

## DEVELOPING THE ENTREPRENEURIAL SOUL OF SALAFI STUDENTS AT USHULUDDIN ISLAMIC BOARDING SCHOOL

Nafisatul Laila\*<sup>1</sup>, Dahlia<sup>2</sup>, M. Abu Nadlir<sup>3</sup>, Ahmad Mustofa<sup>4</sup>

<sup>1,2,3,4</sup>STAI Syubbanul Wathon Magelang

\*e-mail: [nafisatul027@gmail.com](mailto:nafisatul027@gmail.com)

### Abstract

Ushuluddin Bawang Islamic Boarding School is one of the Islamic boarding schools that is required to produce quality students in their fields. Santri must be able to become good entrepreneurs when they are already involved in society. The problem faced by some students is that students are often confused when they finish boarding school what work they should do. There are many reasons behind this, among others, in Islamic boarding schools in general, it prioritizes aspects related to religion, such as how to teach morals and its application and deepen the study of fiqh and so on, without providing additional insight when it is already in the community. This article is based on his dedication to the Ushuluddin Bawang Islamic boarding school for 21 days. The purpose of this article is to demonstrate the development of an entrepreneurial spirit using the ABCD method. This article was prepared using a descriptive qualitative method. The data was obtained through interviews with students, especially female students and then analyzed with inductive thinking. Based on the results of the analysis using the Asset Based development method, the program being implemented is mentoring to broaden entrepreneurial insights and the mentoring process. This will allow students to feel the positive benefits of the program implemented.

**Keywords:** Students; Ability; Entrepreneurship.

### Abstrak

Pondok Pesantren Ushuluddin Bawang merupakan salah satu pesantren yang dituntut untuk menghasilkan santri-santri yang berkualitas pada bidangnya. Santri harus bisa menjadi wirausaha yang baik saat dia sudah terjun di masyarakat. Masalah yang dihadapi sebagian santri adalah santri masih sering bingung ketika selesai dari pesantren pekerjaan apa yang harus ia kerjakan. Banyak alasan yang melatar belakangi antara lain di pesantren pada umumnya mengedepankan aspek-aspek seputar keagamaan seperti bagaimana pembelajaran akhlak dan penerapannya serta memperdalam kajian ilmu fiqh dan lain sebagainya, tanpa memberikan wawasan tambahan ketika sudah terjun di masyarakat. Artikel ini berdasarkan pengabdian kepada pondok pesantren Ushuluddin bawang selama 21 hari. Tujuan artikel ini untuk menunjukkan pengembangan jiwa kewirausahaan dengan menggunakan metode ABCD. Artikel ini disusun dengan menggunakan metode kualitatif deskriptif. Data didapatkan melalui wawancara kepada santri khususnya santri putri dan kemudian dianalisis dengan pemikiran induktif. Berdasarkan hasil analisis dengan metode pengembangan Asset Based bahwa program yang dilaksanakan adalah pendampingan untuk menambah wawasan kewirausahaan dan proses pendampingan. Hal ini akan memungkinkan santri dapat merasakan manfaat positif dari program yang dilaksanakan.

**Kata kunci:** Santri; Kemampuan; Kewirausahaan.

## 1. INTRODUCTION

The primary foundation in developing personality and human civilization is education. From a historical perspective, education has experienced dynamic development, starting from learning materials and learning systems to management – cultural acculturation between Islamic culture and pre-Islamic culture. *Islamic boarding schools* are an Islamic education system similar to the Hindu-Buddhist education system. Before the arrival of the Dutch, Islamic boarding schools already existed and were educational institutions first established on the archipelago. Not only seen from an Islamic perspective, Islamic boarding schools are one of the oldest educational institutions in Indonesia. Many experts say that Islamic boarding schools are one of the educational institutions engaged in developing Islamic religious knowledge, which is essential and the oldest in Indonesia (Nurmadiansyah, 2016).

