

THE EXISTENCE OF *KOPERASI TENGAH* IN EMPOWERING  
COMMUNITY'S ECONOMY AROUNDING NURUL HUDA ISLAMIC  
BOARDING SCHOOL OF SINGOSARI MALANG

THESIS

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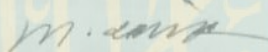
**SOCIAL SCIENCE EDUCATION PROGRAM  
TARBIYAH AND TEACHER TRAINING FACULTY  
MAULANA MALIK IBRAHIM STATE ISLAMIC  
UNIVERSITYMALANG  
AUGUST, 2019**

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**THE EXISTENCE OF *KOPERASI TENGAH* IN EMPOWERING COMMUNITY'S**  
**ECONOMY AROUNDING NURUL HUDA ISLAMIC BOARDING SCHOOL OF**  
**SINGOSARI MALANG**

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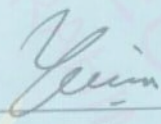
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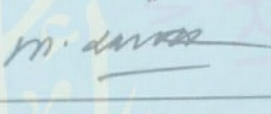
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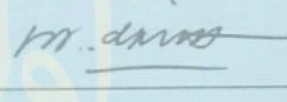
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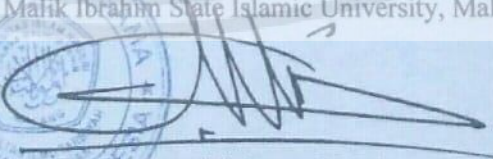
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## DEDICATION

All praise and thanks to Allah SWT who has given all blessing in my life.

Shalawat and salam be with the Prophet Muhammad SAW who has guided us from jahiliyah to ilmiah era it's Islam the perfect religion.

This thesis is a small part of my contribution in the world of education.

Sincerely, I dedicate this thesis work to my beloved family, friend and all people who help me finishing this thesis.

I hereby present this work to you, my father, the father Mr.Syaikhu and my beloved mother Mrs Ika Wahyuni. Thank you for the abundant affection from the moment I was born, until now, moral and material support and constructive advice. And thank you for the blessing that is always given to me from my mother who I love and love.

Thank you further to my beloved younger siblings Durrotun Nafisah, Nazriel Ilham N, Ikhyak Ulumuddin who are exceptional in providing support and motivation as well as prayers that have been the younger siblings who always cheer for her brother.

Thanks also to all my lectures in Maulana Malik Ibrahim State Islamic University, Malang, Especially to my Advisor, Dr. H. Zainuddin M.A and all my lecture that couldn't be mentioned one by one. Thank you for educating, guiding and providing knowledge and advice in every step I study.

The people closest to me are Hul, Ippeh, Camel, Diyana, Mulimen, who always help in any form without any strings attached and are always sincere in heart. Friends who have always been in Islamic boarding schools even though they are not together are always supporting each other and who always teach me the meaning of a friend in a beautiful form of togetherness.

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Thank you for being a companion in arms by accompanying and coloring my every day and various ups and downs during the lecture, good luck pick us up in the future. *Aamiin*



## MOTTO

مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ كَانَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

"Whoever goes out seeking knowledge, then he is in Allah's cause until he returns."

(HR.Turmudzi)



Dr. H. M. Zainuddin, MA  
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2019 Appendix

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To Whom It May Concern,  
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*Assalamualaikum Wr.Wb*

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Is considered **acceptable** to be defended after being intensively read and regularly consulted in this area of research content, language, and writing composition.

*Wassalamu'alaikum Wr.Wb.*

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## CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Thifliatul Khuzaima, student of Social Education Program (IPS) as the requirement for degree of Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teaching Training Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other Sarjana status of other Higher Tertiary Education, except those are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection of claim from others.

Malang, June 30th 2019



Thifliatul Khuzaima

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## PREFACE

Praise and gratitude to Allah SWT who has given His Mercy, blessing and guidance so the writer able to finish the arrangement of qualitative research “The Existence Of *Koperasi Tengah* In Empowering Community’s Economy Arrounding Nurul Huda Islamic Boarding School Of Singosari Malang” as the final project to get the academician degree at Maulana Malik State Islamic University, Malang. Shalawat and salam be with the Prophet Muhammad SAW who has guided us from jahiliyah to ilmiah era it’s Islam the perfect religion.

Writing this thesis would not be possible without the support, encouragement and guidance from the various parties. There is no pronounceable word that can be expressed except the great attitude to the excellency:

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2. Dr. H. Agus Maimun, M.Pd., as Dean of Tarbiyah and Teaching Training Faculty
3. Dr. Alfiana Yuli Efianty, MA as the chief of Social Education Department
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The writer awarded that in the preparation of this thesis still have a lot of mistake in arranging this research, so writer expected critical and suggestion from all parties to improve the next research. Hoped that this thesis provides benefit for all. Aamin Ya Rabbal Alamin.

Malang, June 27th 2019

Thifliatul Khuzaima

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## GUIDANCE OF ARABIC LATIN TRANSLATION

The writing of Arabic – Latin transliteration in this thesis using transliteration guidelines based on the decision by Minister of Religious Affairs and the Minister of Education and Culture of Republic Indonesia No.158 of 1987 and N0.9543 b/U/1987 which can be broadly, describe, as follows:

### A. Alphabet

ا	=	a	ز	=	Z	ق	=	q
ب	=	b	س	=	S	ك	=	k
ت	=	t	ث	=	Sy	ل	=	l
ث	=	ts	ص	=	Sh	م	=	m
ج	=	j	ض	=	Dl	ن	=	n
ح	=	h	ط	=	Th	و	=	w
خ	=	kh	ظ	=	Zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	Gh	ي	=	Y
ر	=	r	ف	=	F			

### B. Vocal Long

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

### C. Vocal Diphthong

أو	=	aw
أي	=	ay
أُو	=	Ū
إِي	=	î

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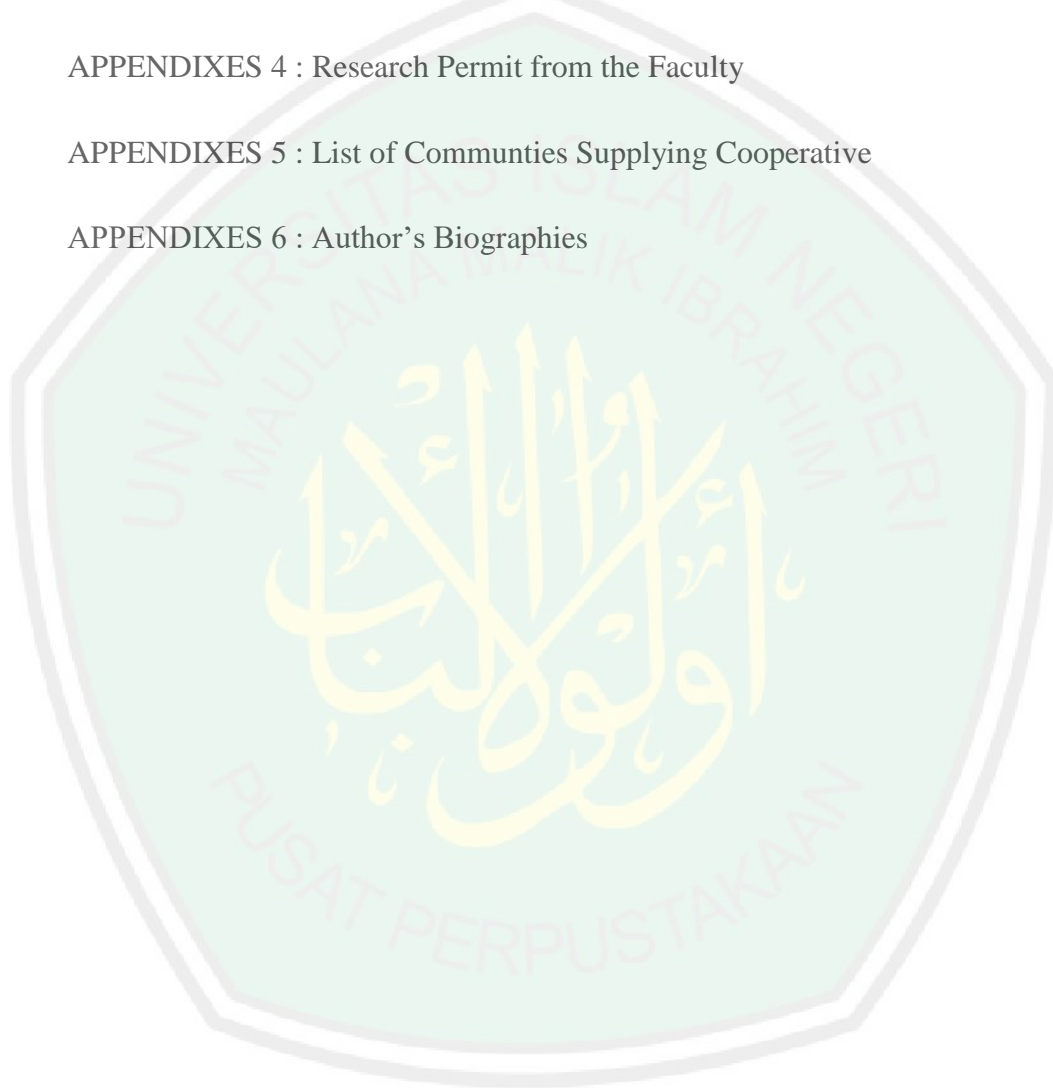
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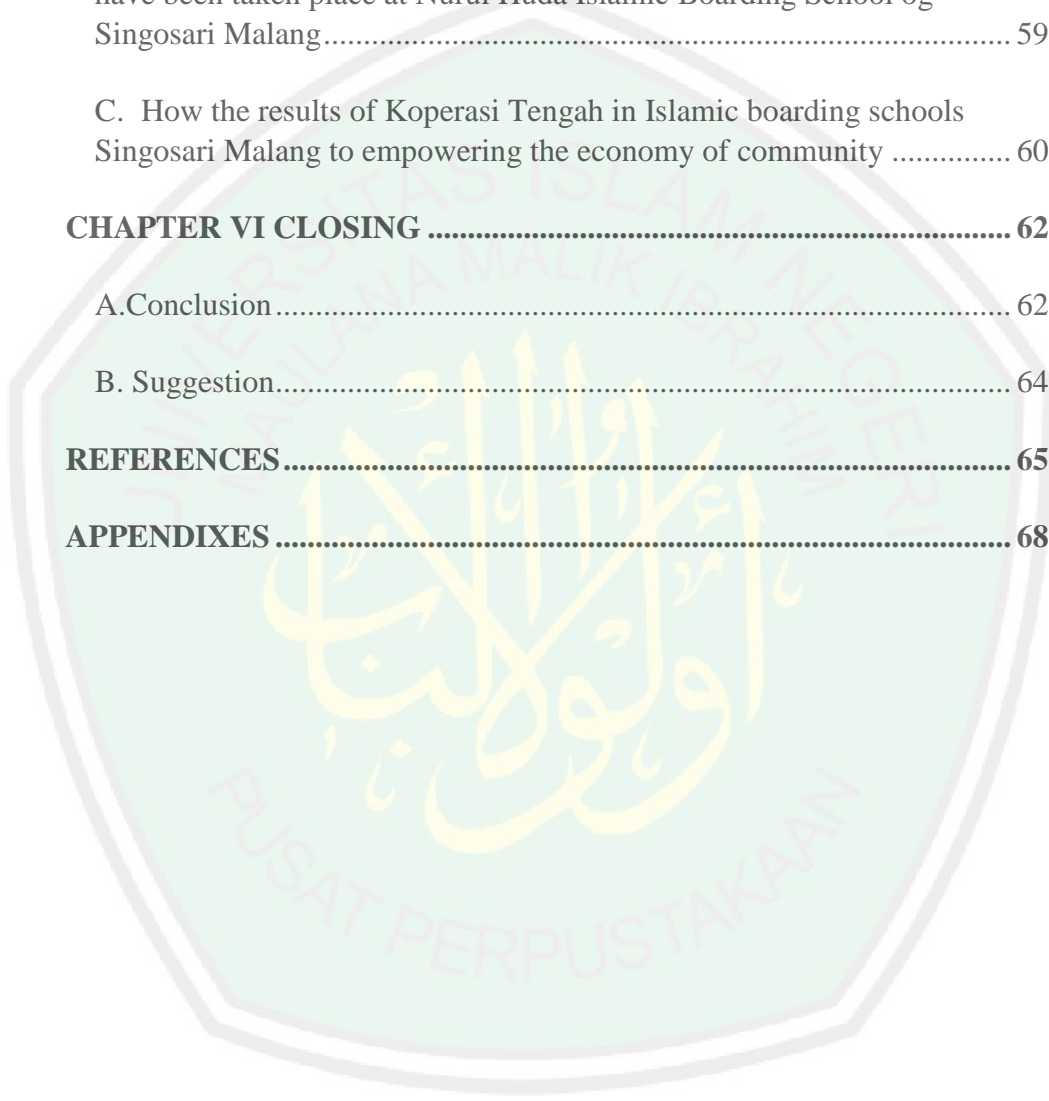
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## ABSTRAK

Khuzaima, Thifliatul. 2019. *Eksistensi Koperasi Tengah dalam Memberdayakan Ekonomi Masyarakat Sekitar Pondok Pesantren Al-Qur'an Nurul Huda Singosari Malang*. Skripsi, Jurusan Pensisikan Ilmu Pengetahuan Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. H. M. Zainuddin, MA.

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Dalam rangka memberdayakan ekonomi masyarakat sekitar, pesantren sebenarnya memiliki fasilitas yang dapat digunakan yaitu melalui pembentukan atau optimalisasi peran koperasi pondok pesantren, sebagai pemasok makanan di Koperasi Pesantren. Semangat yang terkandung dalam masyarakat untuk terus menyuplay makanan yang ada di koperasi pondok pesantren semakin eksis. Koperasi pondok pesantren adalah salah satu cara pemberdayaan untuk meningkatkan ekonomi masyarakat di sekitar pondok pesantren dalam upaya meningkatkan kesejahteraan dengan mengoptimalkan penggunaan sumber daya di dalam dan di luar lingkungan pesantren. Koperasi adalah kumpulan orang yang bekerja sama untuk memenuhi satu atau lebih kebutuhan ekonomi.

