

Management of Social Entrepreneurship in Indonesian Islamic Boarding Schools

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ABSTRACT

Islamic boarding schools as educational institutions in Indonesia have contributed to national education in terms of the contribution of knowledge and figures in government. On the other hand, the limitations of pesantren funding sources must be solved by good entrepreneurial management so that pesantren are independent of donors or the government. This research takes place at Tahfidzul Qur'an Salsabila Islamic Boarding School, Tegal, which has implemented entrepreneurship in pesantren management. The results of this study indicate that various kinds of entrepreneurship are carried out, including citrus garden agro-tourism, catfish farming, coffee cafes, ground coffee products, pesantren stalls, and snack products from dages sticks. Second, the existing and implemented entrepreneurial management follows management rules, namely planning, organizing, implementing and monitoring as steps taken so that entrepreneurship can still be carried out correctly. The three entrepreneurial contributions to education costs include paying pesantren asatidz, to pay for electricity for Islamic boarding schools every month, and financing orphans and orphans, as well as being allocated to fund poor students.

Keywords: Management, Social Entrepreneurship, Islamic Boarding School.

INTRODUCTION

In theory, social entrepreneurship management in Islamic boarding schools is not much different from entrepreneurial management in general. Starting from planning, organizing, implementing, to evaluation. Social entrepreneurship is defined as entrepreneurship that has social value in collaboration with civil society and organizations by utilizing business activities (Syachbana, 2017: 25).

Islamic boarding school is an Islamic religious-based educational institution that is growing and is also recognized by the surrounding community with a dormitory system. (Aziz, 2014: 7) Islamic boarding schools are currently experiencing a lot of development, this is done to keep pace with modernization. Modernization in Islamic boarding schools is a response to changing times, from here then gave rise to the pesantren model, namely traditional pesantren (salafiyah), modern pesantren (khalafiyah) and also mixed boarding schools (Kompri, 2018: 28–29).

In fact, from the results of several pesantren models mentioned above, the biggest challenge is how the Islamic boarding school is able to finance education without waiting for assistance from the government (Ali, 2013: 31). One of the efforts made to overcome the existing problems can be done by running social entrepreneurship (Asyhabudin, 2015: 4). This is a method that can be applied in pesantren, on the one hand entrepreneurship that is run can empower pesantren and on the other hand it can also empower students who live in pesantren. After the times grew, pesantren used their existence as a forum that had a strong impact as a form of economic independence which could then be realized through programs, both in religious teaching to carrying out entrepreneurial practices. So, Islamic boarding schools have the potential to

empower people, especially in the economic field (Alifa et al., 2021: 519).

Activities that can be taken in empowerment and independence can be carried out through “social entrepreneurship”. Social entrepreneurship is a movement that implements social activities combined with business activities (Wibowo & Nulhakim, 2015: 82). This is a method for pesantren to empower education and empower students who live in pesantren. Entrepreneurship can be referred to as social entrepreneurship if it applies one of the methods in which entrepreneurship can combine business activities in which there is a social mission (Asyhabudin, 2015: 4).

Based on data that is in accordance with the statistical data of the ministry of religion, the number of Islamic boarding schools in Indonesia until 2022 is currently 26.975 Islamic boarding schools (Kementrian Agama, 2022). West Java province is the top position, which has 8.343 Islamic boarding schools seen from the total national pesantren (Suwito & Tarigan, 2022: 4372). Meanwhile, from the 36,600 number of

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Islamic boarding schools in Indonesia in 2020 to 2021, there are 11,868 Islamic boarding schools that already have business units and as many as 2.58% of Islamic boarding schools already have 3 to 5 types of business units that are run. Based on the data obtained, it has been proven that the independence of Islamic boarding schools does exist and will continue in the future (Ilham & Zakariya, 2022: 34).

Meanwhile, from the many pesantren in Indonesia, previous research was found. There are six pesantren that run social entrepreneurship, including the Al Bayan Majenang boarding school, the types of entrepreneurship that are run include motorcycle repair shops, cooperative halls, medicine, sewing, boarding schools (Asyhabudin, 2015). Pondok Al-Ittifaq Ciwidey Bandung, the type of entrepreneurship that is run is agribusiness (Badrudin, 2020). Tahfidz Alqur'an Islamic Boarding School mathlalul anwar Banten, by running entrepreneurship in the field of freshwater fisheries (Anwar & Azizah Alawiyah, 2018). Pondok Pesantren in Sidogiri, Pasuruan, this pesantren has pesantren internal entrepreneurship and pesantren external entrepreneurship. Among them are internal property such as L-KAF (waqf institution), and LAZ (amil zakat institution) Sidogiri Sidogiri, kompotren Sidogiri, bulletins and libraries of Sidogiri. Then there is the type of external entrepreneurship that was established, namely BMT Masalahah, an agro-sidogiri cooperative (Reginald, 2014). Muftadi'in Ar-rosyidiyah Islamic Boarding School, Gembor Binuang Village, Serang Regency, the business is run by only one business unit, namely natural wood pearls (Masudi, 2021).

