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## The Internalization of Entrepreneurial Characters in Pondok Pesantren Anwarus Sholihin Purwokerto

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### **Abstract**

This research is on entrepreneurship education in pesantren, Islamic boarding schools. It tries to answer two main questions: what attitudes to be cultivated and how to instill them into students of pesantren. So far pesantren have been generally assumed to be institutions which contribute to the increasing unemployment rate in social life. Their graduates are indeed highly competent in socio-religious affairs, in which they are even considered to be prominent figures. However, they are poor in creative economy and the utilization of natural resources. In this case, Pesantren Anwarus Sholihin, Purwokerto, tries to bridge the competence gap. The research found that pesantren Anwarus Sholihin, Purwokerto, has instilled entrepreneurial spirit into its students through providing students with learning activities and training, generating great motivation for entrepreneurship, administering internship programs, and involving students in manufacturing and marketing products, which are food products produced from their fruit and vegetable harvests. Through those activities, students are actually trained to have generous characters like honesty and self-motivation and entrepreneurial skills like good teamwork, courage to take a risk, and creative and innovative thinking. Entrepreneurship education-based pesantren have proved to make a huge contribution materially and morally. Besides their being economically independent in meeting their daily economic needs, they can also create generations of student entrepreneurs who are proud to be graduates of pesantren and not easily discouraged from making efforts.

**Keywords:** instilment, *entrepreneurial spirit*, *pesantren*

### **Abstrak**

Artikel ini membahas tentang pendidikan *entrepreneur* di pesantren. Ada dua pertanyaan utama dalam artikel ini, yaitu; karakter apa yang dibiasakan dan bagaimana strategi menginternalisasikannya kepada para santri? Selama ini, pesantren diasumsikan sebagai lembaga yang melahirkan pengangguran di masyarakat, mereka

kompeten di bidang sosial keagamaan, bahkan ditokohkan, namun miskin dalam urusan ekonomi kreatif dan pemanfaatan sumber daya alam. Pesantren Anwarus Sholihin Purwokerto, dalam konteks ini, berusaha untuk menjembatani kesenjangan kompetensi tersebut. Riset ini menemukan bahwa pesantren Anwarus Sholihin Purwokerto telah menginternalisasikan karakter wirausaha baik melalui pendidikan dan pelatihan, motivasi *entrepreneurship*, magang, dan praktik produksi serta pemasaran produk. Produk olahan makanan yang dibuat merupakan hasil panen dari perkebunan, baik buah-buahan maupun sayuran. Bersama dengan kegiatan tersebut, karakter *entrepreneur* yang dibiasakan adalah jujur, mempunyai motivasi diri, kerja sama tim yang baik, berani mengambil risiko, dan pemikiran kreatif-inovatif. Pesantren berbasis *entrepreneur* dapat memberikan kontribusi secara material dan moral. Selain pesantren mampu berdikari secara ekonomi dalam menunjang kebutuhan santri dan pesantren, ia juga mampu menciptakan karakter wirausaha bagi santri, serta bangga menjadi lulusan pesantren, dan tidak mudah putus asa dalam berusaha.

**Kata kunci:** *internalisasi, karakter entrepreneur, pesantren*

## Introduction

Indonesia has three types of education, namely formal, informal, and nonformal. All the three types play a vital role and complete each other. Of the three types, formal education has the clearest and most measureable objectives, but unfortunately it can be delivered in limited time and space. Therefore, people cannot rely solely on formal education to seek self-improvement in their knowledge and skills (Kamil 2011).

In fact, people can receive non-formal education in their surroundings, one of which is in pesantren. In recent years, general people, school and university students, and educational researchers have seen pesantren as a trend setter which can provide fresh inspiration for formal education. The existence of pesantren, according to Nahrawi (2008), becomes a unique phenomenon because pesantren are undoubtedly the oldest educational institution in the history of Islamic education. Nevertheless, it is fairly surprising that, in reality, many graduates of pesantren have not been equipped with necessary competence and skills required in social life, at least the skill of fulfilling their economic needs.

Such poor condition presumably results from the fact that students in pesantren focus their study on mastering language skills, especially Arabic, with which to comprehend classical Islamic literatures on *fiqh* (Islamic jurisprudence), *ushul fiqh* (methodological principles of Islamic jurisprudence), *hadist* (hadith), *adab* (Arabic literature), *tafsir* (Qur'an interpretation), *tauhid* (Islamic theology), *tarikb* (Islamic history), *tasawuf* (sufism) and *akhlak* (Islamic ethics) (Dhofier 1982). With mastery of such academic fields, they become respected authorities on socio-religious affairs, thereby playing a strategic role. In alignment with this is the statement of Karel A. Steenbrink that pesantren can create religious figures with characteristic dignity and great commitment to the enforcement of Islamic laws and teachings (Steenbrink 1986).

