



## SANTRIPRENEURSHIP: INCREASING ECONOMIC INDEPENDENCE THROUGH ENTREPRENEURSHIP CHARACTER EDUCATION AT THE UMMUL AYMAN ISLAMIC BOARDING SCHOOL SAMALANGA

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**Abstract:** Islamic boarding schools began to transform into entrepreneurship activities, including the Ummul Ayman Islamic boarding school located in Samalanga, Bireuen district, which began to promote economic independence through the *pesantrenpreneur*. This initiative was motivated by the high percentage of students whose costs were borne by the foundation and the council of *dayah* teachers who were not yet financially independent and did not have specific skills to support the economy. This study aims to describe the business unit model developed based on a *pesantrenpreneur*, strategies for developing an interest in becoming an entrepreneur, and any obstacles experienced by the Ummul Ayman Islamic boarding school in applying entrepreneurship. The method used is a case study by collecting data through in-depth interviews, which are analyzed using a qualitative approach. The study found four clusters: agriculture, fisheries and animal husbandry, cooperatives, and printing. Meanwhile, the strategy for developing interest is carried out through entrepreneurship education for students starting in junior high school through a training program created at the Islamic boarding school itself. Then, the students are included in programs and seminars in the form of FGDs and TOTs organized by various parties. The recruitment of Islamic boarding school teachers is also one of the strategies for producing students who are interested in entrepreneurship. The constraints are influenced by the narrow space for product marketing, lack of product reliability, and lack of cooperation with various parties, including government assistance.

**Keywords:** Islamic Boarding School, Entrepreneurship, Economic Independence, FGD, TOT

**Abstrak:** Lembaga pondok pesantren mulai bertransformasi pada aktifitas entrepreneurship, termasuk pesantren Ummul Ayman berlokasi di Samalanga di kabupaten Bireuen mulai menggalakkan kemandirian ekonomi melalui pesantrenpreneur. Inisiatif tersebut dilatarbelakangi oleh tingginya persentase santri yang biayanya ditanggung oleh yayasan dan tingginya presentase dewan guru dayah yang belum mandiri secara financial serta tidak mempunyai keahlian tertentu untuk mendukung perekonomian. Penelitian ini bertujuan untuk menguraikan model unit usaha yang dikembangkan berbasis pesantrenpreneur dan strategi dalam pengembangan minat menjadi entrepreneur serta kendala apa saja yang di alami oleh pihak pondok pesantren Ummul Ayman dikota Bireuen dalam mengaplikasi entrepreneurship. Metode yang digunakan berupa studi kasus dengan mengumpulkan data melalui wawancara mendalam yang dianalisis dengan pendekatan kualitatif. Hasil penelitian menemukan empat klaster yaitu pertanian, perikanan dan peternakan, koperasi, dan percetakan. Sedangkan strategi dalam pengembangan minat dilakukan melalui pendidikan entrepreneur kepada santri sejak dibangku SMP melalui program pelatihan yang dibuat di ponpes itu sendiri kemudian para santri diikutsertakan pada program-program maupun seminar baik dalam bentuk FGD maupun TOT yang diselenggarakan oleh berbagai pihak. Pengkadaren guru dayah juga menjadi salah satu strategi dalam melahirkan santri yang berminat untuk berwirausaha. Sedangkan kendalanya dipengaruhi oleh faktor sempitnya ruang pemasaran produk, kurangnya realibilitas produk, kurangnya kerja sama dengan berbagai pihak, termasuk kurangnya pedampingan pemerintah.

**Kata Kunci:** Pesantrenpreneur, Enterpreneurship, Kemandirian Ekonomi, FGD, TOT

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## INTRODUCTION

Since the 1970s, Islamic boarding school institutions have begun to reposition themselves by focusing on various community polemics, starting from social issues, such as economic and socio-political conditions. From this repositioning model, Islamic boarding schools are promoted as one institution with a role in community empowerment (Halim & Dkk, 2005), including transformation into entrepreneurial activities. Furthermore, (Kholis et al., 2021) argue that in the millennial era, Islamic boarding schools could develop entrepreneurship through the talents and interests possessed by the students, students who are knowledgeable and at the same time innovate to become entrepreneurs (Ghofirin et al., 2019).

It is in line with the inherent function of Islamic boarding schools, not only to produce ulama cadres but also to become an institution that contributes a lot to forming the character of independence and entrepreneurship by opening up employment opportunities without depending on government institutions (Thoha, 1996). This contribution significantly influenced the pioneers in promoting entrepreneurship because the education promoted by Islamic boarding schools was religious education, and the students were equipped with a spirit of independence and becoming entrepreneurs (Wahjoetomo, 1997). The results of the research show that Islamic boarding schools have developed and have also diversified their programs by forming productive centers and institutions with the vision of profit centers to build and strengthen the social and economic role they carry out by establishing cooperatives, BMT, trade, agriculture, plantations, animal husbandry and so on (Latief, 2012). Among them are the Madinatul Qur'an Islamic boarding school in Cikeas, Bogor, in Yogyakarta, Bantul, there is the Adh-Dhuha Entrepreneurial Islamic Boarding School, including in Aceh the Ummul Ayman Islamic boarding school which is located in Bireuen Regency.

Bireuen Regency is one of the cities named a city for Islamic boarding schools. How could it not be that the number of Islamic boarding schools operating in Aceh is recorded at 1,174 Islamic boarding schools? Of this number, 154 Islamic boarding schools are located in Bireuen Regency. The research location was chosen in Bireuen because several Islamic boarding schools, such as the Ummul Ayman Islamic boarding school, were starting to develop entrepreneurship. In 2022, the Ummul Ayman institution opened 3 branches with different locations from its main Islamic boarding school. Something interesting about the branch opening is that the Islamic boarding school also has a business unit managed directly by the teacher council and the students who board and study there.

