

Santripreneur at Al-Ustmani: Efforts to Realize Sharia-Based Entrepreneurship in Islamic Boarding Schools

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Abstrak

Penelitian ini memiliki maksud untuk menjabarkan *santripreneur* di Al-Ustmani dalam upaya untuk mewujudkan kewirausahaan berbasis syariah di pondok pesantren. Pendekatan yang digunakan penulis yaitu pendekatan kualitatif. Teknik pengumpulan data yang digunakan dalam penelitian yaitu *participan observation*, *in depth interview* dan *document review*. Teknik pengolahan data dilakukan melalui tahapan editing dan organizing. Analisis data kualitatif mengikuti konsep Miles and Huberman and Spradeley. Teknik pengecekan keabsahan data adalah dilakukan dengan triangulasi. Hasil temuan penelitian ini menunjukkan bahwa kegiatan kewirausahaan yang ada di Al-Ustmani sudah mampu menumbuhkan jiwa wirausaha santri. Kegiatan kewirausahaan di Al-Ustmani juga menanamkan nilai-nilai kewirausahaan berbasis ekonomi syariah. Aktivitas kewirausahaan dalam perspektif ekonomi Islam seringkali dipraktikkan oleh Nabi, istrinya, para sahabat, dan juga para pengikutnya. Karena Islam bukan hanya mengkaji tentang *entrepreneurship*, tetapi langsung mempraktikkannya dalam kehidupan nyata. Al-Ustmani telah menyiapkan program kegiatan pembelajaran yang sungguh-sungguh dapat mendorong tumbuh dan berkembangnya spirit kewirausahaan para santri agar menjadi Santripreneur.

Kata Kunci: Santri, kewirausahaan, ekonomi Islam

Abstract

This study aims to describe the santripreneurs in Al-Ustmani in an effort to realize sharia-based entrepreneurship in Islamic boarding schools. The approach used by the author is a qualitative approach. Data collection techniques used in the study were participant observation, in-depth interviews and document review. Data processing techniques are carried out through editing and organizing stages. Qualitative data analysis follows the concept of Miles and Huberman and Spradeley. The technique of checking the validity of the data is done by tringulation. The findings of this study indicate that entrepreneurial activities in Al-Ustmani have been able to foster the entrepreneurial spirit of students. Entrepreneurial activities at Al-Ustmani also instill entrepreneurial values based on sharia economics. Entrepreneurial activities in the perspective of Islamic economics are often practiced by the Prophet, his wife, his companions, and also his followers. Because Islam is not only studying entrepreneurship, but directly practicing it in real life. Al-Ustmani has prepared a program of learning activities that can truly encourage the growth and development of the entrepreneurial spirit of the students to become Santripreneurs.

Keywords: Santri, entrepreneurship, Islamic economics

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Introduction

Unemployment is a fundamental problem and is always faced by the Indonesian people. Public Relations of the Cabinet Secretariat of the Republic of Indonesia informed that BPS recorded a total workforce of 131.01 million people, an increase of 2.95 million people compared to the previous year (Yanindah, 2022). In present, 124.01 million people were working residents, while 7 million people were still unemployed. Unemployment that occurs one of them can be caused by the lack of jobs and the number of people looking for work so that there is competition to get a job (Salim et al., 2022).

Entrepreneurship education in Indonesia still does not receive adequate attention, both by the world of education, the community, and the government (Amalia & Korflesch, 2022). Many education practitioners do not pay attention to aspects of mental growth, attitudes, and entrepreneurial behavior of students, both in vocational and professional schools. Their orientation, in general, is only on efforts to prepare a ready-made workforce. Meanwhile, within the community itself, a feudal culture has been developing which was inherited by the Dutch colonialism. Most community members have the perception and hope that the output of educational institutions can become workers (employees, administrators or employees) because in their view that workers (especially civil servants) are feudal culture which have a fairly high social status and are respected by the community (Astiana et al., 2022). However, looking at the existing objective conditions, the above perceptions and orientations must be changed because they are no longer in accordance with the changes and demands of life that are developing in such a competitive manner.

In the Islamic perspective, there are many teachings that encourage people to do business and work diligently to obtain maximum work results (Majid et al., 2018). In connection with the spirit of hard work, there are many Hadith of the Prophet as well as Arabic proverbs that explain, including: “Work for your world as if you will live forever and work for your hereafter as if you will die tomorrow”, “The hand above is nobler than hands below”, “Almost poverty leads to disbelief” and “The sky does not rain gold and silver.”

