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Implementation of Entrepreneurship Education Program in Improving Santri Entrepreneur Ability at Islamic Boarding School & Alam Nurul Furqon School Rembang

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Abstrak

Kata Kunci:

Kewirausahaan;
Entrepreneur; Santri.

Setelah lulus dari pondok pesantren, santri akan berdakwah di tengah-tengah masyarakat. Namun ketika berdakwah mereka sering terbentur persoalan independensi. Kelemahan mereka dalam persoalan finansial seringkali dimanfaatkan pihak-pihak tertentu untuk menekan mereka agar tidak menyampaikan nilai atau ajaran tertentu dari agama Islam. Hal ini tentu menjadi tugas pesantren, santri seharusnya tidak hanya mendapatkan pendidikan agama semata namun juga harus mendapatkan pendidikan kewirausahaan. Pondok pesantren harus mampu menghasilkan lulusan yang mempunyai kualifikasi mandiri secara intelektual sekaligus berdaya secara finansial. Hal inilah yang coba dijalankan oleh Pondok Pesantren & Sekolah Alam Nurul Furqon Rembang. Melalui metode penelitian kualitatif yang didasarkan pada tinjauan literatur, peneliti menemukan bahwa pendidikan kewirausahaan di pesantren tersebut dibagi dalam empat jenis bidang usaha yaitu peternakan, pertanian, pengolahan, dan wisata edukasi. Dalam empat jenis usaha ini, mereka menyertakan konten pendidikan yang dapat memperluas pengetahuan serta keterampilan para santri. Dengan memperoleh pendidikan kewirausahaan, diharapkan para santri dapat menapaki jejak Nabi Muhammad SAW yang bahkan tidak pernah meminta sumbangan sepanjang perjalanannya.

Abstract

Keywords:

Entrepreneurship;
Entrepreneurial;
Santri.

After graduating from the Islamic boarding school, santri will preach among the community. However, when preaching, they often encounter issues of independence. Their financial weaknesses are often exploited by certain parties to pressure them not to convey certain values or teachings from Islam. This, of course, becomes the responsibility of the boarding school. Santri should not only receive religious education but also entrepreneurship training. The boarding school must be able to

produce graduates who are intellectually independent and financially empowered. This is what Pondok Pesantren & Sekolah Alam Nurul Furqon Rembang aims to achieve. Through a qualitative research method based on literature review, the researcher found that entrepreneurship education at this boarding school is divided into four types of business sectors: livestock, agriculture, processing, and educational tourism. In these four types of business, they include educational content to broaden the knowledge and skills of the santri. By receiving entrepreneurship education, it is hoped that santri can follow in the footsteps of Prophet Muhammad (SAW), who never asked for donations throughout his preaching journey.

INTRODUCTION

Santri is a term to refer to someone who studies in Islamic boarding schools.

The above understanding was popularized by Zamakhshari Dhofier in "Pesantren Tradition" (Dhofier, 1994).

In Islamic boarding schools, students do not only learn religion. But they are also educated to live independently, given their situation away from parents and family.

When referring to the National Education System Law No. 20 of 2003, it is implied that through the educational process it is expected that the potential of students can be developed.

This is intended so that later students are able to face life's problems with courage without feeling pressure from any party.

And it is also intended that students can become superior humans when involved in the midst of society.

As an educational institution, Islamic boarding schools certainly have the obligation to provide educational facilities that are able to shape students into superior human beings.

Especially when involved in the community later, students will become

preachers, scholars, ustadz, kyai, and religious figures.

They will be the reference of the community in religious matters.

But in practice, there are some preachers whose financial condition is not good so they depend too much on the size of the envelope of lectures received.

This was proven when the corona pandemic hit and crowd restriction rules were imposed. Practically recitation and lecture activities were prohibited, at that time many preachers experienced economic difficulties because they lost their only source of income, namely lecture envelopes (Yasmin, 2020).

Seeing this reality, there is no doubt that Islamic boarding schools must be able to produce preachers, scholars, preachers, and kyai who have qualifications as intellectually independent figures as well as financially empowered (Nasih, 2019).

Islamic boarding schools need to prepare their alumni to be able to compete in the world of business competition in the current era of

information technology and globalization (Nasir, 2019).

