

ECONOMIC INDEPENDENCE OF MAMBAUL ULUM BATA-BATA ISLAMIC BOARDING SCHOOL AND KIAI ABD. MAJID BIN ABD. HAMID THOUGHT

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ABSTRACT

Currently, many academics and researchers are worried about the condition of education in Indonesia, due to the increasing burden of education costs and the increasing number of educational institutions that are managed with a commercial system. Where the system causes discrimination in the provision of services to students. However, on the other hand, it turns out that the economic need to maximize services continues to increase along with the development of science and technology. So it is deemed necessary to read educational institutions that are able to provide maximum service at a relatively affordable cost. In other words, it is necessary to read educational institutions that are economically independent so that they can be used as lessons for other educational institutions. In this article, it is described that the Mambaul Ulum Bata-Bata Islamic Boarding School which was founded by Kiai Abd. Majid bin Abd. Hamid since its inception until now can be categorized as an economically independent pesantren. The management system from the beginning was based on the thoughts of Kiai Abd. Majid that the founder or owner has the main responsibility for meeting the needs of the educational institution he founded. Therefore, when establishing the pesantren, Kiai Abd. Majid also opened several shops. The thoughts of Kiai Abd. Majid was continued and perfected by his successors to this day. Currently, the Finance Bureau and Muba Group have been formed which support and manage the economy of the Mambaul Ulum Bata-Bata Islamic Boarding School.

Keywords: Economic Independence, Mambaul Ulum Islamic Boarding School Bata-Bata and the Thoughts of Kiai Abd. Majid

INTRODUCTION

The focus and development of the Indonesian economy, which has been based on free market competition, has begun to shift its focus along with the emergence of the sharia economy as a new economic force in financial circulation, both in the money market, capital market, cooperatives, MSMEs, insurance, banking, non-banking and so on. This new chapter was marked by three major breakthroughs that were born in 2017. First, the National Sharia Finance Committee (KNKS). Second, the declaration of Jakarta as the World Center for Islamic Economy and Finance. Third, the New Flow of the Indonesian Economy, which is supported by Islamic economic activists. (Alan Suud Maadi 2019).

These three breakthroughs aim to improve people's welfare. So to make it happen, the human resources of the community need to be supported by academic potential, especially with competition in the digital era that is so complex. Islamic boarding schools as educational institutions should take part, especially the economic activities of pesantren so far have touched and influenced the lowest levels of society.

Leaders of Islamic boarding schools who are commonly referred to as kiai have a great influence in the community, are often and often involved in making major decisions about economic, social, religious problems, to the development of education and society, (Imam

Suprayogo 2009) is also an important reason Islamic boarding schools must be involved in preparing Indonesian human resources to meet progress in the field of Islamic economics.

However, before pesantren are able to be actively involved in taking part in the development of sharia economics, pesantren must be able to be economically independent. Because the economic independence of Islamic boarding schools is the most important factor, Islamic boarding schools can be actively involved in raising Islamic economics. Therefore, it is necessary to conduct a study on Islamic boarding schools that can be assessed as being economically independent so that they can be used as references for other pesantren.

Mambaul Ulum Bata-Bata Islamic Boarding School founded by Kiai Abd. Majid bin Abd. Hamid in 1943 can now be categorized as one of the economically independent pesantren. Therefore, the author will describe how the basis or principles of management and economic development in the pesantren are in this article.

In this article, the author uses a qualitative research method with a historical analysis approach, where the data is taken from several related literatures, starting from the records of the historical writing team of the local Islamic boarding school, as well as observations and interviews with related parties. Perhaps this article is the first article to describe specifically about Kiai Abd Majid bin Kiai Abd Hamid bin Itsbat and his thoughts in the field of Islamic boarding school economic independence.

BIOGRAPHY OF KIAI ABD. MAJID BIN ABD. HAMID BIN ISTBAT (W. 1957.)

In Law Number 18 of 2019 it is explained that one of the most important elements that must exist in Islamic boarding schools is the existence of a kiai figure who is a leader, teacher as well as the main policy maker. A kiai in society has his own place, especially in the Madurese community who highly respects the position of a kiai and teacher. This great influence makes a kiai able to move and build a better society. So in this article the author feels the need to describe the biography of Kiai Abd. Majid bin Abd. Hamid to trace the history of his struggles and thoughts further.

