

# Management of Pond Entrepreneurship: Case Study at Al-Mukhlisin Orphanage Islamic Boarding School Foundation

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## Abstract

The existence of *pesantren* in responding to the development time to be able to give birth to reliable *santri* empowerment through the power of the brain (thinking), heart (faith), and hands (skills) is the main asset to form a *santri* personality capable of balancing to the development of time. Various skill activities in the form of trainings or workshops (*daurah*) which further deepen knowledge and work skills are the effort to broaden the knowledge of *santri* in the field of entrepreneurship, which constitutes one of the concrete breakthroughs to prepare *santri* as an individual in the community. This research is directed to answer, investigate, and analyze the management of the pond entrepreneurship at the Orphanage Foundation/*Pondok Pesantren* Al Mukhlisin Ciseeng, Bogor. The results show that the fish pond entrepreneurship was carried out through extra-curricular activities the Orphanage Foundation/*Pondok Pesantren* Al Mukhlisin Ciseeng, Bogor.

**Keywords:** Management, entrepreneurship, pond, *pesantren*.

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## INTRODUCTION

A *pesantren* plays a very important role in nation-building as one of the "legacies" of the oldest and most original Indonesian Islamic education institution [1]. Since its establishment, *pesantren* has always been involved in national affairs through fostering *ulama/kiai* who has powerful spirituality, strong faith, sincerity in fighting, and moral strength for the integrity of the Indonesian nation from efforts of setting against by the invaders.

At the beginning of its birth, *pesantren* grew, developed, and spread in various villages. The existence of *pesantren* as an Islamic institution which is highly associated with Indonesian characteristics has strategic values for the development of Indonesian society [2]. This is what supports the understanding that *pesantren* has a strong cultural base when it begins to influence the voices and desires of the rural Muslim community. Thereby, *pesantren* is essentially religious institution which is inseparable from society because of its growth and development by and for society. In this context, *pesantren* is basically an education which is full of social transformation styles. *Pesantren* activities are potential seeds that make it an alternative for

community development and empowerment in Indonesia.

From time to time, *pesantren* has grown and developed, both quantitatively and qualitatively. Not do a few people see and hope that *pesantren* becomes an alternative education. Besides, with various educational system innovations being developed in *pesantren* and which are adopting a general education style, *pesantren* is increasingly competitive in providing education to the public. Although there have been various educational innovations, *pesantren* education has so far not lost its distinctive features which are different from the general education model formulated in the form of schools [3].

To play the role of education in providing quality human resources, *pesantren* must improve the quality and model of education. This is because the *pesantren* education model with a conventional system does not help much in providing human beings with inclusive skills in mastering both religious knowledge and general knowledge and technological skills [4].

In terms of management, *pesantren* with its diversity, includes unique educational institutions or organizations. This is because there are Kiai figures in *pesantren* who have extraordinary roles and authority, so from the point of view of management science, there are often contradictions or inconsistencies with the code of ethics. For example, in relation to the delegation of tasks and authority, authority, intervention issues, and others [5], however, there are *pesantren* that applies modern management well, such as the modern *pesantren* of Gontor Ponorogo and Az-Zaitun. With the application of modern governance in accordance with their knowledge, it appears that these two *pesantren* have progressed very rapidly (regardless of whether or not they agree with their respective educational content). However, it cannot be denied that most *pesantren* in this country have not implemented modern management according to their usual knowledge.

Furthermore, the advantages of *pesantren* lie in its ability to create a universal approach to life that is evenly followed by all *santri*, so they are more independent and not dependent on who and their community institutions [6]. According to Kuntowijoyo (1996: 249), one of the benefits of *pesantren* is the thought of being independent. Kuntowijoyo defines independence as the potential for organization, realizing local and community resources as key players, and getting the maximum benefit from development efforts.

Initially, *pesantren* was established without government interference in terms of funding, but exclusively by non-governmental organizations, so *pesantren* is often referred to as non-formal educational institutions which is all funded by the community. *Pesantren* education generally puts forward material on religion and morals, or at least vocational education, so many *pesantren* graduates often stutter when entering society.

These graduates have difficulty finding jobs that offer job opportunities, so most of them become informal workers rather than professionals such as traders in traditional markets. Many of them are unemployed after graduating, even though the money and time they spend studying at the *pesantren* is not small. It can take up to a dozen years, or about the same as those who received formal education before graduating. Indeed, like others, *santri* will face challenges that are no less complex in this era of global competition.

Seeing this situation, entrepreneurship education is one concrete step to further strengthen *pesantren*. In addition to the spirit of independence that has become his trademark, it is also important to teach *santri* various skills and an entrepreneurial spirit, so they can continue their life professionally after graduation.

The term entrepreneur was first used by Ricard Cantillon, originated from the French words *entre*, which means between, and *prendre* which means "to accept" or "to receive". These words are used to describe someone who "takes risks" (dare to take risks) between buyers and sellers, or someone who tries to "start" a new business [7].

According to Hendro, entrepreneurship as expressed by Baladina is a creative effort that creates values from what does not exist and which can be enjoyed by many people [8].

