



**SEKOLAH TINGGI KEGURUAN DAN ILMU PENDIDIKAN
PERSATUAN GURU REPUBLIK INDONESIA
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29. Education Is No Smoking In Pesantren (Research Of Case Study In Pesantren Al-Amien Prenduan Sumenep Indonesia)

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ABSTRACT

The Success of Islam in Indonesia is dependent on the pesantren's existence. The development of a pesantren (Islamic School) is to be more progressive and independent. The figure of kiai oftentimes needs to have support throughout society, particularly businessmen. The relationship among religious leaders or Moslem scholars (kiai) and economic leaders were conducted through research by Prof. Dr. Huub De Jonge, on 1976-1977, which located in Prenduan-village of Sumenep regency, by using research approach of economic anthropology. So the research focuses on, how did Kiai Tidjani do relation with local traders in developing Islamic education in pesantren Al-Amien Prenduan? And what was the strategic of Kiai Tidjani in controlling tobacco-circulation? This thing would be discussed further in this research. It used field qualitative approach and kind of its research is case study, by using education sociology approach which located in Prenduan Pragaan Sumenep Madura. The subject of date source in this research is Moslem Scholars of Al-Amien Prenduan, especially Kiai Idris as young brother of Kiai Tidjani and guardian of Al-Amien replaced of Kiai Tidjan, and H. Nurkholis as tobacco-dealer who has relation with Al-Amien. Besides, the date was also got from the family of tobacco-dealer and numbers of other resources. It is in order to get more valid dates and accurate, the researcher uses dates collecting commonly which is used in qualitative research in collecting dates, namely: interview, observation and documentation. In this research, researcher uses analyze date model which most used in qualitative research namely constant comparative method. Research finding that strategic of kiai's pesantren in controlling tobacco-circulation, kiai's pesantren holds relation with tobacco-dealers, by opening business non-tobacco and involved tobacco-dealers in organization of a cooperative of pesantren, these all were done to decrease full in tobacco business was done by tobacco-dealer. And perhaps most important, is there is discipline measures that controls and creates consequences for those students, faculty, and sellers involved in the distribution of tobacco sales.

Keywords: tobacco-dealer, kiai and pesantren

**Education Is No Smoking In Pesantren
(Research Of Case Study In Pesantren Al-Amien Prenduan Sumenep Indonesia)**

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Abstract

The Success of Islam in Indonesia is dependent on the pesantren's existence. The development of a pesantren (Islamic School) is to be more progressive and independent. The figure of kiai oftentimes needs to have support throughout society, particularly businessmen. The relationship among religious leaders or Moslem scholars (kiai) and economic leaders were conducted through research by Prof. Dr. Huub De Jonge, on 1976-1977, which located in Prenduan-village of Sumenep regency, by using research approach of economic anthropology. So the research focuses on, how did Kiai Tidjani do relation with local traders in developing Islamic education in pesantren Al- Amien Prenduan? And what was the strategic of Kiai Tidjani in controlling tobacco- circulation? This thing would be discussed further in this research. It used field qualitative approach and kind of its research is case study, by using education sociology approach which located in Prenduan Pragaan Sumenep Madura. The subject of date source in this research is Moslem Scholars of Al-Amien Prenduan, especially Kiai Idris as young brother of Kiai Tidjani and guardian of Al-Amien replaced of Kiai Tidjan, and H. Nurkholis as tobacco-dealer who has relation with Al-Amien. Besides, the date was also got from the family of tobacco-dealer and numbers of other resources. It is in order to get more valid dates and accurate, the researcher uses dates collecting commonly which is used in qualitative research in collecting dates, namely: interview, observation and documentation. In this research, researcher uses analyze date model which most used in qualitative research namely constant comparative method. Research finding that strategic of kiai's pesantren in controlling tobacco-circulation, kiai's pesantren holds relation with tobacco-dealers, by opening business non-tobacco and involved tobacco- dealers in organization of a cooperative of pesantren, these all were done to decrease full in tobacco business was done by tobacco-dealer. And perhaps most important, is there is discipline measures that controls and creates consequences for those students, faculty, and sellers involved in the distribution of tobacco sales.

Keywords: tobacco-dealer, *kiai* and *pesantren*

1. Introduction

Kiai is key figure that commits to the daily life throughout the *pesantren* community, this figure of the *kiai* also has a strategic role in controlling tobacco in the *pesantren* community, if *kiai* teaches the students about the harm of smoking, perhaps *pesantren* will be dominated by non-smokers, the characteristic of *kiai* is the first figure in *pesantren*, whom is being respected and exemplified. The existence of him in *pesantren* included *kiai* who guides *pesantren*, many have

a role of Islamic history in Indonesia.

