



***ENTREPRENEURIAL TRANSFORMATION IN
THE MA'HAD ALY SYSTEM OF THE TAREKAT
IDRISYIAH: BUILDING SPIRITUAL INDEPENDENCE
AND ENTREPRENEURSHIP***

**TRANSFORMASI KEWIRAUSAHAAN DALAM
SISTEM MA'HAD ALY TAREKAT IDRISYIAH:
MEMBANGUN KEMANDIRIAN SPIRITUAL DAN
KEWIRAUSAHAAN**

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Abstract

One of the tarekat that is followed and popular among Muslims in Indonesia is the Al-Idrisiyyah Order which is centered at the Idrisiyyah Islamic Boarding School Tasikmalaya. Apart from managing education, Idrisiyyah Islamic Boarding School also currently has a focus on the economy by having a mini market called Qini Mart. Seeing the education system implemented in this Islamic boarding school, it is very interesting for the author to know and research more deeply about the role of the Tarekat Al-Idrisiyyah in the academic field (education) for the State of Indonesia. This research was conducted using a qualitative descriptive method with an emphasis on the power of data analysis

on existing data sources, so that the research results are not in the form of numbers but in the form of interpretations and words. Data collection techniques were carried out through observation, interviews and documentation. The results of this study are that Sufi Entrepreneurs are the choice of the Al-Idrisiyyah order in developing its various business lines. The congregation which is located in Cisayong, Kab. Tasikmalaya has successfully applied it. Such as in the fields of creative livestock, agriculture, department stores, Qini Mart, to places to eat and take part in fostering the economy of local residents with cooperatives and also form the Baitul Mall Wattawamil (BMT). In 2006, the Al-Idrisiyyah Islamic Boarding School Cooperative was once the best Cooperative and won first place at the national level. Syekh Akbar conveyed three things in discussing Bait al-Mal wa at-Tamwil (BMT) in this Congregation, namely: 1) Riba becomes unlawful if the profits taken are multiplied and have a maximum limit of 100%. In addition, the Idrisiyah order has educational institutions totaling 6 institutions consisting of Islamic Boarding Schools, MTs, MA, SMK, IT Middle School and IT High School.

Keywords: Tareket Al-Idrisiyyah, Economics, Islamic Boarding School Education.

Abstrak

Salah satu tarekat yang diikuti dan populer di kalangan umat Islam di Indonesia adalah Tarekat Al-Idrisiyyah yang berpusat di Pondok Pesantren Idrisiyyah Tasikmalaya. Disamping mengelola pendidikan, Ponpes Idrisiyyah juga saat ini mempunyai fokus perhatian di bidang ekonomi dengan memiliki mini market yang di kasih nama Qini Mart. Melihat sistem pendidikan yang diterapkan di pondok pesantren ini, begitu menarik perhatian penulis untuk mengetahui dan meneliti lebih dalam mengenai peranan Tarekat Al-Idrisiyyah dalam bidang Akademik (pendidikan) terhadap Negara Indonesia. Penelitian ini dilakukan dengan metode deskriptif kualitatif dengan menekankan pada kekuatan analisis data pada sumber-sumber data yang ada, sehingga hasil penelitian tidak berupa angka-angka melainkan berupa interpretasi dan kata-kata. Teknik pengumpulan data yang dilakukan melalui obsevasi, wawancara dan dokumentasi. Hasil dari penelitian ini yakni Entrepreneur sufi menjadi pilihan tarekat Al-Idrisiyyah dalam mengembangkan berbagai lini bisnisnya. Tarekat yang beralamat di Cisayong, Kab. Tasikmalaya ini telah berhasil mengaplikasikannya. Seperti dalam bidang peternakan kreatif, pertanian, toserba, Qini Mart, hingga tempat makan serta ikut andil dalam membina perekonomian warga setempat dengan Koperasi dan juga membentuk Baitul Mall Wattawamil (BMT). Pada tahun 2006, Koperasi pondok pesantren Al-Idrisiyyah pernah menjadi Koperasi terbaik dan berhasil menjadi juara pertama pada tingkat nasional. Tiga hal yang Syekh Akbar sampaikan dalam membahas Bait al-Mal wa at-Tamwil (BMT) di Tarekat ini, yakni: 1) Riba menjadi haram apabila keuntungan yang diambil berlipat ganda dan memiliki batas maksimum 100%. Selain itu tarekat Idrisiyah memiliki Lembaga Pendidikan yang berjumlah sebanyak 6 lembaga terdiri dari Pondok Pesantren, MTs, MA, SMK, SMP IT dan SMA IT.

Kata Kunci: Tarekat Al-Idrisiyyah, Ekonomi, Pendidikan Pesantren.

INTRODUCTION

Tarekat is a social organization that is always associated with spiritual activities and is often perceived as a spiritual practice that separates itself from worldly affairs. In the eyes of the public, Sufism has long been viewed as a doctrine closely intertwined with mystical aspects within Islam. This perception has become deeply ingrained in society, associating Sufism with rituals reminiscent of asceticism. Additionally, society also holds the belief that Sufis form a collective that places significant emphasis on individual devotion to God (Hamka, 2015). There is an opinion that suggests Sufis are perceived as a community that prioritizes obedient submission to God, both individually and collectively, with the ultimate goal of attaining spiritual experiences through worship (As, 1994; Asmaya, 2018; Nürbakhsh, 2016).

The tarekat movement, which has gained widespread popularity, has become a significant phenomenon within society. As a result, tarekat's involvement in various social and community issues has had a profound impact. Consequently, tarekat holds relevance to matters concerning politics, power dynamics, the economy, and social harmony. In certain instances, tarekat even becomes entangled in political upheavals and conflicts. Sufism, or the mystical dimension of Islam, has always captivated researchers seeking to comprehend the intricacies of the religion, as it represents an integral part of its development. Similar to other religious traditions, Sufism can be viewed as an ascetic religious phenomenon that diverges from the mainstream, as it conveys the religious experiences of its adherents in a unique manner (Suteja, 2016; Ulfah, 2017; Ulum, 2020).

Tarekat not only focuses on spiritual aspects but also exerts a significant influence on various facets of life, including the economy. Spiritual practices within tarekat hold important economic implications for individuals and communities involved. Tarekat can shape perspectives and behaviors in the economic realm, encompassing attitudes towards

wealth, business practices, resource management, and social relations within an economic context. Although economics and Sufism may initially seem distinct, they can complement each other and offer valuable insights into the human relationship with both material and spiritual wealth. Economics, as a field, revolves around the study of managing limited resources to meet unlimited human needs. It encompasses the production, distribution, and consumption of goods and services within an economic system. Efficiency, growth, and the optimal allocation of resources are central concerns within the field of economics.

This phenomenon both confirms and challenges the common perception that Sufism, as perceived by many, solely emphasizes matters pertaining to the afterlife. However, individuals affiliated with tarekat not only concentrate on religious affairs but also actively engage in worldly matters. The moderate concept of tasawuf advocated by the tarekat Idrisiyah enables it to be readily accepted, with its teachings yielding positive impacts on the spiritual and inner lives of its followers. Moreover, several factors make the Idrisiyyah tarekat in Tasikmalaya an intriguing subject for study, particularly in terms of socio-economic movements (Ashari, 2020).

