

The Role of Islamic Boarding Schools in Fostering an Entrepreneurial Spirit: Case Study of the Darul Falah Islamic Boarding School Semarang

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Abstract

This research was conducted by the author with the aim of knowing the role of the Darul Falah Besongo Islamic Boarding School in Semarang in fostering an entrepreneurial spirit in its students. The type of research that will be carried out by the author is field research with qualitative methods. Then the author will use a case study approach so that later the author can dig deeper and detailed information about the strategies carried out by the Besongo Islamic boarding school in an effort to foster an entrepreneurial spirit in its students. the data sources that the writer will use are primary and secondary data sources. Primary data sources obtained by the author through interview techniques. then the secondary data sources the authors get through observation and documentation techniques. The results of the study show that the Darul Falah Besongo Islamic Boarding School, Semarang, makes entrepreneurship one of the missions that must be realized. The embodiment of this mission is to include entrepreneurship education in the Islamic boarding school curriculum. The students are required to participate in all these entrepreneurial activities which are usually named skills activities. This skill activity is carried out every weekend, namely Saturday and Sunday. These activities are as follows, cooking, sewing, screen printing, acrylic, make-up, flannel, bouquet, beads and household chemistry. Even the Besongo Islamic boarding school already has a cooperative which sells the results of the skills of the students called Besongo Merch.

Keywords: Role, Boarding School and Entrepreneur

A. INTRODUCTION

The course of history also proves that Islamic boarding schools have made many contributions to the formation of human resources in Indonesia, both in terms of quality and quantity. Suhartini in her book entitled Islamic Boarding School Management explains that Islamic boarding schools have three strategic functions, namely: as a center for cadre formation and for forming religious thinkers (center of excellence), as an institution for producing reliable human resources (human resources) and as an institution that has the power to empower the community (community empowerment)¹.

¹ Arikhah, *Penguatan Ekonomi Masyarakat Melalui Program Keterampilan Lifeskill* (Semarang: Walisongo Press, 2013).

In addition to its role as an institution for transforming religious and general knowledge, there are several pesantren which also have another side, namely playing a role in advancing the Indonesian economy. Then when it is understood, why does the pesantren play a role in the management and development of the economy? The answer is that the management and economic development of Islamic boarding schools is important because basically Islamic boarding schools must be strong and not lose their treasures and existence which are always in the midst of people's lives. Considering that pesantren are said to be successful not only in terms of internal institutional strengthening, but also successful in their role in advancing the surrounding community².

The real form of managing and developing the Islamic boarding school's economy that has been described in the presentation above is entrepreneurial activity (entrepreneurship). This entrepreneurial activity is believed to be one of the efforts to increase economic growth. This is possible because with these activities, new jobs can be created which will certainly reduce the unemployment rate in Indonesia. Based on statistical data as of February 2022, it shows that the unemployment rate in Indonesia is recorded at 5.83% of the total working age population of 208.54 million people³. Therefore, we as citizens of Indonesia must also try to help the government to reduce the unemployment rate. One way is to try to carry out entrepreneurial activities as an effort to create jobs in order to attract job seekers so as to obtain a decent income.

Darul Falah Besongo Islamic Boarding School is one of the many Islamic boarding schools that have produced competent human resources for students. This is based on the vision sparked by the caregivers, namely "Creating Santri who have good morals with Religious Competence and Reliable Life Skills". Therefore, it is not surprising that the graduates of the Besongo Islamic Boarding School besides having provisions in reciting the Koran, they can also obtain provisions in the form of skills that can be implemented in society. Apart from this vision, there is also support from the pesantren mission which can support the sustainability of existing programs. Of the several missions of the Besongo Islamic Boarding School which is capable of becoming a meeting point in the Islamic boarding school da'wah sector is "Implementing Islamic Religious Learning by Prioritizing Experience to Realize Graduates Who Have Spiritual Strength and Noble Morals". Starting from this mission, caregivers accompany their students to become graduates who are able to contribute armed with religious knowledge and skills as provisions for da'wah in society.