In this case, entrepreneurship should be more directed towards Islamic economics because it prioritizes reliability in facing challenges and is also a

guarantee that it is not trapped in negative practices that are contrary to existing regulations in Islam, and upholds the qualities of honesty, trustworthiness gratitude (Hoque et al., 2014; Ramadani et al., 2015; Darwis, 2017; Abdullah & Azam, 2020; Basir & Musa, 2021; Anggadwita et al., 2021).

Islam emphasizes the importance of developing and enforcing a culture of entrepreneurship in the life of every Muslim. The culture of Muslim entrepreneurship is humane and religious, in contrast to other professional cultures that do not make religious considerations the basis of their work. Muslim entrepreneurship will have basic characteristics that encourage him to become a creative and reliable person in running his business or carrying out activities in the business being run (Stuetzer et al., 2018).

Entrepreneurship is a creative and innovative ability that is used as the basis, tips and resources to find opportunities to be successful. The need for entrepreneurship is so that humans are able to look at a better future. With entrepreneurship, a person is able to be independent, create jobs for others, and become a leader for his business (Lounsbury et al., 2019). The entrepreneurial spirit also encourages a person's interest in establishing and managing a business professionally. A very big problem that is felt by our nation today is that there are still many people who are lazy, who do not see any potential that can be turned into benefits.

Islamic boarding schools and economic independence in an effort to develop their Islamic boarding schools are two things that cannot be separated (Sudiapermana & Muslikhah, 2020). Since it was born and continues to grow in accordance with the historical arena, Islamic boarding schools have always been independent. Therefore, not infrequently, researchers in this modern era make Islamic boarding schools an object of research that never ends. For example, in the early days of the establishment of Islamic boarding schools, the scope of the study only focused on the original identity of Islamic boarding schools (Anjar, 2021). Furthermore, the education system adopted by Islamic boarding schools. After that managerialism or leadership of the boarding school. The studies, it seems, do not stop. Along with the development of educational scientific studies, Islamic boarding schools began to be explored from the other side. For example, the scope of ideology owned by Islamic boarding schools, governance

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systems based on modern sciences, or even the important economic values of Islamic boarding schools. This research only wants to raise additional facts about the advantages of Islamic boarding schools in playing their independent role (Basit & Widiastuti, 2020).

Researchers will raise the Al-Ustmani Islamic boarding school that focuses on economic independence in the education business and agricultural products, either in the form of direct results, through farming, or processed and packaged in a modern way. Al-Ustmani Islamic boarding school has a desire to be independent and develop Islamic boarding schools through self-generated businesses and businesses. Although, the researcher also admits that there is no significant data showing how much these efforts contribute to Islamic boarding schools. And, what is the management pattern of Santripreneur at Al-Ustmani in an effort to realize sharia-based entrepreneurship in Islamic boarding schools.

Along with the passage of time, now the Al-Ustmani Islamic boarding school is undergoing a transformation of the education and learning system, where the Islamic boarding school has not only positioned itself as an Islamic religious education institution but also organizes a worldly education as a provision for the life of students after graduating from the Al-Ustmani Islamic boarding school, one of these educations is to provide an understanding of entrepreneurship. Entrepreneurship is very important given to students so that students are able to have an entrepreneurial spirit after graduating from the Al-Ustmani Islamic boarding school in order to meet the needs of the students after graduating from the Al-Ustmani Islamic boarding school.

Al-Ustmani Islamic Boarding School is a boarding school in one of the Pekalongan districts that provides an understanding of entrepreneurship to its students. Al-Ustmani Islamic boarding school has its own uniqueness from other Islamic boarding schools in Pekalongan Regency, one of which organizes an entrepreneurial activity for its students to produce an item, entrepreneurial activities are held outside the hours of religious activities and formal school activities.

This background encourages researchers to conduct systematic and scientific research on the contribution of santripreneurs at Al-Ustmani in an effort to realize sharia-based entrepreneurship in Islamic boarding schools.