Historically, the development of Islamic boarding schools has been based on the large number of *dayah* teacher councils who teach at Ummul Ayman (UA) Islamic boarding schools economically, they have not shown prosperity, and they do not have certain skills to support their economy, considering that economic demands continue to rise, plus the percentage of students whose living expenses are covered by Islamic boarding schools increases every year. UA and Waled Nu, the head of the UA Islamic boarding school, took the initiative to develop the UA Islamic boarding school into an

Islamic boarding school for entrepreneurs. It is also because the UA boarding school operates in the field of services that focus on education intending to improve the welfare of Muslims. As a result of the author's initial research, the Ummul Ayman Islamic boarding school opened a productive economic business unit (UEP) whose main aim is to cover economic deficiencies and economic independence, as well as entrepreneurship education for students by developing several segments such as agriculture, fisheries and animal husbandry, cooperatives, and convenience stalls. There is *Waserda*, which *dayah* teachers, Islamic boarding school students, and the community around the Ummul Ayman Islamic boarding school mostly manage.

As a concrete form of this research, the researcher made initial observations at the Ummul Ayman Islamic boarding school. At this stage, the researcher saw that the development of economic independence implemented by the boarding school simultaneously affected its progress and economic improvement. Furthermore, data from the internal Islamic boarding school Ummul Ayman shows that both turnover and development of business units from period to period are positive. The Islamic boarding school's contribution to cadre students into entrepreneurship has had a significant positive influence so that it has become a model rule for other Islamic boarding schools, especially in Aceh, because it can cadre scholars, create human resources who are both religious and entrepreneurial, not only that, it is also hoped that it will be able to become an empowering institution. The surrounding community ends in institutions of social change.

The success of Pondok Ummul Ayman in transforming into an entrepreneurship-based *dayah* without ignoring the entity as a Salafi *dayah* itself is the work of Tengku H. Nuruzzahri, better known in Aceh as Waled Nu. The development of economic independence implemented by the boarding school simultaneously influences the progress of the Islamic boarding school and improves the Islamic boarding school's economy.

The *Pesantrenpreneur* that the Ummul Ayman Islamic boarding school has developed aligns with the government's efforts to make Islamic boarding schools with an economically independent concept (Ilham & Zakariya, 2022). Islamic boarding school-based entrepreneurship is a model for realizing economically independent students by implementing Islamic economic values (Rosady, 2022). Apart from that, it can break the stigma in society if, so far, the operational costs of Islamic boarding schools have been solely borne by students and other grant funds. The hope is that Islamic boarding schools out there, especially Aceh, will be able to survive with the operational costs developed by Islamic boarding school entrepreneurs.

This fact makes this research worth carrying out urgently. Apart from that, the importance of conducting this research is based on the fact that many Islamic boarding schools adhere to this system so that the Ummul Ayman Islamic boarding school can be used as a rule model for other Islamic boarding schools by looking at the Islamic boarding school-based economic business unit model developed by the Ummul Ayman Islamic boarding school and the strategy for developing students' interest in becoming entrepreneurs. This research focuses on the Islamic boarding school-based economic business unit model developed by the Ummul Ayman Islamic boarding school in

Bireuen. Then, the strategy for developing interest in becoming an entrepreneur at the Ummul Ayman Islamic boarding school in the city of Bireuen and the obstacles experienced by the Ummul Ayman Islamic boarding school in the city of Bireuen in applying entrepreneurship.

### **Research Limitations**

As referred to in the background of the problem above, several issues were identified that further broadened this study. However, because this research was funded by BOPTN funds in 2022, the researchers set a problem limit considering the relatively short research reporting time. From the results of the observations, the author summarizes several things that are the focus of the author's research, starting from the developed Islamic boarding school-based economic business unit and model management systems to strategic interest development. This research also focuses on the obstacles faced in forming entrepreneurial character, and the potential possessed, and the contribution to society in the Islamic boarding school environment and the students themselves.

## **LITERATURE REVIEW**

### **Islamic Boarding Schools and Islamic Boarding School Development Goals**

Islamic boarding school is the oldest educational institution in the world (Hilyatin, 2020). It is based on the presence of Islamic boarding schools around the period 1596. Of course, their work in da'wah in the field of religion and their contribution is beyond doubt (Mastuhu, 1994). This condition is an achievement of the vision and mission of the establishment of the Islamic boarding school, which focuses on forming good morals, becoming polite students, and moving towards independence (Junaidi, 2017). Islamic boarding school itself means a place for students (Ghofirin & DKK, 2019), which comes from two different languages, "funded" is attached to the meaning of hut, which means a place to stay, more simply called a guest house (Mahdi, 2013) while Islamic boarding school comes from Tamil which is interpreted as students of knowledge (Ali & Daud, 1995) so from this understanding it can be concluded that Islamic boarding schools are places where people who have moral character are taught (Purnomo, 2017). Furthermore, (Jamal, 2015) makes an analogy of Islamic boarding schools as a place to study Islamic religion apart from mosques.

The aim of parents in sending their children home is to improve the quality of their religiosity and educate them to live independently with a focus on studying the yellow book as a reference for Islamic guidelines (Dharfier, 1982). The goal put forward by Faisal (1995) is human character education so that they have basic skills along with the formation of religious communities. Similarly, Nizar (2011), in his book *History of Islamic Education (Tracing the History of Education from the Era of the Prophet to Indonesia)*, states that the aim of establishing an Islamic boarding school is to inherit knowledge from the Kyai to the students to make them pious people later. Convey it to the community and guide the generations living in the cottage to become preachers who understand Islamic rules. Another aim is to make the young generation who are Muslim fully into human beings who believe in the Islamic religion and are independent (Jailani & HS, 2017) as well as forming characters with noble character, a personality like the Prophet and equipped with knowledge (Komariah, 2017).