Based on stories from senior masyaikh and students, Kiai Abd. Majid's first name is Hasbullah. The name given directly by his father RKH Abdul Hamid bin Istbat. RKH Hamid is the caretaker of the Banyuwanyar Islamic Boarding School, one of the largest and oldest Islamic boarding schools on the island of Madura. Now this pesantren is known as Darul Ulum and Al-Hamidy Banyuwanyar. He was born from a family of the great clerics of Madura. (Alan Suud Maadi. et al.)

Kiai Abd. Majid as a child was familiarly called Lora Hasbul, she was born in a remote area, namely Banyuwanyar. Banyuwanyar is where Lora Hasbul grew up and got her first education under her mother and father (Alan Suud Maadi. et al.). Since he began to understand other people's words, he has begun to receive education from his mother. The attention of a mother is the basic foundation that builds Kiai Abd Majid's personality as an adult.

Kiai Abd. Majid has a blue blood lineage from the path of Sheikh Ainul Yaqin (Sunan Giri) of Kediri and Raden Rahmat (Sunan Ampel) of Surabaya, which is centered on Fatimah az-Zahrah bint Rasulullah, from the path of Sayyidina Husain (Alan Suud Maadi. et al.). The blood of his struggle flowed profusely and warmly, from the beginning of the spread of Islam to the earth of Madura, which was brought by Wali Songo, especially Sunan Giri (Abdurrahman). until now, they have reproduced into Islamic boarding schools that have had a major influence on the civilization and development of Madura and Indonesia.

Since childhood, Kiai Abd Majid has shown his persistent nature in learning. Although he was born with a low intelligence compared to his other siblings, this did not stop him from being the best in both science and practice. In fact, it became a strong motivation for him to continue to study hard. This also inspired him to once say to his students "*Ngajib pa bhejeng, mon takjiah becab dbibi' epondhuguh*" (Study diligently, if not with the teacher, at least study alone in their respective dormitories). (Alan Suud Maadi. et al.)

Prior to independence, all over the country was a period where every activity, activity even to the things that were carried out daily was strongly influenced by the psychological condition of a colonized nation. However, the response of the pesantren as an Islamic educational institution to this condition is positive. In the early days of Islam, what was meant by jihad was to defend and fight for the upholding of Islamic teachings. So during the struggle for independence in the archipelago from the hands of the invaders, it was a form of jihad that was taught from the boarding schools. During the colonial period, the spirit of fighting for independence in Islamic boarding schools continued to grow. So it is not surprising that several names of heroes were born from among the students.

It also colored the psychology and character of Kiai Abd. Young Majid. The pesantren environment and the colonial period forged him into an extraordinary spiritualist and nationalist personality. Kiai Abd. Majid has a very long journey of studying. It can even be said that the time of studying him, throughout his life. In addition to receiving integrative education from the environment and theoretical education through books that are heard every day as well as practical education through uswah which was shown by RKH. Abdul Hamid bin Istbat as a great ulama' in Madura, he also traveled in various Islamic boarding schools to fulfill his strong desire. to science. (Alan Suud Maadi. et al.)

His educational journey started from the Banyuanyar Islamic boarding school which was taken care of by RKH. Abdul Hamid bin Istbat his own father. This Islamic boarding school is known for its excellence in the field of nahwu or Arabic grammatical studies. This greatly affected the scientific foundation of Kiai Abd. Majid. Since he knew the science of nahwu, he fell in love even ingrained in every aspect of his life. The following are some of the scholars listed as his teachers (Alan Suud Maadi. et al.):

1. RKH. Abdul Hamid bin Istbat. He was the great scholar of his time as well as the caretaker of the Banyuanyar Islamic Boarding School. The character and tendencies of Kiai Abd Majid was influenced by his inner and biological father. Kiai Abd Majid love knowledge of Arabic grammar, social nature, love for his students are all suspected to be from the results of his father's upbringing.
2. Shaykhona Kholil Bangkalan. He is a great teacher from Madura. Large boarding schools in Java, especially in East Java, it is certain that the founder or caregiver had studied with him. Two important things influenced Kiai Abd. Majid. The first is the love of nahwu science through the method of poetry and involvement in the struggle for independence through organizations, parties and government.

For Shaykhona Kholil, Arabic grammatical poems in books of nahwu science such as Alfiah ibn Malik not only have an interpretation of nahwu science, but there are several alfiah verses that have social philosophical meanings, tasawuf and even fiqh. So it is not uncommon for Syaikhona Kholil to answer social problems with alfiah stanzas. Likewise Kiai Abd. Majid.