Mas Achmad Rifky Muchyidin Islamy's research with the title "The Role of Islamic Boarding Schools in Improving Sociopreneurs Around the Al Fitrah Islamic Boarding School Surabaya". The entrepreneurship that is carried out not only helps in terms of the pesantren's economy but also in terms of supporting the sustainability of the cottage itself (Islamy, 2020).

Tahfidzul Qur'an Salsabila Islamic Boarding School which is located in Babakan Tuwel Village, Bojong District, Tegal Regency. Ustadz Kholilun Rohman briefly conveyed that the managerial pattern of the Salsabila pesantren is still very traditional. So the management of entrepreneurship is still centralized to the figure of the kyai. The line of business being worked on is also the utilization of several plots of land owned by the kiai and the existing businesses are still classified as simple business categories (Kholilun Rohman, 2021).

Although previous research has the same categorization as the Tahfidzul Qur'an Salsabila Islamic Boarding School, namely "social entrepreneurship", but between previous research and the research that the researcher did, there were different entrepreneurial products and different managerial processes as well. Apart from that, there are similarities shown from previous research with current research, namely the willingness to be able to develop Islamic boarding schools independently through ongoing businesses.

At least that is an interesting and unique thing to do at the Salsabila Tahfidzul Qur'an Islamic Boarding School. Although the managerial process applied here is still fairly traditional, entrepreneurship is still running today. This is what makes the author interested in conducting research at the Tahfidzul Qur'an Islamic Boarding School Salsabila with the title "Management of Social Entrepreneurship at Tahfidzul Qur'an Islamic Boarding School Salsabila". Thus the existing social entrepreneurship program run by the Tahfidzul Qur'an Islamic Boarding School Salsabila has a very large role in developing Islamic boarding schools.

LITERATURE REVIEW

Concept of Management

The word management comes from "to manage" which means to manage, to manage, to control, and to manage. Management also means setting goals, analyzing, and defining tasks and responsibilities properly. So it is very clear that management is meant to be a manager (Wijaya & Muhammad Rifa'i, 2016: 14). Wibowo quoted by Ahmad Thamrin, management is a process that is carried out so that the plans in the business can be carried out properly. Management really needs planning, direction, thinking as well as regulation in order to maximize existing resources as efficiently as possible (Tamrin, 2018: 7).

Meanwhile, Ramayulis argues that management can be interpreted with the word *tadbir* which means regulation. Management means organizing and managing human resources or other resources in order to achieve the specified goals. Meanwhile, Ramayulis argues that management can be interpreted with the word *tadbir* which means regulation. Management means organizing and managing human resources or other resources in order to achieve the specified goals (Syafuruddin, 2018: 22).

According to Mulyono, "management is defined as planning, organizing, mobilizing, and evaluating activities in learning that are used to manage an organization so that quality goals are achieved (Musyarofah, 2020: 15):

Planning (Planning)

Planning is essentially an activity to make decisions about the goals to be achieved. Planning is usually in the form of formulating activities proposed by members within an organization, so that later they can achieve the desired results. Planning is also an activity to find out what actions will be taken to achieve goals in an organization and who is assigned to carry out tasks within an organization. There are five things in planning, namely: (1) Determining how and when to implement and what to do. (2) Collecting and also analyzing an information. (3) Determine the implementation of work in order to achieve maximum effectiveness through the process of determining targets. (4) Prepare and communicate plans

and decisions. (5) Alternatives that already exist in the future must be developed. (Mustari, 2015: 7)

Bintoro Cokroamidjojo expressed his opinion that planning is a process of preparing various processes of systematic activity, this is done in order to achieve predetermined goals. (Kurniadin & Machali, 2016: 140) So, in the planning process here there are three elements, namely the process of taking action to set goals, the process of deciding the next program, and the process of allocating various kinds of resources so that goals within an organization can be achieved properly.

Organizing

Organizing is a process carried out to establish cooperation, namely by employing two or more people in a structured way as one way to achieve the goals of an organization (Kompri, 2018: 64). Organizing is an activity of grouping and determining what is needed from each unit within the organization itself. In organizing, there are several processes, including: (1) Preparing the facilities as well as the manpower needed to arrange the framework efficiently and effectively. (2) The work components are grouped regularly into the structure of an organization. (3) Formulate and then determine methods and procedures. (4) Conducting training and later looking for other sources if needed (Mustari, 2015: 8).

Actuating (Implementation or Movement)

Actuating, also known as mobilization or implementation, is a management function, where the actuating function is to realize the results of planning and organizing. An implementing organization (actuating) can be used as a process of motivating work for subordinates so that they can be invited to work together properly and sincerely and they also have the spirit so that the goals in the organization that have been previously planned can be achieved properly (Kurniadin & Machali, 2016: 131). George R. Terry "actuating is the act of trying to find out how all members in a group like the efforts made to achieve goals and objectives within an organization." (Terry, 2018).

