

# Contribution of Islamic Religious Education in Instilling Entrepreneurial Spirit toward Santri

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**Abstract;** Education has a very important role in life. Human beings, especially Islamic education based on Islam. In this paper aims to describe the contribution of Islamic religious education in instilling the entrepreneurial spirit in santri. The method used in this study is qualitative descriptive to make descriptions of situations or events naturally and manifestly occur in the santri environment in boarding schools. The results of this study show that: first, the contribution of Islamic religious education in instilling the soul of entrepreneur santri is not the same as the contribution given by other lessons such as providing technical skills or real action, in the form of teaching, coaches and direct guidance on entrepreneurial activities to students, while the form of contribution of Islamic religious education is with a bentk of non-technical skills that are closely related to attitudes and morals. I or the character of a wirusaha or in other words Islamic religious education contributes in instilling spirit, motivation, entrepreneurial spirit in santri.

**Keywords:** Islamic Religious Education, enterpreun santri, pesantren, prophetic entrepreneurs.

## INTRODUCTION

The world of education is one of the institutions that are directly involved in preparing for the future of mankind. The failure of the world of education in preparing for the future of mankind is a failure for the survival of the nation<sup>1</sup>. Thus, education has a very urgent role in life. Moreover, Islamic education based on Islam in which it combines general science and religious science in a balanced manner for the formation of kamil (perfect human beings)<sup>2</sup>.

Treasures of Islamic educational thought, there are many terms used by scholars in providing an understanding of Islamic education. Langgulung in Muhaimin mentions that Islamic education is at least covered in eight senses, namely; al-tarbiyah al-diniyah (religious education), ta'lim al-din (religious teaching), al-ta'lim al-diny (religious teaching), al-ta'lim al-Islamy (Islamic teaching), tarbiyah al-Muslimin (Islamic education), al-tarbiyah fi al-Islam (education in Islam), al-tarbiyah inda al-Muslimin (islamic education), and al-tarbiyah al-

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<sup>1</sup> Muh Barid Nizarudin Wajdi, "Spiritual Counseling As An Alternative Problem Solving," *Educatio : Journal of Education* 1, no. 2 (October 30, 2016): 11–28, accessed October 18, 2017, <http://ejournal.staimnglawak.ac.id/index.php/educatio/article/view/27>.

<sup>2</sup> "Reconstruction of Islamic Education Management | VISIONER JURNAL MANAJEMEN DAN ENTREPRENEURSHIP," accessed December 24, 2019, <http://jurnalfdk.uinsby.ac.id/index.php/VISIONER/article/view/266>.

Islamiyah (Islamic education). However, education experts usually highlight the term more from the aspect of differences between tarbiyah and ta'lim<sup>3</sup>.

Islamic education in practice and operations is organized by all parties, namely families, schools, communities and others. This is in accordance with the principle, education for all (education for all) and lifelong education (longlife education). Through these educational institutions, Islamic education has given birth to people who are not only capable experts in religious science, but also experts and capable in the field of general science<sup>4</sup>.

Studying Islamic education cannot be separated from the Islamic educational institution itself. Islamic educational institutions are the container or place of Islamic education that coincides with the process of culture. Pesantren is the oldest Islamic educational institution that serves as one of the strongholds of Muslims, a center of da'wah and a center for the development of Muslim communities in Indonesia. Pesantren is an Islamic educational institution that aims to tafaquh fiddin (understand religion) and shape the morality of the ummah through education. Pesantren is an Islamic educational institution that has historical roots that are quite strong, so it occupies a relatively central position in the scientific world. The elements of pesantren are kiai, santri, mosque, hut and classical Islamic books<sup>5</sup>.

Pesantren can be viewed as a ritual institution, a moral development institution, a proselytizing institution, which experiences the contours and romances of life in the face of various internal and external challenges. So that the role of pesantren becomes very complex in everyday life and becomes a unique phenomenon with all the characteristics in it. Pondok pesantren with all its uniqueness, able to attract various circles of society, both the lower middle and upper middle class. The appeal of this pesantren generally lies in the field of education, namely education for 24 hours every day. So called because everything that is seen, felt, heard while in the boarding school is education. In this case of education, boarding schools do not distinguish tribes, races, groups, community stratification and so on that are often found in other institutions<sup>6</sup>.

Pesantren in its development, always instills cultural values and traditions of pesantren that make this institution successfully print moral people (al-akhlaq al-karimah). The dominant feature that has always been a reference to the principle of the pesantren tradition is the ingraining of teachings manifested in sincerity, sincerity, independence, modesty and courage. All of these are characteristics that are exegedized in daily life (yaumiyyah) by kiai to the his santri.