In this regard, Nurcholish Madjid (Amin et al., 2004) once emphasized that Islamic boarding schools are artifacts of Indonesian civilization built as religious, educational institutions with a traditional, unique, and indigenous style. As an artifact of civilization, the existence of Islamic boarding schools is sure to have a strong connection with the history and culture that developed at its inception. Suppose it is true that Islamic boarding schools align with the start of the Islamic missionary mission in the archipelago. In that case, this shows that the existence of Islamic boarding schools is greatly influenced by the culture that developed previously, none other than Hindu-Buddhist culture. Nurcholish emphasized that Islamic boarding schools have a historical relationship with pre-Islamic institutions that have existed since Hindu-Buddhist rule, so all that remains is to continue them through the Islamization process with all forms of adjustments and changes.

Meanwhile, according to Sunyoto (2012), Islamic boarding schools are a form of institution that is acculturated to local culture. Acculturation and cultural assimilation in Islamic boarding schools have been carried out since the founding of the Islamic boarding school itself. Islamic boarding school education is a form of assimilation of Shiva-Buddhist education called *dukuh* (dormitory) carried out by Walisongo. By formatting it according to Islamic teachings to formulate the religious sociocultural values adhered to by the Shiva-Buddhist community with Islamic values, especially formulating the values of Shiva-Buddhist Monotheism (adwayasashtra).

Islamic boarding schools are Islamic education with elements of *kyai*, *santri*, mosque, and dormitories for *santri* (Aziz, 2017). Life at the Islamic boarding school is carried out under the guidance of a *murabba* or *kiyai* so that the journey feels solemn and peaceful. The reality of life and diversity in Islamic boarding schools is one of the displays of the face of diversity in Indonesia. This view can be seen as a parameter where Islamic boarding schools have different characteristics from other educational institutions (Gunawan et al., 2021).

Islamic boarding schools as communities and as educational institutions are large in number and widely distributed in various corners of the country. Provide a stake in forming a holistic human being who is religious. This institution has produced many national leaders in the past, now, and presumably in the future. Islamic boarding school graduate Inevitably, many took active participation in the development of the nation. But on the other hand, there is also an opinion that Pondok graduates Islamic boarding schools need help to progress and develop. This is because of the system of Islamic boarding school education, which most still adhere to the traditional education system (Mumlahanah, 2015).

Islamic boarding schools can be divided into traditional (Salafi) Islamic boarding schools and modern Islamic boarding schools (kholafi). Salafi Islamic boarding schools are conservative, whereas Kholafi Islamic boarding school is adaptive. Traditional (Salafi) Islamic boarding schools are managed based on tradition rather than professionalism based on expertise (skills), both human skills, conceptual skills, and technical skills in an integrated manner (Siti Nurmela, 2016). Ushuluddin Islamic Boarding School carries out Islamic education learning by preserving past or still traditional (Salafi) traditions. It is still rare to find highly educated santri there; on average, the santri who graduated from elementary and middle school have entered Islamic boarding schools.

As time goes by, the function of Islamic boarding schools has changed slightly. Initially, most Salafi Islamic boarding schools in the past prioritized religious aspects such as learning morals and their application, as well as deepening the study of fiqh and so on. As explained, the primary orientation of Salafi Islamic boarding schools is only to provide services in Islamic religious studies or tafaqquh fi al-din to their students, and this orientation needs to be narrower for the dynamics of society, which continues to move forward.

In today's society, an Islamic boarding school must contribute more to developing students' competence in other fields. One of them is entrepreneurship as a provision for students' future when they enter society. Entrepreneurial behavior shows the entrepreneur's ability to look ahead, think calculatingly, and look for options from various alternative problems and solutions that still need to be improved. Small business actors already have a proactive attitude and good initiative in developing their businesses. Entrepreneurial knowledge, achievement motives, and personal independence have a significant supporting capacity for business independence (Hendarwan, 2018). This is necessary so that students can manage the resources they have to create creative businesses.

In general, someone who wants to start a business must have an entrepreneurial spirit in running a business that suits their abilities. If a student can master the knowledge of entrepreneurship and apply it, it can minimize the number of unemployed and reduce the causes of an increasingly prolonged economic crisis. A

santri can answer this problem because the number of santri in Indonesia is quite large, with approximately 1.64 million santri registered in the Ministry of Religion (Rizaty, 2022). In this regard, one of the Islamic boarding schools that still needs to receive more attention regarding the cultivation of an entrepreneurial spirit is the Ushuluddin Bawang Islamic Boarding School.

