

FOLLOWING THE PROPHET MUHAMMAD CHARACTER THROUGH NGABULEH TRADITION IN PONDOK PESANTREN DARUL ULUM BANYUANYAR PAMEKASAN

Moh. Wardi & Ismail

STAI Nazhatut Thullab Sampang Madura

Email: mohwardi84@gmail.com

Abstracts

This research is part of the relevance of personality character of the Prophet Muhammad with the ngabuleh tradition in the theory of FAST (fathanah, amanah, siddiq, and tabligh). The purpose of this study is to find out and explain the ngabuleh tradition in religious, cultural, and economic reviews. The study is categorized in phenomenological research using qualitative approach. The data were obtained from observation, in-depth interview, and documentary study. It was then analyzed by data reduction, data presentation, and conclusion phase. Informant in this study is kabuleh in Pondok Pesantren Darul Ulum at Banyuwanyar District, Pamekasan Regency. The results show that, in the view of religion ngabuleh is the implementation of Islamic values about following the character of the Prophet Muhammad and sincerity. Culturally, as a form of adherence of high respect to the pillars of culture in Madura, namely bhuppa'-bhabhu'ghuru-rato (father, mother, teacher/kiai and queen/government). Economical-wise, ngabuleh is a kind of paying respect to the kiai by working in the corporate run by kiai/Pesantren and at once, contributing santri's skill and competence in the field of entrepreneur.

Penelitian ini merupakan bagian dari relevansi karakter kepribadian Nabi Muhammad dengan tradisi kabuleh dalam teori FAST (fathanah, amanah, siddiq, and tabligh). Tujuan penelitian ini adalah untuk mengetahui dan

menjelaskan tradisi ngabuleh dalam tinjauan agama, budaya, dan ekonomi. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan jenis penelitian fenomenologis. Data diperoleh dari hasil observasi berperan serta, wawancara mendalam, dan studi dokumentasi. Analisis data dilakukan dengan reduksi data, penyajian data, dan tahap kesimpulan. Informan dalam penelitian ini kabuleh di Pesantren Darul Ulum Banyuwangor Pamekasan. Hasil penelitian menunjukkan bahwa, secara agama, ngabuleh merupakan implementasi nilai-nilai ajaran Islam tentang keteladanan sifat Nabi, dan keikhlasan. Secara budaya, sebagai bentuk kepatuhan penghormatan yang tinggi kepada pilar-pilar penyangga kebudayaan Madura, yakni bhuppa' bhabhu' ghuru-rato (bapak, ibu, guru/kiai, ratu/pemerintah). Secara ekonomi, bahwa kabuleh yang berkhidmat kepada kiai dengan bekerja pada usaha milik kiai/pesantren memberikan kontribusi skill dan kompetensi santri dalam bidang entrepreneur.

Keywords: Character; Ngabuleh; FAST (fathanah, amanah, shiddiq, dan tabligh)

Introduction

In general, society and parents are enthusiastic about choosing Pesantren as their children's education institution. The main reason is that Pesantren provides various knowledge about religion and science as a form of harmony in the world and hereafter.

High appreciation for santri and pesantren are not only coming from the parent/guardian of students, the government in this case the President of the Republic of Indonesia with Presidential Decree No. 22 Year 2015 on Santri Day revealed that scholars and students of pesantren have a big role in the struggle to seize the independence of the Republic of Indonesia and defend the Unitary State of the Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI). They also contribute to fill the independence, commemorate, follow, and continue the role of ulama and santri in protecting and defending the NKRI. The call for a jihad resolution on October 22, 1945 by santri and ulama of pondok pesantren from various parts of Indonesia became the reference of the Santri Day. This proves that every Moslem is obliged to defend the homeland and defend the independence of the NKRI from the invaders attack.

In socio-religious context, santri are Indonesian people who are Moslem, not just a Moslem that happened to be in Indonesia. The love of the fatherland and the defense of the land means defending religion. Among santri, love

to homeland is part of faith and belief, not solely because of the element of patriotism or nationalism. *Hubbul wathan minal iman* (Love the homeland is part of faith). For them, expelling the invaders and seizing independence is part of jihad that must be done with sincerity. Death in expelling the invaders is part of *sahid* (martyr) that is very high in value in the sight of Allah.