All the knowledge acquired by the students at the Darul Falah Besongo Islamic Boarding School has proven to be useful in society. Apart from talking about the science of da'wah or khitobah, its usefulness is also felt in

² Habibi Zaman Riawan Ahmad, *Membangun Ekonomi Pesantren Analisis Modal Sosial Pondok Pesantren Ngabar*, 2018.

³ Ivan Syahril Abidin, '14 Persen Pengangguran Indonesia Lulusan Diploma Dan Sarjana', 20 Juni 2022 (Surabaya, 2022).

the field of skills or life skills. This is evidenced by some of the results of the skills of the students which were successfully distributed to both students, alumni and teaching staff and even to the wider community. The results of these skills are t-shirts printed by the students themselves, several flannel crafts and products from household chemical skills (soap, shampoo, aromatherapy oils, fragrances, etc.). The location of this pesantren is in Bank Niaga Housing RT 02 RW XIV, Tambakaji Village, Ngaliyan District, West Semarang. This pesantren is inhabited by students and female students. The establishment of the Besongo Islamic Boarding School (as Darul Falah Besongo Islamic Boarding School is called) stems from a fact that along with the times, the challenges of modernity for students are getting bigger. From this fact, in addition to functioning as a forum for improving spirituality, the Besongo Islamic Boarding School intends to deliver the next generation of the nation so that they are able to become qualified and intellectual human resources⁴.

B. METHODS

This research was conducted using qualitative research methods. Cresswell (2013) defines qualitative methods as a research process to understand human or social problems by creating comprehensive and complex pictures presented in words, reporting detailed views obtained from information sources, and carried out in natural settings. Then the approach taken by researchers in carrying out this research is a type of case study approach. This is done so that in investigating the phenomenon that occurs can be done carefully.

In the process of collecting data, researchers will use primary and secondary data sources which will be obtained through interviews and observations with related institutions. After that, the researcher will process the data before it will be analyzed through three stages which include reduction, data presentation and conclusions. After the data has been processed, the last step is to analyze the data using qualitative descriptive analysis categories.

a. Islamic Boarding School

According to Clifford Geertz, in language, pesantren is a place for peripatetic Islamic students or santri. Meanwhile Zamakhsyari Dhofier explained that pesantren comes from the word pesantren which means "place of students"⁵.

Meanwhile, in terms of terminology, many experts express their opinions regarding the definition of Islamic boarding schools, including:

- 1) Mahmud Yunus, defines Islamic boarding schools as a place for students to deepen the Islamic religion⁶.

⁴ Muizzatus Sa'adah, 'Sejarah Berdirinya Pesantren Darul Falah Besongo', *Besongo.or.Id*, 2013.

⁵ Syamsul Maarif, *Pesantren Inklusif Berbasis Kearifan Lokal*, Cetakan I (Yogyakarta: Kaukaba Dipantara, 2015).

⁶ Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidakarya, 1990).

2) Abdurrahman Wahid, defines Islamic boarding schools technically, "Pesantren is a place where students live"⁷.

In general, the purpose of education in Islamic boarding schools is to educate independent products. Although the goals of education in Islamic boarding schools have not been detailed and elaborated in a complete and consistent education system, systematically Islamic boarding schools clearly want graduates who are independent. In addition, Islamic boarding schools also want their graduate products to be noble and pious by strictly separating aspects of education and teaching, both of which complement each other.

According to Zamakhsyari Dhofier, as an educational institution, Islamic boarding schools have several elements including the following:

- a) Cottage or hostel
- b) Mosque
- c) Teaching of Classical Islamic Books
- d) Students⁸.

Then what needs to be studied in discussing the material of this pesantren is the curriculum. Curriculum is a very important component in the world of education. Without a curriculum, the educational process will not run smoothly. The curriculum is needed as one of the components to determine the achievement of educational goals. In the curriculum are summarized various activities and teaching patterns that can determine the direction of the learning process. Therefore, reviewing and reviewing the curriculum is an obligation for every educator.