Islamic education has been getting off the ground and development since Islam came to Indonesia, because it was through Islamic education, the transmission and socialization of Islamic teachings could be implemented and achieved the result as we see nowadays. *Pesantren* is an institute of Islamic education that plays an important role in Islamic socialization of Indonesia's society.

Islamic school is led by the *kiai* who has closeness to society surroundings. Therefore, Islamic school couldn't be released from Moslem scholar's role in development of *pesantren* is in order to be more progressive and independent. The figure of the *kiai* oftentimes has support from society, particularly supporting of traders. *Kiai*'s are regarded by society as religious leader and traders are considered as the economic society leader.

According to *Kiai* Imam Zarkasyi, *Kiai* and traders have a large contribution on spreading of Islamic religion. Trader is by occupying the general public functions to dedicate their selves on Islamic religion, besides they run trading business. And also *kiai* who has helped entrepreneurs with the development of mentality in suitable society for economic progressive life [1]

Therefore, it needs cooperation well among *kiai* and traders are needed, because both of them profit from one another. This thing creates motivation and affected going on *pesantren* Al-Amien Prenduan since it's pioneered by *Kiai* Khotib son of Idris Patapan [2]. It focuses on the development of Islamic education, in particular of *pesantren*.

According to *Kiai* Tidjani [3], *Kiai* Gemma was well-known as entrepreneurs of Prenduan who was well-known pious and close by Moslem scholar, especially close by *Kiai* Syarqowi from Kudus. After death of *Kiai* Gemma, the buffetings of Islamic missionary endeavor in Prenduan was continued by *Kiai* Syarqowi. Then it was taken a place by *Kiai* Khotib was student of *Kiai* Syarqowi. The establishing of *pesantren Congkop* by *Kiai* Khotib was the first of his buffetings, which it then became the embryo of *pesantren* Al-Amien Prenduan nowadays. In building of means in the *pesantren*, *Kiai* Khotib was helped by tobacco-dealers. Even, *Kiai* Khotib's children financed their education by tobacco-dealer of Prenduan society [4].

Kiai Tidjani's social interaction and experience was little more influence the change of relation with tobacco-dealer in Prenduan which it before became a support of development in *pesantren* Al-Amien Prenduan. *Kiai* Tidjani came back from Mecca on 1989, beard on *pesantren* Al-Amien Prenduan got into new era with new leadership too.

It's caused *Kiai* Tidjani to have relations with rich men in the Middle-East, in particular Saudi Arabia. One of example, building of Al-Amien Prenduan mosque got aid from former managing director of an oil firm in Saudi Arabia. Even the establishing of Ma'had Tahfidzul Qur'an (*pesantren* Qur'an Memorizing) aid was generously given by an Saudi Arabian, his name's Syekh Ahmad Hasan Fatihy [3]. Besides, effort of *Kiai* Tidjani in national context also got aid on development of *pesantren* Al-Amien Prenduan, even blessing of his effort as expert council at Indonesia Muslim Intellectual community (ICMI) East-Java (1995-2000), so that he had closeness with some magnate of ICMI, especially with B.J. Habibie [2].

The most important study about the relation between religious leaders or *kiai* (Moslem scholar) and economic leaders (trader) which took place in Prenduan was dissertation research done by Prof. Dr. Huub de Jonge on the topic "*Juragans en Bandols: Tussenhandelaren op het eiland Madura*" (Nijmegen 1984), which is the result of economic anthropology

research at Madura Island during October 1976- september 1977 period. The pressure in this study was put on the role of traders and commercialization, and also resourced the relation between Islam and trading or more specific, towards the business of traders and the religious figures in second process of mutual straighten development.

The difference of this research with Huub's research is on the approach side, because this research used education sociology approach which focused on *pesantren* Al-Amien Prenduan under leadership of *Kiai* Tidjani [4]. Based on its background above. So the research focuses on, how did *Kiai* Tidjani do relation with local traders in developing Islamic education in *pesantren* Al-Amien Prenduan? And what was the strategic of *Kiai* Tidjani in controlling tobacco-circulation? This thing would be discussed further in this research.