## 2. METHOD

This research uses qualitative descriptive analysis. Data sources were obtained by observation at the research site, documentation, and interviews with the caretakers of the Ushuluddin Islamic boarding school, along with two administrators and two students. Mentoring is provided to several students, especially female students. Service activities were carried out for approximately 21 days at the Ushuluddin Islamic Boarding School. The service approach uses the ABCD (Program Asset Based Community Development) method. Assets Based Community Development is a community development concept that is based on local assets found in an area. The region has assets that can then be developed so that they can be used to overcome problems in the region (Wulandari, 2020).

Five stages in service use the ADABC approach, namely the first stage of socialization and building initial communication with partners. The second stage is the asset mapping process, where the individual asset mapping process is carried out utilizing focus group discussions (FGD) with partnership groups and individual interviews with the students involved. It is considered to have asset-based strength: the third is the asset mapping process, the fourth is the program determination process, the fifth is program realization, and the last is monitoring and evaluation.

The service that uses the ABCD method is asset mapping, providing materials and training in making snacks as an entrepreneurial idea and direct practice of entrepreneurship through small trading businesses in the Islamic boarding school area every afternoon when there are TPA children from the local hamlet. The implementation of this business has received direct permission from the caretaker. When carrying out the service, the service provider is given freedom and flexibility by the caregiver in assisting and providing entrepreneurial insight. Also, service members can accompany students in daily activities, such as waking up, studying, reciting the Koran, and others. The efforts made by the service in developing Ushuluddin students' entrepreneurship are through asset mapping, training, and direct practice.

### 3. RESULTS AND DISCUSSION

#### a. Asset Mapping Process

##### 1) Identify potential individuals

In the service process of identifying individual assets, interviews were conducted directly with the students on Wednesday, 9 November 2022, with the female students; on Sunday, 20 November 2022, with the agriculture class supervisor; and on Monday, 28 November 2022, with the administrators of the female students. Based on the results of interviews with the students, several potentials were found, where several students had received training, namely cooking training, sewing training, making handicrafts (making bracelets, rings, and strap masks), and training in growing fruit and vegetables using various techniques.



Figure 1. Interview with male and female students

##### 2) Identify key assets as strengths

Based on the results of the analysis of potential assets, namely:

**Table 1. Results of analysis and mapping of individual assets**

No	Potency	Number of people
1	Cake	2 persons
2	Fried food	1 persons
3	Ice cream	1 persons
4	Sweet cider drink	2 persons
5	Sew	2 persons
6	Handycrafts	2 persons

From the analysis and mapping of individual assets, ten people have individual potential in the economic sector. The mapping results show that two people manage wet cakes, one person makes fried foods, one person makes ice cream, and two people make sweet juice drinks, two sewing people, and two handicraft people.

### 3) Priority programs

Based on the results of the agreement with the students based on the analysis of individual potential assets and availability of tools and materials, the priority program implemented assists female students in entrepreneurship.

#### b. Entrepreneurship Assistance

Entrepreneurship assistance in this activity is training and practice assistance, which will be carried out on 16, 18, 28, and 29 November 2022. Mentoring will only be carried out for free hours and days because it adapts to existing activities at the Islamic boarding school.

##### 1) Entrepreneurship training

Entrepreneurship training was given to Ushuluddin students, starting with providing material about entrepreneurship. The entrepreneurship material provided is in the form of:

###### a) Definition of Entrepreneurship

Entrepreneurship combines two words, namely 'entrepreneurship' and 'business.' Hero means warrior, hero, virtuous, superior man, noble character, and brave. Meanwhile, effort is an act or practice, doing something and working. If interpreted literally, the meaning of entrepreneurship is a person who makes a product, determines production methods, organizes operations to produce new products, and manages capital and marketing (Rahma, 2022). Entrepreneurs are creators, innovators, and leaders who give back to society as benefactors, directors, and trustees and who, more than any other, change how people live, work, learn, play, and lead. Entrepreneurs create new technologies, products, processes, and services that become the next wave of new industries, and this, in turn, drives the economy. Entrepreneurs create value with high-potential, high-growth companies, the job-creation engines of economies worldwide. People who carry out entrepreneurial activities are called entrepreneurs. He is responsible for seeking something new and exploiting new ideas and visions into profitable opportunities by assuming the risks involved in the process. Entrepreneurs understand the idea of a company, live with it, and finally establish a company (Sitanggang, 2022).