In relation to the previous explanations, it can be said that the next generation of the nation is a generation of people with a personality of kamil (perfect human beings) who can balance faith and charity in one devotion. In other words, the next generation of the nation is a human being who is wise and fights well.

But the reality is, turned 180 degrees. Although society in the modern era has successfully developed advanced science and technology to overcome various problems of life.

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<sup>3</sup> Muh Barid Nizarudin Wajdi and Tobroni Tobroni, "Implications of Multiculturalism and Tolerance in Islamic Religious Education," *EDUCATIO: Journal of Education* 5, no. 2 (2020): 182–192.

<sup>4</sup> M A H Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Kencana, 2012).

<sup>5</sup> Toha Ma'sum and Muh Barid Nizarudin Wajdi, "Pengembangan Kemandirian Pesantren Melalui Program Santripreneur," *ENGAGEMENT* 2, no. 2 (2018): 221–232.

<sup>6</sup> Maya Puspita Dewi et al., "Ensuring Service Quality in Education for Indonesia's Sustainable Education," *Journal of Social Studies Education Research* 9, no. 4 (2018): 65–81.

But on the other hand, advanced science and technology are not able to cultivate noble morals. Today's modern world, including Indonesia is characterized by symptoms of moral decline that are really at a worrying level. Honesty, truth, justice, help, and compassion are covered by abuse, deception, oppression, mutual suffocation, and mutual harm.

Faced with the above phenomenon, accusations are often directed at the world of education as the cause. The world of education was completely tarnished in his face and seemed powerless to cope with the crisis. Moreover, the world of Islamic education is in fact an education that is very related to morals. This is understandable, because education is at the forefront of preparing quality human resources (physically and spiritually capable)<sup>7</sup>. The failure of the world of education in preparing the future of mankind is a failure for the survival of the nation.

Based on the problem deskripsi related to moral problems that have been described above, pesantren is one of the institutions that play a role in overcoming moral crises in this modern era. This is in line with one of the goals of pesantren which is to improve morals.

However, because the boarding school provides teaching that prioritizes religious education, now the boarding school experiences a negative meaning because the community considers that students who graduate from pesantren huts are only able to become religious figures, kiyai, ustadz, muezzin etc. Related to religion. Therefore, pesantren known as a moral education institution, now pondok pesantren must also be able to create santri that is able to compete with the outside world of pesantren, by providing theoretical and practical teaching about the world economy. With the term that is trending in the community is entrepreneurship. Pondok pesantren must be able to instill the soul of entrepreneur to its santri, so that students who graduate from boarding schools become young people who are able to hold the world economy with moral provisions and knowledge in the field of entrepreneurship.

Facing the future economy, Indonesia is expected to face a number of challenges that must be overcome. Moreover, in early 2016 Indonesia participated in the release of the southeast Asian free market or commonly called the Asean Economic Community (AD). This of course greatly affects the economic condition of the Indonesian nation that can not be said to be stable, especially in business competition and the challenges of local potential productivity. Therefore, the economic condition of the Indonesian nation in the future will rely heavily on the growth of entrepreneurs, both on a micro-scale mauoun macro scale.

But unfortunately, as the number 1 father of Indonesia, Mr. Joko Widodo said in a presidential meeting with HIPMI members that "almost every developed country, the standard has an entrepreneur (population) above 14 percent. In our 2011, the figure is still 3.1 percent. It needs acceleration." The president said. Thursday 5-4-18, in [kompas.com](http://kompas.com) accessed 27-2-2018. In relation to the AA, of course this figure is very risky when compared neighboring countries. In another perspective, David Mc. Clelland mentions that a country that has many entrepreneurs is a country whose economy has the potential to quickly advance and become a prosperous country. Therefore, if there is no effort to foster an entrepreneurial spirit in the national agenda of a country, then the ideal to escape poverty and rise to prosperity is only

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<sup>7</sup> D R H Abuddin Nata, *Ilmu Pendidikan Islam* (Prenada Media, 2016).

utopia. A country will prosper if it has at least two percent of its population being entrepreneurs<sup>8</sup>.

The figure of 3.1 percent indicates the low interest of the Indonesian community to plunge into entrepreneurship. Even though the potential of the Indonesian nation is very large, both in terms of natural resources (SDA) and human resources (HR). This is certainly closely related to the way people's work towards work, especially for those who step on the learning period towards productive times. The way people look is formed one of them by the education environment in which they learn. So practically, the level of public enjoyment of entrepreneurship is not directly influenced by their perspective formed by the educational process<sup>9</sup>.

Education in a developing nation such as Indonesia is an absolute necessity that must always be developed gradually in line with the guidance of the times. The process of globalization is an unavoidable historical imperative with all its consequences. Of course, the Indonesian nation will be ready to enter the era of globalization apabila have a quality education. Education and changing times are two sides that should go hand in hand. Times change because of the higher human education and vice versa, the changing times encourage changes in education. So that one of the things that is intended then is how that educational behavior can be ready to face the era of globalization, especially in facing the MEA.