Controlling (Supervision)

Supervision is the last action carried out in management by superiors in an organization or group. Controlling is carried out to monitor and also supervise the activities carried out within the organization. The existence of supervisory activities here is expected to avoid irregularities committed by members of the organizational group. According to George R. Terry quoted by Candra Wijaya and Muhammad Rifa'i in his book, it is explained that supervision within an organization is an effort that is carried out systematically used to determine what has been achieved and see and assess performance then proceed with correcting and measuring the performance that has been achieved. based on a predetermined plan (Wijaya &

Muhammad Rifa'i, 2016: 46). Supervision as an observation process is used to measure operational activities to achieve standard results that have been previously applied in the plan. In order to run well, there are steps in supervision, including: (1) Determining goals and setting the expected quality standards (2) Assessing and measuring activities based on predetermined standards whether all designs made have been implemented. (3) Deciding on actions to make improvements (Kurniadin & Machali, 2016: 131). From the various explanations above regarding supervision, it can be seen that supervision itself has aspects of measuring, observing, and there are certain tools or methods which are all closely related to activities that have been carried out previously. So, based on the above understanding, it can be concluded that the notion of management is an example of an activity through the process of planning, organizing, implementing, and controlling which is carried out with the aim of achieving predetermined targets including by utilizing human resources and other sources.

Social Entrepreneurship

Social entrepreneurship is a process that involves combining the use of resources in innovative ways to create opportunities and accelerate social change. Apart from that it is also to meet social needs (Reginald, 2014: 336). Social entrepreneurship can be defined as applying business skills based on managing the market in an unprofitable area, then later making a profit. Social entrepreneurship is creating social value rather than creating the personal wealth of a shareholder, then having the character of being able to overcome social problems and also be able to innovate (Yaumidin, 2013: 105).

According to Cukier, social entrepreneurship (social entrepreneurship) is a combination of the words "social" (society) and the word "entrepreneurship" (entrepreneurship) which means that someone understands social problems and then later they use entrepreneurial skills that are used to make social changes which include welfare, health and education (Tenrinippi, n.d.: 28). Social entrepreneurship is a merging process that involves the use of innovative resources to open up opportunities to meet social needs and accelerate social change. Social entrepreneurs are entrepreneurial figures whose movements in entrepreneurship do not look at profit but have a mission to overcome existing social problems. Social entrepreneurship activities can be distinguished by applying four basic elements, including:

1. Social Value, this element is the element that distinguishes between conventional entrepreneurship and social entrepreneurship. In this element there are social values that are applied. Therefore, social entrepreneurship is applied as an entrepreneurship model in order to create social benefits for the surrounding environment.

2. Civil society, this social entrepreneurship requires civil society as a participant and as an initiator.
3. Innovation, social entrepreneurship seeks to solve social problems, which is done in an innovative way, namely by combining local wisdom and social innovation.
4. Economic activities, this element makes the difference between entrepreneurship and non-profit entrepreneurship. Social entrepreneurship is carried out through business activities by balancing social activities. In this case, activities are developed to ensure independence and the continuation of the social mission of the organization or group. (Asyhabudin, 2015: 41–42)

So, from some of the definitions above, it can be concluded that social entrepreneurship is a process that involves the use of innovative resources to open up opportunities to meet social needs and accelerate social change. Social entrepreneurship is entrepreneurship whose movement in entrepreneurship does not look at profit but has a mission to overcome social problems that exist in the environment.

Islamic boarding school

Pesantren consists of two words whose mention is often not separated into “pondok pesantren” which is defined as a forum for training, education, and fostering the teaching of science (Ghozali, 2003: 20). Pesantren is a dormitory where students study or a place for students to live to study religion (study of Islamic religion). The term pesantren is derived from two words, namely “pondok” “pesantren” which means temporary home. Pesantren is an Islamic educational institution that is still very traditional with the aim that its graduates can understand, appreciate, and can practice Islamic teachings in the future. In accordance with the initial growth and development, pesantren is not merely a place to live for students to gain knowledge from the lessons taught, but pesantren is used as a place to train students so that they are able to lead an independent life in the community later (Alam, 2011: 2).

An educational institution can be called a pesantren if the institution has five basic elements, including: Pondok, santri, mosque, kyai, and teaching classical books.

- a) Pondok, is a dormitory inhabited by students. Pondok are usually located in the pesantren complex and are not far from where the kyai reside. The boarding school’s dormitory is inhabited by santri where they live together and study under the guidance of the kyai.
- b) Santri, santri is a term for students who are only found in Islamic boarding schools. Santri is also an element that must exist in a boarding school. Without students, an educational institution cannot be said to be a pesantren. There are two types of santri in Islamic boarding schools,

namely: first, mukim students, are students who usually come from areas far from the pesantren and then settle in the pesantren. The second Santri bats, are students who are usually the distance between their homes and the pesantren are close and usually they come from villages around the pesantren. So, they don’t live in Islamic boarding schools, they just take lessons in Islamic boarding schools.