###### b) Entrepreneurial Goals

After understanding the meaning of entrepreneurship, you may be wondering about the aims and objectives of entrepreneurship. The main goal of entrepreneurship is, of course, to make a profit. However, it turns out there are still several other goals, including (Sitanggang, 2022):

- (1) To produce something with a higher value than before processing.

- (2) To encourage enthusiasm or socialize the influence of entrepreneurship to other people.
  - (3) To help build good and competent entrepreneurial characteristics.
  - (4) To produce many quality entrepreneurs.
  - (5) To help build community welfare.
  - (6) To improve the social spirit.
- c) Characteristics and Characteristics of Entrepreneurship

An entrepreneur generally has several characteristics or attitudes as follows (Purnomo et al., 2020):

- (1) Be brave

Courage here means having the courage to make decisions and face various risks. Risk will always be present in every decision you make. Apart from that, he also dares to take responsibility for whatever happens in the business.

- (2) Future Oriented

Being an entrepreneur means always being able to think about future situations and, for example, looking for opportunities to create a more successful business. A person who is visionary or always oriented towards the future will use past shortcomings and mistakes as learning and will only remember these shortcomings or failures a little.

- (3) Always be confident

Apart from being able always to think positively, if you want to become an entrepreneur, you also need to have a confident attitude. Be confident that the business you founded yourself can be successful. This can help support the work being carried out so that you become more motivated to create a successful business, which is possible in the business world. Being confident in your abilities without being arrogant and ignorant also includes high self-confidence and fighting power

- (4) Results Oriented

Being an entrepreneur also means you can be oriented towards every result you get. This is important because, in the business world, there will always be obstacles that could influence you to give up. This is also related to a strong desire to get maximum results from all the efforts made.

**(5) Have High Creativity and Innovation**

Competition will get higher and higher over time; if the products you sell cannot innovate to keep up with developments or cannot produce something new, then it is likely that consumers will abandon your business.

**(6) Have a Leadership Spirit**

What if you founded a company but needed leadership skills? When you become an entrepreneur, you will automatically become a boss or leader. Here, you need good skills in leading, motivating, and organizing. Be wise in entrusting various jobs to others and encourage your workers to provide the best results.

**d) Benefits of Being an Entrepreneur**

There are several benefits you can get when you choose to start an entrepreneur. The advantage of being an entrepreneur is that you can have more freedom in managing your work, including working hours and holidays. You can also hone your abilities and increase your creativity. You can see your potential, whether to become a leader or a business person. No exception; in the end, you can help open new job opportunities for the community. Apart from that, the advantage of being an entrepreneur is that you generate profits that you can use as additional capital or even savings for the future.

**2) Entrepreneurial practice**

After the service has carried out several series of directions and provided material to the Ushuluddin students, the next step is the practice of selling to students who have an interest in entrepreneurial development. The first thing in this entrepreneurial practice is that the service provides direction and also the right time to sell. , the aim of providing direction and dividing selling time is so that the students know how to divide their time effectively and efficiently in selling. So that entrepreneurial activities do not collide with Islamic boarding school activities, entrepreneurial activities are carried out every afternoon except Wednesdays and Sundays because there are recitation activities at the Ushuluddin Islamic boarding school. Once this has happened, the next step is to guide how to have a good attitude when selling.

Of course, during this training, they are always accompanied directly so that their theoretical and practical knowledge is mutually sustainable. Then, after the special training is deemed successful, the next thing is to implement what they have learned in previous training.

After those who have successfully carried out the practice well and have sufficient self-confidence carry out the practice without any direction, the supervisor is limited to seeing the results of previous learning. Observation

of this evaluation measures the student's abilities and improvement in developing an excellent entrepreneurial spirit. It is a benchmark for whether they are suitable or not if they are to enter their respective communities in the future. Apart from direct analysis, evaluation was also carried out by interviewing the students who took part in the program.