The tarekat Idrisiyyah in Tasikmalaya carries out socio-economic movements through the establishment of businesses and economic initiatives spanning across the region, as well as several branches throughout Indonesia. The process of movement and economic expansion initiated by the Idrisiyyah congregation began in 1980, coinciding with the establishment of the Idrisiyyah order of Islamic boarding school cooperatives in December 1982. Furthermore, buying and selling facilities such as grocery stores, catering to the community's needs, were established around 1985 under the name «waserda» (an all-purpose shop) managed by the Idrisiyyah Islamic boarding school. In 2003, the

name was changed to Qini Mart in Pagendingan Cisayong, Tasikmalaya Regency (Ashari, 2020).

In addition to its other activities, the Islamic Boarding School of Tarekat al-Idrisiyyah also organizes gatherings for religious teachings and remembrance of God, as well as offering both formal and informal education. In terms of formal education, the institution has developed various levels including PAUD (Early Childhood/Pre-School Education) and TKA (Al-Qur'an Kindergarten), SDIT (Integrated Islamic Elementary School), MD (Madrasah Diniyah/religious education institution), MTs (Madrasah Tsanawiyah/Junior High School), MA (Madrasah Aliyah/Senior High School), SMK (Vocational High School/Higher Education), and tertiary education. Hence, the author is motivated to conduct further research on the tarekat al-Idrisiyyah, examining its economic and educational aspects that set it apart from other tarekat. Based on this background, two specific research questions can be formulated: first, how did the Tarekat Idrisiyyah manage to establish a community-driven economic movement that has persisted to this day? And second, what is the current development of the Ma'hadaly Order within the Idrisiyyah community in this modern era?

This research distinguishes itself from other studies in that, until now, Sufi education has typically only taken place through gatherings and without formal education from elementary school to university. Usually, it is mainly supported by parents. In these Sufi gatherings, the focus is usually on teaching about remembrance (dhikr) and the routine practices of the Sufi order, without educating the community about the socio-economic system. Therefore, the author intends to demonstrate that there is a Sufi order capable of adapting to the current times, namely the Idrisiyah order, by establishing an educational institution from early childhood education to university, and developing economic institutions. This aspect is what makes this research interesting. To differentiate it from

previous studies, the author referred to various references, including the research conducted by Abrar M. Dawud Faza (2016), which highlighted that the process of Sufi preaching in Indonesia is influenced by both informal and formal education. Informal education takes place through the activities of Sufi preachers who teach Islamic teachings in mosques, langars, suraus, pesantren, Meunasah, Rangkang, and Dayah.

Secondly, the research conducted by Nasrul and Hamzah (2020) in this study discusses the contributions of the Naqshbandi Sufi order in building moral education in Ukui Dua Village as follows: instilling a sense of faith and piety towards Allah SWT, self-preservation, religious lectures and Tabligh Akbar (large-scale religious sermons), Islamic studies, reliance on Allah and gratitude, repentance and remembrance (*dhikr*), recitation of *Surah Yasin*, sermons and fasting, the oneness of Allah (Tauhid), contentment (*Ridha*), the celebration of the birth of Prophet Muhammad (*Maulid*) and the night journey (*Isra' Mi'raj*), Hadith (sayings of Prophet Muhammad) and Sunnah (his practices), and recitation of blessings (*Bershalawat*).

Thirdly, Anita and colleagues (2017), in their research discussion on the role and charisma of the «Kiai» (Islamic religious leaders) as the central figure in the teaching process at Islamic boarding schools («pesantren»), explore in-depth the central figure of the Kiai as a leader in pesantren, the history of pesantren's development, the role of the Kiai's leadership, and the teachings of the Sufi order that shape the cultural heritage of Indonesian society. Fourthly, Agung Dwi Putra's (2023) work focuses on the Sema dance in the Naqshbandi Haqqani Sufi order in Jakarta, which holds the meaning of Oneness (Tauhid) embodied in the artistic symbols and beautiful ritual expressions. Whether consciously or unconsciously, the Sema dance in the Naqshbandi Haqqani order in Jakarta definitively serves as an educational medium in instilling the

values of Tauhid, aligning with the characteristics or criteria of something called an educational medium.

From the above research, there hasn't been any study yet that specifically examines the Sufi orders within formal educational institutions and the social-economic system. Therefore, the author attempts to research the Sufi orders in terms of formal education, social dynamics, and economic aspects. Through conducting in-depth and comprehensive research on tarekat and socio-economic issues, the aim is to develop new ideas and frameworks that integrate the spiritual, scientific, and economic dimensions. The implications of this research can prove valuable for Muslim communities in devising economic models aligned with their religious values, as well as benefiting society as a whole by promoting a more sustainable, inclusive, and just approach to economics. This research holds relevance within the context of the rapid growth of the Islamic economy. Tarekat practices can influence Islamic economic principles such as justice, sustainability, and sharing. In certain cases, tarekat practices can serve as a source of inspiration for the development of Islamic financial institutions, social enterprises grounded in religious values, or sustainable business practices.

METHOD

This research was conducted using a qualitative descriptive method, with a focus on the strength of data analysis from existing data sources. Therefore, the research findings are not presented in numerical figures but in interpretations and words. Data can be collected through various methods such as observations at the Idrisiyyah Foundation and interviews with several heads and members of the Idrisiyyah Foundation, such as Ibu Maya, Ustadz Asep Dani Al, Ustadz Dodi Hilman (Head of the Information Center of Pondok Pesantren Al-Idrisiyyah Tarekat Idrisiyyah), Tatang Akhyar (Idrisiyyah Economic Division), Ubun Bunyamin (Education

Division), and many others. Data usually undergo preprocessing (such as recording, typing, editing, or transcription) before they are ready for use. However, qualitative analysis still relies on words, which are typically organized into expanded texts, and does not involve mathematical or statistical calculations as analytical tools. In this type of research, case studies are generally limited to a specific time and place. The case study in this research focuses on a specific organization, namely the Idrisiyyah Tarekat located in a particular location. The Idrisiyyah Tarekat is associated with a specific group of people, namely the Sufi community. The Idrisiyyah Tarekat emphasizes activities, particularly in the realm of social interaction.

DISCUSSION

History and Development of the Tarekat Idrisiyah

One of the well-known congregations in West Java is the tarekat Idrisiyyah from North Africa. Until now, the literature that tells about the Idrisiyyah order in Indonesia, especially in Tasikmalaya, is still limited. However, based on notes from Bruinessen, the tarekat Idrisiyyah was introduced by a kiai from Tasikmalaya named Syekh Akbar Abdul Fattah. He studied directly with Sheikh Ahmad Syarif As-Sanusi at Jabal Abu Qubais Mecca and spread it in Tasikmalaya in 1930. One of the areas in Indonesia that experienced rapid development in terms of tarekat was West Java (Nurlela & Syehab, n.d.).

