

## **The Role of the Entrepreneurship Character of Islamic Students in the Economic Independence of Islamic Boarding Schools in Bangkalan**

### **(Peran Karakter Entrepreneurship Santri dalam Kemandirian Ekonomi Pesantren di Bangkalan)**

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Article history: Received; December 19, 2021. Accepted; February 6, 2022.  
Published; April 30, 2022

**Abstract:** This study aims to find out the entrepreneurial character of students in Islamic boarding schools, which functions to see phenomenologically the involvement of students in realizing the economic independence of Islamic boarding schools because, so far, Islamic boarding schools are only seen as Islamic educational institutions, but Islamic boarding schools as a community empowerment institution in the economic field still have not been exposed in detail and holistically. This study focuses on knowing the entrepreneurial character of students at Islamic boarding schools in the Bangkalan district and knowing the role of the entrepreneurial character of students with their involvement in advancing the economic independence of Islamic boarding schools in Bangkalan Regency, especially in Al-Hikam and Raudlatul Mutaallimin Islamic Boarding School. This study uses a qualitative approach. The data collection technique uses documentation involving observation and in-depth interviews with several Islamic boarding schools students and caregivers (*Kiai*) and boarding school administrators. At the same time, data analysis uses descriptive phenomenological analysis to elucidate descriptively and introspectively all consciousness of the human form and its experience in sensory, conceptual, moral, aesthetic, and religious aspects. The results of this study show that the model for inculcating entrepreneurial character values in two Islamic boarding schools in Bangkalan Regency is through explanations to students about the success of the Prophet Muhammad as an entrepreneur and through motivational words from caregivers during recitation activities of Yellow Book related to the importance of the entrepreneurship. At the same time, the role of the character of entrepreneurship in the economic independence of Islamic boarding schools is framed as being an assistant caregiver as a facilitator for other students for training students and proposing ideas to caregivers in the selection of business units established in the Islamic boarding school.

**Keywords:** Character; Entrepreneurship; Independence; Islamic Boarding School.

**Abstrak:** Penelitian ini bertujuan untuk mengetahui karakter wirausaha santri di pesantren, yang berfungsi untuk melihat secara fenomenologis keterlibatan santri dalam mewujudkan kemandirian ekonomi pesantren karena selama ini pesantren hanya dipandang sebagai lembaga pendidikan semata. Sehingga pesantren sebagai lembaga pemberdayaan masyarakat di bidang ekonomi masih belum terekspos secara detail dan holistik. Penelitian ini berfokus untuk mengetahui karakter wirausaha santri pondok pesantren di Kabupaten bangkalan dan ingin mengetahui peran karakter wirausaha santri dengan keterlibatannya dalam memajukan

kemandirian ekonomi pesantren khususnya di pesantren al-Hikam dan Raudlatul Mutaallimin yang menjadi objek. Penelitian ini menggunakan pendekatan kualitatif. Teknik pengumpulan data menggunakan dokumentasi berupa observasi dan wawancara mendalam dengan beberapa santri, pengurus dan Kiai pesantren. Sementara itu, analisis data menggunakan analisis deskriptif fenomenologis untuk menguraikan secara deskriptif dan introspektif seluruh kesadaran bentuk manusia dan pengalamannya dalam aspek indrawi, konseptual, moral, estetika, dan religi. Hasil penelitian ini menunjukkan bahwa model penanaman nilai karakter kewirausahaan di dua pesantren di Kabupaten Bangkalan tersebut adalah melalui penjelasan kepada santri tentang keberhasilan Nabi Muhammad Saw. sebagai wirausahawan, dan juga melalui kata-kata motivasi dari Kiai saat kegiatan pengajian kitab Kuning. Sementara itu, peran karakter entrepreneurship dalam kemandirian ekonomi pesantren dibingkai sebagai asisten Kiai sebagai fasilitator bagi santri lainnya untuk melatih santri dan memberikan ide kepada pengasuh dalam pemilihan unit usaha yang didirikan di pesantren.

**Kata Kunci:** Karakter; Kewiraswastaan; Kemandirian; Pondok Pesantren.

## **INTRODUCTION**

Islamic boarding schools with various indigenous characters and predicates attached to them actually lead to three main functions that are always carried out: first, as the center of excellence. Second, as an institution that prints human resources. Third, as an institution that has the power to empower the community (agent of development). Islamic boarding schools are also understood as parts that are involved in social change during changes that occur. While the goals to be achieved in producing these community empowerment cadres, as set by the boarding school, are: (1) develop the entrepreneurial spirit among students and communities; (2) develop centers and business units that are highly competitive; (3) establish a Microeconomics Institute based on Islamic values; (4) develop economic and funding networks in Islamic boarding school both horizontal and vertical.

The emergence of Law of the Republic of Indonesia Number 18 of 2019 concerning Islamic Boarding Schools is significant as an entry point to make Islamic boarding schools a quality institution, especially from the aspect of management and empowerment. Besides being an educational institution and a da'wah institution that can create a generation with an Islamic character, Islamic Boarding School also plays an essential role as a community empowerment institution that can be the answer to economic problems that occur in society with all the potential for independence empowerment attached to it. Moreover, this requires coordination and synergy between stakeholders in the Islamic boarding school, such as caregivers, students, administrators, and the community around, as well as government policies that can support the sustainability of the great missions of the existence of Islamic boarding schools in Indonesia.

