

## The Franchising of Pesantren Education: A New Model of The Development of Islamic Education in A Disruptive Era

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### ABSTRACT

*This study aims to find a new model in the development of Islamic Boarding Schools or well known as pesantren. By adopting a business system, pesantren can be developed by a franchise model. The data collection methods used in this study were interviews, observation, and documentation. From the data obtained, the results indicated a new model in the development of pesantren, namely the franchise model. The franchise model in pesantren can be perceived in three points. Firstly, the existence of the central pesantren as the control holder of branch pesantren. Secondly, the presence of royalties paid by the branch pesantren to the central pesantren in exchange for the given learning system. The royalty is not material but in the form of tahfidz students who have good character. It is in line with the purpose of the Tahfidz Daarul Qur'an Islamic Boarding School to print thousands of memorizers of the Qur'an in the archipelago. Thirdly, the existence of a standard learning system that can be adopted and followed by the branch pesantren.*

**Keywords:** *franchise, the development of pesantren, disruptive era*

### ABSTRAK

Penelitian ini bertujuan untuk menemukan model baru dalam pengembangan Pesantren. Mengadopsi sistem bisnis, pengembangan pesantren dapat dilakukan dengan model franchise atau di Indonesia disebut dengan franchise. Metode pengumpulan data dalam penelitian ini menggunakan teknik wawancara, observasi, dan dokumentasi. Dari data yang diperoleh, hasil penelitian ini menunjukkan adanya model baru dalam pengembangan Pondok Pesantren yaitu model Franchise. Model Waralaba di Pondok Pesantren dapat dilihat dari: 1) keberadaan pondok pesantren pusat sebagai pemegang kendali pesantren cabang, 2) adanya royalti yang harus dibayarkan oleh pesantren cabang kepada pondok pesantren pusat dengan imbalan sistem pembelajaran yang telah diberikan kepada pesantren cabang. Royalti disini bukan materi tetapi berupa santri tahfidz yang berakhlak baik. Sesuai dengan tujuan didirikannya Pondok Pesantren Tahfidz Daarul Qur'an, yaitu mencetak ribuan penghafal Al Qur'an di Nusantara. 3) adanya sistem pembelajaran standar yang dapat dianut dan diikuti oleh Pesantren Cabang.

**Kata kunci:** franchise, pengembangan pesantren, era disruptif

## A. INTRODUCTION

Islamic boarding school, or well known as pesantren, is the oldest educational institution in Indonesia. As an academic and social institution born in the Walisongo Era, it has defended itself from the currents of modernity. Furthermore, in the current era of disruption, it has to survive and develop. Thus, it will not be left behind by other institutions.

The era of disruption is caused by the development of industry 4.0 that results in rapid changes, whether in the economic, social, or cultural realms (Edi Priatna, 2019: 1-4). This condition requires pesantren to think and act faster and respond to changes quickly. Thus, it must have a high awareness of making changes and progress through new and collaborative ways.

Tahfidz Darul Qur'an Islamic Boarding School or commonly called DaQu, is a pesantren that was born as an effort to develop Quranic knowledge, training, and nurturing the memorizers of the Qur'an. DaQu was founded by Ustadz Yusuf Mansur on May 11, 2007. It did not take long for DaQu to have several branches spread across various regions, including Cikarang, Semarang, Lampung, Jambi, Banyuwangi, Cilegon, Ambon, and Malang with pesantren in Cipondoh as the central (AS Nawa,

Personal communication. 2021, April 25).

As the central pesantren, DaQu in Cipondoh controls the management and development of the branch pesantren. Hence, the branch pesantren is not independent but based on the central pesantren as the stakeholder. There is a close relationship between the branch and the central pesantren in which the progress of the central pesantren determines progress in the branch pesantren or vice versa.

By adopting a business system, pesantren can be developed by a franchise model. In the Kamus Besar Bahasa Indonesia (KBBI), a franchise is defined as cooperation in the business sector with profit sharing according to the agreement or as management rights (KBBI: Online). Franchising is also regulated in Government Regulation of the Republic of Indonesia Number 42 of 2007 concerning franchising.

