

Mentoring of the Syar'i Economist Movement in Shaping the Culture of Islamic Economic Understanding Students Based on the Yellow Book at the Pesantren Lubbul Labib Probolinggo

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Abstract— *Pesantren has great potential in building the national Sharia economy, currently pesantren does not only act as a religious-based educational institution. However, pesantren is a place of socio-economic empowerment for students and the community in the environment around the pesantren. Pesantren with its various strategic potentials, deserves to be the locomotive of the Islamic economy. On the other hand, the progress of sharia economic development in Indonesia really requires the role of Pesantren. This is because until now pesantren is still the largest and most influential Islamic educational institution and a center for the legitimized clerics and da'i in the community. Moreover, actually the products of the Islamic economy are the wealth of pesantren, which is extracted from the fiqh muamalah in the yellow book which is the hallmark of pesantren. Students should understand sharia economics better than others because they are struggling daily with sharia science. In Pesantren Lubbul Labib, the yellow book is one of the learning models that is applied daily. All students are required to learn the yellow book which discusses morals, fiqh, aqidah, and others. However, in terms of the application of islamic economic terms contained in the fiqh book such as akad salam, akad hiwalah, akad kafalah is still said to be very weak, not even fully becoming a culture of economic practice for students. The implementation of this PKM through the PAR (Participatory Action Research) method, which starts with micro-actions that have a macro / global context. Micro-action is meant the resolution of small problems that have a fundamental context and are related to the macro context. Therefore, this strategy is implemented with an approach of mastering the technical knowledge of the community, so that the community directly feels the process of its involvement in social change built by this PKM and is sustainable.*

This research focuses on assisting santri in Pesantren Lubbul Labib through the syar'i economist movement, namely assistance to students related to islamic economic terms and applications contained in fiqh books studied in Pesantren such as the book of fath al qarib so that a culture of students understanding sharia economy is formed

Keywords—*the santri movement, islamic economics, the yellow book*

1 Introduction

Sharia economy is an economic system that provides benefits to all human beings based on the rules in Islamic sharia. The islamic economic system initially existed in Indonesia only as an alternative solution to the monetary crisis, but now the Islamic economy is no longer just an alternative, but the Islamic economy is a solution to various problems of mankind.

The development of Islam in the economic field will be colored by three factors, namely first, the development of theological studies and the discourse of renewal that introduces Islamic values

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that can be the basis of the work ethic and ethos of Islamic entrepreneurship. Second, the success of small businesses, household businesses and the informal sector which is the basis of the Muslim economy. Meanwhile, on the other hand, the development of Muslim businesses in the modern sector is large-scale. Third, the development and success of the Islamic economic system, especially in the financial sector.[1]

The three factors that to be able to develop the Islamic economy requires an introduction and a deep discourse, however, the reality in society that let alone to explore the sharia economy, understanding of the Islamic economy itself is still very minimal.

Vice President KH. Ma'ruf Amin even asked for the sharia economics and finance curriculum to be implemented in Islamic boarding schools in his remarks at the opening of the 9th Indonesia Sharia Economic Festival (ISEF) in 2022, at the Jakarta Convention Center, Senayan, Jakarta.

In the previous research conducted by Melina, said that the population in this study were all permanent employees in the Pesantren Dar El Hikmah environment, totaling 150 people, and the sample in this study was 30 people by way of taking 20% of the subjects. The results of the study can be concluded that the contribution by employees of the Pesantren Dar El Hikmah in increasing the charity business of the foundation has not been properly implemented, this is due to a lack of awareness and knowledge of employees in the Islamic economic system. They are more familiar with the conventional system that has been circulating so far and because of the lack of assistance for employees in running the Islamic economic system contained in the Pesantren Dar El Hikmah.[2]

The development of the Islamic economy is inseparable from the role of pesantren, why is this, because the source of knowledge about Islamic economics is studied in Pesantren, especially through books yellow or the book of previous scholars, so that with the existence of pesantren the acceleration of the Islamic economy can be carried out.