However, as time flies and public demand increases, many pesantren leaders begin to reconsider the relevance of the statement of Steenbrink, who seemed satisfied enough with the traditional role and function of pesantren. This means that it is time for pesantren to make progressive improvement to adapt to the demands of the times, and not direct their focus merely towards religious education because just like any other educational institutions, pesantren cannot blind themselves to irreversible changes. In other words, pesantren have to transform their educational system to a more modern and dynamic one.

Nowadays, the educational system of pesantren is expected not only to train students to have expertise in religious affairs, good behaviors, and great self-esteem but also to have technically competent graduates with entrepreneurial skills with which they can contribute to the growth of the national economy (Ali 2013). Their religious zeal is practically useful in preventing a decline in morals and religious values.

Meanwhile, in fact, Indonesian people are facing a problem of stiff job competition, which has prompted those with poor skills to seek jobs in neighboring countries as TKI (Indonesian migrant workers). Besides,

the more and more elevated unemployment rate in Indonesia also causes many Indonesian citizens of working age to go abroad for jobs. Erwan Agust Purwanto (2007), said that this problem should be resolved soon, and one of the solutions to it is to train the youth to be entrepreneurs. Presiden Jokowi stated that on average entrepreneurs comprise a low percentage of the total population of Indonesia, that is, 3,1%. This number of Indonesian entrepreneurs is low in comparison with that of entrepreneurs in developed countries, which account for 14% of the total populations. In such poor condition, Jokowi deeply appreciated the efforts of HIPMI to bring the spirit of entrepreneurship to students of schools, universities, and pesantren (Kompas 2018).

Likewise, the data shared by *Global Entrepreneurship Index* shows that in the number of entrepreneurs Indonesia ranks 97th among 136 countries, which means that Indonesia is left away behind other ASEAN countries. The data also states that the ratio of the population of Indonesia and the number of Indonesian people working as entrepreneurs is low. This is also considered to be one of the determining factors of poor entrepreneurial skills and ethos (Kominfo 2017).

Hopefully, the existence of pesantren helps iron out the problem of the poor entrepreneurial ethos. This is actually not a difficult challenge for pesantren to tackle given that pesantren is highly experienced and proves to stand the test of time. In the beginning, pesantren was underestimated though. They were still considered to focus merely on religious education and barely polish their students' technical skills to the extent that their graduates lack competitiveness and have difficulty meeting the demand of the industrial world (Badawi 2009). Nonetheless, such criticisms are answered by the fact that many graduates of pesantren become successful entrepreneurs. In this case, they owe their success to the skills they learned and developed during their years in pesantren. This, in this regard, underlines the importance of the introduction of entrepreneurial spirit and skills to students of pesantren.

It is important for those who want to be successful entrepreneurs to possess remarkable skills with which to go against the tide of changes. An entrepreneur has to possess five attitudes, including 1) courage to take risks, 2) strong self-determination, 3) genuine sincerity and thankfulness, 4) strong will, and 5) amazing mental resilience (Waringin 2017). To adapt to the global change and current development, pesantren have to continue establishing their significant presence by providing generations with competitive mentality when they live outside pesantren. To serve this purpose, pesantren have to embody the entrepreneurial spirit to their educational system by cultivating the aforementioned five attitudes and instil them into their students. Only then will the existence of pesantren be more meaningful, and their graduates will be ready to partake in the effort to accelerate the growth of the national economy.

Located on Arsadimeja Street, South Purwokerto, a traditional pondok pesantren called Anwarush Sholihin is known to declare itself to be the pesantren which provides entrepreneurship education. Although newly founded, the pesantren located in the outskirts of Purwokerto undergoes rapid development. In a relatively short period, it has provided formal education from primary schools to secondary schools, as well as vocational schools.

With several plots of land owned by the *kyai* (the leader of the pesantren) and granted by their neighbors, the pesantren makes plantation and animal husbandry its important sector of its entrepreneurial activities, in addition to the production of traditional dishes. Although the entrepreneurial activities of the pesantren are managed in a traditional way, in the sense of the management centralized in the hands of officials and senior students, the products they have manufactured help bear economic burdens of the pesantren. Although the researcher has not obtained the detailed data about how much the result of the entrepreneurial activities contributes to the development of the pesantren, it is clear that

the pesantren has great motivation to be independent and to develop by means of entrepreneurship.