Penelitian ini dibuat bertujuan untuk: (1) menjelaskan Koperasi Tengah beroperasi di pondok pesantren Nurul Huda (2) menjelaskan jenis pemberdayaan ekonomi di Koperasi Tengah yang telah terjadi di pondok pesantren Nurul Huda (3) menjelaskan hasil Koperasi Tengah di pondok pesantren Nurul Huda dalam memberdayakan ekonomi masyarakat sekitar.

Pendekatan pada penelitian ini adalah kualitatif dengan jenis penelitian studi kasus. Teknik pengambilan data menggunakan *interview* (wawancara), observasi dan dokumenasi. Adapun langkah-langkah penelitian atau analisis data yang dilakukan adalah dengan cara reduksi data, penyajian data dan pengambil kesimpulan atau verifikasi data.

Hasil penelitian menunjukkan bahwa: (1) Koperasi Tengah beroperasi di pondok pesantren berupa adanya proses jual beli makanan yang berjalan setiap harinya di pondok pesantren, (2) Jenis pemberdayaan ekonomi di koperasi pondok pesantren ini yaitu: satu membuat perjanjian dengan para supplier masyarakat sekitar, dua koperasi melakukan mitra usaha dalam mengembangkan tugas dan fungsinya, tiga menciptakan perbaikan ekonomi terhadap masyarakat yang terlibat (3) Hasil dari koperasi dalam memberdayakan ekonomi masyarakat sekitar menunjukkan bahwa koperasi setiap hari, menjalankan perdagangan, baik berupa jual beli, maupun menyuplay makanan dari penduduk sekitar.

**Kata Kunci:** *Pemberdayaan, Ekonomi, Koperasi, Pondok pesantren.*

## ABSTRACT

Khuzaima, Thifliatul. 2019. *The Existence of Koperasi Tengah In Empowering Community's Economy Arrounding Nurul Huda Islamic Boarding School of Singosari Malang*. Thesis. Tarbiyah and Teaching Training Faculty. Social Science Education Department. Maulana Malik Ibrahim State Islamic University Malang. Advisor: Dr. H. M. Zainuddin, MA.

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In order to empower the economy of the surrounding community, The Islamic Boarding School actually has facilities that can be used, namely through the formation or optimization of the role of the boarding school cooperative, as a food supplier in the Islamic Boarding School Cooperative. The spirit contained in the community to continue to supply food in Islamic boarding school cooperatives increasingly exist. Islamic boarding school cooperatives are one of the ways of empowerment to improve the economy of the community around Islamic boarding schools in an effort to improve welfare by optimizing the use of resources inside and outside the boarding school environment. Cooperative is a collection of people who work together to meet one or more economic needs.

This research objectives (1) to explain Koperasi Tengah operate at Nurul Huda Islamic Boarding School (2) to explain types of economic empowerments at Central Cooperative that have been taken place at Nurul Huda Islamic Boarding School (3) to explain to find out results of Cooperative Middle in Islamic boarding schools to empowering the economy of community. The approach in this research is qualitative with the type of case study research. Data collection techniques using interviews, observation and documentation. The data analysis that is carried out is by means of data reduction, data presentation and conclusion making or data verification. The results showed that: (1) Koperasi Tengah operates in Islamic boarding schools in the form of a process of buying and selling food that runs every day at Islamic boarding schools, (2) Types of economic empowerment in Islamic boarding schools cooperatives namely: one makes agreements with suppliers of surrounding communities, two cooperatives carry out business partners in developing their duties and functions, three creating economic improvements to the communities involved (3) The results of cooperatives in empowering the economy of the surrounding community show that cooperatives run trades every day, in the form of buying, selling, and supplying food from surrounding residents.

**Keywords:** Empowerment, Economy, Cooperatives, Islamic boarding school.

### ملخص البحث

خزيمة ، طفلية. 2019. وجود التعاونية الواسطية في تمكين اقتصاد المجتمع حول المعهد الإسلامي نور الهدى سينجاساري مالانج. البحث العلمي. قسم التربية الإجتماعية. كلية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف : الدكتور الحج محمد زين الدين، الماجستير.

من اجل تمكين اقتصاد المجتمع المحيط المعهد نور الهدى له المرافق التي يمكن استخدامها من خلال تكوين أو تعظيم دور التعاونية كمورد للمواد الغذائية فيه. المهمة الموجودة في المجتمع تزداد لمواصلة إيداع الطعام في التعاونية. التعاونية في المعهد هي إحدى طرق التمكين لتحسين اقتصاد المجتمع حتى موسر حوله باستخدام الموارد الداخلية والخارجية تماما. التعاونية هي مجموعة للأشخاص الذين يعملون معًا لقضاء حاجة او الاحاجات من الاقتصادية.

والأهداف من هذا البحث العلمي هي: (1) لتبيين تعمل التعاونية الواسطية في تمكين اقتصاد المجتمع حول المعهد الإسلامي نور الهدى. (2) لتبيين أنواع التمكين الاقتصادي في التعاونية الواسطية في المعهد الإسلامي نور الهدى. (3) لأيجاد النتائج من التعاونية الواسطية في تمكين اقتصاد المجتمع حول المعهد الإسلامي نور الهدى. واستخدم هذاالبحث نظرية النوعية الوصفية، بطريقة جمع البيانات والمخالطة الميدانية والمقابلة والوثائقية. واستخدم تحليل البيانات التحليل الوصفي الذي يتضمن تقليل البيانات وعرض البيانات وصنع الاستنتاجات.

وننتائج البحث تدل على عن: (1) تعمل التعاونية الواسطية في المعهد الإسلامي نور الهدى بوجود عمليات البيع والشراء من المواد الغذائية كل يوم. (2) أنواع التمكين الاقتصادي في التعاونية الواسطية في المعهد الإسلامي نور الهدى هي تصنيع عقد الإنفاق مع الموردين و تنفيذ شركاء الأعمال في أداء واجباته ووظائفه و ابتداع التحسين الإقتصادي للمجتمع المتورط. (3) النتائج من التعاونية الواسطية في تمكين اقتصاد المجتمع المحيط تدل أن التعاونية تعمل التجارة من بيع وشراء وتوريد الأغذية من السكان كل يوم.

الكلمات الرئيسية : التمكين ، الاقتصاد ، التعاونية ، المعهد الإسلامي.

## CHAPTER I INTRODUCTION

### A. Background

Islamic boarding schools are non-formal education in various regions in Indonesia. Boarding schools along with the times have developed very rapidly and become educational institutions that play an active role in social spirit, achievement, and also have moral character. Islamic boarding schools is very active in the environment due to the role of a role model, namely the kiai who is the role model of the santri. Islamic boarding schools are also one of the education that can help the formation of one's character, Islamic boarding schools are an internal structure of Islamic education in Indonesia which is traditionally held which makes Islam a way of life and has special characteristics, especially in its function as educational institutions.

But today many people assume that, Islamic boarding schools are only a lack of educational institutions in the subject of competency problems in the world of work, people think Islamic boarding schools only study the classical books. And the *output* of people from the pesantren only gives birth to people who fulfill or fill the mosques, little of which is highlighted as a model in the community. On the other hand, Indonesia is a country rich in abundant natural resources and if it is explored by our own people, *God willing* there will be no family living in the poverty line.

There are four problems in Indonesia in the study of the economy, namely unemployment, poverty, high crime rates and environmental damage. These problems can be overcome by producing creative, innovative and religious human resources as the main key to these problems. Human resources are called entrepreneurs. So from that all, it is very necessary for the soul of the community to familiarize things that benefit each other. With their mutual help, they can boost the country's rise, towards a stable state economy.

Since the establishment of the Al-Qur'an Islamic Boarding School Nurul Huda until now, of course this boarding school has a small role in the development of society both as a sub-system of education, socio-cultural development and in the economic development of the community, because the management of Islamic boarding schools is often times are considered to leave the development of economic enterprises as one of supporting the continuity of Islamic boarding schools from various sectors, so that discourse and the concept of economic independence need to be instilled through the implementation of productive businesses or businesses that give returns to Islamic boarding schools and the community as conducted by the Al-Qur'an Islamic Boarding School an Nurul Huda. In order to empower the economy of the surrounding community, Islamic boarding schools actually have facilities that can be used, namely through the establishment or optimization of the role of cooperative Islamic boarding schools (Kopontren), as food suppliers in Islamic Boarding School Cooperatives.

The spirit contained in the community to continue to play meals that are around Islamic boarding schools, known as *suppliers*, is essentially all efforts to

create prosperity for individuals or groups of people who must also be able to provide positive value to the wider community so that it will encourage other individuals for entrepreneurship and is expected to increase the nation's economy. In Islamic boarding school various daily activities are carried out in Islamic boarding schools, because a pesantren does not allow students to leave the Pesantren area, unless there is a sudden need. Activities such as selling buy are done in boarding school cooperatives. With the existence of the cooperative it was able to meet the needs of the santri in the boarding school. The cooperative does not only sell instant food such as snacks, but also foods such as side dishes and fried foods and other cakes.

Islamic boarding school cooperatives are one of the means of empowerment to improve the economy of the community in Islamic boarding schools in an effort to improve welfare by optimizing the use of resources inside and outside the pesantren environment.<sup>1</sup> Cooperatives are a collection of people who work together to meet one or more economic needs or cooperate in doing business.<sup>2</sup>

To support the realization of good cooperation there is an element of mutual trust and willingness to do work, in other words without coercion from other parties. Freedom is the right of each individual even though later in the group the rights and responsibilities of each will be regulated, such as one of them will become or be appointed as a leader (*amir*) and the other becomes a member.

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<sup>1</sup> Mohammad Nadzir, *Membangun Pemberdayaan Ekonomi di Pesantren*, Jurnal Economica Vol. 1 Edisi 1, 2015, hlm. 38.

<sup>2</sup>Salim Ashar, *Koperasi Pesantren Bir Aly Sebagai Sarana Pemberdayaan Ekonomi*, Jurnal Ta'dibia Vol. 6 No. 2, 2016, pg. 105.

Collaboration (*syirkah*) which is widely discussed in our country today is cooperation in the form of cooperatives. This was discussed a lot because the government believed that the cooperative business could be part of the solution to improving the economy of the community.<sup>3</sup>

Basically, every effort or work that benefits one another and contains goodness is emphasized in cooperation or mutual cooperation. Cooperative boarding schools can be interpreted as boarding schools that have business entities in the form of cooperatives. Al-Qur'an Islamic Boarding School Nurul Huda located on Jalan Kramat No. 71 Singosari Malang has a business entity or cooperative boarding school. As for the economic activities of the community around the Al-Quran Nurul Huda Islamic boarding school namely trade. In the principle of priority jurisprudence mentioned "general benefit is more prioritized than special benefit (المصلحة العامة مقدم على المصلحة الخاصة)".<sup>4</sup>

With these rules, the more general benefit of the community around the Al-Qur'an Nurul Huda Islamic boarding school is more important than the special benefit of Islamic boarding schools. Islamic boarding schools must pay attention to the economic conditions of the surrounding community so that the presence of Islamic boarding schools can still be accepted by the community. The number of santri in the Al-Qur'an Islamic boarding school Nurul Huda 1500 santri is an opportunity for the surrounding community to achieve benefit by opening a shop, *copy* or shop in order to generate *income*.

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<sup>3</sup>Siti Masrohatin, *Peranan Koperasi Pondok Pesantren An-Nuur Dalam Memberdayakan Ekonomi Masyarakat Desa Wonosobo Kecamatan Srono – Banyuwangi*, Jurnal Penelitian STAIN Jember Vol. 12 No. 2, 2013, pg. 26

<sup>4</sup>Toha Andiko, *Ilmu Qawa'id Fiqhiyyah*, (Yogyakarta: Teras, 2011), pg. 169.



However, the problem is the presence of boarding school cooperatives makes the santri only allowed to consume goods that have been provided by the boarding school cooperative. It is intended that the boarding school cooperatives can develop well. So that this affects the income of the surrounding community. However, the community can cooperate with the boarding school cooperatives in meeting the needs of both the santri and the surrounding community. One of them is the surrounding community can cooperate by depositing products to the boarding school cooperative, boarding schools to be marketed. Each deposited product has a maximum limit in one deposit with a predetermined rule. These limits also affect the income of the community where the community can produce more than what has been determined to be marketed.

Based on this reality, the author wants to know in depth about the forms of economic empowerment carried out by the Cooperative of Al-Qur'an Islamic Boarding School Nurul Huda towards the community on the Kramat Singosari road. Given that cottage cooperatives have suppliers (suppliers) from the surrounding community. Besides that, how is the impact of the cooperation between the cooperative boarding school and the community for the economy of the surrounding community. Thus, the author would like to conduct research with the title **"The Existence Of *Koperasi Tengah* in Empowering Community's Economy Arrounding Nurul Huda Islamic Boarding School of Singosari Malang "**.

The Minister of Cooperatives Suryadharma Ali requested that the Koperasi Pondok Pesantren (Kopontren) which is currently developing rapidly, do not become a "grave" for existing cooperatives, especially those around the Islamic Boarding School.<sup>5</sup>

### **B. Focus of the research**

The identification of the problem that was formulated by the problem of this reserch was The Existence Of *Koperasi Tengah* in Empowering Community's Economy Arrounding Nurul Huda Islamic Boarding School of Singosari Malang. To clarify the direction of the focus of this problem, further elaborated in the research questions as follows:

1. How does Koperasi Tengah operate at Nurul Huda Islamic Boarding School?
2. What types of economic empowerments at Koperasi Tengah that have been taken place at Nurul Huda Islamic Boarding School?
3. How the results of Koperasi Tengah in Islamic boarding schools Singosari Malang to empowering the economy of community?