On the other hand, according to Abdullah Gymnastiar or who is familiarly called Aa Gym, as quoted by Sudrajat, he stated that "entrepreneurship is the ability of a person to obtain or create benefits from everything in himself and in the environment". Aa Gym also stated, "Entrepreneurship is not about doing business, it's about being able to grow potentials in ways that are beneficial to many people [9].

#### **According to Hendro [10], every successful entrepreneur has four main elements as follows**

- a) Skills (relationship with IQ and skills) in: opportunities for reading, innovation, management, and sales.
- b) Courage (in terms of emotional and mental intelligence) in: overcoming fear, controlling risks, and leaving comfort zones.
- c) Persistence (which relates to self-motivation), which includes: persistence (resilient), never giving up, determination (being firm in one's beliefs), and soul strength.
- d) Creativity, which precedes the idea of finding opportunities based on intuition (relationship with experience), generates inspiration.

According to Novan [11], there are values of personal advantages of an entrepreneur, namely: 1) self-confidence; 2) originality; 3) people centered; 4) orientation to work results; 5) forward-looking; 6) courage to take risks. Reflections on the values of personal excellence are manifested in the following behaviors:

**Table-1: Entrepreneurship Indicators**

No	Entrepreneurship Values	Indicators
1	Self-confidence	Trust, independence, individuality, optimism.
2	Task and Result Oriented	Need for performance, profit orientation, persistence and determination, hard work, energy, initiative.
3	Taking risks	Acting as a manager, getting along with others, fancy of constructive and critical suggestions.
4	Creativity	Highly innovative creativity, flexible network.
5	Forward-oriented	Having a forward perspective
6	Honesty and hard-working	With the belief that life is work, and work is worship.

Source: Novan 2012

The importance of entrepreneurship as an alternative to economic development should be ideally developed not only in the business world, on campus, or at school, but also in *pesantren*. The important role that becomes a gift for entrepreneurs in the *pesantren* environment is that they get not only entrepreneurship knowledge, but also Islamic values and examples that they receive as *santri*. This can be a capital for *santri* to become entrepreneurs. One of the entrepreneurial activities at the *Pondok Pesantren Al Mukhlisin* is a fish pond.

### RESEARCH OBJECTIVE

This study aims to answer, investigate, and analyze how the entrepreneurial management of the fish pond at the Orphanage Foundation/*Pondok Pesantren Al Mukhlisin Ciseeng*, Bogor.

### RESEARCH METHOD

This research was carried out at the Orphanage Foundation/*Pondok Pesantren Al Mukhlisin Ciseeng*, Bogor. The method used is the case study. Data collection uses interview, observation, and document study techniques. Data analysis technique uses data reduction, data display, and conclusion drawing. The

informants are the Head of the Foundation, Vice Head of the Foundation, Vice Head of *Pondok*, Head of Cooperatives, and Head of Administration for the Orphanage Foundation/*Pondok Pesantren Al Mukhlisin Ciseeng*, Bogor.

### RESULTS

Entrepreneurship at *Pondok Pesantren Al-Mukhlisin Ciseeng*, Bogor, is basically a gathering place to strengthen the Islamic brotherhood of the large families of *Pondok Pesantren Al-Mukhlisin* whose authority status is semi-autonomous. All entrepreneurial activities are in one-stop-integrated to make it easier to control management, namely under the authority of Ibu Nyai Hj.Ir. Iin Indraningsih Abidin, as Head of *Pondok Pesantren Al-Mukhlisin*, respecting the decisions agreed upon in the meetings of each entrepreneurial board.

In accordance with the image of the boarding school which emphasizes independence rather than self-dependence, *Al Mukhlisin* provides various skills and an entrepreneurial spirit. One of them is to utilize a pond area of approximately 5000m<sup>2</sup> to raise carp, gold fish, catfish, and several other types of fish.



**Fig-1: Fish Pond**  
Source: Personal Document

Entrepreneurship at *Pondok Pesantren Al-Mukhlisin Ciseeng* is an activity of *santri* included in the extracurricular skills of the *Pondok*, both the development of self-skills and entrepreneurial activity

programs related to the real world of business, which hopefully will benefit the *santri* of *Pondok Pesantren Al-Mukhlisin* upon joining the community.

In the curriculum of *Pondok Pesantren Al-Mukhlisin*, *santri* are not taught entrepreneurship material, this is due to the too tight learning schedule due to the integration of the 2013 curriculum with the *pesantren* curriculum. However, entrepreneurship learning is taught in extra-curricular activities on Saturdays and Sundays, and is a compulsory work program for the Al Mukhlisin *Santri* Association (IKSAN) to foster the self-potentials of *santri* in entrepreneurship. IKSAN's efforts in practice or implementing its work program are by cooperating with companies or holding *santri* workshops in the field of entrepreneurship.