That's what the Nurul Furqon Islamic Boarding School & Nature School located in Rembang Regency, Central Java, tried to do.

There is one interesting scene in the pesantren which is familiarly called Planet Nufo, namely the presence of students who come from underprivileged families who are financially unable to pay school fees.

But at Planet Nufo, in addition to getting fee waivers, they also get entrepreneurship education that is integrated with the teaching of religious science and general knowledge (Aziz & Ariyani, 2020).

On Planet Nufo, every student is educated to have a strong entrepreneurial spirit, so that there are no more stories about ustadz or ulama who are economically weak.

One of the historical events that became the ideological basis of Planet Nufo was the life journey of a Muhammad SAW who at a young age herded goats, then became a successful businessman and married Khadija who was a businessman with a wealth of two-thirds of the total wealth of Makkah's population.

When he became a prophet, there was never a story of him asking for donations, even said he forbade himself to receive alms.

Such characteristics of preachers are what want to be internalized in every Planet Nufo student (Baladana, 2020).

Based on the observations of researchers, the efforts made by Planet Nufo are still rare in the world of pesantren.

In general, most pesantren managers still think that entrepreneurship education is a worldly issue so it does not need to be taken seriously.

In addition to being ahistorical, such a mindset will also eliminate the opportunity for Islamic boarding schools to develop their economic potential.

As a result, in addition to producing graduates who are unable to compete in the business world, the Islamic boarding school itself will also not be able to strengthen its existence and independence in this era of globalization.

Based on this framework, a research entitled "**Implementation of the Entrepreneurship Education Program in Improving the Ability of Santri Entrepreneurs in Islamic Boarding Schools & Natural Schools Nurul Furqon Rembang**" was compiled.

This research is expected to be a treasure that can be studied and taken into consideration for policy makers in Islamic boarding schools in Indonesia.

RESEARCH METHODS

This research uses a qualitative approach based on literature review. The primary data of the research are taken from: books or journals that discuss the world of entrepreneurship

and the world of Islamic boarding schools. written publication from Pesantren Nurul Furqon Rembang related to their activities, especially in the field of entrepreneurship education for students. articles discussing entrepreneurship education programs at Pesantren Nurul Furqon Rembang. A qualitative approach is used to answer questions in depth about why a phenomenon occurs and how the process takes place, requiring deeper exploration (Firmansyah et al., 2021). The results of qualitative research can be summed up in three main points: initial response, construction process, and conclusion (Pahkeviannur, 2022).

RESULTS AND DISCUSSION

Understanding Santri

According to Nurcholish Madjid, there are two opinions regarding the origin of the word "santri" (Gufron, 2019).

The first opinion, the word santri comes from Sanskrit, namely *shastri* which means a literate person. C.C. Berg defined *shastri* as someone who knows the scriptures in Hinduism. This opinion implies that students explore religion through Arabic or Pegon Arabic books. The second opinion, the word santri comes from the Javanese "cantrik" which means someone who always follows a teacher, wherever the teacher goes or settles.

While A. H. John, argues that "santri" comes from Tamil, which

means teacher of recitation (Dhofier, 1994).

The term santri began to become a hot conversation in 1960, when an anthropologist from the United States named Clifford Geertz published the results of his research for 1 year 4 months on the community in Pare, Kediri.

The results of the study were titled *The Religion of Java*.

Geertz divided Javanese society into three parts: abangan, santri, and priyayi.

Geertz explains that the abangan represent those who are still firm in the animistic aspects of the whole Javanese syncretism and are identical to the peasants. The santri are more obedient and stick to Islamic values and are synonymous with merchants. The priyayi were closer to aspects of Hinduism and were synonymous with bureaucrats (Burhani, 2017).

Although this research is enough to catapult the word santri as a terminology, Geertz's Javanese trichotomy has received criticism from experts.

One of them is from Heather Sutherland who mentions that priyayi is not a term for certain religious behavior but a social class. Priyayi was a mediator between the center and the regions, between the elite and the common people. Priyayi also acted as an indigenous ruler for colonial rule. And in fact, some priyayi become abangan and some become students and then

carry out Islamic values in their lives (Burhani, 2017).

