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## NAHDLATUL ULAMA PONOROGO MOVEMENT IN SHARIA ECONOMY DEVELOPMENT

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### Abstrak:

Gerakan NU dalam membangun usaha ekonomi berbasis syari'ah mengalami pasang surut. Tulisan ini bertujuan untuk mengungkap gerakan sosial PCNU Ponorogo dalam pengembangan ekonomi syariah melalui pendirian PT. Karya Bintang Swalayan. Dengan pendekatan gerakan sosial, penelitian ini menemukan bahwa latarbelakang gerakan sosial kemandirian ekonomi PCNU Ponorogo diilhami oleh semangat para mu'assis/ pendiri NU yang mendirikan Nahdlatul Tujjar sebagai basis gerakan dan perjuangan di NU. Gerakan sosial tersebut dilaksanakan melalui dua tahap; framing dan mobilisasi. Proses framing dimulai dari adanya sebuah ide dasar kemandirian ekonomi dari Rais Syuriah, KH. Imam Sayuti yang disampaikan kepada Ketua PCNU Ponorogo, Fatchul Aziz, dan pada tahap berikutnya di sampaikan kepada pengurus NU yang lain. Sedangkan pada tahapan mobilisasi dilaksanakan dengan penuangan gagasan kemandirian ekonomi pada kegiatan Konferensi Cabang PCNU Ponorogo pada tanggal 15 Februari 2015 di PP. Darul Huda Mayak Tonatan Ponorogo dan Musyawarah Kerja Cabang I pada tanggal 15 Juni 2015 di PP. Al-Islam Joresan Mlarak Ponorogo. Tahapan ini dalam perspektif teori gerakan sosial dikenal pada tahapan formalisasi gagasan/ide pokok kemandirian ekonomi NU Ponorogo. Sedangkan tahapan pelembagaan gagasan kemandirian ekonomi NU Ponorogo terjadi pada saat di bentuknya tim ekonomi untuk mendirikan Bintang Swalayan. Tahapan dimulai dari penjualan saham hingga pada kegiatan grand opening Bintang Swalayan. Sedangkan dampak dari gerakan sosial kemandirian ekonomi bisa diklasifikasikan pada dampak secara finansial maupun non finansial

**Kata kunci:** Gerakan sosial, Ekonomi syariah, Syirkah inan

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**<sup>1</sup>Abstract :**

*The NU movement to build a sharia-based economic business has had its ups and downs. This paper aims to reveal the social movement of PCNU Ponorogo in the development of the sharia economy through the establishment of PT. Supermarket Star Works. By a social movement approach, this study finds that the background of the PCNU Ponorogo social movement for economic independence was inspired by the spirit of the mu'assis/NU founders who founded Nahdlatul Tujjar as the basis for the movement and struggle at NU. The social movement was carried out in two stages; framing and mobilization. The framing process started from the existence of a basic idea of economic independence from Rais Syuriah , KH. Imam Sayuti conveyed to the Chair of the PCNU Ponorogo, Fatchul Aziz, and in the next stage, to other NU administrators. Meanwhile, at the mobilization stage, it was carried out by pouring out the idea of economic independence at the Ponorogo PCNU Branch Conference on February 15, 2015, in PP. Darul Huda Mayak Tonatan Ponorogo and Branch I Working Meeting on 15 June 2015 in PP. Al-Islam Joresan Mlarak Ponorogo. This stage in the perspective of social movement theory is known as the stage of formalizing the main ideas of NU Ponorogo's economic independence. Meanwhile, the stage of institutionalizing the idea of NU Ponorogo's economic independence occurred when an economic team was formed to establish Bintang Swalayan. The stages start from selling shares to the grand opening of Bintang Swalayan. Meanwhile, the impact of the social movement on economic independence can be classified into financial and non-financial impacts*

*Keywords: Social movement, Sharia economics, Syirkah inan*

**INTRODUCTION**

The business movement to pioneer economic independence in Nahdlatul Ulama is considered to have stagnation and ups and downs. The stagnation of the business was caused by the lack of intention of NU leaders to work in the field of economic development. This happens because of two things; NU administrators do not have enough capital for the economic empowerment of the *jam'iyah* (organization) and the economic empowerment of the *jama'ah* (citizen nahdliyin) as well as a vast field of empowerment because the majority of the NU community live at the poverty level. <sup>2</sup>Even some

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<sup>2</sup> Ibid.; Kholid Mawardi, "Nu and Poverty Problems (Efforts for Economic Empowerment and Welfare of the Colonial Period)," *KOMUNIKA: Journal of Da'wah*

circles in NU are guided by the attitude of *tajrid*, distancing themselves from worldly affairs. So that in turn, this kind of view positions economic development as the number two (not significant) issue. <sup>3</sup>Some NU leaders think the funding for NU activities can be sourced from aghniya (rich people) and donors. These three things are obstacles to the program to build economic independence at NU.

Existing studies on sharia-based and non-Sharia-based economic development efforts at NU focus on three things; first, the efforts initiated by the NU Autonomous Body, such as Sri Herianingrum and Alfin Maulana's article<sup>4</sup>, which reviews the empowerment model carried out by the Fatayat cooperative in collaboration with a microfinance institution (LKM), Hikmah Nur Hidayah explained establishing the Joint Business Group Cooperative ( KUBE ) in Lamongan from 1994 to 2015. Mujadidi reviewed the efforts to establish Baitul Mal wat Tamwil in Gapura Sumenep District and its role in repelling moneylenders. <sup>5</sup>Second, articles on NU's funding through Lazisnu and its distribution in empowering the weak, such as the research of Yulianti's thesis <sup>6</sup>, Fika Hidayaturohana, <sup>7</sup>Intah Nazilah, <sup>8</sup>and Hamzah and Siti Umroh's articles. <sup>9</sup>Third, writings about the ethos of the NU Management in building economic independence, such as the

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*and Communication* 7, no. 2 (January 1, 1970), accessed July 16, 2021, <http://ejournal.iainpurwokerto.ac.id/index.php/komunika/article-/view/380>.

