

## Pengembangan Jiwa Kewirausahaan Di Pesantren: Menciptakan Lembaga Pendidikan yang Sejahtera

### *Developing Entrepreneurial Spirit in Pesantren: Creating Prosperous Educational Institutions*

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#### ABSTRACT

Sebagian orang beranggapan bahwa pesantren hanya fokus pada pembelajaran spiritual, tetapi ini tidak benar, karena beberapa pesantren juga unggul dalam pendidikan bisnis. Penelitian ini bertujuan untuk mengungkap strategi pondok pesantren dalam mempersiapkan santri menjadi lulusan yang memiliki jiwa wirausaha. Melalui pendekatan kualitatif dengan model studi kasus, penelitian ini berusaha mengungkap fakta-fakta yang terjadi secara alami dalam setting sosial. Teknik pengumpulan data dilakukan melalui wawancara terhadap 11 orang responden, meliputi 1 orang pengasuh pondok pesantren, 3 orang ustadzah pembina kegiatan usaha di lingkungan pesantren, dan 7 orang pengurus UKM (usaha kecil menengah) pesantren. Sedangkan validasi data dilakukan melalui telaah dokumen administrasi bisnis, dan observasi langsung di tempat-tempat kegiatan bisnis di lingkungan pesantren. Analisis data terdiri dari analisis kasus individual dan analisis lintas kasus. Hasil penelitian menunjukkan bahwa strategi yang diterapkan oleh pengelola pondok pesantren adalah membina santri agar lebih memperhatikan faktor semangat kerja, etika, dan loyalitas. Tindakan tersebut dilakukan melalui kegiatan pelatihan dalam berbagai bentuk unit usaha, pemberian motivasi, pemberian contoh pengelolaan usaha, dan pemberian kesempatan magang di dunia usaha dan industri, sehingga setiap santri mendapatkan pengalaman langsung di lapangan.

*Some people think that Islamic boarding schools only focus on spiritual learning, but this is not true, because some Islamic boarding schools also excel in business education. This research aims to reveal Islamic boarding school strategies in preparing students to become graduates who have an entrepreneurial spirit. Through a qualitative approach with a case study model, this research seeks to reveal facts that occur naturally in social settings. The data collection technique was carried out through interviews with 11 respondents, including 1 Islamic boarding school caretaker, 3 Islamic boarding school teachers who guide business activities in the Islamic boarding school environment, and 7 Islamic boarding school UKM (small and medium enterprise) administrators. Meanwhile, data validation was carried out through reviewing business administration documents and direct observation at places of business activity in the Islamic boarding school environment. Data analysis consists of individual case analysis and cross-case analysis. The research results show that the strategy implemented by Islamic boarding school managers is to develop students to pay more attention to factors such as work spirit, ethics and loyalty. This action is carried out through training activities in various forms of business units, providing motivation, providing examples of business management, and providing internship opportunities in the world of business and industry, so that every student gets direct experience in the field.*

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## INTRODUCTION

The development of entrepreneurial activities in pesantren (Islamic boarding school) environment is often faced with a number of problems and challenges, for example, limited resources: Islamic boarding schools usually have limited resources, including funds, infrastructure and teaching staff. These limitations can become obstacles in developing effective entrepreneurship programs. Incomprehension or unpreparedness: students may not have sufficient knowledge or skills in the field of entrepreneurship (Anggadwita et al. 2021; Ihsan et al. 2020; Hakim, Khafid, dan Putri 2019; Rofiaty 2019). Therefore, entrepreneurship development programs need to start from the basics and take time to provide sufficient training. Cultural and religious barriers: some business concepts and practices may conflict with the religious or cultural values held by the Islamic boarding school. This can be an obstacle in developing a business that is in accordance with Islamic boarding school norms. Possession of initial capital: many business ventures require initial capital to get started. Students may face difficulties in raising the necessary funds to start their business, especially if they come from families with limited resources. Competition and markets: local business markets and competition can be challenging. Islamic boarding schools located in areas with strong business competition or saturated markets may face difficulties in finding profitable business opportunities. Regulations and permits: some businesses require permits or complex legal requirements. Navigating business regulations and ensuring legal compliance can be an obstacle in developing a business venture. Sustainability: ensuring the sustainability of business ventures in an Islamic boarding school environment can be a challenge. Some business ventures may face difficulties in sustaining growth or meeting changing market demands. Lack of support and network development: lack of access to business support, training and professional networks can also be an issue. Islamic boarding schools may need to establish partnerships with other institutions or organizations to provide this support (Purwanto dan Supriadi 2019; Zaki et al. 2020).