In West Java, there are various tarekat which can be categorized as «global». Apart from that, there are also some local tarekat which focus more on spiritual matters. Several tarekats that are known and developed in West Java are the Kubrowiyyah tarekat, which were introduced by Syekh Syarif Hidayatullah through its founder, Syekh Najmuddin al Kubro. Furthermore, the Syattariyah order was brought in by Sheikh

Abdul Muhyi who learned from Sheikh Abdurrauf As-Sinkili in Aceh. There are also the tarekat *Qodiriyyah*, *Naqsabandiyyah*, *Qodiriyyah-Naqsabandiyyah*, *Syadziliyyah*, *Rifa'iyyah*, *Tijaniyyah*, and *Idrisiyyah* (Bruinessen, 2015). *The Tarekat Idrisiyyah*, in particular, was introduced by Sheikh Akbar Abdul Fattah from Jabal Abu Qubais Mecca to the Cidahu area and finally arrived at Pagendingan Cisayong, Tasikmalaya. Among the followers of the Tarekat Idrisiyyah, some also come from local tarekat spread throughout the Tasikmalaya region (Mulyati, 2006).

The tarekat Idrisiyyah has a long history and unique dynamics when compared to other tarekat and tasawuf groups. For this reason, the Idrisiyyah Tariqa belongs to the category of Neo-Sufism as it combines the ideas of Iman, Islam and Ihsan. The Tarekat Idrisiyyah does not only focus on aspects of Faith and Islam, but also on Ihsan (social) aspects, including socio-economic movements. In social theory, the tarekat Idrisiyyah is part of a social group. Judging from the situation of the group, the tarekat Idrisiyyah appears to be part of the primary group, as explained by Charles H. Cooley that the primary group has very close relationships and interactions between its members, even though most of the tarekat followers are not one family.

The existence of the tarekat Idrisiyyah as a social group can be strengthened by the characteristics of social groups as explained by Muzhafer Sherif. According to Sherif, social groups have characteristics in which each individual has the same drive so that social interaction occurs between them and is directed at the same goal. This is also seen in the tarekat Idrisiyyah, where its followers have the same drive to achieve happiness in the world and the hereafter in accordance with the teachings of Islam and Sufism. Followers of the tarekat Idrisiyyah generally show a very strong sense of kinship when interacting with fellow followers of the order or with people who are related to them. However, when interacting with other Islamic groups, they show a reaction that is very accepting of

the existence of different Islamic groups, because they still adhere to the principle of *ukhuwah Islamiyyah* or brotherhood among fellow Muslims.

It should be noted that the tarekat Idrisiyyah brought by Sheikh Akbar Abdul Fattah has similarities with the tarekat Sanusiyyah in North Africa. This tarekat was founded by Sheikh Muhammad ibn Ali As-Sanusi and is known as a congregation that prioritizes movement for its followers. This movement involves social activities and the formation of an organizational structure that is better than the congregation in general. Apart from that, the tarekat Sanusiyyah, as the predecessor of the tarekat Idrisiyyah in Tasikmalaya, was also a vocal tarekat against colonialism. This tarekat became one of the driving forces for the movement of the people of Libya and North Africa in the face of Italian and French colonialism in the region (Mulyati, 2006).

Syekh Akbar Abdul Fattah, as the first murshid (teacher) of the tarekat Idrisiyyah Tasikmalaya, brought the practice of the Idrisiyyah order from his teacher, namely Sheikh Ahmad Syarif As-Sanusi, and received a diploma from him at Zawiyah Jabal Abu Qubais, Mecca. Syekh Ahmad Syarif As-Sanusi himself is a member of the tarekat Sanusiyyah who studied directly with Sheikh Muhammad Al-Mahdi. Furthermore, Sheikh Muhammad Al Mahdi learned directly from Sheikh Muhammad ibn Ali as-Sanusi, the founder and guardian of the murshid (guide) of the tarekat Idrisiyyah, who is also a direct student of Sheikh Ahmad bin Idris, whose name is associated with the tarekat Idrisiyyah (Al-Hakim, 2019; Pilli, 2017).

Syekh Akbar Abdul Fattah led the Idrisiyyah tarekat as murshid from 1932 to 1947. He was later succeeded by his son, Syekh Akbar Muhammad Dahlan, as the Idrisiyyah tarekat's second murshid. Syekh Akbar Muhammad Dahlan led the Idrisiyyah congregation for a long time, covering the Old Orde, New Orde, and early Reformation periods, from 1947 to 2000 (Al-Hakim, 2019). After that, the leadership of the tarekat

Idrisiyyah was continued by Sheikh Akbar Muhammad Daud Dahlan with the concept of Divine Bureaucracy from 2000 to 2010. Currently, the tarekat Idrisiyyah is led by Sheikh Akbar Muhammad Fathurrohman from 2010 until now. The tarekat Al-Idrisiyyah is included in the ranks of the world tarekat mu>tabaroh group and is recognized by JATMI (*Jam>iyyah Ahli Thariqah Mu>tabarah Indonesia*) and JATMAN (*Jam>iyyah Ahlu atThariqah al-Mu>tabarah an-Nahdliyyah*) (Azis et al., 2021).

There was formation and confirmation of a clear group structure in the tarekat Idrisiyyah to achieve common goals. Initially, this group only consisted of a dzikir assembly, taklim, and Islamic boarding schools. However, over time, this group developed into a foundation with various organizational fields formed. Each area of the organization has defined tasks and functions. The Al-Idrisiyyah Foundation itself was officially established on June 28, 2001 when Sheikh Akbar Muhammad Daud Dahlan was the leader. In the organizational structure that has been formed, one of the fields that is contained is the economic field which includes Islamic boarding school cooperatives and other charity business units (Pilli, 2017).

Tarekat Idrisiyyah has five main areas which include Da>wah, Education, Economics, Youth, and the Role of Women. There are several main components or pillars in the tarekat Idrisiyyah, such as Mursyid with his qualifications as the successor to the role of the function of Rasulullah SAW, Lineage as legality and integrity of teachings, *Talqin Dzikir* as a door in exploring spiritual potential, and Murid as followers. The tarekat Idrisiyyah also has major programs in its movement. *First*, combining the leadership of *murshidan* with professional management. *Second*, da>wah bil wisdom with an emphasis on aspects of Sufism. *Third*, Islamic education based on Islamic boarding schools. *Fourth*, the social economy which plays a role in empowering and serving the people. *Fifth*, focus on youth and the role of Muslim women.

Education System and Ma'had Aly of Tarekat Idrisyiah as a Modern School

In 1932, Sheikh Akbar Abd. Fattah, a prominent scholar in Tasikmalaya, founded the Idrisiyyah Islamic boarding school which is said to have spiritual privileges. This Islamic boarding school is the only one in Jatihurip Village, Cisayong District, Tasikmalaya Regency. In 2010, the leadership of the Idrisiyyah Islamic boarding school was handed over to Syekh Muhammad Faturahman, M.Ag., who is also the son-in-law of the previous leader. He manages all existing potential well and develops an attitude of openness and cooperation. One example is the change in the concept of *da'wah* which is applied to all congregations and achieves a positive response in the community.

Since Sheikh Muhammad Faturahman took over the leadership, the Idrisiyyah Islamic boarding school has experienced rapid development both in terms of quality and quantity. More and more students are coming from various regions in Indonesia to study at this *pesantren*, so Idrisiyyah must continue to develop *pesantren* facilities that can support the activities of the students in the field of religion and skills that will be useful for them in society later. The facilities provided by the *pesantren* also attract parents to send their children there. They feel calm because besides getting religious knowledge, children are also equipped with worldly knowledge that will help them in life in this world and the hereafter.