In the context of Islam, the spirit of entrepreneurship has been very clearly exemplified by Rasulullah Muhammad Saw. Since young, he was an active figure working, from greed to choosing a career in the field of trade. Even the trade expeditions he conducted had covered the cross-country at the time. The plunge of the Prophet Muhammad Saw., in the trade from an early age can not be separated from the reality that requires him to learn to live independently in order to minimize his dependence on grandfather and uncle who became his caregiver. While in the Qur'an, many verses that command humans to seek halal rizki. Of course this becomes a strong foundation of economic independence, one of which is in the form of entrepreneurship in the realm of Islamic religious education.

With that strong foundation. One of the important aspects needed for now is how so that the entrepreneurial interest can thrive, therefore the boarding school as a container that is considered very strategic to grow the entrepreneurial spirit. There are at least several reasons why boarding schools can grow jwa entrepreneur. First. Pondok pesantren is an institution that is very trusted by the community to educate the generation to be the best generation that has mastery of the world and the afterlife, training students to master the intelligence of IQ, EQ, and SQ. Second, pondok pesantren is an educational institution that has control over its santrinya for 24 hours.

Basically, the pesantren in Indonesia is very many and diverse. This diversity is evident from the learning process, some are traditional, modern, and some collaborate between traditional and modern. It has to do with that.

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<sup>8</sup> Michael J Morrier, Kristen L Hess, and L Juane Heflin, "Teacher Training for Implementation of Teaching Strategies for Students with Autism Spectrum Disorders," *Teacher Education and Special Education* 34, no. 2 (2011): 119–132.

<sup>9</sup> Amang Fathurrohman, "Covert Sarong Culture Education Policy," *EDUCATIO: Journal of Education* 4, no. 1 (2019): 16–22.

Pondok Pesantren Sunan Drajat belongs to the third (last) hut category. Although many have been modern, both in building formal education, developing foreign languages, but still using the classic book in the process of learning religious science.

Pondok Pesantren Sunan Drajat is one of the advanced and famous boarding schools in paciran Lamongan area of East Java. This is because judging from the name of the boarding school is one of the names of Wali Songo on the island of Java. Pondok Pesantren Sunan Drajat is one of wali Songo's heritage huts that still exist amid the hustle and bustle of the modernization era with all its progress and development.

Pondok Pesantren has developed many learning systems so that students are able to compete in the modern era by accepting all forms of modernization, providing facilities and infrastructure based on electronic technology and establishing industries for santri. In this case, many santri who flocked to get an education in the cottage or on the basis of other interests.

However, the number of santri who visited pondok Pesantren is not all purely for his own intentions. Some are indeed intentions from within themselves, some are forced from parents, the advice of certain people, follow friends, or so forth. So that not all students who enter the boarding school already have noble morals and have competitiveness to the times. Related to this, through the pattern of life and teaching in Pondok Pesantren, it is expected to be able to change the mindset and behavior of santri into a noble human being and have a young soul by entrepreneurship. So that the boarding school is often used as an alternative to change the morals of someone who is less intelligent in order to become a noble human being and form a soul that is ready to compete with the progress of the times.

In line with the previous explanation, the boarding school became the idol of the community in various circles. It is based on the basis and hope that the self or his descendants become noble human beings. Because between morals, science and practice must be balanced, so as not to cause various damage. Related to the background that has been presented before, the boarding school has its own attraction to be studied. Because there is almost no boarding school relics of Wali Songo that still exist today such as the cottage in capturing Pesantren lankan its role in the midst of the hustle and bustle of the modernization era, and this pesantren podok is a boarding school that applies modern education in it such as formal education and entrepreneurial education. There needs to be a more intense discussion. In this case, the author took the topic: How to Contribute Islamic Religious Education in Instilling the soul of Entrepreneur santri in pesantren huts and what factors can support and inhibit in the implementation process providing learning and fostering the soul of enterpreun santri so that later

## **LITERATURE REVIEW**

### **Understanding islamic religious education**

This understanding of the meaning of religion is very important, in order to be distinguished and understood by the so-called "religion", the so-called "name of a religion" (religious institution) and the so-called "teachings of religion". The word religion based on some of the above notions is a religious institution as a place for a person or group of people to worship his god. "Religious name" is the name of religious institutions such as Islam, Christianity, Buddhism, Hinduism and others. While the "teachings of religion" are messages that must be done and abandoned by all adherents of the religion.