In the current context, the ulama, kiai, santri, and the Moslem remain consistent in loving their homeland. It is not just verbally expressed in the form of words, but realized in an effort to improve the order of the nation life. They are very good in maintaining morality and moral of the nation. This strong reaction as part of the obligation of amar *ma'ruf nahi munkar* and as a manifestation of loving of the homeland. Pesantren has contributed greatly and directly to the birth of the NKRI. In pesantren, santri are educated in the teachings and culture of tolerance (*al-tasâmuh*), the attitude of moderatism, and inclusivism as the principle of life laden with diversity and plurality.

The enactment of National Santri Day by President Jokowi means that there is a recognition of the role of *santri*, and also absolutely of ulama, in this country and nation's life both before and after the independence day (President Decree, 2015). However, it is important to note that the existence of National Santri Day is not merely about the euphoric celebration because it will be meaningless without the empowerment program of pesantren.

Here, the role and commitment of government is to encourage the improvement and betterment that should be done by pesantren. There are at least three things that must be handled by pesantren in accordance with its identity. *First*, pesantren as an educational institution for ulama regeneration. This function must be attached to pesantren because it is the only educational institution which aims to train the future ulama. However, the demands of modernization and globalization require ulama to have more capability, adequate intellectual capacity, insight, access to sufficient knowledge and information, and also responsive to the development and changes.

Second, pesantren as an institution of specific knowledge development of Islam. In this case, pesantren is still considered weak in the mastery of science and methodology. Pesantren only teaches the science of religion in the sense of transferring knowledge because it should clearly have the potential as "place" of knowledge of Islam development.

Third, pesantren should be able to place itself as a transformation, a motivator, and an innovator. Nowadays, the presence of pesantren has played its role as that function, although it is still included in the need-improvement

level. As one of society components, pesantren has the power and “bargaining” to make significant change. Institution that respond to better change/modernization is the one maintaining positive old values and taking new and better values (Qadir, 2005: 21).

Apart from the polemic about Santri Day, this study focuses on pesantren’s culture and tradition (santri, kiai, mosque, classical books). In the pesantren’s tradition, there is an interesting norm which is applicable for daily life as a part of santri’s behavior; the so-called *ngabuleh* to kiai. There is not specific research yet about *kabuleh*, the uniqueness and local-taste of this culture. Thus, it is important to present that culture in this study.

As a pride, the majority of santri desperately want themselves to reach the level of *kabuleh*. The election of *kabuleh* is seen as kiai’s mandate to manage the business or the wealth of pesantren by handing over it to *kabuleh*. In other words, *kabuleh* will take care of kiai’s business, fields, cattles, and also the shops. By seeing the position and status, *kabuleh* gets full trusty in the limited period to make decisions, solve problems, and be responsible. In this context, there is no doubt that santri with *kabuleh* status has the characteristics of trustworthy (*amanah*), honest (*shiddiq*), and professional compared to others.

In the sociological context, the compliance and obedience of *kabuleh* to kiai has been through a long process and steps. The active santri cannot be *kabuleh* automatically but going through natural selection and levels of regeneration which become the characteristic of pesantren. *Kabuleh* status and “profession” are not meaningless. *Kabuleh* is the chosen one that has advanced emotional bond between teacher and student.

Method

This study is a qualitative research which aims to explore or explain the implicit meaning. The researchers’ observation was based on what really happened in the appointed place (Pesantren Darul Ulum). The purpose of this study is to get a holistic picture of *Kabuleh* in Pesantren Darul Ulum. Therefore, the researchers need the descriptive data in the forms of speech, writing, and behavior of the observed people (Bogdan & Taylor, 1992: 21). This research elaborates the findings (about *kabuleh* in Pesantren Darul Ulum, Banyuwang, Pamekasan) and will be analyzed comprehensively.