### **C. Objective research**

Based on the focus research above, the research objective are as follows:

1. To describe how does Koperasi Tengah operate at Nurul Huda Islamic Boarding School.

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<sup>5</sup><https://www.merdeka.com/uang/menkop-kopontren-jangan-jadi-kuburan-koperasi-cwqeju.html>, on March 15, 2019 at 21.53

2. To explain what types of economic empowerments at Koperasi Tengah that have been taken place at Nurul Huda Islamic Boarding School.
3. How the results existence of Koperasi Tengah in Islamic boarding schools Singosari Malang to empowering the economy of the community

#### **D. Significances of Research**

The benefits of explaining the results of The Existence Of *Koperasi Tengah* in Empowering Community's Economy Arrounding Nurul Huda Islamic Boarding School of Singosari Malang in this research are:

##### **1. Theoretical Benefits**

- a. The impact of cooperatives implemented is expected to contribute information scientifically in improving the community's economy around Islamic boarding schools.
- b. Can be used as a source of research data in understanding more about the process of improving the community's economy around Islamic boarding schools.
- c. Add literature in the world of education, especially in the Faculty of Tarbiyah and Teacher Training at the State Islamic University of Maulana Malik Ibrahim Malang.

##### **2. Practical Benefits**

- a. For (Nurul Huda Singosari)

Islamic Boarding Schools This research is expected to develop the economy in the Nurul Huda Singosari Islamic Boarding School.

- b. For Cooperative Islamic Boarding Schoo

- c. This research is expected to provide input and information for cooperatives on how the Existence of Islamic Boarding Schools Cooperatives in empowering community's economy
- d. For the Department the

Results of this study are expected to be a study material and scientific reference in the field of education for students and lecturers majoring in social science education (PIPS) in particular. Besides that, the title of this research is expected to be a material for further research on similar problems with better results.

#### **E. Previous Research**

Research that is new in nature supports, rejects, or has a different perspective from previous research. To avoid the repetition of the study of the same things and for material consideration, the authors describe some of the results of previous researches.

The researches by Takbir Lilatul Fitri done, about “Peranan Koperasi Pondok Pesantren Al-Urwatul Wutsqa Terhadap Pertumbuhan Ekonomi Masyarakat di Kelurahan Benteng Kecamatan Baranti Kabupaten Sidrap” the result of the study show that the existence of islamic boarding school cooperatives has helped the community around the hut with with borrowing, the

community can deposit goods for sale to the islamic boarding school and also the bussines of kios and token that can be used by the surrounding community.<sup>6</sup>

Research had done a lecturer Abdul Hamid at Islamic Institute of Islamic Sciences Zainul Hasan Genggong Kraksan journal entitled “Peranan Koperasi Pondok Pesantren Miftahul Ulum Dalam Memberdayakan Ekonomi Masyarakat Desa Pesisir Kecamatan Sumberaih Probolinggo”. The results of this study are that Kopontren has a very important role in empowering the economy of rural communities, where the Kopontren Miftahul Ulum has implemented a program that can empower the community’s economy by providing bussines capital loans, internet cafes and minimarket/shos. Through this program the community feels that Kopontren Miftahul Ulum has a role in empowering the economy of the Coastal Village community.<sup>7</sup>

The other research had done by Himawan Arifiyanto in a thesis entitled ”Peran Koperasi Simpan Pinjam dan Efektifitas Kredit dalam meningkatkan kesejahteraan Anggota (studi pada joperas simpan pinjam lestari mandiri kecamatan lawang kabupaten malang)” This study aims to identify the role and effectiveness of credit carried out by cooperatives by taking studies at the Lestari Mandiri Savings and Loan Cooperation in Lawang District, Malang Regency. The result can be said that the members of the cooperative feel the socialization

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<sup>6</sup> Takbir Lilatul Fitri, *Peranan Koperasi Pondok Pesantren Al-Urwatul Wutsqa Terhadap Pertumbuhan Ekonomi Masyarakat di Kelurahan Benteng Kecamatan Baranti Kabupaten Sidrap*, Skripsi, Fakultas Ekonomi dan Bisnis Islam Universitas Islam Negeri Alauddin Makassar.2016

<sup>7</sup> Abdul Hamid, *Peranan Koperasi Pondok Pesantren Miftahul Ulum Dalam Memberdayakan Ekonomi Masyarakat Desa Pesisir Kecamatan Sumberaih Probolinggo*,

and transparency of information cooperation products so that members can fully understand the products offered by the cooperations.<sup>8</sup>

The next is research had done by Abdurrahman, this research entitled “Pemberdayaan Pondok Pesantren Al-Idrus terhadap Perkembangan Ekonomi Masyarakat Desa Repaking Kecamatan Wonosegoro Kabupaten Boyolalli”. The result of the study stated that the existence of the Al-Idrus Islamic boarding school with the programs that were implemented provided enormous benefits for the villagers of Repaking . Farmers find it easier to obtain materials for agricultural needs, agricultural patterns are more controlled by group systems wich have an impact on increasing agricultural yield which of course has a positive impact on their income.<sup>9</sup>

Researching the whole basis of Cooperation, Inayah entitled “Pemberdayaan Ekonomi Sntri Melalui Budaya Profetik (Studi Kasus di Pondok Pesantren El-Bayan Bendasari Majenang Kabupatn Cilacap)”. Base on the research that has been done, the result a obtained the implementation of santri economic empowerment in El-Bayan Islamic boarding school based on planting propethic cultural values by imitating examples The Prophet Muhammad in conducting bussines and entrepreneurship. Planting the exemplary qualities of te Prophet Muhammad performed by the El-Islamic boarding school Bayan, each of

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<sup>8</sup> Himawan Arifiyanto, *Peran Koperasi Simpan Pinjam dan Efektifitas Kredit dalam Meningkatkan Kesejahteraan Anggota (studi pada koperasi simpan pinjam lestari mandiri kecamatan lawang kabupaten malang )*, Journal Mahasiswa FEB Vol 3, No 1: Semester Ganjil 2014/2015

<sup>9</sup> Abdurrahman, *Pemberdayaan Pondok Pesantren Al-Idrus terhadap Perkembangan Ekonomi Masyarakat Desa Repaking Kecamatan Wonosegoro, Kabupaten Boyolali*, skripsi, Uin Sunan Kalijaga Yogyakarta. 2015

has basic values contained in it entrepreneurship, getting a response and good enthusiasm from the santri. Proven with the performance of student who are professional and full of responsibility. As or th implementation of santri’s economic empowerment a he actualization of the function of the cottae pesantren as a superior printner of human resources.<sup>10</sup>

Table 1.1 Research Originality

No	Research Identity	Similarity	Differentiation	Research Originality
1.	Skripsi: (Takbir Lailatul Fitri, 2016) “Peranan Koperasi Pondok Pesantren Al-Urwatul Wutsqaa Terhadap Pertumbuhan Ekonomi Masyarakat Di Kelurahan Benteng Kecamatan Baranti Kabupaten Sidrap”	The research focus on, the same uses a theory that discusses cooperative events.	In this research the subject under study was on the empowerment of surrounding communities in the Kelurahan Benteng District Sidrap.	This study focuses on the Existence of Islamic Boarding School Cooperatives in empowering the economy of surrounding communities in community activities entrusting goods to the Cooperative
2.	Skripsi (Abdul Hamid) “Peranan Koperasi Pondok Pesantren Miftahul Ulum Dalam MemberdayakanEkonomi Masyarakat Desa Pesisir Kecamatan Sumberasih- Probolinggo”	The research focus on, kopontren has a very important role in empowering the economy of rural communities.	In this study Kopontren empowers the community economy by providing business capital loans, internet cafes and mini markets / shops.	Islamic Boarding School of Al-Quran Nuul Huda Singosari Malang

<sup>10</sup> Aulia Nur Inayah, *Pemberdayaan Ekonomi Santri Melalui Budaya Profetik (Studi Kasus Di Pondok Pesantren El-Bayan Bendasari Majenang Kabupaten Cilacap)*. Skripsi Thesis, Iain Purwokerto. 2015

3.	Skripsi (Himawan Arifiyanto 2015) “Peran Koperasi Simpan Pinjam dan Efektifitas Kredit dalam Meningkatkan Kesejahteraan Anggota (studi pada koperasi simpan pinjam lestari mandiri kecamatan lawang kabupaten malang )	The research focus on the same as research on cooperatives and using qualitative methods	In this study emphasized how the role of the Cooperative in developing its business towards the community	
4.	(Abdurrahman 2015) Pemberdayaan Pondok Pesantren Al-Idrus terhadap Perkembangan Ekonomi Masyarakat Desa Repaking Kecamatan Wonosegoro, Kabupaten Boyolali.”	The research focus on the same researched about developments in cooperative and using qualitative methods.	In this study the subjects studied were on empowering surrounding in the communities community. in Desa Repaking, Al-Idrus Islamic Boarding School.	
5.	(Inayah 2015) Pemberdayaan Ekonomi Santri Melalui Budaya Profetik (Studi Kasus di Pondok Pesantren El-Bayan Bendasari Majenang Kabupaten Cilacap).”	The research focus on, they examined about empowerment cooperative and using qualitative methods.	In this study the subjects studied were on the empowerment of the surrounding community in the community at El-Bayan Islamic Boarding School Bendasari Majenang, Cilacap Regency.	



## **F. Definition of Key Terms**

To facilitate this discussion, it is necessary to first explain about the term that will be used for a thesis proposal entitled " The Existence Of Boarding School Cooperations in Empowering The Community Suppliers' Ecomomy Around The Singosari Nurul Huda Al Quran Boarding School ".

### 1. Existence

Existence is a process that is dynamic, a becomes or exists. This is in accordance with the origin of the word existence itself, namely *eksistere*, which means to get out of, beyond or overcome. So existence is not rigid and stalled, but is flexible or supple and experiences development or reverse setback, depending on the ability to actualize its potential.<sup>11</sup>

### 2. Cooperations

Cooperations is a business entity (economic organization) which is owned and operated by its members to fulfill common interests in the economic field. There are also those who say the notion of cooperatives is a legal entity formed on the principle of family where the purpose is to prosper the members. In this case, cooperatives are formed where activities are based on the principles of the people's economic movement. Cooperations can be established individually or cooperatively. This business entity collects funds from its members as capital in running a business in accordance with common aspirations and needs in the economic field. Etymologically the term "Cooperations" comes from the word "co-operation" which means

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<sup>11</sup> Abidin, Zainal. 2007. Analisis Eksistensial. Jakarta: PT. Raja Grafindo Persad.

cooperation. So, each member has duties and responsibilities in the operation of the cooperative and has the same voting rights in decision making.

### 3. Empowering Communities

Empowering communities is a development process in which communities take the initiative to begin the process of social activities to improve their own situation and condition. Community empowerment can only occur if the community itself also participates. A business is only successful as a "community empowerment" if the community group or community becomes an agent of development, also known as a subject. Here the subject is the driving force, and not the beneficiary (English: *beneficiaries*) or object only.

### 4. Islamic Boarding School

Boarding Boarding School are two terms that show one understanding. The Islamic boarding school according to its basic understanding is the place of learning for the santri, while the hut means the house or simple residence made of bamboo. In addition, the word pondok may be from Fudung Arabic which means dormitory or hotel. In Java, including Sundanese and Madurese, the terms cottage and pesantren are generally used, while in Aceh it is known as the dayah or rangkang or menuasa, while in Minangkabau it is called surau.

### **G. Structure of Thesis**

The order of research from introduction to closing. Intended to make it easy for readers to learn and understand the contents of this research. The main problem is the Existence of Islamic Boarding School Cooperatives in Improving

the Economy of Supplier of the Neighborhood Community. The skeleton is as follows:

1. The initial section includes the title page, submission page, advisory approval, endorsement, motto, presentation, preface, table of contents, table list, attachment list and abstract.
2. Chapter 1 Introduction, then described into several sub-chapters which include background problems, focus of research, purpose and usefulness of research, originality of research, elaboration of definitions of terms and systematics of research writing.
3. Chapter II Literature Review which discusses the concept of increasing the ability to write social studies teachers through a neolierization program which includes: understanding of professionalism, understanding of teachers, understanding of teacher professionalism, characteristics of professional teachers, foundation of teacher professionalism, teacher competence, and writing skills.
4. Chapter III Research Methodology, as a basis for determining the steps of research, which consists of approaches and types of research, the presence of researchers, research locations, data and sources of data, data collection techniques, data validity techniques, data analysis, research procedures, and temporary literature.
5. Chapter IV Results and Exposure of Data, namely describing the data that has been collected and analyzed, then examined the results, findings

obtained in the field about improving the ability to write social studies teachers through a neolieration program.

6. Chapter V discusses the results of the findings from the data presented to discuss the formulation of the problems that have been made previously.
7. Chapter VI Closing, in this chapter describes the conclusions from the results of the study based on the formulation of the problem and suggestions.
8. Appendices.
9. obtained in the field about improving the ability to write social studies teachers through a neolieration program.
10. Chapter V discusses the results of the findings from the data presented to discuss the formulation of the problems that have been made previously.
11. Chapter VI Closing, in this chapter describes the conclusions from the results of the study based on the formulation of the problem and suggestions.
12. Appendices.

## CHAPTER II LITERATURE REVIEW

### A. Literature Study

1. The Foundation of Theory
  - a. History of Development of Cooperations in Indonesia

Viewed from the meaning and language of cooperations which means working together (already explained in the initial discussion), then it makes cooperatives exist since humans exist, because humans are not used to living without working with other humans (social beings).

According to Pandji Anogara and Ninik Widyanti that this cooperative institution was initially known by the community since the crew of the 19th century, as a result of spontaneous efforts carried out by people who have limited economic will and the consequences of social suffering arising from the system of capitalism. Then they themselves, as well as to develop the welfare of the surrounding community<sup>12</sup>. Whereas Arifin Sitio and Halomoan Tamba gave a statement that modern cooperatives that developed today were born first in the UK, namely in the city of Rochdale in 1994. This Rochdale Cooperative was initially established by trying to supply consumer goods for daily needs, and at in 1951 the cooperative was finally able to establish a factory and housing for its members who did not yet have a home. In 1952, in the UK there were 100 cooperative units. In the course of history, cooperatives have grown and

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<sup>12</sup> G. Kartasapoetra, *Praktek Pengelolaan Koperasi* (Cet. V; Jakarta: Rineka Cipta.2000)

developed in various countries throughout the world, and Indonesia has not escaped<sup>13</sup>.