2. Method

It used field qualitative approach and kind of its research is case study, by using education sociology approach which located in Prenduan Pragaan Sumenep Madura. It's more specific in *pesantren* Al-Amien Prenduan. It is the biggest district of Madura island, about in the middle between Tanjung Padelegan and Tanjung. Distance to java about 35 mil sea. Prenduan located is not only central of river bend, but it is also on the way of big south beach, about in the middle between Pamekasan city and Sumenep city.

The subject of date source in this research is Moslem Scholars of Al-Amien Prenduan, especially *Kiai* Idris as young brother of *Kiai* Tidjani and guardian of Al- Amien replaced of *Kiai* Tidjan, and H. Nurkholis as tobacco-dealer who has relation with Al-Amien. Besides, the date was also got from the family of tobacco-dealer and numbers of other resources.

It is in order to get more valid dates and accurate, the researcher uses dates collecting commonly which is used in qualitative research in collecting dates, namely: interview, observation and documentation. In this research, researcher uses analyze date model which most used in qualitative research namely constant comparative method.

3. Result and Discussion

3.1 Cigarette and its trade in Indonesia

Smoking causes much death that actually can be prevented. Five millions people dead in every year caused of smoking (WHO 2012) in the world. Indonesia is county with prevalence the third highest smoker over the world after China and India. The result of RISKESDAS 2013 mentioned prevalence of a smokers age to be 15 old years, above have reached one and three (36,3%) of total populations, it means increasing than 2007 and 2010, this is based on the date from ministry of health affairs of RI, research of basic health 2013. In addition, the effect if health, behavior of smoking also bringing on the total loss socially and economically for smokers, family and nation.

The activity of smoking has become common in everyday life for places that have many smokers. Tobacco is manufactured through basic materials, in the form of plants, which were brought by the West. Even before colonization era, which it then grew by cloves in Kudus, which by pro-side of tobacco was believable to decrease the asphyxia in consequence of asthma. In the course of it also adheres aspect of masculinity and modernity on clove cigarette that brought kolonial era [5].

It was too long of history that began cigarette in Indonesia shows however the cigarette has become part of un separated from society. Even thought in various opportunities of social discourses it's said that clove cigarette also product of Indonesia society's culture. In spite of opinion, it still becomes debating among pro and contra sides. Effendi et al [6] explained that conception of clove cigarette as original culture of the Indonesia Archipelago form a part of propaganda produsee cigarette and pro-sides of them through social discussion that was set up so immaculately. Cultural of smoking is import culture that came from America. It's beginning from habitual adult men Indian clan who sucked tobacco in certain rituals that was then brought and distributed by European traders over the world. Its evidence was Indonesia didn't recognize cultural of consuming foliages by way to burn and suck the fumes, in Indonesia foliages was usually enjoyed by chew; one of it is betel vine (ibid). Thus, by devise contribution is not a little; cigarette became a commodity that has strong influence, either socially, politically, or economy.

Tobacco is basic materials make cigarette that only grown certain district. By care and maintenance so difficult and easy of tobacco plant disease need extra maintenance to get great result. The district that fulfill criteria of tobacco garden is on a high of 200- 3000 mdpl by average of raining 1.500-3.500 mm/year and has temperature between 21- 32,30 C. Some of district in Madura island have strategic places and fix to plan of tobacco.

In Sumenep, society became tobacco as main income source to survival. The price of tobacco was oftentimes played by wholesalers bringing on income of famers uncertain. Moreover, by care and maintenance so expensive farmer of tobacco should debit to get great result. This is tobacco-dealers got some profits in harvesting time of tobacco. But the success of trading tobacco for its traders, become the key of success on *pesantren* education in Madura

3.2 Trader (Society) and *Pesantren*

Pesantren in its development story came into society and managed by society together. The existence of *pesantren* could give the advantage to the society, especially the society who stays around *pesantren*. Short after, although *pesantren* is not institute of formal education, but it has been enjoyed and has tractive power its self for society up to now, especially, for society who still dream education that has power of moral, spiritual and local wisdom [7].

Pesantren (Islamic Boarding School) is not only a institute of education that teaching, developing and spreading the science of Islamic religion, but also it is social institution which has function of charity toward society and relation value system with society culture, especially which is in environment of its influence. In *pesantren* goes on formation of value system's self, it is symbols completely. Besides, there is tractive power outside so that it may around society considered Islamic boarding school as ideal alternative for attitude life that is in society [8].

Since the first times, *pesantren* grows, develops, and spread in some of villages. The existence of *pesantren* as Islamic institution which is strong of Indonesia characteristic has strategies values in developing Indonesian society. The realities show, in one side, as Indonesia population of Islam society, and other side, majority of them stay in the country (A'la 2006).