There are four characteristics of Islamic boarding school community resources that are needed in the context of globalization. First, human character; being honest and having social capital so that they can be trusted, work hard, be honest and innovative. Second, capable and intelligent, this intelligence must be developed according to each individual. Third, competitive. The people's resources needed are competitive to consistently achieve more value and improve the quality and productivity of work. Fourth, entrepreneur abilities not only in the field of

economics and business but also in all aspects of life because entrepreneurial abilities tend to be innovative and not tied to something static.<sup>1</sup>

The characteristic model above is expected to foster the entrepreneurial spirit of a boarding school student so that the students can live without depending on others. At least they can live independently and not be a burden on anyone, and their presence will be a benefit to the ummah for the sake of upholding a solid Islamic religion, be it morals, a strong foundation of faith, and most importantly, strength in the field of economy and absolute independence. Islamic boarding school has a characteristic that is inherent in itself, namely having strong independence. The existence of this attitude is shown in the past until now.<sup>2</sup>

Based on statistical data obtained from the Directorate of Islamic Boarding School Education of the Ministry of Religion of the Republic of Indonesia in 2019, the number of Islamic boarding schools in Bangkalan Regency is 114 Islamic Boarding Schools that spread across several sub-districts with the number of students about 16,000. So with this amount, the potential for community economic empowerment through the existence of Islamic Boarding Schools as agents of change is possible to be realized. The existence of Islamic boarding schools and the Madurese community's strong spirit and religious attitude will encourage and facilitate the realization of superior and economically prosperous human resources in the Bangkalan Regency.

The economic development of the Islamic boarding school community has a significant role in promoting entrepreneurship. Students are educated in the Islamic boarding school environment to become independent and entrepreneurial human beings. To create students who have an entrepreneurial spirit, they must be equipped with life skills to develop their skills in business fields both for themselves and for others. Institutionally, the Islamic boarding school has set an example by actualizing the spirit of independence through substantial efforts by establishing several independent economic business units. Educate the students to fight in this field is not intended to strengthen the boarding school; more than that, entrepreneurial Education in this boarding school is as a media empowerment mentality of the students to be trained independently to be ready to face the conditions in the community after they graduate and leave the boarding school.

Islamic boarding school, from its functional aspect, has several functions as follows: Educational Institutions; at first, Education in pesantren started from a simple recitation, starting from reciting the Quran in Surau until finally developed into an educational institution on a regular basis by students who either settled (Kalong students) or the surrounding community who want to explore the science of religion. Moreover, Islamic boarding schools apply several educational systems both in the classical and modern education systems.<sup>3</sup>

Islamic boarding school is said to be a da'wah institution based on work in the da'wah community, and it means Islamic boarding school doing an activity to foster awareness in implementing religious teachings as a follower of Islam. In

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<sup>1</sup> Abu Yasid, *Paradigma Baru Pesantren; Menuju Pendidikan Islam Transformatif* (Yogyakarta: IRCiSoD, 2018).

<sup>2</sup> Abdurrahman Wahid, *Menggerakkan Tradisi, Essei Pesantren* (Yogyakarta: LKIS, 2007).

<sup>3</sup>

fact, the existence of Islamic boarding schools in the community as an institution that aims to uphold the word of God. Therefore, its presence certainly brings the mission of Islamic Da'wah, and it is just that the activities and fields of work are very diverse such as forming groups of study for the surrounding community, carrying out studies outside by using alumnae and sympathizers as facilitators, even for *Kiai* who have the ability of lectures are often invited to various places to fill the public study.

Socio-economic institutions; furthermore, Islamic boarding schools are not limited only in the field of social, religious, and socio-cultural, but boarding schools have also entered the realm of modern life, with the meaning of boarding schools not only working on the problem of Ukhrawi but also material aspects have been reached. This factor is certainly a new paradigm considering that contemporary Islamic boarding school figures view renewal and development following the demands of the times, such as the development of socio-economic and technological fields. The actual manifestation of these development efforts can be realized through efforts to improve the living standards of the economically vulnerable community at a more established level. Likewise, economic development in the Islamic boarding school itself means that it can support itself through its economic program, considering the predicate of "independent institution" which it bears demands the independence of the Islamic boarding school in various aspects. The development of this economic aspect is actually a strategic step considering that some Islamic boarding schools are actually able to work in this field as well as have internal wealth that can be used as development capital such as human resources (students, caretakers, alumnae, sympathizers/community), organizations, natural resources (land and rural environment), capital (revolving funds from students and the community). Based on this thought, the Islamic boarding school should be confident to develop it, which is realized in actual steps by investing its potential in productive efforts.

Many researchers have studied the study of Islamic boarding school entrepreneurship, such study by Fatchurrohman and Ruwandi, with the title "Entrepreneurship Education Model in Islamic Boarding Schools (Case Study at Al Ittihad Islamic Boarding School Salaf Poncol and Modern Islamic Boarding School Bina Insani Susukan Semarang Regency)", who said that entrepreneurship education is directed to prepare students in facing life after graduation. In terms of work, it has been arranged by God, but humans must try to prepare themselves with sufficient skill; 2) entrepreneurial activities in Islamic boarding schools are carried out through several paths, namely a) unique program Path; b) curricular path; c) extracurricular path; and d) non-curricular path; 3) problems that arise in entrepreneurial activities in Islamic boarding schools are problems derived from: a) human resources; b) technology problems; c) management problems. To overcome these problems, the Islamic Boarding Schools always coordinate with related parties and try to improve their entrepreneurial management. <sup>4</sup>

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<sup>4</sup> Fatchurrohman Fatchurrohman and Ruwandi Ruwandi, "Model Pendidikan Entrepreneurship Di Pondok Pesantren Pondok Pesantren Bina Insani Susukan Dan Pondok Pesantren Al Ittihad Poncol Kabupaen Semarang Kabupaten Semarang," *Inferensi* 12, no. 2 (2018): 395–416, <https://inferensi.iainsalatiga.ac.id/index.php/inferensi/article/view/1869/pdf>.