Meanwhile, according to Zamakhsyari Dhofier, the understanding of santri is more narrowed to someone who studies in an Islamic boarding school (Dhofier, 1994).

This means that santri is the most important element in pesantren, the size of a pesantren depends on the number of students studying there.

From the various understandings above, a common thread can be drawn that a santri is someone who studies Islam deeply in Islamic boarding schools and practices Islamic values in various aspects of his life.

Entrepreneurship Education

In Law No. 20 of 2003 concerning the national education system, it is revealed that education is a conscious and planned effort to create an atmosphere of learning and learning so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves and society (Habe & Ahiruddin, 2017).

Meanwhile, according to the Big Indonesian Dictionary (KBBI), education comes from the word "educate" which gets the affix pe- and suffix -an. Education means the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (KBBI, n.d.).

While the definition of entrepreneurship has been stipulated in the annex to the decree of the Minister of Cooperatives and Small Company Development Number 961 / KEP / M / XI / 1995, namely the spirit, attitude, behavior, and ability of a person in handling a business or activity that leads to efforts to find, create and implement ways of working, new product technology by increasing efficiency in order to provide better services or obtain greater profits (Hidayat & M. Nawawi, 2022).

So entrepreneurship education is a conscious and planned effort to develop students' skills in terms of exploring, developing, and implementing new work methods, technologies, and products with the aim of increasing efficiency in order to provide better services or increase profits.

If it is related to students, entrepreneurship education is very important to teach them.

Because by becoming entrepreneurs, their independence will be better maintained so that they can practice Islamic values in every aspect of their lives without being pressured by certain parties.

In addition, if referring to the definition proposed by Geertz, it can be found that since the beginning of its emergence the santri in Indonesia is indeed synonymous with the world of entrepreneurship.

Implementation of Entrepreneurship Education Program for Santri at

Islamic Boarding School & Sekolah Alam Nurul Furqon Rembang

Nurul Furqon Islamic Boarding School & Nature School is located in Mlagen Village, Pamotan District, Rembang Regency, Central Java.

The pesantren known as Planet Nufo adopts a dormitory system by integrating *Qur'anic Habits* in everyday life. The values of the Qur'an and the sunnah of the Prophet Muhammad (peace be upon him) became the main guidelines in all activities, from waking up to sleeping again.

The isolated location of Planet Nufo in remote areas of Rembang Regency is actually considered a very ideal place to become a training center for memorizing the Qur'an and training leadership qualities.

Planet Nufo's vision is to produce a generation of Muslim professional intellectuals with Qur'anic morals. While its mission is divided into three aspects, namely: nature, Qur'anic values, and entrepreneurship (*Vision and Mission of Planet Nufo*, n.d.).

The mission of nature means bringing students closer to the surrounding environment to raise awareness of the importance of learning, safeguarding, and developing nature in a useful way.

The mission of Qur'anic values means honing a child's potential by memorizing the Qur'an, studying it, and making it a guide in everyday life.

While the entrepreneurial mission aims to develop Islamic and intellectual characters with a productive

entrepreneurial spirit, through professional utilization of natural potential.

In order to realize this vision and mission, Planet Nufo adopts various unique educational concepts to create an effective and fun learning atmosphere (Aziz & Ariyani, 2020) that is:

First, Planet Nufo has the principle that learning can be without buildings but cannot be without teachers.

Planet Nufo does not have classrooms like schools or Islamic boarding schools in general. The study room on Planet Nufo consists of a bamboo gazebo, capsule house, bamboo theory room, wooden Olympic house, thatched roof house that at first glance looks like a traditional Papuan house, a sek house, and a ship. Students can study in groups, ranging from four people to a maximum of 15 people.

Second, the quality of teachers is the most important thing. All of the teachers are graduate graduates. They provide super-intensive guidance to students with a very large teacher:student ratio, which is 1:4.

Third, there is no selection process to become a student at Planet Nufo. The system used is "first come, first served." Every year, Planet Nufo only accepts 6 students for elementary level, 30 students for junior high school, and 10 high school students, and 10 for tahfidz program participants. The elimination of the entrance selection process is based on the rule that every child has the same right to learn. This pesantren also

chose to focus more on the level of process and final results.