In an effort to produce an intellectually, emotionally and spiritually intelligent generation, the tarekat Idrisiyyah of Higher Education has opened Ma'had Aly which is equivalent to a university. This educational institution is under the auspices of the Directorate of Diniyah Education and Islamic Boarding Schools of the Ministry of Religion. Ustaz Asep Deni, Head of the Education Division of the tarekat Idrisiyyah, explained that the study program being offered is *Tasawuf wa Thoriqotuhu*, with the hope that Ma'had Aly Idrisiyyah graduates will become individuals who

have a deep understanding of religion, and are able to become teachers and lecturers in society. The permit for the establishment of Ma'had Aly was granted by the Director of Diniyah Education and Islamic Boarding Schools, Dr. Ahmad Jayadi, M.Pd on July 10 2018 at 10.00 WIB, which was held at the Meeting Room of the Directorate General of Islamic Education, Republic of Indonesia Ministry of Religion Building, 7th floor, Central Jakarta. Like the Idrisiyyah Islamic Boarding School, the aims of Ma'had Aly include: *First*, to create an educational institution based on Sufism values. *Second*, to produce a generation that has good morals, has multiple intelligences, and is independent. *Third*, to improve human resources who have a productive and professional work ethic, based on the values of Faith, Islam and Ihsan. and independent. (Supriyono, 2021).

When the writer immersed himself in Pesantren Tarekat al-Idrisiyyah, which differs from other tariqas by organizing science and dhikr sessions, as well as providing formal and informal education. When the writer met with the representatives of Idrisiyyah Tariqa Education, namely Tatang Akhyar and Ubun Bunyamin (2020), they explained that one of the formal education programs being developed is Early Childhood Education (PAUD) and Quranic Kindergarten (TKA). PAUD is a basic education aimed at developing children's cognitive, affective, and psychomotor skills, as well as helping them adapt to the social environment. In addition, preschool education also plays a role in the physical and spiritual growth and development of children before they enter primary education. The goal of the Idrisiyyah Education Division in preschool education is to shape children who have good morals, intelligence, and creativity from an early age, with a foundation in faith, Islam, and ihsan. There are 15 preschool educational institutions under the Idrisiyyah Education Division, including PAUD, Kids Center, Raudhatul Athfal (RA), as well as Kindergartens and Quranic Education Centers (TKQ and TPQ).

Second, The basic education programs available at the Tarekat al-Idrisiyyah Islamic Boarding School are SDIT (Integrated Islamic Elementary School) and MD (Madrasah Diniyah). Basic education is an educational stage that provides knowledge and skills, forms the basic attitudes needed in society, and prepares students to continue secondary education. Basic education aims to provide the important basics needed to live in society, including the development of basic attitudes, knowledge and skills. Graduates of basic education from Idrisiyyah are expected to become generations of Muslims who are good, intelligent and have noble character, with a foundation of faith, Islam and ihsan. There are 10 elementary level educational institutions under the Idrisiyyah Education Division, including Diniyah Takmiliah Awaliyah (DTA) and Integrated Islamic Elementary School (SDIT).

Third, the secondary education program offered by the Tarekat al-Idrisiyyah Islamic Boarding School includes MTs (Tsanawiyah Madrasah/SMP), MA (Madrasah Aliyah/SMA), SMK (Vocational High School), and Higher Education. Islamic boarding schools are an educational model where students live together and study under the guidance of teachers, and live in dormitories as their place of residence. The pesantren complex provides facilities such as a mosque for worship, study rooms, and other religious activities. Islamic boarding schools also function as religious educational institutions that teach Islamic religious knowledge to students based on the writings of medieval scholars in Arabic. Santri live in huts (dormitories) within the pesantren environment. In the education division of Idrisiyyah, the pesantren system is implemented for junior and senior high school students. The goal of graduates from the Idrisiyyah Islamic Boarding School is to become pious and pious individuals with firm and firm beliefs, as well as to become agents of Islamic da'wah that bring goodness to all mankind. There are 6 secondary education institutions with a pesantren pattern under the Idrisiyyah Education Division,

including Pondok Pesantren, MTs, MA, SMK, IT Middle School, and IT High School (Munandar, 2020).

In 2013 and 2014, the Idrisiyyah Islamic Boarding School experienced a significant decrease in the number of students. This decrease was caused by a change in the learning concept from Full Day School to Boarding School. The Boarding School concept requires students to live in a boarding school with 24-hour supervision and guidance as well as a 6-year educational program that is considered tough by parents and students themselves. However, from 2015 to 2019, Idrisiyyah consistently applied the Boarding School concept and continued to adapt to the needs of the community. This resulted in changes and renewal within the pesantren. This consistent attitude has succeeded in raising the trust of the community to send their children to Idrisiyyah. At the moment, Idrisiyyah Islamic boarding school has nearly a thousand students and the number continues to grow every year. Islamic boarding schools have three main roles, namely as Islamic educational institutions, da'wah institutions, and community development institutions.

In the subsequent phase, the Islamic boarding school underwent changes and transformed into a social institution that had an impact on the development of the surrounding community. According to Mrs. Maya (2020), Pesantren Idrisiyyah, as an Islamic educational institution, has adapted and modernized in line with the changing times. Its main objective is to assist individuals who have faith in following the path of Allah through the concepts of faith (*akidah*), Islamic jurisprudence (*fikih*), and mysticism (*tasawuf*). These efforts are supported by tangible activities (*dhohiriyyah*), such as round-the-clock education and guidance, as well as internal activities (*bathiniyyah*), such as congregational rituals, including early morning congregational prayer, dawn study circles, night prayers (*tahajud*), congregational mid-morning prayer (*dhuha*), Quranic recitation gatherings, and Islamic studies. All these activities

are implemented within the framework of the applicable regulations in Pesantren Idrisiyyah.

As we know, the human heart is a delicate part of the human body that is also vulnerable to the influence of Satan's temptations. To avoid this, Sheikh Akhbar always reminds all his students to engage in remembrance of Allah (berdzikir) wherever and whenever possible. By doing so, the heart within the body remains protected and safeguarded from diseases of the heart that can have negative effects on the behavior of the students. In this regard, Sheikh Akhbar, as the caretaker of the boarding school and also the spiritual guide (Mursyid) of the Idrisiyyah tariqa, advises the students and congregation to consistently engage in various other acts of worship every day (Maya, 2020).

The Idrisiyyah Islamic boarding school is known as an educational institution that develops the teachings of the tarekat, especially the Idrisiyyah tarekat, with an emphasis on developing the teachings of Sufism delivered through the Al-Qur'an method. The tarekat itself comes from the Arabic word «*thariqah*» which means a path, condition, flow, or line on something. The tarekat is the path taken by the Sufis, namely those who achieve closeness to Allah, whether by having students or not. The Idrisiyyah Islamic Boarding School provides a variety of extracurricular activities, including the Yellow Book, Speeches, Calligraphy Art, Hadroh Art, Qur'an Recitation Art, Khitobiyah, Maulid & Sholawat Reading, Scouting, Football, Basketball, Volley Ball, Badminton, Paskibra, PMR, and training in fisheries, animal husbandry, agriculture, and others (Akhyar, 2019).