Furthermore, Aini Hamzah, with the title " Management of Islamic Boarding Schools in Developing Agribusiness-Based Entrepreneurship (Multi Case Study in Mukmin Mandiri Islamic Boarding Schools in Sidoarjo and Nurul Karomah Islamic Boarding Schools in Pamekasan Madura)", that her study results explain that the two boarding schools that are targeted research have different agribusiness governance. Mukmin Mandiri Islamic Boarding Schools have a modern and contemporary entrepreneurial system compared to Nurul Karomah Islamic Boarding Schools, which use a traditional entrepreneurial system. However, the two have the same role and material contribution, namely a) financing the operation of institutions and boarding schools, b) development and maintenance of Islamic boarding school infrastructure c) welfare of students. All three are fundamental contributions from the results of entrepreneurship owned by Islamic boarding schools. <sup>5</sup>

The previous research conducted by Miko Polyndi in a scientific article entitled " The Influence of entrepreneurial character on entrepreneurial interest (experimental study of students of Al-Ittifaq Islamic boarding school. Chivid Bandung)", this quantitative study describes the variable nature of entrepreneurship as independent variability and entrepreneurial interest as a dependent variable. The research method used in this research is the descriptive verification method, through surveys with data collection techniques using questionnaires and observations. The sample taken is 10% of the total population using the Slovin formula. The study results concluded that there was a positive but not significant effect between the entrepreneurial character variables on the interest in entrepreneurship, the magnitude of the effect was 0.39%. These results are in line with the theory put forward by Suryana, which reveals that one of the factors that influence a person's interest in entrepreneurship is a personal factor (character).<sup>6</sup> There were also Mufa'izah and Ritonga who studied how the Sunan Drajat Islamic Boarding School implemented its entrepreneurship curriculum,<sup>7</sup> Huda who studied how entrepreneurship in the Sidogiri Islamic Boarding School was carried out<sup>8</sup> and Wardi who studies entrepreneurship comparatively between the Al-Amien Prenduan Islamic Boarding School in Sumenep and Darul Ulum Banyuwangi Pamekasan.<sup>9</sup>

All the results of previous researchs have not touched the realm where the entrepreneurial character of students has a direct or indirect impact on the

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<sup>5</sup> Siti Nur Aini Hamzah, "Manajemen Pondok Pesantren Dalam Mengembangkan Kewirausahaan Berbasis Agrobisnis: Studi Multi-Kasus Di Pondok Pesantren Mukmin Mandiri Sidoarjo Dan Pondok Pesantren Nurul Karomah Pamekasan Madura" (UIN Maulana Malik Ibrahim, 2015).

<sup>6</sup> Miko Polindi, "PENGARUH KARAKTER ENTREPRENEUR TERHADAP MINAT BERWIRAUSAHA (Studi Empiris Pada Santri Di Pondok Pesantren Al-Ittifaq Ciwidey Bandung)," *Al-Intaj: Jurnal Ekonomi Dan Perbankan Syariah* 5, no. 1 (2019): 63, <https://doi.org/10.29300/aij.v5i1.1716>.

<sup>7</sup> Mufa'izah, Mufa'izah, and Iskandar Ritonga. 2017. "STRATEGI PONDOK PESANTREN SUNAN DRAJAT DALAM MENGIMPLEMENTASIKAN BRANDING SEBAGAI PONDOK KEWIRAUSAHAAN DAN IMPLIKASINYA TERHADAP JIWA KEWIRAUSAHAAN SANTRI". *El-Qist: Journal of Islamic Economics and Business (JIEB)* 7 (2):1495-1509.

<sup>8</sup> Bakhrul Huda, *Bisnis Ritel Pesantren* (Bojonegoro: Abda Publisher, 2021)

<sup>9</sup> Moh. Wardi, "Pengembangan Entrepreneurship Berbasis Experiential Learning di Pesantren Al-Amien Prenduan Sumenep dan Darul Ulum Banyuwangi Pamekasan" Dissertation-UIN Sunan Ampel (2017)

sustainability and economic independence of Islamic boarding schools in fact. And also, from the three studies, there is still not a fully visible understanding and contribution of entrepreneurship character education in Islamic boarding Schools in Bangkalan Madura. Only a second study alludes to the locus of research in Madura, but it is in Pamekasan Regency. So, this study became the basis for the need to be described the role of student entrepreneurship character in the economic independence of Islamic boarding schools in Madura in general and Bangkalan more specifically by answering what is the entrepreneurial character of the students in Islamic boarding schools?, and how is the involvement of students in realizing the economic independence of the pesantren?.

## **RESEARCH METHOD**

Research on the role of Student entrepreneurship character in the economic independence of Islamic boarding schools in Madura Island, Bangkalan Regency, while selecting the location of the object of Islamic boarding schools is considered to have a good entrepreneurial management base from several Islamic boarding schools in Bangkalan. There are two Islamic boarding schools that are used as research objects by researchers, namely, Al-Hikam Islamic Boarding School, which is located in Burneh District, and Raudlatul Muta'allimin Al-Aziziyah Islamic Boarding School, which is located in Bancaran District, Bangkalan. The selection of each is not used as a generalization but represents a random research object that meets the qualifications of the research object.

The role of the entrepreneurial character of students' research in the economic independence of Islamic boarding schools in Bangkalan Regency uses qualitative research methods in order to obtain descriptive data in the form of written or spoken words from people and observed behavior, as expressed by Moeloeng qualitative research is used to understand how behavior, perceptions, motivation, as well as the role of the entrepreneurial character of students in the economic independence of Islamic boarding schools as a whole, by describing in statements in the form of words and language in a natural context (natural setting).<sup>10</sup>

The choice of a phenomenological approach is used in order to describe the role of the entrepreneurial character carried out by Islamic boarding school students and their involvement in economic independence by describing the meaning of activities, experiences that students have carried out about the concept or phenomenon of the entrepreneurial character of students in Bangkalan Regency. Data collection in qualitative research is carried out using techniques based on data taken from data on the formation of entrepreneurial characters and entrepreneurial activities at Islamic boarding schools, which are used as research objects as primary data sources, and primarily use participant observation and in-depth interviews, and documentation. In general, the qualitative data analysis technique in this study uses the method adopted by Miles and Huberman, namely,