Increasing the entrepreneurial spirit possessed by students through direct analysis, in line with interviews conducted with MB Atul as administrator of the Ushuluddin Islamic boarding school:

"The lessons taught are easy to understand, even if only for a short time, because apart from the theory we are given, we are also given practice, such as selling ideas, how to sell, and dividing time without clashing with Koran reading hours."

As one of Ushuluddin's students said:

"There are many motivations that can increase the entrepreneurial spirit of students when this program is running."

From the results of the author's interview above, the program is running well and can improve the entrepreneurial spirit of Ushuluddin students.



Figure 2. Providing materials



(a)



(b)



(c)

Figure 3. Practice of (a) making wet food (b) making drinks (c) selling

#### 4. CONCLUSION

Based on the results of the analysis and mapping of productive economic assets using the Asset Base Community Development approach, it was concluded that the program being implemented was entrepreneurship mentoring that accompanied female students, especially female students, where in the mentoring process, participants were given material about entrepreneurship and entrepreneurship practices directly. After observing the results of the overall implementation of the program, namely, The process of cultivating an entrepreneurial spirit at the Ushuluddin Bawang Islamic Boarding School already exists and is running well and can improve the entrepreneurial abilities of students. However, in its implementation, there are still several obstacles, namely the need for more human resources. The service team hopes the Ushuluddin Islamic Boarding School can develop programs to help students improve their entrepreneurial abilities.

#### REFERENCES

- Akidna Rahma. (2022). *Apa itu Wirausaha dan Pengertian Kewirausahaan dalam Bisnis*. Majoo. <https://majoo.id/solusi/detail/pengertian-wirausaha>
- Amin Haedari dan kawan-kawan. (2004). *Masa Depan Pesantren Dalam Tantangan Modernitas dan Kompleksitas Global*. IRD Press.
- Aziz, I. N. (2017). Curriculum Development of KKNi at English Education Department of INKAFA Gresik. *Jalie*, 2(3).
- Hendarwan, D. (2018). Menumbuhkan Jiwa, Perilaku dan Nilai Kewirausahaan Dalam Meningkatkan Kemandirian Bisnis. *Mbia*, 17(2).
- Gunawan, A.R., Wathani, S., Hanbali, Y., & Roni, M. (2021). Teologi Inklusif Kehidupan Pesantren. *Eduprof: Islamic Education Journal*, 3(2), 130-149.
- Mumtahanah, N. (2015). Pengembangan Sistem Pendidikan Pesantren Dalam Meningkatkan Profesionalisme Santri. *Al-Hikmah Jurnal Studi Keislaman*, 5(1).
- Nurmadiansyah, M. T. (2016). Manajemen Pendidikan Pesantren: Suatu Upaya Memajukan Tradisi. *Jurnal MD : Membangun Profesionalisme Keilmuan*, 95-115. <http://ejournal.uin-suka.ac.id/dakwah/JMD/article/viewFile/998/918>
- Purnomo, A., Sudirman, A., Tinggi, S., Ekonomi, I., Agung, S., & Sahir, S. H. (2020). *Dasar-Dasar Kewirausahaan: Untuk Perguruan Tinggi dan Dunia Bisnis Entrepreneurship View project Dynamic analysis View project* (Issue February 2021). <https://www.researchgate.net/publication/348945140>
- R W Wulandari, N. M. (2020). Peningkatan Keterampilan Guru SMA Terbuka Melalui Pelatihan Pembuatan E-Media. *Jurnal Qardhul Hasan*, 6(1), 39-48.
- Rizaty, M. A. (2022). Ada 1,64 Juta Santri di Indonesia, Terbanyak di Jawa Timur. *DataIndonesia.Id*.
- Sitanggang, D. D. K. P. (2022). Salah Satu Tujuan Kewirausahaan Yaitu? Ini Penjelasannya. *DetikJabar*. <https://www.detik.com/jabar/bisnis/d-6258852/salah-satu-tujuan-kewirausahaan-yaitu-ini-penjelasannya>.
- Siti Nurmela, A. B. R. dan H. (2016). Manajemen Pondok Pesantren Salafiyah dalam

Meningkatkan Kualitas Santri. *Jurnal Manajemen Dakwah*, 1(4).

Sunyoto, A. (2012). *Atlas Wali Songo: Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta*. Pustaka Iman.