<sup>3</sup> Reflianti, *NU, Muhammadiyah, and Social Capital: A Study on the Role of Islamic Organizations in the Development of Modern Institutions* (Postgraduate School of UIN Syarif Hidayatullah Jakarta, 2013), accessed July 16, 2021, <https://repository.uinjkt.ac.id/dspace/handle/123456789/50183>; Mawardi, "NU and the Problem of Poverty (Efforts for Economic Empowerment and Welfare of the Colonial Period)."

<sup>4</sup> Sri Herianingrum and Alfin Maulana, "The Role of the Fatayat NU Ar-Roudhoh Cooperative Tripe Acne-Benowo-Surabaya Branch in Empowering the Acne Tripe Community," *el-Qist: Journal of Islamic Economics and Business (JIEB)* 6, no. 2 (2016): 1219–1245.

<sup>5</sup> Ahmad Sibghatullah Mujadidi, "The Strategic Role of Bayt Al-Mal Wa Al-Tamwil in Overcoming Rentenier Practices: The East Java NU BMT Study" (Jakarta, Syarif Hidayatulloh State Islamic University, 2017).

<sup>6</sup> Risma Yulianti, "Effectiveness of Nahdlatul Ulama (Nu) Coin Fund Management in Improving Community Welfare From an Islamic Economic Perspective in the Amil Zakat, Infaq and Alms Nahdlatul Ulama (LAziznu) Institute of Jombang Regency" (IAIN Tulungagung, 2019).

<sup>7</sup> Fika Hayaturrohana, "Multiplier Effects of the NU Coin Movement Program (Case Study at LAZIZNU, Limpung District)" (PhD Thesis, IAIN Pekalongan, 2020).

<sup>8</sup> Intan Nazila, "Nahdlatul Ulama (Koin Nu) Infaq Box Movement Program Strategy in LAziznu Porong, Sidoarjo Regency" (PhD Thesis, UIN Sunan Ampel Surabaya, 2019).

<sup>9</sup> Hamzah Hamzah and St. Umrah, "Laziznu's Potential in Improving Socio-Economic Society of Sorong City, West Papua," *Khazanah Theologia* 1, no. 1 (2019): 64–73.

writings of Rambe Riswan<sup>10</sup> and Irawan.<sup>11</sup> Some of the articles and research above, none of them have reviewed economic development, both shari'ah, and non-shari'ah within NU, both general and specific, approached by social movement theory. Existing research is limited to describing the business activities that were initiated. Meanwhile, the pioneering efforts to develop the sharia economy, particularly in the NU environment, which is seen as a massive movement driven by the management and massively welcomed by the congregation, escape the existing studies.

This paper is based on the argument that to awaken a massive movement requires several stages, starting from a mutual awareness and stakeholder involvement in a movement. A big idea that is not well socialized is just an idea that will not turn into a reality. He certainly will get support from many people (jama'ah), maybe because they don't know about a good idea or don't understand the idea well because of the lack of socialization/framing. These ideas will get their support by framing an idea to other parties, colleagues, and the community. In terms of fiqh references, which have been the focus of NU, many themes and chapters encourage economic development. For example, in the book *I'at al-T{a>libi>n*, there is a chapter on the need to expand economic development even though we must cooperate with non-Muslims. In *ba>b al-shuf'ah* (ownership shares), it is also explained about the opportunity for someone to give shares from a business initiated by another party. What is needed from NU is to build a shared awareness of moving as well as concrete examples from its elite figures to be imitated by the congregation.<sup>12</sup>

This article aims to show an effort made by PCNU Ponorogo to develop a sharia economic business unit through the establishment of PT. Supermarket Star. The effort was considered a success, as it received support from NU administrators at all levels, from the Nahdlatul Ulama Branch Management (PCNU), the NU Branch Assembly (MWCNU), and the NU Branch Management (PARNU). Therefore, this article will describe; 1) the reasons behind the birth of the PCNU Ponorogo social movement in building a sharia economy through the establishment of PT. Bintang Swalayan; 2) the process of the PCNU Ponorogo social movement in building the sharia economy through the establishment of PT. Supermarket Star; and 3) the resulting impact of the social movement.

<sup>10</sup> Rambe, "The Islamic Economic Movement in the Pre-Independence Era."

<sup>11</sup> R. Andi Irawan, "The ethos of NU Community Economic Empowerment," *Episteme: Journal of Islamic Science Development* 11, no. 1 (2016): 149–162.

<sup>12</sup> Ministry of Religion, "The Entrepreneurial Spirit of Islamic Ormas Experiences Degradation," accessed July 16, 2021, <https://kemenag.go.id/read/semangat-kewirausahaan-ormas-islam-alami-degradation-zlpe>.

Research is *field research* with a social movement approach. This approach is used for a reason. First, the PCNU Ponorogo economic independence movement was not a business or individual movement but a collective movement that involved many individuals, including NU administrators, community leaders, and others. Second, the economic independence movement of NU Ponorogo departs from the common concern of NU people who sit in structural positions and NU people as a (cultural) congregation so that efforts for NU Ponorogo's economic independence are carried out. Data collection was carried out by conducting interviews with NU Management, especially those involved as the initiator of the establishment of PT. Supermarket Stars such as KH. Imam Sayuti Farid (Rais Syuriah PCNU Ponorogo), Fatchul Aziz (Chairman of PCNU Ponorogo), Sugeng Hariono, Joko Santoso, Kholid Ali Ghusni and several Deputy Branch Managers (MWCNU).