The fourth point is Ma'had Aly, which is an Islamic religious tertiary institution that offers academic education in the mastery of Islamic religious knowledge (*tafaqquh fiddin*) based on the yellow book, and is organized by Islamic boarding schools. The main goal of Ma'had Aly

Idrisiyyah graduates is to create Islamic cadres who have deep mastery of religious knowledge (*tafaqquh fid diin*), and are able to become mu'allim and preacher in society with a comprehensive understanding of Sufism. Legally, Ma'had Aly is considered equivalent to a Bachelor's degree university and grants the S.Ag degree to its graduates. Ma'had Aly Idrisiyyah has obtained an operational license through the Decree of the Director General of Islamic Education No. 2971 of 2018 with the takhossus program «*Tashawwuf Wa Thariqatuhu*» (*Tasawuf and Tarekat*). And currently, the Idrisiyyah tariqa is undertaking the construction of the Idrisiyyah Islamic Higher Education School (STAIIDRIS).

The fifth point is the Idrisiyyah Student Communication Forum (FKMI). FKMI is a student organization which is a forum for developing movement cadres under the auspices of the tarekat Idrisiyyah. The goal of FKMI is to become the next generation who is the hope of religion and the nation, and have sufficient scientific abilities academically. In addition, FKMI cadres are also fostered from an emotional and spiritual perspective through the tarekat or tasawuf methods. In facing the challenges of the times, FKMI cadres are also equipped with entrepreneurial skills. This is so that they have strong mental strength and are independent in the economic aspect.

In 2022, the Al-Ittifaqiah Al-Quran Islamic Institute (IAIQI) represented by Dr. Muyasaroh, M.Pd.I., Al-Hafidzah, signed a cooperation agreement with the Tarekat Al-Idrisiyyah Jatihurif in Tasikmalaya, West Java. The purpose of this cooperation is to improve quality and quality. Through the synergy between the two parties, it is expected to achieve maximum results in terms of teaching, education, and service to the community. IAIQI also has a target to improve the quality of the learning process. This collaboration includes improving the quality of scientific work in the fields of education, research, and community service. Within this framework, public lectures, follow-up studies for educators, scientific

seminars, studies, as well as research and community service will be held. Dr. Zaimuddin, in his statement, emphasized that the cooperation agreement that had been signed was valid for the next 5 years (Munandar & Mursalat, 2019).

Business and Economy Developed by the Tarekat Idrisyiah

Sufism, on the other hand, is a branch of Islam that emphasizes the spiritual dimension and human relationship with God. Through practices such as meditation, dhikr, and introspection, Sufism teaches the importance of knowing yourself, improving your character, and achieving oneness with God. It emphasizes spiritual values and self-development. Although their focus is different, economics and Sufism actually have similarities in their view of the human relationship with material wealth. Economics recognizes the importance of wealth and resources in meeting human needs, but also emphasizes the importance of wise allocation, social justice, and wider economic impact. Meanwhile, Meanwhile, Sufism teaches people not to be bound by the material world and to see wealth as a test that must be faced with integrity, generosity, and gratitude.

In the context of Sufism, a good economy is one that promotes the values of fairness, fairness and sustainability. A good economy recognizes human nature as interdependent social beings, and therefore, an economic system must be designed to fairly meet the basic needs of all individuals. Principles such as redistribution of wealth, avoidance of exploitation, and protection of the environment are important in achieving this goal. Sufism also teaches the importance of simplicity and balance in human relations with material wealth. This is reflected in Sufism's view of excessive consumerism, greed and unlimited desires. Teaches the importance of being grateful for what has been given, sharing with those who are less fortunate, and live willingly for what God gives.

Another principle of Sufism that can make a valuable contribution in an economic context is *zuhud*, which means aversion to the excesses of worldly life and attachment to possessions. The congregation not only focuses on spiritual aspects, but also influences various dimensions of life, including the economy. Spiritual practices within a tarekat often have significant economic implications for the individuals and communities involved. The tarekat can influence economic perceptions and behavior, including attitudes toward wealth, business practices, resource management, and social relations in an economic context. Like the tarekat Idrisiyyah where the *Mursyid* (Highest Leader) actually instructed that this order must be able to be independent and not be dependent on other people in any way. So based on this economic doctrine, several businesses were run by the Order, for example BMT Idrisiyah, Agriculture, Livestock, Fisheries, Franchising, Travel, Cooperatives and others. This is quite encouraging in the midst of competition and a sense of permissiveness among Muslims to pay more attention to business from their own people and from the onslaught of foreign businessmen (Mardani, 2019; Saefullah & Handayani, 2016).

Business in the tarekat Idrisiyyah actually started from the first generation with Sheikh Akbar Abdul Fattah around 1932. Ustad Ahmad Tazakka Bonanza revealed that in his early days, Sheikh Abdul Fattah was also a businessman. He has a recitation in the Batu Tulis area, Jakarta, which is now the head office in Jakarta. When he went to Jakarta, he always brought handicrafts from Tasikmalaya such as baskets, tampir and other woven bamboo, which were then sold in Jakarta. Likewise, when he returned from Jakarta, he bought salted fish and shrimp paste from Muara Angke to be sold in Tasikmalaya, and these products sold well. This shows that the scholars in the tarekat Idrisiyyah also have an entrepreneurial spirit.

In the history of the tarekat Idrisiyyah, several generations before the current Sheikh was also a businessman. For example, the third generation of Syekh Akbar Daud Dahlan was a businessman who was actively involved in the business world before becoming a cleric leading a large-scale tarekat. Likewise, in the era of the 70s, Syekh Akbar Muhammad Dahlan had the first bakery factory in Tasikmalaya, as well as a tofu and travel manufacturing business. They are true entrepreneurs, which shows that the tarekat Idrisiyyah has had economic and business aspects for a long time, not just in the present.

Apart from that, the Idrisiyyah Order in Tasikmalaya has attracted attention as an object of research because of the socio-economic movement it has carried out. One example is the existence of Qini Mart, a mini market spread across the Tasikmalaya area and several branches in Indonesia. This movement is the result of efforts to expand the economy which began in 1980 by the Idrisiyyah Order. In December 1982, the Idrisiyyah tarekat pesantren cooperative was established, followed by the establishment of a grocery store called «waserda» (a convenience store) in around 1985 which was managed by the Idrisiyyah Islamic boarding school.

In 2003, the convenience store then changed its name to Qini Mart in Pagendingan Cisayong, Tasikmalaya Regency. The movement carried out by the tarekat Idrisiyyah has similarities with the tarekat Sanusiyyah, namely building a base for the movement of the ummah through various channels, including the economic aspect. Unlike other tarekat which focus more on matters of worship, the tarekat Idrisiyyah has a special reason for building this economic movement, namely to awaken the independence and authority of Muslims and reduce Muslims begging for donations to build mosques.