## **Entrepreneurship Education in Islamic Boarding Schools**

*Pesantrenpreneur* has transformed into a developing institution by expanding its role into the economic realm. It is characterized by education from senior secondary school or at the extracurricular level, focusing on an attitude of independence for all students. Independence is the first step to producing a generation with an entrepreneurial spirit in the Islamic boarding school environment to become entrepreneurs. The significant meaning of an Islamic boarding school is analogous to an institution that educates students with a primary focus on religious knowledge. Then, there is a combination of entrepreneurial knowledge guided by the rules and, of course, the values contained in Islam (Latifah, 2021). In line with what was mentioned (Abdun, 2020), Islamic boarding schools in the current era are starting to teach knowledge broadly, no longer just focusing on religious knowledge alone.

From the description above, it can be concluded that the meaning of the word *pesantrenpreneur* is defined as an institution for knowledgeable students and, at the same time, innovation for entrepreneurship (Ghofirin et al., 2019). According to Fauzia (2018), as a student, a foundation is needed to develop an entrepreneurial spirit, including having monotheism in entrepreneurship, then knowing how to start entrepreneurship and morals in entrepreneurial practice.

The development of Islamic boarding school entrepreneurs is one of the focuses of the government, especially officials under the auspices of the Ministry of Religion. How could it not be that to increase entrepreneurial abilities, the government contributes to improving students through various education and training in Islamic boarding schools (Khoeron, 2021). Of course, the government's concern is empowering the students' economy and creating economic independence (Muttaqin, 2016). The government has provided various support to strengthen the legitimacy of Islamic boarding schools, namely by creating special laws that regulate the education system in Indonesia (Mikail, 2022).

Efforts to develop Islamic boarding schools align with the government's efforts to make Islamic boarding schools an economically independent concept (Ilham & Zakariya, 2022). Moreover, Islamic boarding school-based entrepreneurship is a model for realizing economically independent students by implementing Islamic economic values (Rosady, 2022). The hope is that strengthening economic independence over time will help with operational costs and increase the income of the Islamic boarding school itself. Strengthening economic independence is promoted as empowering all elements in Islamic boarding schools (Irfany, 2022).

Another aim of developing entrepreneurship by Islamic boarding schools is another form of concern from Islamic boarding school leaders for their students, namely forming the character of the students so that they are independent and the ultimate goal is to be able to prosper the students themselves. Indirectly, this institution has succeeded in educating its students not only in terms of religious education but also in becoming entrepreneurs (Muslimin, 2019) by implementing the values inherent in the business itself to maintain the existence of the business that has been developed (Lugina, 2018).

### **Formation of Santri Interests as a Form of Economic Independence**

The independence of Islamic boarding schools is seen as an effort to help improve the economy of Islamic boarding schools by building business ventures that can make a real contribution to the operational costs incurred by the Islamic boarding school itself without the need to expect donations from other parties. However, this is not the only goal of developing Islamic boarding school entrepreneurs in Islamic boarding schools. However, another goal is to realize inclusive economic growth, producing students and all stakeholders working in Islamic boarding schools as human resources with noble characters capable of the economy (Indonesia, 2020).

In economic independence, it is necessary to develop the character of students' interests in managing business, which is developed in four aspects. Namely, students are required to have the ability to think and solve problems that occur when doing business, or what is called the intellectual aspect, and then they must be able to network with partners and relationships, which is called the social aspect. Most importantly, they must manage emotions well and have financial management skills (Misjaya et al., 2019).

According to Djazimah (2004), students interested in economic independence must have several parameters conceptually formulated, including a person's economic independence, characterized by a business or job managed economically. It means that the business or job is profit-oriented. Independence also stems from self-confidence in carrying out economic activities, such as trading, entrepreneurship in the home industry, company management, etc.

Economic independence is characterized by economic activities carried out over a long period so that a person has the economic strength to progress and develop. Economic independence is also characterized by the courageous attitude of a person or group of people to take risks in economic activities, for example, dreaming big and trying hard to make these dreams come true, daring to borrow money as business capital with rational and realistic calculations, daring to make business decisions for predict existing opportunities.

Furthermore, Chapra (1993) explains that actualizing the economic independence of the people with the Islamic economic system can be done through five main pillars, where these five pillars are the basic principles (frame of reference) for the welfare of the people themselves. The five main pillars are human factor development, reducing the concentration of wealth, economic restructuring, financial restructuring, and strategic policy planning.

### **RESEARCH METHODOLOGY**

The research model used is a qualitative approach using the case study method, based on phenomena and events described systematically regarding the formation of entrepreneurial character in realizing economic independence at the Ummul Ayman Islamic Boarding School. Because this research is included in case study research, primary data can be obtained systematically directly by interviewing the leadership of the Ummul Ayman Islamic Boarding School and the Ummul Ayman students. Meanwhile,

secondary data was obtained by reviewing documentation in the form of books, journals, articles, websites, and other research results related to the formation of entrepreneurial character in realizing economic independence at the Ummul Ayman Islamic Boarding School as well as other relevant documents to help answer the problem formulation through this data. The author also analyzed the data obtained from internal data at the Ummul Ayman Islamic boarding school. The techniques that the author uses to collect all data are observation, interviews, and documentation techniques. The concrete steps that the author will take in collecting data are first gradually examining all the data that the author has collected, then reducing the data, and then arranging it as needed to answer the research objectives. These data were then interpreted to bring out the meaning of the case that was the focus of the research, namely the formation of entrepreneurial character in realizing economic independence at the Ummul Ayman Islamic boarding school. Furthermore, to perfect the research, the author matches the research results through interviews with documentary evidence that the author has collected using triangulation analysis.