These various challenges have prompted the need for this research to uncover various factors that can contribute to the development of an entrepreneurial spirit. Because even though there are challenges in developing entrepreneurial activities in Islamic boarding schools, through the right approach, such as training, support, and collaboration with various parties can help overcome this problem and enable Islamic boarding schools to create an environment that supports the entrepreneurial development of students. The development of entrepreneurship in the Islamic boarding school environment has so far been proven to provide many positive benefits, both for the students, the surrounding community and the Islamic boarding school itself. This can help create a more inclusive, empowered and economically independent environment. The entrepreneurial spirit in the Islamic boarding school environment needs to continue to be developed because it has a number of important benefits, including, a). Encourage economic independence: Islamic boarding schools are often located in rural or suburban areas, where unemployment and poverty levels can be high. Through developing an entrepreneurial spirit, Islamic boarding schools can help students become more economically independent. They can learn to create their own business opportunities and reduce dependence on formal employment. b) develop practical skills: entrepreneurship involves a number of practical skills, including business planning, financial management, marketing, etc. Teaching these skills in Islamic boarding schools helps students to prepare themselves for various economic and business challenges in the future. c). Social and economic empowerment: developing an entrepreneurial spirit can empower the community around the Islamic boarding school. This can create local job opportunities, reduce unemployment rates, and increase economic prosperity in communities. d). Motivating innovation: entrepreneurship encourages innovation and creative thinking. By providing the right knowledge and support, Islamic boarding schools can help students develop new business ideas and present innovative solutions to social and economic problems facing society. e). Increasing the sustainability of Islamic boarding schools: by developing entrepreneurial

businesses in Islamic boarding schools, these institutions can increase their own income, which can be used to support education, infrastructure development, and other social services. This will increase the sustainability of the Islamic boarding school and its ability to continue providing education and religious values to the students (Anggadwita et al. 2021; Sudiapermana dan Muslikhah 2020; Fathurrochman, Ristianti, dan Mohamed Arif 2020).

Pesantren have a big role in efforts to educate the nation's life. The role of Islamic boarding schools in nation building has been started since pre-independence until now (Maulida 2017). Pesantren education which is institutionalized in society, especially in rural areas, is one of the oldest Islamic educational institutions in Indonesia. The initial presence of Islamic boarding schools was traditional to explore Islamic religious sciences as a way of life (*tafaqquh fi al-din*) by emphasizing the importance of morals in society (Huda dan Ariffaturakhman 2021; Zainuddin 2018). Islamic boarding schools are closely related to the routine of religious activities which are quite dense from morning to night. However, this is not the case with the Sunan Drajat Lamongan Islamic boarding school almost every time its santri are trained to have an entrepreneurial spirit so that they can live independently and creatively in the midst of society. As stated (Anam 2016) that currently the transformation of pesantren is starting to be seen. Pesantren is not only for learning religion, but also for general education and entrepreneurship. With this transformation, the output of pesantren is not only religious teachers or Koran teachers, but they also have the ability to occupy strategic positions in various fields of society including politics, economy or government. Besides that, Indonesia is a developing country with a very large population. This large population has not been matched by an adequate number of employment opportunities so that there are many imbalances in various fields such as the increasing number of unemployed, not even educated unemployment is an exception.

Mardiyah and Nurwati (2020) explained that the Central Statistics Agency (BPS) had recorded the number of open unemployment in August 2019 of 5.28% or reaching 7.05 million people. The unemployment rate increased compared to August 2018 of 7 million people or decreased by 5.34%. In February 2019, the unemployment rate reached 5.01% or 6.82 million people. Head of BPS Suhariyanto explained, the number of the workforce in August 2019 was recorded at 197.92 million people, an increase compared to the same period last year of 194.78 million. The work participation rate rose from 66.67% in August 2018 to 67.49%. Head of BPS Suhariyanto explained that the number of the workforce in August 2019 was recorded at 197.92 million people, an increase compared to the same period last year of 194.78 million (Burhanudin, Abidin, dan Darwini 2021). The work participation rate rose from 66.67% in August 2018 to 67.49%, while the open unemployment rate fell from 5.34% to 5.28% in August 2019, the highest unemployment rate still came from vocational school graduates, but the trend is starting decrease.