- c) Mosque, the mosque here does not only function as a place for prayer. However, the mosque here also functions as a center for various activities for the Muslims. For pesantren, the existence of a mosque is a place that is used to educate students, especially in the practice of praying five times a day, training in sermons, and studying classical books. Therefore, the mosque cannot be separated from the pesantren.
- d) Kyai, is a central figure in Islamic boarding schools who are considered to have the advantage of religious knowledge which is then distributed to students. Kyai is a term for the person who founded the pesantren, so that the progress of the pesantren will greatly depend on the ability of the kiyai to lead the pesantren.
- e) Study of classical books, classical books are commonly called yellow books written by Islamic scholars in the middle ages. In studying these An educational institution can be called a pesantren if the institution has five basic elements, including: Pondok, santri, mosque, kyai, and teaching classical books.
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METHOD

This type of research uses a qualitative approach with the technique of determining informants, namely purposive sampling, which is a technique of taking samples of data sources with consideration of certain objectives (Sugiyono, 2010: 52). Researchers choose informants who are considered to know the information needed are also considered to know the problems studied, able to provide information

Table 1: Informant list

<i>Nu</i>	<i>Name</i>	<i>Position</i>	<i>Code</i>
1	KH. Farikhin Said Al Hafidz	Islamic Boarding School Caretaker	A1
2	Kholilun Rohman Said	Ustadz and Entrepreneurship Coordinator	A2
3	Roudotul Hikmah	Treasurer of the Lodge	B1
4	Abdus Salam	Responsible for the management of citrus orchards and catfish farming	B2
5	Ahmad Fajrul Huda	In charge of cafe & coffee production	C1
6	Annur Abu Salis	The person in charge of the coffee cafe business unit	C2
7	Lu’luil Maknun	Responsible for coffee production	D1
8	Aulia Silvientin	Responsible for the production of dages sticks	D2
9	Afifatul Jannah	In charge of the boarding school	E1

that can be developed to obtain data. The informants of this research are caregivers, ustadz and students who are involved in the management of each pesantren business unit. The characteristics of the selected informants are (1) caregivers, ustadz, and students who are directly involved in the implementation of business unit management at the Tahfidzul Qur'an Salsabila Islamic Boarding School they are the people who know the most information about the object being studied. (2) students who are in charge of each business unit. (3) informants have the ability to answer questions that the researcher will examine. Based on these characteristics, the researchers selected 7 students who were directly involved in managing the business unit, caregivers, ustadz, and treasurer of the cottage as shown in the table below:

Data collection procedures in qualitative research include 4 types of strategies, namely observation, interviews, documentation and audio-visual. (Creswell, 2010) What the researcher did was (1) Entering the place of observation, this helped researchers to get a lot of data and information needed. (2) the researcher tries to identify what, who will be observed, when, where, and the length of the observation. (3) placing oneself as a researcher, not as an informant or research subject even though the observations are as participants. (4) the researcher uses a recording device during the observation. (5) let participants express their perspectives freely. (6) After completing the observation, immediately leave the field to compile the results of the observation. We used in-depth interviews with key informants as well as selected informants in a purposive manner. (Sugiyono, 2019) we conducted two face-to-face interviews with questions and answers to exchange information. (Sugiyono, 2016: 72) we interviewed pesantren caregivers, ustadz, and santri separately in order to obtain objective answers. We also apply documentation to find data about students' activities in running entrepreneurship. Documentation is used as a data source (Moleong, 2017).

Generally, qualitative writers use general procedures and specific steps in data analysis (John W. Creswell, 2010, pp. 276–278), namely by processing and preparing data for analysis, reading the entire data, analyzing in more detail by coding the data, applying the coding process to describe settings, people, or categories, showing how the description will be restated into a qualitative narrative/report, interpreting or interpreting the data.

RESULT

Tahfidzul Qur'an Islamic Boarding School has several entrepreneurships that are run by students who live in pesantren. The development of entrepreneurship that is carried out is seen in the facilitation process as well as the results of each business unit.

Types of Entrepreneurships that Are Executed

Salsabila citrus orchard

This field is one of the business units that has been running for a long time. The area of the citrus garden is approximately 5,000 m² with a total of 300 citrus trees. Citrus fruit produced is quite a lot in one month can be harvested 3 times, one harvest reaches 2 tons. The oranges produced are sold to middlemen as much as 1 ton at a price of Rp. 8000/kg. The citrus harvest is not only sold to middlemen, but is left for visitors to citrus orchard agrotourism. Visitors are free to pick their own oranges on the trees that have been provided and can be enjoyed immediately. Visitors who come are charged an entrance ticket of 3000 per person and can bring home oranges at a price of Rp. 25,000 one kilo (Reported by A1 and A2).