In Madura, position and role of *kiai* has a play important role in society life. In the fact, *kiai* became a place to share in some of daily life affairs. As affair of society, such as seeking livelihood, medicinal treatment, looking for couple, looking for job and carrier oftentimes forward and hand to *kiai*. Societies are very respect and concern to advices that he gave [9].

Most of *pesantren*, last time ago, that all of complex is *kiai* own, but now, most of *pesantren* is not only regarded as *kiai* own, but it's has society own too. This is caused of Moslem scholars (*kiai*) got source of financial to carry on financial shoulders and developing *pesantren* of society. There are still complex of *pesantren* has been status *wakaf*, either *wakaf* was given by previous *kiai*, or *wakaf* was from rich men (Dhofier 1994).

According to *Kiai* Imam Zarkasyi, Moslem scholars (*kiai*) and traders have big contribution of spreading Islamic religion. Traders occupied functions of general social got to dedicate their self to Islamic religion, besides they run trading business. *kiai* who helped businessmen by developing mentality in suitable society for economic progress life [1].

Beside, *pesantren* also got aid from china businessman. They usually gave a support of financial to *kiai* to look after good relation with local people and also it decreased young Muslim attack that was jealous on their riches. Whereas, if rich man from Muslim who gave contribution wealth and money to *Kiai*, it usually caused to get social prestige and hopefully to get reward for moral conduct [10].

3.3 *Kiai* and trader in Prenduan

According to Huub De Jonge [1], Prenduan is one of the most important trading societies during south beach of Sumenep and it was considered by Madura population as central of religious orthodoxy. Prenduan has been long time a place for important trading.

One of Prenduan merchant that its name was well-known at the first middle of 19th century was Syekh Abuddin namely *Kiai* Gemma. According to *Kiai* Tidjani [3], *Kiai* Gemma was well-known as Prenduan businessman who was famous pious and near by Moslem Scholar, especially near by *Kiai* Syarqowi from Kudus. In such a way closed the relationship between both of the *kiai*, so that immediately before the end of his dead, *Kiai* Gemma gave the testament in order to *Kiai* Syarqowi remained in Prenduan, married to his wife, Nyai Khadijah and to go on Islamic missionary endeavor activity in Prenduan.

After remaining several years in Prenduan. The effort of *Kiai* Syarqowi in developing of religious in Prenduan handed to his student and his brother in law, *Kiai* Ahmad Khotib, who got married one of famous family's daughter there, Nyai Bani. The first step that was done by *Kiai* Khotib and Nyai Bani were to build *congkop* (a house plaited bamboo roof of coarse grass, small and narrow which could lee of hot and rain only) as the first modal started the struggle to teach and to spread Islam religion.

After *Kiai* Khotib's student added more, so *Kiai* Khotib invited to businessmen elite to discuss in order to give solution on the means necessity and location that was very crowding out in order to education run well. The figures of Prenduan who attended in discussion, they were: H. Syarbini, H. Saruji, H. Sanhaji, H. Hasan Bushri, H. Adra'i, and H. Baidawi. This discussion got the agreement collective i.e to build an education means. It's said, kerosene that was needed to light the lamp for student at *Congkop*, *kiai* Khotib got aid from benignant from traders which change each other that was come by his students everyday [4].

The closeness of *Kiai* Khotib with rich traders weren't only in means education building sector. But to process of cadre and increasing of human natural source (SDM) which cooperated two unsure run well. This thing in fact that education fee of *Kiai* Khotib's children was guaranteed by traders. Like H. Hasan Bushri guaranteed *Kiai* Abdul Majid's education fee to Sukerejo. *Kiai* Mawardi studied to Sidogiri who got education fee from H.

Sanhaji. Whereas H. Adra'i financed *Kiai* Fatawi who would study to ke Banyuanyar. And also H. Baidawi guaranteed education fee of *Kiai* Alimakki who continued to Ketengan and Panji. *Kiai* Djauhari studied to ke Guluk- guluk, Tebuireng, and Sidogiri on guaranteed full of H. Syarbini [4].

