



SPIRITUAL ENTREPRENEURSHIP VALUES IN STUDENT LIFE SKILL LEARNING OF ISLAMIC BOARDING SCHOOL

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Abstract

Islamic boarding schools have now become religious, educational institutions integrated with the local community. In line with the development in an ever-increasingly advanced era, it requires the santri students to have additional skills that can be useful when they graduate. Combining religious knowledge with entrepreneurship can complement each other and enrich the existing theory and practice of entrepreneurship because religion has now become an important element in social life. The research is conducted at the Fathul Ulum Islamic Boarding School in Jombang using qualitative research. The researcher's data collecting method is observation, interviews, and documentation. This research aims to learn how to learn life skills in growing Spiritual Entrepreneurship in students. The result of this research is that the Fathul Ulum Islamic Boarding School Jombang provides life skill learning through several business activities such as animal husbandry, fisheries, and agriculture, where in its application, the spiritual values of entrepreneurship are contained in the nature that has been exemplified by the Prophet Muhammad SAW as a role model for Muslims with values Siddiq, Amanah, Tabligh and Fathonah.

Keywords: *Students, Islamic Boarding School, Entrepreneurship, Spiritual.*

INTRODUCTION

Islamic boarding schools have become community education institutions where a *kyai*, senior Muslim cleric, and his *santri* students will not only participate with the community but have integrated with the daily life and the community's needs. Viewing the role and function of an Islamic boarding school can no longer be maintained only with the traditional roles that have been carried out so far (Zaki et al., 2020). Facing these increasingly rapid social changes, Islamic boarding schools need to transform, one of which is to participate in the development of the economic sector, where Islamic boarding schools currently need to prioritize the future of their students. Because the Islamic boarding schools need to make breakthroughs in their education system in response to social changes, there needs to be awareness among *kyais*, advisors, and *santri* students that not all Islamic boarding schools alumni become *ustads* or junior clerics, and *kyais*, or senior clerics, after returning home (Zaki et al., 2020). Students will have additional entrepreneurial spirits by providing various soft skills through entrepreneurship education. Students can be more independent when entering the community by providing entrepreneurial provisions and business skills from an early age (Ali, 2020). Because according to Issoufou (2019), the young generation of Muslim entrepreneurs needs to have a big influence in overcoming poverties in Muslim-populated countries. *Santri* students in Islamic boarding schools can have skills that will not become additional liabilities in society.

Learning religion in Islamic boarding schools has become commonplace in society because the focus of an Islamic boarding school learning is on the education of Islam religion related to mental empowerment. However, learning entrepreneurship in Islamic boarding schools is different because

worldly skills are also applied in entrepreneurship. The two are, of course, very different and cannot be combined. However, the two can mutually reinforce one another. A good education is not only done by transferring the knowledge but also must be able to build awareness and independence of students through entrepreneurship. Therefore, instilling the soul and spirit of entrepreneurship in *santri* students is a must, following the opinion of Yaqutunnafis & Nurmiati (2021) that entrepreneurship is an endeavor and a basic need in meeting the life needs of students when they are later in society after graduation. Although Islam views working for other people or companies as a good deed, owning your own business is still considered the best (Zaki et al., 2020).

Islamic entrepreneurship is an important point where entrepreneurs are the control holders in business growth and development, especially in sustainable business continuity. Although Islam does not mention and discuss entrepreneurship directly. However, in the Qur'an and Hadiths, there are lots of information related to work and business (Zaki et al., 2020). In the view of Islam itself, the management of a business is carried out with the intention of a form of worship for the benefit of Muslims. It is certainly different from conventional entrepreneurship, where entrepreneurs run their business to seek as much profit as possible without the intention of worshipping. Following the opinion of Hijriah (2016), the phenomenon of entrepreneur spirituality which has been associated with Islamic business, shows that the profits obtained in these business activities are not only limited to nominal profits in the short life term in the world but can achieve long-term profits later in the afterlife. One aspect of being spiritual is when a person has a direction that will continuously increase the wisdom and the will power of a person, being able to achieve a closer relationship with divinity and the universe (Fadillah, 2015).