“Franchising is a special right owned by an individual or a business entity to a business system with business characteristics in the context of marketing goods and/or services that have been proven successful and can be utilized and/or used by other parties based on a franchise agreement.”

If this system is implemented in pesantren, there will be a central and a branch pesantren. The position of the

branch pesantren is not independent but based on the central pesantren as the controller.

The franchise system applied by pesantren is not a business system to develop entrepreneurship and seek profit but to develop the pesantren itself. Therefore, there is a shift of tradition in pesantren. According to Dofier, the growth and development of pesantren depend on the personal ability of the Kiai, who has a dual position as a caregiver as well as the owner or the founder (Dofier, 2011). By implementing the franchise system, the progress of the pesantren is not absolutely under the control of the Kiai but rather how it runs between the central and the branch pesantren.

Many efforts to develop pesantren have been carried out, including in the journal written by Rahmad Arofah and Hadi Cahyadi (Arofah, 2017) entitled Development of Islamic Boarding Schools. The development of pesantren focused on this research is institutional development pursued through two paths. The first is the educational path by equating the boarding school diploma with the MA/SMA diploma, known as the *muadallah* path (Minister of Religion of the Republic, 2014), as applied at the Tremas Islamic Boarding School in Pacitan (Hidayat & Wahib, 2014). The

second one is the social path by building an independent economy in the form of livestock and plantations such as at the ar-Risalah Islamic Boarding School Cijantung IV Ciamis (Zaini Hafidh Badrudin, 2018: 257-267), at the Muslim Islamic Boarding School Mandiri Sidoarjo, at the an-Nuqayyah Islamic Boarding School in Guluk-guluk Village, and many other pesantren in East Java (Nafik et al., 2018).

The development of pesantren was carried out to answer the needs of the community. Thus, pesantren are not only recognized as informal institutions but also formal and non-formal. There is a curriculum commensurate with traditional institutions and also oriented to community service. From this research, it is clear that the development of pesantren leads to the realm of quality. In subsequent analysis, the development of pesantren is directed at the quantity domain by adopting a franchise system in the business world.

## **B. LITERATURE REVIEW**

### **1. *The Concept of Franchise***

Franchising (Oxford Online), or in Indonesia, means *waralaba*, is a distribution system in which semi-independent business owners (franchisees) pay fees and royalties to the franchised holding company. They will acquire the

rights to use the holding company's trademarks, sell its goods or services, and often use the format of the business systems (Thomas W Zimmer et al., 2008: 258). On the contrary, the franchisor has to provide rights and support to the franchisee by giving training and other supports so that the business will be well developed. (Barbara Beshel, 2001: 2).

The franchise system consists of three main components. First, the franchisor is the party that has the method or ways of doing business. Second, the franchisee is the party who buys the franchise or system from the franchisor. Where he is entitled to run the company in a way developed by the franchisor. Third, the franchise is the system or method sold by the franchisor to the franchisee (Gemala, 2005). The franchisor has rights and obligations to the franchisee, such as allowing the franchisee to use his name, allowing the franchisee to use the system from the operating or marketing program, receiving an initial fee, and on an ongoing basis (Donald, t.t).

Susiana, in her journal, said that the principles of contracts regulated in the Unidroit Principle (UP) include: the principle of freedom of contract, good faith, and a fair deal; the direction of the agreement through offer and acceptance; the principle of protection of the weak party from standard conditions; and the *contra proferentem* principle in the

interpretation of legal contracts (Susiana, 2010).

The franchise system established in various countries has its own rules. In Indonesia, the franchise system is regulated in Government Regulation of the Republic of Indonesia Number 42 of 2007 (Government, 2007), Government Regulation of the Republic of Indonesia Number 31 of 2008 concerning Franchise (Gazette et al., 2008), and Regulation of the Minister of Trade of the Republic of Indonesia Number 57/M-DAG/PER/9/2014. While in Romania, as in many other countries, franchising is a practical business concept that is penetrated all areas of entrepreneurship. The legal relationship between the franchisor and the franchisee is regulated by the franchise agreement that contains the rights and obligations of the franchisees. It protects the intellectual property of the franchisor (Vitalii, 2019). The maximum and minimum terms of the franchise system are not set but usually run for ten years. The agreement might end due to the expiration of the period, cancellation, or mutual agreement of the parties (Tsahik Kolinko et al., 2019).