Literature Review

This theoretical review has included theoretical discussions related to the topics raised in this research. The theoretical basis used by the researcher as the basis for the formation of the torso of this research analysis can be explained as follows:

Santripreneur

Santripreneur is a term that comes from the combination of the words “Santri” with “Enterpreneur”. The meaning of Santripreneur does have many opinions, so it is necessary to discuss one by one to understand what Santripreneur is (Fahmi et al., 2022). What is Santri? The meaning of the word Santri According to the Big Indonesian Dictionary The word “santri” is a person who is studying. According to researcher John said that the word Santri comes from the *Tamil* language which means “teacher of the Koran”. The word of “santri” came from India, namely “shantri” which means someone who is an expert in Hindu scriptures. This opinion is also reinforced by A. Stenbring’s opinion that *Pesantren* education has similarities with Hindu Indian education. While in Indonesia, some people think that the word “santri” comes from Sanskrit which means “literacy”. And most say it comes from Java which means “*Cantrik* which means someone who is always loyal and follows his teacher everywhere (Safi`i, 2020; Assa`idi, 2021).

What is Entrepreneur? Entrepreneur is English which means entrepreneur or people who become entrepreneurs (Salmony & Kanbach, 2022). Entrepreneurs are activities or people who are entrepreneurial by having characteristics as someone who is good at seeing new product opportunities and has innovation and development (van Hugten et al., 2021). From the explanation above, an entrepreneur has been known by the public long before, but this term will change according to the times.

Based on the above understanding, it can be concluded that a Santripreneur is someone who studies and lives in an Islamic boarding school who is capable of entrepreneurship with new and innovative products. Becoming a reliable

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entrepreneur needs to start early, as when you become a student, great opportunities will arise in the future. Startups and market places that have sprung up are enough to help young entrepreneurs who have difficulty in marketing. Great potential has also emerged since the government has aggressively increased MSMEs among Islamic boarding schools in Indonesia (Aslihah & Yaqin, 2021).

Islamic Entrepreneurship

Islam is the most perfect religion in every way. One of the perfections is by requiring his people to be able to live independently by working or doing business in the right way. Islam not only teaches to worship, but Islam also teaches its people to be independent and work hard, one of which is entrepreneurship. Entrepreneurship is the study of a person's values, abilities, and behavior in dealing with life's challenges. The elements of entrepreneurship include motivation, vision, communication, optimism, encouragement and the ability to take advantage of opportunities. In the Qur'an and hadith many explanations about entrepreneurship or good business (Ashraf, 2019).

One of them is in a hadith narrated by Imam Bukhari which means: "From Miqdam RA, from the Prophet SAW said: no one eats better food than eating the results of his own work and verily Prophet Dawud ate from the fruit of his own hands (work) (Narrated by Al-Bukhari). As explained in the hadith above, Rasulullah SAW stated that the best effort is to do something or do something with his own hands or from the results of his own work on condition that it is done well and honestly (Carneiro-Da-Cunha et al., 2015).

Why are humans encouraged to be entrepreneurs? because with entrepreneurship we can improve the abilities we have and can work without stopping to create new creativity and innovations, also can take advantage of existing opportunities in order to achieve optimal profits. Allah likes people who are strong and willing to try, and are able to create new creations that are better for the happiness of the world and the hereafter (Machmud, Amir; Hidayat, 2020).

One of the companions once asked the Messenger of Allah about what is the best business and the Messenger of Allah answered that one's business is with his own hands and buying and selling is good. Talking about entrepreneurship or

business is closely related to buying and selling or trading, if you are an entrepreneur or do business you must have a high work ethic or high spirit to keep trying and must have an entrepreneurial spirit so that your business can develop well. Moslem can do any business and anywhere but it must be in accordance with the knowledge and skills possessed (Hashim et al., 2019). In the view of Islamic economics, science is part of religion. This means holding fast to science as well as holding fast to religion. Therefore, Moslem must be able to do entrepreneurship well in order to get blessings in this world and in the hereafter.

Methods

The approach used by the author is a qualitative approach. This data includes interview transcripts, field notes, photos, documentation, and recordings that researchers need. The location of the research to be carried out is at the Al-Ustmani Islamic Boarding School which is located in Hamlet Winong, Gejlig Village, Kec. Kajen, Kab. Pekalongan, Central Java.

The data that will be explored in this research are entrepreneurial activities, Santripreneur in the perspective of Islamic economics, and empowering Santripreneur at Al-Ustmani Islamic Boarding School. The informants in this study were: 1. Islamic boarding school caregivers to obtain information about Islamic Boarding Schools and changes in the existence of santri entrepreneurship empowerment programs at Al-Ustmani Islamic Boarding Schools. 2. Some of the administrators of the entrepreneurship section to obtain information about changes in the existence of an entrepreneurial empowerment program at the Al-Ustmani Islamic Boarding School. 3. Santri to obtain information about the implementation of entrepreneurial empowerment in the Al-Ustmani Islamic Boarding School.