Pesantren is an Islamic educational institution and the development of Islamic science, where there are students who live together under the guidance of ustadz or kyai, pesantren also have characteristics in general, Pesantren have places of study that are close to each other so as to make it easier for students to carry out learning, including Madrasah (islamic school) as places of learning, dormitories as places for students who are in the dark, mosque as a place of worship for the residents of pesantren and also as a center for learning students, and the house of *kyai and ustadz*. [3]

Muhammad Khaerul Mutaqien revealed that Pesantren has its own characteristics compared to other educational institutions in any country other than Indonesia. The existence of Pesantren is also believed to be able to help the development of the community's economy and the Islamic economy. The reason is, Pesantren can act as a mouthpiece for socialization of the Islamic economy in the community. [4]

Pesantren as an educational institution that shapes and develops moral values becomes a pioneer as well as an inspiration for the nation's moral generators. Thus, development does not become empty but rather more valuable and meaningful. Along with the noble desire in fostering and developing the community, with its independence, pesantren continuously make efforts to develop and strengthen themselves. Although it seems to be running slowly, independence supported by strong beliefs, it turns out that pesantren is able to develop its institutions and existence in a sustainable manner. In this paper, the author will discuss (a) The history of pesantren and its development, (b) pesantren between hopes and challenges, (c) Functions and Objectives of Pesantren Education, and (d) the format of future pesantren. [5]

It should be noted that the sustainability of a pesantren depends largely on the attractiveness of its central figure (kyai) who leads, successors or heirs. If the heir masters a lot of religious knowledge, authority, teaching skills, and other necessary things, then it may be that the pesantren will be able to survive. Pesantren that seriously trains its generation so that it can continue to exist in the midst of the increasingly strong currents of changing times. The pesantren felt challenged to provide answers to educational problems in the community. Of course, soldering for kyai regeneration is not the only way for pesantren to continue to exist, but there are many things that must be updated in the pesantren, such as about the curriculum, the education system, and also many other updates. As time goes by, islamic boarding schools must indeed have renewal in accordance with the demands of the times. People are increasingly getting broad opportunities to connect with the outside world in order to get as much knowledge as possible, especially after the independence period. Pesantren also does the same thing, namely making contact with the world of outside science. That way, more insights will be gained so that pesantren can be more advanced and developed.

Although they continued to implement the old teaching system, namely sorogan and wetonan, pesantren began to establish or organize formal education such as *madrasah*. [6]

Pesantren with its various strategic potentials, deserves to be a locomotive of the Islamic economy. On the other hand, the progress of sharia economic development in Indonesia really requires the role of Islamic boarding schools. This is because until now pesantren is still the largest and most influential Islamic educational institution and a center for the legitimized clerics and *da'i* in the community. Moreover, actually the products of the Islamic economy are the wealth of pesantren, which is extracted from the *fiqh muamalah* in the yellow book which is the hallmark of pesantren. Students should understand sharia economics better than others because they are daily struggling with sharia science.[7]

The role of Islamic economic education and teaching and business practices based on sharia principles today is no longer a necessity, but has become a reality and is increasingly prevalent. Economic institutions and Islamic business products have sprung up and grown in various parts of the world, even in non-muslim communities. So is training and education that prepares the manpower for it. In the academic arena, scientific studies on the concept of Islamic economics also continue to roll and deepen.

This is due to the weak economic system that has existed unable to prosper the community, on the other hand there is a dichotomy in the education system that seems to belong only to the faculty of economics only in terms of economics is the fulfillment of human needs in life, so that Islamic economic education should be introduced to all younger generations, especially the Muslim generation, it would even be better if this Islamic economic education introduced early, namely from elementary school, this is important because it will have an impact on behavior in the future. Considering that the majority of Indonesia's population is Muslim if it is not introduced to the Islamic economy from an early age, the result is that they do not understand what kind of economy to do, it is not surprising that in a country where the majority of the population is Muslim but in its daily economic behavior is out of the religion they adhere to Then the Sharia economic system is the hope and can be considered which economic system is good and must be implemented so that the welfare of the community can be Manifest. [8]

The purpose of this study is that students at the Lubbul Labib Islamic boarding school study the yellow book but the understanding of contracts and products about the Sharia economy is very minimal so they need assistance from students to form a culture of understanding the terms and application of the Sharia economy in Islamic boarding schools.