Entrepreneurship is doing something with all existing aspects, incorporating production factors for work fields, labor, and capital to get a new business opportunity in profit and non-profit businesses (Hamzah., 2021). However, most entrepreneurs nowadays want to find material wealth in whatever way they do to get it. So they end up getting themselves stuck in worldly life. They no longer care about the values and all the ethics that are being carried out in business. There are no more ethical values in their life dictionary just because they want to get rich quickly. So various ways are done, such as the practice of usury, cheating banks, money games, or selling prohibited goods. Even though they also know that this is a method forbidden by Allah SWT. Even many facts prove that when entrepreneurship is conducted by doing things that aren't good, the business will not last long or can even be destroyed.

The religious perspective of entrepreneurship is different because it requires a specific and detailed narrative and practices with a predetermined scripture source. Because combining religion in entrepreneurship can complement and enrich existing entrepreneurial theory and practice because religion has become the most important element in social life. Because in an Islamic perspective, Islamic entrepreneurial culture is a culture of entrepreneurs besides having creativity, hard work, and innovation but also having to be guided by Islamic rules in the fields of *aqidah*, *sharia*, and moral virtues (Zaki et

al., 2020). Islamic boarding schools have become part of a society that has contributed to developing the quality of Islamic education and religious and national life, which can assist the government in providing education and solving universal humanitarian problems. It is following the opinion expressed by Kartajaya (2005) in his book, *Aa Gym: A Spiritual Marketer*, that an entrepreneur can succeed in his business can't be separated from the application of spiritual values because spiritual values can have an influence on human reasonings and actions in doing businesses so that humans will always listen to the voice of the inner soul to help achieve an extraordinary achievement (Greatness).

In addition, according to Nafis (2016), the integrity of a Muslim entrepreneur can be seen in the characteristics he possesses *taqwa*, trustworthiness, remembrance, and gratitude. A Muslim entrepreneur strongly believes in the truth of his religion, which he adheres to as a way of salvation. When doing business and work as a form of *dhikr*, this belief makes a person always put his trust in and be grateful for whatever he has obtained from his efforts. Sacred intentions and worship, running a business for a Muslim is an activity of worship that must begin with holy intentions, the right way, and have a purpose for using the right results. Honest, one of the keys to the success of an entrepreneur is honesty. Because in business, an entrepreneur cannot develop his business by himself. He will need other people. Therefore, developing an attitude of tolerance is one of the important attitudes that must be possessed by an entrepreneur so that an entrepreneur is friendly, good at seeing situations and conditions, and not rigid in dealing with other parties (consumers).

To a certain extent, Islamic boarding schools are classified as leading private religious education institutions because they have succeeded in pioneering and showing empowerment in terms of independence in implementation and funding (self-financing) (Ali, 2020). In Indonesia itself, various Islamic boarding schools have been developing entrepreneurship. They are including the Al-Ma'muroh Islamic Boarding School Cipinung in Kuningan, Gontor 1 Ponorogo in East Java, Sidogiri Pasuran in East Java, Al-Ittifaq Bandung, Al-Ikhlas Ungaran in Semarang, Darunnajah Cipinang Bogor, and many other Islamic boarding schools are also developing entrepreneurship. One of the East Java Islamic boarding schools that have begun to develop the potential of its students in entrepreneurship is the Fathul Ulum Islamic Boarding School in Jombang.

Many studies have discussed entrepreneurship, many of which claim that to make someone have entrepreneurial intentions is to apply the learning-by-doing approach (Kasor et al., 2017). From those existing studies, researchers assume that when a student works in an interdisciplinary team and interacts with people outside the school/university, it is the most powerful way to develop entrepreneurial competence in students (Kasor et al., 2017). Like previous research proposed by Zaki et al. (2020) at the Riyadul Jannah Islamic Boarding School, the application of the entrepreneurial culture there is based on faith and sharia, which will eventually produce moral virtues that bring blessings. The blessings of the entrepreneurial culture being applied there provide an increase in the benefit of both in terms of faith or religion, spiritual benefit or soul, an increase in the use of knowledge

or reasonings and preparation for new generations, as well as an increase in the benefit in terms of wealth.