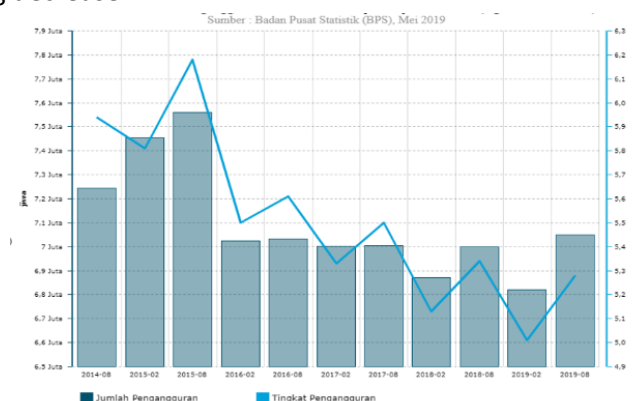


Figure 1

Number and Percentage of Unemployment for 5 Years

Suhariyanto (2019) explained that the number of workers in several sectors experienced a decline, especially in the agricultural sector which was quite significant, down by 1.12 million or 1.46%. In addition, according to him, there is a decrease in the workforce in the financial services and mining sectors, but the number is not too significant (Mossy dan Arsyad 2019). The problems faced by the Indonesian people today are related to economic growth that is not balanced with equal employment opportunities, while the productive number of the Indonesian population is not directly proportional to the size of business and investment opportunities in Indonesia that already exist and are running. Coupled with the many opportunities and investment opportunities are not supported by adequate human resource capabilities. As a result, there is a gap between the need for employment and the opportunities provided by business actors to the workforce, which in turn causes a lot of unemployment. Various reasons and causes of unemployment in Indonesia are increasing, including the imbalance between workers and the number of workers, technological advances, applicants' skills does not meet the criteria, lack of education and skills, poverty, layoffs (PHK), global market, difficulty to meet job seekers and vacancies, expectations are too high for prospective workers (Jo 2021).

Anggadwita, at al. (2021), explains that Islamic boarding schools have used a humane entrepreneurship approach through activities that focus on entrepreneurship as an important aspect of the humane and enterprise cycle. The humane aspect of entrepreneurship is intended so that entrepreneurial growth can be achieved through independence, knowledge and ability development, for the manager of the Islamic boarding school. Meanwhile, the spiritual approach is one of the important components that has proven effective in implementing human entrepreneurship. Meanwhile, according to Zaki, at al. (2020), the entrepreneurial culture in Islamic boarding schools starts from the internalization of entrepreneurial culture in the form of pesantren learning which is carried out continuously in the form of entrepreneurial activities. Its application uses the *aqidah* and *sharia* approaches so as to produce morals for the managers. Blessings in entrepreneurial activities can be seen from the indications of benefit, namely increasing the welfare of its members. The increase in profits is automatically seen from an increase in the number of donations. The existence of business units in Islamic boarding schools has also opened up opportunities for workers from the local community, so that they also feel financial benefits. Meanwhile, according to Hidayatulloh, at al. (2019), the implementation of entrepreneurship education must be adjusted to the level of education of santri, on the grounds of harmony between the needs and the level of santri' mental abilities. Entrepreneurship education is provided in the form of entrepreneurship theory and practice with education, training, guidance, and coaching programs. Pesantrens need to form consultants in the field of entrepreneurship who are responsible for supervision and as a means of consulting for Santri if needed at any time. Entrepreneurial activities also need to provide space for the implementation of evaluation activities that must be carried out every year. This educational concept is considered effective in developing the cognitive skills and psychomotor domains of Santri as they learn and practice by exploring areas of interest. Santri have developed competency provisions with strong Islamic *sharia* principles to be applied in real life in the community.

## METHOD

This research uses a qualitative approach with a case study model. The strategy applied is a careful investigation of programs, events, activities, processes in a group of work teams. As an empirical investigation that investigates contemporary phenomena in the context of real life in Islamic boarding schools. This case study model is used to reveal problems in depth according to the social setting of the Islamic boarding school about the situation and the working groups involved through descriptive, holistic, and earnest analysis. The subjects of this research are the clerics who manage entrepreneurial activities and the administrators of the entrepreneurship sector at the Sunan Drajat Islamic boarding school in Lamongan city. The research instrument used interviews with 11 respondents, including 1 Islamic boarding school caretaker, 3 Islamic boarding school teachers who

guide business activities in the Islamic boarding school environment, and 7 Islamic boarding school UKM (small and medium enterprise) administrators. Meanwhile, data validation was carried out through reviewing business administration documents and direct observation at places of business activity in the Islamic boarding school environment. Data analysis was carried out in three stages, namely data reduction, data display/presentation, and conclusion drawing and verification. The validity of the data was tested using triangulation techniques, so that the data that had been obtained was more consistent so that it became data that could be accounted for.