The design of this study is social phenomenology approach. Schutz (in Denzin & Lincoln, 2009: 337) explains that the aforementioned approach refers to human action and thought by describing the basic structures and

the reality that holds scientific attitudes. This approach is used because of the complexity of events, experiences, messages, or the focus of the problem researched. Viewing the object of science is not limited to mere sensual matters, moreover it includes other phenomena such as perception, thought, will and subject matter about something outside the object and transcendent in addition to the aposteric (Creswell, 2002: 114).

Epistemology of phenomenology requires the union of research subjects and its supports. The involvement of subjects in the research field and appreciating all activities there are the main characteristics of phenomenology research (Muhadjir, 2002: 17). The basic principles of the social paradigm are: first, the individual deals with something based on the object's meaning. Second, the meaning is given based on social interactions with others. Third, the meaning is understood and modified by the individual through interpretation related to the things he encounters (Suprayogo & Tobroni, 2001: 100). It deals with the truth criteria, namely sensual truth (based on the ability of the senses), logical truth (based on sharpness of reason), ethical truth (based on the sensitivity of reason), and transcendental truth (Muhadjir, 1996: 12).

This research was conducted in Pesantren Darul Ulum Banyuwangi Pamekasan. The data source is based on human source (informants: company director, manager and institution leader, santri working as staff, and santri as *kabuleh*) and non-human data source which are phenomena related to learning aspect and Islamic educational aspect that is in line with the business (Moleong, 2006: 157).

The informants were chosen using snowball sampling-looking for information from one to another informant, the subject and people in charge of pesantren and its business unit, and at last finding the key informant. Interview with the key informant was not done once but many times to obtain complete and in-depth information.

The data collection techniques are: first, in-depth interview and Forum Group Discussion (FGD) with the director, manager, head of institution, santri as *kabuleh*, to discuss about all activities. Second, observation on the entrepreneurship activities, experiential learning development-based entrepreneurship, and its contribution to santri/students as well as alumni of Pesantren al Amien, Prenduan, Sumenep and Darul Ulum, Banyuwangi, Pamekasan. Third, documentation study through media archives, script archives, banners and brochures in each unit of al Amien, Prenduan, Sumenep and Darul Ulum, Banyuwangi (Sugiono, 2010: 309).

Data analysis technique in this research is descriptive done in three phases: first, data reduction; second, data presentation; and third, conclusion withdrawal. These three phases are interrelated and supportive one another in the process of searching for meaning and research data.

To check the validity of the data, the techniques used are: first, the extension of participation. It was done by extending the participation in the research so as to increase the degree of confidence of the collected data. The researchers visited Pesantren Darul Ulum in a relatively long term, so that they could learn much as well as testify the invalidity of the information (Moleong, 2006: 327). Second, observation perseverance. This step aimed to obtain the in-depth data by observing thoroughly and continuously. Third, triangulation is a technique of checking the data validity by utilizing another instrument for comparing the data (Moleong, 2006: 303).

The triangulation done involves the process of strengthening the evidence from different people, in-depth interview and Forum Group Discussion (FGD) with the director, manager, leader of institution, students as employees, santri as *kabuleh*, santri as consumers, society, and alumni. The data obtained from observation, interviews, and documents/archives were then compared.

The researchers compared the statements of one person to another, to director, manager, leader of institution, students as employees, santri as *kabuleh*. Also, they compared the data obtained from observation with interview, and documents review as well. The next step is to do coding so that it eased the researchers to find the pattern according to research problem. Finally, the researchers holistically analyzed the data to find the key point of *kabuleh*'s character and behavior.

Following the Character and Traits of the Prophet Muhammad

In terms of etymology, 'character' was derived from the Greek word "to mark" and focused on how to apply the positive value through behavior, so that people who are dishonest, cruel, greedy, and other negative behaviors are called bad in character. On the contrary, people who behave in accordance with moral norms are called noble in character. In general, the term 'character' is often associated with the so-called temperaments. It gives impression as if the definition emphasizes on the psycho-social element related to education and environmental context (Albertus, 2010: 79).