The strategy of empowering local franchises to become global can apply GCG (Good Corporate Governance) strategies to integrated concepts, systems, and people. Among the strategies that can be used is the

ability of the leader to manage the business, the design of the company to be more compact and profitable without neglecting customers and society in general (Lelo Yosep, 2015).

## **2. The Development of Pesantren**

The word “development” in Indonesia means “*perkembangan*.” It comes from the root word “*kembang*” (flowers, red.), which means blooming, stretching, opening up, becoming more extensive, and perfect. Meanwhile, the affix of the word “*pe-an*” means “to be better.” While lexically, “*perkembangan*” or development means developing gradually and regularly to get to the desired goal. (KBBI Online).

The development of pesantren is an effort or a process to improve pesantren with all its components to achieve effective and efficient goals that lead to bigger, better, more advanced, more comprehensive, and more perfect (Anwar, 2017). Meanwhile, M. Arifin argues that the development of pesantren means a gradual process of change towards a higher, more comprehensive, and more profound level to create perfection and maturity (Arifin, 1991). The development of pesantren can also be interpreted as a gradual effort towards better changes, both in quality and quantity. In other words, the developments of pesantren are related to

the fundamental components in the pesantren.

According to Zetty Azizatul Ni'mah in her journal, there are four models of institutional development carried out by several pesantren, namely: full integration, selective integration, instrumental integration, minimal integration. (Zetty Azizatul Ni'mah, 2016). There are four models of the development of pesantren. They are the development of Islamic educational institutions adjacent to pesantren, the development of Islamic educational institutions in the community, the development of Islamic educational institutions located in Islamic boarding schools, the development of integrative Islamic education institutions. From these models, the development of Islamic Educational Institutions is influenced by leadership management, quality improvement, capacity, commitment, and integration of human resources, management, and community support (Baharuddin, 2012).

Abdul Kholiq Syafa'at et al. mentioned that to determine the strategy of developing pesantren; it is necessary to do a SWOT analysis first. Among the pesantren development strategies after the SWOT was carried out, namely: implementing a central management system in all managed educational

institutions, establishing a significant financial system, establishing a board of caretakers as the prominent pesantren leader, increasing the residential area for students, and increasing the types of activities (Abdul Kholiq Syafa'at, 2014: 260).

## **C. METHOD**

### **1. *Type of Research***

This study is qualitative research (Muri Yusuf, 2014) which will directly understand the portrait of “The Franchising Of Pesantren Education: A New Model of the Development of Islamic Education in a Disruptive Era”. It is focused on the Tahfidz Daarul Qur'an Islamic Boarding School or DaQu, which is located in Ketapang, Cipondoh, Tangerang City, and in Keji Village, Ungaran, Semarang City. This phenomenon will be presented in a holistic descriptive manner. This research used a case study approach (John W Creswell, 2013). As its characteristics, the case study approach will show an in-depth understanding of the franchise-based pesantren development model applied by DaQu.

### **2. *Time and Place of the Research***

This research took from April to August 2021. In the first two months, April and May, it took place at DaQu Keji, Ungaran, Semarang City. Then, in

June and July, it was conducted at the central pesantren located in Ketapang, Cipondoh, Tangerang City. While in August, it carried online to complete the lack of data.

The research location was focused on the central boarding school in Ketapang, Cipondoh, Tangerang City which is the forerunner to the establishment of the branch pesantren. There is a Directorate of Education and Da'wah in the central pesantren, which is in charge of managing all pesantren management and as the reference for the branch pesantren.

In addition, the research also took place at the branch pesantren in Keji, Ungaran, Semarang City. The selection of branch pesantren is done randomly. By taking both the center and the branch pesantren, it is hoped that the research will get more valid and complete data that describes the development model at the Tahfidz Daarul Qur'an Islamic Boarding School.