### RESULT OF STUDY

This study showed that the strategy applied by the Islamic Boarding School was to base the mental development on the santri with strict ethos, ethics, and loyalty. This is done through the introduction of business units to santri, providing motivation and advice, providing examples and internship opportunities for each santri to go directly to the field. There are several supporting and inhibiting factors faced by the Sunan Drajat Islamic boarding school as shown in the following table:

Table 1.  
Supporting and Inhibiting Factors of Entrepreneurial Activities

Supporting factors	Obstacle factor
There are various business units with various product variations at Islamic boarding schools	Lack of awareness of santri about the importance of entrepreneurial activities
The involvement of santri in the boarding school business unit has motivated santri to learn to develop insights in the field of entrepreneurship	The santri's routine schedule is quite busy
Full support from the caregivers of Pondok Pesantren which is realized through coaching activities from basic to advanced levels	The lack of Islamic boarding school human resources in the field of entrepreneurship

Based on the profile document of Pondok Pesantren, Pondok Pesantren Sunan Drajat was established on September 7, 1977 in Banjarwati village, Paciran sub-district, Lamongan district by KH. Abdul Ghofur (Rofiq 2020; Oktafia dan Haryanto 2018). Judging from the name, this Islamic boarding school does have historical, psychological, and philosophical ties to Sunan Drajat. What is meant by historical ties is that when the pesantren was established, the place was a place where Sunan Drajat preached and spread the religion of Islam. What is meant by psychic ties is the existence of family ties with Sunan Drajat, and the family genealogically still lives around the boarding school. While the philosophical meaning that remains alive is the motto of Sunan Drajat which has been the grip and attached to the community around the Islamic boarding school (Mukarromah 2019; Nugroho 2011), namely;

- *Wenehono signs marang wong kang wuto* (give knowledge to people in need).
- *Wenehono manganese marang wong kang luwe* (give prosperity to people in need).
- *Wenehono busono marang wong kang wudo* (provide moral education to people in need).
- *Wenehono drinking marang wong kang Kudanan* (Provide protection to people in need).

The name Sunan Drajat Islamic Boarding School is taken from the name of one of the Walisongo whose grave is now around the north coast of the Lamongan area (Ahwarumi, 2019). Around the year 1440, a sailor from Banjar who had an accident on the north coast, the ship he was on broke into stone and sank in the sea. The Banjar sailor was stranded on the beach of Jelaq and was helped by Mbah Mayang Madu, the ruler of the village of Jelaq at that time. Seeing the condition of



the Jelaq who had been dragged astray, the Muslim sailors were touched to uphold the basics of Allah's religion (Sundra, 2019). Mbah Banjar and Mbah Mayang Madu as local leaders then wanted to establish a place for religious education and teaching so that Islam could grow and develop. But unfortunately they encountered obstacles, due to the lack of qualified education personnel in the field of diniyah science. They agreed to meet Kanjeng Sunan Ampel at Ampeldenta Surabaya. In a tit for tat, Kanjeng Sunan Ampel gave his blessing by sending his son Raden Qosim to help the struggle of the two figures. Finally, Raden Qosim succeeded in establishing a pesantren on a plot of land located in the area of the Sunan Drajat Islamic Boarding School (Farobi, 2019; Hermawan & Jati, 2019). Just then he got a message that; "Whoever wants to study religion in this place, I pray that God will make this human have a high degree of life", this is the beginning of the emergence of the name "Degree/Derajat" which was then used for the name of the Islamic boarding school (Sundra, 2019).

After some time he preached in Banjaranyar, Raden Qosim developed his da'wah area by establishing a new mosque and Islamic boarding school in Sentono village (Ghonimah 2021). He fought until the end of his life and was buried behind the mosque. The village where he founded the mosque and Islamic boarding school was finally named the village of Drajat (Sundra, 2019). After Sunan Drajat died his struggle in the field of education was continued by his children and grandchildren. In the next few decades, this Islamic boarding school experienced a setback, but in the end it was able to reorganize itself and rebuild its educational activities. This stems from the continuous efforts made by his descendants who aspire to continue the struggle of Sunan Drajat in Banjaranyar (Qibtiyah 2020).