The collected data is then described and analyzed using social movement theory so that it will be clearly explained how the PCNU Ponorogo economic independence movement started from the process of framing ideas/ideas to pioneer the business of economic independence to the internal PCNU Ponorogo to NU residents, mobilizing to start businesses sharia economics, starting from the stage of formalization and institutionalization of sharia economic business through the establishment of PT. Supermarket Star.

To read the PCNU Ponorogo Social Movement in pioneering the sharia economy through establishing PT. Bintang Swalayan, this research will use Snow<sup>13</sup> and Giddens's social movement theory.<sup>14</sup> Both argue that social movements are movements carried out together to achieve goals mutually desired by the group. In other words, social movements are collective actions to achieve shared goals. Snow and Giddens's views are more appropriate to read the PCNU Ponorogo social movement, which does not place politics, the state, and the authorities as to the trigger for the birth of the movement to pioneer the sharia economy. This means that from the perspective of Snow and Giddens, the economic independence movement was based more on PCNU Ponorogo internal awareness of the problem of economic independence, which later gave birth to a joint movement to rise economically by establishing PT. Supermarket Star.

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<sup>13</sup>Daniel M. Cress and David A. Snow, "Mobilization at the Margins: Resources, Benefactors, and the Viability of Homeless Social Movement Organizations," *American sociological review* (1996): 1089–1109; David A. Snow, Sarah A. Soule, and Hanspeter Kriesi, *The Blackwell Companion to Social Movements* (John Wiley & Sons, 2008); Cress and Snow, "Mobilization at the Margins."

<sup>14</sup>Alex Callinicos, "Anthony Giddens: A Contemporary Critique," *Theory and Society* 14, no. 2 (1985): 133–166; Christopher GA Bryant and David Jary, "Anthony Giddens," *The blackwell companion to major contemporary social theorists* (2003): 247–273.

Operationally, the efforts of PCNU Ponorogo to build a shari'ah economy will be based on the theory of social movements from two aspects; framing and mobilization. *The framing process* is defined as conscious strategic efforts by several PCNU Ponorogo leaders to form a common understanding of the importance of realizing a sharia economic business, which will legitimize and encourage collective action to make it happen.<sup>15</sup> After the *framing process* of building economic independence was successfully implemented, the idea was driven by a shared awareness to be mobilized. Mobilization is simply an effort to realize the ideas that have been agreed upon in the stages of formalization and institutionalization.<sup>16</sup>

## DISCUSSION

### PCNU Ponorogo Framing Process in Sharia Economic Development

Before the implementation of a social movement, there is a basic idea that becomes a milestone in the implementation of the social movement. Then this basic idea is conveyed by the actors to the community. Submission of this basic idea aims so that the community has one opinion on the problems they are facing. These actors are considered to have a high position in society or people more trusted by the community. This person is then referred to as an actor in framing a reality they are facing, namely the *framing process*. Movement Pioneering and developing the shari'ah economy carried out by PCNU Ponorogo cannot be separated from the figures who ignited the social movement; from individual figures to collective awareness and then institutionalized into the consciousness of the administrators/jam'iyah and the congregation.

The idea of the NU Ponorogo social movement for economic independence stems from the orders of Rais Syuriah KH. Imam Sayuti Farid<sup>17</sup> to the Chairman of PCNU H. Fatchul Aziz. According to H. Fatchul Aziz:

*"Mbah Rois pernah ndawuhi (perintah) begini, Pak Aziz, umpomo PCNU gawe warung kopi ngono piye? Yo ben keno digawe tuku kertas lan yo nek digawe ngopi ben gampang"*

(Rais once gave an order like: "Pak Aziz, what if PCNU opens us a coffee shop business? The results can be used for office administration purposes such as buying paper, and it's easier if we want to drink coffee".<sup>18</sup>

<sup>15</sup> Syahril Syarbaini, *Fundamentals of Sociology* (Jakarta: Graha Ilmu, 2009), 160.

<sup>16</sup> Syarbaini, *Fundamentals of Sociology* .

<sup>17</sup> He became Rais Syuriah during the khidmah period of 2004-2009, 2009-2014 and 2014-2019.

<sup>18</sup> Fatchul Aziz, "Interview," May 2019.

KH Imam Sayuti's statement was understood and translated by H. Fatchul Aziz as Rais's order to PCNU to start an economical business, to meet the routine needs of the PCNU Ponorogo office. Fatchul Aziz is well aware that what Rais Syuriah said is a reality. He realized that he was not an expert in the field of economics. So the first step he took was to find an initial reference on how NU Ulama financed and supported the organization in the early period. Then Aziz read several references about the history and progress of the founders of NU, such as KH. Hasyim Asy'ari, KH. Abdul Wahab Hasbullah and other figures. From the results of historical searches, Fatchul Aziz found that the Jam'iyah Nahdlatul Ulama was built on 4 (four) main pillars: the **Alim Ulama** pillar, the **Aghniya' pillar** (the rich), the **Activist pillar**, and the **Academic pillar**.<sup>19</sup>

When KH. Imam Sayuti Farid confirmed, he confirmed what Fatchul Aziz said. He said:

That is right. I initially discussed with Mr. Aziz the issue of economic independence like that. Because if you want to look back at history, in the past, many people from NU Ponorogo had success and even success by establishing a Batik Cooperative. Although not on behalf of the NU Management, it is clear that those involved and managing the cooperative are NU people. They are the donors of NU activities."<sup>20</sup>

In the next stage, Fatchul Aziz tried to *share* about the economic independence of NU Ponorogo with several people, both from the structural ranks of the Branch Management, MWCNU, and from cultural NU congregations/citizens. Among the Branch Managers invited to discuss is Joko Susanto (Treasurer of PCNU Ponorogo). It says:

"When Mr. Aziz asked for a discussion about the need for NU Ponorogo to start an economical business, I enthusiastically said that I agreed with the proposal. Because based on my experience as an administrator, we do not yet have adequate sources of funds to support organizational activities. It is time for NU Ponorogo must be managed seriously to realize economic independence. We should not rely solely on contributions from donors. Will every NU Ponorogo carry out activities both incidentally and programmatically continue to attract donors? The potential of NU Ponorogo is huge. 90% of the community are nahdliyin citizens, there are also some educational institutions, there are also many NU entrepreneurs, there are also many academies, but everything is still not well coordinated."<sup>21</sup>

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<sup>19</sup> Ibid.