After the death of *Kiai* Khotib in 1930, one of his sons, *Kiai* Djauhari should go on his father's buffetings. *Kiai* Djauhari always strived to make Prenduan society in particular to be religious society and obeyed to undertake Islamic teachings in their life during his life, included in business and trading sector. To Prenduan traders, *Kiai* Djauhari noticed in order to always honest in undertaking the business. "Don't ever cheat weight and measurement, don't mix bad thing with good thing in order to get favor of Allah!". According to *Kiai* Djauhari the honesty in trading would so determine the favor of business result. Without being honesty, it was so difficult to hope the result our trading to be favor, in the contrary, its ill starred our own self [11].

Kiai Djauhari usually walked to see the stores along the road of Prenduan to send the notice every morning, between, 09.00 to 10.00 WIB, during visiting, *Kiai* Djauhari gave advices to traders in order to not do cheating in undertaking trade activity.

After the dead of *Kiai* Djauhari on 1971, the society of Prenduan and around, society took discussion about continuance Islamic religious proselytizing in Prenduan. It's fix perfectly, tobacco-dealer in Prenduan and it's around on 70s got the biggest profi. The family of Burhamzah (H. Syarbini) contributed by adding 3,5 ha farmland on

2,5 ha land that was bought by *Kiai* Tidjani before. Fakhruddin contributed a small mosque and two bedrooms. Hamid contributed to trust with finance of school building. Darussalam in Gontor completed cottage stone with one small library [1].

Kiai Tidjani should come back to Mecca for finishing his study, but he was finally forced to hand his leadership of TMI that was new built to his younger brother, *Kiai* Idris. He was helped by a staff of young teachers who had ever got education in Gontor. The nomination of *Kiai* Idris as the principle of TMI rather gets controversy from around elder inhabitant. One considered him still too young to lead an institution. But the big entrepreneur protected *Kiai* Idris. A part of his students got contribution to education of them [1].

Kiai Idris got a lot of experience in early founding of TMI. He had been able and has to carry out his father's struggle in education and dakwah field in pesantren at a young age. The hesitancy of society's figure around of *Kiai* Idris's struggle in founding and going on TMI ahead to become a memories for his self. In early of it's founding, there were many people didn't understand base, aim, orientation and education system that became reference in TMI. There was term of proverb that they used "The old one is the best and certainly dangerous new".

This was an ordinary, if there was an expressions cynical, pitched mockery, insult and harassment. Even it oftentimes leads to very vile slander. Beyond it, physical disturbances were often occurred. It is almost every night, got throw of stone and gravel to santri which aim in order they didn't feel at home so that new *pesantren* broke up in disarray.

According to *Kiai* Idris, that early of his leadership in TMI, still many people who were suspicious that himself would change the structure or tradition which were revolutionarily, besides, they didn't believe in his ability and quality, caused of his age which was 18 old years. In addition, because he (*Kiai* Idris) still took a walk so much than to organize TMI, he finally stopped his habit after getting advice of *Kiai* Zarkasyi, then he change

his mind to focus on organizing santri till become his hobby. Unreliable society of himself began lost after 10 years going on, and society witnessed alumni of TMI successes to continue his study to aboard, like Arab Saudi and Mesir.

But the problem of TMI that new built, not only come from external. It came from internal too, at third years of founding TMI, Kiai Idris felt hopeless so the he would like to continue his study to higher education. But after he saw Kiai Zarkysi in Gontor, he got advice from him quite meaningful, “if you would like to broke up your cottage, let go on your study to higher education”, so that Kiai Idris finally discouraged to higher education.

Education such Gontor, was special attraction for society Prenduan at that time. This proved to society interest studying to TMI that was education such as Gontor, good enough. At the first year of TMI, there were 46 people who registered to be student of TMI. Besides, extracurricular that was in Gontor, it was also held in TMI too. There were many society witnessed, when scout training activity and speech training were held in TMI.

Education dynamics of TMI was perceived by society so that it's sympathy to generous men to help TMI. This thing at 1972, H. Fathurrahman Zein built building of ar-Rahman, the firm of Sampoerna cigarette built a building of al-Kamil, and H. Jufri Munir built a building of al-Munir (Brief Information Al-Amien Prenduan 2002) [12].

The arrival of Kiai Tidjani was from Mecca on 27th of January 1989, because the new fresh condition for students who loved to memorize Quran in TMI. Beginning of JMT, Ma'had Tahfidz Al-Qur'an Al-Amien established as answer on obsession and tradition among founders' families of cottage which was at the beginning of struggle to have bright prospective in the framework of creating *ulama* who memorized Quran. Tradition passed down among the big family of Syaikh Ismail Mandurah (great-grandfather of guardians of pondok pesantren Al-Amien Prenduan nowadays), an Ulama' Muhaafidz at Sampang city that then born many memorizers (*huffadz*) in Indonesia and in Mecca of Al-Mukarromah. A tradition that should be maintained by his grandchildren.