In Indonesia, the first cooperative was established in Leuwiliang Purwokerto on 16 December 1895 which was founded by a Patih Purwokerto together with Raden Ngabel Ariawiriatmadja with his friends to help his colleagues of indigenous civil servants in breaking free from the money-releasing clutches, who at that time were laden Dutch name "*De Poerwokertsche Hulp-en Spaarbank der Inlandshe*", meaning in Indonesian more or less the same as "*Savings and Loans Bank for Priayi Purwokerto*". The Dutch colonial government often mentions the term "*Bank Priyayi*"<sup>14</sup>.

## **B. Definition of Cooperative**

### **1. Cooperation**

Cooperation is an English breakfast term "*Cooperation / co'operate*" which is interpreted as working with each other<sup>8</sup> while in the Indonesian Language Dictionary Cooperative is translated into union which aims to fulfill the needs of its members by selling goods needed at a price cheap (not intended to profit)<sup>15</sup>.

There are various definitions of cooperatives and if examined carefully, it appears that the definitions developed in line with the times. The

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<sup>13</sup> Ibid pg. 56

<sup>14</sup> Arifin Sitio dan Halomoan Tamba, *Koperasi teori dan Praktek* (Jakarta: Erlangga, 2001), pg. 9-10

<sup>15</sup> Department of Education and Culture, *Departemen Pendidikan dan Kebudayaan, Kamus Besar Bahasa Indonesia (Cet. III; Jakarta: Balai Pustaka, 1990) pg. 460.*

initial definition generally emphasized that the cooperative was a forum for the weak economic group, such as the definition given by Dr. Fay (1908), which states that cooperations are a union with the aim of working together which consists of those who are weak and endeavored always in the spirit of not thinking of themselves in such a way that each of them is able to carry out their obligations as members and get benefits in proportion to their use towards the organization.

Another definition was stated by Paul Hubert Casselman in his book entitled "The Cooperation Movement and some of its Problems" said: "Economic system cooperation with social contrast" (cooperatives are a system, an economy that contains social elements). The definition or definition of a cooperative according to the cooperative law also changes. Cooperation Law No. 14 of 1965, chapter III article 3 says that cooperatives are economic organizations and tools of revolution that function as a place for seeding human beings and a vehicle for Indonesian socialism based on Pancasila. Prof. Marvin A. Schaars a professor from the University of Wisconsin, Madison USA said: "A cooperative is a business entity that is voluntarily owned and returned by members who are also customers and operated by them on a profit basis or on a cost basis". RM Margono Djojohadikoesoemo in his book entitled "ten years of cooperations: information on cooperatives by government 1930-1940" states that: "cooperations are human associations, one who likes himself to work together to advance his economy". Prof. Soeriaatmadja Hospital provides a definition

as an association of people who are on the basis of equality as human beings, by not looking at religious and political directions voluntarily entering, to merely fulfill material needs that are material at the joint responsibility<sup>16</sup>.

Talking about cooperations must be clear what is meant for example, whether cooperations are business entities, whether cooperations are movements, or are cooperations as economic systems. In the following description, most of the focus will be on the understanding of cooperatives as business entities. According to Moh. Hatta, to be called a cooperative, an organization must at least implement the 4 principles as follows:

1. Not allowed to sell and control fake goods.
2. The price of goods must be the same as the local market price.
3. The size and scale of the items must be correct and guaranteed.
4. Buy and sell in cash. Credit is prohibited because it mobilizes people's hearts to buy beyond their means<sup>17</sup>.

When detailed further, some of the points that can be drawn from the description of the understanding of the cooperation are as follows:

1. Cooperations are an association established by people who have limited economic capacity, which aims to promote their economic well-being.
2. The form of cooperation in cooperatives is voluntary.
3. Each member of the cooperation has the same rights and obligations.

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<sup>16</sup> Arifin Sitio dan Halomoan Tamba, 2001, *Koperasi, Teori dan Praktek*, Penerbit Erlangga, Jakarta, pg. 16.

<sup>17</sup> Ewill Paul Roy, *cooperative Development and Principles and Management*, Interstate Printers and Publisher, 1981, pg. 6.



4. Each member of the cooperation is obliged to develop and oversee the operations of the cooperative.
5. The risks and finances of cooperation businesses are borne and fairly shared<sup>18</sup>.

In law Number 25 of 1992 concerning cooperations Article 1 paragraph (1) it is stated about the definition of cooperatives as follows:

Cooperations are business entities consisting of people, a person or cooperative legal entity by basing their activities based on cooperative principles as well as a people's economic movement based on the principle of family<sup>19</sup>.

According to Pandji Anogara, that understanding contains the following intentions:

- a. Indonesian Cooperations are associations of people and not capital associations. This means that cooperatives must devote themselves to mutual prosperity on the basis of humanity and not pride.
- b. Cooperations can also consist of legal entities, cooperations, legal entities, which are bodies that are obtained through certain procedures, which are legally recognized as having rights and obligations as ordinary people. How many cooperatives, each of which is a legal entity unites itself in a larger cooperation.
- c. Cooperations are part of the economic order. This is that in its activities, cooperatives take part in achieving a prosperous economic

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<sup>18</sup> Basir Revrisond. *Koperasi Indonesia*. (Yogyakarta: BPFE Yogyakarta), 1997, hlm. 2-3.

<sup>19</sup> Republik Indonesia, *Undang-Undang tentang Usaha Kecil* (Jakarta: CV. Eko Jaya, 1996), pg. 200.

life, both for the members of the cooperation itself and for the surrounding community, this economic activity includes the business of producing, consuming, distributing goods and business services, including saving business loans, transportation, insurance and housing.

Cooperations are the common interests of their members (family). This is reflected in the work and services contributed by members of the family character also implies that in the cooperations as far as possible there must be a dispute arising, mutual suspicion, favoritism that leads to division and destruction<sup>20</sup>.

## 2. Various types of cooperations based on the type of business.

Judging from the type of business, cooperations can be divided into three, namely consumption cooperatives, credit cooperatives, and production cooperatives.

### 1) Consumption Cooperations Consumption

Cooperatives are cooperatives that provide basic needs for members. Examples of basic needs provided are rice, sugar, coffee, flour, and so on. The items provided are cheaper compared to other shops.

### 2) Credit Cooperations Credit

Cooperatives are also called savings and loan cooperatives. Cooperations members collect joint capital. Capital collected is

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<sup>20</sup> Pandji Anogara dan Ninik Widiyanti, *Dinamika Koperasi* (et, IV : Jakarta : Rineka Cipta, 2003, pg. 4-6

borrowed to members. Savings and loan cooperations help members apply for money loans. The way is for members to apply for loans to cooperatives. The advantages of borrowing capital to a cooperative include the following.

- a) Interest on loan money is very light.
- b) Loan repayments are made by installments.
- c) The interest on the loan will be shared together in the form of sharing the results of the business.

### 3) Production cooperatives Production

Cooperatives assist cooperative business members. You can also do the same thing as a business together. There are various production cooperatives. For example farmers' production cooperatives, cattle breeders cooperatives, craftsmen production cooperatives and so on. Production cooperatives help members face difficulties in trying. For example cooperatives help provide raw materials for handicrafts, provide seeds and fertilizers for farmers and others. In addition, cooperative members seek solutions to problems together. Production cooperatives also hold the results of the business of their members.

As such, members have no difficulty selling the proceeds of their business. Members of production cooperatives in the agricultural sector can sell rice, corn, beans, soybeans and others to cooperatives. Likewise the farmers and craftsmen.

### 3. Various types of cooperatives are based on membership.

Seen from the membership, several forms of cooperations are known, including farmer cooperations, retired cooperatives, civil servant cooperatives, school cooperations, and village unit cooperatives.

#### 1) Agricultural

Cooperations This cooperations consists of farmers, farm laborers, and people involved in agricultural business. Agricultural cooperations carry out activities related to agriculture, such as agricultural counseling, procurement of superior seeds, provision of fertilizers, medicines and others.

#### 2) Retired Cooperation

In contrast to agricultural cooperatives consisting of farmers, retired cooperative members contain retired state employees. This cooperations aims to improve the welfare of retirees and provide for the needs of retirees.

#### 3) State Employees Cooperation

Different from before. This cooperative consists of state employees. This cooperation was established to improve the welfare of the state employees.

#### 4) The Cooperation School

Cooperative consists of residents of one school. School cooperation provide the needs of the school community, for example notebooks, pens, rulers, pencils, and many others. School cooperatives are

managed and managed by students. Besides providing school needs, the school cooperative is also a place for organizational training, training in cooperation, responsible practice, and training on the environment.

#### 5) Koperasi Unit Desa

Koperasi Ubit Desa consists of rural communities. KUD conducts business activities in the economic field. Some KUD businesses, for example:

- a) Distributing agricultural production facilities such as fertilizers, medicines, agricultural equipment, and others.
- b) Provide technical counseling with field extension officers to farmers.

At the district and provincial levels there is the Village Unit Cooperative Center (PUSKUD) which is tasked with providing guidance to KUD-KUD at the central level towards the Village Cooperative Unit Koperasi.

### C. Community Economic Empowerment

#### 1. Definition of Empowerment

Empowerment according to language comes from the word power which means power / strength, process, method, act of empowering.<sup>21</sup>

Empowerment is an effort to build community power by encouraging,

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<sup>21</sup> Pusat Bahasa Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia, (Jakarta: Balai Pustaka, 2002), pg. 242

motivating and raising awareness of the potential that is owned and trying to develop it.<sup>22</sup>

Empowerment is directed to improve the community's economy productively so as to produce high added value and greater income. Efforts to increase the ability to generate added value must at least be improved access to four things, namely access to resources, access to technology, access to markets and access to demand.

Community economy is all economic activities and community efforts to meet their basic needs (clothing, food, shelter, health and education). Thus it can be understood that community economic empowerment is an effort to increase the ability or potential of the community in economic activities to meet the needs of life and improve their welfare and can be potential in the national development process.<sup>23</sup>

## 2. The Concept of Community Economic

Empowerment The concept of empowerment was born as an antithesis to the development model and the industrialization model which was not in favor of the majority people. This concept is built from the logical framework as follows:

- 1) That the process of concentration of power is built up from the concentration of the mastery of the factors of production

<sup>22</sup> Daniel Sukalele, "Pemberdayaan diakses tgl Masyarakat Miskin di Era Otonomi Daerah", dalam [wordpress.com/about/pemberdayaan-masyarakat-miskin-di-era-otonomi-daerah](http://wordpress.com/about/pemberdayaan-masyarakat-miskin-di-era-otonomi-daerah). date 25 June 2014

<sup>23</sup> Ibid.,

2) The concentration of the power of the factors of production will give birth to workers' communities and communities that are peripheral entrepreneurs

3) The power will build buildings or knowledge systems, manipulative political system, legal system, and ideology to strengthen and legitimacy

4) Co-optation of knowledge systems, legal systems, political systems, and ideologies will systematically create two groups of people, namely empowered people and people with disabilities. Finally what happens is the dichotomy, which is the ruling society and the ruling humans. To free the situation of mastering and being controlled, liberation must be carried out through the process of empowering those who are controlled (empowerment of the powerless).<sup>24</sup>

### 3. Concepts Of Economic Empowerment

There are 4 concepts of economic empowerment according to Sumodiningrat, which can be summarized as follows:

1. People's economy is the economy organized by the people. The economy organized by the people is a national economy rooted in the potential and power of the wider community to run their own economy.

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<sup>24</sup> Mardi Yatmo Hutomo, *Pemberdayaan Masyarakat dalam Bidang Ekonomi*, (Yogyakarta: Adiyana Press, 2000), pg 1-2

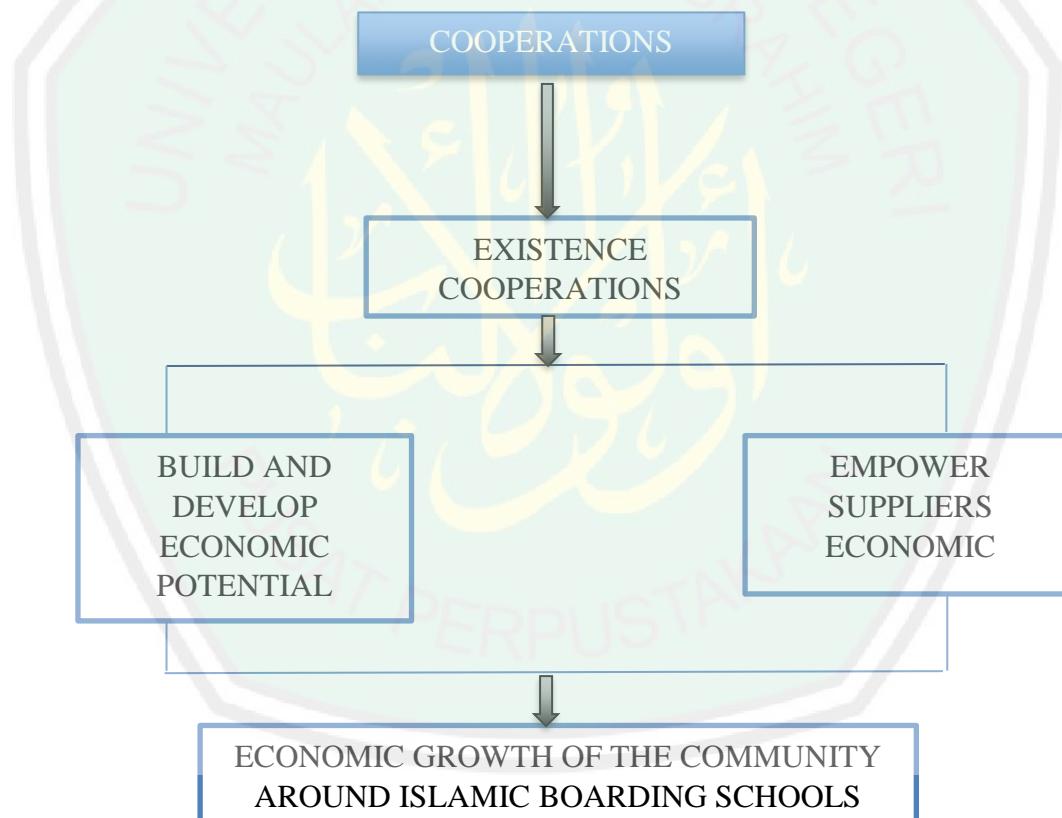
2. Empowerment of the people's economy is an effort to make a strong, large, modern and highly competitive economy in the right market mechanism. Because the constraints on people's economic development are structural obstacles, the empowerment of the people's economy must be done through structural changes.
3. The structural change in question is the change from the traditional economy to the modern economy, from a weak economy to a strong economy, from a subsistence economy to a market economy, from dependence to independence. The steps in the structure change process include: a) the allocation of resources for resource empowerment; b) institutional strengthening; c) mastery of technology; and d) empowerment of human resources.
4. Empowerment of the people's economy, it is not enough just to increase productivity, provide equal business opportunities, and only provide capital injections as a stimulus, but it must be guaranteed that there is close cooperation and partnership between the advanced and the weak and undeveloped.
5. The policies in empowering the people's economy are: a) providing greater opportunities or access to production assets (especially capital); b) strengthen the position of transactions and business partnerships of the people's economy, so that the people's economic actors are not just *price takers*; c) education and health services; d)



strengthening small industries; e) encouraging the emergence of new entrepreneurs; and f) spatial equality.