Santri in managing the citrus garden, their job is only to help what is ordered by the pesantren caregivers, for example, they are told to fertilize, clean the trees and harvest. The turnover obtained in one month for each harvest reaches Rp. 13.000.000 to Rp.14.000.000 (Reported by B2).

All students participate in managing the orange garden, even though they only help the caregivers. Each sale of harvest produce generates a turnover of Rp. 13,000,000 to Rp.14,000,000. Another for their agro-tourism visitors, everyone who enters the orange garden is charged a tariff of Rp. 3000 and for those who want to bring home oranges the price is Rp. 25,000/kg.

Fish cultivation

The field of fish cultivation is a new thing that exists in the Salsabila Islamic boarding school where it is managed by students, the fish that is cultivated is a type of catfish where this catfish is a fish that is easy to care for. The cultivation system uses biofloc fish ponds obtained from the assistance of the Tegal government. (Reported by A1 And B2).

Table 2: Islamic Boarding School Economic Activities

<i>Nu</i>	<i>Kind of Business</i>	<i>Coding</i>
1	Producing ground coffee to sell to cafes	Industry
2	Making snack products from dages	Industry
3	Serving visitors to citrus garden tours	Agrotourism
4	Citrus harvests are sold to middlemen	Plantation
5	The type of fish that is cultivated is catfish	Fishery
6	Visitors to the boarding school are mostly Salsabila students	Trading
7	The area of the orange garden is approximately 5000 m ²	Plantation
8	Entrance ticket for citrus garden visitors Rp.3000	Agrotourism
9	The cafe sells various types of coffee drinks	Trading

All male and female students participate in managing fish farming. Because this is a new thing that is obtained from the provision of government assistance, the fish that is cultivated is a type of catfish.

4.1.3 Production of ground coffee

The Salsabila Islamic Boarding School has been running a business unit, namely producing ground coffee since 2016. This entrepreneurship is entirely managed by male students. The Tahfidzul Quran Salsabila Islamic Boarding School in running the coffee product business unit cooperates with Bank Indonesia in developing its business. This business unit is progressing. The resulting ground coffee products are sold to cafes in Tegal Regency. (Reported by A2 and C1)

In one month, this coffee product business can produce 42 kg of ground coffee. for the turnover obtained in one month of producing this coffee reaches 20 million to 25 million. (Submitted by D1)

Coffee products at the Salsabila Islamic Boarding School have been running for 6 years from 2016. The types of coffee available include Arabica and Robusta coffee. They are able to produce up to 42kg of coffee per month because this business unit is a supplier for coffee cafes in Tegal Regency, with many coffee cafes becoming customers in Salsabila, making the income they earn can reach Rp. 25,000,000 per month.

Salsabila coffee cafe

The coffee cafe that is run is a business unit that has been running for a long time since 2016. The mission of Pondok Tahfidzul Quran Salsabila in making this cafe is to provide skills to students in the cafe business and to professionally serve a variety of coffee drinks ranging from Arabica and Robusta. (Retrieved from C1).

This coffee cafe serves a variety of coffee-based drinks and snacks. The coffee drink served is coffee from the students' own products. daily income reaches Rp. 150,000 to Rp. 500,000 (if you are in holiday season. (Obtained from C2). The coffee cafe belonging to the Salsabila Islamic Boarding School has also been running for a long time since 2016 until now. This cafe provides a variety of coffee drinks. From the many cafe customers including Salsabila students and other visitors from outside the pesantren, this cafe can run optimally until now and the income that is received every day is quite a lot, reaching Rp. 150,000 on weekdays and reaching Rp. 500,000 if it is the holiday season.

Production of dages sticks

The production of dages sticks has been running since 2017. The production process is carried out once a month and the place of production is in the Salsabila Islamic boarding school kitchen. the production process is carried out once a month

and optional if there is an order if there is no stock it will be made even though it is not scheduled to produce. from the number of students and customers outside the boarding school who like this stik dages snack in one month, they get a turnover of Rp. 300,000. (Reported by D2)

Islamic boarding school

The manager of the Salsabila Islamic Boarding School is only carried out by female students, their duties in the pesantren stall are from guarding the stall to shopping for shop equipment, all of which are carried out by female students. The goal is to provide the daily needs of students so that students do not have to go out of the cottage to buy what they need on a daily basis. Customers who often visit this pesantren shop are students of the Tahfidzul Qur'an Salsabila Islamic boarding school. the income obtained by this pesantren stall in one day reaches Rp. 150,000 (Report from E1).

Activities in managing the boarding school warnng are only carried out by female students where they carry out activities starting with maintaining stalls and shopping at the market to buy stall equipment needs. Most of the visitors are pesantren students. From the number of students who like to eat snacks at this pesantren's stall, the income of the stall in a day reaches Rp. 150,000.