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<sup>10</sup> Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

with three flow processes that are data reduction, data presentation, and conclusions.<sup>11</sup>

**Table 1.** Informants Data

No	Informant	Analysis Aspect	Collecting data Method
1	Students who are involved in the Islamic boarding school business unit a. Al-Hikam Islamic Boarding School: Mahmud Ramadhani, Sumiati, Salman Alfarisi b. Raudlatul Mutaallimin Islamic Boarding School: Adiburrohman, Syukron, Maryadi	Entrepreneurial character habituation	Observation, Interview, and Documentation
2	Islamic Boarding School Caretaker a. Al-Hikam Islamic Boarding School: Moch. Mas'ud b. Raudlatul Mutaallimin Islamic Boarding School: Ubaidur Rohman	Entrepreneurial character cultivation model	Interview and Documentation
3	Coordinator/Manager of Islamic Boarding School Business Unit a. Al-Hikam Islamic Boarding School: Mochamad Syahrul b. Raudlatul Mutaallimin Islamic Boarding School: Imammuddin	Implementation of economic independence and evaluation of business conditions	Interview and Documentation

Source: Researcher Interview

## RESULTS

The Raudlatul Muta'allimin Islamic Boarding School is also known as the Al-Aziziyah 2. The naming of the term Raudlatul Muta'allimin is intended so that this Islamic Boarding School will become a "beautiful, blessing, and beneficial garden for students of knowledge" until the Day of Judgment. The Raudlatul Muta'allimin Islamic Boarding School was founded in 1993 by KH. Abdullah Chon

<sup>11</sup> Matthew B. Miles, A. Michael Huberman - Qualitative Data Analysis\_ An Expanded Sourcebook- Sage Publications, Inc (1994).Pdf," n.d.

Tobroni, assisted by KH. Ahmad Fawwas Lc as coach and KH. Ubaidurrahman Abd. Latif is the principal supervisor of the Islamic Boarding School. There are currently 710 students in total, of which 350 are male students, and 360 are female students.<sup>12</sup>

Educational activities are divided into two, namely formal Education in the form of Junior high school and Ar-Raudhah senior high school. While non-formal education in the form of Madrasah Diniyyah Ar-Raudhah, recitation of the book of Al-Miftah, and recitation of Sorogan to caregivers' Islamic Boarding School. The monthly cost of students for a month is Rp. 100,000 with details of the electricity cash cost of Rp. 30,000, mandatory savings of Rp. 60,000 and madrasa cash of Rp. 10,000. It is very affordable because most of the pesantren's operations can be handled by operating income from several business units in the Islamic boarding school.<sup>13</sup>

There are four business units that support the economic independence of the Islamic Boarding School in this place. Among them is Kopontren Hamdalah with two places, Pertamina or Pom Mini, with 24 branches throughout Bangkalan city, which is a cooperative business unit between alumnae and Raudlatul Muta'allimin Islamic Boarding School, the canteen business unit "MM" which stands for the word "Modeh Makenyang" it means that it is cheap to fill and the laundry business unit for students' clothes.<sup>14</sup>

Kapontren Hamdalah, this business was established in 2019 and now has one branch. One is on the highway, in front of the location of the boarding school, and the other is in the area of Paserean Arosbaya Bangkalan. The monthly net income is around 25 million Rupiah per month and continually increases. For now, the results of this business are still intended for business unit development capital and the addition of several more branches in several regions. Pertamina or pom mini, this business has been pioneered since 2015 and now has 24 units spread across several areas in Bangkalan. The income of each unit each month is around Rp. 2.500.000. However, during this pandemic, the income has decreased somewhat, plus the widespread procurement of Pertamina by outside parties has also reduced revenues compared to previous years. Approximately 70% of the results from this effort are allocated for constructing dormitories, especially in Pondok Putri, and 30% for the infrastructure needs of Islamic boarding.<sup>15</sup>

Furthermore, the Laundry business just opened in 2021. The customer is a student who is in the boarding school only. Monthly income of about Rp. 2.000.000. The allocation of this business is specific to Education and matters related to it. Moreover, the last business unit is a canteen that provides food for students. So students do not cook themselves but have been provided by the cafeteria by paying an affordable price.<sup>16</sup>

Meanwhile, the next Islamic boarding school is Al-Hikam. The beginning of its establishment was not without reason, starting from the desire to establish an educational institution based on Islamic boarding schools in 1996, Drs.KH.M

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<sup>12</sup> Raudlatul Muta'allimin Boarding School Document, 20 Oktober 2021

<sup>13</sup> Imamuddin, *Interview*, 20 September 2021

<sup>14</sup> Ubaidur Rohman, *Interview*, 20 September 2021

<sup>15</sup> Adiburrohman, *Interview*, 22 September 2021

<sup>16</sup> Maryadi, *Interview*, 22 September 2021

Nuruddin A.Rahman.SH, who is now dead, released him on a plot of land on the outskirts of Bangkalan City, precisely on Jalan Raya Perumnas No. 01 Tunjung Village, Burneh District, Bangkalan Regency. On this piece of land, then Al-Hikam Islamic Boarding School was established. The Al-Hikam Islamic Boarding School was officially established and opened in 2003, which is equipped with junior high school, MID, and Senior high school education units with two majors and vocational high school with two majors, namely TKR and TKJ. Following the central focus of the vision and mission of the establishment of Al-Hikam boarding school by combining the formal and non-formal curriculum by adding local content in the form of Islamic religious lessons for learning at the boarding school with the method of Education, reading the yellow book, as well as additional group learning and Bahtsu Al-Masa'il.<sup>17</sup>