The definition of entrepreneurship education put forward by the Danish Foundation for Entrepreneurship (Moberg et al., 2012, p.14) means "contents, methods, and activities that support the creation of knowledge, competencies, and experiences that make it possible for students to initiate and participate in the process of creating entrepreneurial values ." Therefore, the context of this research at the Fathul Ulum Islamic Boarding School is to explore entrepreneurship spiritual education, thereby supporting Islamic or religious spiritual education in particular and in entrepreneurship in general which allows students to have the initiative and participation in the process of creating entrepreneurial values from Islamic values.

METHOD

This research has been conducted using qualitative research with a descriptive approach. The research has been conducted at the Fathul Ulum Islamic boarding school in Jombang for *santri* students at the Islamic boarding school. The *santri* students are those who are already in the *aliyah* level or the senior high school / vocational high school levels, either junior high school, who have received entrepreneurship learning so that they can understand various theories about entrepreneurship and carry out entrepreneurial activities well. The researcher uses the data collection method through observation, interviews, and documentation. Data analysis in this study is carried out by collecting, reducing, presenting, and finally drawing conclusions.

RESULTS AND DISCUSSION

1. Analysis of Developing Santri Student Entrepreneurship Spirit

Entrepreneurship education is very important to be taught from an early age, which is needed as a provision of skills for students which could later be applied in the daily life after the students have graduated from the Islamic boarding schools. In addition, it will positively impact unemployment and increase the number of available jobs because students can become young entrepreneurs who will need other employees to help with their work. Previously, the students at the Fathul Ulum Islamic Boarding School way before they had received entrepreneurship education only being focused on religious learning, but as time progressed, the school demanded that students must have other skills or life skills that would be useful for the future lives of students later in the society. Reed E. Nelson, Anderson Santana, and Matthew S. Wood (2016) found a theory that explains the theory of the relationship between external and internal explanations for entrepreneurial thoughts and actions. The net impact is a new understanding of how start-up thinking and action models can investigate. It follows what is applied at the Fathul Ulum Islamic Boarding School in Jombang,

where students are trained to think and act entrepreneurially in business units owned by the pesantren. The Fathul Ulum Islamic Boarding School in Jombang also allows its students to develop new business ideas, which could later provide starting capital from the Islamic boarding school. In addition, the encourages students to have a spiritual entrepreneurial soul. The process of growing the entrepreneurial spirit of students at the Fathul Ulum Islamic Boarding School is carried out in several ways, including:

- a. Produce increases in human resources through pieces of training that are provided to students through:
 - 1) Identify the type of businesses following the Islamic boarding school environment by developing livestock, agriculture, agribusiness, printing, Black Soldier Fly (BSF) larvae, culinary, and fisheries businesses. The existence of those kinds of businesses is mainly the types of business that supply the basic needs of the surrounding community.
 - 2) Regarding venture capital, Pondok Pesantren Fathul Ulum Jombang cooperates with various companies or institutions, such as the DSA Astra International company, which is Astra's sustainable corporate social responsibility and contribution program implemented to the community. Also, the government's support becomes an important factor in developing entrepreneurship spirit at the Jombang Fathul Ulum Islamic Boarding School.
 - 3) Participating in training by sending several students to training at KOPTIKA (a Tempe and Tofu Cooperatives) in Bogor. In addition, the Fathul Ulum Islamic Boarding School Jombang also invites representatives of its students to study with friends and caregivers of Islamic boarding schools who already have expertise in their fields, such as cattle fattening in Nganjuk, dairy farmers in Malang, duckling meat farms in Lamongan, as well as the existence of a culinary business in Pare. Later on, the training results will apply to the Fathul Ulum Islamic Boarding School.
- b. Several types of businesses owned by the Fathul Ulum Islamic Boarding School are used in providing soft skills learning/skills for *santri* students :
 - 1) Animal and Poultry Husbandries
This Islamic boarding school has a goat farm with three plots of cages with an initial number of 20 goats which later increased to 60 goats; then, there are 500 egg-laying ducks, with the number of eggs produced per day being 350 eggs. Next is a broiler chicken business and a cattling farm with five cows.
 - 2) Maggot Black Soldier Fly
A waste treatment plant owned by the boarding school will be used as animal feed and organic fertilizer.
 - 3) Farming
Fathul Ulum Islamic Boarding School has 1 hectare of agricultural land planted with various fruits such as oranges, lemons, and avocados. And there are vegetables too.