Business development in the tarekat Idrisiyyah has gone through four leaderships which have different technical patterns and characteristics,

while still upholding its core values. In the current global era, the tarekat Idrisiyyah is developing a business with a professional management pattern and Divine management under the new leadership of Syekh Akbar Muhammad Fathurrahman, who currently serves as Mursyid of the tarekat Idrisiyyah. Syekh Akbar Muhammad Fathurrahman gives freedom and encourages his students to devote themselves to the business world as an effort to uphold Allah's religion. In this view, they build a pattern of sharing their sustenance with the belief that the more they give alms, Allah will multiply their sustenance. However, this business pattern does not only involve material sustenance, but also spiritual sustenance.

Thus, a business pattern based on belief in Allah becomes an integral part of the tarekat Idrisiyyah vision and mission to become a comprehensive representation of Islam (*kaffah*). In 2010, business within the tarekat Idrisiyyah can be said to have experienced good progress and development and is well managed. In addition, Islamic boarding schools have advantages in spiritual aspects such as dhikr and wirid, as well as tasawuf values which form the basis of business management processes.

In managing the business, there are three aspects of professional management that need to be prepared. First, Human Resource Management (HR), where it is important to strengthen HR with an ascetic spirit, so that they are not trapped in the world's greed. This preparation also involves preparing cadres who are ready to manage the world, because if we don't control the world, we will be left behind in progress. Second, business management by studying technical or professional skills. This can be done by visiting better pesantren and observing companies that have better management.

Furthermore, the third aspect is financial management that must be mastered, because without good financial management, a business will not achieve maximum results. The tarekat Idrisiyyah continues to innovate in

various types of businesses that are developed, following the times. This can be seen from the facilities available at the Idrisiyyah Tasikmalaya Islamic Boarding School, as well as the existence of business branches in the fields of trade, fish and shrimp farming, as well as restaurants and travel. The tarekat Idrisiyyah actively promotes every activity through social media and print media as part of the da'wah movement to the people and society at large. Recently, the Idrisiyyah Islamic boarding school cooperative also received an award from UKM as the best Islamic boarding school cooperative in Indonesia (Pahlevia, 2022).

The tarekat Al-Idrisiyyah has a strong commitment to improving the welfare of the people through an Islamic economic system. This is one of the tarekat's main missions, in addition to increasing Islamic da'wah activities, education based on kaffah Islamic treatises, and realizing the miniature application of Islamic treatises. The Head of the Economic Division of the tarekat Al-Idrisiyyah, Aka Bonanza, explained that developing the ummah's economy is the main program of the tarekat, in addition to education and da'wah. The tarekat Al-Idrisiyyah continues to strive to build business units and design appropriate business models, as well as invite other Muslim communities to participate in the public economic sector (Mardani, 2019).

The tarekat Al-Idrisiyyah, which is headquartered in Cisayong, Tasikmalaya Regency, currently has 18 business units in various sectors, from finance to animal husbandry, as well as six minimarkets spread across several locations. However, there is much more to be achieved. The tarekat Al-Idrisiyyah will continue to develop the economic sector so that it can become an ideal miniature of the Islamic economy. Currently, economic assets in the business sector reach around IDR 25 billion, and when combined with education and other sectors, the amount can reach hundreds of billions of IDR. The Director of Operations for the tarekat Al-Idrisiyyah, Adang Nurdin, stressed the importance of developing

the Muslim economic sector. The concepts in good Islam already exist, and the task of the of tarekat Al-Idrisiyyah is to implement them. Islam discusses the economy, education (initasik.com, 2023).

The tarekat of Al-Idrisiyyah applies the independence model by using an entrepreneurial approach that involves values and the ability to solve problems as business opportunities. This entrepreneurial attitude is integrated with the ability to discover new things and innovate in business development. This attitude has existed in this tarekat for quite a long time. Therefore, many congregations and followers of the tarekat who have the opportunity in terms of financial and manpower resources join the business owned by the Tarekat Al-Idrisiyyah pesantren. This approach results in the choice of becoming a Sufi entrepreneur in the development of various business fields. The tarekat Al-Idrisiyyah, based in Cisayong, Tasikmalaya district, has successfully implemented this model. Evidenced by the increasing number of products produced by this congregation and have been known by the wider community (Rais et al., 2021).

Koperasi Pesantren (Kopontren) and BMT (Bayt al-Mal wa at-Tamwil)

According to Sheikh Akbar Muhammad Faturrahman, the Sufis have various views regarding the position of wealth, possessions, and worldly pleasures. Some of these views include: Wealth accumulates and has immeasurable value, but once it is spent or given in charity, it gains value based on what is donated. The wealth given in charity becomes a means to continuously obey Allah. If someone is wealthy and generous, and they remain pious and unaffected by the wealth, it is better for them in the sight of Allah, as they have been blessed with a favor. The Sufis prefer those who are poor, but they emphasize the importance of maintaining personal dignity and not resorting to begging. They take only what is necessary to fulfill their obligations to Allah. If they take more than that,

they will fall into greed, which hinders their path towards Allah, as greed stems from the desires of the self. Therefore, the wealth present in the Al-Idrisiyyah Tariqa's boarding school is never spent for personal or worldly interests. To avoid the traits of greed, according to Sheikh Akbar Muhammad Faturrahman, the wealth is distributed to the needy and those in need, specifically to the less fortunate and deserving individuals (Hilman, 2020).

One of the Islamic microfinance institutions in the form of a cooperative is *Baitul Maal wat Tamwil* (BMT). BMT is an Islamic financial institution that operates using the combined concept of «Baitul Tamwil and Baitul Maal» with an operational target focus on the Small and Medium Enterprises (UKM) sector. The concept of Baitul Tamwil (house of property development), carries out productive and investment business development activities in improving the economic quality of micro and small entrepreneurs by encouraging saving activities and supporting financing of economic activities. Meanwhile, the concept of *Baitul Maal* (House of Treasure) accepts deposits of zakat, infaq and alms funds and optimizes their distribution in accordance with regulations and mandates. The goal to be achieved by the initiators is none other than to collect public funds and channel them back to the community, especially entrepreneurs such as Muslim entrepreneurs who need capital assistance for developing their business in the form of providing financing facilities to customers based on sharia principles, such as *murabahah*, *mudharabah*, *musyarakah*, *qard* and others (Melina, 2020).

The presence of BMTs is to absorb the aspirations of the Muslim community in the midst of anxiety over economic activities based on the principle of usury, as well as to act as supporting funding to develop activities to empower small and medium enterprises. The presence of an Islamic microfinance institution called Baitul Maal wa Tamwil (BMT) is felt to have brought financial benefits to the community, especially the small

community who are not bankable and reject usury, because it is oriented towards a people's economy. The presence of BMT on the one hand carries out the Islamic economic mission and on the other hand carries out the task of the people's economy by improving microeconomics, which is why the development of BMT is very rapid amid the development of other conventional microfinance institutions (Masyithoh, 2014).

