IMPLEMENTATION OF ENTREPRENEURSHIP AT WALI SALATIGA ISLAMIC BOARDING SCHOOL

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Abstract

The majority of Islamic boarding schools in Indonesia are only oriented to religious knowledge. Integration in the scientific realm between religious science and general science always does not have a balance. They even tend to prioritize just one of them. The WALI Islamic Boarding School has succeeded in combining the modern cottage system and the traditional cottage system. Not only that, the Wali Islamic Boarding School also applies an entrepreneurship system where the system has not been widely adopted by other Islamic boarding schools. This research includes field research. Researchers collect data using interviews and documentation. While the analysis used is a qualitative descriptive analysis technique. This research was conducted at the Wali Islamic Boarding School Candirejo Salatiga. The results of this study indicate that 1) Wali Islamic Boarding School implements an independent curriculum system. 2) The implementation of entrepreneurship education is effective. This can be seen from the programs held.

Keywords: Education, Entrepreneurship, Islamic Boarding School, Literacy, Business

INTRODUCTION

Islamic boarding school is a concept of 'traditional heritage' religious education that has developed until now. In addition to the initiator of the establishment of the Islamic boarding school, the kiai is the main center in the Islamic boarding school, as well as the key to the internal and social role of the Islamic boarding school. The kiai is the main figure in the relationship between the kiai himself and the santri, as well as the central relationship between the Islamic boarding school and the community which is the hallmark of the Islamic boarding school. The leadership of the kiai and Islamic boarding school people is informal. That is, a kiai has some kind of authority without a formal institution of power. (Umar, 2014)

From a historical perspective, Islamic boarding schools have played a major role in the struggle for the independence of the Indonesian nation. Islamic boarding school became the fire and the main basis of the people's struggle to expel the invaders from the land of the archipelago. Islamic boarding school as a driving force for the community's struggle is one proof that Islamic boarding school has shown its existence in society. The role of Islamic boarding school in showing the direction of community life shows that the role of Islamic boarding school is not only in the education sector, but also in the social sector.

Flashback to the history leading to the entry of Islam into Indonesia can not be separated from the realm of the economic field. One of the ways in which Islam entered Indonesia was the trade route. The trade sector which became the cause of the entry of Islam into Indonesia is the first step in the history of Islam in Indonesia. Along with the trade sector, Islamic da'wah and power developed in Indonesia and the establishment of Islamic boarding schools was no exception. This shows that from the beginning of the arrival of Islam in Indonesia, the economic sector has its own urgency.

Although Islamic boarding school are considered as traditionalist institutions, their existence still plays a major role in carrying out restoration for the empowerment of the people

as a whole. (Takdir, 2018) Islamic boarding school has formed an interesting relationship between economics, education, social and politics. Islamic boarding school has succeeded in realizing the social order of Islamic society which is more advanced and orderly than in the past. Basically, the concept of an advanced society is formed on the stability of political, economic, and social accumulation. Where the better the economic, educational, and social sectors, the life of a country will be guaranteed.

This phenomenon is reversed in relation to the development of values, souls, and problems of Islamic boarding school towards state problems. Moreover, the economic development of Islamic boarding school is still experiencing stagnation caused by the unstable internal economy of Islamic boarding school. Therefore, it is necessary to formulate strategic steps to improve the system in Islamic boarding school which is still very difficult to do because the Islamic boarding school has not yet achieved economic stability.

Islamic boarding school as an Islamic religious education institution has succeeded in maintaining its existence in the midst of the turmoil of other formal educational institutions. Islamic boarding schools, especially traditional or traditional-modern Islamic boarding school, maintain a typical Islamic boarding school religious education system with the study of religious sciences quoted from classical books. The study carried out by the Islamic boarding school focused on the Islamic treasures in the holy cities of the Hijaz. Almost all of the yellow books studied are sciences based on *bayan*i and *irfani* epistemology. *Bayani* epistemology is a system of theoretical knowledge explication in the fields of language, fiqh, ushul fiqh, kalam, and balaghah. Meanwhile, *Irfani*'s epistemology is a genostic knowledge system in the field of Sufism.(Yasid, 2018) Reflecting on the study material, Islamic boarding schools in general still have not shown their steps in responding to the challenges of the times in global fields.