4) Printing

Printing at the Fathul Ulum Islamic Boarding School is the first business managed by caregivers. Still, after the santripreneur program, it has become a business owned by the pesantren which has been managed by the students themselves, where the printing is carried out by students in the form of screen-printing activities.

5) Culinary and catering services

Another business being owned by the Fathul Ulum Islamic Boarding School is in the culinary/catering services sector. The business is run by students whenever there is an order. Various menu choices result from farming cultivation carried out by the Islamic boarding school business units themselves, which are processed into catering menus such as crispy catfish, flying catfish, fried chicken, etc.

6) Tailoring Business

It is one of the santripreneur programs carried out by students as a form of honing their skills. The training is held once a week and is attended by several students.

2. *Life Skills Learning Process*

The students will carry out the activities that the Islamic boarding school has planned to foster the entrepreneurial spirit, which will be useful when the students are already living in society. The business activities being carried out by the santri have been scheduled by the Islamic boarding school so as not to interfere with religious learning, which is the main focus of an Islamic boarding school curriculum. The santripreneur program is carried out according to the talents and interests of the students so that when they do business, they will feel fun because realizing the success of being Muslim entrepreneurs is essential and is an effort to contribute to the prosperity of the nation (Ali et al., 2021).

Santri students who have participated in life skills learning are given the freedom to do anything in their business in developing the business. However, whatever decisions are made by the students, it is also necessary to coordinate with the senior supervisors when there are obstacles or something happens to the business so that the boarding school supervisors will not abandon their responsibilities. The purpose of the Jombang Fathul Ulum Islamic Boarding School with the presence of such businesses is to increase institutional capacity by preparing human resources, in this case, the students through entrepreneurial skills training. It is hoped that after graduating from the Islamic boarding school, the students can apply this knowledge by opening their businesses. In addition, this is very good for reducing poverty and unemployment in the community (Winarno & Nadia, 2021b).

The implementation of life skills learning certainly requires guidance and assistance that has been carried out by *kyai* and supervisors of Islamic boarding schools. Following the theory that in running a business, there needs to be a stage of assistance by professionals who will regulate and

guide the students in running and managing the business. The form of assistance can provide in various ways:

- a. The division of small groups in a business according to the talents and interests of the students. Following the theory with the mezzo approach, the approach is carried out by forming a group which is used as an intervention medium. It follows research conducted by Boubker et al. (2022) at universities in the kingdom of Morocco, where students formed in-group workshops consisting of five students working together on business ideas, market studies, and the elaboration of financial plans.
- b. Organizational capacity building by establishing a business management structure and training at the Fathul Ulum Islamic Boarding School in Jombang. It is done following organizational capacity theory, which is carried out as an organizational restructuring that will receive power or capacity by regulating organizational management with the program to be carried out (Randy, 2007). Following this opinion, the entrepreneurial empowerment stage of santri or santriprenuer is carried out by enabling or capacitating through life skill training which aims to increase students' skills to establish the independence and economic welfare of *santri* students.

3. Spiritual Entrepreneurship

Learning Life Skills at Islamic boarding schools can form students' life skills, which will later be useful for students when they graduate. Therefore, Islamic boarding schools provide a place for students to develop their talents and interests. Islamic boarding schools, which are based on religious education, of course, would produce students who not only have an entrepreneurial spirit but also have spirituality. Because madrasas need management with a spiritual entrepreneurship nuance because they are considered the most capable of facing the challenges of globalization and preventing the negative impact of scientific and technological progress on the younger generation of Muslims (Sadri et al., 2021) There is an element of good spiritual entrepreneurship as exemplified by the prophet Muhammad SAW as the most ideal and effective character in management that has been applied at the Fathul Ulum Islamic Boarding School in providing education to its students to provide business continuity following the Islamic perspective (Hijriah, 2016) as follows:

- a. *Siddiq* or honesty at the Fathul Ulum Islamic Boarding School forms students in the entrepreneurial life of students instilling this siddiq trait. In business activities, honesty is very important, so it is necessary to avoid the nature of deceits because, in entrepreneurship, it is necessary to build a trade image by avoiding manipulation. The students at the Fathul Ulum Islamic Boarding School are taught in entrepreneurship to be open to each other with consumers if there are deficiencies in the product, those students are producing or buying and selling products honestly, in a halal way, and they are also given so that doing business becomes a blessing and consumers will always like. They can repeat transaction orders with Fathul Ulum Islamic Boarding School students.