<sup>20</sup> Imam Sayuti Farid, "Interview," September 17, 2019.

<sup>21</sup> Joko Susanto, "Interview," October 17, 2019.

In line with Joko Susanto, Gus Kholid Ali Husni (vice-chairman) also expressed his approval if NU Ponorogo made a breakthrough in its economic independence effort. He further stated:

“I agree with Mr. Aziz’s suggestion. Indeed, NU Ponorogo should have an independent economic business. We have a large congregation, but it has not been optimized in the economic independence movement. If there is no need to doubt it in the religious field, NU Ponorogo has been said to go for it. It’s just how this great potential is lined up and driven by economic independence. I am sure I can...”<sup>22</sup>

H. Tohir Hasbi (deputy treasurer) said that the Nahdlatul Ulama (PCNU) Branch Manager for the 2009-2014 period had pioneered NU’s independence effort through the English course institution *The Best One*. It’s just that the business failed due to management errors and lacked support from all administrators. Therefore, H. Tohir has never known desperation to make a breakthrough in economic business. When Mr. Fatchul Aziz invited a discussion about the possibility of continuing the struggle by starting the economy, H. Tohir was very supportive.<sup>23</sup> It is as he said:

“Pak Aziz often invites discussions with friends, including me, about how to start an economic business at NU Ponorogo. At that time, the information was gathered, and there were many suggestions about how to open a catering business, course institutions, etc. Yes, I said to Mr. Aziz, I agree and agree, but it must be carefully designed. Yes, I learned from previous experiences. In 2010, PCNU Ponorogo had a chance to work with *the best one* to open an English course. At that time, there were ten joint ventures to establish the institution.....but yes.....it didn’t work<sup>24</sup>. ”

Among the Branch Managers invited to discuss the economic independence of NU Ponorogo is Sugeng Hariono (Vice-Chair). According to him, Mr. Aziz often conveys to his management friends both informally and formally in various meetings about the wealth of NU’s treasures. The four pillars that preceded the institutional formation of NU, namely Kiai (*ulama*), academics (*tashwi>r al-afka>r*), aghniya (*nahdlat al-tujja>r*), and activists (*nahdlat al-wat}on*) were often conveyed by Mr. Aziz. Sugeng further said:

“At first, Pak Aziz invited me to have a discussion. Pak Aziz said that Rais had advised NU to establish a coffee shop. When I heard that, I was immediately shocked. For me, what Mbah Rais said to Mr. Aziz was his confusion and his

<sup>22</sup> Kholid Ali Ghusni, “Interview,” October 10, 2019.

<sup>23</sup> Tohir Hasbi, “Interview,” October 2019.

<sup>24</sup> Ibid.

desire for how NU Ponorogo could become economically independent in the future. At that time, I told Mr. Aziz, let's discuss it together."<sup>25</sup>

Regarding Sugeng Hariono's response to the idea of pioneering the economy at NU Ponorogo, it can be seen from his statement:

"I agree with the idea of KH. Imam Sayuti (Rais Syuriah), which in my opinion, is an order. Why do I agree? Because it is a fact, NU Ponorogo does not yet have an independent business in the economic field, even though NU has a large congregation and its human resources are also abundant. What NU lacks is militancy in an organization. Therefore, I am very sure, if we are all united, then Ms. Yuti's order can be implemented and realized".<sup>26</sup>

After the idea of NU Ponorogo's economic independence was conveyed to several internal figures in the NU Branch Management, the idea was also conveyed to several members of the Board of Representatives of the Branch. Halwani Syukron, Chair of MWCNU Mlarak. Halwani Syukron says:

"Pak Aziz, in various meetings, whether the MWCNU administrators are invited to the branch or vice versa when Pak Aziz is invited to the MWCNU activity forum, often conveys the importance of realizing the four pillars of NU in each MWCNU. According to Mr. Aziz, among the four pillars, NU lost the *aghniya pillar*, NU businessmen who had many, but they were never greeted and invited to join the NU jam'iyah"<sup>27</sup>

From the explanation above, it can be concluded that the social movement to build the economy of NU Ponorogo starts from the *framing process*, namely the framing of ideas. The *framing process* started from the existence of a basic idea from Rais Syuriah KH. Imam Sayuti Farid about building the economy of NU Ponorogo, which was submitted to the Chairman of PCNU Ponorogo Fatchul Aziz. Then the basic idea will be delivered to several Branch Managers, such as H. Joko Susanto, H. Tohir Hasbi, Gus Kholid, Sugeng Hariono, and through regular Branch Management meetings. Submission of this basic idea aims to make the management have one opinion about the importance of building the economic independence of NU Ponorogo. This person was later referred to as an actor in framing the idea of economic independence for NU Ponorogo.

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<sup>25</sup> Sugeng Hariono, "Interview," September 01, 2019.

<sup>26</sup> Ibid.

<sup>27</sup> Halwani Syukron, "Interview," October 2019.