Religion is derived from the way of God and becomes its last form through the process of experience of the long history of human life. Therefore, religion not only emphasizes the eschatological aspect, but also phenomenologically appears in cultural diversity. Likewise, believers, with their personal background also form religious experiences in question this factor then fosters diversity in the followers of religion, both the level of rationality of understanding religious teachings and on the emotional bonds of religion<sup>10</sup>. (

Islam is a religion brought by the prophet Muhammad PBUH with this religion Allah closed the previous religion. Allah has completed the religion for His servants. By this Islam, Allah swt completes the favors upon them<sup>11</sup>.)

Islam is a religion that is according to the human nature, be it in matters of aqidah, syariat, worship, muamalaah and others. God commands men to come before and enter into diversity. God said. "then turn your face up straight to the religion (islam) according to the above word, there is no change in the creation of Allah. That is the right religion, but most people do not know." The Prophet (peace and blessings be upon him) said that not a baby is left alone except in fitrah, so it is both parents who make him Jewish, christian or advanced." It is not possible that God created masnusia, and then God gave his servants what they were unable to do.

The word Islam is derived from the word "aslama" – yaslimu – islman meaning, submissive or obedient, surrendering. The word Islam is taken from the basic word salima or salam which means safe, prosperous, not flawed, iprehensible. From the root of the word salama was also formed the word salmun, silmun means peace, obey, and surrender.while kat religion, according to the discussion of aal-qur'an widely used the word "din" other terms are also used by the qurr'an e.g. millah, salat. Din in smit means law or law.

Islam is a religion throughout human history, the teachings of all the prophets and his beams that Allah SWT has sent to nations and human groups. Religious Islam for adam a.s. prophet ibrahim, prophet yaqub, prophet mooses, prophet David, prophet Sulaiman and Jesus a.s<sup>12</sup>.

Understanding Islamic education means having to pedagogically analyze a major aspect of the religious mission passed down to mankind through Muhammad S.A.W., 14 centuries ago. The basic pattern of Islamic education that contains Islamic values is the initial structural foundation of Islamic education. He gave birth to the basic strategy principle, and the education system that supports, animates the pattern and form of islamic religious system that takes place in various institutional models of Islamic religious education that developed since 14 centuries ago until now Islamic religious education is education through islamic religious teachings, namely in the form of guidance and care for learners so that later finished from education he can understand, live, and practice. Islamic education according to Arifin: "Islamic education is

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<sup>10</sup> Muh. Asroruddin al Jumhuri, "Modernisasi Pendidikan Pesantren (Studi Analisis Di Pondok Pesantren Nurul Haramain NW Narmada)," *Jurnal al-Amin: Kajian Pendidikan dan Sosial Kemasyarakatan* (2019).

<sup>11</sup> Peter L Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Penguin Uk, 1991).

<sup>12</sup> Muhammad Zaki and Wantoro Aji, "Nilai-Nilai Pendidikan Islam Yang Terkandung Dalam Kegiatan Khit} A> Bah," *Jurnal Pendidikan Islam* 3, no. 1 (2019): 141–161.

an education system that can give a person the ability to lead his life in accordance with Islamic ideals, because Islamic values have animate and colored his personality<sup>13</sup>.

Zakiah Daradjat said<sup>14</sup>:

"Islamic education as a whole, namely the personality of a person who makes him a "human kamil" with a pattern of taqwa, human kamil means a whole human being spiritually and physically, can live and develop in a reasonable and normal way because of his faith to Allah Swt."

Etymological education comes from the Greek word "Pais" meaning one and "Again" translated guide<sup>15</sup>. So education (paedagogie) means guidance given to someone. While in general education is a conscious guidance by educators on the physical and spiritual development of learners towards the formation of the main personality. Therefore, education is seen as one of the aspects that have a main role in shaping the younger generation to have a main personality<sup>16</sup>.

And the notion of education with its totality in the context of Islam is inherent with connotations of the terms "Tarbiyah, ta'lim, and ta'dib" <sup>17</sup>. These three terms have a deep meaning regarding man and society and the environment in relation to God are related to each other. Istila – the term also simultaneously describes the scope of Islamic education: Informal, formal and non-formal. Thus, the understanding of Islamic Religious Education based on the formulations above is the formation of changes in attitude and behavior in accordance with the instructions of Islamic religious teachings.

From the above description it can be concluded that the understanding of Islamic religious education is a conscious effort / guidance to students in order to become people who have a noble personality, understand and understand and practice the teachings of Islam that he embraces as a provision for life in the world and the hereafter.

According to Drs. Ahad D. Marimba: Islamic education is physical, spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic measures. In other senses often he said the main personality with the term Muslim personality, namely a personality that has Islamic religious values, chooses and decides and acts based on Islamic values, and is responsible in accordance with Islamic values <sup>18</sup>.