Data collection techniques used in the study were participant observation, in-depth interviews and document review. After the data has been collected from the field or writing, the authors use data processing techniques with editing and organizing stages (Arredondo et al., 2022). The qualitative data analysis in this study followed the concept given by Miles and Huberman and Spradeley (Valunaite Oleskeviciene & Sliogeriene, 2020). Activities in data analysis, namely data reduction, data display, and conclusion drawing/verification. Data validity checking techniques are the extension of the author's participation, persistence of observation,

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triangulation of peer discussion (peer checking), referential adequacy, negative case analysis and member checking. In this study to prove the degree of trustworthiness of the data credibility is done by triangulation.

Result and Discussion

Entrepreneurship Education at Al-Ustmani Islamic Boarding School

Islamic boarding school is also an Islamic educational institution, in which there is a kiai who teaches and educates the students with mosque facilities that are used to organize Islamic education which is also supported by the existence of a hut or dormitory as a residence for the students (Zakariyah et al., 2022). Giving a meaning that in the Islamic boarding school is identical with the existence of a kiai who educates and teaches students about Islamic religious knowledge, then there is a mosque facility which is usually used as a place for students to study and there is a dormitory as a place to stay for the students.

Intellectual activity in the Al-Ustmani Islamic boarding school consists of recitation of classical Islamic books, the students who come to the Islamic boarding school certainly have the main goal of learning religion. Religious lessons can be obtained by digging up classical Islamic books available in Islamic boarding schools which are also called the yellow book (Apdoludin et al., 2017). The activity in the Al-Ustmani Islamic boarding school is the existence of a religious activity that has become the main activity that must be carried out by the students, the activity is learning religion by reading the Koran and digging up a classic book or what is often called the yellow book. In addition, the learning model used is very unique, namely the *sorogan* and *wetonan* or *bandongan* learning models (Rinaningsih et al., 2020). There are two ways of studying classical books, namely the *sorogan* and *bandongan* methods. The *sorogan* method is that students bring a book to the kiai or teacher to study. The students only listen to the kiai and then after they finish bringing the book or explain it, the students just read or explain, while the *bandongan* method is that the students listen simultaneously to the readings and explanations from the kiai or teacher, after that the students read in congregation with other students.

Al-Ustmani Islamic Boarding School is an Islamic educational institution which consists of a kiai and other teachers who teach students about Islamic religious

knowledge in order to foster student behavior with Islamic morality. The students of the Al-Uthmani Islamic Boarding School are identical with religious activities or activities that must be carried out by a santri, namely studying classical books or the so-called yellow books with the sorogan and bandongan methods, besides that the Islamic boarding school itself is also synonymous with 'gaji'. From the beginning until now, the Koran activities are still attached to Islamic boarding schools, whether it is reading the yellow book or the Koran. So far, most of the Al-Uthmani Islamic Boarding Schools have only positioned themselves as educational institutions that teach students only Islamic religious knowledge.

The development of an increasingly advanced and modern world makes today's young generation deviate a lot, especially in terms of morals and morals and the weakening of positive values and norms is decreasing, causing brawls between students. This requires changes that must be corrected and adapted to the current state of the world, with a productive age to receive knowledge, one of which is entrepreneurship, so educational institutions both formal and non-formal education are important in responding to graduates who are ready to become entrepreneurs have deviant behavior. Responding to graduates who have good behavior, non-formal educational institutions, namely Islamic boarding schools, have begun to carry out various kinds of changes in addition to teaching religious knowledge, general knowledge, but also providing entrepreneurship provisions that are applicable and ready to work (Fauzi, 2021).

One of the Islamic boarding schools that has transformed entrepreneurial values to students is the Al-Ustmani Islamic Boarding School, located in Hamlet Winong, Gejlig Village, Kec. Kajen, Kab. Pekalongan, Central Java. Although the main focus remains on teaching Islam as a whole, the caretaker of the Al-Ustmani Islamic boarding school provides a forum for students related to entrepreneurship.

Entrepreneurship education is an effort to instill the spirit and mentality of entrepreneurship either through an educational institution or a training institution and so on (Wahid & Sa'diyah, 2020). Entrepreneurship education is an effort to foster an entrepreneurial spirit which means the spirit of independence to seek a source of income by opening a business, and to cultivate an entrepreneurial mentality which means courage in opening a business. The entrepreneurial spirit is strongly influenced by three factors, namely knowledge, skills and competencies or

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abilities where competence is determined by the existence of knowledge and experience (Amanuddin Shamsuddin et al., 2018). Entrepreneurship education can also be used as an initial momentum to create graduates who are entrepreneurial through forming a mindset and spirit to become entrepreneurs (Mohd. Faizal P. Rameli et al., 2014).