In Arabic, 'character' is 'moral' *li an nafs da'iyah laha ilaa af'aaliha min ghair fikrin wa la ruwiyatin* (traits or circumstances embedded in the deepest

soul which subsequently was born young without the need for thought and consideration) (Maskawih, 1934: 40).

In academic context, character education is interpreted as value education, behavior, moral education which aim to develop learners' ability to decide good or bad things. Here, people believe that maintaining good thing sincerely in life will attract merit and steadily accomplish one's perfection for self-training to gain better life. It is in line with the education goal, that is creating a good man (Tafsir, 2006: 9).

Generally, if the people are good, then the society will also be. There are three focuses of Islamic education objective: first, to create the so-called *insan kamil* (good human beings) who has a solidarity face that fosters egalitarianism. Second, to create *insan kaffah* who has religious, cultural, and scientific dimensions. Third, realizing human as servant and *kholifah* of Allah (Yasin, 2008: 1).

The Prophet Muhammad's biography and life journey become the inspiration for all people, especially among Moslem traders. Before being appointed as prophet, he had been known as a trader and had shown his sincerity in business and entrepreneurship. Prophet Mohammad started his trade business when he was 12 years old and started to be independent when he was 17 years old up to his apostolate time. This proves that he had been a trader for about 25 years, longer than his apostolate period which lasted about 23 years (Antonio, 2010: 10).

Long before Frederick W. Taylor (1856-1915) and Henry Fayol's thought about management principle as a discipline, Prophet Muhammad saw. had implemented management values in his life and business practices. He had been well-managed the process, transaction, and business relationship with all business elements and related parties. The description of how he managed the business is explained as follows:

Muhammad did his dealing honestly and fairly and never gave his customers to complain. He always kept his promise and delivered on time the goods of quality mutually agreed between the parties. He always showed a great sense of responsibility and integrity in dealing with other people". "His reputation as an honest and truthful trader was well established while he was still in his early youth (Afzalurrahman, 1997: 27).

People knew that Prophet Muhammad is an honest and fair trader in making business deals. His customers never complain. He keeps his promise and delivers the ordered items on time. He holds big responsibility and high integrity to everyone. He was well-known as an honest and a good trader since young. The business ethics and management had been legitimated after his

apostolate. His principles of business ethics had been positively justified in an academic way in the end of the 20th or in the early 21st century.

Modern business principles—such as customer goals satisfaction, excellent service, competence, efficiency, transparency, positive and competitive rivalry—had been the personality description and the business ethics of the Prophet Muhammad PBUH when he was still young. He became a trade pioneer based on the principle of honesty, fair business transactions, and positivity. He did not hesitate to socialize it in the form of direct education and strict statement to other traders.

Prophet Muhammad's trade principles are: *first*, it is prohibition to deceive the buyer and give excessive promise. *Second*, seller and buyer should be on mutual agreement. *Third*, respecting and honoring buyers' rights and position. *Fourth*, keeping off of transaction which is not in line with sharia principles such as taking interest, usury, *gharar*, gambling etc. *Fifth*, implementing Islamic business transaction which is oriented towards justice (Afzalurrahman, 1997: 34).

The success of Prophet Muhammad as a businessman, is an integration of his traits and character as *al Shiddiq* (honest) and *al Amin* (trustworthy). Honesty, trust, intelligence and skill, good communication and service, networking and partnership, and also the alignment in work and worship, become the important factors in gaining success as a trader (Bakhri, 2012: 45).

The title of *al Amin* is attached to him in his capacity as a merchant. No wonder did Khadijah consider him as a trustworthy and profitable partner that she sent him on several business trips to various markets where she also funded it. At times, this was done under cost contracts (wages), trading fund, and profit sharing contracts.