### **Mobilization of Structure Towards Formalization and Institutionalization of Sharia Economic Business**

In a social movement, In addition to the *framing* stage of the issue of economic independence, which starts from personal anxiety, then escalates to collective anger or confusion, there is another stage, namely the mobilization of resources in carrying out the social movement of economic independence. This stage of resource mobilization becomes essential as part of how the problem of independence becomes inherent in the structure of the Ponorogo Nadhlatul Ulama Branch Management. Because reality shows that dissatisfaction with economic independence in NU often does not lead to a social movement, if only to the stage of *framing* economic independence. Therefore, the mobilization of resources necessitates the importance of the NU decision on involvement structure with an organizational decision. In short, this stage of mobilization states that the PCNU Ponorogo social movement for economic independence emerged as a consequence of the unification of the actors who sparked the idea of economic independence in rational ways, and the central role of the NU organization and its administrators. in the structural ranks to mobilize existing resources in NU.

### **Konfercab 2014: Moment to Mobilize Ideas through the Supreme Decision of PCNU Ponorogo**

The NU Ponorogo Branch Conference (Konfercab) was implemented on February 15, 2014, at Darul Huda Mayak Tonatan Ponorogo cottage. At the Conference, the idea or idea of economic independence became one of the main discussions. The programs of several programs related to economic independence and empowerment of the people decided in the Branch Conference are as follows:

- a. Streamlining development and mentoring activities for all types of citizen businesses through existing institutions/lajnahs and facilitating collaboration with banks or existing community financing institutions.
- b. Facilitating the strengthening of NU residents who work in the agricultural sector, traditional market traders, service sector, and other sectors;
- c. Encouraging the growth and strengthening of cooperatives that can improve the welfare of NU citizens;
- d. Establishing economic dumplots (pilots) in several regions as an effort to realize the franchise (franchise) of the NU economy according to the potential of the region;

e. Creating a community economic network from upstream to downstream.<sup>28</sup>

### **Musykercab 1: The Moment of Formalization of Translation of the Results of the 2014 Konfercab**

At the Branch Work Conference (Musykercab) I held at the Al-Islam Joresan Mlarak Islamic Boarding School on June 15, 2014, the mandate of the NU Ponorogo Conference, economic programs, and community empowerment were discussed in commission session 4. According to the chairman of the commission session, H. Sugeng Hariono, in the discussion of economic programs and community empowerment, almost all session participants agreed to recommend that PCNU Ponorogo during the 2014-2019 period start an economic independence effort. With enthusiasm and optimism, Sugeng said:

How can we pioneer the business of economic independence as long as we are united and united. What are we lacking? We have a large congregation in Ponorogo. Most Nahdliyin people have not yet been encouraged and coordinated, so they have become an extraordinary force. I, in simple terms, imagine if, for example, NU were to set up a shop in each sub-district, then only a third of our congregation would buy it. It would be amazing<sup>29</sup>

Gus Halwani Syukron conveyed the same optimism, Chairman of MWCNU Mlarak, said:

I was one of those who proposed that NU will have an economic business in the future. Of course, this is intended so that NU at every level can independently meet their own needs and finance various organizational activities. Gratitude in the future, I hope that NU residents can participate by selling their products through this type of business... a kind of shop to be marketed throughout Ponorogo. For example, some people in Mlarak make certain products that can be sold in other sub-districts, even the whole of Ponorogo.<sup>30</sup>

Meanwhile, Samuji (Chairman of MWCNU Jenangan) emphasized the importance of management preparation and clear stages so that what has discussed at the commission 4 sessions was not just a discourse but could be realized properly and sustainably. Samuji says:

I agree with and support NU's independence efforts. We must learn from experience. We have a habit of being excited at the start, but we can't keep it up once it manifests. Therefore, during the commission session, I proposed

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<sup>28</sup> PCNU Ponorogo, "Decision on the Results of the PCNU Ponorogo Branch Conference," February 14, 2014, 16.

<sup>29</sup> Sugeng Hariono, *Interview*, 21 October 2019.

<sup>30</sup> Halwani Syukron, *Interview*, 22 October 2019.

that the economic independence effort later, whatever its form, everything must be prepared carefully so that these activities can continue, istiqomah and beneficial (barokah) for NU and the congregation<sup>31</sup>

Complementing what Samuji said, the chairman of MWCNU Jetis, H. Suyanto, put more emphasis on raising awareness among NU people both in the structural ranks starting from the Branch Management, MWCNU to the NU Branch. According to him, NU policies at the branch level are often not immediately obeyed by the management, both at MWCNU and at the Branch. Therefore, a new idea, including establishing an economic self-reliance business, must be carefully prepared, starting with equitable socialization and fostering the congregation's spirit to move together.<sup>32</sup>

### **Establishment of PT. Bintang Swalayan: Moment of Institutionalization of Sharia-Based Economic Enterprises**

As described above, the process of establishing PT Karya Bintang Swalayan Ponorogo was initiated by orders from Rois Syuriah PCNU Ponorogo KH. Imam Sayuti Farid to the Chairperson of the Tanfidziyah PCNU Ponorogo Fatchul Aziz so that he can carry out economic activities for the organization. That mandate later became the spirit of economic independence activities at PCNU Ponorogo. This spirit was then poured into the draft work program, which was discussed at the Branch Conference on February 15, 2014, at the Darul Huda Mayak Islamic Boarding School, Tonatan, Ponorogo. This<sup>33</sup> spirit was followed up in the first working meeting of PCNU Ponorogo on June 15, 2014, at the Al-Islam Islamic boarding school. Joresan Mlarak Ponorogo. From Musyker (musyawarah kerja) I, it was decided to plan activities for economic independence for both jam'iyah and nahdliyin congregations. Furthermore, the decisions of Musyker I were socialized through turba (turun ke bawah) activities throughout MWCNU, Ponorogo district. During the turba, most of the congregation agreed and even wanted the economic activity to be realized immediately.