Pesantren Lubbul Labib was established in 1957. Because the distance between the establishment until now is very far, the pesantren have little difficulty in terms of development. Especially in terms of broadcasting the Islamic religion that will be instilled in the pesantren. Religious shia in the world is very necessary, especially in circles where the community is a little sensitive to the name pesantren. Islamic boarding schools are a place for the development of Muslims in Indonesia in general, on the island of Java in particular, has a very historic role as a stronghold of Islam.[9]

So, thus the Lubbul Labib islamic boarding school really wants to instill the values of leadership as has been brought by wali songo in the past. Therefore, in terms of helping to expand the wishes and realize the ideals of the long-buried caregivers, a pesantren profile is compiled that will help the caregivers a little in islamic shia. Even if it does not directly help 100% in terms of broadcasting. The reality of this is a little encouraging, but sometimes it will be even more perfect if there is help from some parties to complete some data that is still not listed.

Basically, Pesantren are Islamic educational institutions that have developed in form in accordance with the changing times. Especially clearly seen at a time when there is an impact of scientific and technological progress (IPTEK) that has been grounded. The change of islamic boarding schools does not mean that they are boarding schools that have lost their distinctiveness. In this case, islamic boarding schools remain Islamic educational institutions that grow and develop from society, by society and for society. So that pesantren are often identified as institutions that have an important role in the Muslim community in Indonesia, one of which is as a reproduction of ulama reproduction center. In terms of learning process activities in Islamic boarding schools, it is Islamic sciences that are the top priority.

Likewise with the Pesantren Lubbul Labib which is located in Lebbek hamlet, Kedungsari village, Maron District, Probolinggo City. This Pesantren has 3 banat areas, namely: (1) banat I which is potent by mrs. Hj. Hafshoh Mi'ad, (2) banat II which is potent by mrs. Hj. Zulfa and (3)

Banat III is potent by ny. Hj.Endang. In addition to receiving female students who have been divided into 3 banats, the Pesantren Lubbul Labib also accepts male students, where the existence of male students is divided based on the inter-regional areas located in the Pesantren Lubbul Labib, namely area A, area B, area C and area D.[10]

Based on the location where the pesantren was founded, it is very strategic as a form of Islamic broadcasting because of the easy location to find. Before the establishment of the Lubbul Labib Islamic boarding school, this area was indeed a pretty miserable area because this area was a center for commercial sex workers and playing gambling. But because of the blessing of the help of Allah Almighty., and the spirit of KH. Qusyairi as a pioneer and as well as the main founder of the Islamic boarding school, created a new thought from the community to take part in the establishment of the Islamic boarding school. However, this thought did not simultaneously all people think because some of the people in Maron village, precisely in Lebbek Hamlet, rejected the plan. The refusal of the community did not succeed in shaking his spirit and ideals in the establishment of pesantren, he continued to do and strive to succeed this desire. So that in 1957 the Lubbul Labib Islamic boarding school was established by passing several obstacles and challenges in the form of both physical and psychic.

Pesantren is a treasure of Islamic education and culture in Indonesia. In the course of the history of Islamic education in Indonesia, the role of pesantren is beyond doubt. Pesantren has contributed greatly to the struggle for education and the formation of Indonesian human resources, both in quality and quantity long before the establishment of schools.[11]

Pesantren with its various strategic potentials, deserves to be the locomotive of the shari'a economy. On the other hand, the progress of shari'a economic development in Indonesia really requires the role of Islamic boarding schools. This is because until now pesantren is still the largest and most influential Islamic educational institution and a center for the legitimized soldering of clerics and dais in the community. Moreover, actually the economic products of Shari'a are the wealth of pesantren, which is extracted from the fiqh muamalah in the yellow book that is the hallmark of pesantren. Students should understand the shari'a economy better than others because they are daily struggling with sharia science.[12]

Therefore, special assistance is needed which will be carried out by the team to be able to cultivate the Sharia economy through the understanding in the yellow book.