### **Islamic Educational Policy and Purpose**

As an activity that is engaged in the process of building a Muslim personality, Islamic education requires a basis that is used as a foundation of work. On this basis, it will provide direction for the implementation of education that has been programmed. In this context the basis that is the reference for Islamic Education should be a source of truth and strength that can lead learners towards educational achievement. Islamic education, both as a concept and as

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<sup>13</sup> Dayun Riadi, "PERAN LINGKUNGAN PENDIDIKAN ISLAM," *Eliya, I. A. S. International Seminar on Islamic Studies, IAIN Bengkulu* (2019).

<sup>14</sup> Zakiah Daradjat, *Islam Dan Kesehatan Mental*, 1986.

<sup>15</sup> H Abu Ahmadi and Nur Uhbiyati, *Ilmu Pendidikan* (Rineka Cipta, 1991).

<sup>16</sup> Abdul Ghofir Zuhairini, "Metodologi Pembelajaran Pendidikan Agama Islam," *Malang: Universitas Islam Negeri Malang* (2004).

<sup>17</sup> Eka Kurniawati and Nurhasanah Bakhtiar, "Manusia Menurut Konsep Al-Quran Dan Sains," *Journal of Natural Science and Integration* 1, no. 1 (2018): 78–94.

<sup>18</sup> Ahmad D Marimba, *Pengantar Filsafat Pendidikan Islam* (Penerbit Almarif, 1964).

a moving activity in the framework of the formation of a complete personality, complete or symul requires a solid basis, in the sense that the study of Islamic Education must not be separated from the foundation related to the source of Islamic teachings itself. The basic foundation of Islamic Education consists mainly of three kinds, namely<sup>19</sup>:

- a. Al-Qur'an
- b. As-Sunnah
- c. Ijtihad

Judging from the science of theoretical education, the purpose of education is pursued in stages, such as the goal of *mediair* (temporary or intermediate), which is used as the limit of the ability targets that must be achieved in the education process at a certain level, to achieve the final goal.

Incidental purposes are certain events that are not planned, but can be targeted by the educational process at a certain level. For example, the eruption of a volcano can be used as an educational target that contains a specific purpose, which is to motivate the ability of students to understand the meaning of God's power that must be believed to be true. This stage of ability becomes part of the intermediate goal to achieve the ultimate goal of education.

Various levels of theoretically formulated educational objectives aim to facilitate the education process through increasingly progressive stages towards general goals or end goals.

In the system of institutional operationalization of education, these goals are set tiered in the structure of instructional programs, so that the gradual classification is increasing. When viewed from the approach of certain instructional systems, Islamic education is divided into several objectives, namely as follows:

1. Specific instructional objectives (ICT), directed at each field of study that must be mastered and practiced by the protégé.
2. General instructional objectives (TIU), directed at the mastery or practice of a field of study in general or its outline as an unanimity.
3. Curricular objectives, which are set to be achieved through the outlines of teaching programs in each educational institution.
4. Institutional objectives, are goals that must be achieved according to the education program in each school or educational institution unanimously such as the institutional objectives of SLTP / SLTA.
5. General objectives or national goals, are the ideals of life that are set to be achieved through the educational process by various means or systems, whether formal systems (schools), nonformal (nonclassical and non-circular) systems, or informal systems (unrelated by program formalities, time, space and materials)

Similarly, what happens in the Islamic education process, that the application of the final goal is absolutely necessary in order to direct all processes, from program planning to its implementation, in order to remain consistent and not experience deviations<sup>20</sup>.

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<sup>19</sup> Darajat Zakiyah, "Dkk, Ilmu Jiwa Agama, Edisi Revisi," *Jakarta: Bulan Bintang* (2002).

<sup>20</sup> Arifin M Barnawi, "Strategi & Kebijakan Pembelajaran Pendidikan Karakter," *Yogyakarta: Ar-Ruzz Media* (2012).



Goals are goals that will be achieved by a person or group of people who do something. Therefore, the purpose of Islamic education is the goal that will be achieved by a person or group of people who carry out Islamic education. According to Hasan Langgulung that<sup>21</sup>:

"The purpose of Islamic education must be able to accommodate the three main functions of religion, namely spiritual functions related to aqidah and faith, psychological functions related to individual behavior including moral values that elevate human degrees to be more perfect and social functions related to the rules between human beings with each other and with a society in which each is responsible for establishing a harmonious and balanced society."

The purpose of Islamic religious education is essentially the same and in accordance with the purpose of Islamic religion. The objectives of Islamic education can be broken down into the following objectives<sup>22</sup>.