### **3. *Research Subject***

The subject of this research is the Tahfidz Daarul Qur'an Islamic Boarding School located in Ketapang, Cipondoh, Tangerang City and in Keji Village, Ungaran, Semarang City. The data were obtained from central caregivers and the foundation trustees, such as Kiai Yusuf Mansur as the founder, Kiai Ahmad

Jamel as the head of the Directorate of Education and Da'wah, the pesantren's caregivers, teacher (ustadz), and students (santri) both at the central and the branch pesantren. The type of data in this study is the pesantren franchise system which includes the pesantren curriculum, the financial system, the decree (Surat Keputusan/SK) on the establishment of the pesantren, the pesantren infrastructure, and the SDI (Human Resources) recruitment system.

#### 4. *Procedures*

The data collection method in this study was carried out by three events, specifically interviews, observation, and documentation. The interview is done by communicating directly with resource persons to exchange information and ideas through question and answer (Sugiyono, 2010). The interview that has been used is a structured interview. The researcher has prepared an alternative written interview instrument, such as the pesantren curriculum, the financial system, the decree of the establishment of the pesantren, the pesantren infrastructure, and the SDI recruitment system.

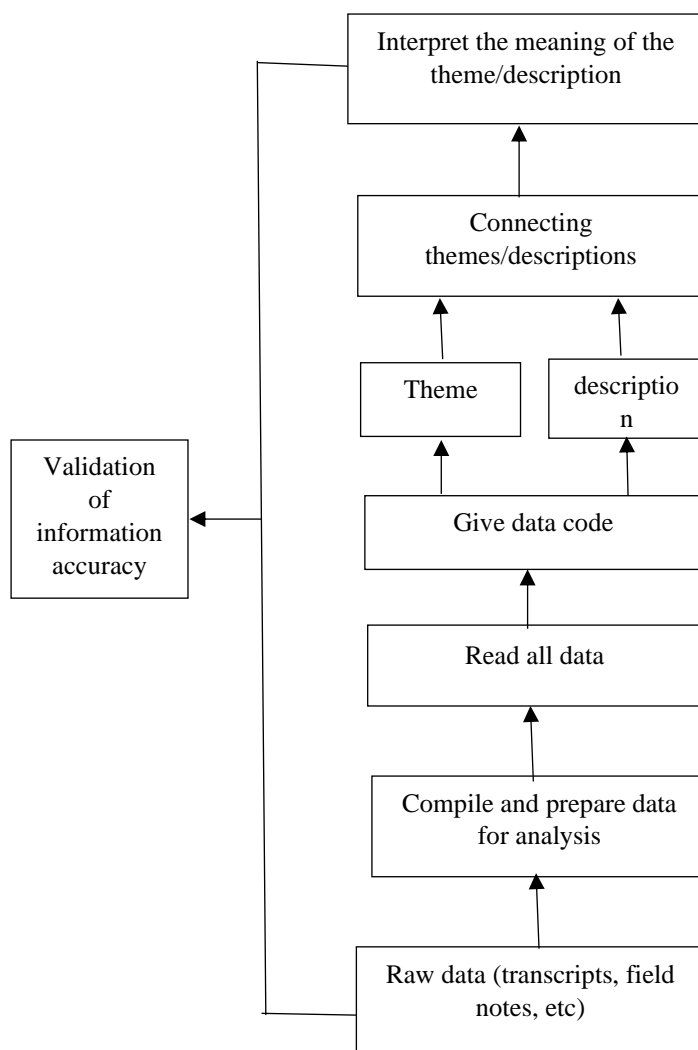
The second method is observation. It is the collection of data obtained from

systematic recording and observation according to what happened to the object of research (s. Margono, 2010). The observation used is a non-participant observation that was made to find out the general description, the curriculum, and the infrastructure of the pesantren. Third, the documentation method. It is a method of taking or collecting data from the object of research by obtaining information from various written sources or existing documents (Sukardi, 2009). The documents to complete the data were the management structure of the Daarul Qur'an Foundation, the structure of the pesantren's care, the decree of the establishment of the pesantren, and the finance of the pesantren. The documentation in this research was in the form of photos and data documents of the pesantren. The photos were used as reinforcement and evidence from data obtained through observation and interviews.