However, of the three banats in the Lubbul-Labib Islamic Boarding School, which is focused on the existence of special assistance which will later be carried out by the team, only one banat, namely banat III which is effective by Mrs. Hj. Endang Malihatul Lu'lu'ah consists of 120 female students.

2 Method

In carrying out this service, the method used is the PAR (*Participation Action Research*) method. As for the cycle of social movements in the process of community change, according to the cycle of social movements in Participatory Action Research (PAR) is as follows:

1. Preliminary mapping

Initial mapping as a tool to understand the community, so that lecturers / students will easily understand the reality of problems and social relations that occur. Thus, it will make it easier to enter the community both through key people (community keys) and grassroots communities that have been built, such as religious groups (*yasinan, tahlilan, mosque, mushalla* etc.), cultural groups (artist groups, and local cultural communities), as well as economic groups (farmers, traders, craftsmen etc.).

2. Building humanitarian relationships

Lecturers / students and accompanying lecturers acculturate and build trust (trust building) with the community, so that equal relationships are established and support each other. PKM lecturers/students and the community can unite into a symbiosis of mutualism to conduct research, learn to understand the problem, and solve the problem together (participatory).

3. Determining the Research Agenda for Social Change

Lecturers / students together with the community organize research programs through Participatory Rural Appraisal (PRA) techniques to understand community problems which

subsequently become a tool of social change. In this process, lecturers/ students and the community also pioneered building community groups, in accordance with the existing potential and diversity.

4. Participatory Mapping

In these community groups, lecturers/students facilitate the learning process together to carry out regional mapping. This mapping will produce an overview of geographical, social, and problem conditions experienced by the community. Mapping is usually the first step of understanding the condition of society. From this mapping, it is continued with the identification of community problems through other PRA techniques, such as Transekt, Ven Diagram, Flowchart, season calendar, daily calendar, community history flow, and others.

5. Formulating Humanitarian Problems

The community formulates the fundamental problems of the human life it experiences. Such as food, board, health, education, energy, environmental, and other major humanitarian issues. An easy technique for formulating this problem is usually with problem tree analysis (problem hierarchy), which is then created with objective tree analysis. Furthermore, it is equipped with a ranking matrix technique as a step to choose the priority of which problem to solve first.

6. Strategizing the Movement

The community develops movement strategies to solve humanitarian problems that have been formulated. Determine systematic steps, determine stakeholders, and formulate possible successes and failures of the planned program and find solutions if there are obstacles that hinder the success of the program. The strategizing of this movement is an important step for problem solving. An easy step to compose this movement is to manage programs in the form of Logical Framework Approach (LFA).

3 Findings And Discussion

3.1 Finding

From the recycling of mentoring methods that will be carried out in community service, several stages will be obtained that will be carried out while in the field.

In the opinion of the head of the cottage at the Lubbul-Labib Islamic boarding school, cooperation is one of the fitrahs of humans as social beings. Cooperation has a very broad dimension in human life, both positive and negative goals. In terms of apa, how, when and where one should cooperate with others depend on the complexity and degree of progress of the person's civilization. The more modern a person is, the more he will cooperate with others, as if without being limited by time and space, of course, with the help of the role of modern technology as well (Wahid, 1999).

In line with the purpose of this cooperation, good work will produce good goals as well. Just as the purpose of pesantren is to create a more effective pesantren serta has the main characteristic of understanding the yellow books learned in the cottage, especially in applying The economy in the book, high expectations for the achievement of students, namely with the existence of orderly and comfortable learning, emphasizes the skills of continuous monitoring of student progress and clearly promulgated the objectives of pesantren.