The education and teaching system in the Islamic boarding school has a great influence on its alumni. As has been explained, Islamic boarding school education revolves around the study of Islamic treasures. Meanwhile, in an advanced era, it is possible that the students who previously mingled in a religious and well-maintained environment must survive to live a life outside of their comfort or habit in the Islamic boarding school. The journey of life in the world cannot be separated from the way humans fulfill their needs.

Based on a report from the Ministry of Religion of the Republic of Indonesia, that as of January 2022 the number of Islamic boarding schools in Indonesia is 26,975 Islamic boarding schools. Meanwhile, Central Java itself occupies the 4th position with the largest number of Islamic boarding schools, which are 3,787 Islamic boarding schools. Of this number, it can still be counted on the fingers of Islamic boarding schools that have developed and are able to accompany and accompany the stages of economic development. If you pay close attention, in terms of quantity, the total of these Islamic boarding school is a potential that can be improved from different aspects, however, it cannot be said to be the same in quality.

Santri are considered more capable of spiritual and religious knowledge in society. A different stigma is carried by graduates of traditional Islamic boarding schools who are considered 'ndeso' and not old-fashioned by the 'elite' out there. In the world of non-religious work, not a few Islamic boarding school outputs do not meet the required qualifications. Islamic boarding school graduates can only recite the Koran and preach on the pulpit. Actually the stigma does not necessarily meet the needs.

Education and teaching to students about entrepreneurship begins with the development of basic skills or soft skills which are the basis for improving the quality of education starting from the personal to the social. As stated in the National Education System Article 26 paragraph 3 of Law Number 20 of 2008, that life skills education is education that provides personal, social, intellectual and vocational skills for work or independent business.

Life skills education is education that aims to actualize students' abilities as individual beings as well as social beings.

Abu Yasid stated in his book that there are two kinds of personal skills. *First*, spiritual awareness that humans are as perfect as creatures who carry out tasks from the Almighty and are the closest manifestation of God's attributes in the world. *Second*, the ability to think logically where by using their reason humans can draw conclusions and react appropriately to the objects they observe. Personal skills build individuals whose origins have the potential to become actual implications in their daily activities. Personal skills relate to internal human matters to determine the direction where the goal of human life itself is.

Humans as creatures who have a desire to always be useful for each other and vice versa, always need other people in their lives, making them have to show capable social skills. These social skills foster stigma and public trust in them. In the business world the realm of trust is the number one key to running a business in its correlation to the relationship between business and clients. These social skills contain at least 2 things, namely communication skills or public speaking and collaboration skills or teamwork. (Yasid, 2018)

Meanwhile, according to Muhammad Khozin, (Khozin, 2018) there are 4 main pillars in building a business, namely 1) Independence 2) Responsibility 3) Solidarity 4) Creativity. These values have indirectly been deeply rooted in the Islamic boarding school area. It is not uncommon for people to think that the purpose of enrolling their children in boarding schools is not only to be proficient in religious knowledge, but also to make students independent. The limited environment of the Islamic boarding school makes the students have to be disciplined in carrying out their daily duties. Solidarity between students is something that just flows between students. As they meet every time, the inner connection will strengthen the frequency of attachment of the students. So that the initial foundations for entrepreneurship have been owned by students for a long time.

In this advanced era, there are several new challenges in the economic sector. The population of the community that has experienced a massive increase has resulted in many productive ages. The limited industrial sector and employment opportunities make young people of productive age unable to take advantage of their golden age properly, not even a few who have not been able to finance their own lives. Entrepreneurship or entrepreneurship is an economic sector that has great potential to raise the quality of people's material life if they reflect on the challenges of the times.