1. Forming a Muslim Human being who can perform mahdah worship
2. b. Forming a Muslim human being who in addition to being able to perform mahdah worship can also perform muamalah worship in his position as a member of society in a certain environment.
3. To form a responsible citizen to his community and people and responsibility to God, its creator.
4. Form and develop ready and skilled professionals to enable entering the technostuktur of society
5. Develop experts in the field of science (religion and other Islamic sciences).

### **Function and Scope of Islamic Religious Education**

#### a. Function of Islamic Religious Education

- 1). Develop a proper and correct insight into the identity of man, the surrounding nature and about divine greatness, so that creativity grows.
- 2). Purifying people from shirk and various attitudes of life and behavior that can contaminate the fitrah

Develop science to sustain and promote life both individually and socially. (Achmadi, 1992:25)

#### b. Scope of Islamic education

Psychology and religion are two things that are very closely related, considering that religion since its descent to the Apostle is taught to humans with fundamentals adapted to psychological conditions and situations as well. Without a basic agam it is difficult to find a place in the human soul. In religion there is a teaching how that man will accept guidance from his Lord, so that man himself without compulsion is willing to be His good and obedient servant. That is why it can be said that in religion it is full of pedagogical elements that are even the essence of the purpose of religion being passed down by God to mankind. Pedagogical elements in religion cannot affect man unless it is conveyed to him in accordance with the instructions of psychology, in this case educational psychology.

The example that psychology and religion have a close relationship in providing human guidance is against humans who violate the norm can result in feelings of dirapanya even though

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<sup>21</sup> Hasan Langgulung, *Beberapa Pemikiran Tentang Pendidikan Islam* (Alma'arif, 1980).

<sup>22</sup> H Baharuddin and Moh Makin, "Manajemen Pendidikan Islam" (Malang: UIN-Maliki Press, 2010).

the birth penalty is not given against him. Psychology considers that the sinner means to have punished himself, because by the act of transgression their soul becomes depressed, dirty, and dark if the person concerned cannot sublimate (divert to better deeds) his feelings will result in some kind of mental illness. (psichistania) is harming itself.

Given the close relationship between the two, finally born the psychology of religion, which obkjek discussion, among others: how the development of belief in God childhood to adulthood and when there is the stability of one's religious life, how the difference in the behavior of religious people and people who are not religious and so forth<sup>23</sup>.

In fact, psychology and education cannot be separated from each other. Why? Because the two have a reciprocal relationship. The science of education as a discipline aims to provide guidance for human life from birth to death. Education will not work well if it is not based on developmental psychology. Similarly, a person's character and personality are addressed by psychology. Because so closely the task between educational psychology (educational psychology)

According to Reber <sup>24</sup> refers to educational psychology as a subdiscipline of psychological science related to theory and educational problems that are useful with the following:

1. Application of learning principles in the classroom.
2. Curriculum development and renewal.
3. Examination and evaluation of talent and ability.
4. Socialization of processes and interactions with the utilization of the cognitive realm.
5. Maintenance of teacher education

## **Instilling the entrepreneurial spirit in santri**

### **1. History of entrepreneur**

The term entrepreneur was first introduced by Richard Cantillon in Hisrich, R.D. et al., 2005, an Irish economist who lived in France in the 18th century. He defines entrepreneur as "The agent who buys means of production at cerium prices in order to combine them in to a new product". He said the entrepreneur is a risk taker. It wasn't long before J.B. Say in Hisrich, R.D. et al., 2005. And the French perfected the definition of cantillon to "One who brings other people together in order to build a single productive organism". This means that the entrepreneur occupies a broader function. It is a person who organizes others for productive activities.

It was only a century later that British economists such as Adam Smith and Jhon Struat Mill in Hisrich, R.D. et al, discussed this concept and stated that enrepreneurs were an unusual skill but did not find the right term in Smith's English and Mill called it, Bussines management. Jhon struat mill in hisrich, R.D. et al., (2005) separates the function of entrepreneurs between those who receive profits and receive interest. Expanded again by Schumpeter (1912) who placed man at the center of the process of economic development. In the process, entrepreneurs innovate in the form of ways or products and exploit new sources.

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<sup>23</sup> Ahmadi and Uhbiyati, *Ilmu Pendidikan*.

<sup>24</sup> Alan Auerbach, "Abasement to Zygote: A Review of Six Psychology Dictionaries," *Contemporary Psychology: A Journal of Reviews* (1989).

## Understanding of entrepreneur

Based on Edelman <sup>25</sup>, doing entrepreneur activities always involves two main elements, namely about opportunities and about the ability to reach opportunities this is expressed in theory:

### a. Theory economics

It is stated that the entrepreneur will appear and develop if there is an economic development. For example, uncertainty about what is happening in the mass ahead is a business opportunity. In addition to economic needs, technological progress also opens business plans.