### **The Nature of Entrepreneurship**

Entrepreneurship is a business venture established under collective ownership or launched by an organization. Entrepreneurs are also called Corporate Entrepreneurs. Mulyanto (2013) said that intrapreneurship has a broader sense, namely, an entrepreneur within an organization. Furthermore, Muhandri (2002) defined the term entrepreneurship in its broad and narrow senses. Entrepreneurship in its broad sense is an initiative of an individual or a group with their courage to take risks, independence and competence to produce creative output and introduce new innovation. Meanwhile, in its narrow sense, entrepreneurship is defined as the independence in dealing with any occurring problem, be it social, economic, or political.

Suryana (2003) stated that entrepreneurship is excellence in creation and innovation to grasp opportunities for success. Fauzia (2019) defined entrepreneurship as a quality, character, behavior and spirit of an individual with self-determination to put brilliant ideas into practice. Moreover, Hisrich in Franky et.al. perceived entrepreneurship as a process of finding something new and valuable, which usually requires ones to sacrifice their liberty and comfort, in addition to financial sacrifice. In return, they will enjoy personal satisfaction and freedom (Slamet 2014).

As regards economic development, entrepreneurship can be seen as people's independence to undertake economy-based activities by utilizing their cosummate skills and competence to the fullest (Nuraini 2006). Economy-based enterpreneurial activities cover formal and informal aspects. The formal aspect includes manufacturing, trade, service and transportation, farming, mining, and other corporate ventures. Meanwhile, small-scale trade, home industry, conventional farming, and

other traditionally managed ventures belong to the category of informal aspects of entrepreneurial activities.

From all the explanations above, entrepreneurship can be seen as the determination of a venture run by an individual, group or organization to rapidly develop by introducing new innovations, taking risks, and performing other actions leading to success. However, in this term, the researcher prefers to define entrepreneurship as the independence of an individual in facing any problem occurring in a civil community by harnessing his/her skills and competence.

### **The Theology of Entrepreneurship**

On the one hand, an entrepreneur, who is by nature competitive and excellent, necessarily have good entrepreneurial behaviors, and on the other hand, a Muslim entrepreneur is supposed to have the three dimension of Islamic religion, namely *aqidah*, *syari'ah* and *akhlak*. Handrimurtjahjo (2012) said that *aqidah* (Islamic faith) is the most fundamental basis with the support of *syari'ah* (Islamic practices and rituals) and *akhlak* makes the three dimensios complete.

*Aqidah* is the basic teachings related to *tawhid*, that is, the belief in the oneness of Allah. If Muslims want to be an entrepreneur, they should do it for the sake of the obedience to Allah. Such intention will result in a benefecial effect on their career. In the event of bad luck and difficulty during his/her process, they will demonstrate a mental resilience in the face of those difficulties as they recollects their original intention, the obediece to Allah. Believing in the oneness of Allah's lordship (*Tawhid-ul-Rububiyah*), in addition to maintaining his God-given gifts and available facilities, a Muslim entrepreneur will make full use of them to make innovations.

Besides, they must understand *mu'amalah* (Islamic jurisprudence of business) which explains how to make a lawful business transaction by Islamic law. It is widely known that the aim of *muamalah* is to promote

public welfare or interest. An entrepreneur obeying Islamic law (*shari'ah*) will always take into consideration the potential interests (*maslaha*) and harms (*madlorot*) in every decision-making process in such a way that the decision taken does not bring about negative effects on others.

Entrepreneurs with good behaviors will build a good relationship with their customers and stakeholders. Good behaviors constitute important parts of training sessions on marketing strategies. With the three dimensions of Islamic teachings, a Muslim's entrepreneurial activities have not only economic but also religious motivations (Baladina, 2012).

In the discourse of Islamic civilization, entrepreneurial spirit can be captured in Qur'aic verses and the business practice of the Prophet (Aprijon 2013). Ausaf Ahmad (1992) explained that independence, creativity, and passion are God-given gifts everyone possesses. In this regard, entrepreneurial spirit must be based on self-consciousness. One of the good examples as regards entrepreneurship we can find in the Qur'an is that Allah commands human beings to disperse through the Earth to explore its natural wealth (*fa antasyiru fil ardhi*). Moreover, Ausaf underlines that the verse teaches humans to live this life in balance – to find the happiness in this world and in the Hereafter (Q.S. 62: 10).