## **FINDINGS AND DISCUSSION**

### **1. Islamic boarding school-based economic business unit model developed by the Ummul Ayman Islamic boarding school in Bireuen City**

Various efforts have been promoted by Mr. Joko Widodo as President of the Republic of Indonesia, including giving special attention to the development of santri as evidenced by the establishment of Santri Day on October 22, other concrete forms of concern with the passing of Law no. 18 for the 2019 period concerning Islamic boarding school regulations, even in the 2021 period the President again stipulated Presidential Decree no. 82/2021 regarding Islamic boarding school funding regulations so that one of the pillars of Islamic boarding schools is realized, namely community empowerment (Ilham & Zakariya, 2022).

According to (Azizah and Ali, 2020), an Islamic boarding school has the potential to become the center of Islamic Economics, and this is because an Islamic boarding school is the originator of the institution that initiated the creation of a religious institution as well as entrepreneurship. Seeing these opportunities in Indonesia in general, entrepreneurship education begins to be formed when female students are in elementary, middle, or advanced school. Entrepreneurship education from an early age can indirectly form a positive perception of the development of one's way of thinking (Aziz, 2016), which has implications for the success and development of one's business (Wibowo, 2011).

After the author carried out various data collection efforts such as making observations and directly conducting interviews with Tengku Januddin, the manager of the Ummul Ayman Islamic boarding school, the *dayah* teacher previously a santri as well as a santri who had just studied at the Ummul Ayman Islamic boarding school as well as informants in this research, from several The author of this informant summarizes the *pesanpreneur* model that has been developed by the Ummul Ayman Islamic boarding school, including four clusters, namely agriculture, fisheries and livestock, cooperatives and printing. The brief description is in the agricultural segment, where various types of

vegetables are planted. The development of Taro Sataimo includes the planting of rice and oil palm. The fisheries segment has tilapia and catfish businesses, while farming starts with poultry and livestock such as goats and cows. Furthermore, waserda, kiosks, and various other businesses are developed are developed.

## **2. Islamic Business Unit Management System Based on Pesantrenpreneurship**

Supporting the realization of economic independence is also reflected in the business unit models developed. So far, the business unit practices that have been implemented are based on Sharia economics. The business unit that is the focus of the author's research is the business unit developed by the Ummul Ayman Islamic boarding school to support economic improvement, which can help the Islamic boarding school's finances. Likewise (Suharto and Fasa, 2018) concluded that the existing business units in Islamic boarding schools are an effort to create economic independence through entrepreneurial activities.

The role of the Ummul Ayman Islamic Boarding School as a Center for Entrepreneurship contributes to the development of Islamic boarding schools in entrepreneurship. Islamic boarding schools are increasingly showing their power by making various efforts so that Islamic boarding schools show increasingly positive trends. It is also because the UA boarding school operates in the field of services that focus on education, intending to improve the welfare of Muslims. The Islamic boarding school model developed is in the form of businesses in the agribusiness, services, and trade sectors with different management systems, as the author summarizes below:

### **a. Rice Fields**

One of the Islamic boarding school models developed by the Ummul Ayman Islamic boarding school, as the author has explained above, is rice fields. Rice fields have great prospects for development, considering that working on rice fields does not take long. In Aceh, in particular, it takes twice a period. Meanwhile, in the 2022 period, assets for the agrarian sector will continue to increase. If in the previous period 2018, the land area was 73,000 meters managed by 20 people with a total of 365 "are", then in the 2022 period, the area of rice fields, which have become UA boarding school assets, has increased to 89,351 meters managed by 35 people. With a total of 447 "are". "Are" is a measuring tool in Acehnese. If converted into Indonesian, "are" means 1 bamboo.

The cooperation system proposed in the form of both the community and the *dayah* teacher council assisted by the students in working on the rice fields by paying the rent with the Ummul Ayman Islamic boarding school. The rental payment scheme is determined according to the area of rice fields being cultivated. For 1 bamboo, the rental fee is 25 kg of rice. Data was obtained by the author from the internal boarding school of Masisarah. The total net profit of the UA boarding school per six months with a land area of 89,351 meters reaches 11,175 kg.

### **b. Masisarah Islamic Boarding School Cooperative (*Kopontren*)**

In line with what was stated by Burhanuddin (2016), *kopontren* can be viewed in existence through three dimensions, namely as a support mechanism for the economic life of the Islamic boarding school, then as a development for rural cooperative cadres, and then as a socio-economic stimulator for village communities around the Islamic boarding school. Islamic boarding school cooperatives in the Ummul Ayman Islamic boarding



school environment cannot be separated from the idea of Tgk H. Nuruzzahri as the foundation's founder. Of course, as an institution that operates in the educational and social sectors, there must be an economic business unit that can support the welfare of the Islamic boarding school community in the future. Kopontren Maisarah is a business unit suitable and popular for the Islamic boarding school environment. Moreover, the Ummul Ayman Foundation now has the motto "*MINNA LANA*".