In the management field, Drucker (in Stoner & Freeman, 1994) formulates the meaning of efficiency and effectiveness. *Efficiency* means doing something right, while *effectiveness* is doing the right thing. Efficiency is emphasized on utilizing the input to produce an output thriftily. This is realized through the appropriate management concept and theory implementation. Whereas effectiveness is emphasized on the goals achievement through leadership practice and appropriate strategies selection. Both efficiency and effectiveness are employed to measure the success rate of a business. Both also encourage academics and practitioners to find the ways, techniques, and methods which can improve the level of efficiency and effectiveness as advanced as possible. The more efficient and effective a company is, the more competitive it will

be. In other words, to achieve success in business, *shiddiq* is a basic asset to apply the principles of efficiency and effectiveness.

The most noble character and traits of Prophet Muhammad is FAST (*fathanah, amanah, siddiq, and tabligh*). In the business context, these traits form the basis of every business activity, and become a supporter of success in the business world and trade.

Fathanah means intelligent or competent. In this case, a smart businessman will grasp her/his role and responsibilities well. *Fathanah* principles are reflected in *muamalah* transaction; those are transaction document administration, maintaining professionalism and quality of service, having anticipative character—a businessman must be aware of market rapid change, new traders entry, and new technology innovations so the out-of-date items using old technology will be lost. Prophet Muhammad used the concept of mix marketing to explain his buyers the advantages and disadvantages of the products he sold (Gunara & Sudibyo, 2007: 54).

Amanah means trustworthy. In a business context, *amanah* means not adding or subtracting something beyond what has been agreed on (Slamet, 2005). The Prophet Muhammad always gave the buyer's right and people who entrusted the fund to him.

Siddiq means being honest and truth in business. The Prophet's honesty as a trader is explained as follows: not breaking the promise, not hiding the sell item's defects, not marking up the market price. Honesty is the main key of customer trust because it is not nurture but a nature (Gunara & Sudibyo, 2007: 87).

Tabligh denotatively can be interpreted as "conveying", in this case, the seller is able to set the proper strategy to promote their products. A businessman is expected to describe the excellence factors of their product attractively without leaving the honesty and the truth (*transparency and fairness*) behind. Prophet Muhammad PBUH has shown himself as an argumentative and communicative trader (Antonio, 2010: 62).

Ngabuleh Tradition in Pesantren Darul Ulum Banyuanyar

The word *Ngabuleh* has another term that is *khadam*. It is derived from the Arabic word which means servant or assistant (Al Munawwir, 2000: 232). Employment status wise, *Ngabuleh* (assistant/servant of kiai) is a professional worker who has duties and obligations, but it is all in pesantren area. *Ngabuleh* is considered as a noble job that people feel honored eventhough they are

unpaid (formally/bureaucratically). Wage is not priority for *khadam* since they devote themselves to pesantren. In their minds, they think and believe that such a way can grant them the so-called *barakah* (blessing) of the kiai. If it is successfully gained then they feel their lives will be prosperous, peaceful, happy, and successful.

Male and female assistants are similarly called as *khadam*. In pesantren, *khadam* consists of several groups based on their duties and responsibilities; for example: being kiai's personal driver, kiai's family driver, and general driver; being a receptionist and serving guests, managing pesantren's business unit, fostering garden and farm, being a mediator between employees and manager of education under one pesantren's foundation, guarding pesantren's building and its security, cooking in the central kitchen, and so forth.

One of the employees of Pesantren Darul Ulum Banyuwangi Pamekasan explained:

Educating santri to follow the Prophet Muhammad's trait and character was done by recruiting *santri* and giving them places to serve which is later known as "*ngabuleh/khaddam*" (servant of kiai's family). Some worked in agricultural sector by planting jackfruit, coconut, and palm trees in the pesantren area. Others worked at farm by taking care of cow and goat. *Ngabuleh* behavior is a model educated by kiai in equipping science, skill, and expertise to the santri about business as the embodiment of Islamic values done by following prophet's character in trading (Shomad, *Interview*, May 29, 2016).