At 1989 dr. Kamil Salamah Duqs, assistant of Secretary General at Rabithah Alam Islami of Research and Higher Education affairs visited to Pondok Pesantren Al-Amien Prenduan. In the occasion, he suggested idea of establishing an education institute that synthesized system of TMI Al-Amien with Madrasah Al-Qur'an Tebuireng Jombang. Then in Syaikh Bakar Abbas Humais's visit on 1990, the former of ambassador Saudi Arabia to Indonesia visited to Pondok Pesantren Al-Amien Prenduan, he expressed his desire one of generous Saudi Arabia his name was Syekh Ahmad Hasan Fatihy who was ready to facilitated enough financial to establish Ma'had Tahfidzul Qur'an.

Therefore, on Sya'ban 1411 AH / February 1991 AD, Kiai Muhammad Idris Jauhari with Kiai Ainul Haq and Kiai Zainullah Rois went around to several of Ma'had Tahfidhul Qur'an in East-Java, Jogjakarta and middle-java to comparative study to look for presentative style and system for Ma'had Tahfidhul Qur'an Al-Amien Prenduan. On 12 R. Awal 1412 AH / 21 September 1991 AD, established officially Ma'had Tahfidz Al-Qur'an pondok pesantren Al-Amien Prenduan by the head and guardian of Pondok Pesantren Al-Amien Prenduan, KH. Moh Tidjani Djauhari, MA [2].

The arrival of Kiai Tidjani was followed Kiai Maktum who came back from Egypt on 3rd of October 1990. Since Kiai Maktum came back, to begin pondok pesantren Al-Amien Prenduan came in second development period. The third of brothers finally participated to play a role in pesantren Prenduan. Kiai Tidjani finally established Ma'had Tahfidh Al-Qur'an

(MTA), Kiai Idris focused on TMI, meanwhile Kiai Maktum on 1996, as Rektor Institut Dirasat Islamiyah Al-Amien (IDIA) Prenduan (Brief Information Al-Amien Prenduan 2002) [12].

MTA Al-Amien Prenduan was opened as special institution for memorizing of Quran, it didn't mean to close student's extracurricular activity in TMI to memorize Quran. If II, III, and IV grade of TMI, they were allowed to take memorizing program (*Tahfidh al-Qur'an tathawwu'ie* only, since V grade of TMI, they were given opportunity to take *takhassusi*. Therefore, all of members should complete the requirements; either mentality, seriousness, enthusiasm, perseverance or permit and approval of parents [13].

Other extra club of Jama'ah Tahfidh (JMT), there has also been *Jam'iyatul Qurra'* (JMQ) since 1983 in TMI. But on 1st of June 2007, both of clubs were combined into one club on the name of *Jam'iyatul Qurra' wa al-Huffadh* (JQH), which members from 1 – V grade of TMI (Brief Information Al-Amien Prenduan 2010). On 2012, number of JQH members was 220 male and 96 female (Brief Information Al-Amien Prenduan 2012) [12].

Arrival of Kiai Tidjani also, the position of Kiai Idris then became vice-chief of pondok Al-Amien at once vice-chief of Pondok Pesantren Al-Amien Prenduan foundation. Meanwhile Kiai Tidjani was as guardian and chief of foundation. But the position changed on 11 April 2006, that all of wealth assets Al-Amien Prenduan was donated. So all of land, building and means of education in TMI Al-Amien Prenduan status as "Benefaction" "Wakaf" belong to *umat* who were managed collectively by Nadhir Wakaf, i.e Kiai council of Pondok Pesantren Al-Amien Prenduan. As vice-chief of Kiai council at once as vice-head of pondok pesantren Al-Amien Prenduan, so Kiai Idris was as director of TMI although changed to Kiai Moh Khoiri Husni, who also as member of Kiai council. Meanwhile Kiai Tidjani as director of MTA, was also changed to Kiai Zainullah Rois (Brief Information Al-Amien Prenduan 2006) [12].

3.4 Knowing the characteristic of Kiai Tidjani

Kiai Tidjani was born in Sumenep, Madura on 17th of Dzulqa'dah 1365 AH/ 23rd of October 1945 AD. Kiai Tidjani was the fourth son of seventh children from couple of Kiai Djauhari and Nyai Maryam [2].