Aflazu Rahman (2010) revealed the secret behind the Prophet's business success. The first key factor of the Prophet's success is that he gave his customers generous treatment. In doing the business, the Prophet always exhibited exemplary behaviors such as honesty, the fulfilment of promises, openness and transparency. Additionally, he presented an excellent example of how to keep up ethical standards in doing business. Therefore, it is not surprising that many entrepreneurs idolize the Prophet, especially the way he conducted his business. In short, the Prophet tried to stress that entrepreneurship is an integral part of this real life, and a Muslim carries out business by way of the expression of his obedience to Allah.



In Indonesia, it is common that many ulemas have entrepreneurial activities besides their efforts to spread Islamic teachings. In history, Islam was even introduced to Indonesian people by Middle East traders. Muslim people see g trade not only as an activity performed on a for-profit basis but also as an act of worship of Allah (Rasyid, 2005).

### **The Cultivation of Entrepreneurial Spirit**

Courage to take risks and preference towards challenging tasks are characteristic of an entrepreneur. Musa Asy'arie (2016) mentioned 9 characteristics entrepreneurs. Meanwhile, Bygrave, as cited by Ika Yunia Fauzia (2019), mentioned 10 characteristics, which are later renowned as 10 Ds of entrepreneurship, including dream, decisiveness, doers, determination, dedication, devotion, details, destiny, dollars, and distribute. Moreover, according to Hery (2017), an entrepreneur must possess at least 12 characteristics.

Yuyus Suryana and Kartib Bayu (2003) tried to make simpler classification thereof, and they mentioned only 5 characteristics, which include (1) high motivation to provide the necessity of life, a remarkable breadth of vision, great leadership, wide business networks, and responsiveness and creativity in adapting to changes. In the same way, Aminudin Aziz (2014) stated that successful entrepreneurs possess such characteristics as honesty and perseverance, self-confidence, courage to take risks, focus on responsibilities and targets, and leadership. This is in line with the intrinsic meaning of the 11th verse of the sura al-Mulk (Q.S. 67. 11).

Character building is a lengthy process which requires a serious commitment and deep thought to the extent that the character is perfectly embodied in ones' behavior. It is time for the character-building process driven in some formal and informal educational institutions to consider involving the instilment of the entrepreneurial spirit in their students, in

view of the fact that both formal and informal educational institutions are the best places where the character-building process can be accelerated most effectively.

It is important for those who will drive a character-building process to know at least three components of somebody's mind: cognition, affection and conation/action. Moral cognition is expected to develop deep moral affection. On the basis of the moral affection are hopefully performed moral actions. The component of moral cognition involves moral consciousness, perspective-adopting process, moral thought, decision-making process, and personal knowledge. The component of moral affection is related to conscience, pride, empathy, preference to good things, self-control, and humility. Meanwhile, the moral actions are the component requiring skills, hope, and habit (Lickona, 2013). Therefore, the three components are undivided parts. In other words, the relation among the three components is reciprocal, which means that moral cognition and affection have a significant influence on moral actions, although our logical reasoning is sometimes based on our actions.

As for the instilling of entrepreneurial spirit in general public, the character-building process should also consider the provision of education and training. The educational provision may take the form of 1) giving them entrepreneurship training spontaneously, 2) providing them with education about entrepreneurship by establishing two principles, namely *experience based learning* and *learning by doing*, 3) focusing on the enhancement of necessary skills, 4) encouraging effective physical and psychological interaction within the social group, 5) organizing a workshop on entrepreneurship with the focus on the production process, and 6) giving them entrepreneurship training in such an interactive system that the training can help increase their income (Yulastri 2019).

Basically, entrepreneurial characters and behaviors do not come overnight; instead, it can be successfully instilled through a character-building

process to develop their own potentials, all individuals possess God-given gifts in the form of physical features and potentials among others. However, what is most important in the embodiment of entrepreneurial values is for them to perceive entrepreneurship to be the basic need, which is the first step to take to be a professional, successful entrepreneur. But it should also be taken into consideration that environment plays an important role thereof.

Those living among successful and optimistic entrepreneurs will have greater opportunities to get into true entrepreneurial spirit. Nevertheless, such conducive environment should be supported by active involvement in some training sessions on entrepreneurship, like workshop, in-job training, short course, internship programs, and accompaniment due to the fact that education and training constitute a systematic manner in which to have creative mindset and competence to do an action. The success of the entrepreneurship training can be measured by the way the trainees behave after the training.

The provision of education about entrepreneurship for general public is in alignment with John Dewey's (1972:83) theory of education renowned as *learning by doing* because an experiment is a sound basis for education (Chotimah 2018). In this regard, education is actually an effort to explore limitless potential of an individual and develop it continuously. However, Wasitohadi (2014) said that not all experiments have educative values. An experience can be considered to have educative values only if it can bring more valuable experiences in the future. This certainly creates a formidable challenge for pesantren which focus on education about entrepreneurship and the instilment of entrepreneurial spirit in their students.