The Islamic personality contributes to the diversity of competence levels of Moslem entrepreneurs. Entrepreneur competence of santri is a reflection of their values and habits, especially those who are active and become *ngabuleh/khudama*. They devote themselves to kiai by working on business owned by managing kiai's business—a unit owned by pesantren or just simply say it as taking care of kiai's property. They do it sincerely because sincerity is a prerequisite to obtain blessing (*barakah*) from which they get beneficial knowledge, worldly respect, and unexpected *rizki* (wealth).

Based on these values, santri who devote to kiai consider themselves very positively even though they have to work hard. Through the process of *ngabuleh/khudama*, santri highly expect their bright future. The positive self-concept that santri own will also help them to positively consider others' behavior toward them. For santri, the ability to think positive, optimistic with full awareness, as well as spirituality and obedience to teachers and kiai is a prominent element of competence.

As a normative basis for students to their kiai, as a symbol of obedience and respect of santri to the teacher, Allah swt says:

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Q.S. Al-Mujadalah: 11).

Implicitly, the issues about teacher-student interaction had been stated by Sayyidina Ali bin Abi Thalib—written by Az-Zarnuji in *al-Ta'lim al-muta'allim*, "I am a slave of someone who taught me one letter, if he wants then he can sell and if he wants then he can make me as his slave."

Furthermore, from the other normative grounds that the student/santri is obliged to respect the teacher, "Know that the one who seeks it will gain knowledge and will not be able to benefit without respecting the knowledge and the teacher" (Az-Zarnuji, tt. 16).

The board of Alumni Association of Darul Ulum Banyuanyar stated that: Benefits and contributions of *ngabuleh* for santri are that they have strong motivation and mental in running the business. After becoming an alumni, santri will always remember their teacher's advice, such as "Work smart, work hard, and work sincerely". As the alumni, I did what kiai has told by establishing a business which focuses on pilgrimage and umroh's service. KBIH (*Kelompok Bimbingan Ibadah Haji dan Umrah*) Al-Muna is a real practice among many lessons I learned in pesantren in Banyuanyar. There are many benefits we can get from kiai's *tausiah* (advice). I learned that my business is the form of my dedication in serving other people, as well as pesantren and my own religion. This business activity has worship and socio-economic values." (H. Muhdlar, Interview, May 25, 2016).

In the discussion of sociological context about the compliance and obedience of *kabuleh/khadam* to kiai, it is mentioned that the status of *kabuleh/khadam* was decided through a long process. The active santri does not automatically become a *kabuleh/khadam*, but they must go through natural selection and regeneration which has become pesantren's characteristic. The status and job as *kabuleh/khadam* are not meaningless, they are the chosen santri. In this context, there is no doubt that the chosen santri are trustworthy, honest, and more professional than the others. They also have deep emotional teacher-student bond which are considered as the ones who are *siddiq, amanah, tabligh, fathanah*.

Philosophically, among the developed cultures and later became the character of Madura society, the highest respect was given to the pillars of Madura culture, that is *bhuppa'bhahhu'ghuru-rato* (father-mother-teacher/kiai-queen/

government). This phrase is has often been mentioned in daily interaction of Madura society until now. To observe, the concept of *bhuppa' bhabhu' ghuru-rato* explains that there is a hierarchy figure that must be respected and obeyed, the order is from father, mother, teacher/kiai, and last, government. In other words, in the socio-cultural life of Madura society, there is a referential standard of obedience to the main figures in a hierarchical manner. This norm is applied to every Maduranese that the misbehavior related to it will consequently be sanctioned socially and culturally.

Benefits and contributions of *ngabuleh* in Pondok Pesantren Darul Ulum Banyuwanyar Pamekasan are stated as follows:

Long time ago, my teacher said that thousands of santri in the pesantren would not be kiai, teacher/ustaz when they graduated. If they want to choose another job based on their interest and talent, it does not matter. I personally think that my talent and interest might be about auto parts and electronics entrepreneurship because in the place I live, there was not yet a business on that field. As alumni, I hopefully can give positive material and morale contributions, facility aids, advise on the skill improvement, networking between pesantren and alumni, for the betterment of entrepreneurship activities managed by Darul Ulum Banyuwanyar (H. Syakur, Interview, Pamekasan: May 20 2016).