Life of Kiai Djauhari and Nyai Maryam were affluent completely, but both of them were active in working and strive within formwork of guiding community's Islamic education, among by working with elite traders' Prenduan. Kiai Djauhari and Nyai Maryam, were both dedicated and submissive in the field of school (madrasah) education.

According to one of his students, Prof. Dr. Faisal Ismail, MA, Kiai Djauhari had a great personality figure, tough, tenacious, at the same time he had the great dedication and total commitment of the school education world. Kiai Djauhari became a symbol of knowledge, driver of reformation and education practitioner which brought fresh air in the education world for community Prenduan and surrounding areas. He gave a strong encouragement to the public to be faithful, knowledgeable, and cautious (*bertakwa*) (Brief Information Al-Amien Prenduan 2009) [12].

Kiai Djauhari liked renewal in Egypt whom pioneered by Jamaludin Al-Afghani and Muhammad Abduh. Similar renewal was discovered by Kiai Djauhari through *Pesantren* renewal was made by Kiai Imam Zarkasyi in *Pesantren* Modern Gontor. So he departed his sons to Gontor to learn with Kiai Imam Zarkasyi, one of his sons is Kiai Tidjani.

Before learning to Gontor, *Kiai* Tidjani was educated in community school (now a SD) and *Madrasah Mathalabul Ulum Al-Washliyah* (MMA) Prenduan. MMA School is an institution founded by *Kiai* Djauhari. During childhood (*a tender age*), Tidjani was known as brilliant child as his hobby is reading, according to *Kiai* Tidjani recognition "*since childhood my hobby is reading. I have read the Buya Hamka and M. Natsir books when I was still elementary school* " (Hidayatullah Magazine 2007)

After graduated from Gontor on 1964, he dedicated his self in Gontor during a year. On 1965, he continued his study S1 in *Jami'ah Islamiyah Madinah* and S2 in University King Abdul Aziz of Makkah. In the middle of his study S2, *Kiai* Djauhari dead, on 11 June 1971.

Kiai Djauhari dead by leaving great dreams, "He wants to establish a *pesantren* in the style of Gontor". This is a last expression to come close his dead. The expression was a dream which to its turn will be "whip" for his children in fighting for the dreams.

After finishing his study for magister in Mecca, *Kiai* Tidjani joined to organization of *Rabithah Alam Islami mecca* on 1974. In the top his carrier, on 1989, *Kiai* Tidjani decided to go hometown to Prenduan. The last position in Islamic biggest organization was Director of research section and study of *Rabithah Alam Islami*.

In Muslim modernism and Puritanism (*Pesantren* Gontor and *Rabithah Alam Islami Makkah*) were usually very contradictive of *tarekat*. But, *Kiai* Tidjani still existed and consistent to undertake the task as one of *muqaddam tarekat Tijaniyah* that was inheritance from his father, *Kiai* Djauhari. So, modernism in Gontor and Puritanism in Saudi Arabia were not influence of *Kiai* Tidjani's concentration in undertaking of *tarekat Tijaniyah* [2]

According to Kuntowijoyo (2002), *Kiai* in Madura could be decided into three categories: teacher of reciting who teaches of Quran, teacher teaches of classic book (*kitab*) that teaches any kinds of religion books, and teacher of *tarekat* or leader of *tarekat*. Three of categories above, all of them had been owned by *Kiai* Tidjani. He was pioneer and establisher of *Ma'had Tahfidh Al-Qur'an Al-Amien*, during in Al-Amien Prenduan was known as teacher of *tafsir* books, in addition, he was one of leader *tarekat Tijaniyah* that was in Madura. As practice a *tarekat* doctrine, Sufism values bounced back from *Kiai* Tidjani's characteristic in daily life and association.

After coming back to fatherland, several of national position was handled by *Kiai* Tidjani, namely: Head and guardian of Al-Amien Prenduan (1989-2007), coordinator of center for Ulama Relationship Council of Madura (1992- up to dead), Chief of Forum for relationship the head of Alumni's *Pesantren* Modern Gontor (1992-

2007), Labour council for Indonesia Muslim Intellectual Association (ICMI) East-Java (1995-2000), Founder of *Pesantren* Relationship Council (BSPP) (1998), Founder of cooperation for collective business service (KJUB-SPP) East-Java (1998), Chief II of Council for Ma'had Ali Indonesia (2002), one chief of MUI east-java (2004-2006), and composer team for handbook guide for those going on Hajj that was published by religion department of Republic Indonesia.