## **The Urgency of Entrepreneurial Characters in Pesantren**

*Entrepreneurship* offers a practical alternative for economic improvement which does not have to be made only in the industrial world, schools and universities, but in pesantren as well. Entrepreneurship education and training in pesantren is so important that students can learn Islamic education and mimic exemplary behaviors of their religious leaders (*kiai*) and, more than that, they can capture entrepreneurial spirit. With both Islamic education and entrepreneurial skills, graduates of pesantren will be ready to compete in the industrial world and contribute to the growth of the national economy by running their own business ventures after graduation.

Some people hold an opinion that pesantren are institutions providing Islamic education and moral guidance, dawah institutions, and the center of religious rituals. Pesantren are the right place where people ready themselves to encounter any problem in their personal or social life. In the digital era, pesantren are supposed to be more flexible to adapt to the demands of the time. For this purpose, as consequence, pesantren have to consider offering other academic disciplines in addition to delivering religious education an sich. Hopefully, pesantren can create future, properly educated and competitive generations with useful life skills.

Economic development poses a problem in our development program. A satisfactory resolution to this problem will positively affect public welfare. Bringing entrepreneurial spirit to general public, including those living in pesantren, is believed to be effective enough to solve the crisis in the national economic development, because this will offer bright prospects for employment.

## **Entrepreneurial Characters and Behaviors Reinforced in the Pesantren Anwarus Sholihin**

Some data on students' daily activities in the Pondok Pesantren Anwarus Sholihin conclusively proves that those students not only learn

Islamic teachings for their happiness in the Hereafter but also perform entrepreneurial activities for their happiness in this life. This is corroborated with the timetable of activities in the pondok pesantren Anwarus Sholihin, which include performing *ibadah mabdlah* (acts of ritual worship such as prayers and fasting) and *dzikir* (remembrance of Allah), pursuing formal education, and managing some ventures of the pesantren.

The following is the detailed mention of some entrepreneurial characters instilled in the students of the pesantren Anwarus Sholihin, which includes entrepreneurship in their educational system.

### **Honesty and Responsibility**

Based on the field data corroborated with the statement of Marhamah, who is in charge of the education of female students of pesantren Anwarus Sholihin, that among the characters instilled in students are honesty and responsibility. The character building process is driven by involving students in the management of the pesantren's business in collaboration with some trade groups. While partaking in managing the business, their honesty and responsibility are expected – and indirectly they are being trained to have these characters - particularly in the financial management. Muslim entrepreneurs have to possess these two characters which distinguish entrepreneurs graduated from pesantren from any other entrepreneurs. This is in line with *Q.S. Al Mulk :11*.

Organizations or business ventures will put their great trust in anyone of their members with total honesty and responsibility. It is definitely true that communication and negotiation skills are necessary for entrepreneurs to possess, but, according to Nur Khamid, the leader of pesantren Anwarus Sholihin, they are nothing unless they are based on honesty and responsibility.

The pesantren takes two steps in facilitating the process of cultivating the attitudes of honesty and responsibility. The first step is to provide

students with some training in basic knowledge of Islamic business and finance, financial reports, newspaper accounts, the administration of IGOG (ingoing goods/outgoing goods), and psychological motivation behind entrepreneurship. The second step is to send those students to enrol in an intership program in a business venture called Anshol for two months. The pesantren also delegates a supervisor to the venture to control and monitor the performance of those students. Through this process, the pesantren leaders believe that those students will embody honesty and responsibility more easily.

The business venture Anshol is a *joint venture* of the pesantren with three entrepreneurs focusing on supplying people's basic needs. With a daily turnover of about 5 million, this venture can delegate two students to handle financial management and another two students to ensure the stock control. Cheating often happens in these two jobs. To handle financial management requires more than carefulness; it also requires honesty and responsibility. The job of stock control, meanwhile, includes producing detailed document concerning ingoing goods and outgoing goods, checking the expiration date of goods, and listing and reporting goods with declining stocks to the procurement staff. The director of the business venture Anshol, Budiman admitted that carrying out such internship program will help streamline the effective character-building process, including the one focusing on the cultivation of honesty and responsibility.

The treasurer of the pesantren, Miswanto said that the pesantren has expanded its business partnership by developing business relationships with other three ventures in the same sector to respond to students' enthusiasm for the entrepreneurial activities. The three ventures are CV Anugerah, CV Family, and CV Samudera Utama. Although the new collaborative program is not a joint venture or share capital as the collaboration with UD Anshol, the characters to be cultivated and skills to be trained are the same.