There are various types of businesses that are indeed used to develop the entrepreneurial character of male and female students at the Al-Hikam Islamic Boarding School, which are helpful for the various types of business units, namely: First, the male cooperative, the male cooperative is a business unit that is managed directly by the students as a form of support or facilities from the boarding school. Islamic Boarding School is a place for developing an entrepreneurial character that students can further hone and develop the entrepreneurial character that is embedded in each student. So far, the men's cooperative has a considerable turnover of around Rp. 400,000 per day, which makes students more excited. In the men's cooperative reporting system, results from finances deposited by male students to the board every week by recording all the income so that they get used to making financial deposits every week. The operating system of the men's cooperative is open after school hours according to the activities of male students after finishing learning activities.<sup>18</sup>

The second is women's cooperatives. The women's cooperative is also a business unit that is also managed directly by female students as a form of support and facilities from Islamic boarding schools as a form of developing entrepreneurial character and so that students can further hone and develop their entrepreneurial character. so far, the women's cooperative has a relatively significant turnover of around Rp. 900,000 and above following the conditions when the delivery time can increase the escalation in turnover every day to make students more excited in managing and developing it. In women's cooperatives, the financial management system is managed directly by the caregivers, who only deposit income every day. For the planning, it is fully managed by the students who work in the women's cooperative. The operating system is the same as the man's cooperative when the learning activities are completed.

The third is the female and male canteen. A female and male canteen is a place for business units managed by students in their respective dormitory areas under the supervision of caregivers. Both female and male canteen have the same system because the canteen provides food for all students and those who cook and manage are assigned students in the boarding school has an agreed system that is paid for food every month. Hence, students who are in the canteen are responsible for cooking and providing food every day. The fourth is a cafe. The cafe itself is a

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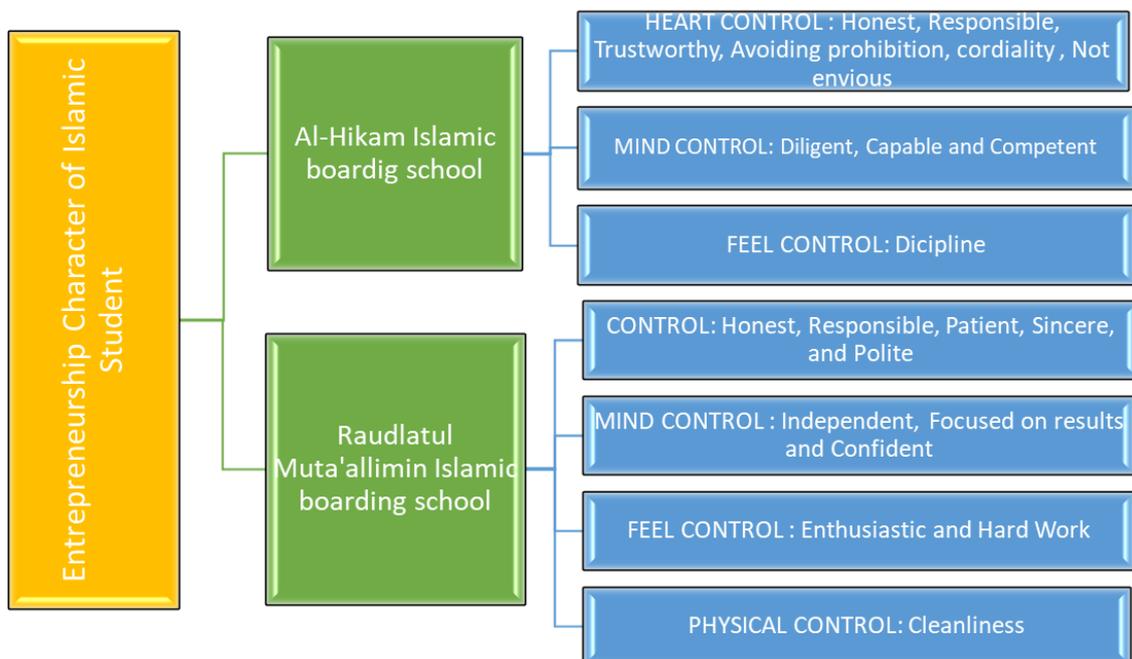
<sup>17</sup> Al-Hikam Islamic Boarding School Documentation, September 30, 2021

<sup>18</sup> Sumiati, *Interview*, September 26, 2021

proposed business unit of the students managed by the student. A cafe is also a place for developing entrepreneurial character students in the cottage environment in managing and developing business skills. There are many experiences and lessons taken by the students in the process, such as the development of the entrepreneurial character, the financial management system is managed directly by the caregivers, but the students only deposit income once a week for their own turnover, which is said to be quite large in the range of Rp. 900,000 and above depending on the situation and financial condition of the students at the Islamic boarding school, and for the operation of the cafe, it is open from 10 am to 10 pm depending on the condition of the learning system at the Islamic boarding school.<sup>19</sup>

Based on the research process carried out and the results of interviews and observations of students in two Islamic boarding schools in Bangkalan Regency, there are some character values owned by the students involved in the business unit of the boarding school. And the involvement of students in the Islamic boarding school's business unit indirectly has internalized in each individual of the students. So gradually, this has a positive impact on the management and development of the Islamic boarding school's business unit, and this also has an impact simultaneously on the economic independence of the Islamic boarding school. At the Al-Hikam boarding school and the Raudlatul Muta'allimin boarding school, the condition of the business units has been able to stand independently in the economic field to meet the needs of students every day, so that the charging of Syahriyyah or what is called the student monthly fee is very light and does not burden the guardians of students in terms of their children's finances while studying at the Islamic boarding school.