Initially, Islamic boarding schools only positioned themselves as educational and religious institutions, but since the 1970s several Islamic boarding schools have attempted to reposition themselves in responding to various social problems of the community (Ratten & Usmanij, 2021). The education system in the Al-Ustmani Islamic Boarding School is now facing various challenges, which require educational expectations not only to be the center of cognitive development of religious scholarship, but what is urgent is how an educational institution can direct students to be independent in their lives after completing Islamic boarding school learning (Burchi et al., 2021). Facing a challenge, requires the Al-Ustmani Islamic boarding school to carry out transformation and renewal in its educational orientation that leads students to be independent. Entrepreneurship education at the Al-Ustmani Islamic boarding school is an activity to provide skills and abilities for students so that later those skills can be used after graduating from the Al-Ustmani Islamic Boarding School. However, the sole purpose is to equip students to have additional skills, in the hope that they will become provisions and tools to earn a living. Entrepreneurship education at the Al-Ustmani Islamic Boarding School can be carried out informally, which means there is no formally regulated curriculum and entrepreneurship education can be implemented based on experience or through practical activities.

Islamic Economic Values in Entrepreneurship at Al-Ustmani Islamic Boarding School

Islamic economics is a social science that studies people's economic problems inspired by Islamic values (Azid et al., 2024). The Islamic Economic System is an economic system oriented to *rahmatan lil 'alamin* (Adinugraha, 2021). However, in its development, the Economic system is only known in a narrow scope, namely only in Sharia banks, BMT and Sharia Insurance. In fact, the scope of the economy

includes the real sector as well, such as trade, plantations, agriculture, small industries, and restaurant businesses. All kinds of business are part of Islamic Economics. Economic growth in Indonesia today requires an Islamic Economy warrior who has insight, mentality, and an entrepreneurial spirit who fears God Almighty, is honest, and is dedicated. Entrepreneurship has a role and function to direct a person to work more regularly and systematically and also to focus on realizing his dreams. Entrepreneurship in Islam is a suggestion to try and work hard as a form of realization of the human caliphate.

Principles of Islamic Economics The basic principles in Islamic economics that govern how Islamic economics runs in accordance with the demands of the Qur'an and as-Sunnah include (Adinugraha, 2013): a) Tawhid; The foundation of Islamic teachings is monotheism. The content of monotheism itself is clearly displayed in the two sentences of the creed which state that: "there is no god but Allah and Muhammad were the messenger of Allah". With the right monotheism, economic actors make the basis of monotheism in every activity. With the right monotheism, the entrepreneur of the Al-Ustmani carries out economic activities by always remembering that the true responsibility is the responsibility of the hereafter. With this solid foundation, it is hoped that the Al-Ustmani entrepreneurs can understand and implement Islamic teachings correctly, then believe that Islamic economics cannot be separated from Islam itself. In the sense that humans in carrying out their economic activities are based on social justice which is sourced from the Qur'an; b) Nubuwwah; There has been in the Messenger of Allah a good role model. The ideal pilot model for mankind. Glory be to Allah who has created the Prophets to always give us guidance and guidance to always safely live the ark of the world to the village of the hereafter. The characteristics that must be imitated by the entrepreneur of the Al-Ustmani from the Messenger of Allah are *Siddiq* (honest), *Fathanah* (credibility), *Amanah* (responsibility) and *Tabligh* (communication and openness); c) Khalifa (government); In Islam, an institution called the government plays a very centric role in the economy. The main role of the government is to guarantee the economy to run according to sharia and ensure that there are no violations of human rights. The government also plays a very important role in the achievement of *maqashid sharia*, namely the achievement and maintenance of the *din*, *nafs*, *'aql*, *nasb*, and *maal*. Another role is to regulate the law for Al-Ustmani entrepreneurs who commit fraud

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in paying taxes and the quality of the food ingredients used, as well as providing protection for consumers' rights. To support the task of the caliphate, humans are equipped with various spiritual abilities and potentials. Besides providing material resources that enable the implementation of the mission to be achieved effectively; d) Fair; Allah commands all human beings to do justice, not to oppress and not to be wronged. The implications of this are as follows: Real-monetary, Risk-return, Business-social, Material-spiritual, Benefit-sustainable. Therefore, the term arises: do not overdo it in one aspect. This is based on that Allah and His Messenger commanded us to always be moderate and stay in the middle line. Likewise, the entrepreneur of Al-Ustmani must uphold the aspect of justice for the welfare of Muslims. Justice in building the community's economy is important to realize. Ibn Taimiya said that "God will support a just government even if it is infidel, and God will not support an unjust government even if it is Islam".