Entrepreneurship is an independent business which in its journey requires other human resources apart from the founder. Entrepreneurship can be a solution to gradually reduce the unemployment rate by absorbing the required workforce. However, not all entrepreneurs can absorb a promising workforce. It is the innovative and developing entrepreneurship that will show its usefulness in the community. Establishing or developing an entrepreneur requires determination, expertise, and complex practice. Therefore, entrepreneurial training is needed that is educative in nature that can absorb potential youths in order to improve the quality of the individual and social economy.

The entrepreneurial perspective can be developed in individuals and can be demonstrated inside or outside organizations, for-profit or non-profit companies, and in business or non-business activities for the purpose of generating creative ideas. (A. H. Manurung, 2021) Utilization of human resources in Islamic boarding schools has qualified potential in terms of quantity as well as a systematic basic concept of entrepreneurship. The students are in the same environment so that coordination can be carried out effectively.

Wali (Wakaf Literasi Islam Indonesia) Islamic boarding school runs an education system that combines religion and the public. The teaching of religious sciences is carried out routinely in the form of classical book studies under the teaching of clerics. The implementation of life skills teaching is found in the application of entrepreneurship theories

in businesses that are run independently by students under the guidance and guidance of the kiai. Santri are directed to choose a business field according to their respective abilities without any element of coercion from any party. While running this business, students are directly faced with field problems concerning the business realm which must be creatively resolved by students. This becomes an actual learning and spurs the potential for entrepreneurship in the santri.

To restore the driving entities of the economic and social sectors, Islamic boarding school need to make modern compositions. Departing from this, the Wali Salatiga Islamic Boarding School provides an effective concept of entrepreneurship education and teaching in order to create millennial students who existance, sustain, and revive. The journey of the Wali Islamic Boarding School in fostering its santri deserves to be studied scientifically so that it gives birth to an innovative form of Islamic boarding school-style learning model that can catch up to the stigma of being left behind by Islamic boarding school graduates in terms of social economy.

METHODS

This type of research is field research or qualitative research, namely research that makes observations about an event in a scientific way. The research was conducted at the location of the founding of the boarding school, namely Wali Islamic Boarding School in Candirejo, Salatiga. This research method approach is based on descriptive-qualitative techniques, namely the method of compiling scientific works by describing, describing, drawing conclusions about various social phenomena that exist in society and trying to bring them up to become characteristics, characters, or descriptions of certain phenomena.

The object of this research is something related to the research variables that become the center of problematic research, namely the implementation of entrepreneurship in the independent business sector of Wali Islamic Boarding School Candirejo Salatiga.

The business sector includes the business of providing school infrastructure services, business event organizer services, digital content creation services, socio-preneur-based Islamic religious education business. The data collection method is a technique used by researchers which is an advanced stage of data processing by collecting the results of field analyzes that have been carried out.

Data collection methods used by researchers include: 1) Observation; The observation method is a method of observing the phenomena that occur directly (direct observation) at the location under study. 2) Interviews; That is the method of collecting data by way of question and answer between two parties which is carried out systematically which is in line with the research objectives. This interview was conducted in a structured free system with experts. 3) Documentation; Namely a data collection technique by taking digital evidence in the form of writing, pictures, audio, and monumental works of Wali Islamic Boarding School Salatiga.

RESULT AND DISCUSSION
The History Of Wali Boarding School

Islamic boarding school was a perpetual and consistent institution of education (tafaqquh fi al-din) and the islamiyyah dakwah society that participated in the cleansing of the nation. The term boarding school actually comes from Arabic, funduq, which means hotel or hostel. The *pesantren* comes from the word *santri*, with the prefix "PE" in front and the "an" ending which means santri's home or boarding shcool.

The islamic boarding school is an islamic institution of education that teaches islamic studies, led by a kyai as a guide or owner of a boarding house and assisted by ustadz or a teacher who teaches grammatical science to santri, by distinctive methods and techniques.