The facilities and infrastructure owned by the Sunan Drajat Islamic Boarding School consist of a school building, health center, male and female santri dormitories, teacher dormitories, agribusiness office, Foreign Language Development Institute office, administrative office and financial services. FM radio studio, library, computer room, language laboratory, theater room, toilets, cooperative, and soup kitchen for male and female santri. Sports facilities owned are volleyball courts, badminton courts, basketball courts, and courts for ceremonies. The mosque is used as a place for congregational prayer for male santri, while the foyer of the mosque is used as a meeting room. The main sources of financing for Islamic boarding schools are income from business units under the auspices of the Sunan Drajat Islamic Boarding School, as well as monthly fees from santri (Zunaih 2017). Money from business units is used for the development of cottage facilities, while money is taken from santri for health, electricity and teaching and learning programs. So far, the need for teaching and learning facilities is mostly financed by the boarding school administrators, and through traditional treatment efforts carried out by one of the pesantren administrators. The economic business carried out by this Islamic Boarding School is from Fertilizer Company industrial income sources, telecommunication stalls, radio, agriculture, animal husbandry, and cooperatives, which provide daily needs for ustadz and santri. These businesses have not contributed much to the financial income of Islamic boarding schools, because they are prioritized for business development (Solikhawati 2021; Ritonga 2017).

#### Organizational Structure:

The organizational structure of PT Sunan Drajat Lamongan is the line of command and staff, namely the organizational structure that describes that formally the only person who has the right to give orders is the leader, while the staff are only assistants to the leadership in planning tasks (Najah 2019; Lathifah 2017). To find out more clearly the hierarchy of the organizational structure of the fertilizer company PT Sunan Drajat Lamongan is as follows:

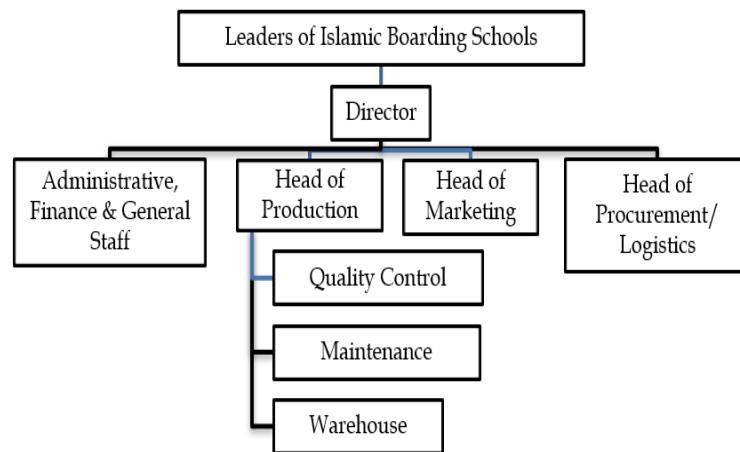


Figure 2

Islamic Boarding School Fertilizer Company Organization Structure PT. Sunan Drajat

#### Vision and Mission:

The vision of the Islamic Boarding School is to manage change towards the realization of a civil society, as aspired by the kyai, especially "Wali Sanga", as well as forming virtuous humans, having noble character, fearing Allah SWT, knowledgeable and responsible for religion, homeland and nation. While the mission of the Islamic boarding school is a). become a superior Islamic boarding school, which can make its santri become competent santri and become examples for other Islamic boarding schools. b). organize Islamic education which is equipped with formal education. c). following Sunan Kalijaga's guidance, namely "kenek iwak'e ora buthek banyune" (Niswah 2020; Zunaih 2017).

Many people think that religion and economics are two different things, when talking about economics, they cannot be combined with religious matters. However, scholars from Islamic boarding schools generally believe that these two problems are a pair that cannot be separated, as Allah says in Surah Al-Jumu'ah verse 10 which reads:

إِذَا صَلَّاهُ أَنْتَشِرُوا الْأَرْضَ ابْتَغُوا لِي اللَّهِ اذْكُرُوا اللَّهَ لَعَلَّكُمْ يَحْصُونَ

It means:

*"So when the prayer has been done, all of you scattered on the earth and seek the sustenance of Allah's bounty."*

Even Western orientalist still recognize the role of religion in the economy, as Wallace (2007) stated that religion will have a function in the form of a "medicine" that can reduce anxiety, strengthen belief in self-existence and provide orientation for a longer life. (Phillips, LL, Paukert, AL et.al.; 2009). From this explanation, it can be concluded that pesantren is a civilizational community that is not only concerned with the afterlife, but also the world's problems. This can be proven by the number of Islamic boarding schools that have started to work in the economy, one of which is the Sunan Drajat Islamic Boarding School. Islamic boarding schools are institutions that have the potential to move towards a people-based economy, as it has proven virtues.

