and world benefits. In the other words, if something is lost then those *deen* and world benefits cannot run properly, even will suffer damage, shock and the loss of life; in addition, the pleasure will disappear filled with losses.⁶⁷ Ibn Ashur stated that, *mashlahat dlaruriyat* is the needed benefits by all humans, the rules cannot run straightly run without it. If that benefit is damaged, the condition of people will be damaged.⁶⁸ This benefit is the result of reading (as al-Shatibi said) that protecting religion, soul, generation, asset, and mind.⁶⁹

Second, *hajiyyat* is benefit with level of need that while the existence is to facilitate, yet complicated as the absence. If it is not maintained then people will get difficulties in life, but the level of destruction is not unusual as common destruction level.⁷⁰ Ibn Ashur said that *hajiyyat* is benefit that is needed by people in order their *mashlahah* and needs are achieved properly, and the absence do not cause destruction yet imperfect. Therefore, it is not reach to level *dlaruri*.⁷¹ Third, *tahsiniyat*, is doing something that reflected to be good in tradition and avoiding bad behavior that is despicable to right sense, for instance in the category of honorable moral.⁷² Based on Ibn Ashur opinion, *tahsiniyat* is

⁶⁴*Maqasid al-Syari'ah* is aims and objectives of Islamic law, and a branch of Islamic science that includes answers to all questions at various level. According to Al-Ghazali, main objective (Maqasid) of Sharia is to improve human welfare by; maintaining faith (din); preserving life (nafs); protecting mind ('aql); keeping generation (nasl); and keeping wealth (mal). See Fahmi Ali Hudaefi, and Neni Heryani. "The practice of local economic development and Maqāṣid al-Sharī'ah: Evidence from a Pesantren in West Java, Indonesia." *International Journal of Islamic and Middle Eastern Finance and Management* (2019): 625-42; Ika Yunia Fauzia, *Prinsip Dasar Ekonomi Islam Perspektif Maqashid Al-Syariah* (Jakarta: Kencana Prenada Media, 2014).

⁶⁵Jasser Auda, "Maqasid al-Shari'ah: an introductory Guide." *Herndon: International Institute of Islamic Thought, (IIIT)* (2008); Jasser Auda, *Maqasid al-Shariah as philosophy of Islamic law: a systems approach* (United Kingdom: International Institute of Islamic Thought (IIIT), 2008); Ibrahim Abiodun Oladapo and Asmak Ab Rahman. "Maqasid Sharī 'Ah: the drive for an inclusive human development policy." *Jurnal Syariah* 24.2 (2017).

⁶⁶Auda, *Maqasid al-Shariah as philosophy of Islamic law: a systems approach*; "Maqasid al-Shari'ah: an introductory Guide." *Herndon: International Institute of Islamic Thought, (IIIT)* (2008); Muchtar Yahya dan Fatchur Rahman, *Dasar-dasar Pembinaan Hukum Fiqh Islami* (Bandung, Al-Ma'arif, 1993), 331.

⁶⁷Al-Shatibi, *al-Muwafaqat fi Ushul al-Shari'ah*, Juz II (Kairo: Mustafa Muhammad, n.d.), 17-18.

⁶⁸Muhammad ibn Thahir ibn 'Ashur, *Maqashid al- Shari'ah al-Islamiyah* (Kairo: Dar al-Salam, 2006), 76.

⁶⁹Al-Shatibi, *al-Muwafaqat fi Ushul al-Shari'ah*, 20.

⁷⁰Al-Shatibi, *al-Muwafaqat fi Ushul al-Shari'ah*, 20.

⁷¹Ibn Ashur, *Maqashid al- Shari'ah al-Islamiyah*, 80.

⁷²Al-Shatibi, *al-Muwafaqat fi Ushul al-Shari'ah*, 22.

benefit which gives perfection and regularity to the human condition. Thus they can live safely, peacefully, and beautifully as others seen.⁷³

Furthermore, economic enterprises development as PNQ done axiologically can *santri* and society who involved in the category of *maqashid al-shari'at* in *hajiyyat* level, a benefit as level of need is facilitating people in interested side, as the society who need working access. Regarding ways to find out *maqashid as-shari'ah*, according to al-Shatibi are as follows.⁷⁴

First, *maqashid al-shari'ah* is known through the commands and prohibitions that are *ibtida'iy* and *tashri'iy* as written in the al-Quran. There is command from *shari'at* indicate that something commanded is desired by Allah SWT. to be realized and carried out by *mukallaf* as someone who is commanded to do it. Hence, the presence of *shari'at* means that something prohibited as contrary to His desire is not to be realized, likewise do not do His commands contrary to His desire. The limitation of word *ibtida'iy* directly exclude commands and prohibitions which means as another. This is not included in the mentioned categories, as in Q.S. al-Jumu'ah[62]: 9, "O you who believe, when the call is recited for prayer on Friday, hurry sincerely to the Remembrance of Allah, and leave behind the business. That is best for you if you only knew."

The command to leave the business above is indirect and not the main purpose, but it intended to strengthen the command of hurry to go to the mosque as the place of Friday prayer to remembrance of Allah SWT. Second, consider to the *'illat* or reason and benefit behind the commands and prohibitions, why is this commanded or prohibited. When *'illat* or reason of the rules is known, then it must be followed. As long as there is reason to rules of commands or prohibitions, so the commands or the prohibitions occur and is desired.