6. Community empowerment activities include: a) increasing access to business capital assistance; b) increasing access to HR development; and c) increasing access to facilities and infrastructure that directly support the socio-economic development of the local community.<sup>25</sup>

#### D. Conceptual Framework



<sup>25</sup> Gunawan Sumodiningrat, 1999. Pemberdayaan Masyarakat dan Jaringan Pengaman Sosial, Jakarta: PT Gramedia Pustaka Utama

## CHAPTER III METHODOLOGY OF RESEARCH

### A. Approach and Research Design

Based on the title that the researcher raises, this study uses a qualitative approach. According to Moleong qualitative methods are as research procedures that produce descriptive data in the form of written or oral words from people who have observable behavior.<sup>26</sup> Qualitative research is research conducted based on paradigm, strategy, and implementation of the model qualitatively. The term qualitative research is intended as a type of research whose findings are not obtained through statistical procedures or other forms of calculation. Examples can be in the form of research on life, history, and behavior of a person, role, organization and others. Some of the data can be calculated as census data, but the analysis is qualitative in nature.<sup>27</sup>

The researcher used a qualitative approach because there were several considerations, including: explaining and adjusting with qualitative methods more easily when faced with multiple realities, this approach presents directly the nature of the relationship between the researcher and the respondent or the resource person. This method is more accurate and can adjust to a lot of sharpening the shared influence on the patterns of value faced.

The type of research is a case study. Case studies are a type of qualitative research that is detailed about an individual or a particular social

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<sup>26</sup> Lexy. J. Moleong. 1992. *Penelitian Kualitatif*. Bandung: PT. Remaja Rosda, pg.6

<sup>27</sup> Basrowi dan Suwandi. 2008. *Memahami Penelitian Kualitatif*. Jakarta: Rineka Cipta pg.

unit over a period of time. More in the case study is a model that is comprehensive, intense, detailed and profound and more directed as an effort to examine problems or phenomena that are contemporary in nature.<sup>28</sup> The researcher will collect research data directly related to the case raised.

## B. Attendance of the Research

In qualitative research, the presence of researchers acts as instruments as well as data collectors, the presence of researchers is absolutely necessary, because it accommodates the presence of researchers as well as data collectors. The presence of researchers in this study as observers and participates, meaning that in the process of data collection researchers conduct observations and listen as carefully as possible to the smallest ones.<sup>29</sup>

Therefore, in conducting research activities, researchers go directly to the field to obtain data and collect data. As a key instrument for the presence and order of researchers in the field it is more likely to find meaning and interpretation of the research subjects compared to the use of non-human tools such as questionnaires. So the researcher can confirm and re-check the involvement and appreciation of the researcher giving judgment in interpreting the meaning contained therein.<sup>30</sup>

Then the researcher and the research know the status by the informant or the subject, because before the researcher presented the permit in advance

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<sup>28</sup> Haris herdansyah. 2010. *Metodologi Penelitian Kualitatif untuk Ilmu-ilmu Sosial*. Jakarta: Salemba Humanika pg. 76

<sup>29</sup> Lexy. J. Moleong. 2010. *Op. Cit*, pg177

<sup>30</sup> Nana Sudjana. 1989. *Penelitian dan Penilaian Pendidikan*. Bandung: Sinar Baru dan Pusat Pengajaran pembedangan ilmu lembaga penelitian IKIP pg. 196

to the Islamic Boarding school cooperation of Nurul Huda Singosari Malang. Whereas the researcher's role in this matter is to be a full observer and the presence of the researcher is known as a researcher by the research subject.

The research activities can be specified as follows:

1. Initial observations
2. Onduct research Research
3. Data retrieval
4. Application for certificate has completed the study.

#### **C. Setting of the research**

Object of the research under study was in educational institutions, namely the Al-Qur'an Islamic Boarding School Nurul Huda. The researcher felt interested in conducting research at this institution because the Islamic Boarding School has a cooperative that has the potential to empower the economy of the community around the Al-Qur'an Islamic boarding school Nurul Huda Singosari.

#### **D. Data and Data Soruces**

Sources are all information that is either a real object, something abstract, events / symptoms either quantitatively or qualitatively. Qualitative data sources in the research are attempted not to be subjective, therefore it needs to be ranked weight.<sup>31</sup> The data source is the subject from which data is obtained. So the data source shows the origin of the

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<sup>31</sup> Sukandarrumidi. 2006. *Metodologi Penelitian Petunjuk Praktis Untuk Peneliti Pemula*. Yogyakarta: Gadjah Mada University Press pg. 44

information. The data must be obtained from the right data source. If the data source is not correct, the resulting data is not relevant to the problem under study.

In connection with these data sources, the data used as the object of this research are two, namely:

a. Primary

Data Primary data is data taken from primary or first source data in the field.<sup>32</sup> So this primary data is obtained directly through observation and recording in the field. Primary data in this study were obtained from the results of interviews with informants, the results of the *question* with community suppliers around the boarding school, a researcher's field notes, documentation, profiles and.

b. Secondary

Data Secondary data is data obtained from a second source or secondary source.<sup>33</sup> Secondary data can also be referred to as a source of reading material. This means that data is used to supplement primary data that is not obtained directly from field activities. Secondary data used in this study are in the form of personal letters, journals, reports, and documents relating to the interests of researchers who are not obtained from primary data.

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Burhan Bungin. 2001. *Metodologi Penelitian Sosial: Format-Format Kuantitatif Dan Kualitatif*. Surabaya: Airlangga University Press pg. 128

<sup>33</sup>Ibid pg. 35

## E. Data Collection

Collection is the most important step in research, because the main purpose of research is to obtain data. Without knowing the data collection techniques, the researcher will not get data that meets the specified data standards<sup>34</sup>. The methods of data collection used are as follows:

### a. Observation

Observation is the observation and recording of an object with the systematic phenomenon investigated. Observations can be made for a moment or may be repeated. Therefore observation should be done by the right person. In observation involves two components, namely the observer and the resource person.<sup>35</sup> Observation is a method or ways of analyzing and holding a systematic recording of behavior by looking at or observing individuals or groups directly. This method is used to see and observe directly the conditions in the field so that researchers obtain a broader picture of the problem under study.<sup>36</sup>

Observations made were observing the buying and selling process that took place in the boarding school cooperative, and seeing how much enthusiasm the surrounding residents had to supply food to the boarding school cooperatives.

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<sup>34</sup>Sugiono. 2009. *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif Dan Rnd Cetakan Ke-7*. Bandung: Alfabeta pg. 308

<sup>35</sup> Gunawan Sumodiningrat, 1999. *Pemberdayaan Masyarakat dan Jaringan Pengaman Sosial*, Jakarta: PT Gramedia Pustaka Utama pg. 69-70

<sup>36</sup> Basrowi dan Suwandi. 2008. *Memahami Penelitian Kualitatif*. Jakarta: Rineka Cipta pg. 93-94

## b. Interviews

Interviews are conversations with specific intentions by two parties, namely the interviewer as the proponent / questioner and the interviewee as the answer to the question. In this study interviews were conducted with food suppliers around the Islamic Boarding School Nurul Huda.

**Table 3.2 Interview Topics**

No	Narasumber	Aspek Wawancara
1.	Kepala Koperasi	<ul style="list-style-type: none"> <li>a. Awal mula berdirinya Koperasi Pondok Pesantren Nurul Huda Malang.</li> <li>b. Mengetahui apakah koperasi telah mendapatkan badan hukum,</li> <li>c. Bentuk partisipasi masyarakat sekitar dalam mensyuplay makanan pada Koperasi Nurul Huda Singosari Malang.</li> <li>d. Tanggapan tentang pentingnya Koperasi bagi santri yang ada di Pondok Pesantren.</li> <li>e. Mengetahui pentingnya koperasi bagi santri yang ada di Pondok Pesantren.</li> <li>f. Kendala apa saja yang ada dalam mengelola koperasi.</li> <li>g. Produk apasaja yang di jual di Koperasi.</li> <li>h. Mengetahui apa saja produk unggulan yang ada di koperasi.</li> </ul>
2.	Pengurus / Ustadzah Pondok Pesanten	<ul style="list-style-type: none"> <li>a. Peran koperasi dalam meningkatkan perekonomian pondok pesantren.</li> <li>b. Peranan koperasi sebagai</li> </ul>

		<p>penunjang kebutuhan para santri.</p> <p>c. Minat santri membeli di Koperasi.</p> <p>d. Hambatan dan kesulitan selama membimbing menaungi koperasi Pondok pesantren.</p>
3.	Penyuplay makanan	<p>a. Kerjasama antara koperasi terhadap penyuplay makanan.</p> <p>b. Bentuk kerjasama antara penyuplay makanan dengan koperasi.</p> <p>c. Dampak dari kerjasama antara koperasi dengan penyuplay makanan.</p> <p>d. Mengetahui modal setiap bulannya pengeluaran dari penyuplay makanan.</p> <p>e. Ikut program kelas menulis mampu meningkatkan sikap sosial antar siswa.</p> <p>f. Mengetahui pengeluaran yang di hasilkan dari hasil menitipkan barang yang ada di pesantren.</p>

c. Documentation

This method is a method of collecting data that produces important records relating to the problem under study, so that complete, valid and not based on thought data will be obtained. This method only takes existing data such as sales index, income, land area, population and so on. This



method is used to collect data that is already available in document records.<sup>37</sup>

The researcher will use written documents to dig up information about the institution, while the unwritten document is used by researchers to explore information about Islamic boarding school cooperatives in empowering the community economy around Islamic boarding schools. By testing the truth, strength, and compatibility of the meanings that arise from the data to test the validity of these meanings. If the display data that has been stated previously has been supported by solid data, it can be used as a credible conclusion.

#### **F. Data Analysis**

To test the validity of the data collected, the researcher will do<sup>38</sup>:

- a. Triangulation, triangulation techniques between data sources, between data collection techniques and between data collectors, which in this last case researchers will attempt to find partners or assistants in data mining in locations that are able help after being given an explanation.
- b. Checking the correctness of information for the informants who have been written by researchers in the research report. In the occasion of a meeting attended by respondents or informants and several participants, the researcher will read the research report.

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<sup>37</sup> Ibid, pg. 158

<sup>38</sup>Hamidi. 2005. *Metode penelitian kualitatif: aplikasi praktis pembuatan proposal dan laporan penelitian*. Malang: UMM PRESS pg. 82

- c. Discussion, this discussion will discuss and present with colleagues in the department where the researcher teaches, including corrections under the supervisors.
- d. Negative case analysis, which is a case that is not in accordance with the results of the study until a certain time.
- e. Extension of research time, this method will be taken in addition to obtaining complete evidence as well as checking the consistency of the actions or expressions of the informants.

Analysis is the process of arranging data sequences, organizing them into a basic pattern, category, and description unit. Data analysis is a process that details efforts formally to find themes and formulate hypotheses (ideas) as suggested by data and as an effort to provide assistance to data and hypothesis. From the two definitions, it can be concluded that the analysis is a process of organizing and decomposing data in the basic patterns, categories, and units so that hypotheses can be found and formulated as suggested by data.<sup>39</sup> After the data is collected, the analysis activities are carried out as follows:

- a. Collecting all the data then provides a mark on the source of the data, such as interviews, field notes, and documents. These data are numbered according to the chronology of the collection time. A data source page is also included to make it easier to trace data when needed.

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<sup>39</sup> Basrowi and Suwandi. 2008. Op. Cit pg. 91

- b. Data is read up to three times after being numbered. At this stage the researcher starts compiling the code.
- c. After compiling the code, the researcher put a number on the category and reread it together by giving the coding category number according to the data unit.
- d. Then the data is sorted by using the cut save approach and given a label in the form of code and words or phrases that are appropriate.
- e. Create a matrix format that presents information systematically, then describes in the research report The

Data obtained in the field is quite a lot, therefore it needs to be carefully recorded and detailed. The amount of data obtained requires data analysis, namely through data reduction. Reducing data means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns and discarding unnecessary ones. So that the reduced data can provide a clearer picture to the researcher about the subject of his research.

After the data has been reduced, the next step is to present the data. Through the presentation of data, the data will be organized, arranged in a relationship pattern, so that it will be easily understood. The next step in qualitative research, according to Miles and Huberman is drawing conclusions and verification. Conclusions in qualitative research may answer the formulation of the problem formulated from the start, but

maybe not, because problems and formulation of problems in qualitative research are still temporary and will develop after research in the field.