Besides, *Pondok Pesantren Al Muklisin* also collaborated with the Trisakti University Islamic

Banking and Finance Institute (IBFI) to hold a seminar on sharia economics and business in fostering an entrepreneurial spirit and Islamic economy, with the information source from PT Bank Muamalat Indonesia. The purpose of holding this seminar is to awaken the spirit of *jihad fitijarah*, the spirit of entrepreneurship, to open new opportunities, to know about entrepreneurial challenges, and to have sharia-based business ethics.

Management or entrepreneurship management at *Pondok Pesantren Al-Mukhlisin Ciseeng* is based on the results of an interview with Ustad Nanang (March 10, 2020), namely good policy steps to foster an independent entrepreneurial spirit with the following strategies:

**Table-2: Steps of Entrepreneurship Policy in *Pondok Pesantren Al Mukhlisin***

No	Strategies	Description
1	First Step	Discused in the meeting together, even in a seminar by inviting expert information sources from outside <i>Pondok Pesantren</i> to get input on ideas that can revive the field of entrepreneurship in the conditional environment of <i>Pondok Pesantren Al-Mukhlisin</i> Foundation.
2	Second Step	The results are discussed together specifically to develop a suitable thought within <i>Pondok Pesantren Al-Mukhlisin</i> to build a solid team work based on the principle of kinship.
3	Third Step	The Head of <i>Pondok</i> , Ibu. Nyai Ir. Iin Indraningsih Abidin delegates authority to an elected head or coordinator who is appointed by consensus as a Business Sector Manager to seriously manage, jointly run, control, and evaluate her business activities.
4	Fourth Step	The head of <i>Pondok</i> forms a special committee with the mandate and authorized to be responsible for the implementation of entrepreneurial activities at <i>Pondok Pesantren Al-Mukhlisin Ciseeng</i> .
5	Fifth Step	All Heads and Administrators in their respective fields are summoned together and given enlightenment by Ibu. Nyai Ir. Iin Indraningsih Abidin, Head of <i>Pondok Pesantren Al-Mukhlisin</i> to ensure success, and that they grow a sense of confidence in management and optimistic that they can generate independence, and provide a progress report to the Head of <i>Pondok Pesantren</i> to forward the report to the General Head of the Al-Mukhlisin Foundation to be evaluated and followed up as deemed necessary developed its business field.

Source: Ustaz Nanang, 2020

## DISCUSSION

Entrepreneurship education is one of the concrete steps to further empower *pesantren*. In addition to the spirit of independence that has become its trademark, it is also important to teach *santri* various skills and an entrepreneurial spirit, so after graduating they can continue their life by working professionally. Therefore, *pesantren* does not only teach religious sciences, but *santri* are also equipped with various hard skills and soft skills, the spirit of entrepreneurship, and information technology skills needed in modern society.

Bogor is an area with many fish ponds, and so is Ciseeng. This geographical condition creates business opportunities for *Pondok Pesantren Al Mukhlisin*. There are thirteen fish ponds managed by teachers, the community, and orphaned *santri* at *Pondok Pesantren Al Mukhlisin*, while the cultivated fish are tilapia, catfish, and carp.

The implication of entrepreneurship management in the fish ponds have a direct impact on the financing of Islamic education at *Pondok Pesantren Al Mukhlisin*, to the board of *Pondok*, the board of business managers, the *santri*/students and the surrounding community. Even all users of Islamic education at *Pondok Pesantren Al-Mukhlisin* get blessings from the results of their entrepreneurial activities. The implications for *santri*/students, management, teacher councils and other partners can foster an entrepreneurial spirit.

Furthermore, the entrepreneurial-based economic development efforts provided at *Pondok Pesantren Al-Mukhlisin* can equip *santri*/students to open their entrepreneurial horizons by practicing science, technology, and various practical personal skills and their implications as a solution to prepare *santri*/students to become alumni with the spirit of independent *santri*, have the courage to try, like to

collaborate in business partnerships, a spirit of business responsible for carrying out entrepreneurial activities.

*Pondok Pesantren Al Mukhlisin* has become a proportional forum for community empowerment. The community is nurtured and guided towards the creation of a social structure that is not only civilized but also civilized, by selecting new coming cultures. Saving the the worsd, realizing the dynamism of *pesantren*, as the Javanese proverb, *angeli naging ora keli*. The manifestation, among others, is that society is fostered into an honest and trustworthy economic society, a producer, a superior and respectable culture, encouraging people to become moral and civilized beings.

## CONCLUSION

The steps taken by *Pondok Pesantren Al Mukhlisin* regarding entrepreneurship education included in the extra-curricular are very appropriate. Since this is something highly recommended in Islam, businesses are not just about profit and loss, but a vehicle that delivers to glory. *Santri* are equipped with entrepreneurial knowledge and skills with the following objectives:

- 1) Being able to provide knowledge to *santris* on ethics in business
- 2) Building the spirit of the *santri* participants to become independent young entrepreneurs who are creative in accordance with Islamic sharia
- 3) Directing *santri* interested in the world of entrepreneurship to become young entrepreneurs.
- 4) Creating the next generation of young entrepreneurs who can create jobs in order to build human resources for the nation and state.

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