Social Entrepreneurship Management at Tahfidzul Qur'an Islamic Boarding School Salsabila

In running entrepreneurship, it is definitely necessary to apply good management so that later entrepreneurship can be carried out properly and achieve the expected goals. Entrepreneurial management that is implemented will achieve success if it is accompanied by the implementation of the management function. Related to the implementation of entrepreneurial management in an effort to create a source of financing for pesantren and provide for the development of santri skills, an analysis can be carried out according to the theory of the management function, namely as follows:

Planning

Planning is the most important stage in a management function. to determine the direction for the future that will be taken so that it goes well. Planning entrepreneurial goals. The planning process carried out begins with formulating the goals to be achieved. The goal is to be able to develop pesantren in the future and also provide entrepreneurship skills training for students. The earliest stage is carried out in planning by formulating the goal of entrepreneurship (reported by A1, A2). Coffee business plan. which is aimed at achieving entrepreneurial success that is carried out by making a budget plan to complete the required facilities. disseminate planning to students. The initial plan for the cafe and coffee production was to include students in barista training (Reports A2 and C1).

Table 3: Types of Entrepreneurial Management Activities at the Saslabila Islamic Boarding School

<i>Nu</i>	<i>Kind of Business</i>	<i>Coding</i>
1	Funds at the pesantren come from monthly KOS payments and entrepreneurial income	Islamic boarding school funding source
2	The daily consumption of students comes from paying KOS money every month	Allocation of pesantren funds
3	All entrepreneurial income results are submitted to the lodge treasurer every month	Responsible for Islamic Boarding School funds
4	Entrepreneurial income is used for pesantren development	Allocation of pesantren funds

The plan for the stall and stick dages business unit is to only continue the business of the umi (boarding school family) which is handed over to the santri to be managed. So there is no detailed plan (D2 report).

4.3.2 Organizing

At the Salsabila Islamic Boarding School the organization is realized by the collaboration between caregivers, ustadz and also student caregivers giving responsibility to the entrepreneurship coordinator. The caregiver assigns responsibility to the coordinator. A1 said: The schedule distribution was handed over to the entrepreneurship coordinator by appointing one ustadz to be the coordinator. A2 reported: The coordinator is in charge of making a schedule by determining the time so as not to interfere with the students' reading hours by asking permission from the caregiver. (Reported by A1 and A2)

The coffee cafe has a special team of 10 students who become baristas. This team has attended trainings so that. The person in charge is also a coffee barista, namely Mas Lu'lul Maknun. (Reported by C1)

Islamic boarding school caregivers hand over entrepreneurship responsibilities to the ustadz as the entrepreneurship coordinator. Meanwhile, what the coordinator does is divide the entrepreneurship schedule and divide the person in charge of each business unit.

4.3.3 Implementation

All activities of running entrepreneurship in each unit are carried out by students. But there is one entrepreneurship that is controlled directly by the pesantren caregivers, namely in carrying out the management of the orange garden, although it is still the students who run or implement but the implementation is still centralized to the kiyai.

Santri in carrying out the role of a barista. santri who are 10 baristas in its implementation, starting from shopping for coffee beans, drying, roasting, to grinding. C2 said: "...every

day just guarding the cafe from 9 am to 8 pm" (reported by D1 and C2). Carry out entrepreneurial activities according to the schedule. B2 said: "For our citrus gardens, we wipe the trees, spray, and serve visitors according to the schedule that has been made" D2 explained: "The production of dages sticks is carried out by female students once a month" E1 explained: "The stalls are open outside of the Koran hours which take turns according to the schedule. with a schedule."

4.3.4 Evaluation

There is no binding system. Explained by C2: "caregivers sometimes only monitor the implementation of entrepreneurship". A2 explained: "sometimes we hold meetings with each person in charge but there is no binding schedule". B1 Explains "as long as the implementation is still appropriate and does not interfere with the students' reading hours, there are no meetings with the caregivers." Recording the results of income and expenses in the financial book. A2 explains: "every person in charge is only required to have a record of the income and expenditure of funds". B1 explains: "documents used for evaluation are financial records."

The Contribution of Entrepreneurship to Islamic Boarding School Financing

At the Tahfidzul Qur'an Islamic Boarding School Salsabila the source of financing for the pesantren comes from 2 sources, including the payment of monthly boarding fees from the students who are in the pesantren and also the source of the funds obtained from the income generated by the entrepreneurial property run by the students.

Sources of financing. B1 explained: "The funds obtained at this Islamic boarding school come from the results of entrepreneurship income belonging to the pesantren and are also obtained from the payment of students' monthly boarding fees." A2 explained that the funds were sourced from monthly boarding fees for the consumption of santri and came from entrepreneurial income belonging to the pesantren.