3. Kiai Khozin, caretaker of the Al-Hamdani Islamic Boarding School, Siwalan Panji. He is the grandfather of kiai Mujib bin Abbas, the caretaker of the Al-Khozini Buduran Sidoarjo Islamic boarding school. At the time of kiai Khozin was a scholar who was famous for his knowledge of interpretation. From existing history, Kiai Khozin is actually the son-in-law of Al-Hamdani's

caretaker. Because he was reluctant, he didn't want to when the students asked him to open the Tafsir Jalalain recitation. However, after some time Kiai Khozin received a message sent by Syaikhona Kholil Bangkalan to be willing to start a study of interpretation. The charm of his wisdom reached Kiai Abd. Majid and decided to continue his exploration of knowledge in a village Siwalan Panji Sidoarjo. In addition to being pious in the science of interpretation, Kiai Khozin is famous for his wara 'and tawadu figure.

4. KH. Nawawie bin Noerhasan, caretaker of the Sidogiri Islamic boarding school and one of the founders of Nahdatul Ulama. From the figure of KH Nawawie, Kiai Abd. Majid studied a lot in the field of Fiqh studies. KH Nawawie was a figure who was famous for his wisdom in the field of Fiqh in his time, he became a reference for other scholars when there were problems in the science of fiqh. One of the kiai who recognizes the wisdom of KH Nawawie is KH Ma'ruf Kediri, he is of the opinion that since the death of KH Nawawie there has been no scholar as pious as him in the horseshoe area. In another story, KH Nawawi's wisdom was proven to be frequently encountered by Ulama in the class of KH Hasyim Asy'ari who often came to Sidogiri for discussions and deliberations with Kiai Nawawi bin Noerhasan.
5. Sayid Yamani Father of Hasan Yamani and Sheikh Amin Qutbi. His full name is, Shaykh Sayyid Muhammad Amin (Sayyid Yamani), bin Muhammad Salih bin Muhammad Husein Al-Kutbi Al-Hasani Al-Hanafi Al-Makki. The Supreme Master of almost all the great Ulama in Indonesia. After staying at several Islamic boarding schools in the country, Kiai Abd. Majid was already considered a scholar but still continued to recite the Koran to Mecca, when he arrived he was asked his name and answered it, then the Meccan said to Kiai Majid that it was inappropriate to be the son of Kiai Hamid bin Itsbat who is known as a guardian by the residents of Mecca, whose grave is in the Ma'la cemetery, Mecca. Hearing this, Kiai Abd. Majid wept in front of the Kaaba and swore "*Wallahi, I will not return to Madura, until I can teach the entire Madurese community,*" said Kiai Moh Tohir bin Abd. Hamid AMZ during his lifetime to reporters Radar Madura.

THE BOOKS AND HERITAGE OF KIAI ABD. MAJID

In addition to the two largest Islamic boarding schools in Madura today, Darul Ulum Banyuwangi and Mambaul Ulum Bata-Bata as the most valuable relics of RKH Abdul Majid, he also left several written books and buildings traces of his legacy during his lifetime including:

1. Tarjuman Book, which is a book written in the Madurese language using Arabic letters which are commonly referred to as Pegon letters. Tarjuman written by his father, RKH Abd. Hamid bin Istbat and perfected by his son, RKH Abdul Majid. There are two types of this book, the first is the general Tarjuman which contains life guidance. And the second Tarjuman which was written especially for his family (Abd. Hamid and Abd. Majid).
2. Mawa'id Book. This book before being printed by readers was called the book of mator oneng (notice: red, Madura). This mention is quite reasonable because the contents in this book are several views of Kiai Abdul Majid which are packaged in a short fatwa always beginning with the word mator oneng. while the original book does not yet have a specific name. After being printed, the book was given the name Mawa'id which has the same meaning in Arabic sentences. According to Kiai Basith Toronan, son of the katib (secretary) Kiai Abdul Majid, and kiai Fakhri Toronan, the Mawa'id book is part of the contents of lectures and sometimes wills delivered by Kiai Abdul Majid on various occasions (Alan Suud Maadi. et al.)
3. Nubdah Book is a summary book taken from various sources. This book is us who discuss the science of nahwu. This book contains verses of poetry taken from various nahwu books. What is interesting about this book is that in addition to adapting poetry from several books, Kiai

Abdul Majid also added verses that were deemed necessary. Then from the composition of this book it does not follow the standard of chapter arrangement as in the Nahwu books. To read the book of Nubdah, the reader must have a basic knowledge of Arud, because the stanzas in the selection of bahar are different. This work has also been in Syarah by one of his grandchildren Kiai Abdul Qodir AMZ to completion, and now it has been translated into Madurese and a search for maraji' has been carried out by one of the students of the Mambaul Ulum Bata-bata Islamic boarding school (Ahmad Husain Sari 2018).