### **G. Research Procedure**

According to Moloeng, the implementation of the research has four stages, namely: the stage before to the field, the stage to the field, the stage of data analysis, and the report writing stage. More details will be described, as follows:

- a. Pre-Field Phase (preliminary study) activities carried out are looking for topics of interest that are interesting and feasible to be used as research topics. Based on the topic, finally the existence of Islamic boarding schools cooperatives in empowering the economy of the surrounding community was chosen. Then do a literature review and determine the substance of the research. Researchers want to find out how reliable the role of universities is in creating these changes by observing local conditions to find information that can be developed. After finding some information, the researchers began to focus on paying attention to the problem.
- b. The stage of field work is a stage of focused study conducted in the field with data collection activities through interviews, observations, and document studies. At this stage researchers began to conduct research through interviews, observation, documentation ,. The researcher conducted an interview with the teacher supplying the surrounding community. After that the results of the interviews were compared with

the results of observations and the researchers began to manage and describe the data obtained in the field based on the results of interviews, observations and documents obtained so that the data used was more accurate.

- c. The data analysis phase, operationally read repeatedly to be selected related to the focus of the research and coded based on the sub-focus of the research and its sources. At this stage the researcher conducts data analysis to make temporary conclusions and reduce data until finally the researcher is able to make final conclusions from the research process in the field.
- d. The Research Results Reporting Phase is carried out through activities to sharpen, classify, select, and organize data. Data presentation is done by presenting a set of data in the form of images, networks, graphics, and networks. The reporting phase of the research results is the result of several previous stages, in the form of a draft research result. The results of the study consisted of: Background, literature review, research method, presentation or presentation of data on findings and discussions, and drawing conclusions written in narrative.

## CHAPTER IV EXPOSURE DATA AND RESEARCH FINDING

### A. Exposure Data

1. Description of the Reserch Object
  - a. History of the establishment of the Islamic Boarding School of Nurul Huda Singosari Malang.

Islamic Boarding School establishment of the Islamic Boarding School Cooperative appeared to see the needs of the students at the Islamic Boarding School in the early years of the Huda Islamic Boarding School in the early years of the establishment of the Islamic boarding school. day-to-day because the students live in boarding dorms and there are no cooperatives or shops to meet their daily needs. Meeting the needs of students can be met if permission to get out of the hostel to buy it in stores outside the boarding school.<sup>40</sup>

They can get out of boarding schools if they get permission from the boarding school caretakers, therefore form a cooperative that is in the boarding school which is precisely located in the middle of the female student dormitory Islamic boarding school Nurul Huda Singosari Malang, Central Cooperative (Kopteng ) the students call it. This cooperative is in the Al-Qur'an Islamic Boarding School Nurul Huda

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<sup>40</sup> Wawancara dengan Ustadzah Ketua Koperasi Pondok Pesantren Al-Qur'an Nurul Huda Singosari Malang tanggal 17 Mei 2019 pada pukul 10.00 WIB.

Singosari Malang who precisely on the street Jl. Kramat, Pangetan, Kec.

Singosari, Malang, East Java

- b. Platform, principles, the role of cooperative Islamic Boarding School Al-Qur'an Nurul Huda Singosari Malang
  - a. Based on Pancasila of the 1945 Constitution.
  - b. Familial rice.
  - c. In running a business in boarding schools cooperatives play a role in helping the needs of students and help improve the economy of boarding schools.<sup>41</sup>

#### Vision and Mission

In order to realize the real cooperative, the Islamic Boarding School cooperative Nurul Huda Singosari Malang also has several visions and missions.

- a. The vision of the Islamic boarding school Islamic Boarding School in Al-Qur'an Nurul Huda Singosari Malang is to become a professional pesantreb-owned business owned by the pesantren and to form a da'wah minimarket with the slogan of shopping and making money.
- b. Mission of the Islamic Boarding School Al-Qur'an Nurul Huda Singosari Malang is to build a business network with alumni and the surrounding community in the context of empowering human

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<sup>41</sup> Dokumen Koperasi Pondok Pesanten 2019

resources so that cooperation can be established for the development of boarding school businesses

c. Management structure of Al-Qur'an Islamic Boarding School Nurul Huda Singosari Malang

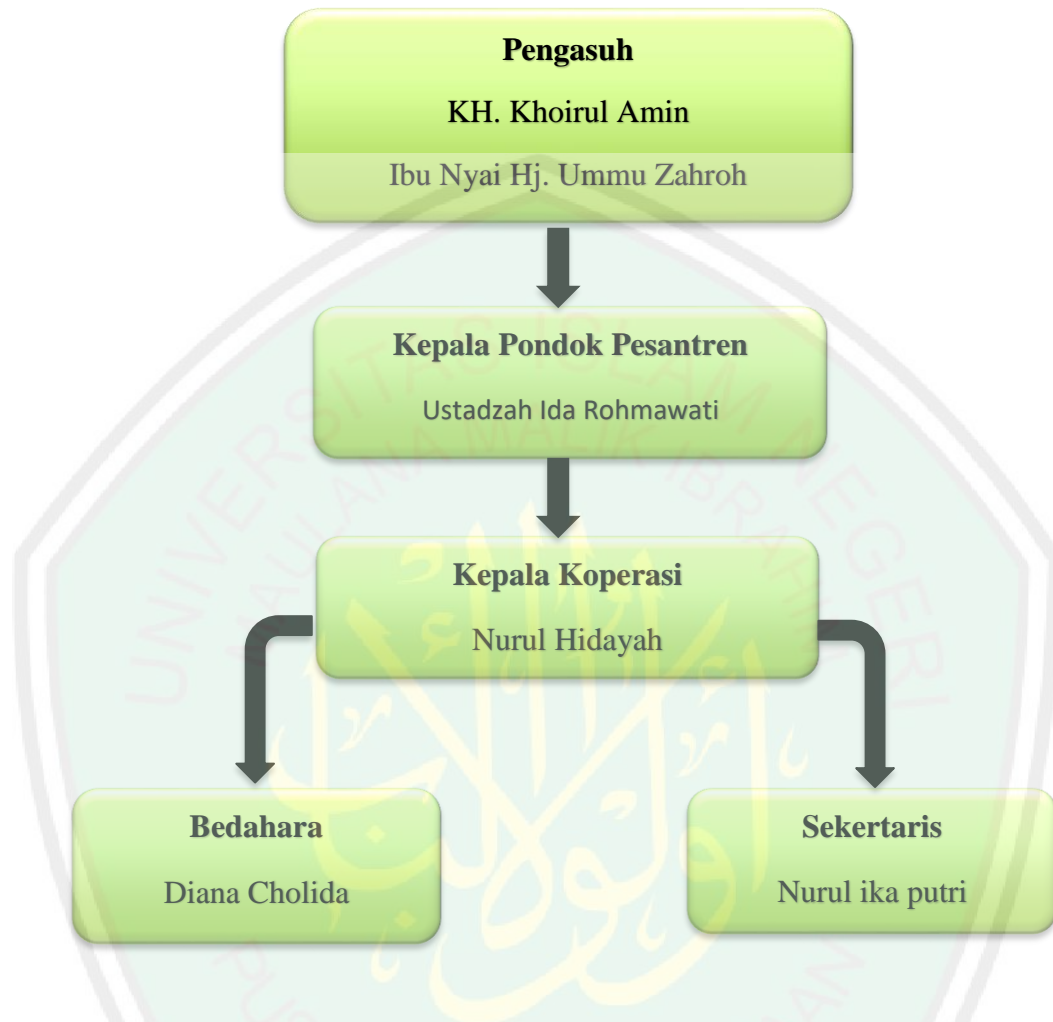
Cooperative In Al-Qur'an Islamic Boarding School Nurul Huda Singosari Malang has several members who are responsible for Jobdish that have been given to the cooperative members. For information from Jobdish are as follows:

- a. Islamic Boarding School Caretakers  
Pondok Caretakers as educators, institutional administrators and supervisors.
- b. Head of Islamic Boarding School  
As the person in charge and as an observer.
- c. Head of Cooperative  
As educator and facilitator
- d. Treasurer  
Manage the financial administration of cooperatives
- e. Secretary  
Record all forms of cooperative activities

The cooperative organizational structure is as follows:



**Chart 4.1 management structure of Islamic boarding school cooperative**



The daily guard schedule at the Al-Qur'an Islamic Boarding School Nurul Huda Sngosari Malang is as follows:

**Table 4.1 Schedule of Pondok Pesantren Cooperative Pickets**

<b>Name</b>	<b>Time</b>
Nurul Hidayah	08.00-10.30 pm
Diana Cholida	13.00-15.00 am

The schedule above can be changed if there are members who are unable to maintain it can be replaced by other members.<sup>42</sup>

d. Facilities and Infrastructure in the Islamic Boarding School cooperative of Nurul Huda Singosari Malang

The items in the Islamic Boarding School Cooperative are used to accommodate the needs that are used by students every day.<sup>43</sup>

**Table 4.2 List of Cooperative Islamic Boarding Schools Al-Qur'an Nurul Huda Singosari Malang**

No.	Nama Barang	Jumlah Barang	Keterangan
1	Kulkas	2	Baik
2	Kotak Amal	1	Baik
3	Etalase Kaca	5	Baik
4	Rak Buku	2	Baik
5	Lemari	1	Baik
6	Jam Dinding	1	Baik
8	Gantungan Baju	2	Baik
9	Kalender	1	Baik
10	Kursi	3	Baik
11	Meja	2	Baik
12	Tempat Sampah	1	Baik
13	Sapu	1	Baik

<sup>42</sup> Dokumen Koperasi Pondok Pesantren 2019

<sup>43</sup> Dokumen Koperasi Pondok Pesantren 2019

19	Cikrak		Baik
20	Keranjang	1	Baik
21	Kursi Panjang	1	Baik
22	Papan Nama	1	Baik
23	Pintu Troli	2	Baik
24	Rak Besi	1	Baik
25	Rak Sandal	1	Baik
26	Rak Plastik	5	Baik
27	Pigura Photo	2	Baik
28	Cermin	1	Baik
31	Stempel	1	Baik

Source: Al-Qur'an Islamic Boarding School Cooperative Nurul Huda Singosari Malang

e. Financial Reports of Al-Qur'an Islamic Boarding School Cooperative Nurul Huda Sngosari Malang

**Table 4.3 Financial reports in a matter of months (2018)**

<b>No</b>	<b>Bulan</b>	<b>Debit</b>	<b>Kredit</b>	<b>Saldo</b>
1	January	18.350.000	3.566.000	14.788.000
2	February	26.890.000	11.168.000	15.722.000
3	March	34.475.000	16.609.000	17.866.000
4	April	14.995.000	20.714.000	21.281.000
5	May	46.145.000	26.364.000	19.781.000
	<b>Total</b>	140.855.000	78.421.000	89.434.000

Source: Financial statements of Al-Qur'an Islamic Boarding School Cooperative Nurul Huda Singosari

## B. RESEARCH RESULTS

After researchers collect data obtained in groups of basic data that are needed, then it can be presented data the following results:

### 1. How does Koperasi Tengah operate at Nurul Huda Islamic Boarding School of Singosari Malang

Koperasi Tengah operates in the Al-Qur'an Islamic Boarding School Nurul Huda every morning and evening, the presence of the Cooperative is important because the boarding school cooperative is a place or place for students to meet their daily needs. Which is the progress of a boarding school can be seen from the cottage already has a cooperative as stated by Ustadzah Nurul Hidayah as the head of the cooperative.

“Koperasi pondok pesantren ini setiap harinya di buka dan beroperasi mulai pagi pukul 05.30 WIB hingga pukul 16.30 WIB koperasi ini sangat ramai setiap harinya santri pun banyak mengantri di sini untuk membeli kebutuhan mereka, tidak hanya itu para santri juga membeli seperti lauk pauk untu makanan mereka, meskipun dari pihak pesantren sudah menyediakan makan dan lauk pauk kadang santri masih suka membeli lauk pauk disini, setiap harinya saya bergantian menjaga di kopersi ini dengan anggota koperasi, ada yang shift pagi ada yang sift sore.

Then as the head of the Central Cooperative Al-Qur'an Islamic Boarding School Nurul Huda gave a response to the above comment about what kind of goods are sold in this boarding school cooperative.

“Koperasi tengah pondok pesantren al-qur'an nurul huda tidak hanya lauk pauk para santri pun juga sering membeli gorengan atau jajanan-jajanan yang banyak macamnya dari olahan rumahan masyarakat sekitar. Jajanan inilah yang menjadi makanan favorit santri selain enak dan juga murah, ada juga

yang bukan dari masyarakat seperti buku alat tulis dan alat-alat kebersihan lainnya itu biasanya ada sales, kalo telat selesanya biasanya kami pergi ke pasar singosasi.<sup>44</sup>

Then at that time the researcher asked Ms. Dina Cholida who was also a member in the Islamic Boarding School cooperative said the following about the role of cooperatives in Islamic boarding schools:

Dalam sebulan sekali di kumpulkan dan di kasihkan kepada pesantren.

Seeing the above review the researcher then asked Ustadzah Ida Rochmawati as Chairperson of the Islamic Boarding School Al-Qur'an Nurul Huda Singosari added like this.

“Saya selaku ketua pondok pesantren al-qur’an nurul huda singosari selalu membeli keperluan pribadi saya ke koperasi ini, seminggu ini sebanyak tiga kali seminggu, belanja di koperasi ini lebih hemat dan juga kebutuhan saya terpenuhi berkat adanya koperasi, tidak hanya membeli kebutuhan pribadi saya tetapi juga saya hampir setiap hari saya membeli jajanan ibu-ibu masyarakat sekitar yang menitipkan jualannya ke koperasi ini, saya sangat suka sama jajanan yang ada di koperasi ini satu-satunya jajanan yang bisa di beli ya beli di koperasi ini”.<sup>45</sup>

This narrative is assisted by the answer above from Safa as a member of the surrounding community who every day entrusts their goods in the boarding school cooperative is the following.

“Setiap hari sebelum koperasi ini di buka saya bersama ibu-ibu tetangga sini berangkat lebih awal, karena saya ingin jajanan saya ada sebelum koperasi ini di buka, karena kalo saya menitipkan maakanan datangnya terlambat saya jadi sebagian saja anak-anak santri yang membelinya, maka dari itu pagi sebelum di buka saya

<sup>44</sup> Wawancara dengan Ustadzah Nurul Hdayati selaku Kepala Koperasi Tengah Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

<sup>45</sup> Wawancara dengan Ustadzah Ida Rochmawati selaku Ketua Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

sudah nunggu dan antri buat masuk ke dalam koperasi, sayaa tidak sendiri banyak tetangga-tetangga sini yang menitipkan makanan seperti saya, tidak hanya pagi hari koperasi ini kan buka setiap pagi dan sore, sore haripun juga saya datang lebih awal sebelum koperasi di buka.<sup>46</sup>

Then after that the researcher asked one of the students namely Mamlu'atul Jannah who was in the pondok pondok pesantren al- quran nurul huda singosari about the extent of the benefits felt by students about the existence of cooperatives.