Fig. 1. Team and Head of Pesantren

3.2 Discussion

1. Term of The Agreement

Terms of the Agreement Shari'a Economics that will be conveyed to students These terms will later be taken from some yellow books taught at the Pesantren Lubbul Labib. Such as applying for the pre-sale contract.

a. Wadiah Contract

Contract for safekeeping of goods or money between the party who owns the goods or money and the party entrusted with the aim of maintaining the safety, security and integrity of the goods or money.

There are several formulations of *fuqaha madzhab* but the substance is not much different.

- Hanafiyah scholars define wadi'ah as the granting of power by a person to another person to guard his property, either with firm words (*sharih*) or by gestures (*dilalah*).
- Madzhab Syafi'iyah defines wadi'ah with the meaning of *iidaa'a* (daycare) is a contract that desires (aims) to keep something entrusted.
- Madzhab Hanabilah *wadi'ah* is to give power (represent) to guard goods voluntarily (*tabarru'*).
- Madzhab Malikiyah defines wadi'ah in two definitions. The first definition includes the wadi'ah contract as a type of wakalah contract (grant of power), but specifically for preserving property, and not for other *tasharruf*. Therefore, wakalah in buying and selling cannot be called wadi'ah. it is also an entrustment that is not a treasure, such as leaving a child, nor can it be called wadi'ah. While the second defini, the *wadi'ah* contract is included in the contract of transferring the task of guarding property from the owner to another person, without going through *tasharruf*. Thus the transfer of property rights to others through transactions such as buying and selling, pawns, *ijarah* and others does not include *wadi'ah*.

Akad Wadiah Contract is divided into two :

- Wadi'ah Yad adh-Dhamanah

It is a waqf where the beneficiary can take advantage of the entrusted goods with the permission of the owner and guarantee to return the entrustment in full at any time, when the owner wishes it.

- Wadi'ah Yad al-Amanah

It is a wadi'ah where the beneficiary is not responsible for the loss and damage caused to the entrusted goods as long as this is not the result of the negligence or carelessness of the entrusted recipient in maintaining the entrustment.

b. Salam Contract

Agreement on the financing of an item by ordering and paying the price in advance with certain agreed conditions. Or a transaction where the buyer orders the product and makes a payment first to the buyer, then the buyer will process the product according to the buyer's request with certain terms and periods.

According to Syafi'iyah and Hanabilah scholars, greetings are agreed upon to make something with certain characteristics by paying the price first, while the goods are handed over (to the buyer) later. Meanwhile, Malikiyah scholar defines *salam* as buying and selling whose capital is paid first, while the goods are handed over according to the agreed time

c. Istisna' Contract

An agreement for financing goods in the form of an order for the manufacture of certain goods agreed between the order or buyer (*mustashni'*) and the seller or maker (*shani'*). Or buying and selling products with an ordering system first to the seller based on certain conditions and criteria, then the new seller carries out the manufacturing process. At first glance, it is similar to the *salam* contract, the difference is that the *istishna'* contract products are produced according to the buyer's request.

According to Madzhab Hambali and Zufar one of the *hanafiyah madzhab* figures that *Istishna'* is an incorrect contract aka vanity in islamic shari'a

d. Hawalah Contract

You must know the type of sharia contract, namely *Hawalah*. This contract is an agreement on the transfer of debts/receivables from one party to another.

According to Hanafiyah, Madzhab *Evelah* is to Move bills from the responsibility of the debtor to others who have liability responsibilities as well.

e. Qard Contract

Loan and loan agreement agreement, where the borrower is obliged to return the funds in accordance with the amount he received within a certain period of time.