Since Ummul Ayman started accommodating orphans and people experiencing poverty, the beginnings of money circulation and the economy have been seen at the Ummul Ayman Islamic boarding school. Each period, the living costs of students whose living costs are covered by the Ummul Ayman Foundation increase. In the 2018-2019 academic period, 207 students had to be funded by the foundation, and then there was an increase in the next academic period 2019-2020. A significant increase also occurred in the 2020-2021, amounting to 250 students from 2,676 students. The students covered by the foundation are those at the poverty level, orphans, and orphans. As the number of students required to be covered by the foundation increases, the need for food security continues to increase, and demands for an adequate economy also continue to rise. For the last three periods, 2018-2020, there were 677 students whose living costs had to be covered by the foundation.

So, to circulate the economy well, there must be one container that can handle all the needs of the students and, at the same time, be the driving force of the economy for the students and the teacher council. So, through hard work, the foundation's founder tried to collect funds from the teachers' council and donations from the community to form a business unit, namely the Islamic boarding school cooperative, also known as Kopontren Maisarah. On the other hand, with the presence of Islamic boarding school cooperatives, money circulation will remain in Islamic boarding schools. It will be very good for creating economic stability in Islamic boarding schools, benefiting the Islamic boarding school and the teacher council.

As is done by several Islamic boarding schools on the island of Java, Islamic boarding school cooperatives are not just a unit to meet the needs of students but have developed into financial institutions that participate in the welfare of Islamic boarding school teachers in particular and the surrounding community in general. So, in 1997, the Ummul Ayman Islamic boarding school received permission to run a cooperative business in the Islamic boarding school environment called Kopontren Maisarah. The Islamic Boarding School Cooperative, located in the Islamic boarding school environment, has strategic value in developing economic life around the Islamic boarding school.

On the other hand, Kopontren Maisarah also has a significant role in the economic growth of the people. Based on internal data from the Kopontren Maisarah report for the last three periods of the 2020-2022 period, the assets of the Kopontren Maisarah are increasing. For example, in the 2020 period, the assets of the Kopontren were IDR. 1,647,174,904, and then in the 2021 period, it increases to Rp. 1,813,206,073, the increase is IDR. 166,031,169 or if the percentage is 10 percent. The same increase also occurred in the 2022 period. Maisarah Kopontren's assets again showed a positive trend. How could it not be that in this period, the assets amounted to 2,237,089,163, it is

estimated that there will be an increase of 23.27 percent from the last period (2021) or Rp. 423,883,090.

The types of businesses managed by Kopontren Maisarah include 2 convenience stalls (*waserda*) located in different locations, one located in front of the Ummul Ayman Educational Institution Foundation, the other located behind the foundation but still in the foundation complex. Likewise, with the canteen, there are also 3 business units in different lo: aplex.

The percentage of profits obtained by each business unit's managers (*dayah* teachers and students) is different. For example, for *waserda*, canteens, and telephone booths, the Ummul boarding school determines the profit sharing at 35 percent (35%) for *mudharibs* (managers) and 65 percent (65%) for the Islamic boarding school as *shahibul mal* (capital owner). In contrast to the photocopy business unit, tailor shop, Tgk Jamal Kiosk, Wandu workshop, and Gas base, the boarding school sets a percentage of 50% for the management and 50% for the boarding school. From the amount of profit in the condition that it is still gross income, the boarding school first allocates the profit into several clusters. For example, 20% is kept as a reserve fund, which will be projected to develop new business units. Similarly, the cost of increasing the *dayah* is also projected at 20%, while 10 % is intended for the income of the Kopontren administrators. Furthermore, 10% is set aside for education funds and 2.5% for operational and unexpected costs, while 37.5% is allocated for profit sharing for cooperative members.

### **c. Plantation Sector**

In developing the Islamic boarding school business, the Ummul Ayman Foundation also took the initiative to develop the plantation sector. In this case, we only focus on palm oil businesses around Cot Bate Geulungku, Bireuen. Based on the results of interviews with the author and informants, the area of oil palm plantations is around 16 hectares, but so far it has not shown satisfactory results because the palm oil business, especially in Aceh, has not been able to become a promising business considering that there are no companies that accommodate the traffic flow of buying and selling palm oil, plus the price of palm oil Uncertainty causes palm oil managers to suffer losses.

### **d. Dayah Teacher's Efforts**

Apart from the council of teachers and santri, who manage the kopontren and grow rice, some teachers also open small businesses with display cases whose sales target is for the santri at night. For this business, the boarding school does not take profits, only provides a sales location, then is given capital at the start of the business where the capital is in the form of *tabarru'* (please help) funds to create economic independence for the teacher council. However, there is an obligation to pay Islamic boarding school management fees, and this is because there is a team that handles, controls, and supervises the business location directly. The amount of fees charged is Rp. 400,000 per period. This fee is also an environmental cleaning cost for the UA boarding school foundation.

### **e. Santri Business**

Students from the Ummul Ayman educational institution who have completed their studies at the Ummul Ayman Islamic boarding school and continue their studies under the foundation can become entrepreneurs. This condition is very suitable for the

conditions of the students at the Ummul Ayman Islamic boarding school, considering that the students must be able to divide their time between studying in the morning, reciting the Koran in the afternoon, and using the remaining time after Ashar for entrepreneurial activities. So far, the businesses that have been developed have been small but have indirectly shaped their character to become students of *santripreneurship*. As additional information, the students are entrepreneurs in several segments, including fisheries, cultivating catfish, gourami, and tilapia, raising goats, cattle, and poultry, as well as kiosks selling snacks and various other types of vegetables such as kale, spinach, eggplant, chilies, tomatoes, and cauliflower. They sell the results of this business back to the kitchen of the Ummul Ayman Foundation.

It is a prospect for the students considering that the foundation provides a very large area of land for free, meaning that a business that is purely built on the wishes of the students, the profits belong purely to the students, there are no agreements or provisions for sharing the results with the Islamic boarding school. According to the author, this is a strategic step to shape the character of students into entrepreneurs because the boarding school purely facilitates its students becoming entrepreneurs.