The basic reason for the Sunan Drajat Islamic Boarding School to make an entrepreneurial boarding school is the financial need that cannot only rely on the contributions of the santri. Therefore, santri are also embraced to be able to become entrepreneurs in order to improve the economy in the future. There are several strategies carried out by Islamic boarding schools.

The first strategy, is mental development for new santri, this is instilled indirectly, one of the efforts made is inculcating the habit of conscientiousness and frugality. In general, an entrepreneur has a conscientious nature in everything, including the need to be careful in managing finances (Butz and Hanson; 2018). In pesantren, santri are taught to be frugal in managing finances. Likewise with mental development that must be instilled in every santri. Santri who initially lived at home and all of their work received help and support from their parents, at the pesantren were then trained to be able to consistently take care of themselves, manage their time and manage their finances (Lestari 2021). Some things that seem trivial like that are the initial capital so that santri can successfully manage their businesses in the future. With mental development like this, santri can change their mindset indirectly. The santri who initially only lived the Koran and became ustadz or kiai who depended on the pesantren turned into ustadz or kiai who had an independent spirit. One of the alumni of the Sunan Drajat Islamic boarding school who is currently in Pontianak has even become an ustadz as well as an oil palm entrepreneur, this is an example of an alumni of the Sunan Drajat Islamic boarding school who is successful and can motivate other santri (Saani 2020).

Second, by providing motivation to the santri through poster media and directly given by ustadz and clerics who were inserted through recitations. Even through special tausiah about economic material. The book studied is Al-Hikam and is correlated with independence in life (Laili 2020). In addition, motivation is also given through recitation of entrepreneurship programs for santri, this material is an extracurricular activity that is mandatory for santri of SMK Sunan Drajat to be adapted to their interests and talents (Fakiha 2021).

Third, the introduction of pesantren business units before santri are given an internship opportunity. The introduction of this business unit is for the self-development of santri. Where santri are required not only to develop their personalities but also to have entrepreneurial insights (Donthu dan Gustafsson 2020; Olugbola 2017). From an understanding of the business units owned by Islamic boarding schools, santri are guided so that they can have broader insights in terms of entrepreneurship. The expected goal after they have insight is the ability to innovate in developing other types of businesses. This is in accordance with Wiklund et al. (2016) research which was carried out specifically in observing the characteristics and ways of entrepreneurs to become excellent entrepreneurs. The five characteristics and methods applied by excellent entrepreneurs according to Darajat & Sumiyati (2015) are; 1). dare to take risks and be able to take into account and try to avoid it, 2). always strive to achieve and produce better service for customers, owners, suppliers, workers, communities, nations and countries, 3). anticipatory of accommodative changes to the environment, 4). creatively seek and create market opportunities and increase productivity and efficiency, 5). always trying to improve the excellence and image of the company through new investments in various fields.

Fourth, mentoring or providing direct examples/uswah to santri both during the entrepreneurship training process and during daily routine activities. Santri are assisted and given examples through entrepreneurial practices carried out by ustadz/ustadzah and also kiai directly. The habit of building a culture of independence in this Islamic boarding school has existed since the founding of the pesantren (Muslih 2020; Lugina 2018).

Fifth, the provision of internships to santri is the implementation of the concept of learning by doing which is given directly by the pesantren. Usually, santri are placed in business units belonging to the pesantren, both those around the pesantren, such as cooperative units, canteens, photocopies and many more. This is intended so that santri can feel firsthand how an entrepreneur works. In addition, it is intended to develop self-potential so that santri' abilities can be honed in terms of problem solving, independence, career planning. And specifically self-development aims to support the education of



santri in developing talents, interests, creativity, competence, and habits in religious life, social skills, learning abilities, insight and career planning, problem solving abilities and independence(Sulaiman 2018).