Inside the boarding house, there were always kyai, santri, mosques, santri dwellings, distinctive teaching techniques and reference books.

The development of a leadership pattern in boarding schools is evidence that the name and influence of a boarding school are closely linked to the charisma of their respective leaders (kyai). Popularity, skill and character flashing the leader of the boarding school determine the rank and prestige of a boarding school. For example on a boarding trip, kyai's charisma will be evident at the beginning of its construction.

Ustadz Anis Maftuhin pointed out that the boarding house is a educational institution of life educating santri to be a believer, a bertaqwa and an independent person. By upholding the motto "existence, sustain and revive", Ustadz Anis Maftuhin erected a boarding school that he named a WALI islamic boarding school. WALI name stands for the Indonesian islamic literacy wakaf. This boarding school is located on Pangeran Mertokusumo street, Karangpawon, Candirejo, Tuntang, Semarang district..

Naming the wakaf was chosen as his token of appreciation for the clergy who had expended part of their lives in literacy. Furthermore, Ustadz Anis noticed that the level of literacy of society is very low. So there was initiative to build wet-based huts.

The Curriculum of Wali Islamic Boarding School

The curriculum is defined as a subjective tool given by an educational institution that contains a design lesson that will be given to participants within a single period of education. The photoset of this subject is adapted to the circumstances and abilities of each step of education within the educational arrangement. (Purnomo, 2017) Curriculum becomes an essential component of the education operation because it becomes the learner's learning guide during learning time. On the other side, the curriculum becomes the standard for competence of learning participants.

By integrating modern learning systems and traditional ones, Wali boarding school is committed to balancing world sciences and the afterlife. This system does not further diminish the islamic khazanah study also studied in other boarding school. The head of wali boarding school emphasized education over instruction. Where teaching is only theoretical without regard for understanding and practice in the field. To control boarding schools, Kiai stepped in and appointed seniors to manage her class. The role of the senior santri is another santri that commonly referred to as *mudabbir* in boarding school terms.

> *"Education and teaching are different. Teaching is the teacher's theory. But to teach a teacher instead of delivering a theory he also guides and practices how that theory should be applied. Take student Arabic. His grades could be good, but was it when he was told to practice Arabic he could do it? Not necessarily! "*

From what Ustadz Anis implies, we can conclude that there is a difference in meaning between teaching and education. Teaching is when a teacher merely conveys the theory of learning. As for education, it's more than that. Education is a process in which a teacher can both convey a theory and guide and direct the disciple to apply the theory that has been taught.

For the sake of achieving morality and personality, santri has also provided public and social education that they can use to lead their socio-economic life. Santri was given practical training in analyzing and completing a project to give santri a realistic representation of what was within the economic sector. Santri is expected to meet materials' economic needs in its development, fulfilling duties as individual and social beings. In addition, santri is trained to develop love that puts welfare above personal well-being, a sense of sacrifice devoted to the welfare of the people, especially muslims.

The boarding block consists of homes of the headmaster, mosques, BLK, offices, halls and santri dorms. There are no specific models in boarding physically. In spite of simple physical conditions, boarding schools are able to create distinct, separate, and distinct forms of life.

Even the environment and ordinance of living in boarding schools may be said to be a separate subculture in the surrounding communities. For the instance:
1. The schedules of activities and social life are different from those of the general population.
2. Lesson learned.
3. Santri controlled delivery and use of material.

Implementation of boarding school teaching does not use a valid curriculum. This is understandable because the boarding school is the independent institution of islamic education. In terms of the boarding curriculum, it is granted freedom by the state to arrange and implement the free curriculum, as well as the guardian boarding school that will apply *Kulliyatul Mu'allimin Islamiyyah* (KMI) curriculum system. This curriculum is made up of general science and religious science. It means that religious science and general science are not separated. Fundamentally, the purpose of the teaching of these two kinds of sciences is to supply santri with the basics of science to perfection..