The Koperasi Pesantren Al-Idrisiyyah (Kopontren), which is the economic foundation for the Al-Idrisiyyah Order, has undergone significant developments to reach a national scale. One of the units under the auspices of the *Fat-Hiyyah Al-Idrisiyyah* Kopontren is BMT Al-Idrisiyyah. BMT Al-Idrisiyyah is an institution responsible for managing people's funds, consisting of Baitul Maal and Baitut Tamwil, alms, and waqf. Meanwhile, Baitul Tamwil acts as an intermediary between fund owners and those who need funds based on sharia principles, or in other terms, as an institution that provides savings and loan services and sharia financing. Since 2012, BMT Al-Idrisiyyah has continued to make improvements and increase professionalism in serving its members. Through cooperation and partnerships with several institutions such as Dompot Duafa West Java and *Baitul Maal Jabar* Forum, BMT Al-Idrisiyyah has also achieved impressive achievements. Among them, the award for the best cooperative nationally, the best ziswaf fundraiser in West Java from the Baitul Maal Jabar Forum, and other achievements (Dar, 2023; Rahmawati, 2022).

BMT Al-Idrisiyyah was formed on February 4 2012 with the legal entity Cooperative No. 7284/Bh/PAD/KWK-10/Date 18 June 1998. And is the Islamic Financial Services Unit of Kopontren Fat-Hiyyah which has approximately thirty years of experience serving and partnering with the community. BMT Al-Idrisiyyah itself was formed to bridge (intermediate) public finances at the micro level. It is run according to the Syariah system and is managed by professional management with a welfare orientation for customers and the community. With a Vision To

become a professional Sharia microfinance institution, build, partner and take root in society with the principles and foundation of Islamic values to achieve a hasanah world and hereafter. As well as the Mission: First, Implement sharia values and principles as the foundation of the economy. Second, Become a professional partner for the community and the people in developing the economy. Third, Become a partner for the government in building the economy and alleviating poverty.

BMT Al-Idrisiyyah is one of the business units managed by the Al-Idrisiyyah Kopontren. The presence of this business unit has received the attention of several national banks that have collaborated with the Kopontren, which is proof of the progress that has been achieved. The achievements that have been achieved by Kopontren Al-Idrisiyyah have become an attraction for other Kopontren and cooperatives. Evidenced by the many comparative study visits conducted by Kopontren and other cooperatives on the island of Java and outside Java. According to Sandra Yusuf, Head of Public Relations at the Al-Idrisiyyah Islamic Boarding School, several staff from the Suryalaya Islamic Boarding School recently conducted a comparative study at the Al-Idrisiyyah Islamic Boarding School. Besides that, The Office of Cooperatives and Trade (Koperindag) of Serang Banten Regency also visited the Al-Idrisiyyah Kopontren to request permission to visit cooperatives throughout Serang Regency. This shows that the Al-Idrisiyyah Kopontren has become an example that is recognized and used as a reference by related institutions such as Islamic boarding schools, cooperative services, and others.

The implementation of a professional management system is supported by an adequate Information Technology (IT) system and is directly supervised by Syekh Muhammad Fathurrahman as a murshid of the Al-Idrisiyyah Order and a prominent Indonesian Sufipreneur. In the last four years, Al-Idrisiyyah Kopontren has experienced significant development. As the best Kopontren at the national level in 2006, they are

ready to partner and share experience and knowledge with various parties, especially Islamic boarding schools or other community organizations, in an effort to develop a people-based economy to improve people's welfare (Melina, 2020).

The Al-Idrisiyyah Kopontren has created innovations in various sectors such as Qnimart, innovative agriculture and animal husbandry, a number of culinary restaurants, and fostering the community's economy through the formation of cooperatives and the Baitul Maal Wattamwil (BMT). In 2006, the Al-Idrisiyyah Kopontren won the first award for the best cooperative at the national level. Recently, in 2017, the Idrisiyyah Islamic Boarding School received a visit from the Central Ministry of Cooperatives and the Tasikmalaya Regency Koperindag Office to evaluate the potential of the business being carried out and see the readiness of the cooperative in facing the ASEAN Economic Community (AEC). The potential of Small and Micro Enterprises (SMEs) to be used as export commodities is also a concern. From that visit, The Idrisiyyah Islamic Boarding School Cooperative is considered ready to face free trade competition in Asia, and the shrimp farming business is considered to have the potential to be developed and enter the export market (Mardani & Gunawati, 2020).

Baitul Maal Wattamwil (BMT) Idrisiyyah has programs including: TAFaqUR Savings (Sacrificial Facility Savings) based on Sharia principles Wadiah Yad Dhomanah (Entrusted), SAHARA (Helping and preparing for happier holidays) such as distributing THR, Eid Mudik or Holidays, to created the Mitra Warung UKM program, namely a warung empowerment program from BMT Idrisiyyah to help stalls in their business, even to the point of creating a digital financial service application called Qini Mobile.

Minimarket Business Owned by the Tarekat of Al-Idrisiyyah

Wrong One business managed by Kopontren Al-Idrisiyyah is Qini Mart, a mini market. Qini Mart is not only present in the Tasikmalaya

area, but has also been established in the Central Jakarta area. The Idrisiyyah Order applies economic and business morality that has been practiced by Muslims since ancient times. This economic movement based on morality is especially carried out by followers of Sufism who prioritize human resources (HR) who have faith and have integrity. As stated by Yan Orgianus, the importance of having human resources who have faith and have a clean heart in the sight of Allah is enormous. In this context, economic morality does not only cover aspects of material success, but also the right attitude and in accordance with religious values (Setiana, 2022).

The Kopontren of the tarekat Idrisiyyah and Qini Mart of the tarekat Idrisiyyah take this practice seriously. In recruiting employees, Qini Mart and Kopontren management give priority to alumni of the Idrisiyyah Islamic boarding school to be involved in various economic activities of the tarekat Idrisiyyah. This habit has been established for a long time, where the employees of the Qini Mart of tarekat Idrisiyyah are required to carry out dhikr and wirid when making buying and selling transactions. Apart from that, they also take part in regular recitations which are held at every zawiyah closest to Qini Mart and at the Al Fattah Pagendingan Mosque.

The management of the Qini Mart of tarekat Idrisiyyah and other charitable business units are taking this step to ensure that employees carry out their duties in a trustworthy manner, not only seeking profit, but also trying to achieve blessings. As stated by Orgianus, the tarekat Idrisiyyah in carrying out community economic activities prioritizes the improvement and maintenance of people's assets so that they are of a blessing value. The economic rationality built by the tarekat Idrisiyyah is based on Islamic economic principles, in which the concept of *maslahah* is prioritized, not only based on logic alone, but also values and norms determined by Allah. In addition, the economic rationality emphasized

is the economic rationality of Sufism, which emphasizes the concept of *zuhud*. The tarekat Idrisiyyah also adopts a neo-Sufism conception which emphasizes aspects of movement within the congregation, and makes all activities, including business, a means to increase religious spirituality for each member and society. This is what makes the tarekat Idrisiyyah charitable business units so attractive to the public and able to build an independent, dignified and authoritative economy, especially at the Idrisiyyah Islamic Boarding School (Ashari, 2020).