Entrepreneurship activities at the Al-Ustmani Islamic Boarding School have a special place to instill entrepreneurial values through the first integration of subjects, the second business center, namely the Santri Cooperative, the Santri Cooperative is a business unit located within the Al-Ustmani Islamic Boarding School, and becomes a forum for students to entrepreneurship. In addition to the management of the Santri Cooperative, there is a canteen provided by the Islamic boarding school which involves students in its management. The third extracurricular is training in batik skills and making original fruit juices which are directly guided by teachers. Fourth, a production unit that involves students in the management of batik and fruit juice drinks. The existence of a business center and production unit plays a very important role because it is a place where students are trained for entrepreneurship in order to actualize their abilities as entrepreneurs and as a place to develop entrepreneurial values.

Values have an important meaning in influencing individual attitudes, entrepreneurial values can be seen from the character, soul and behavior. Pragmatically, entrepreneurship can be seen from the following elements: hard working, assertive, prioritizing achievement, courage, taking risks, productivity, creativity, innovation, commitment and ability to seek opportunities. Moralistic values include: self-confidence, honor, trust, cooperation, honesty, exemplary and

virtue. There are essential values of entrepreneurship including: self-confidence, task and result-oriented, courage to take risks, leadership, future-oriented, originality.

The entrepreneurial activities that exist in the Al-Ustmani Islamic Boarding School are able to foster the entrepreneurial spirit of students. Entrepreneurship activities are able to provide skills for students after graduating from Islamic boarding schools in the hope of providing them with a living income. The background of this activity is due to a social problem that is currently happening, one of which is unemployment and teaching students to be independent after graduating or completing learning from *Pesantren*. Entrepreneurship learning is carried out through entrepreneurial activities to produce goods, but these activities are carried out incidentally. The entrepreneurial activity of producing goods in the Al-Ustmani Islamic boarding school is also used as a training activity.

Entrepreneurship activities at the Al-Ustmani Islamic boarding school in addition to providing skills for students also carry out an instillation of entrepreneurial values in the form of cooperation values, values of responsibility, values of hard work, values of self-confidence, values of discipline and so on. The cultivation of entrepreneurial values in the Al-Ustmani Islamic Boarding School is carried out pragmatically, namely through an entrepreneurial activity producing goods which is also used as an entrepreneurial training activity for students related to producing goods. The ongoing entrepreneurial activities during the research were making a sound system box for male students and a sunflower made from flannel for female students. Instilling entrepreneurial values makes students have entrepreneurial character and behavior who are always confident, responsible, work hard, disciplined, and so on. Thus, it makes students have the mentality to be entrepreneurship because they have some of the character and behavior of an entrepreneur.

The obstacles faced during the implementation of entrepreneurial activities were the limited capital for male students' entrepreneurial activities and the time experienced by both male and female entrepreneurial activities. The inhibition of the implementation of entrepreneurial activities in producing goods for both male and female students certainly make the cultivation of entrepreneurial values also experience an obstacle. This is because the cultivation of entrepreneurial values in

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the Al-Ustmani Islamic boarding school is carried out through an entrepreneurial activity of producing goods.