Shar'a the Fiqh experts define Qard:

- According to Imam Hanafi, Ibn Abidin said that a loan is what one person has and then gives to another and then returns in his possession in kindness.
- According to Maliki, Madzhab said Qard is a payment of something worthwhile for repayment is no different or worth it.
- According to Hambali Madzhab Qard is the payment of money to a person who will benefit by it and change according to its equivalent.
- According to Shafi'i Madzhab Qard is transferring ownership of something to a person presented he needs to pay back to him



Fig. 2. Learning Terms in Sharia Economics

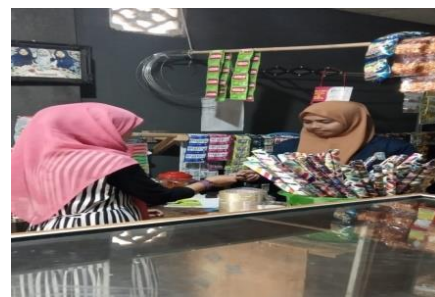


Fig. 3. Practice on Terms in Shari'a Economics

2. Mading Making of Terms in Sharia Economics

Before the team carries out mentoring to the students, the first thing to do is to make writing about the term to be pasted on the wall so that it makes it easier for the students to memorize the term because it is always visible when the students are passing around the wall (*Mading*)



Fig. 4. Making Mading The Terms of Agreement In Shari'a Economy

Examples of each of the terms of the Economic contract explained in the Lubbul-Labib islamic boarding school

a. Wadi'ah Contract

One of the students saved money for the cottage administrator. After that, the student opened his savings and saved his money to the administrator. Example of Wadi'ah Yad Adh-Dhamanah : All students in PP. Lubbul-Labib Banat III (Princess) saved the Teacher. The Teacher permission to give the money to all queues and ensure to return the savings intact at any time, when queued up wanted. Example of Wadi'ah Yad Al-Amanah: All students in PP. Lubbul-Labib Banat III (Princess) saved to Ustadzah, and the savings money was not managed by The Teacher.

b. Salam Contract

A student buys a high quality translated book through an online store, where the student orders to the online owner, after ordering he immediately pays the money first to the owner, while the book will be given to the student at the time agreed upon at the beginning by both parties

c. Istisna' Contract

One of the students ordered food to servant of college which was in Probolinggo, and the servant of college agreed to an order from one of the students, after servant of college agreed reached the cottage, the servant of college agreed immediately handed over the ordered goods to one of the students, Then the student received his order and gave the money according to the price of the item to his servant of college agreed.

d. Rahn Contract

A student owes a debt to his roommate. While his roommate owed his caretaker the same amount of money. Then his roommate transferred his right to sue his receivables in the caretaker to one of the students in exchange for the payment of his roommate's debt to one of the students.

e. Qard Contract

A student me collects *dekosan* (down payment) without paying to the administrator and the administrator only asks him to pay the *dekosan* he takes for a certain time.

3. Report on the progress of economic development at the Pesantren Lubbul Labib

The increase in students' understanding of the Sharia economic contract has developed well, which was originally only studied and carried out but did not know what the contracts were actually in, now with the learning carried out by the team, economic activities at the Pesantren Lubbul Labib have developed according to what has been learned in the yellow book every day.

4. Evaluating economic activities at the Lubbul-Labib Islamic boarding school

Evaluation of the learning of the yellow book, which explains the economy, is an important stage to measure the extent of students' knowledge in understanding the economic contracts

described in the yellow book. With this evaluation, the understanding of economics in the book is divided into three ways: 1. Evaluation of learning and, 2. Evaluation of practice, and 3. Test Evaluation.

Table 1. List of Practice and Test List of 5 contracts in Sharia Economics applied in Pesantren Lubbul-Labib Putri Banat III

Types of Contracts	July Date 2022				
	12	13	14	15	16
Wadi'ah Agreement	⊗				
Greetings Agreement		⊗			
Istishna' Contract			⊗		
Evelah's Contract				⊗	
Akad Qardh					⊗



Fig. 5. contract Learning Outcomes Test in Yari'ah Economics

4 Conclusion

The Syari' Economist movement carried out by the team at the Pesantren Lubbul Labib can produce results, namely the creation of a culture of students understanding sharia economic contracts in accordance with the teachings of the yellow book that he has learned. and until now the economy in the book has been implemented by all students in the Lubbul-Labib islamic boarding school.

Of the 120 PP students. Lubbul-Labib (banat III) who already understands the terms in Islamic Economics has reached 85% (95 students who are already familiar and 25 students who do not understand).

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