4. Manuscript of Friday Sermon. That is a book containing readings for Friday prayer preachers approved by Kiai Abd. Majid. Regarding the issue of Friday sermons, he has a strict view. First, the Friday sermon may only contain 5 elements according to the hadith, namely the sentence Hamdalah, Sholawat to the Prophet, a will for piety, reading verses of the Qur'an and praying for Muslims. the second Kiai Abd. Majid disagrees with reading sermons other than Arabic (Abd. Majid 2018)
5. Several Musalah, wells and shop houses as a complete concept shown by Kiai Abd. Majid in carrying out his da'wah. For him, Musalah showed that community development must begin with religious development. Musalah or mosque apart from being a means of worship is also a symbol of Islam that has been found since the time of the Prophet. If you go back to the history of the migration of the apostle from Mecca to Medina, the first thing he did was build a mosque. Like Kiai Abd. Majid builds Musalah at every strategic point of the area. After Musalah, another important element in Kiai Abd. Majid's da'wah view the fulfillment of a basic human need, namely water. At every point considered strategic by him, he would make a well.

ECONOMIC INDEPENDENCE AT MAMBAUL ULUM BATA-BATA BOARDING SCHOOL AND THE THOUGHTS OF KIAI ABD. MAJID.

Independence in the field of economics is an attitude and mentality that allows a person or group to act freely, correctly, and usefully, that is, they can try to do everything honestly and correctly at their own will with the ability to regulate themselves according to their rights and obligations, so that they are able to control themselves. solve problems that develop, and are responsible for all forms of risk that will occur. While being financially independent is being able to finance all your needs and no longer depending on others. Realizing this kind of attitude requires a process of transition, time, and effort so that you can always be persistent without giving up.

Economically independent Islamic boarding school means an institution that has the ability to choose and carry out activities in order to survive better, provide perfect and quality educational services. Thus the independence in question is a concept that is often associated with development, is often associated with self-development, and is always related to how to become more productive in various aspects of life so as to contribute to others. Independence is an attitude that prioritizes one's own ability to overcome various problems in order to achieve a goal, without closing oneself to existing developments with a cooperative strategy, by learning and listening from other parties as long as it provides benefits for a business. (Moh. Rifa'i 2019)

Realizing the independence of Islamic Boarding Schools aims to improve educational services to be of higher quality. One way is by entrepreneurship, namely running their own economic business, creating new business units, and creating new innovations that are profitable in the Pondok Pesantren environment. and this is an obligation in implementing the spirit of being a human being who does not lose. Today must be better than yesterday. The spirit of independence and self-confidence needs to be fostered in order to create conditions that we will be able to become a better party who is ready to compete well through independent efforts that are beneficial in a sustainable manner. The spirit of independence that does not always depend on other parties. With the implementation of good economic management, this can be achieved. If not, then no

matter how big the effort, but not done with good economic management, then failure will come in the end. The embodiment in the development of an independent economy certainly needs to be accompanied by an entrepreneurial spirit that must be characterized as opportunity seekers, must be brave to take a risk, have an independent spirit and attitude in doing a business or breakthrough, always be confident, namely positive thinking with all what is planned and what will be done. happens, has the courage to be a successful party who will reap the benefits, and has the will to help others to come together from adversity and as an implementation of Islamic teachings, namely helping and giving alms. (Zamir Iqbal and Abbas Mirakhor 2013)

Mambaul Ulum Bata-Bata Islamic Boarding School as the largest Islamic Boarding School in Madura is a legacy of Kiai Abd. Majid. Since its inception, its financial management and management system has been guided by the thoughts of its founder, which indicates the importance of the economic independence of Islamic boarding schools.

Kiai Abd. Majid aside from managing the Islamic boarding school which he started, he is also busy with various trading activities. Kiai Abd. Majid has several shops in the Pamekasan area. In fact, one of the shops in the city of Pamekasan, the Andel shop, was one of the biggest shops at that time.