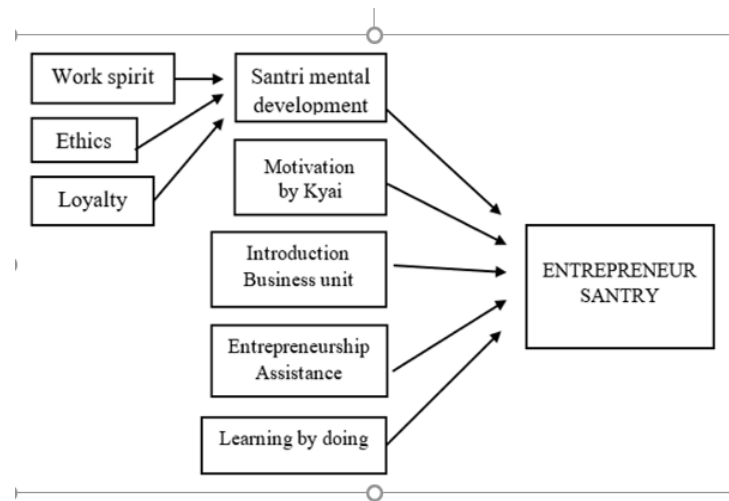


Figure 3  
The Strategic Design of the Sunan Drajat Islamic Boarding School  
in Building Entrepreneurs Santry

From the picture above, it can be seen the strategy adopted by the Sunan Drajat Islamic boarding school in developing the entrepreneurial spirit. Of the five strategies that have a major influence on the encouragement of santri to have an entrepreneurial spirit, it is the encouragement of the kyai. Considering that the kyai is the center of the five elements of the pesantren that have their own charisma and authority, it is very easy for the kyai to influence the santri, so that they can form the entrepreneurial spirit of the santri, even the teachers and other employees(Arifin 2013; F. M. Siregar 2013). In addition to the direction and motivation of the kyai, santri can actually learn through seminars and training. However, because seminars and training are conducted irregularly, and participants are also limited, the santri are not serious in improving their entrepreneurial spirit. Learning by doing program, it turns out that this program has not been influential enough in increasing the entrepreneurial spirit of santri(Al Idrus 2015). Apart from time constraints, the number of business units that are not proportional to the number of santri also makes some santri less able to be fully involved in the activities of the pesantren entrepreneurship unit.

As stated by Syapriyuda and Santosa (2020) that every effort to increase competence in good entrepreneurship can be proven by the innovations that have been made, there is a hard effort to achieve school success, there is a strong motivation to succeed, always looking for the best solution in dealing with the obstacles faced. schools, and principals have entrepreneurial instincts in managing school activities as a source of santri learning. Santri' self-development will be seen through the reports they make whether it is in accordance with what they did during the internship or not (Anjum 2020). After being given sufficient insight and examples of good entrepreneurship, then judging from their performance whether they can develop or just walk in place(Martin Lackeus 2015). In the planning stage, it is also necessary to identify risks, which include a description of the current and future conditions, as well as the risks that will be faced.

Table 2  
Risk Identification

Information	Indicator	Information
Present condition	Economic potential is still not stable	
Future conditions	Institutional economy improves	
Risk	Strategic	The vision and mission of the institution need to be developed, including new targets and programs in the next 5 years
	Finance	Need new sources of funding
	Operational	Skills of business unit managers and their representatives, infrastructure must be improved
	Fulfillment	The business unit planning process, business unit development strategy, and implementation evaluation must be in accordance with the type of target achieved
	Reputation	The reputation of the institution will increase

Through mental development of santri through aspects of work spirit, ethics, and loyalty, this program development is carried out starting from the beginning of santri entering Islamic boarding schools (Muslih 2020). Ethos, is the spirit in doing work and the responsibilities given to every santri who participates in the entrepreneurship program, ethics is a form of moral guidance for santri how to participate in the entrepreneurship program, and the last is loyalty where santri must be willing to obey the rules that have been set by the pesantren, both regarding social norms, moral norms and religious norms, so that later santri can become devout entrepreneurs (Abidin dan Prananta 2019).

As stated by the economic director of the pesantren, Ahwarumi, that social care in the pesantren environment is highly respected in advancing the community around the pesantren (Mustari, 2013). Santri are taught to understand that work is part of worship, therefore entrepreneurship education in Islamic boarding schools must also be based on religious values (Miswanto et al. 2019). Entrepreneurship is related to muamalah, because it involves relationships between people, and vertical relationships with Allah, *hablum minallah wa hablum minannas*. As explained in the Qur'an that the command to pray is always side by side with the commandment of zakat in the word of Allah SWT;

الصَّلَاةُ وَالزَّكَاةُ اِزْكُوعُوا الرَّاكِعِينَ

It means:

*And establish prayer, pay zakat and bow down with those who bowing' (Surah Al-Baqarah 43)"*

Besides the command to worship Allah, the command to always uphold care through zakat and shodaqoh to fellow humans is also emphasized, as a form of *hablum minannas*. The management of the Islamic boarding school also often participates in providing profits from its business unit for community activities around the Islamic boarding school.