### b. About sociology

Sociologists try to explain why different social groups (racial, tribal, religious, and social classes) show different responses to business opportunities. They examined socio-cultural factors that explained the differences between the various groups. Hagen put forward the theory that in that group people are encouraged to become entrepreneurs because as a group they are looked down upon by elite groups in their society. The increasingly humbled group of its social position has a large tendency of its entrepreneurs.

### c. Psychological theory

The pioneer of psychological theory is David McClelland, he postulated a relationship between the behavior of entrepreneurs and the need for achievement (need for achievement or *nach*). Furthermore empirically he found a positive correlation between the strong need for achievement and successful entrepreneurial behavior. The need for achievement is formed in childhood and is determined by reading for elementary school. This means that science must be instilled early on. But the motivation to achieve can be limited through exercise in adults.

### d. Behavioral theory

Wesper views entrepreneurial behavior as a work. He concluded that the success of an entrepreneur depends on:

- 1) His choice of workplace before starting with self-employment.
- 2) The choice of business field, cooperation with others.
- 3) Expertise in practicing the right management.

According to the results of the National symposium on entrepreneurship 7-8 February 1995 in Jakarta, entrepreneurship is the spirit, attitude, behavior and ability of someone in handling business and or activities that lead to efforts, finding, creating, applying new ways of working, technology and products by improving *ifisisensi* in order to provide better services and or gain greater profits. From this definition entrepreneurship does not only concern activities that are commercial in nature. But to the extent done with the right spirit, attitude or behavior and superior to improve efficiency in the broadest sense for better service to all interested parties.

Through these understandings it seems that the activities of entrepreneurs are not only looking for maximum profits, but more focused on the value of use for the community. This is certainly far from the assumption of most people, who assume that the activities of entrepreneurs dwell on business and profit. Similar to the notion of true entrepreneurship, Edvarson considers that entrepreneurship is a word used to describe strategic thinking

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<sup>25</sup> Linda F. Edelman et al., "The Impact of Family Support on Young Entrepreneurs' Start-up Activities," *Journal of Business Venturing* (2016).

behaviors and dare to take risks that will give results to individuals and organizations. Although viewed from a business point of view, entrepreneurship is only a determining factor of business success, which puts pressure on the character of business people. But some experts have a different understanding of entrepreneurs, and there is a difference in the definition of entrepreneurship.

It is often stated that entrepreneurship occurs naturally and spontaneously, so that the behavior of entrepreneurs cannot be predicted using deterministic models<sup>26</sup>. But agreement on acceptable definitions that entrepreneurs can be trained, a movement that leads to greater research and statistical methods, division and attention to forms of entrepreneur and intrapreneurship as part of the theory developer.

### **The aim of entrepreneur**

The purpose of entrepreneurship is to print creative entrepreneurs in the sense of individuals who have high reatifitas in carrying out their life activities in the future, especially in the greetings of the business world or other professions. Basically, the purpose of entrepreneurship learning must include things related to understanding the concept of entrepreneurship, the formation of the entrepreneurial spirit, self-development, entrepreneurial techniques, aspects of business management, sales marketing, and techniques of risk optimization, creativity, innovation, leadership, communication, steps into the business world, the basics of economics, business development, study, and business ethics.

Based on the objectives of entrepreneurial learning that have been put forward, it can be known that these goals basically lead to entrepreneurship, viewed from the business or business side in the narrow sense, namely making, marketing and selling products for financial benefits. So, the purpose of entrepreneurial learning should be able to provide provision for learners through three dimensions, namely managerial skills, production technical skills, and personality developmental skills. Of the three main things, it is to instill an attitude and spirit of self-sedity and the ability of cooperation and the ingrained entrepreneurial paradigm.

So. Based on the above presentation of the purpose of entrepreneurship there is printing, asking individuals who have high creativity so that these individuals have the provision of creativity for their epan period. The creativity they get from school they can develop in their health, so, not only the knowledge they can get in school but also get provisions when they have graduated later.

### **Basic values of entrepreneur**

Based on the overlap and character of the entrepreneur is exposed to values that show the characteristics of an entrepreneur. Many experts provide input related to values in accordance with their priorities. However, in accordance with the level of development of students, there are seventeen main values that must be developed in process. The values in question are: independent, creative, dare to take risks to correspond to action, leadership, hard work, honest, discipline, innovative, responsibility, cooperation, unyielding, commitment, realistic, curiosity, communicative strong motivation for success.

These values are developed gradually. The first stage, develop 6 (six) values first, namely: independent, creative, risk-taking, action-oriented, leadership, and hard work. After that, only

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<sup>26</sup> J. L. Buttriss, "The Eatwell Guide Refreshed," *Nutrition Bulletin* (2016).

developed these values in accordance with the expectations of teachers, principals, or the community<sup>27</sup>.