On various occasions Kiai Abd. Majid stated that he absolutely did not agree if educational institutions asked for donations to students. He is of the opinion that if someone dares to establish an educational institution, he must be responsible for everything that is needed, including the fulfillment of facilities and infrastructure.

In Mambaul Ulum Bata-bata during the leadership of Kiai Abd. Majid. Students is never required to pay tuition fees. Because everything needed in the process of organizing pesantren education such as Musala, rooms, cooking utensils for students and so on is provided by Kiai Abd. Mjid as caregiver and founder of the brick Islamic boarding school. This means that in the concept of da'wah in the field of education, he is of the view that a massive source of funds is a must, which at that time was realized by building a shop. Currently, several locations that were previously built by him in the Musala, wells and shops are now centers of community activities, such as in Palduding, Blumbungan and Kebunbaru.

There is one story told by Kiai Hasan bin Abd. Hamid AMZ. great-grandson of Kiai Abdul Majid. *"... used to be in Bugih. On the east side of the road there is a shop, the shop is kept away from the road so that there is a tree that can grow and is comfortable to be used as a parking lot for people who want to shop at the shop. this is a breakthrough in an extraordinary business instinct. Every Tuesday K Majid "morok" at the Andil Mosque, he brought coffee sugar to be deposited at the shop, when he came home he collected it himself. Open a Sawah shop that actually practices sharia. He is a very strict character. He has the principle of Islamic law, don't take it lightly, if you take something heavy, if you slip, there is still a light law. K majid Have you ever bought ice at a shop Sudi Mampir by then laughed at the pedicab driver because you bought ice by bargaining first, check the means of melle es nabar (that's outrageous, even belie ice is still bargaining). Then he emphasized that this (the concept of bargaining) became the principle of sharia, for money, I have one pocket. The one on the right receives the item, the one on the left pays. (yad bi yad). He is careful and detailed about sharia."*²⁴ (Zainal Abidin and Abdul Wahed 2017). The thoughts of Kiai Abd. This Majid became the basic foundation for the establishment of the financial bureau and various business units belonging to the Mambaul Ulum Bata-Bata Islamic Boarding School. His thoughts were preserved and perfected by his successors.

The Finance Bureau was established with the aim of creating a well-planned and adequate and centralized financial system. The establishment of this Bureau was based on the blessing of the fourth nanny, Kiai Abd. Hamid AMZ. as stated in letter No. 57/B.II/PP. MUBA/06/VII/2003 the establishment of this Bureau in order to create a good synergy between Islamic Boarding

Schools and Madrasas as well as other institutions, especially in terms of finance so that the progress of education and infrastructure development of Mambaul Ulum Bata-Bata Islamic Boarding School runs effectively and efficiently.

The principles of financial management and development at Mambaul Ulum Bata-Bata Islamic Boarding School are transparency, accountability, effectiveness, and efficiency. This principle is the fruit of the thought of Kiai Abd. Majid which he conveyed with an action in the transaction as described above.

Currently, the business units owned by Mambaul Ulum Bata-Bata Islamic Boarding School include: Mini Market Homastas, Auba cooperative, department store, book shop, photo studio, canteen, wartel, multi credit, savings and loans, mini market/Mumtaz, Labini, Muba library, Auba Wholesaler, Muba Garment, Muba Graphic, Muba Tobacco, Muba Investama. All of these units are within the Muba Group company which was formed in the last year. All business units in Mambaul Ulum Bata-Bata Islamic Boarding School, apart from being a supporter of the pesantren's economy, also aim to build an entrepreneurial ethos for managing the economy of all internal members of the Islamic Boarding School.

CONCLUSION

Mambaul Ulum Bata-Bata Islamic Boarding School founded by Kiai Abd. Majid bin Abd. Hamid since its inception until now can be categorized as an economically independent pesantren. The pesantren management system from the beginning was based on the thoughts of Kiai Abd. Majid that the founder or owner has the main responsibility for meeting the needs of the educational institution he founded. Therefore, when establishing the pesantren, Kiai Abd. Majid also opened several shops. From the thoughts of Kiai Abd. Majid. His successors continued and perfected the economic independence of the pesantren by establishing the Finance Bureau and the Muba Group Company which sustains and manages the economy of the Mambaul Ulum Bata-Bata Islamic Boarding School. In its management, the two institutions are based on transparency, accountability, effectiveness, and efficiency.

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