The following are the characteristics of the Islamic boarding school education curriculum:

- 1) Highlighting religious and moral goals in their various objectives, contents, methods, tools and techniques
- 2) Have a balance between curriculum content in terms of science and art, necessity, experience and religious teaching activities
- 3) Has broad concern and comprehensive content. That is, the personal aspects of students are right on target, especially personal aspects, which include physical, intellectual and spiritual
- 4) Tendency towards fine arts, physical education activities, military training, technical knowledge, vocational training and foreign languages for individuals as well as for those who have the willingness, talent and desire
- 5) Relevance of the curriculum with the willingness, interests, abilities, needs and individual differences between them⁹.

⁷ Abdurrahman Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren* (Yogyakarta: LKIS, 2001).

⁸ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Kyai Dan Misinya Mengenal Masa Depan Indonesia*, 2019.

b. Entrepreneurship

Entrepreneurship in general can be interpreted as a process of doing new things that are certainly useful and able to provide added value. Everyone is certainly interested in this entrepreneurial activity because of the various rewards that will be obtained, namely in the form of profits, freedom and satisfaction in living life and being able to produce new innovations. According to Joko Untoro's view (2012), entrepreneurship is understood as a courage in making an effort to meet the needs of life that is carried out by someone on the basis of ability by utilizing all the potential he has in order to produce something that is beneficial to himself and others.

The characteristics of an entrepreneur are having courage and creative power, daring to take risks, having enthusiasm and willpower, having the right perception and analysis, not being consumptive, having a leadership spirit and being future oriented. While the goals in entrepreneurship are as follows:

1. Make an effort and be determined to increase the number of entrepreneurs, in other words, participate in cadre of prospective entrepreneurs in order to build business networks
2. Improving the welfare and prosperity of the people and their country
3. Participate in cultivating and developing strong entrepreneurial awareness and orientation
4. Spread and create an entrepreneurial culture around it
5. Develop in the form of innovation and creativity to create dynamics in entrepreneurship so that prosperity can be achieved¹⁰.

C. RESULT AND DISCUSSION

Established in 2008, physically the Besongo Islamic Boarding School started with the construction of a boarding house which accommodated students as temporary residences while they migrated to study. This boarding house is quite simple with as-is housing facilities, which do not describe educational facilities. In subsequent developments, physical arrangements began to support the implementation of Islamic boarding school model education.

From year to year its development progressed rapidly, both in terms of the number of students, buildings and activities of students which gradually increased and became denser. The Besongo Islamic Boarding School building in 2008 was only a one-story house with 5 rooms. Over time, in 2009 the building was renovated into 3 floors containing 8 rooms, 1 halaqoh room and 1 hall. However, due to the ever-increasing number of students, the building

⁹ M.Hadi Purnomo, *Manajemen Pendidikan Pondok Pesantren*, Cetakan I (Yogyakarta: CV. Bildung Nusantara, 2017).

¹⁰ Anam Firmansyah and Anita Roosmawarni, *Kewirausahaan (Dasar Dan Konsep)* (Surabaya: Qiara Media, 2019).

was renovated again into 3 floors containing 13 rooms, and 1 large hall as the center of student activities.

Now the Darul Falah Besongo Islamic Boarding School is able to change the "image" of a girls' boarding house into a boarding school that focuses on the education of akhlakul karimah, life skills and religious insights. Darul Falah Besongo is attached to the name of the boarding school as tafa'ul from the Darul Falah Jekulo Kudus Islamic boarding school. Because in essence, Darul Falah Islamic Boarding School belongs to Father KH. Ahmad Basyir Jekulo Kudus (caretaker of Darul Falah Jekulo Kudus Islamic Boarding School). Darul Falah Besongo Islamic Boarding School was raised by his son-in-law, namely Prof. Dr. KH. Imam Taufiq, M.Ag, husband of Mrs. Dr. Hj. Arikhah, M.Ag, who lives in the commercial bank housing complex C-13. Both are Lecturers at the Faculty of Ushuluddin UIN Walisongo Semarang.