**Diagram 1.** Entrepreneurial Character Concept



Source: Researcher Interview

<sup>19</sup> Mochamad Syahrul, *Interview*, 26 September 2021

As an effort to improve the suitability and quality of character education, the Ministry of National Education (2010) has developed a grand design of character education for each path, level, and type of education unit. The grand design is a conceptual and operational reference for the development, implementation, and assessment of each path and level of Education. Character configurations in the context of the totality of psychological and social-cultural processes are grouped into: 1. Heart (spiritual and emotional development); 2. Thought (Intellectual development); 3. Sports (kinesthetic) (physical and kinesthetic development); 4. Taste and intention (affective, attitude, and social development); The four psychosocial processes are integrated and interrelated and complement each other, leading to the formation of character, the embodiment of noble values. Diagrammatically, the four processes can be described as follows:<sup>20</sup>

**Table 2.** Psychological And Social Cultural Processes

<b>MIND CONTROL</b> Intelligent	<b>HEART CONTROL</b> Honest and Responsible
<b>PHYSICAL CONTROL</b> Clean, healthy, and attractive	<b>FEEL CONTROL</b> Caring and Creative

From each of these psychological processes (processing of the heart, thought, exercise, and feeling and intention), conceptually can be treated as a cluster of noble values that contains many values. The grouping of these values is very useful for the purpose of identifying the values of the entrepreneurial character of students in Islamic boarding schools.

Moreover, in the intervention process (learning, modeling, and strengthening) and the habituation process (adjustment, habituation, and reinforcement) and ultimately become a character, the four clusters of noble values will be integrated through the process of internalization and personalization of each individual. The four-character configuration groups have the following core character elements:

**Table 3.** Character Configuration

No.	The character of Configuration Group	Core Character
1.	Heart Control	<ul style="list-style-type: none"> <li>• Religious</li> <li>• Honest</li> <li>• Responsible</li> <li>• Social Care</li> <li>• Environmental Care</li> </ul>
2.	Mind Control	<ul style="list-style-type: none"> <li>• Intelligent</li> <li>• Creative</li> </ul>

<sup>20</sup> Ade Chita Putri Harahap, "Character Building Pendidikan Karakter," *Jurnal Pendidikan Dan Konseling* 9, no. 1 (2019): 1–11.

		<ul style="list-style-type: none"> <li>• Diligent to read</li> <li>• Curiosity</li> </ul>
3.	Physical Control	<ul style="list-style-type: none"> <li>• Healthy</li> <li>• Clean</li> </ul>
4.	Feel Control	<ul style="list-style-type: none"> <li>• Care</li> <li>• Cooperation</li> </ul>

Source: Data Processed by Researchers from Informants

Based on the results of observations and conclusions that have been made that the values of the most dominant character of the two boarding schools in Bangkalan are in terms of spiritual and emotional development (spiritual and emotional development), namely the cultivation of moral values, responsibility, tawakkal, stay away from haram, graceful, not envious of the students at the Al-Hikam Islamic Boarding School. While the cultivation of values from the Raudlatul Mutaallimin Islamic Boarding School students. It shows how the attitude is always obedient in carrying out the tasks given by the caregivers of Islamic Boarding School to the students. Furthermore, it is not surprising because the process of habituation and atmosphere in Islamic boarding schools prioritizes spiritual aspects and religious character values that have been well embedded in several aspects of life in Islamic boarding schools.

## DISCUSSION

Based on the activities of the research process carried out using data collection methods in the form of observation, interviews, and documentation from several resource persons or informants. Researchers found several forms of planting character values between the two pesantren studied led to indications of similarities and differences in the strategy of planting the value of entrepreneurship character in the students. Several things have been found in the process of planting the value of entrepreneurship character in the form of a table as follows:

**Table 4.** Informant Interview Results

No	Name of Islamic Boarding School	Informant	Forms of Cultivating Character Values
1	Al-Hikam Islamic Boarding School	KH. Moch Mas'ud	Through an explanation to the students about the success of the Prophet Muhammad became an entrepreneur and entrepreneur and how entrepreneurship was modeled on the Prophet Muhammad. Entrepreneurship but still based on a strong Sharia foundation, for example, honesty in speaking words and manners in acting.

2	Raudlatul Muta'allimin Islamic Boarding school	KH. Ubaidurrohmah	Through motivational words from caregivers in the middle of the Kitab Kuning study related to the importance of entrepreneurship. Moreover, motivation is how to change the mindset of thinking that "students must be rich" and able to entrepreneurs with all the advantages and disadvantages possessed by the students. So students are not underestimated only because they are capable of mastering religious knowledge but are not supported by sufficient entrepreneurial ability. Furthermore, the most important thing is to change the mindset or perspective of students so that later they can become rich and good at religious knowledge.
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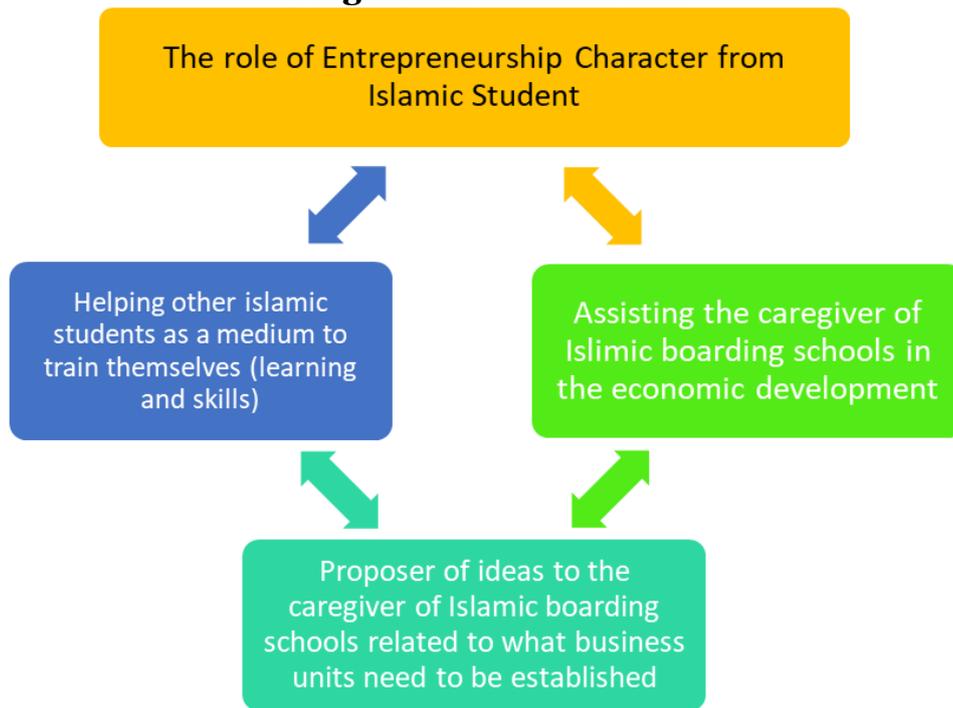
Source: processed data