Furthermore, another alumni running convection, trade, and contractor businesses said:

I personally feel the contribution of entrepreneurship values taught in pesantren is beneficial for santri's eagerness in being entrepreneur. Whoever and whatever their works are, halal and usefulness are the things they kept in mind. The pray and *barakah* they got in pesantren can be felt when they had graduated while recalling teachers' merit and struggle. All santri want is to participate in supporting the operational needs of educational institution which concern on Islamic da'wah (Mukhtar, Interview, Pamekasan, May 22, 2016).

Similarly, the statement of other Darul Ulum alumni:

I chose to establish a social-preneur foundation that focus on developing a village of shepherd. I want to contribute in reducing the unemployment rate and increase the economic welfare of the society. The basic assumption is that, when the amount of livestock is similar with the amount of citizen in certain area, then the unemployment will be decreased and it will lead to the increase of society's welfare. The social-preneur foundation is the right step. (Basid, Interview, May 15, 2016).

Kabuleh/khadam's worship and sincerity make them do every order and task given by kiai. They will do it thoroughly because of the internal sincerity motivation, they will not be distracted by other works before completing kiai's order. Therefore, *kabuleh/khadam* has the ability to act on the basis of achievement needs, the indicator is that they always do the task thoroughly

and are never bothered by other works. If they find a work-related problem, they will always find the solution.

The *kabuleh/khadam* is the one kiai believes to manage his business or wealth. Kiai does not often interfere and hand his business (fields/garden, farm, and shops) over to the *kabuleh/khadam*. To some extent, santri are trained to make decision, to solve problems, and to be responsible. We got the example that there is a *kabuleh/khadam* who took care of kiai's ducks for years. Kiai only had two ducks to begin with and after the *kabuleh* resigned, the amount of ducks is thousands. The kiai absolutely did not know that he has thousand ducks. That *kabuleh* then was well known as "kiai bebek".

Self-concept and positive thinking encourage *kabuleh/khadam* to have high self-confidence, at least among their peers. Santri and alumni of Pondok Pesantren Darul Ulum Banyuanyar have high confidence when interacting with the environment outside pesantren. They are able to implement the values of pesantren as sub-culture in a social system. In the midst of community change, pesantren becomes a cultural and economic heritage. Therefore, it is not surprising that they can contribute to entrepreneurial competence.

Subservience and respect for kiai also resulted in the tendency that santri would only work to respect and accomplish the duties from kiai. Santri will be automatically looked upon their kiai in terms of behavior. They are really competent in entrepreneurship but they only become the local-entrepreneur as an introspection. Despite their weakness, they have potential to put religion as their basis (Islamic personality). Also, they are undoubtedly have the character of trust, honest, and professional compared to other santri.

The compatibility of Prophet Muhammad's character with *kabuleh/khadam* can be viewed in the following table:

Table 1.1.

Kabuleh and the Prophet Muhammad Characters in Comparison

Prophet Muhammad	<i>Kabuleh/Khadam</i>
<i>Shiddiq</i>	Self-concept and ability to think positively, honesty, and obedience to teachers and kiai.
<i>Amanah</i>	Full-responsibility task accomplishment, devoted to kiai and pesantren with the intention of worship and sincerity.
<i>Tabligh</i>	Communicative with all elements of pesantren, act as an information messenger to other santri, pesantren family, and guests.

Fathanah	Being professional and skilled compared to other santri as having characters of <i>shiddiq</i> , <i>amanah</i> , <i>tabligh</i> , and <i>fathanah</i> .
----------	---

Conclusion

Compliance and obedience of *kabuleh/khadam* to kiai is a proof that their selection was through a long process. Active santri is not automatically become *kabuleh/khadam*, but through natural selection and regeneration which has become the characteristic of pesantren. The status and the “job” as *kabuleh/khadam* are not meaningless, since they are the chosen santri. In this context, there is no doubt that santri who is *kabuleh* is trustworthy, honest, and more professional than others. They have teacher-student bond and follow the trait and characters of Prophet Muhammad as well as performing sincerity values in working and managing kiai and pesantren’s wealth.