Responsible for Islamic Boarding School funds. A2 explains: "the person in charge of the lodge treasurer's fund and own caregiver". B1 explained: "The monthly fee for boarding students pays to the pesantren treasurer and the income from the results of each business unit is also deposited to the treasurer".

The allocation of funds in Islamic boarding schools which comes from entrepreneurial income run by all male and female students, namely to finance pesantren.

Allocation of pesantren funds from entrepreneurial income. B1 said: "The existing funds originating from entrepreneurial income are allocated for financing orphaned and underprivileged students, paying for pesantren electricity, paying asatidz and developing pesantren. A1 explained:

“The construction of the pesantren is 50% financed by the pesantren, the welfare of the asatidz, the payment of electricity, the financing of orphans and the poor are 100% financed by the pesantren.

DISCUSSION

Related to entrepreneurship that is run at the Tahfidzul Qur’an Islamic Boarding School Salsabila, it is included in the type of social entrepreneurship were. This is an activity that implements a social mission not to enrich shareholders. Caregivers position students as entrepreneurial managers with the aim of providing skills for all students in carrying out entrepreneurship. This entrepreneurship is carried out by implementing the management functions of planning, organizing, implementing and evaluating so that it runs well.

Tahfidzul Qur’an Islamic Boarding School utilizes entrepreneurial practices by implementing a social mission in it (Wibowo & Nulhakim, 2015: 41). revealed that social entrepreneurship will not exist and will not be realized without entrepreneurship. The variety of entrepreneurship that exists in the Salsabila Islamic Boarding School earns quite a lot of profit and has collaborated with outside parties, including collaboration with Bank Indonesia. The income obtained from running this entrepreneurship is intended for social interests including for the development of Islamic boarding schools and for the welfare of ustadz as well as students (Asyhabudin, 2015). revealed that entrepreneurship can be said to be social entrepreneurship if it meets the four elements of social entrepreneurship (Albinsaid, 2018: 62–63). The four main elements of social entrepreneurship include social values, civil society, innovation and economic activity.

Planning by applying social values, the goal in this plan is formulated for the development of Islamic boarding schools, the welfare of Islamic boarding schools and also the welfare of students, especially orphans and students who cannot afford (Wibowo & Nulhakim, 2015: 81–82), revealed in his book entitled social entrepreneurship that social entrepreneurship is carried out not much different from business entrepreneurship, there is a slight difference, namely that the initial goal of having a social mission is realized by carrying out business practices.

Organizing is carried out by appointing someone to be the entrepreneurship coordinator which leads to be carried out directly by the leader or caregiver of the Salsabila Islamic Boarding School (Fathurrohman & Sulistyorini, 2016: 39), revealed that organizing is a process of working together effectively so that they can work together efficiently so that they get satisfaction when doing tasks that are in accordance with the conditions in order to achieve goals.

Create an entrepreneurial organizational structure in which it describes the name of the coordinator, and the name of the santri as the person in charge of each business

unit in the Tahfidzul Qur’an Salsabila Islamic Boarding School. In addition to creating an organizational structure, what the entrepreneurship coordinator does is to make entrepreneurship implementation procedures aimed at making it easy for students to carry out entrepreneurship in a timely manner (Riyuzen, 2017: 158). Organizing is the division of each task into each part of the organization which is usually depicted in the organizational structure so that later it will be in accordance with what is intended and what you want to achieve.

The implementation of business unit management activities at the Salsabila Islamic Boarding School is carried out by students. Santri carry out activities according to the schedule that has been made and determined by the entrepreneurship coordinator. there is also the implementation of entrepreneurship which is carried out conditionally but, in its implementation, it is still at a predetermined time so that it does not interfere with the time of reciting students. All business units owned by the Salsabila Islamic Boarding School are run by students who live in the boarding school (M Bahri Ghozali, 2015: 24), revealed that the function of management in planning and organizing is more focused on the abstract aspects of this implementation concerning people in the organization.

Evaluation to see whether the entrepreneurial process carried out at the Tahfidzul Qur’an Salsabila Islamic Boarding School is in accordance with the plan. That the evaluation was carried out even though there was no binding system and no schedule made specifically to carry out the evaluation, but the caretaker of the Salsabila Islamic Boarding School ordered that all persons in charge of business units and treasurers of the lodge must have books of financial expenditure and income, this has shown the responsibility of students in running entrepreneurship (Arikunto & Cepi Safruddin, 2008: 8). Evaluation is an effort to collect data about real conditions.

The Salsabila Islamic Boarding School in evaluating entrepreneurial activities occasionally holds meetings attended by the entrepreneurship coordinator, the pesantren treasurer, and the person in charge of each business unit owned by the pesantren.. (Idrus, 2019: 12–14) Evaluation carried out in management is a procedure to make sure that the various activities carried out are carried out whether the activities have been going well or not.