With the skill curriculum and courses given in guardian boarding schools, there is an increased boarding function. If boarding schools have served as sites for the propagation of the science of keispage, the conservatory of islamic tradition, and the axis of the birth of islamic cadres, the boarding school now also carries the function of skill building for santri to deal with the work world. Wali boarding school prepared and furnished her sanitization with skills useful for community development. This would rule out the perception that santri has a tendency to compete in the work world and to play a small part in community activities.

The management of boarding schools is one of the most basic strategies for economic reform as an activity intended to educate and uplift the society of boarding schools.

Implementation Of Entrepreneurship In The Wali Islamic Boarding School

Wali Islamic Boarding School had entrepreneurial activities in addition to the teaching of religions. Entrepreneurship education given in the teachers' boarding house into the informal education, where the curriculum is not determined, but is adapted to its own educational needs and hence is conditional. One of the goals for the Wali boarding school was to develop a generation who were not only proficient in religion but also in sales. (Afandi, 2019) As the head of the Wali boarding school.

> "The prophet Muhammad SAW (peace and blessings be upon him) was uswah hasanah for muslims. Since his youth, he has been engaged in entrepreneurial activities. With his uncle ABU thalib, not only in the makkah area but out of the country even to some other countries. He was known asa professional merchant, honest and trusted, and thus his business partners were satisfied and mutually profitable. "

Therefore we as muslims should always strive to emulate his qualities and character in daily life, not only in worship but in entrepreneurship. Islam encourages its adherents as traders to keep an eye on the weak, the poor, the elderly, and anyone unable to compete in the business world around them.

Entrepreneurship at Wali Islamic Boarding School is a field learning to run a business. Meanwhile, the practical form of entrepreneurship activities in Islamic boarding school can be shown from the several units formed that were deployed to train their students in entrepreneurship.

1. Siplah

Siplah or school equipment procurement information system, is a unit engaged in the business of school infrastructure such as tables, chairs, blackboards, and others. The half-year turnover can reach 1 M. The turnover will later support life in the Islamic boarding school and become one of the income for boarding school activities. And the rest of the income are distributed to students who take part in this project. This is as conveyed by Firman, a student of Wali Islamic Boarding School.

"… Entrepreneurship education is the system here, Mas. But it's fair too. We're paid here. For example, you are engaged in a project, and in a month it gets 100 million. You will get the profit 10% of 100 million. Then divided into teams…"

2. Event Organizer (EO)

As the name of this unit, it focuses on managing and organizing events, both large events such as Santri Art Performance, Syiar Muharram, and weekly events such as webinars which are held once a week.

3. Wali Creative Center

Wali Creative Center works in the creative industry or IT (information and technology). Among his work projects are creating logo designs, pamphlets, video shooting, editing and other digital content. The Wali Creative Center is a new unit that has been running for about 3 months. But the turnover is no less large even though it is still in the pioneering period.

4. Wali tour and travel

This unit is engaged in providing Hajj and Umrah travel services. Wali Tour and Travel is the first business unit in Wali Islamic Barding School which has been running for about 4-5 years. Established in 2018 and became the first focus of the Wali Islamic Boarding School. This tour and travel has been collaborating with da'wah management students at IAIN Salatiga.

5. Madin (Madrasah Diniyah) and TPQ

The students who are smart and have a passion in the education and teacher training are mobilized to teach the children who recite Holy Qur'an at the Ar-Rohim mosque in the Wali Islamic Boarding School. Not only teaching iqro' or reciting the Qur'an, once a week the students teach several computer applications such as Ms. Word, Excel, and Corel.

The students were given full trust to do all the efforts in these units. The distribution is flexible. Who can handle and control, then that's where his position. However, for students who have not yet found their skills, kyai will give assignments in one of the units, then they will be evaluated until the students find chemistry with the tasks they are carrying out.