Theoretically the motive for entrepreneurship in the field of trade or business or entrepreneurship according to Islamic teachings, namely: a). Trade for profit. Trading work is part of business work which is mostly aimed at making a profit, so often bad things are done to achieve it. This is strictly prohibited in Islam. As revealed in the hadith: “Allah loves those who are generous when they sell, when they buy, and when they collect their debts.” Trading work is still considered a lowly job because trading is usually done with tricks, deception, dishonesty, etc.; b). Trading as a hobby. The concept of trading is a hobby widely embraced by traders from China. They pursue this trading activity as well as possible by making various kinds of breakthroughs. Namely, with open displays (displays in open pages to attract people’s interest), window displays (displays in front of the store), interior displays (displays arranged inside the store), and close so as not to be stolen by bad people). display (special display of valuables so as not to be stolen by bad people); c). Trading as a means of charity Worship. For Muslims, trading is more of a form of worship to Allah. Because whatever we do must have the intention to worship in order to get a blessing. Trading with this intention will make it easier for us to get sustenance. Traders can take goods from wholesalers and sell them on the spot. Thus, the surrounding community does not have to go far to buy the same goods. So that later a patronage buying motive will be formed, which is a motive for shopping at certain stores. Entrepreneurship provides opportunities for others to do good by providing fast service, helping convenience for people who shop, giving discounts, etc. Good deeds will always calm the mind which will then help physical health. This is as expressed in the book *The Healing Brain* which states that the main function of the brain is not to think, but to restore the body’s health. The vitality of the brain in maintaining health is much influenced by the frequency of good deeds. And the most important aspects of brain work are socializing, muamalah, working together, helping, and communicating with other people; d). Hard Work Order. A strong will can move the motivation to work in earnest. People will succeed if they are willing to work hard, endure suffering, and are able to struggle to improve their fate. According to Murphy and Peck, to achieve success in one’s career, it must begin with hard work.

Then followed by achieving goals with others, good appearance, self-confidence, decision making, education, encouragement of ambition, and good communication. Allah commands us to put our trust and work hard to be able to change fate. The point is initiative, motivation, creativity that will foster creativity for the improvement of life. In addition, we are also encouraged to keep praying and asking Allah for protection no matter how busy we are trying because He is the one who determines the end of every effort.

Entrepreneurship Values Transformation towards Santripreneurs at Al-Ustmani Islamic Boarding School

In addition to providing skills, the entrepreneurship program at the Al-Ustmani Islamic boarding school is also used as a means of instilling entrepreneurial values into students. The implementation of entrepreneurship learning as an effort to instill entrepreneurial values, this was also conveyed by the teacher as follows: “In addition to providing skills, this entrepreneurship program is also to instill the character of an entrepreneur. Students not only know and practice business, but students are also more courageous, disciplined, creative, can be responsible, and can be leaders for their other friends” after the students get the provision of entrepreneurship, the students have skills that are adapted to their talents and the attitude of the students changes to be more disciplined, dares to take responsibility, can become leaders and can work well together (Fadhilah & Zaki, 2020). Based on the results of the study, it was found that the entrepreneurial values in the Al-Ustmani Islamic boarding school can be explained as follows:

Growing leadership spirit in Santri through entrepreneurship program. The way mentors teach responsibility is to involve students in managing business units in the *Pesantren*, namely processing fruit juice drinks from fruits. With the mentor providing capital to the Santri, the Santri are asked to run their business, namely making fruit juice drinks which are then marketed. After marketing the students make their financial reports. It is hoped that the capital given to students can be returned after the students finish selling. If the Santri do not carry out their duties seriously with a sense of responsibility, then what happens is that the loss is not luck.

Instilling mental discipline in Santri through entrepreneurship programs. Instilling mental discipline in students is done by giving project assignments to

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students in one team, where the time schedule has been determined by the mentor, if in one team there is no discipline, then the project results are not optimal. For example, in the field of batik business, if the design team is not disciplined in time, then what happens in the coloring section will be constrained. Time is wasted and the target date for the product will be delayed.

Cultivating a creative, innovative, and dare to take risks spirit. The formation of a creative soul in students is done by providing capital to students, then students make plans, carry out production activities, to design strategies in marketing their products. The creative and innovative learning process is carried out by mentors providing flexibility to the students to produce batik with the designs and colors they want, in that way the students will be proud and satisfied with their own results or work. not only batik production, the mentors also freed students in each group to choose and determine the type of fruit that would be managed to be used as juice and sold. The types of materials that will be managed beforehand are first put together in groups, so that there is an agreement within the group. In determining the types of goods to be sold, students will be faced with the first two choices, they will follow trends or students will make products that have not been marketed before. Of course, there will be consequences for each of the choices they make. If they follow the trend, then the goods they sell will run out. On the other hand, if they make new innovations, it may not necessarily run out quickly (Ratten, 2020).

In the perspective of Islamic economics, both in terms of concept and practice, entrepreneurial activity is not new, this is precisely what the Prophet, his wife, companions, and scholars in the country practiced. Islam is not just talking about entrepreneurship (albeit in terms of self-employment and hard work), but directly putting it into practice in real life. Al-Ustmani Islamic Boarding School through its practitioners must be more concrete in preparing a program of learning activities that can really encourage the growth and development of the entrepreneurial spirit from elementary school to university.