The management applied at the Tahfidzul Qur’an Salsabila Islamic Boarding School has been running well and the management applied has implemented the functions of management, namely planning, organizing, implementing and evaluating. (Hasibuan, 2001: 2–3) According to George R. Terry, management is a process of planning, organizing, mobilizing as well as monitoring or evaluating that has been determined by utilizing human resources or it can also take advantage of other sources.

Contribution of entrepreneurial proceeds to financing pesantren. Tahfidzul Qur'an Islamic Boarding School Salsabila obtains funds from 2 sources, namely funds obtained from the payment of boarding houses for male and female students and then Salsabila Islamic Boarding School also receives funds from the entrepreneurial income owned by the pesantren. (Haedari & Ishom Elha, n.d.: 18) Islamic boarding school is an Islamic-based religious education institution that is managed or established by a kiyai as a caregiver with funding sources from the pesantren itself, zakat, infaq, shodaqoh or monthly syahriyah money from students.

The funds obtained from the payment of the boarding house for students are entirely allocated for daily consumption of students, while the funds obtained from running entrepreneurship are allocated for paying for electricity for the pesantren, paying for asatidz, paying for the syahriyas of orphaned and underprivileged students (Khambali et al., 2021: 346), revealed that the revenue budget and also the receipt of financing in educational institutions, especially Islamic boarding school educational institutions, can be obtained from sources of funds, these sources of funds are obtained from various ways including: pesantren can obtain funds not only asking the government but can also be done by running entrepreneurship.

Funds at the Tahfidzul Qur'an Islamic Boarding School are thus allocated or utilized for the benefit of the pesantren and are also used for the welfare of the asatidz and also the welfare of the santri (Fauzi, 2017: 71), revealed that according to Hasbullah there are 3 financial problems, namely (1) Financing or finance, which concerns where the source of financing or sources of funds in the pesantren are obtained. (2) Budgeting, how the education funds in the pesantren are allocated. (3) Accountability, how the funds are obtained, used, and accounted for.

The findings of this study prove that pesantren can be independent in terms of financing without having to wait or even without having to ask for help from the government or help from donors which is usually obtained in most pesantren institutions. Thus, Islamic boarding schools have the potential to empower people, especially in the economic field. (Alifa et al., 2021: 519) In principle, this research is very informative that the condition of pesantren today is different from the conditions of traditional pesantren in the past, pesantren in Indonesia are now able to follow modernization. Pesantren now have responded to changing times and can meet the needs experienced.

CONCLUSION

Based on the results of the data obtained, Pondok Pesantren Tahfidzul Qur'an Salsabila has 6 types of business units, namely citrus plantation agro-tourism, Salsabila Coffee Cafe, coffee powder production, boarding school stalls, catfish cultivation, and business units for making dages stick snacks. Regarding entrepreneurship that is run by the Salsabila Islamic Boarding School, it is a type of social entrepreneurship because it has fulfilled four elements of social entrepreneurship, namely social values, civil society, innovation, and economic activities. The

management carried out is in accordance with the stages of management, namely planning, organizing, implementing and evaluating. First, the planning carried out aims to create social value, namely to fulfill the financing of Islamic boarding schools. Second, the organization is carried out by dividing the tasks and then also by appointing a person in charge in each business unit. Then set a time for the implementation of entrepreneurship. The third implementation is carried out based on communication with caregivers, asatidz, and students so that it can be carried out properly in the implementation of managing entrepreneurship at the Tahfidzul Qur'an Salsabila Islamic Boarding School which is only allowed for adult students who participate in its management. Santri in entrepreneurship activities are not only limited to participating in maintaining it, but also being trained to produce and market the products that have been produced. The four evaluations carried out were by making a financial book for later preparation if the cleric asked for the financial evidence at any time. The monthly financing for Islamic boarding schools at the Tahfidzul Qur'an Salsabila Islamic Boarding School is obtained from the results of running entrepreneurship and is allocated to complete facilities for the development of Islamic boarding schools, improving the welfare of asatidz, financing electricity, and also being used to help pay for the monthly costs of orphaned students.

CONTRIBUTION

Tahfidzul Qur'an Islamic Boarding School Salsabila, Tegal Regency, is a boarding school that implements or runs entrepreneurship for social purposes. The hope for the future requires the development of entrepreneurship supported by various available resources, strategic regulations, and effective habituation practices. Then the hope for the future of entrepreneurship in the Salsabila Tahfidzul Qur'an Islamic Boarding School is to be able to collaborate with people outside the Salsabila Islamic Boarding School.

- It is necessary to hold entrepreneurship training aimed at students on a regular basis so that the ability of students in entrepreneurship will increase
- As an effort to create education financing independence, for its management, it is better to involve the community around the pesantren so that it can open up employment opportunities for the local community. So that pesantren can be empowered to fight for the mission within the pesantren (internal) and pesantren can also empower the surrounding community (externally).

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