Character education can be defined as an educational system with the cultivation of values following the nation's culture with the component aspects of knowledge (cognitive), attitudes (affection feeling), and actions, both towards God Almighty, both for themselves, society, and the nation. It can be concluded that character is closely related to morals, behavior, perspective, mindset, and attitudes shown by a person. Character education is a system of planting character values that include components of knowledge, awareness, willingness, and action to implement values, both towards God Almighty, self, others, and the environment so that they become human beings.<sup>21</sup>

It can be concluded that character education is the installation of moral values in a person or group of people and encourages them to practice good habits in daily life such as manners, ethics of speaking, honesty, responsibility, fairness, religious attitudes, etc. After the process of Student entrepreneurship character is formed and becomes a habituation for students, it will be able to realize a significant role in the development of boarding schools, especially related to the economic independence of boarding schools. Independence shows a form of confidence in the ability to solve problems without the help of others. Individuals who are independent as individuals who can solve the problems they face, are able to make their own decisions, have initiative, and are creative without ignoring the surrounding environment. Several things have been found in the role of the entrepreneurial character of students in the economic independence of the Islamic boarding school in the following form:

<sup>21</sup> Nopan Omer, "Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan," *Nopan Omeri* 9, no. manager pendidikan (2005): 464–68.

**Diagram 2.** Character Role



Source: processed data

From the picture above, it can be concluded that the role of Student entrepreneurship character has a vital existence in realizing the economic independence of Islamic boarding schools. Moreover, it has been answered with the opinions and views of the students themselves about what is the crucial role in serving the boarding school. So the role of a caregiver in advancing the boarding school is the answer for all students in the Al-Hikam and Raudlatul Mutaallimin boarding school.<sup>22</sup> While the second role is related to helping other students to develop skills in entrepreneurship, which is very important, as well as character education and habituation can become entrepreneurs when they graduate or become alumnae of Islamic boarding schools.

There is an interesting thing found in this study is the third role, namely as a giver or proposer of ideas to the caregiver or caregiver board about the business unit to be established, looking at the conditions and potential and business opportunities that exist in Islamic boarding school. Therefore, the role of students has a strong influence in providing proposals or opinions to develop boarding schools. For example, in Al-Hikam, students involved in the business unit of the boarding school, one of the students suggested setting up a cafe that could be used as a comfortable place to discuss and learn religion other than in the mosque or in their dormitories. Hearing the proposal, *Kiai* as the caregiver of the boarding school agreed to it, and until now, it has become one of the decent income for the boarding school. Thus, also in Raudlatul Mutaallimin, the establishment of

<sup>22</sup> Salman Alfarisi, Imamuddin, *Interview*, September 30, 2021

laundry is a manifestation of the idea or proposal of the students to the caregiver or *Kiai*.<sup>23</sup>

Islamic boarding school is a traditional educational institution that was born and grew at the same time as the arrival of Islam to Java. Thus, the Islamic boarding school is the original and oldest religious education institution in Indonesian society. Since the presence of Islamic boarding school has been able to appear as a religious educational institution that grows and develops to its own ability and is not polluted by the external interests of the Islamic boarding school. This success cannot be separated from the values of life that exist and are given by the *Kiai* to all his students. Among the values that characterize Islamic boarding schools and which greatly affect their sustainability is independence.

As the oldest religious educational institution, pesantren develops and grows on the independent efforts of the community because the needs among them drive it. The pronunciation of pesantren comes from the word "pesantrian", which is an affix word containing the basic words *santri*. There is also a mention that the pronunciation of *santri* comes from the word *cantrik* (*Sanskrit*), a person who always follows the teacher. Meanwhile, C.C. Berg argues that the term comes from the term *shastri*, which in Indian means a person who knows various Hindu religious scriptures or a scholar of Hindu scriptures.<sup>24</sup>

According to Priambodo as quoted by Djazimah, conceptually states that economic independence has certain parameters or measures, including: a) a person's economic independence is characterized by the existence of businesses or jobs that are managed economically. That means the effort or work is profit-oriented. b) Independence also departs from a person's self-confidence in carrying out economic activities, such as trading businesses, entrepreneurship in the form of home industries, company management, and so on. c) economic independence is characterized by economic activities that are occupied for a long period of time so as to allow a person to have the economic power to progress and develop. d) economic independence is also characterized by the courageous attitude of a person or group of people to take risks in economic activities, such as dreaming big and trying hard to realize the dream, dare to borrow money as business capital with rational and realistic calculations, dare to take business decisions to predict opportunities that exist. e) economic independence is also seen from the attitude of someone who is not tied to economic policies by others.<sup>25</sup>

As an integrated education system, an Islamic boarding school is a place where students stay during their Education and learn some scientific disciplines with the guidance of *Kiai*. This education system is a unique culture, so Islamic boarding school can be seen as part of a distinctive cultural system owned by the Indonesian.

There are three main pillars that characterize the existence of boarding schools, among others; *Kiai*, *santri*, and education. *Kiai* is the highest figure who became a leader in pesantren. The students are those who recite Quran in Islamic

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<sup>23</sup> Mahmud Romadhoni, Adiburrohman, *Interview*, 20 September 2021

<sup>24</sup> Mohammad Anas, "Kiprah *Kiai* Dalam Membentuk Kemandirian Ekonomi Pesantren," *Tesis*, 2019.