The collaboration and partnership of UD Anshol with CV. Anugerah, CV. Family, and CV. Samudera Utama show good communication and negotiation skills. By fostering the collaborations, the pesantren leaders hope that their students will have absolute honesty – they are honest in their intention, words, efforts to satisfy their desire, and religious practices (Hawwa 2007).

Honesty is a moral character which connotes other admirable, positive qualities such as integrity and openness, including the openness in performing actions with which an individual will not tell lies nor steal, so that they are trustworthy. Honesty is also closely related to loyalty, fairness, and sincerity. Therefore, honesty is one of the most important characters to be cultivated from an early age.

In practice, honesty needs support from other characters like positive perception, responsibility, loyalty, and courage. The process of cultivating honesty needs to be driven in the daily life, from the limited scope of personal and family life to the broad scope of social life, including in pesantren. Social interaction with various people will prompt an individual to decide whether to be honest or not. The level of religious consciousness will play an influential role in this decision-making process.

During the process of developing new partnership, the students enrolling in the internship program were involved in the process of negotiation with other sides. This is a big opportunity for them not to pass up because negotiation and communication skills are also necessary in entrepreneurial activities. Such involvement of the students indicates that the pesantren has ways and means of preparing their graduates to be skilled negotiators and good communicators in the pesantren's business ventures.

## **Strong Self-Motivation**

Motivation is whatever explains why an individual starts, continues, or stops performing a particular action at an appointed time. Motivation can also be seen as a compelling reason behind an individual's effort to accomplish the intended purpose. In this regard, motivation is often considered to contain three elements: direction, intensity and perseverance. Motivation is influenced by two factors: a will and an intention.

Motivation may be intrinsic or extrinsic. Intrinsic motivation is when an individual wants to accomplish certain things just because the things are inherently interesting; in contrast, extrinsic motivation is when an individual performs an action because of external causes other than the action itself, like achieving a reward. It is already mentioned that intrinsic motivation yields more beneficial results than does the extrinsic one (Sardiman, 2011). Extrinsic motivation is one's will to do an action because of a factor external to the doer's intention. Furthermore, motivation can also be categorized according to whether or not the doer does realize why he/she performs an action – the categorization of motivation into conscious and unconscious motivation. Motivation is closely related to practical reasoning. However, the basic idea here is that an individual has to be motivated and energized to perform an action if he/she is sure to do so.

Based on the researcher's observation, the motivation of the students of pesantren Anwarus Sholihin belongs to the category of intrinsic motivation as some of them felt that their enrolment in the entrepreneurial activities is a critical need. In the same way, a senior student, Ahmad Jaelani, said that students in the pesantren, including him, come there for two purposes, namely to acquire religious education and to learn entrepreneurial skills. He added that the decision to study at the pesantren is fairly realistic in light of more and more intense competition and a low level of employment in the formal sector. Indeed, not all students have as powerful motivation as does Jaelani. Therefore, according to Nur



Khamid, the pesantren often invites motivators to strengthen students' entrepreneurial motivation.

Besides, the motivation of some students in their enrolment in the entrepreneurial activities is to put into action the teachings of the pesantren leader telling them to be useful for other people or, at least, not to become a burden to them. This is in line with the statement of Ade Irma Hidayah who is trusted to manage the pesantren's venture providing laundry service. She admitted being disposed to handle the venture on the basis of the advice of the pesantren leader that after graduation students have to be independent figures. Those students' motivation can in turn make them strongly committed to the pesantren's ventures, which will be followed by consistency in their works. Such great character is the one that Antonia and Dolores (2008) suggested to be possessed by entrepreneurs.

### **Creative and Innovative**

Creativity is an ability to draw fresh, imaginative ideas and put them into practice. Creativity is also characterized by an ability to see the world from a new perspective, to identify complex patterns, to discover the connection among isolated phenomena seemingly bearing no relation to each other, and to produce solution to a problem. Creativity involves the processes of thinking and producing. Creativity is the power of combination, namely an ability to make full use of one's mental resources (knowledge, perception, information, inspiration, and all fragments in his/her mind) which have been collected for years just by living in and being aware of this world and to combine them in a new way. Creativity involves producing something new. It requires spirit and commitment. It brings our consciousness about what was hidden before back to new life.

The character of being creative and innovative is instilled in the students of pesantren Anwarus Sholihin by making use of plantation land of the pesantren and manufacturing dishes from its harvest. On the

land, some of which was granted by the neighbors of the pesantren, are cultivated two types of plants. The first includes quick-growing fruit and vegetable crops like cassava, papaya, banana, peanuts, spinach, lettuce, eggplants, and tomatoes. Meanwhile, the second includes slow-growing but economically valuable fruits like durian, duku, rambutan, among others.