On March 16, 2015 it was held with a meeting of PCNU Ponorogo and the ranks of the NU Banom at the house of Mr. H. Sugeng Hariono, ST. Jl. Lt. Gen. Soeprapto No. 18 Ronowijayan Siman Ponorogo . Attending the meeting of the Syuriah Daily Management, Tanfidziyah Daily Management, Muslimat Daily Management, Ansor, Fatayat, IPNU-IPPNU.

In the meeting, it was agreed to form a business entity named PT. The work of the Nine Stars Ponorogo. This business entity is a company

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<sup>31</sup> Samuji, *Interview*, 23 October 2019.

<sup>32</sup> Suyanto, *Interview*, 24 October 2019.

<sup>33</sup> Mochammad Asrofi, *Interview*, 17 July 2019.

domiciled on Jl. Lt. Gen. Soeprapto No. 18 Rt. 01 Rw. 01 Ronowijayan Village, Siman District, Ponorogo Regency. As for the legal standing of PT. The work of Bintang Sembilan Ponorogo has been made and inaugurated based on the Deed of Establishment made before Notary Sutomo, SH number: 07, dated September 30, 2015, in Ponorogo, and the Decree of the Minister of Law and Human Rights of the Republic of Indonesia number: AHU-2458996.AH.01.01.TAHUN 2015, October 22, 2015.

**Syirkah ‘Ina>n: Form of Business PT. Self Service Star**

On Monday, March 6, 2015, at 10. 00 WIB until finished at the Mafia Sholawat Hall Jl. Lt. Gen. Suprapto No. 18 Jeruksing Ponorogo Coordination Meeting and Socialization of Shares Participation in Wholesale and Retail **PT. Supermarket Star”** PCNU Ponorogo .<sup>34</sup>

In the next stage, PCNU Ponorogo made a circular letter number 169/ PC/Tanf/L-19/III/201 5 regarding the stock offering, Soft Launching, and Grand Opening Wholesale and Retail *Bintang Swalayan* addressed to all NU management at all levels, Banom, nahdliyin institutions, and residents. The circular letter stated several things; 1). PCNU Ponorogo will sell 15,000 shares per share per share for @ Rp. 100.000,- (One Hundred Thousand Rupiah); 2). The sale of shares is carried out in the first period from April 01 to 30, 2015, while the second period starts from May 1 to 30, 2015. 3). The dividend distribution (profit) of PT, Bintang Swalayan is as follows; 20% for PCNU Ponorogo; 10% for employee welfare; 70% for shareholders with details; 20% is received in cash, and 50% is for the development of the Supermarket (remains the property of the shareholders).

After the socialization of the sale of shares was carried out for 1 month, a total of 15,572 (fifteen thousand five hundred seventy-two shares) were collected with a value of 1 billion five hundred seventy-two million rupiahs as shown in the following table:

Table 1. Total Sales of Shares

No	MWCNU	Number of shares	@ share	Amount
1	Babadan	660	100,000	66,000,000
2	slahung	147	100,000	14,700,000
3	Jetis	271	100,000	27.100.000
4	Sambit	43	100,000	4,300,000
5	Jenangan	596	100,000	59,600,000
6	City	559	100,000	55,900,000
7	Siman	12,283	100,000	1,228,300,000

<sup>34</sup> Minutes of the PCNU Ponorogo meeting on March 26, 2015.

No	MWCNU	Number of shares	@ share	Amount
8	Sooko	392	100,000	39,200,000
9	Balong	180	100,000	18,000,000
10	Nugget	91	100,000	9,100,000
11	Mlarak	284	100,000	28,400,000
12	people	28	100,000	2,800,000
13	Badegan	39	100,000	3,900,000
	Amount	15,572	100,000	15,572,000,000

After the 15,572 (fifteen thousand five hundred and seventy-two shares) shares were sold for 1 billion five hundred and seventy-two million rupiahs, then according to the plan, a soft opening will be held on Saturday, May 16, 2015 Time 19.30 WIB until the end at the Bintang Swalayan Office Jl. Lt. Gen. Suprpto No. 18 Jeruksing Ponorogo.<sup>35</sup> Meanwhile, the grand opening was held on May 23, 2015, at the Bintang Swalayan page.

### **Impact of the Social Movement for Sharia Economic Development Financial Impact**

On May 26, 2015, a retail and wholesale business was opened, BINTANG Swalayan, located on Jl. Lt. Gen. Soeprpto No. 18 Ronowijayan Siman Ponorogo. The target market is not only citizens or NU sympathizers but for the public interest, emphasizing establishing business partners.<sup>36</sup> Starting from a supermarket with the brand "BINTANG" in 2015, Bintang Swalayan is here to meet consumer demands in meeting their daily needs. With friendly service and carrying the motto "Easy, Cheap and Barokah Shopping", Bintang Swalayan has stolen the hearts of its customers to meet the needs of the people consistently.<sup>37</sup>

The following is the development data of Bintang Swalayan from 2015-2018:

In the first year, from May to December 2015, the number of shareholders was 920 people with a total share capital of 1,557,200,000 (one billion five hundred fifty-seven million two hundred thousand rupiahs). Gross profit earned Rp. 481,818,320 (6.44%), while net profit was 106,286,974 (1.42%).<sup>38</sup>

The distribution of profits/profits can be seen in the following table:

<sup>35</sup> Fatchul Aziz, *Soft Opening Speech for Bintang Swalayan*, Minutes of PCNU Ponorogo Secretariat, 23 May 2015..

<sup>36</sup> Mohammad Asrovi, *Interview*, 20 December 2018.

<sup>37</sup> Sumarlin, *Interview*. March 15, 2019.