### **3. Strategy for Developing Interest in Becoming an Entrepreneur at the Ummul Ayman Islamic Boarding School in Bireuen City**

In the last few decades, entrepreneurship activities managed by several Islamic boarding schools have become a trending topic, as stated by Gati Wibawaningsih, Director General (*Dirjen*) of Small, Medium and Miscellaneous Industries (IKMA) in an online article site of the Ministry of Industry on March 30, 2021, which stated that the number of Islamic boarding schools those spread throughout Indonesia are very large in number so that this condition has great potential in developing entrepreneurial activities for Islamic boarding school students.

The development of Islamic boarding school entrepreneurs is analogous to an institution producing entrepreneurs because apart from the main focus of educating students to understand religious knowledge, there is also a combination of entrepreneurial knowledge guided by the rules and, of course, the values contained in Islam (Latifah, 2021). In line with what was mentioned (Abdun, 2020), Islamic boarding schools in the current era are starting to teach knowledge broadly, no longer just focusing on religious knowledge alone. Then (Kholis et al., 2021) added that in the millennial era, there is an opportunity for economic independence, making Islamic boarding schools an institution that develops entrepreneurship through the talents and interests of the students.

So, it is assumed that the Islamic boarding school led by an ulama can play its role not only within the scope of the Islamic boarding school but also has an impact on the business activities of the surrounding community. In line with what was stated by Marlina (2014), the presence of Ulama is considered a reference group, and this is because Ulama has the power to influence their followers. This influence is broad inormatively, providing the latest information and influencing self-expression. As the head of the UA Islamic boarding school, Waled Nu sees the Islamic boarding school process in the long term so that the initiative to integrate Islamic boarding schools with entrepreneurship, better known as Islamic boarding schools, has a positive impact from various aspects.

The research results point to the connection between religion and entrepreneurship and show that every business activity must be based on religious provisions. These two variables influence each other to realize the goals of entrepreneurship itself, essentially understanding religion as a rule and controller in the context of *muamalah* activities. Combining religious practices with entrepreneurship positively impacts business activities (Aziz, 2016) by applying the values contained in the Sharia economic system. Of course, this can be seen from the integrated practices in business activities (Husnurrosyidah, 2019).

Listiono's research results (2020) reveal that institutions under the auspices of religion significantly influence economic growth. Religious institutions have a significant influence on economic growth. Even in the developing world, religious institutions have a role in economic growth. The results of this research are supported by several other studies which also show that business activities based on religion have a positive influence on entrepreneurial activities, as stated by (Galbraith and Galbraith 2007; Noble, Galbrath, and Sigh 2007; Shaw 1990; Dave Valliere 2008) furthermore, (Arief, 2013; Audretsch et al., 2007; Iannaccone, 1998; Valliere, 2008).

Business strategy is considered important because a business person or entrepreneur can prepare for all the good and bad conditions that will occur in the future. The strategies for developing an interest in becoming an entrepreneur at the Ummul Ayman Islamic boarding school in the city of Bireuen include:

#### **a. Entrepreneurial Education For Every Student**

Implementing entrepreneurship education for Islamic boarding school students in the millennial era is a necessity, as (Kholis et al., 2021) state that Islamic boarding school institutions must be able to create economic independence by educating the students' talents and interests. This fact suggests that Islamic boarding schools must improve education related to *pesantrenpreneurship* by improving or increasing the field of education, educational staff, and better management (Fathony et al., 2021). Then, the Ummul Ayman Islamic boarding school adopted this character to form an interest in entrepreneurship, as the results of research conducted by (Lukman et al., 2021) stated that in implementing entrepreneurship education for students, seven aspects are needed, for example, learning, empowerment, financing, reinforcement, and evaluation.

Education on entrepreneurship is not only provided in Islamic boarding schools, but the Ummul Ayman Islamic boarding school also provides training at the Islamic boarding school by presenting speakers whose knowledge is beyond doubt. Even from the results of the author's interview with the Islamic boarding school, the concrete form is that training is created that increases the interest and talent of the students for entrepreneurship. Other efforts are made by sending students to join programs and seminars through focus group discussions or training of trainers organized by various parties.

The strategy for training targeting students at Islamic boarding schools is to improve the skills and broaden the students' knowledge practically, considering that the knowledge they get from Islamic boarding schools is inadequate. According to (Siregar et al., 2018), there are several aims of providing training or extracurricular activities to

students, including being believed to be able to increase knowledge. It has implications for developing talents and skills so that the social aspect can adapt well.

#### **b. The Existence Of Direct Practical Action In Islamic Boarding Schools**

After providing entrepreneurial education to the students, Waled Nu, as the head of the Ummul Ayman Islamic boarding school, at the beginning of the student's interest in entrepreneurship, took the initiative to require the students to put it into practice immediately. It was done so that the students who already had the knowledge they had could immediately be absorbed in the real world. Waled Nu also directs and assists with harvesting and provides regular direction and assistance regarding cultivated plants. What Waled Nu did was in line with what was expressed by Silaban & Sugiharto (2017) that entrepreneurship must be provided with regular assistance starting from the first three stages during land cultivation, the second stage when farmers start caring for the plants, and the last during the harvesting process.