Since 2009 until now, Qini Mart has implemented ICS (Inventory Control System) and POS (Point of Sales) programs to simplify its information system. Qini Mart's sales concept is interesting because it is divided into two, namely modern trade and traditional trade. Qini Mart provides necessary goods with a self-service system (modern trade), but still sells staple goods such as rice, cooking oil, flour, flour, and others as in traditional markets (traditional trade). These goods are sold in various sizes, from $\frac{1}{4}$ kg to per sack, and wholesale prices are available for bulk purchases (per sack). Qini Mart's growth has accelerated with the plan to build a branch in Purbaratu, which was realized in 2010. In 2012, Qini Mart has also succeeded in opening a branch in Kawalu, so that currently Qini Mart has two minimarket branches (Ridwan, 2008).

A number of business units have been developed by Idrisiyyah Corporation, including Qini Mart, Qini Minang (Padang restaurant), Qini Bakery (bread sales), Qini Fresh (drinking water refill depot), Islamic boarding school canteen, livestock business, shrimp ponds in Cipatujah, plantations coffee at Panjalu, and other restaurants that work with Islamic boarding schools. All of these business units are sources of funding for pesantren and are managed by BMT (*Bayt al-Mal wa at-Tamwil*) Al-Idrisiyyah. In 2020, the cooperative targets to add 5,000 to 10,000 UKM programs, as well as provide additional benefits from the clean water and sanitation program for 5,000 to 10,000 households. In addition, the plan is

to build a vannamei shrimp processing factory under the name Qini Plant. In addition, there will be an additional 6,000 educational institutions. In 2021, Idrisiyyah Corporation has around 40 business units, the largest of which is Qini Mart (retail unit), which currently has 11 units in the city and district of Tasikmalaya, and Qini Vaname which is located in Ciandum Village, Cipatujah District, Tasikmalaya Regency.

Qini Mart and Qini Vaname Shrimp Farming Business Unit continue to be the darlings in contributing to the growth of assets and income. Therefore, the assets in Kopontren Idrisiyah this year amount to Rp 49,477,311,355. This is certainly something we should be grateful for, although there are still some business units that need improvement and repairs. Since its establishment in 1990, starting as a small traditional shop, it transformed into a modern mini-market in 2000 and has been growing and expanding with 10 mini-markets in the Tasikmalaya and Jakarta regions. There is also a warehouse serving as the distribution center to supply goods to each branch. The ten branches of Qini Mart are as follows: 1). Qini Mart Pagendingan Cisayong, Tasikmalaya Regency. 2). Qini Mart Purbaratu, Tasikmalaya City. 3). Qini Mart Bojong, Tasikmalaya City. 4). Qini Mart Kawalu, Tasikmalaya City. 5). Qini Mart Bebedahan Purbaratu, Tasikmalaya City. 6). Qini Rajapolah, Tasikmalaya Regency, 7). Qini Mart Tamansari, Tasikmalaya City, 8). Qini Mart Batu Tulis, Jakarta, 9). Qini Mart Kamulyan, Manonjaya, Tasikmalaya Regency, 10). Qini Mart Padasuka Pancasila, Tasikmalaya City.

The vannamei shrimp pond unit known as Qini Vaname has excellent potential in increasing Islamic boarding schools' income and creating jobs for the community. Apart from that, Qini Vaname also contributes to the local village government through sharing the harvest obtained. As one of the leading business units under the auspices of Idrisiyyah, Qini Vaname is known as "Shalawat Shrimp" which has its own charm. This shrimp business has even succeeded in penetrating the international market and

providing satisfaction to consumers. This success cannot be separated from good management, in which various new and tested procedures have been carried out. This also attracted the interest of many parties to make a working visit.

RECOMMENDATIONS

From the description and explanation above, the author recommends that the Idrisyiah Sufi order's involvement in social, economic, and educational fields has many benefits that can enhance our understanding of crucial issues in society and education. Here are several reasons why further research on these topics is necessary:

1. Understanding the role of Sufi orders in society: Sufi orders refer to Islamic religious groups with their own traditions and teachings. Research on Sufi orders can help us understand their role in shaping culture, society, and politics. This can provide insights into how Sufi orders influence the identities and lives of those involved.
2. Understanding social economics: Social economics is a field that studies the relationship between social and economic aspects in society. Research on the social economics of education can help us understand how social factors, such as income levels, access to resources, and gender equality, impact the opportunities and quality of education received by communities.
3. Encouraging interdisciplinary research: Studies on Sufi orders and the social economics of education can encourage interdisciplinary research, such as anthropology, sociology, economics, and education. This can result in more comprehensive and thorough insights into complex issues in society and education.
4. Opening up new research opportunities: Research on Sufi orders and the social economics of education can open up opportunities

for further research and inspire researchers to investigate various unexplored aspects.

By conducting further research on these topics, we can gain a better understanding of the dynamics of social and educational diversity within communities and help create a more inclusive, fair, and competitive environment. Particularly, it is essential to dispel the misconception that Sufi orders and tasawuf teach living in poverty or distancing oneself from the world.

CLOSING

In Islamic tradition, tarekat (sufi orders) play a significant role in guiding and mentoring their followers towards a deeper spiritual life. Tarekat are often renowned for their assemblies of remembrance and chanting, where followers gather to worship together. However, there are certain tarekat that differ significantly from others. The difference lies in their approach to establishing formal educational institutions as vital components in spiritual development and the advancement of knowledge, as exemplified by the educational system within the Idrisiyyah Education Division. Firstly, there is Early Childhood Education (Pendidikan Pra Sekolah), which includes institutions such as Early Childhood Education (PAUD), Kids Center, Raudhatul Athfal (RA), Kindergarten (TK), and Quranic Education Park (TPQ). Secondly, there is Primary Education (Pendidikan Dasar), which encompasses Diniyah Takmiliah Awaliyah (DTA) and Integrated Islamic Elementary School (SDIT), with a focus on fostering righteous, intelligent, and morally upright generations.

Thirdly, there is Pondok Pesantren, an educational system resembling boarding schools for junior and senior high school students, with the aim of producing devout individuals who actively propagate Islamic teachings. This includes Pondok Pesantren, Islamic Junior High School (MTs), Islamic

Senior High School (MA), Vocational School (SMK), Islamic Junior High School (SMP IT), and Islamic Senior High School (SMA IT). Lastly, there is Ma'had Aly, an Islamic religious college that teaches the knowledge of Islam based on classical texts. Graduates of Ma'had Aly are expected to become knowledgeable in tasawuf (Sufism) and serve as preachers and teachers within society. The Idrisiyyah Student Communication Forum is an organization that nurtures students with a tarekat approach (knowledge of tasawuf), academic skills, and entrepreneurship to make them resilient and self-reliant in facing the challenges of the modern era.

Seeing the explanation above, the authors conclude that the tarekat does not only focus on spiritual aspects, but also has a significant influence on various aspects of life, including the economy. Spiritual practices within a tarekat often have important economic implications for the individuals and communities involved. The tarekat can influence perspectives and behavior in the economic field, including attitudes towards wealth, business practices, resource management, and social relations in an economic context, one of which is by establishing the Al-Idrisiyyah Kopontren and Baitul Maal Wattamwil (BMT) Idrisiyyah. Until 2021, Idrisiyyah Corporation has around 40 business units, the largest of which is Qini Mart (retail unit), which currently has 11 units in the city and district of Tasikmalaya, and Qini Vaname which is located in Ciandum Village, Cipatujah District, Tasikmalaya Regency.

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