In terms of entrepreneurship education, Planet Nufo divides it into four types of business fields, namely animal husbandry, agriculture, processing, and educational tourism. In these four types of businesses, they include educational content that can expand the knowledge and skills of students (Absya, 2020).

One of the main options is breeding goats. When entering the Planet Nufo yard, we can immediately see neatly lined goat sheds on the land that also has teak plantations opposite (Aziz & Ariyani, 2020).

The selection of goats is certainly not without basis but there is an ideological basis, the prophets including the Prophet Muhammad SAW were goat herders.

Prophet Muhammad (peace be upon him) said in a hadith:

God did not send a prophet, unless he herded goats. (HR. Bukhari and Muslim)

In another hadith, it is even narrated once that the Prophet Muhammad SAW joyfully reminisced about his youth while herding goats (Haikal, 2001), he said:

The prophets sent by God were goat herders. Moses was sent, he was a goat fan. David was sent, he was a goat fan. I was sent, as well as the goat herder of my family in Aiyad. Of course, the fundamental question is why God chose goats to be grazed by His chosen people, not other animals.

He also said in another hadith:

"There will come a time when the best Muslim treasure will be goats grazed on mountain tops and where rain falls. By bringing his religion he ran away from some slander." (HR. Bukhari)

Ibn Hajar Al Aqalani revealed that the wisdom behind goat herding before the prophetic period was that they would get used to managing goats so that later they would be better prepared to face the problems faced by mankind (Al Asqalani, 2011).

When a person succeeds in herding goats, then when sent to be a Prophet, he will be easier to manage people.

Such lessons are certainly an inspiration for students who will become leaders and guides of Muslims in the future.

Based on the results of research conducted by Aziz and Ariyani in 2020, broadly speaking, the flow of business activities at Planet Nufo is as follows:

First, the students were given the mandate to herd goats every afternoon. For elementary level students, they are not allowed to herd sheep, they are only limited to accompanying their senior brothers. Meanwhile, junior high school and senior high school students are given a minimum of two goats to graze.

Secondly, goat manure is collected and fermented to become animal fertilizer. In addition to being distributed to agriculture, there are often consumers who buy processed fertilizers for these students, at this stage alone the students have received income.

Third, the fertilizer is distributed to the *Green House*. Some of the vegetables grown are bitter melon, chicory, beans, spinach, and kale. These agricultural products are used to meet the daily food needs of the students. The rest of the vegetables that cannot be cooked become additional feed for the goats. This is where a unique integration between agriculture and animal husbandry is created.

Fourth, to fulfill the nutrition of the students, regular goat slaughter is scheduled. In addition, there are also catfish, duck, and chicken farms done by senior students.

Fifth, the entire series of activities became the foundation for executing the tourism sector through Nufo Education Park. This nature tourism is designed as a means of education and is expected to

attract stakeholders in the field of education to visit. They can learn to observe plants and animals, and learn how to manage them, so they can apply similar concepts in their respective places.

This series of activities in addition to aiming to create food self-sufficiency for Islamic boarding schools, so that there is no need to buy food from outside to meet the daily food needs of students. It also aims to instill an entrepreneurial spirit in each student. So that when they enter the midst of society later, they can become scholars, preachers, preachers, preachers, and religious figures who are intellectually independent as well as financially empowered.

CONCLUSION

After graduating from pesantren, students will become a reference for the community in religious matters whether as scholars, preachers, ustadz, or religious figures.

In conveying the teachings of Islam in the midst of society, they often bump into the issue of independence.

The weak side of preachers in financial matters is often exploited by certain parties to pressure them not to teach certain Islamic values or teachings to the public.

This is certainly the task of Islamic boarding schools to produce graduates who have intellectually independent

qualifications as well as financially empowered.

Entrepreneurship education should be one of the compulsory curricula in Islamic boarding schools.

That's what the Nurul Furqon Islamic Boarding School & Nature School located in Rembang Regency, Central Java, tried to do.

Entrepreneurship education in the pesantren is divided into four types of business fields, namely animal husbandry, agriculture, processing, and educational tourism.

In these four types of businesses, they include educational content that can expand the knowledge and skills of students.

By obtaining entrepreneurship education, it is hoped that students can tread in the footsteps of the Prophet Muhammad SAW who never even asked for donations along his da'wah journey.

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