#### **c. *Dayah* Teacher Cadreship as a Driver for the Formation of Entrepreneurship Interests**

Apart from providing education for the santri, the recruitment of *dayah* teachers is also an issue that is no less important because, through this cadre, *dayah* teachers will produce students who are interested in entrepreneurship. The importance of having a cadre of *dayah* teachers referred to as educators is due to supporting students to become entrepreneurs, where *dayah* teachers, in this case, must be creative so that the students being educated can produce a market-friendly product, not just create an interest in entrepreneurship. Furthermore, Mughni and Imam (2018) stated that teaching staff must be creative in developing the entrepreneurial sector to support economic independence by educating students about the importance of entrepreneurship. Apart from that, to create students interested in entrepreneurship, they need credible and competent teaching staff, so there is a need for structured organization (Mukhidin, 2019).

When the *dayah* teacher has acquired the ability to become an entrepreneurial cadre, it is hoped that the *dayah* teacher will be able to monitor and supervise the students. The *dayah* teacher will try to conduct direct inspections of the field by holding intense discussions regarding the obstacles experienced by the students. This assistance is one of the supports provided by *dayah* teachers to increase the students' interest in entrepreneurship, as (Rahmati et al., 2020) argue that strategies for strengthening students in the field of entrepreneurship require special attention in the form of assistance. It is done considering these students the world of entrepreneurship is relatively new, so it is still very unfamiliar with very limited abilities.

#### **d. Land Potential**

The potential land for entrepreneurial students in the Ummul Ayman Islamic boarding school complex is large, around one hectare, because it is specifically provided for students to grow crops. This condition benefits the students because the land is provided free of charge by the Ummul Ayman Islamic Boarding School, and there is also no profit-sharing system with the Islamic boarding school, so the profits received belong purely to the students who manage it. Apart from that, the business being developed is relatively easy and very efficient; no special maintenance is required. This condition is

very suitable for the conditions of the students at the Ummul Ayman Islamic boarding school, considering that the students must be able to divide their time between studying in the morning, reciting the Koran in the afternoon, and using the remaining time after Asr for entrepreneurial activities, namely managing various types of plants.

#### **e. Support from Government Agencies**

Islamic boarding schools have also begun to make government institutions partners in developing economic independence in Islamic boarding schools. It has been proven in Bireuen, especially the agricultural services in both provinces, providing support in the form of seeds for Islamic boarding schools, including the Ummul Ayman Islamic boarding school. Plus, at the end of the 2022 period, the government invited all departments and all Islamic boarding school leaders to create a "roadmap" to support the transformation of Islamic boarding schools into laboratories for entrepreneurship. This strategic step should be appreciated as the first step in helping students to have an independent spirit. According to (Fathony et al., 2021), the government has a role in creating entrepreneurship-based Islamic boarding schools, the concrete form of supporting and facilitating empowerment efforts within the Islamic boarding school environment.

In line with Musa (2017), apart from supporting and facilitating, the government also needs to implement an eco-protection system so that the Islamic boarding school program can be realized in creating economic independence through empowering students and the surrounding community. To improve the entrepreneurial abilities of santri, the government contributes to the improvement of santri through various education and training in Islamic boarding schools (Khoeron, 2021). Of course, the government's concern is empowering students economically and creating economic independence (Muttaqin, 2016).

It is a prospect with the transformation of Islamic boarding schools into Islamic boarding schools. Entrepreneurs play an important role in improving the Islamic economy and significantly influence the halal industrial sector (Silvana & Lubis, 2021).

#### **4. Obstacles Experienced by the Ummul Ayman Islamic Boarding School in Bireuen City in Applying Entrepreneurship**

Innovation and creativity are the keys to business ventures. If it is an analogy, an entrepreneur who does not have these two variables will not be able to survive and compete in the business world. Each product marketed must have its characteristics to highlight the superiority of the product. The most crucial role is being able to attract consumers. After gaining market share, students are also required to have the ability to maintain the continuity of entrepreneurship results.

Another problem is the lack of collaboration with the community around the cultivation land. Systemically, this has a multi-effect for the students and the local community. On the one hand, the students can sell agricultural products and turn them into processed food. On the other hand, it can also generate home industries, improving the community's economy and significantly reducing unemployment. As the author has described, several factors are complicated problems among students. Of course, solving these various problems is a collective task.

The problems, as the author mentioned above, have implications for several aspects, including:

No	Aspect	Reason	Factor Affecting
1	Human/mental aspect	The students have a low mentality. When market conditions become unfavorable, they surrender to face these conditions.	There is no strong mental education, an attitude of not giving up in a continuous learning process or knowledge of managing a business when it encounters problems.
2	Aspects of business knowledge	Lack of agricultural knowledge, insufficient insight into product marketing, and low ability of students to maintain continuity of goods causes shortages.	Do not yet have insight and understanding as well as planting strategies that can produce products continuously so that there are no shortages at certain times.
3	Institutional aspects	Lack of attention from institutions and government to facilitate collaboration with the surrounding community, especially housewives, to process agricultural products into various types of food. So far, the harvest has only been sold to the kitchen at the Ummul Ayman institution.	No institution advocates and campaigns about the importance of collaboration.
4	Facilities aspect	There are no facilities and infrastructure to sell products to the market and a limited network, including mandates regarding commodity information for goods easily supplied.	They have not been given regular assistance, so they do not seem to be left to work alone with very limited abilities.
5	Innovative and creative aspects	Lack of innovation and creativity. The students are dependent on the kitchen at the Ummul Ayman institution.	No party has initiated processing agricultural products into various types of ready-to-eat food.