In the implementation of entrepreneurship in educational institutions, it is not always necessary to just pursue profit (Klein 2020; Miswanto et al. 2019), but there are 3 principles applied by pesantren, namely: profit, social, and education oriented. Islamic boarding schools try to take advantage of the efforts that have been made, in this way the existence of this institution can continue to run. Every year this institution also always issues zakat, both zakat mal and zakat income for the community around the pesantren. This effort will certainly increase the existing social fabric, apart

from being an effort to strengthen the economic resilience of the community. In addition, Islamic boarding schools also strive to continue to develop their education, namely by building Institut Sunan Drajat (INSUD), through an economics study program to develop santri' economics.

### PEMBAHASAN

Pesantren is an Islamic educational institution that has an important role in shaping the character and personality of its students. The development of an entrepreneurial spirit in Islamic boarding schools has the potential to form a generation that is not only knowledgeable in religion, but also capable of being economically independent and contributing to the economic development of society (Anggadwita et al. 2021; Adinugraha 2022; Zaki et al. 2020). Islamic boarding schools have a great opportunity to inject entrepreneurial values into religious education. Concepts such as effort, risk, courage and responsibility in entrepreneurship are in line with Islamic principles. For example, the concepts of "rizq" (livelihood) and "tawakkal" (surrender to Allah) can be related to the spirit of entrepreneurship and wise business management (Firdaus dan Ahmad 2023; Kamaruddin 2012).

Pesantren can provide training and assistance to develop entrepreneurial skills for students. It covers aspects such as business planning, financial management, marketing, and interpersonal skills. Thus, the students not only gain religious knowledge, but also practical skills to start and manage a business. One effective approach is to integrate entrepreneurial concepts into the education curriculum at pesantren. Religious and social subject matter can be linked to inspirational stories of successful entrepreneurs with Islamic ethics, so students can see concrete examples of how religious values can be applied in the business world (Rahman 1982; Ahmed, Chung, dan Eichenseher 2003; Talbani 1996). It is important to form an entrepreneurial mindset from an early age. In the context of pesantren, this can be achieved through lectures, studies, or special programs that emphasize the importance of thinking creatively, independently and proactively in creating business opportunities.

Pesantren can provide business incubation facilities, where students with business ideas can get support and guidance in developing their ideas. This can include mentor guidance, access to business networks, and other resources needed to bring the business to life (Pratiwi dan Hasanah 2021; D. Siregar, Yuslem, dan Nawawi 2023). The students can learn the success and failure stories of Muslim entrepreneurs in the past. This will inspire, while also teaching the importance of perseverance, hard work, and responsibility in achieving success. It is important to emphasize Islamic business ethics in developing an entrepreneurial spirit (Uyuni 2021; Hidayatulloh et al. 2019; Zaki et al. 2020). Concepts such as honesty, fairness, social responsibility, and making a positive contribution to society must be integrated into entrepreneurship education.

Collaboration between pesantren and local or national economic institutions can help provide resources, knowledge, and practical support in developing an entrepreneurial spirit among students (Hanafi et al. 2021; Bawono 2019). The development of an entrepreneurial spirit in pesantren will not only have a positive impact on individuals, but also on society as a whole (Winarno dan Nadia 2021; Anggadwita et al. 2021). By integrating religious and entrepreneurial values, Islamic boarding schools can play a role in producing young people who are competitive, ethical, and able to contribute to the economic development of the people and the country.

### CONCLUSION

Based on the results of research and discussion it can be concluded that; The strategy carried out by Islamic boarding schools in building student entrepreneurs is through (a) mental development of students in the form of morale, ethics, and loyalty (b) introduction of business units to students (c)

providing motivation and advice (d) giving examples to students, and ( e) provide internship opportunities in the world of business and industry. Supporting factors; There is already a choice of various forms of business, so as not to cause boredom for the students, the involvement of the students in the business unit makes it easier for the students to understand the management of the business unit, full support from the pesantren. While the inhibiting factors include; lack of awareness of students about the importance of entrepreneurship, busy schedules of students' activities, students who are less competent in managing business units. The results of santri entrepreneurship are generally intended for the development of Islamic boarding schools, community welfare, and educational development.

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