“Koperasi yang ada di pondok pesantren ini menurut saya sudah sangat membantu saya dan teman teman para santri untuk memenuhi kebutuhanya sehari-hari seperti halya jajan, peralatan sekolah maupun ngaji. Santri di sini biasa mengakses koperasi setiap hari saya sebelum pergi ke sekolah kadang juga setelah ulan ngaji sore saya ke koperasi ini”<sup>47</sup>

From the interviews above the researchers concluded that the Pondok Pesantren cooperative has been operating well every day, many respond well to this cooperative, both students, boarding school administrators and the surrounding community, can meet their daily needs and this cooperative also contributes several Jariyah charities every month to Islamic boarding schools through donations in the form of money from profits from Islamic boarding schools cooperatives.

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<sup>46</sup> Wawancara dengan Ibu Safa selaku supplier masyarakat sekitar Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

<sup>47</sup> Wawancara dengan Mamlu'atul Jannah selaku santri Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

## 2. What types of economic empowerments at Koperasi Tengah that have been taken place at Nurul Huda Islamic Boarding School

In looking at the development of this kind so far in the economic empowerment of the middle Cooperative in Pondok Pesantren Al-Quran Nurul Huda Malang Singosari are some things include:

As presented by Nurul Hidayah Ustadzah as the head of the cooperative boarding school

“Koperasi disini bisa meminipkan barang dan mengambil untung hanya sedikit dari hasil barang yang di jualan d koperasi, bagi masyarakat sekitar hal ini sangatlah menguntungkan karena dengan adanya koperasi ini masyarakat bisa menambah penghasilan setiap harinya. Karena adanya kebutuhan santri yang bisa terpenuhi oleh masyarakat sekitar melalui koperasi”

Then the above was also strengthened by Ms. Nafakhatussakhariyah as the Islamic boarding school of Nurul Huda Singosari Malang.

“Masyarakat bisa memenuhi kebutuhan para santri sehari-hari dikarenakan kebutuhan santri dengan mudah bisa di penuhi oleh masyarakat karena santri itu tidak neko-neko maunya, hanya sederhana saja dan mampu bagi masyarakat sekitar membuatnya di rumahan seperti halnya gorengan atau lauk pauk rumahan biasa itu saja sudah d senangi para santri, maka dari itu mastarakat sekitar sangatlah efisien jika menitipkan barang jualannya di pondok pesantren, selain bahan gampang di temui dan bias di lakukan di rumah”

Diana Cholidaas a member of the treasurer of the Al-Qur'an Nurul Huda Singosari.

“Koperasi pondok pesantren ini dalam memberikan kebutuhan kepada santri-santri setiap hari, yang mana dari laba penjualan di koperasi pondok pesantren sebagian besar di berikan kepada pesantren hasil yang dapat di sumbangkan sebagai amal jariyah kepada Pondok Pesantren. Dalam hal ini koperasi memberikan

andil yang lumayan tinggi kepada pondok pesantren tentang keuangan yang ada di pondok jariah tersebut dititipkan di koperasi dan untuk di jual di Koperasi pondok pesantren, masyarakat juga biasa menambah perekonomiannya dengan modal membuatnya di rumah kemudian dititipkan di pesantren dan tidak membatasi sebagai ibu rumah tangga di rumah saja bias mendapatkan penghasilan”.<sup>48</sup>

Kemudian hal di atas juga di perkuat oleh mbak

Nafakhatussakhariyah selaku pengurus Pondok Pesantren :

“Menurut saya ya, proses koperasi sendiri dalam memberdayakan ekonomi di pondok pesantren ini dalam meningkatkan ekonomi di pesantren ini sudah cukup baik dari respon masyarakat sekitar sangat baik banyak masyarakat yang lebih suka menitipkan barangnya di sini selain bisa mengerjakan pekerjaan rumah, masyarakat bisa juga menambah penghasilan tidak harus mengganggu pekerjaan sebagai ibu rumah tangga dan tinggal menitipkan barangnya dan santai di rumah saja sudah mendapatkan hasil tambahan untuk kebutuhan sehari hari”<sup>49</sup>

Then in the morning after reading Al-Qur’an, the morning ended when the researcher also asked the head of the Islamic boarding school, Ustadzah Ida Rochmawati.

“Kalau proses koperasi dalam meningkatkan ekonomi pondok pesantren ini ya yang tahu lebih jelas nya tetap kepala koperasi itu tapi kalau setahu saya ya ada sedikit sedikit bantuan koperasi ini kepada pondok pesantren rata rata yang di sumbangkan oleh pihak koperasi ini ke pondok pesantren ya berupa uang kalau bentuk material itu jarang sekali ya atau malah gak pernah. Kalau untuk santri sendiri ya rata rata santri sering sekali bahkan hampir setiap hari beli ke koperasi kan santri banyak beli kebutuhan ya seperti makanan, buku, dan alat tulis yang lain. Kalau saran saya ya untuk koperasi ini mungkin kedepanya untuk anggotanya di perbanyak karena melihat sekarang ini yang anggotanya hanya tiga orang dan juga saran untuk memperluas chanel chanel ke pengrajin yang ada di

<sup>48</sup> Wawancara dengan Diana Cholida selaku bendahara koperasi Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

<sup>49</sup> Wawancara dengan Nafakhatussakhariyah selaku pengurus Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019



sekitar pondok dulu lah agar produk yang di hasilkan juga bisa di beli oleh santri.”<sup>50</sup>

After that, the researcher also asked one of the students, Nur Pingky Kaisan, to what extent he knew about economic improvement through cooperatives:

“ Koperasi itu ya kalau menurut saya itu sudah berkembang sangat baik dari tahun ke tahun yang dulunya itu masih kecil dan barang barang yang di jual kurang lengkap lama kelamaan sudah berkembang begitu pesat dan dapat membantu kebutuhan saya dan teman teman sehari hari saya tdak perlu jauh-jauh belinya dan hanya di dekat sini saja sudah dapat kebutuhan saya”.<sup>51</sup>

From several interviews above the researcher can conclude that the factors or things that can affect the economy in the Al-Qur'an Islamic Boarding School Nurul Huda Singosari besides cooperatives are income derived from jariyah which is given once a month to pesanten.

### **3. How the results of Koperasi Tengah in Islamic boarding schools Singosari Malang to empowering the economy of community**

In seeing the development of cooperatives as far as the above, the researchers wanted to know How the results of e] Koperasi Tengah in Islamic boarding schools Singosari Malang to empowering the economy of community, there are several things including:

As in convey the head of the Ustadzah Islamic boarding school Ida Rahmawati.

”Untuk memenuhi kebutuhan para santri pastinya harus di lengkapi dengan adanya Koperasi pondok pesantren, selain tidak

<sup>50</sup> Wawancara dengan salah Ustadzah Ida Rahmawati selaku ketua pengurus Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

<sup>51</sup> Wawancara dengan salah satu santri Nur Pingky Kaisan Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

membuat santri keluyuran keluar pondok adanya koperasi juga membantu menghemat waktu para santri untuk membeli makanan ringan, para santri tidak disediakan dapur. Ada dapur mbak tettapi itu untuk memasak makanan pokok saja, itu saja yang memasak tidak santri sendiri ada cacak cacak yang bagian masak, jadi untuk makanan ringan mereka tidak bisa membeli”.<sup>52</sup>

Then as the head of the Islamic boarding school cooperative Nurul Huda gave a response to the above review about what kind of goods are sold in this boarding school cooperative.

“Adanya koperasi dikarenakan tidak adanya dapur yang diberikan untuk santri maka dari itu satri membutuhkan tempat makanan yang siap saji yaitu tersedanya koperasi dengan berbagai macam makanan ringan seperti halnya gorengan ataupun untuk tambahan lauk pauk santri”.<sup>53</sup>

Seeing the question above, the researcher then asked one of the members of theIslamic Boarding School cooperative, Ms. Diana Cholida, as follows:

“Saya selaku anggota koperasi pondok pesantren Nurul Huda Singosari Malang selalu membeli keperluan koperasi ini, karena saya sebai anggota koperasi juga sebagai santri harus menaati peraturan pondok pesantren yang mewajibkan santri untuk tidak keluar dari pesantren, dengan demikian saya membeli barang saya di koperasi ini, sekarang ini belanja saya ke luar lebih mudah dan bisa mengangkut banyak barang barang yang di butuhkan karena sudah di fasilitasi oleh pihak Pondok Pesantren dengan adanya koperasi di sini.”<sup>54</sup>

Nurul HudaThen after that the researcher asked one of the Safa mothers who left the goods in the cooperative in the Nurul Huda Islamic Boarding School about the benefits of how far they were. cooperate.

<sup>52</sup> Wawancara dengan Ustazah Ida Rahmawat selaku ketua Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

<sup>53</sup> Wawancara dengan Nurul Hidayah selaku ketua koperasi Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

<sup>54</sup> Wawancara dengan Diana Cholida selaku anggota koperasi Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

“Saya senang mbak bisa nitipin di koperasi ini selain saya bisa santai sambil ngerjain pekerjaan rumah tangga saya bisa menambah penghasilan saya, itung-itung bisa nambah penghasilan buat suami saya d rumah mbak selain itu juga bisa nambah uang saku buat anak saya sekolah”<sup>55</sup>

Then the researchers then asked Khotimah, who was also a neighboring community, who entrusted her goods with the following items.

“Awalnya dulu saya ingin jualan di depan rumah, karena rumah saya dekat sama pesantren saya ingin berjualan siapa tau santri ada yang membeli, tetapi karena santri kebanyakan ada di dalam pesantren maka saya ingin menitipkan barang saya apa boleh tidak menitipkan makanan di koperasi untuk dijual kembali kepada santri, saya akhirnya sowan ke Ibu Nyai pengasuh pondok pesantren kemudian diizinkan maka dari itu saya menitipkan barang saya di sini”.<sup>56</sup>

Cooperative activities every day with a sale and purchase business by supplying food that is entrusted from local residents for the daily food needs of the students, the cooperative exists in the surrounding community because of the many people around who want to entrust food to be sold in the coordination, the reasons why students cannot provide food at the cooperative because the main focus of the students at the Islamic boarding school is learning and the students do not allow to cook snacks, so for that party, because the students have no time to cook food for sale, such as fried food

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<sup>55</sup> Wawancara dengan ibu Safa selaku masyarakat sekitar yang menyuplay makanan di koperasi Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

<sup>56</sup> Wawancara dengan ibu Khotimah selaku masyarakat sekitar yang menyuplay makanan di koperasi Pondok Pesantren Al-Quran Nurul Huda Singosari Malang, 17 Mei 2019

## **BAB V DISCUSSION**

After researchers collect data from the results of research in the Al-Qur'an Islamic Boarding School Cooperative Nurul Huda Singosari Malang, the researcher will conduct data analysis to further explain the results of the study. As explained in the data analysis technique, in this study researchers used descriptive qualitative analysis (exposure) and the data that researchers obtained both observations, interviews, and documentation that had been collected by researchers during conducting research with these institutions.

Below is the result of the analysis of researchers about the Al-Qur'an Islamic Boarding School Cooperative Nurul Huda Singosari Malang about the role of cooperatives in improving the economy.

### **A. How does the Central Cooperative operate at Nurul Huda Islamic Boarding School of Singosari Malang**

In Indonesia economic development aims to achieve community prosperity, which in carrying out these activities is regulated in the 1945 Constitution article 33 paragraph 1 which reads "the Indonesian economy is structured as a joint effort based on the principle of kinship. Elucidation of article 33 places cooperatives both within the position of the national economic pillar and as an integral part of the national economic order. By considering the position of cooperatives as such, the role of cooperatives is very important in growing and developing economic potential the people as well as in realizing

economic democracy that has democratic characteristics, togetherness, kinship, and openness.<sup>57</sup>

The existence of Islamic boarding school cooperatives in empowering the economy of the surrounding community aims to find out the extent of cooperative patterns in helping the economy of surrounding communities in boarding schools. Therefore, with the existence of cooperatives, namely as a commercial business institution in carrying out Islamic principles in terms of buying and selling in boarding schools, the Central Cooperative. Al-Quran Islamic boarding school Nurul Huda Singosari Malang also plays a role in developing the existing economy in Islamic boarding schools as well as cooperatives that contribute in the sector of buying and selling stationery, santri equipment and also snacks for the santri.

The Al-Quran boarding school cooperative Nurul Huda Singosari Malang in carrying out activities every day has a picket schedule in maintaining the cooperative. Every day it is open at 06.00 am to 09.00 then at 16.00 until 17.00 and at night at 21-00-22.30 which in its guard always alternates with other members of the operation.

In improving the economy or assisting the development of Islamic boarding schools Al-Quran Nurul Huda Singosari Malang cooperatives also play a role in helping in the form of money for boarding schools matters relating to the allocation of goods that can be used together to the boarding schools. Like

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<sup>57</sup> UUD 1945 pasal 33 ayat 1

the money from the charity Jariyah shodaqoh from the cooperative is bought carpets, cabinet boxes of charity and others.