#### 5. *Techniques for Data Analysis*

Data analysis in qualitative research begins with preparing and organizing data (John W Creswell, 2007). Creswell defined the steps of data analysis as in the following scheme (John W Creswell, 2016):

### Scheme 1.2: Data Analysis in the Qualitative Research



This scheme shows six steps to analyze the data. The first step is to process and prepare data in the curriculum, infrastructure, finances, and the SDI recruitment system at DaQu for analysis. This step involves transcribing interviews, scanning material, typing field data, or sorting and arranging the data according to the type of data. The second step is to read the entire data. At

this stage, general ideas or specific ideas are recorded about the data obtained.

The third step is to start coding all the data. It could be done by grouping data according to the type of data, including pictures or photos of the Pesantren, facilities, and infrastructure, finances, curriculum, and learning activities. Then, grouping the text from interviews and observations to the



foundation coaches, chairpersons, caregivers, administrators, and students.

After the coding process, the grouped data is used to describe the types of data in the form of photos of the Pesantren, facilities and infrastructure, finances, and pesantren curriculum. The next step is to describe the data that has been selected and presented in a qualitative report. Finally, the data analysis. It is to interpret the data in the form of a franchise system implemented by the Tahfidz Darul Qur'an Islamic Boarding School.

#### **D. DISCUSSION**

The era of disruption is caused by the development of industry 4.0 which results in rapid changes, both in the economic, social, and cultural realms (Edi Priatna, 2019). This condition requires pesantren to think and act faster. Islamic boarding schools are required to respond to changes quickly with a disruptive mindset. So that pesantren must have a high awareness of making changes and progress through new and collaborative ways.

The development of pesantren institutions is necessary because it must adapt to the needs of the society. Previous research revealed that the institutional development of pesantren was more focused on quality

development such as the addition of general knowledge, development of learning methods, and the development of its infrastructure. In this research, institutional development is the development in quantity. At the beginning of its establishment, DaQu was only one location in Ketapang, Cipondoh, Tangerang City. By adopting a franchise model in the business world, DaQu can open branches in several locations with certain conditions. This system is called a franchise.

The franchise system business is a collaboration between a weak party (franchisee) and a strong party (franchisor). They can see clarity regarding what to do in this franchise system business by making an agreement or contract that makes the perpetrator responsible for what has been agreed in the contract (Inas, 2019).

A franchise is a distribution system in which semi-independent business owners (franchisees) pay fees and royalties to the franchised holding company to obtain rights to use the trademark, sell goods or services, and often the format of the business system (Dkk, 2008). The franchisor must provide the rights and support the franchisee by giving training or others to develop the business (Beshel, 2001). Bohdan Stetsiuk et al. explained that the international

franchise system must include provisions for several things as follows:

1. Knowledge, which includes confidential and valuable company information, experience, and work methods of the franchisor.
2. Commercial names, trademarks, and patents.
3. Product and region.
4. Payment of fees and royalties.
5. The validity period and extension of the contract (Stetsiuk et al., 2018).

In practice, the franchise system implemented by DaQu is not a business system to earn a profit, but rather the development of the tahfidz. Ustadz Yusuf Mansur, as the first founder, invites the public to give alms and infaq for the construction of the pesantren. With his real example and charisma, the community is happy to participate. With this strategy, the pesantren has several branches in various regions with the head office is the one in Ketapang, Cipondoh, Tangerang City. The current branches of the DaQu are in Cikarang, Semarang, Lampung, Jambi, Banyuwangi, North Kayong, Tarakan, Karawang, and Malang. In addition, DaQu also has takhassus Islamic boarding schools, namely free boarding schools and Tahfidz Camp Islamic Boarding Schools with non-formal learning at the high

school level.

Referring to the franchise criteria in business, franchises in pesantren must have the following criteria:

1. Having the characteristics of education
2. Proven to have many graduates
3. Having a clear curriculum
4. Having an explicit system, whether finance, infrastructure, and others
5. Having continuous support
6. Have been registered to Islamic Boarding School Decree.