Al-Ustmani Islamic boarding school began to carry out various strategies to make its students have more abilities in any field. This is a new innovation provided by Islamic boarding schools to form students who have an entrepreneurial spirit. Implementing the right strategy, it will be easy to transfer entrepreneurial values to

students. The transformation strategy itself is a method, tips and tactics designed to transfer an entrepreneurial value so that these goals can be realized (Antonizzi & Smuts, 2020). Based on the results of the study, it was found that the strategy in the Al-Ustmani Islamic boarding school was the integration of subjects, business centers, extracurriculars, and production units.

Integration in subjects is a process of internalizing entrepreneurial values in learning activities. Through integration, it is hoped that students will gain awareness of the importance of entrepreneurial values, the formation of entrepreneurial character and habituation in everyday life. The integration of subjects carried out by clerics and clerics in entrepreneurial activities in which there are other subjects that are linked. Learning entrepreneurial concepts is integrated with general subjects such as Mathematics, Natural Sciences, Indonesian Language, Religion, Economics tailored to the characteristics of a particular learning. the integration of entrepreneurial concepts in Islamic boarding schools is adjusted to the nature and characteristics of the subject matter that must be achieved by students. In religious subjects the teacher teaches about speaking well, being honest, sharing or giving alms from the sales obtained by students.

A business center is a business activity in schools, where students directly carry out trading or retail activities. Business center as a place to instill entrepreneurial values to students, Al-Ustmani Islamic boarding school in transferring entrepreneurial values by involving students in business units in Islamic boarding schools including the Santri Cooperative and Islamic boarding school canteen. In this business center activity, each student is responsible for their duties, the task of each student is the cashier to record the results of the overall income and report it to the caregiver every week. The sales clerk has the task of displaying merchandise. For purchasing or warehouse officers, starting from entering transactions for every purchase of goods as well as the due date, checking the goods arrived according to the purchase order and adjusting the selling price to the purchase price if there is an increase or decrease in price.

Extracurricular is an activity that is outside the program written in the curriculum, this activity provides flexibility of time and gives freedom to students, especially in determining the type of activity according to the talents and interests of students. Al-Ustmani Islamic boarding school provides skills training to students

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including batik training and food and fruit juice management. The implementation of this skills training begins with the preparation of teachers preparing materials from books, the internet and from YouTube videos. Then the students began to practice it, in this training process the students were given the breadth to design as creatively as possible. The results of the batik training activities are then displayed in the display case of the *Pesantren* with the aim of motivating other students to improve their creative spirit.

The production unit is a business activity that is carried out continuously in managing school resources, so that it can produce products and services that bring profit. Al-Ustmani Islamic boarding school in transferring entrepreneurial values, namely students are included in the production management process, students are given the responsibility to manage production units in the *Pesantren* including the Al-Ustmani production unit and the management of food and fruit juice drinks. This production unit is not just a label, but is indeed the work of the students of the Al-Ustmani Islamic Boarding School. There are many batik innovations created by the students. It's not enough to make batik, this Al-Ustmani Cooperative product is also introduced to consumers by means of consumers being freed to choose the design they want, this is done with the aim of attracting consumers. In addition, Santri Cooperative promotes through various ways, including direct marketing which is marketed to business units in Islamic boarding schools.

Conclusion

The conclusion of this study has clearly stated the results obtained in the field. This conclusion has answered the question and summarized the research objectives. The findings of this study indicate that entrepreneurial activities in the Al-Ustmani Islamic boarding school have been able to foster the entrepreneurial spirit of students. Entrepreneurship activities at the Al-Ustmani Islamic Boarding School in addition to providing skills for Santripreneurs also carry out an instillation of entrepreneurial values in the form of the value of cooperation, the value of responsibility, the value of hard work, the value of self-confidence, the value of discipline and so on. Values have an important meaning in influencing the attitude of the Santripreneur, entrepreneurial values can be seen from the character, soul and

behavior of the Santripreneur. The strategy to become a Santripreneur at the Al-Ustmani Islamic Boarding School is the integration of subjects, business centers, extracurriculars, and production units. Entrepreneurial activities in the perspective of Islamic economics are often practiced by the Prophet, his wife, his companions, and also the scholars in the country. Because Islam is not only studying entrepreneurship, but directly practicing it in real life. Al-Ustmani Islamic Boarding School has prepared a program of learning activities that can truly encourage the growth and development of the entrepreneurial spirit of the students to become Santripreneurs.

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