The establishment of the Darul Falah Besongo Islamic Boarding School is one way to respond to actual challenges and problems in the world of education. Namely the need for Islamic boarding school graduate students who are ready to live in society. The portrait of Islamic boarding schools so far is believed to be a well-prepared educational institution (a very complete preparation). The students have tafaquh fid din abilities, blend easily with the community and are able to respond in a friendly way to environmental changes. However, it is even more perfect when they are able to equip it with life skills or life skills. Because in essence life skills are needed so that they can live independently and be able to improve the economic level of the Indonesian nation.

Therefore, the procurement of skills studies at the Besongo Islamic Boarding School needs to be carried out as a mandatory curriculum. Skills that will lead to entrepreneurial abilities need to be developed so that later Besongo can equip its students with life skills according to the vision and mission of the Besongo Islamic Boarding School. In responding to this, an appropriate management system is needed so that later the students who graduate from the Besongo Islamic Boarding School are able to become Islamic boarding school da'wah resources that have superior quality.

Some of the skill activities implemented in the educational curriculum of the Besongo Islamic Boarding School are sewing, screen printing, flannel crafts, bouquet making, acrylic crafts, household chemistry, cooking and beading crafts. One of the activities that is very developed and tries to make the students directly involved in entrepreneurial activities is the screen printing activity. This screen printing training activity is held once a week on Saturday-Sunday and is attended by students in class 2, 3, 4 boys and class 4 girls at Darul Falah Besongo Islamic Boarding School. At first, screen printing training was only one of the usual skills activities as a provision for the life of students at the Darul Falah Besongo Islamic Boarding School. At that time, their production was limited to t-shirts, but over time, their products included sarongs, acrylic, key chains and masks.

Subsequent developments, the products resulting from the screen printing training were marketed to the students of the Darul Falah Besongo Islamic

Boarding School. From year to year, its production also increased, until finally a business entity was formed whose task was to handle the marketing of Islamic boarding school screen printing called Besongo merch. There has been a positive response from the market to products from Besongo merch so that orders have been increasing from time to time, both in terms of quantity and quality. From simple t-shirt production to various product variants.

The development of the Besongo merch business is quite significant with the increasing number of orders every year, both from students and outsiders and even to this day receiving orders in the form of parties. Through this screen printing training program, it is hoped that it can equip students with various production skills to build students' entrepreneurial spirit. Entrepreneurship is a process of applying creativity and innovation in solving problems and finding opportunities to improve business. Therefore, entrepreneurship education through business development has the potential to be implemented in Islamic boarding schools.

Entrepreneurship education is very important given to students or students. Entrepreneurship education will provide knowledge and skills to students. The nature of entrepreneurship in realizing these innovative ideas shows the existence of an entrepreneurial spirit that is instilled in Islamic boarding schools to the students.

Screen printing education and training involves students directly in the development process. This is one of the efforts in the career development of students in the future. Through direct practice, of course, it can increase the knowledge, skills, discipline, and motivation of students. Screen printing training is able to arouse enthusiasm and foster the entrepreneurial spirit of students and foster a desire to develop their potential in a better direction. The contribution of the santri in running the Besongo merch production agency is expected to provide provisions to serve the community in the future. Through this screen printing training program, the Darul Falah Besongo Islamic Boarding School is able to mold its students to live independently and creatively by cultivating an entrepreneurial spirit.

All of these activities, of course, if the students can really explore them, later they can be used as business opportunities after graduating from Islamic boarding schools. Caregivers also always hope that this activity can build creative ideas for students in the future and motivate them to become successful entrepreneurs. In addition, caregivers also hope that their students can help stabilize the country's economic conditions by creating jobs for those in need.

D. CONCLUSION

The establishment of the Darul Falah Besongo Islamic Boarding School is one way to respond to actual challenges and problems in the world of education. Namely the need for Islamic boarding school graduate students who are ready to live in society. The portrait of Islamic boarding schools so far is believed to be a well-prepared educational institution (a very complete preparation). The students have tafaqquh fid din abilities, blend easily with

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