Consequently, rules development can be developed as the reason or *'illat* of the rules. For example, marriage is considered for the purpose of getting new generation, trades are intended for the benefit of purchased goods, and reprisal law (*had*) is intended to be a wary and preventive determination. Based on *'illat* the rules, the development of rules in these area is possible. Furthermore, if *'illat* rules are unknown, certainly to be *tawaqquf* or not claimed as the wish arbitrarily.

Moreover, in the development of economic enterprises at PNQ, *maqashid al-shari'ah* views that the terms of developed economic enterprises at PNQ support in reaching Islamic laws. By the economic aspect, as Islam considers the important economic element to be maintained and developed. Then, economic can be used as the instrument to maximize the worship such as zakat, infaq, shadaqah, hajj costs, construction of educational facilities, health, mosque, social charity, and so on. While PNQ, the profits of economic enterprises are being used to help *santri* in educational operational costs (such as providing scholarships) at *pesantren*.

⁷³Ibn Ashur, *Maqashid al- Shari'ah al-Islamiyah*, 81.

⁷⁴Abu Ishaq al-Shatibi, *al-Muwafaqat fi Ushul al-Ahkam*, Jilid II (Beirut: Dar al-Fikr, n.d.), 275-291.

In terms of *'illat* (reasons) that underlies PNQ in developing economic enterprises is teacher's messages from PNQ leader, if *pesantren* needs to develop rapidly, then it is required to have business; yet if it needs to develop slowly, having business is unnecessary. It is enough to rely on the donors' aid. For the side of PNQ, anything guarantees the maintenance of five things above (such protecting religion, mind, soul, generation, and property), serves public interests and anything that can destroy or contradiction of together benefits, that must be done.⁷⁵ Referring to Al-Ghazalī, that the objectives of shari'a are dependent; therefore, each objective is equally important. Since Maqasid al-Shari'ah considers the individual and society welfare. It has absolute role to prevent destruction in society. Then it is promising alternative to promote development and human prosperity.⁷⁶ Therefore, in this context *pesantren* need to widespread economic mandate through must having independence, such as in the area of economic. It must become the references of others Islamic educational institution, in order to be independence and authoritative rather than just expect the helps from others. It is in line with *maqashid al-shari'ah*.

Thus, the expansion of PNQ's mandate in economic sector can be understood as the manifestation of *maqashid al-shari'ah*. PNQ has offered job opportunities for surrounded society who are mostly underprivileged and Muslim. *Pesantren* has become their medium to seek passive income, and thereby improve their life quality. In fact, *pesantren* become incubator of economy of the surrounding society. In a broader perspective, we recognize that the concept of the expansion of PNQ's mandate in economic sector in the perspective of Maqasid al-Shari'ah clearly promotes human welfare movements. Therefore, these concepts can be harmonized and integrated in the context of *maqashid al-shari'ah*.

E. Conclusion

The authors conclude that Pesantren Nurul Qornain (PNQ) has done in the expansion of mandate in the economic area. Then, it is developed as the solution in the midst of modernization. By involving *santri* alumni and local society, some business unit is carried out such as agriculture, trading, animal farm, plantation, and mining. In business development, PNQ opens collaboration with parties who willing to collaborate both in the area of management and technology sharing. In the managing process, key figures like *kiai* become the central factor in the curriculum and *pesantren* management – including the development of business units – then appropriately for Geertz to call *kiai* as cultural broker. The formation of socioeconomic relationship between *pesantren* and society where Sukowono residents and surrounding village deliver the patterns of economic behavior. Economic activities provide opportunities to sell without retribution costs are based on spirit of *pesantren* values, *ta'awun* (principles of helping)

⁷⁵Nizam, I. *A Proposed Maqasid Al-Shari'ah Based Measurement of Socioeconomic Prosperity: A Composite Index for OIC Member Countries*, International Islamic University of Malaya, Kuala Lumpur, 2017.

⁷⁶Auda, *Maqasid al-Shariah as philosophy of Islamic law: a systems approach*; Oladapo, Ibrahim Abiodun, and Asmak Ab Rahman. "Maqasid Shari'Ah: the drive for an inclusive human development policy".

and *maslahah* (principles for society welfare). In spite of the phenomenon in *maslahat* economic behavior, it can be seen in the religious activities of society, such as *tahlilan* (praying), *majelisan* (gatherings), and so on. This religious institution is also a medium of society gathering as the economic enterprises, since running economic responsibility together in terms of social insurance and revolving funds. Therefore, in this case PNQ can be said as doing wider mandate of *pesantren* economic area. This certainly become the supports to achieve the purpose of Islamic law (*maqashid al-shari'at*). Thus, PNQ economic enterprises development in line with *maqashid al-shari'at* in the area of maintenance and development of property-economy (*hifdlul mal*).

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Interview results:

- Information by Arifin (Society) around Pesantren Nurul Qornain.
- Information by H. Imam Syafi'i (Leader) Pesantren Nurul Qornain.
- Information by KH. Yazid Karimullah (Main Leader) Pesantren Nurul Qornain.
- Information by Ibu Ye (Society) around Pesantren Nurul Qornain.
- Information by Ridwan (Society) around Pesantren Nurul Qornain.