## 5. Contribution of the Ummul Ayman Islamic Boarding School in Allocating Profits from the Development of Islamic Boarding Schools for Entrepreneurs

### a. Distribution of Zakat

Zakat is an obligation that must be paid by someone who has reached their *nisab*. Zakat is distributed to every community that is classified as *mustahiq* zakat. In this case,

the Ummul Ayman Islamic boarding school determines that every business unit that reaches the zakat nisab must pay zakat per business unit 2.5. As of 2022, the zakat that has been collected is IDR. 60,626,705. The zakat collected by the Ummul Ayman Islamic boarding school is from the management of cooperative business units and all models of Islamic boarding schools managed by the Islamic boarding school, both from zakat on agricultural products and other businesses subject to zakat. For the agrarian sector, the Ummul Ayman Islamic boarding school sets a percentage of 10% of the total income, then accumulates into a special account, which is quoted directly by one of the *dayah* teachers who has been given the authority to manage the zakat itself. Furthermore, the zakat will be distributed to the community in the Ummul Ayman *dayah* area, and this is one of the many contributions of the Islamic boarding school to the surrounding community.

#### **b. Distribution of Scholarships for Santri and *Dayah* Teachers**

Aside from the profits from managing the Islamic boarding school business unit from distributing zakat, scholarships are also distributed to *dayah* teachers and students who wish to continue study programs per their respective fields, starting from bachelor's, master's, and doctoral programs. This fund is a profit set aside from the total income of the *pesantrenpreneur* of 10%. Education funding from year to year shows a significant increase. In 2020, it was IDR. 78,201,825 to Rp. 98,759,469 in 2021, then in 2022, it will increase to Rp. 159,809,485. The accommodation that *dayah* Ummul Ayman bears to back up these costs is the payment of tuition fees, travel costs, and pocket money for the students.

#### **c. New Business Development**

Furthermore, the Ummul Ayman Islamic boarding school also allocates funds as a reserve fund every year, which aims to develop new business units under the supervision of the Islamic boarding school itself. Every year, the reserve fund also increases with *Kopontren*'s profits. For 2020, the fund was collected at IDR. 613,915,028, then increased in 2021 by IDR. 687,970,138. In 2022, reserve funds will show a significant increase, namely IDR. 867.330.169.

Apart from being used for business expansion, this reserve fund is also a form of economic equality and supports the income of *dayah* teachers and Islamic boarding school students. For example, in 2021, the Ummul Ayman Islamic boarding school will reopen its business by collaborating with the boiler chicken company and involving the *dayah* teachers. In 2022, the Ummul Ayman Islamic boarding school will open a business again using the *Syrah* method, where the capital is collected by both parties and managed again by the party carrying out the *Syrah*. The business unit is a new printing company inaugurated in mid-December 2022, whose employees come from the Ummul Ayman Islamic boarding school itself.

## **CONCLUSION**

The Islamic boarding school-based economic business unit model developed by the Ummul Ayman Islamic boarding school in the city of Bireuen has four clusters, namely the agricultural segment where various types of vegetables are planted, the development of Taro Sataimo including the planting of rice and palm oil. The fisheries segment has



tilapia and catfish businesses, while farming starts with poultry and livestock such as goats and cows. Furthermore, in the co are developed. Meanwhile, the strategy for developing interest is carried out through entrepreneurial education for students from junior high school through training programs created at the Islamic boarding school itself. Then, the students are involved in programs and seminars in the form of FGDs and TOTs organized by various parties. Apart from providing education for the santri, recruiting *dayah* teachers is also one of the strategies in producing santri who are interested in entrepreneurship. This strategy is an effort to improve the skills and broaden the students' insight so they can become entrepreneurs.

Several factors, including limited product marketing space, lack of product reliability, and lack of cooperation with various parties, including lack of government assistance, influence the UA boarding school's obstacles in implementing entrepreneurship. Apart from that, indirectly the function of Kopontren Maisarah, apart from maintaining the integrity of the Islamic boarding school, also contributes to increasing the economic development and improvement of the community, especially the teacher council and the community around the Islamic boarding school by distributing zakat, providing scholarships for students and teachers who wish to continue their education at a higher level and providing expansion in developing the independence of Islamic boarding schools in the economic aspect and increasing the income of *dayah* teachers and students.

### **Suggestion**

It is hoped that the Ummul Ayman Islamic boarding school can become a theoretical role model for other Islamic boarding schools in order to create a social entrepreneurial character in students, the formation of social entrepreneurship in students to create economic independence for the students themselves, and become an agent of change to continue to create innovations. which can replace the old system by improving and changing social values. It is hoped that the santri can inspire the government to continue to promote Islamic boarding school entrepreneurs amidst conditions in Aceh, which continue to increase unemployment, poverty, and limited job opportunities. Apart from that, this effort has a multi-effect on Aceh. When students are financially independent and have independent businesses that are not dependent on the government, poverty and unemployment will also decrease, and students can collaborate with policymakers to continue to work together to improve Aceh's welfare and as a form of effort to improve the status of Aceh which has been repeatedly crowned. as the poorest province in Indonesia.

### **Future Research**

It is hoped that there will be further research that focuses more on social entrepreneurship, not just on the formation of *santripreneurship* alone, but in-depth research is needed to provide solutions that change social institutions through the formation of students with social entrepreneurial characteristics. The initiative to combine Islamic boarding schools equipped with entrepreneurial spirits is an effort to create economic independence for the students by forming a social entrepreneurial character from an early age. However, not all students have good social entrepreneurship character. This condition becomes a problem in realizing the character of social entrepreneurship.

Further research requires moderate strategies to support the formation of *santripreneurship* as well as forming a social entrepreneurial spirit through various community ideas in the Islamic boarding school area, combining several aspects such as social society where students are required to be able to create useful social aspects for the whole elements of society, and then Civil Society to resolve social problems that occur within the Islamic boarding school environment. In this way, the civil society role of the students can be felt by combining several aspects, such as social aspects, norms, and culture of the local community.

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