<sup>38</sup> General Meeting of Shareholders of PT. Bintang Swalayan, 2015.

Table 2. Percentage of Dividend Distribution

No	Allocation	Percentage	Amount
1	Shareholders	50%	Rp. 53,143,487
2	Business development	20%	Rp. 21,257,395
3	NU Organisasi organization	20%	Rp. 21,257,395
4	Manager/HR	10%	Rp. 10,628,697
	Amount		Rp. 106,286,974

In the second year, from January to December 2016, the number of shareholders was 1136, with a total share capital of 1,892,000,000 (one billion five hundred fifty-seven million two hundred thousand rupiahs). Gross profit earned Rp. 1,057,116,669 (7.41%), while net profit was 159,600,582 (1.12%). <sup>39</sup>The distribution of profits can be seen in the table below:

Table 3. Percentage of Dividend Distribution

No	Allocation	Percentage	Amount
1	Shareholders	50%	Rp. 79,800,291
2	Business development	20%	Rp. 31,920,116
3	NU Organisasi organization	20%	Rp. 31,920,116
4	Manager/HR	10%	Rp. 15.960.058
	Amount		Rp. 159,600,582

In the third year, from January to December 2017, the number of shareholders was 2,269 people with a total share capital of 1,892,200,000 (one billion eight hundred ninety-two million two hundred thousand rupiahs). Gross profit earned Rp. 1,057,116,669 (7.41%), while net profit was 142,094,848 (1.12%). <sup>40</sup>The profit-sharing in 2017 can be seen as follows:

Table 4. Percentage of Dividend Distribution

No	Allocation	Percentage	Amount
1	Shareholders	50%	Rp. 71,047,424
2	Business development	20%	Rp. 28,418,970
3	NU Organisasi organization	20%	Rp. 28,418,970
4	Manager/HR	10%	Rp. 14,209,485

<sup>39</sup>General Meeting of Shareholders of PT. Bintang Swalayan, 2016.

<sup>40</sup>General Meeting of Shareholders of PT. Bintang Swalayan 2017.

No	Allocation	Percentage	Amount
	Amount		Rp. 142,094,424

From the explanation above, financially, PT Bintang Swalayan has shown good results even though it has only been 3 years. In the first year of 2015, the gross profit earned was Rp. 481,818,320 (6.44%), while the net profit was 106,286,974 (1.42%); second-year 2016, the gross profit earned was Rp. 1,057,116,669 (7.41%), while the net profit was 159,600,582 (1.12%) and the third year the gross profit was Rp. 1,057,116,669 (7.41%), while net profit was 142,094,848 (1.12%).

Meanwhile, net profit in the 2018-2019 period is projected to open a branch of PT. Superstars; NUsantara Mart in Rejotangan Tulungagung, NUsantara Mart Lain Pacitan, Bojonegoro, Trenggalek, Madiun, Mojokerto and Sidoarjo. (Until this research's completion, the researcher did not get accurate data on the amount of net income in 2018 and 2019).

In addition, the presence of PT. Bintang Swalayan can open up significant job opportunities. 48 highly dedicated employees support Bintang's self-service to realizing organizational goals. They are committed to work based on the agreed fundamental values of the work culture, namely commitment, integrity, and professionalism.<sup>41</sup>The Company's employees are categorized into 2 (two) employee statuses: Training Employees and Contract Employees. In terms of education, most of them are SMK/MA/SMA equivalent graduates and are currently studying at a university in Ponorogo. Employees who have gone through a three-month training period will continue to become employees with contract status if they meet the employee assessment standards.

### **Non-Financial Impact**

The impact felt after the NU Ponorogo independence movement was realized by establishing PT. Self-Service Stars are as follows:

#### **a. Management Solidity in Carrying Out Activities**

The success of NU Ponorogo in establishing PT Bintang Swalayan has an impact on the solidity of the management at all levels, starting from the Branch Management, Branch Representative Council, and Branch Management. The Chairman of PCNU Ponorog, Fatchul Aziz say;

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<sup>41</sup>Sumarlin, *Interview*, 15 May 2019.

Alhamdulillah, with the success of NU Ponorogo in establishing PT. Bintang Swalayan, NU Management is getting more solid in implementing PCNU programs, which are decisions made by the Konfercab and NU Musykers<sup>42</sup>

Imam Nawawi, Chairman of MWCNU Sawoo, also conveyed the same thing:

The Sawoo MWCNU management is getting increasingly excited to carry out activities. This is very much felt when we jointly raise the sale of shares to establish PT. Supermarket Star<sup>43</sup>

### **b. Increasing the Intensity of Jam'iyah Activities**

As stated in point an above, the management's solidarity impacts the emergence of passion (spirit) in generating innovation in both programmed and incidental activities. This was conveyed by Gus Kholid, one of the Deputy Chairmen of PCNU:

"The existence of PT. Bintang Swalayan directly has a positive impact on *jam'iyah*. At the moment of harlah NU, the commemoration of Islamic holidays is becoming increasingly widespread. Of course, this is one of the impacts after we are together able to realize PT. Supermarket Star."<sup>44</sup>

The same thing was conveyed by Purnomo, Chairman of MWCNU Siman;

Currently, at MWCNU Siman can routinely carry out lailatul ijtima activities, regular aswaja recitations every pahing Sunday, simaan al-Qur'an every *selapan dino*, and other activities such as Isro' Mi'raj Commemoration, mauludan and so on<sup>45</sup>

### **c. Fostering the Spirit of Building an Economic Independent Business.**

Bintang Swalayan in society, especially NU residents, is beneficial and provides fresh air for the economic development of the people. It is undeniable that the existence of modern retail is increasing, even mushrooming in the center of the city center to remote villages. Its presence hurts society with the emergence of a high consumptive culture that is not balanced with productivity. For this reason, Bintang Swalayan tries to invite the public to invest in developing this retail business. At the same time, they are a forum for them to contribute to developing Bintang Swalayan by entrusting

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<sup>42</sup> Fatchul Aziz , *Interview*, 16 October 2019.