Finally, *Kiai* Tidjani dead on age of 62 years, it's caused, he got heart disease. The figure of *Bassra* was at his last on Thursday, at 02.00 WIB, on 22 September 2007/

15 Ramadhan 1428 H at his residence in Al-Amien Prenduan Complex. When death, he leaved a wife, Nyai Anisah Fathimah Zarkasyi, 3 sons, 5 daughters and 2 grandchild (Kuswandi 2011).

3.5. Kiai Tidjani came, Al-Amien came into new era

Huub de Jonge [1] expressed that in Prenduan was taken place good relation between *kiai* as figure of religion and tobacco-dealer as community who has economic power in society of Prenduan. `Period of leadership Al-Amien Prenduan, of pioneering, embellishing up to developing, all of them run in harmony with tobacco-dealers.

At the period leadership of *Kiai* Tidjani, Al-Amien Prenduan got off the ground made good strides. This thing, he had wide connection and association, so that it was

affected to developing and progressing of Al-Amien Prenduan. Founding of jami' Al-Amien's mosque and Ma'had Tahfidh Al-Amien (MTA), were proof of *Kiai* Tidjani's closeness to benignant of Arab Saudi.

Although association of *Kiai* Tidjani had been familiar either national or International, but the characteristic of *Kiai* Tidjani still consist to keep his association with around society. *Kiai* Tidjani succeeded to keep and do relation to tobacco-dealer around Prenduan and Kapedi. This is caused relation of cooperation to tobacco-dealer had been running before *Kiai* Tidjani came from Mecca. Even whom built some hostel buildings of cottage and school building were a care of traders around.

According to *Kiai* Idris, after building the mosque and Tahfidh, traders considered that Al-Amien Prenduan had stand alone in financial side. This assumption is not directly stopped cooperation with traders. This relation by *Kiai* Tidjani was directed to collective business form, such as gas station (SPBU) at Talang, Pamekasan and factory ice at Kapedi, Sumenep were a cottage's business with H. Nurkholis.

According one of tobacco-dealer, H. Nurkholis, that *Kiai* Tidjani averted to focus business that only to tobacco, by *Kiai* Tidjani was given suggestion to open other business. At the last year 1993, it's opened ice and SPBU factory, blessings of cooperation with Al-Amien Prenduan with tobacco-dealer.

Not only it, the effort of *Kiai* Tidjani to decreased concentration trading traders to tombacco only, by involved traders in organization of cooperation Al-Amien Prenduan. This thing based on what *Kiai* Idris said, "*Kiai* Tidjani involved traders Prenduan and Kapedi like H. Nurkholis, H. Fahmi Fath, H. Nur Rahman, H. Fathurrahman Zain, H. Jufri Munir, H. Ali Makki and H. Akwan Nawawi as cooperation financial supervisory team of Al-Amien Prenduan".

In addition with Prenduan and traders Kapedi. *Kiai* Tidjani also did business relation with traders who came from pekandangan, by opening crab processing factory which's located in Pekandangan, Sumenep. This business had succeeded cooperation with PT. Philips Seafood Indonesia which's located in Pasuruan, in addition with BMI (Bumi Menara Internusa), WU (Windika Utama), and several other business (Brief Information Al-Amien Prenduan 2010). Business was managed by H. Sukandar. He managed crab business by modal and financial personality, this business is only on the name of Al-Amien Prenduan.

Event other effort was done by *Kiai* Tidjani, was by maintaining of disciple to ban smoking for all of occupant in Al-Amien Prenduan, from *kiai*, teachers, and also all of students. It's different other cottage, that allowed students and teachers to smoke.

4. Conclusion.

In this research we can conclude the relation between *kiai* and traders in forward building collective business. *Pesantren* side had modal relation and connection. Whereas traders side has modal of business which would be built. As we see, this cooperation got profits each other. Relation system above in sociology theory included into contractual cooperation. One of cooperation that took place based on definite. The relation of *kiai* and trader above, was interaction system that got profit each other, or we can be said as interaction symbiosis mutualism system.

Other it, the effort that was done by *Kiai* Tidjani on the name of *kiai pesantren*, was effort to decrease concentration traders who's notabene only to tobacco business. By it's opened collective business, so that it's then come into business non-tobacco, like it's opened ice factory, gas station (SPBU) and crab processing. It is not only, effort of controlling tobacco that's done by *Kiai* Tidjani, with disciplining to ban smoking in Al- Amien Prenduan.

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