DaQu was founded by Ustadz Yusuf Mansur on May 11, 2007 (A. S. Nawa, Personal communication, 2021, April 25). It stands as a center for the study and development of al-Qur'an science, training, and nurseries for memorizing the Qur'an. For approximately thirteen years of existence, it has grown rapidly. DaQu, which is centralized in Ketapang, Tangerang City, already has several branches spread across all regions (Hadiyatullah, 2018).

The management of DaQu is held by the Directorate of Education and Da'wah, whether in curriculum, infrastructure, or finance. The learning curriculum of DaQu combines three models. They are the National Education (Pendidikan Nasional/Diknas) curriculum, the Dirosah Islamiyah curriculum, and the Tahfidz al-Qur'an curriculum (Mahfud Fauzi, 2019).

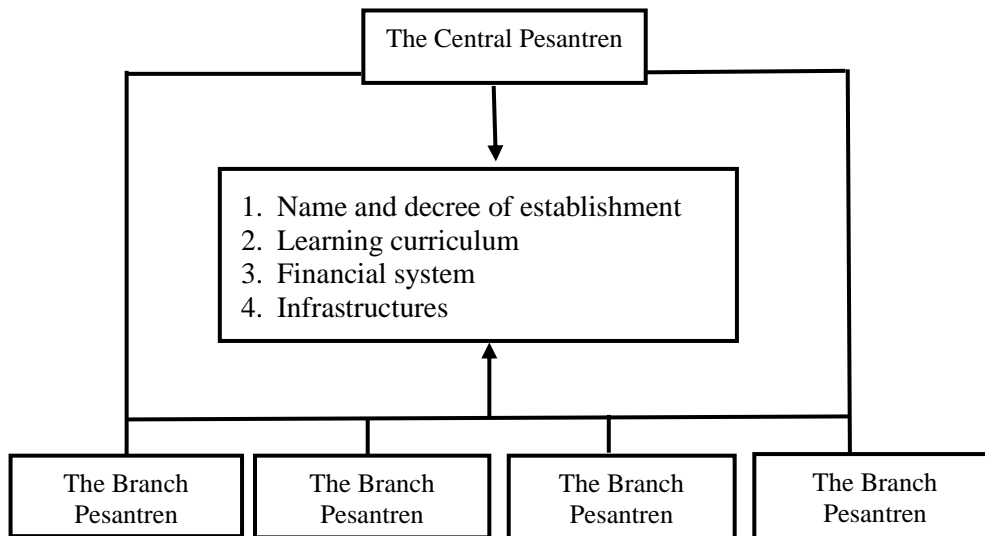
For the infrastructure, DaQu follows the standards set by the pesantren secretariat. The infrastructure facilities that must be in pesantren are dormitories, mosques, sports fields, mosques, ustad's residence or pavilion, canteen, laundry, marketing gallery, classrooms, fashion DaQu, and DaQu business mart.

Furthermore, the finance of the central DaQu is obtained from the directorate of the financial bureau. Every year, the central tahfidz of DaQu submits a budget for the following year. However, it is unlikely to explain in detail due to the different needs each year. Besides, the recruitment of employees is carried out by the directorate of the human resources bureau. Technically, the candidate of the applicants is proposed by the pesantren's caregiver. Then, the bureau will determine the requirements that have been adjusted to the needs of pesantren. They would later disseminate it through

social media.

The franchisor in this case is the central boarding school or the owner of the foundation (Ustadz Yusuf Mansur)—sells the learning system to franchisees, or is called the branch pesantren. After having the partnership, the branch pesantren has the right to use the learning system owned by the central pesantren. Instead, the franchisee must pay royalties to the franchisor. In contrast to franchising in the business world, the franchise system adopted by Pesantren is not to develop entrepreneurship and seek profit but to develop the pesantren itself. Thus, the royalties are not material but graduate students who have good character and competence. In the future, they will be the successors of the following generations in spreading the religion and becoming leaders of the nation. The following is a table of the franchise system at Pesantren.