The role of cooperatives themselves in economic terms is as follows:

- a. Cultivate a more humane business motive.
- b. Develop a more equitable method of sharing the remainder of the results of operations.
- c. Fighting monopolies and other forms of concentration of capital.
- d. Offering goods and services at lower prices.
- e. Increase the income of its members.
- f. Simplify and streamline the trade system.
- g. Cultivating honesty and openness in managing the company.
- h. Maintaining a balance between demand and supply.
- i. Train the community to use their income effectively .<sup>58</sup>

As in QS Al Jumua Verse 10 which explains about empowering the economy:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*Artinya : Maka disebabkan rahmat dari Allah-lah kamu berlaku lemah lembut terhadap mereka. Sekiranya kamu bersikap keras lagi berhati kasar, tentulah mereka menjauhkan diri dari sekelilingmu. Karena itu maafkanlah mereka, mohonkanlah ampun bagi mereka, dan*

<sup>58</sup> Revrison Baswir, KOPERASI INDONESIA, (Yogyakarta: BPFE-YOGYAKARTA, 2000) pg 68-69

*bermusyawaratlah dengan mereka dalam urusan itu. Kemudian apabila kamu telah membulatkan tekad, maka bertawakkallah kepada Allah. Sesungguhnya Allah menyukai orang-orang yang bertawakkal kepada-Nya.*

**B. What types of economic empowerment at the Central Cooperative that have been taken place at Nurul Huda Islamic Boarding School of Singosari Malang**

Extent to which economic improvement has been achieved through boarding cooperatives in the boarding school Nurul Huda of Singosari Malang. With the existence of this cooperative, it is felt by researchers that it has not gotten very significant because the management of the cooperative is still constrained by the small number of members guarding the cooperative.

The extent to which the economic improvement achieved in boarding schools through the existence of cooperatives is as follows:

- a. The cooperative gives donations to pesantren in the form of profits or income in shodaqohan to the boarding schools such as mosque carpets, madrasa rugs, and megaphone huts. In this case the cooperatives felt by researchers are still below average in factors that affect the economy in boarding schools because the results of cooperatives themselves are still not too many.
- b. Islamic boarding school cooperatives during operation have maximized income to assist Islamic boarding schools in financial matters for the construction of Islamic boarding schools.

- c. The pondok pesantren cooperative has donated donations to pondok pesantren through a turnover or profit which is deposited monthly.
- d. With the existence of cooperatives the students felt very helped because the students did not need to be difficult to find their needs every day.

**C. How the results of Koperasi Tengah in Islamic boarding schools Singosari Malang to empowering the economy of community?**

So far, of cooperatives and santri towards neighboring communities need each other because of problems that occur in cooperatives, the unavailability of food because cooperative members are also santri and queuing is not provided a kitchen for santri, and the surrounding community is able to work together due to adding to their daily needs this is quite effective and exists in the surrounding community so that it is able to meet the needs of the students of the Islamic boarding school Nurul Huda Singosari Malang.

- a. Communities around the boarding school cooperatives can also entrust their merchandise to the cooperative to be assisted in the sales system.
- b. Santri are not facilitated by the kitchen so it is not possible to cook their own food because the main focus of the students is learning.
- c. Santri are not allowed to buy food out of the pesantren area.
- d. The pesantren is open to people who want to leave their goods / food for resale for students.



- e. This cooperative is even more existent because the food is processed by the community quite a lot of interest from the students so that the community sells more various foods such as fried foods with several variants.

Cooperation between cooperatives and the community is equally beneficial because students also need these snacks and the community can add income



## CHAPTER VI CLOSING

### A. Conclusion

Based on research findings, analysis and presentation of data about the Existence of the Central Cooperative in empowering community's economy around Nurul Huda Islamic Barding School of Singosari Malang, it can be concluded as follows:

1. The Cooperative operating in the Islamic boarding school is operating according to the procedure in the presence of this cooperative. It shows that matters relating to facilities have been helped by the cooperative. Because of the cooperative that drives the buying and selling system within the pesantren. This can be proven by the existence of financial statements obtained by the cooperative in the results of the profits given in part to the pesantren every month. Koperasi Tengah operates in Islamic boarding schools in the form of a process of buying and selling food that runs every day at Islamic boarding schools. The existence of this coordination is very existent among the people, therefore many people who leave their goods to be sold in the cooperative Islamic boarding school Nurul Huda Singosari Malang, on average those who entrust the goods in this cooperative are mothers who as housewives can also earn income at home, and can still do homework that is one of the reasons why the average person entrusts almost all mothers as housewives. Islamic boarding schools only make a small profit

and the prices at these cooperatives are very affordable for students at the Islamic boarding school Nurul Huda Singosari Malang.

2. The form of cooperatives in this boarding school is to empower the economy of the surrounding community, with the existence of cooperatives in the boarding school is also very helpful for students to meet their daily needs. For the learning or academic parties in the sense of this cooperative helps with the existence of some stationery equipment donated for teaching and learning activities and also in part the results are deposited to the boarding school in the form of money every once a month material or non material such as madrasa rugs, a mosque , microphone office cabin,etc. Types of economic empowerment in Islamic boarding schools cooperatives namely:
  - a) makes agreements with suppliers of surrounding communities
  - b) cooperatives carry out business partners in developing their duties and functions
  - c) creating economic improvements to the communities involved
3. Cooperative activities every day by running the business of buying and selling and supplying food sold from local residents because the students do not have time to cook food for sale, this cooperative exists among the surrounding community because of the many people around who want to entrust food to be sold in the coordination , because the main focus of students in Islamic boarding schools is learning and students do not allow to cook snacks, so for that boarding schools open to the surrounding community who want to sell goods in the boarding school besides it also benefits / saves

community time, so a housewife ladder but also income. The results of cooperatives in empowering the economy of the surrounding community show that cooperatives run trades every day, in the form of buying, selling, and supplying food from surrounding residents.

### **B. Suggestion**

After conducting research in cooperatives, so far the cooperative has not performed several roles of cooperative responsibility because the cooperative has not yet fulfilled the cooperative requirements, after I reviewed this cooperative only the cooperatives only found out, because this cooperative was originally only a shop to meet the daily needs of students and these students declared this and named it as a cooperative. This cooperative is still lacking in terms of increasing revenue, so there are suggestions as follows:

1. Boarding school caretakers can expand the types of businesses that exist in cooperatives.
2. Managers of cooperatives can organize items that are of much interest to students and administrators
3. For further researchers to be able to help provide knowledge about cooperative management or be able to work together by bringing related institutions in terms of cooperatives.
4. Santri can participate in cooperative activities in which students here become members in the purchase of goods that are in the cooperative.
5. The participation of the community in the business activists in the cooperative.
6. Registered to have BUMP (pesantren-owned business entity).

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## APPENDIXES

### Appendixes 1 Interview

No.	Narasumber	Pertanyaan
1.	Supplier makanan	<ol style="list-style-type: none"> <li>1. Apakah Ibu bekerjasama dengan koperasi pondok pesantren?</li> <li>2. Bagaimana bentuk kerjasama antara Ibu dengan kopontren?</li> <li>3. Bagaimana dampak yang Ibu rasakan dari kerjasama dengan kopontren?</li> <li>4. Berapa modal yang Ibu keluarkan dalam satu bulan?</li> <li>5. Berapa pendapatan Ibu dalam satu bulan?</li> <li>6. Bagaimana cara Ibu mengkulak atau membeli bahan untuk produksi? Jelaskan!</li> <li>7. Bagaimana cara Ibu membeli kebutuhan pokok sehari-hari seperti membeli beras, minyak? Jelaskan!</li> <li>8. Bagaimana cara Ibu memenuhi kebutuhan tersier seperti membeli TV, lemari pakaian, pakaian, handphone, kulkas dll? Jelaskan!</li> <li>9. Bagaimana cara Ibu membeli kebutuhan untuk merenovasi rumah atau membeli binatang peliharaan? Jelaskan!</li> <li>10. Bagaimana pendapat keluarga Ibu mengenai kerjasama Ibu dengan kopontren? Jelaskan!</li> <li>11. Bagaimana Ibu mendapat informasi mengenai salah satu anggota pegawai pemerintah? Jelaskan!</li> <li>12. Apa yang dilakukan Ibu jika mendapatkan</li> </ol>



		<p>upah yang tidak adil dari kerjasama dengan kopontren? Jelaskan!</p> <p>13. Apakah Ibu telah memiliki rumah dan tanah sendiri?</p>
2.	<p>Kepala Koperasi, Santri, Kepala Pondok Pesantren.</p>	<ol style="list-style-type: none"> <li>1. Bagaimana sejarah Koperasi Pondok Pesantren berdiri?</li> <li>2. Apakah koperasi pondok pesantren ini telah mendapatkan badan hukum?</li> <li>3. Bagaimana struktur organisasi koperasi pondok pesantren?</li> <li>4. Apa yang melatar belakangi berdirinya koperasi pondok pesantren?</li> <li>5. Apakah penting keberadaan koperasi bagi santri yang ada di pondok pesantren?</li> <li>6. Apa jenis koperasi pondok pesantren ini?</li> <li>7. Apa jenis produk unggulan yang ada di koperasi ini?</li> <li>8. Adakah kendala dalam mengelola koperasi pondok pesantren?</li> <li>9. Bagaimana cara mengatasi kendala pada koperasi pondok pesantren?</li> <li>10. Menurut anda apakah sarana dan prasarananya sudah sesuai?</li> <li>11. Bagaimana sistem yang dilakukan dalam menjaga koperasi pondok pesantren ?</li> <li>12. Apa saja yang di jual di koperasi pondok pesantren?</li> <li>13. Dimana koperasi berbelanja</li> </ol>

		<p>persediaan yang di butuhkan?</p> <p>14. Apakah adanya koperasi dapat meningkatkan ekonomi pondok pesantren?</p> <p>15. Dengan adanya koperasi apakah sudah menunjang kebutuhan para santri di pondok pesantren?</p>
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## Appendixes 2 Photo



Picture 1. Interview with the Head Cooperative the Islamic Boarding School Nurul Huda of Singosari Malang.




Picture 2. Interview with the supplier in Cooperative the Islamic Boarding School Nurul Huda of Singosari Malang.











Picture 3. Fried food / food sold from suppliers around the community



## Appendix 3 Proof of Thesis Consultation



 KEMENTERIAN AGAMA  
 UNIVERSITAS ISLAM NEGERI (UIN) MAULANA MALIK IBRAHIM MALANG  
 FAKULTAS ILMU TARRIBYAH DAN KEGURDJAN  
 JALAN GAJAYANA 50 MALANG, TELEPON 0341-552398, FAKSIMILE 0341-552398  
**BUKTI KONSULTASI SKRIPSI**  
**JURUSAN PENDIDIKAN ILMU PENGETAHUAN ILMU PENGETAHUAN SOSIAL**

Nama : THIFLATUL KHUZAIMA  
 Nim : 15130040  
 Judul : THE EXISTENCE OF KOPERASI TENGAH IN  
EMPOWERING COMMUNITY'S ECONOMY AROUNDING  
MUSUL HUDA ISLAMIC BOARDING SCHOOL OF SINGOSARI MAL  
 Dosen Pembimbing : Dr. H.M. Zainuddin, MA

No.	Tanggal	Catatan Perbaikan	Tanda Tangan Pembimbing
1	8 Mei 2019	Konsultasi Bab I, II, III	
2	18 Juni 2019	Revisi bab I, II, III	
3	26 Juni 2019	Konsultasi Instrumen	
4	30 Juli 2019	Konsultasi bab IV	
5	8 Agustus 2019	Revisi bab IV & Konsultasi Bab V	
6	23 Agustus 2019	Revisi bab V & Konsultasi Bab VI	
7	3 September 2019	Revisi All bab	
8	11 September 2019	ACC Keseluruhan	
9			
10			
11			
12			

Malang, 20.....  
 Mengetahui,  
 Kajar PIPS,  
 \_\_\_\_\_  
 NIP.

## Attachment 4 Research Permit from the Faculty


**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**  
**FAKULTAS ILMU TARBİYAH DAN KEGURUAN**  
 Jalan Gajayana 50, Telepon (0341) 552398 Faksimile (0341) 552398 Malang  
<http://fitk.uin-malang.ac.id> email: fitk@uin-malang.ac.id

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Nomor : 387/Un 03.1/TL.00.1/02/2019  
 Sifat : Penting  
 Tanggal : 19 Februari 2019

Lampiran :  
 Hal : Izin Survey

Kepada :  
 Yth. Pengasuh Pondok Pesantren Al-Quran Singosari Malang  
 di :  
 Malang

**Assalamu'alaikum Wr. Wb.**

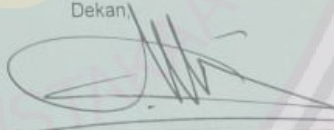
Dengan hormat, dalam rangka penyusunan proposal skripsi pada Jurusan Pendidikan Ilmu Pengetahuan Sosial (PIPS) Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama	: Thifliatul Khuzaima
NIM	: 15130040
Jurusan	: Pendidikan Ilmu Pengetahuan Sosial (PIPS)
Semester - Tahun Akademik	: Genap - 2018/2019
Judul Proposal	: Eksistensi Program Koperasi Pondok Pesantren Al-Quran Nurul Huda Singosari dalam Meningkatkan Para Supplier

diberi izin untuk melakukan survey/studi pendahuluan di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

**Wassalamu'alaikum Wr. Wb.**

Dekan,  
  
 Dr. H. Agus Maimun, M.Pd.  
 NIP. 19650817 199803 1 003

Tembusan :  
 1. Yth. Ketua Jurusan PIPS  
 2. Arsip

Appendix 5 List of communities supplying cooperatives

<b>No</b>	<b>Nama</b>	<b>Jenis Produk</b>
1	Wati	Mie Kering
2	Purnawati	Kerupuk Original
3	Mak Muk	Kerupuk Pedas
4	Saiyah	Molen Pisang
5	Umi	Ketela (gorengan)
6	Yuni	Mie So'un (basah)
7	Musiah	Tahu Sakura
8	Uniwati	Tahu Isi
9	Wakinem	Mendoan
10	Rofi'ah	Bakwan (gorengan)
11	Suriyah	Marning (snack) (450 buah/minggu)
12	Lista	Makaroni (snack) (450 buah/minggu)
13	Sumi	Tape (gorengan)
14	Rohmanah	Sate Kojek
15	Purwati	Agar-agar
16	Soifah	Bolang-baling

17	Rohyatun	Minuman Teh (100 buah/hari)
18	Buthuk	Opak
19	Kustiyah	Gethuk





## Appendix 6 Author's Biographies

## BIOGRAPHY



Name : Thifliatul Khuzaima  
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Pasuruan  
Contact :082230905269  
Email :thifliamkhuzaima@gmail.com

Malang, September 10<sup>th</sup> 201  
Writer

Thifliatul Khuzaima