<sup>43</sup> Imam Nawawi, *Interview*, 14 October 2019.

<sup>44</sup> Gus Kholid, *Interview*, 19 October 2019.

<sup>45</sup> Purnomo, *Interview*, 17 October 2019.

MSME products to Bintang Swalayan. The Commissioner of PT Swalayan Swalayan, Sugeng Hariono conveyed this:

“With the existence of PT. Bintang Swalayan, nahdliyin residents can leave their products at Bintang Swalayan. Some leave sambal, chips, and other products. In fact, in the future, we want there to be training on making products or training on food packaging so that they are more marketable when placed in Bintang Swalayan.”<sup>46</sup>

In 2017 through the NU Award event held by PWNU JATIM PT. Karya Bintang Sembilan Ponorogo was trusted to be the pilot project for the Community Economy of East Java. In 2017 also, the teachings of the NU Management at the MWC level, PCNU throughout East Java held a Comparative Study to Bintang Swalayan to socialize regarding how the concept of establishing Bintang Swalayan was from the beginning until it was established. From this comparative study, many are interested and want to set up a similar business. In September 2017, NUsantara Mart was established in Rejotangan Tulungagung. Followed by other NUsantara Mart branches in Pacitan, Bojonegoro, Trenggalek, Madiun, Mojokerto and Sidoarjo.

## CONCLUSION

The background of the PCNU Ponorogo social and economic independence movement was inspired by the spirit of the mu'assis/ NU founders who founded *Nahdlatul Tujjar* as the basis for the movement and struggled at NU. Judging from the history and principles of *Mabadi Khoirul Ummah*, NU has provided a strong foundation for itself and its citizens to carry out massive economic movements in various sectors. In this context, PCNU Ponorogo also initiated a social movement for economic independence. Another thing behind the PCNU Ponorogo social movement for economic independence is the shared desire for the NU jam'iyah to be economically independent in mobilizing and meeting the organization's needs and building awareness of the congregation to raise the movement for economic independence.

In general, the PCNU Ponorogo social and economic independence movement went through two stages; *framing* consists of the stages of anxiety and anger, and mobilization consists of the formalization and institutionalization. The *framing process* started from the existence of a basic idea from Rais Syuriah KH. Imam Sayuti about PCNU Ponorogo's economic independence, which was conveyed to the Chairman of PCNU Ponorogo Drs. H. Fatchul Aziz. Then the basic idea is delivered to several

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<sup>46</sup>Sugeng Hariono, *Interview*, 17 October 2019.

Branch Managers, such as H. Joko Susanto, H. Tohir Hasbi, Gus Kholid, Sugeng Hariono, and through regular Branch Management meetings. Submission of this basic idea is intended so that the administrators have one opinion about the importance of building the economic independence of PCNU Ponorogo. These people were later referred to as actors in framing the idea of PCNU Ponorogo's economic independence. Meanwhile, at the mobilization stage, it was carried out by pouring out the idea of economic independence at the Ponorogo PCNU Branch Conference on February 15, 2015 in PP. Darul Huda Mayak Tonatan Ponorogo and Branch I Working Meeting on 15 June 2015 in PP. Al-Islam Joresan Mlarak Ponorogo. This stage in the perspective of social movement theory is known as the stage of formalizing the main ideas/ideas of PCNU Ponorogo's economic independence. Meanwhile, the stage of institutionalizing the idea of PCNU Ponorogo's economic independence occurred when an economic team was formed to establish Bintang Swalayan. The stages start from selling shares to the grand opening of Bintang Swalayan.

Meanwhile, the impact of the social movement for economic independence can be classified into financial and non-financial impacts. Financial impact, even though it's only been 3 years PT. Bintang Swalayan has shown good results. In the first year of 2015, the gross profit earned was Rp. 481,818,320 (6.44%), while the net profit was 106,286,974 (1.42%); the second year of 2016, the gross profit earned was Rp. 1,057,116,669 (7.41%), while the net profit was 159,600,582 (1.12%) and the third year the gross profit was Rp. 1,057,116,669 (7.41%), while net profit was 142,094,848 (1.12%). The distribution of profits PT. Bintang Swalayan 20% for NU Ponorogo, 10% for employee welfare, 70% for shareholders with details, 20% received in cash, and 50% for self-service development (remains the property of shareholders). While the non-financial impact of the establishment of PT. Bintang Swalayan, the management is getting more solid in carrying out activities, increasing the types of activities and innovations in running the jam'iyah program, and growing the congregation in building economic independence businesses.

### **Recommendation**

This research can only reach three things; 1) the background of the PCNU Ponorogo social movement for economic independence; 2) the Stages of the PCNU Ponorogo social movement for economic independence, and 3) The impact of the movement. In terms of the stages and impacts of the PCNU Ponorogo social movement for economic independence, it is still wide open for further research to be carried out in terms of perceptions of

nahdliyin residents, and shareholders, and so on. Regarding approach, the independence movement opens up opportunities to be studied with other approaches, such as community economic empowerment.

The PCNU Ponorogo economic independence movement can be used as a model to be developed in various districts, both in terms of the form of similar movements or the substance of the independence movement. This means that the spirit of the founders of NU who pioneered *Nahdlatut Tujjar* can be used as an inspiration for how NU, on the one hand, can be jam'iyah independent to meet the needs of the organization. On the other hand, jam'iyah can encourage the congregation to be more enthusiastic in entrepreneurship in various forms.

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