Cultural-wise, Madura society has high respect to the cultural buff, namely *bhuppa’bhabhu’ghuru-rato* (father-mother-teacher/kiai-ratu/government). This phrase often appears in the daily life of Madura society until now. To observe, it has the hierarchy definition which one that should be first respected. In other words, there is a referential standard in socio-cultural life of Madura society in terms of the prominent. This norm binds every Maduranese, so the breach of these norms will get social and cultural sanctions.

Economic-wise, *kabuleh/khadam* was selected to manage the business and wealth of pesantren. They will be handed over to *kabuleh/khadam*, therefore, to some extent, they are trained to make decisions, to solve problems, and to be responsible. In this context, santri with that status undoubtedly have what is called *amanah*, honesty, and professional characters and have entrepreneurship spirit compared with others.

References

- Afzalurrahman. 1997. *Muhammad a Trader*, Trans. Juliati, Dewi Nur et. al. Jakarta: Yayasan Swana Bhummy.
- Albertus, Doni Koesoema. 2010. *Character Building*. Jakarta: Grasindo.
- Al-Munawwir. 2000. *Arabic-Indonesian and Indonesian-Arabic Dictionary*. Jakarta: Paramadina.
- Antonio, Muhammad Syafi’i. 2010. *Muhammad SAW: The Super Leader Super Manager*. Jakarta: proLM Center and Tazkia Publishing.

- Bakhri, Mokh Syaiful. 2012. *Successful Business ala Rasulullah SAW*. Jakarta: Penerbit Erlangga.
- Basid, Abd. *Interview*, Pamekasan, May 15, 2016.
- Bogdan, Robert dan Taylor, Steven J. 1992. *Qualitative Research Methods*. Surabaya: Usaha Nasional.
- Creswell, John W. 2002. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Trans. Nur Khabibah. Jakarta: KIK Press.
- Denzin, Norman K. & Yvonna S. Lincoln (Eds). 2009. *Handbook of Qualitative Research*, Trans. Dariyanto, et. al. Yogyakarta: Pustaka Pelajar.
- Gunara, Thorik and Sudiby, Utus Hardiono. 2007. *Marketing Muhammad; Reliable Strategies and Appropriate Business Practices of the Prophet Muhammad SAW*. Bandung: Salamadani Pustaka Semesta.
- Muhdlar. *Interview*, Pamekasan: May 25, 2016.
- Syakur, *Interview*, Pamekasan: May 20, 2016.
- Presidential Decree No. 22 of 2015 on santri day, October 15, 2015.
- Maskawih, Ibnu. 1934. *Tahdzib al-Akhlak wa Tathir al-A'raq*. Mesir, Al Mathba'ah al-Misriyah.
- Moleong, Lexy J. 2006. *Qualitative Research Methodology*. Bandung: Remaja Rosdakarya.
- Muhadjir, Noeng. 2002. *Scientific Methodology, Qualitative, Quantitative, and Mixed Paradigms*. Yogyakarta: Rake Sarasin.
- Muhadjir, Noeng. 1996. *Qualitative Research Methodology*. Yogyakarta: Rake Sarasin.
- Mukhtar. *Interview*, Pamekasan: May 22, 2016.
- Qadir, Abdul. 2005. *Footsteps Renewal of Islamic Thought in Indonesia*. Bandung: CV Pustaka Setia.
- Stoner, J. A . F & Freeman, R. E. 1995. *Management*. Jakarta: Intermedia.

- Sugiono. 2010. *Educational Research Methods (Quantitative, Qualitative and R&D approaches)*. Bandung: Alfabeta.
- Suprayogo, Imam and Tobroni. 2001. *Religious Social Research Methodology*. Bandung: Remaja Rosdakarya.
- Tafsir, Ahmad. 2006. *Islamic Education Philosophy*. Bandung: PT Remaja Rosda Karya.
- Yasin, A. Fatah. 2008. *The dimensions of Islamic Education*. Malang: UIN Malang Press.