**Picture 1.1**  
**The Franchise Model of Pesantren**



By applying the franchise model, the position of the branch pesantren is not independent but based on the central pesantren as the stakeholder that has the learning and management system. There is a close relationship between the branch and the central pesantren in which the progress of the central pesantren determines the progress of branch pesantren, and vice versa. To maintain the institution, the franchisee must make a contract with the franchisor regarding the management and curriculum (Situmorang, 2013). It was confirmed by the caregivers of DaQu in Keji, Ungaran, Semarang.

Tahfidz Daarul Qur'an Islamic Boarding School Ungaran is a branch of the central DaQu in Tangerang. The learning system

is exactly the same and regulated by the Directorate of Education and Da'wah, the central boarding school. I, as a caregiver, just follow the system that has been created. Sometimes, in an evaluation between caregivers, I submit a suggestion from the head of the Directorate of Education and Da'wah. We also have a WA group between caregivers, which we use to coordinate with one another every day. There are several branch pesantren curricula that are different from the central pesantren. The curriculum is adapted to the conditions of the pesantren environment. For example, camping and swimming. (Hidayatullah, personal communication. May 25, 2021)

Although there is a franchise agreement, in practice, the franchise system is sometimes changed by the

franchisees. They use different ways than those imposed by the franchisor. This practice requires the franchisee to be more creative in choosing the strategy used (Vitor, 2012). The activities in the branch pesantren are similar to the one in the central pesantren. The difference is only in the implementation. In terms of curriculum, there are only junior high schools at the branch pesantren. Hence, the extracurricular is not as complete as the central pesantren that reaches high school. Nonetheless, the tahfidz curriculum is the same even though only limited to three years. The branch pesantren is also targeting students to be able to memorize the thirty juz of the Qur'an.

The Pesantren Franchise Model can be a strategy in developing its institution. The branch pesantren are no longer needed to compile a learning or institutional system. They just simply adopt the system applied by the central pesantren that is already established, known by the public, and proven to produce graduates who are competent in their fields. This strategy can also be a step for the institutions that previously died to revive with the name and learning system owned by the central pesantren. This model can be an answer to the needs of the community that pesantren is not inferior to formal education in general.

Pesantren also does not have to wait several decades to become bigger. Because the need for education is getting faster, pesantren must also respond quickly.

By following franchising standards and building on existing brands, franchisors will usually seek profit more quickly than independent business owners (Louis, 2010). The franchise model can be a separate strength for pesantren. If the main strength of the traditional pesantren is *riyadhoh*, the main strengths of pesantren in the era of disruption are financial, managerial, and *riyadhoh*. These efforts become a strategy for accelerating pesantren in developing their institutions. While factories, restaurants, shops, or other institutions can open branches and spread their wings in various regions, educational institutions also have this potential, especially Pesantren that is currently the best solution for education in Indonesia. Ustadz Yusuf Mansur often motivates clerics and the public that Indonesia will become a laboratory for memorizing the Qur'an.

## **E. CONCLUSION**

The franchise system adopted by the Tahfidz Daarul Qur'an Islamic Boarding School, Ketapang, Cipondoh, Tangerang City is not a business system to develop

entrepreneurship and seek profit but to develop the pesantren itself. By applying the franchise model, there is a central pesantren that has the learning and management system. Therefore, the branch pesantren is not independent but based on the central pesantren as the stakeholder.

The Pesantren Franchise Model can be a strategy in developing its institution. The branch pesantren no longer need to compile a learning or institutional system but simply adopt the system applied by the central pesantren that is already established, known by the public, and proven to produce graduates who are competent in their fields.

## SUGGESTION

This research adopts the theory of business. Although it has a positive impact, the franchise system in Pesantren also has a drawback related to the waning of the sacredness of the pesantren. While the development of pesantren in the past was influenced by the leadership of the Kiai, the development of franchise-modeled pesantren is more into its management. So, the position of Kiai is not the central leader of the pesantren. This research has many shortcomings, so it needs input from the readers and completion by the next researcher.

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