In the beginning, the harvest of the plantation was for the consumption of the students of the pesantren. But when the plantation brought in a more abundant harvest, some senior students, under the mandate of the pesantren, used the facility provided by the pesantren to manufacture food products with economically higher value. The facility involves providing cooking or kitchen utensils and training on culinary art given by a professional chef to make traditional dishes with a modern twist.

According to the statement of Kamino, a student appointed to be the coordinator of the plantation, for now they have some light meal recipes to make dishes from banana harvests, like *kripik pisang* (banana chips), *pisang coklat* (choco-banana), *cake pisang kekinian* (modern banana cake), and *bolu pisang* (banana sponge cake). These light-meal products are marketed at stores around Purwokerto. Meanwhile, vegetable harvests go through two different processes. Some of them are sold to middlemen or marketed in department stores, and some of them are made light meal, like *kripik bayam* (spinach chips).

One interesting feature in the plantation handled by Kamino is the adoption of intercropping system. On the plantation are grown durian trees, which are 5 meters apart from each other. In the sections of land between those trees are planted coffee seeds. Kamino said that making full use of the land by adopting this system requires thoughtful planning, including the decision to plant coffee seeds. Coffee is a plant which can grow under other plants and produce fruits throughout the year. However, the main

reason behind the decision to plant coffee seeds is that the consumption of coffee is on trend, which raises its market value.

### **Courage to Take Risks and Teamwork**

After due consideration, an entrepreneur have to courageously make a decision with all the attendant risks it carries. In the event of many possible choices with inherent risks, he/she will choose the one with the smallest risks. "*Take calculated risks*" is one of the entrepreneurial characters suggested by Mahendano dan Dolares (2008).

In the pesantren Anwarus Sholihin, the process of cultivating this character of courage to take risks began when the harvest of plantation was too abundant to be domestic consumption of the pesantren. The leader of the pesantren responded to this condition by commanding a team led by Ade Irma Hidayah to manufacture food products from the harvest. With the capital funding from the pesantren, the team were also demanded to market the products. For this purpose, the team, according to Ade, were divided into two groups to handle the process of production an marketing.

Although it seems simple, the job requires good time management to set the time when those students learn classical Islamic books and when they attend the entrepreneurial training to build the caracter of courage to make decisions and take risks. In this regard, any risks caused by their decision become collective, not personal, responsibility. Even so, courage to take risks and confront challenges is personal. Lisa Smith (2016) said thereof that an entrepreneur must not be afraid to take any risk.

The success of this entrepreneurial activity depends on good teamwork among the team members, in addition to courage to take risks. The teamwork should be fostered on the basis of each member's rights, obligations, and responsibility to achieve the intended purpose (Tangkilisan 2005). Therefore, according to Ade Irma, the team fostered

both internal and external teamwork. For the external teamwork, the team involved the pesantren officials in the name of the pesantren leader, because the position of the leader was believed to be effective in building up a network.

Internal teamwork is highly necessary in a team in a workplace for some reasons, namely (1) to improve productivity, (2) to stimulate innovation, (3) to establish support network, and (4) to lift the team's morale. The researcher observed that the teamwork led by Ade Irma was good enough as she had delegated tasks in accordance with each member's superior skills. This made it possible for the job to be well distributed and done as targeted. What is more, no one of the members felt overburdened with the job. As a result, they performed the tasks effectively and efficiently, and their productivity soared.

Thanks to good teamwork, the venture providing food products has developed rapidly. Ade Irma said that the spread of the COVID-19 pandemics did not manage to stop her team from selling their products even more successfully since the products, in addition to being sold offline, were also advertised using online marketing strategy. However, to draw customers' interest and avoid a dramatic decline in daily turnover, this strategy requires artistic creativity in designing packages and doing promotion.

As is known, entrepreneurial characters cannot be passed down by genetic inheritance; rather, they should be cultivated and accustomed by practicing strict discipline for a relatively long time. The character-building process also requires the adoption of convenient and effective methods. The pesantren Anwarus Sholihin employed two methods in instilling entrepreneurial spirit and characters in its students, namely providing excellent models and conducting internship program.

The excellent role model in this case is the pesantren leader, K.H Ahmad Chafid. His entrepreneurial spirit has been captured since his years

in pesantren. He was then trusted to manage a section of land, some of the harvests of which were sold, and some were for the consumption of the students in the pesantren. This experience inspired him to found a pesantren focusing on the cultivation of entrepreneurial spirit. To date, Chafid has had a number of ventures like a mini market, a water-refilling station, and a grocery store handled by his children. It is his experiments that he often shares with his students to strengthen their entrepreneurial motivation.