- b. Trust is one of the important things for students at the Fathul Ulum Islamic Boarding School. When students have a trustworthy nature, it will positively impact growing satisfaction and trust in consumers for the mandate that has been given. The element of trust that has been reflected in the students is that they can provide the best service to consumers. Good service is part of a mandate that can be accounting. In addition, the efforts made by students come from community capital or alumni so that students will trust in managing the capital to be smooth and stable. So that by having the nature of trust in students, it will also produce loyalty to consumers so businesses can provide good sustainability.
- c. *Tabligh* is a good trait carried out in entrepreneurship with good communication or negotiation skills. As our role model has done, the great prophet Rasulullah SAW was an entrepreneur who was an expert in building communication and a good business reputation (Malahayati, 2010). The owners and supervisors of the Fathul Ulum Islamic Boarding School provide the right delivery and good words to foster a spiritual entrepreneurial spirit in students. In addition, the students there also conduct communicatively and friendly manners in dealing with consumers starting from the service provided through the marketing process to grow loyal customers.
- d. *Fathallah* or intelligence. When a santri has intelligence and wisdom, he will always have the desire to continue to learn and absorb all knowledge to develop himself to become a more useful person. This *fathanah* behavior has been owned by the Messenger of Allah in doing business where he is smart in seeking profit and never deceives others, so there are always opportunities for the community (Malahayati, 2010). Likewise, *Fathanah* behavior has been applied by students where students try to add insight into knowledge in various ways, such as the availability of skill courses for students, internships, and many others.

The form of implementation of spiritual entrepreneurship carried out by students follows the teachings that have been applied by the prophet, who has been involved in the world since childhood. From the implementation of entrepreneurship that has been carried out by students at the Fathul Ulum Islamic Boarding School, it can provide benefits both for the students themselves and for the Islamic boarding school, where the business continuity of the Islamic boarding school will achieve following the Islamic perspective. The work environment that Islamic boarding schools like these have created has major influences on growing the entrepreneurial spirit of students who prioritize Islamic values so that young, religious entrepreneurs are formed. Because with the implementation of spiritual values in entrepreneurship (Spiritual Entrepreneurship), it will be a driving force and motivation for business actors so that later on, a stable, blessed, and beneficial business will create for human life (Hamzah, 2021).

4. Entrepreneurship Results

The existence of pieces of training that have been provided by Islamic boarding schools in developing the skills of students makes *santri* students always try to develop businesses that are run

with the profits from the results of these efforts, which will later be divided into three, namely managers/students, for investors, and of course for the Islamic boarding school itself. With the addition of profit-sharing from the business they run, students can support themselves without asking for money transfers from their parents. It is following the opinion expressed by Rendy (2007) that the stage where the skills possessed will form innovative initiatives and abilities in leading to independence. So that after graduating from the boarding school, students can develop independently without bothering their parents (Winarno & Nadia, 2021).

CONCLUSION

Entrepreneurship education is important, especially in the life of every Muslim. A Muslim entrepreneur is very different from other professional cultures because, in Muslim entrepreneurship, religion is the basis for working. Therefore, Muslim entrepreneur education will have basic spiritual characteristics in running a business or all activities based on religion on the principles of faith in Allah SWT. It will form an attitude and practice as worship to seek the pleasure of Allah. Fathul Ulum Islamic Boarding School is one of the boarding schools that, in addition to providing religious learning but also providing life skills where students are involved in various business fields that Islamic boarding schools are owning so that they can produce graduates who have entrepreneurial spirits and have spiritual values which do not deviate out of religion as a way of life for them. Prophet Muhammad SAW is a role model who has entered the world of entrepreneurship from an early age, making him a spiritual entrepreneur with the characteristics of *shiddiq*, *tabligh*, *fathonah*, and *amanah* (or honesty, communication, intellectuality, and trust). These characteristics have been applied at the Fathul Ulum Islamic Boarding School in business activities to achieve business continuity and the pleasure of Allah SWT so that the motivation of an entrepreneur is not only to seek material benefits but also to achieve the blessings of life hereafter.

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