<sup>25</sup> Abdullah Gufronul, "Gaya Kepemimpinan *Kiai* Dalam Membangun Kemandirian Ekonomi Pesantren," *Muhasabatuna: Jurnal Akuntansi Dan Keuangan Islam* 1 (2020): 30–46.

boarding school, a term for students who take education in general. Education is the essence of the existence of Islamic boarding school itself as an integrated religious education institution.

Islamic boarding schools develop, teach, and at the same time apply teachings and various religious values in the lives of students and society in general. The *Kiai* is the central figure in the life of the Islamic boarding school. In this case, the role of the *Kiai* is not only the leader of the Islamic boarding school, but they are also teachers as well as role models for good behavior for students and other elements of society in the Islamic boarding school environment. Various emotional ties are established in daily life between students and *Kiai*, so that the process of observing the behavior, attitude, rules of life, and personality of *Kiai* by the students can take place effectively.<sup>26</sup>

Therefore, Islamic boarding schools are not only limited to religious education activities but develop themselves into community development institutions. Moreover, from the beginning, Pondok Pesantren is a place to prepare future cadres through the five elements above. However, nowadays, following the development of the times, Islamic boarding schools have forged themselves by developing themselves in empowerment activities for both students and the community, such as economic issues, environmental development others, as a manifestation of the independence of the boarding school both in terms of its existence as an independent institution and in solving problems in implementation. In different languages, as stated by Sirajul Arifin and Muhammad Andik Izzuddin, such empowerment is done to overcome poverty. The concept of poverty alleviation includes granting access to the poor, empowerment to be independent, capacity building, and social protection. Access expansion strategy is an essential factor in poverty alleviation because usually, poor people do not have the power to open the necessary access. Opening access will create an opportunity for people to meet basic needs and improve welfare on a regular basis.<sup>27</sup>

In both Islamic boarding schools, both Al-Hikam and Raudlatul Mutaallimin, in the application of operational management of the business unit of the boarding school, use eco protection based management as a guarantee for the smoothness and ease and protection of businesses that the Islamic boarding school community has actively played. So far, boarding schools actually have a huge potential in the field of thought and economic potential, but this is very unfortunate because it often experiences ups and downs due to the absence of maximizing their potential. The economic potential of Islamic boarding schools is a local potential, which should be developed and managed correctly. Eco protection in Islamic boarding schools is a responsibility that institutions and communities must play within the internal environment of Islamic boarding schools. The internal institution of the boarding school also has the responsibility of acting its duty in protecting the business that will or is running.<sup>28</sup>

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<sup>26</sup> Akbar Zaenudin, "Model Manajemen Unit Bisnis Pesantren," *Jurnal Pengembangan Wiraswasta* 20, no. 1 (2018): 11, <https://doi.org/10.33370/jpw.v20i1.179>.

<sup>27</sup> Muhammad Andik Izzuddin and Sirajul Arifin, "Ekonomi Lumbung Dan Konstruksi Keberdayaan Petani Muslim Madiun," *Inferensi* 10, no. 1 (2016): 187–212, <http://inferensi.iainsalatiga.ac.id>.

<sup>28</sup> Siti Nur Azizah, "Manajemen Unit Usaha Pesantren Berbasis Ekoproteksi," *Jurnal Ekonomi Dan Bisnis Islam Al-Tijary* 2, no. 1 (2016): 77–96.

The position of the boarding school can not be denied as an independent institution that does not depend on any institution. All policies are purely from *Kiai* or caregivers in it. Islamic boarding schools can be likened to a small country, in which people live from different cultural backgrounds and areas, and have different abilities, namely local abilities, different local understandings, and experiences, so that basically, like small institutions or countries, at least need economic management that must be strong and protected as a support for their establishment and existence in their journey. Eco protection, in a narrower sense, can also be interpreted as a system that refers to the independence and utilization of local or internal resources of the Islamic boarding school to realize economic resilience, which leads to the existence of the Islamic boarding school itself as well as an instrument in protecting business units and the economy that will be planned or implemented, which has been executed. Eco protection, in a narrower sense, can also be interpreted as a system that refers to the independence and utilization of local or internal resources of the Islamic boarding school to realize economic resilience, which leads to the existence of the Islamic boarding school itself as well as an instrument in protecting business units that will be planned or implemented.

## CONCLUSION

Referring to the research process and exposure to the analysis that has been carried out, the researchers can conclude as follows: The cultivation of the entrepreneurial character of students is reflected in several different forms or models from each of the three Islamic boarding schools studied, namely through the internalization of regulations and life in Islamic boarding schools. Through the explanation of good stories about the Prophet Muhammad SAW as an entrepreneur and through the forms of entrepreneurial motivations explained by caregivers during the recitation of the Yellow Book (*Kitab Kuning*) in Islamic boarding schools. These various data show the attitude or value of entrepreneurship character that researchers have collected from the informants. So directly or indirectly, it positively impacts Islamic boarding schools' independence and economic development. Moreover, provide a significant role for students to participate in helping the welfare and economic independence. Among the roles of the entrepreneurial character of students is the executor of the mandate of caregivers, assistant caregivers in developing business units, assistants for other students in managing and maintaining business units, and students giving ideas or suggestions to caregivers through the economic coordinator of each Islamic boarding school to be forwarded to caregivers.

The function of understanding and then obtaining the results regarding the importance of the role of the entrepreneurial character of students in the economic independence of Islamic boarding schools in the Bangkalan district can be used as new findings in the science of character education and the values of the entrepreneurial character of students of Islamic boarding schools that are targeted for research to have contributed and become references for other Islamic boarding schools in Bangkalan Regency in particular and other regencies on Madura Island in general.

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