This will help streamline the process of building the character of the students of the pesantren as they just have to replicate what the pesantren leader has done and follow his advice. The officials and staff of the pesantren constitute other models for them. This is in line with the statement of Putra Pratomo Hadi and M. Darajat Ariyanto (2008) that providing models and showing good examples give alternative methods for the character building process. Referring back to the history of Islam, the Prophet Muhammad provided an excellent model and showed inspiring examples of effective methods for preaching and spreading Islamic teachings, and it is in this context his statement “begin with yourself” makes sense.

The second method is to provide practical experience. As mentioned above, the main purpose of the founding of the pesantren Anwarus Sholihin is to unlock and develop students' potential, particularly the potential for entrepreneurship, based on their respective interest and talents, as well as providing them with Islamic education in order to have in-depth knowledge of Islam. Furthermore, the educational mission of pesantren is not only to provide religious education for students or sharpen their entrepreneurial skills, but also to help them be aware of their own potential.

The pesantren leader for female students, Machamah added that all the skills the pesantren Anwarus Sholihin provides for students are aimed

at preparing them not to be *kegetan* (immature) people when living in their social life. They are expected to exercise all the skills they have acquired. This implies that the skills will be economically beneficial for those students when they are in a larger community, that is, in the social life. In other words, education is a process of getting and organizing experiences to create new experiences.

In its effort to provide entrepreneurship education, the pesantren organized a business committee to handle the conducting of training and practical course. Husnul Khulqi was appointed as the chair of the committee and supported by Ahmad Asadi, who was appointed to be education committee. From the perspective of managerial hierarchy, the entrepreneurship education program in the pesantren Anwarus Sholihin goes into some procedural technicalities. First, the pesantren leader Nur Chafid delegates legitimate authority to the leader of business committee, Husnul Khulqi. Second, the educational committee classifies students to give them theoretical training on the basis of their interests. The schedule for the training differs according to the entrepreneurial skills to be trained. Third, those students considered to complete the theoretical training will undergo an internship program for a month in the pesantren's venture. Fourth, using the facilities provided by the pesantren, they start the process of manufacturing products and then marketing them. The final procedure ends with those students' reporting the progress of their business to the leader of the pesantren's business committee.

During the research, the researcher found that only traditional students enrol in these entrepreneurial activities, while those pursuing formal education in the pesantren are not involved in the business management. In other words, the management of the ventures of the pesantren Anwarus Sholihin is handled by the pesantren's officials and students graduated from schools, with the mutual support of neighboring people, particularly in performing tasks in the sector of plantation.

Meanwhile, the processing of food products from plantation still deploys a manual, traditional system, so does the marketing strategy. On the contrary, the mineral water refill is marketed by taking advantage of the close relationship of the pesantren with alumni, parents or guardians of students, and general public, besides the online marketing. Such is characteristic of pesantren trying to accelerate their business development.

The entrepreneurial activities conducted in the pesantren make valuable contributions in the form of financial and moral supports. The financial support comes from the turnover of sales which can help cover the pesantren's operational expenses, though it does not reach 35% of the expenses. Besides, the students involved in the production process also receive a financial reward even if it is not much. The moral supports include the pesantrens' providing its students with practical experience and giving them great motivation to be independent people with entrepreneurial characters, enormous self-confidence, and steely determination.

At least, this is the discussion into which we can enter as to what entrepreneurship can give to pesantren. In this context, the researcher is among the proponents of a statement that the business world and pesantren can develop a mutual acquaintanceship. Pesantren can generate profits from the business world; businessmen can take advantage of their relationship with pesantren and religious leaders to intensify the branding campaign for their products.

## **Conclusion**

The cultivation of entrepreneurial characters in the Pesantren Anwarus Sholihin, Purwokerto, is focused on its students. The entrepreneurial instilled in those students include honesty, self-motivation, good teamwork, courage to take risks, and the quality of being creative and innovative. The character building process employs two methods, namely the pesantren officials' providing role models and conducting of entrepreneurial activities.

The entrepreneurial activities include providing students with theoretical training and involving them in the production and marketing processes. In short, through the entrepreneurship education program, the pesantren instils entrepreneurial spirit and values in its students, broadens their experience, and gives them financial rewards. Moreover, the pesantren also economically benefits from this program. In this regard, the cultivation of entrepreneurial characters can help pesantren to make contributions in the form of financial and moral supports..

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