"Kyai, his system is like this, Mas. He is the person who, I will appoint you, you will handle this. Don't you go? Then natural selection. In the sense that if it turns out that he was told to do it, he can't do it. That means you can't. it cannot be forced to live. So it's good to go to other divisions, I see. But if it turns out you can, then go."

Although all units in the Wali Islamic boarding school are purely managed by students, the role of the leader of the boarding school, KH Anis Maftuhin, is never separated from every step taken by the students. Kyai, as the students call him, provides full supervision and guidance for each unit. This can be seen when he directly chaired the performance evaluation meeting of the students. Not only has the title as the headmaster of the Islamic boarding school, he is also the supervisor, companion, advisor, and person in charge of the santri and the guardian of the Islamic boarding school. Firman also admits that the kyai's role is really big in every boarding school activities

"This is 100 percent of the students. So, indeed, Kyai trusts all the children of the guardian, Mas. Go ahead, from the director to the salesmen to the school, all of them are guardians. Only later, if we need guidance or what do we need, Kyai's co-workers are there for us. Oh, this requires taking care of taxes, how to do it. Mas, why does this need members of this council, the meeting can be done. But the guardians are the children who handle it from upstream to downstream."

The daily activities of the Wali Islamic boarding school run as Islamic boarding schools in general. However, there are no islamic boarding school activities from morning to evening. Because in fact, the students are active students in college. Boarding school activities start to be active at 03.30 before dawn. The students are encouraged to carry out qiyamul-lail, and

continue with the dawn prayer. After praying subuh, students take part in book studies or literacy studies on how to write articles, fill out the web, and so on.

> *"If it's here, it's like reading Kitab Kuning as usual. Sometimes it's Safinah, Jurumiyyah, and Ta'lim Muta'allim. I like literacy studies the most, because if kyai is the one who teaches, he often talks about his travels and experiences..."*

Then, the activities of the boarding school will start again after Maghrib until Isha', namely the madrasah diniyah. Not only for the boarding school students, this madin also accepts local residents who want to take part in the TPQ there. This activity is also free of charge. Because basically, the Kyai of Wali Islamic boarding school is not to live from the boarding school, instead to live and support the boarding school. Apart from madin, students are also trained to make speeches in 3 languages every Monday night.

CONCLUSION

Wali Boarding School is a Islamic boarding school that implements entrepreneurship values in carrying out its education. In addition to teaching various Islamic literatures as in general Islamic boarding schools, the santri at Wali Boarding are also taught to run various businesses in the Islamic boarding school. There are 5 business units in this boarding school. Each unit focuses on a different area. These five units are led and run by the students under the guidance and supervision of the caretakers of the boarding school. The profit earned by each unit will be divided among the members of the related unit and part of it will be used to run the cottage operations.

SUGGESTION

This research needs to be refined to increase the effectiveness and use of entrepreneurship values at Wali Boarding School. By improving the quality of research on Wali Boarding School, it is hoped that it can advance and improve the quality of Wali Boarding School itself. Seeing the implementation of entrepreneurship in various Indonesian Islamic Boarding Schools which can still be said to be rare, Wali Boarding School is expected to be an example for other Islamic boarding schools in Indonesia who want to implement entrepreneurial values for their students. The author recommends Wali Boarding School to develop business through collaboration with several higher education institutions. UIN Salatiga and Satya Wacana Christian University are two big names in the higher education arena in Salatiga. Collaborating with these two institutions will increase the benefits of implementing entrepreneurship for students and expand the network of the Wali Islamic Boarding School itself.

Entrepreneurship training at Wali Boarding School also needs to be improved. Because the facts on the ground show that entrepreneurship trainings are still rarely held. The students are more involved in the field and receive less training on the concept of entrepreneurship. This lack of training on entrepreneurship concepts has an impact on the existence of some students who have difficulty in carrying out the given business. Improving entrepreneurship training is one solution that can be applied to increase students' understanding of the various problems they will encounter in the field.

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