This does not mean limiting the cultivation of values that all schools uniformly internalize these six entrepreneurial values, but each level of the unit of education can internalize the values of other entrepreneurs independently in accordance with the needs of the school. In addition to the six main values of entrepreneurs, at certain levels of education schools also need to be implemented concepts and skills (skills) of entrepreneurship that will be implemented at a certain level of education of different depths and needs. Entrepreneurial concepts and skills that will be implemented at the level of upper secondary education.

So, the basic values of entrepreneurs are instilled gradually and in accordance with the level of education and the needs of the school and not necessarily directly carried out at once by the education unit.

### **Contribution of Islamic Religious Education in instilling the Soul of Entrepreneur santri**

Echoes of the 21st century that are often identified with the century of "globalization" have penetrated to the rural level. Thus, conferences, seminars, including studies have been crowded to discuss it, although the figure is still in the form of shadows and definitions are not or there is no agreement. The main feature of the 21st century is free competition, so it can result in winning or losing. In the economic field moreover, with the free market and free trade being its "ideology" then competition will be very hard. We are used to listening to advertisements that free markets or liberalization of the edagang is held in the 21st century. So what should Muslims do?

Globaization will be negative, but a decade also cracks bring a positive impact, when the existing has a mature preparation. Instead, there is a new impression to become an ability. And at the same time it will be an opportunity for islamic economics or any form of activity related to an economy based on sharia to compete globally.

A Muslim entrepreneur should have religious values in his activities including in entrepreneurship such as entrepreneurship, attitude of life, attitude of work, leadership etc. By laying down the ketauhidan as the initial foundation for entrepreneurship, it will provide godly energy energy in every action.

Entrepreneurs are people who have the ability to see and assess business opportunities, gather the resources needed to take the right action, take profits, and have the character and lack of character to realize innovative ideas into the real world creatively. In essence, an entrepreneur is a person who has an entrepreneurial character and assimilates the nature of entrepreneurship in his life. In other words, entrepreneurs are people who have a high spirit of creativity and innovation in their lives.

As for the seven characters of an entrepreneur who is a superior trait, namely confident, orientality, human-oriented, work-oriented, future-oriented, achievement-oriented, dare to take risks.

1. Believe in yourself.

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<sup>27</sup> Barnawi and Jajat Darajat, *Penelitian Fenomenologi Pendidikan Teori Dan Praktik*, ed. Nur Hidayah (Yogyakarta: Ar-Ruzz Media, 2018).

An entrepreneur must have a confident nature that is reflected in a confident and optimistic attitude, independent, leadership and dynamic.

2. Orientalitas

Sorang entrepreneurs haslah has the qualities of orientality ag reflected in creative, innovative and initiative / proactive attitude.

3. Human-oriented

Attitudes in humans are reflected in the nature and actions of the nature of associating with others, responsive commitment to suggestion and criticism.

4. Work-oriented

Attitudes oriented to the results of work can be seen from the nature and actions of wanting to achieve, profit-oriented, firm, diligent, and hard work, full of passion and energetic.

5. Future-oriented.

This character consists of the nature of foresight, the sharpness of perception. Therefore, an entrepreneur must have a clear vision and purpose.

6. Performance-oriented.

A successful entrepreneur is always pursuing achievements that are better than previous achievements. The quality of the product, the service provided and customer satisfaction are the main concerns.

7. Dare to take risks

This is a trait that is owned by an entrepreneur anytime and anywhere, both in the form of money, and time.

Of the seven characters above reflect the nature of an entrepreneur, where the character of this entrepreneur we can teach or instill to students early on so that they can be confident in showing the nature of the entrepreneur, creative in finding new ideas can commit and get along well with others, full of hard work, have a clear goal, prioritize achievement, and berni to face the risks faced.

## CONCLUSION

- a. The contribution of Islamic religious education in fostering the soul of entrepreneurs santri in boarding schools. In contrast to the form of educational contribution provided by entrepreneurship lessons or other lessons which are directly provided entrepreneurial learning theoretically and practically. If in the lessons of entrepreneurship or other lessons related to entrepreneurship contribute by providing theoretical learning, technical skills, or real action in the form of teaching, training, special seminars, and intense guidance to students / students, then the form of contribution provided by Islamic religious education is to provide non-technical skills that are very large in relation to the scap and behavior or character that must be owned by an entrepreneur or in other words Islamic religious education Islamic religious education contributes in fostering the spirit and shaping and training the entrepreneurial spirit in santri.
- b. The contribution made by Islam in instilling the soul of entrepreneur santri Pondok Pesantren. Among them is the first, providing insight and motivation, the spirit of telling the history of the prophet Muhammad (peace be upon him) when trading following his uncle. The second, is to provide moral learning where the lesson contains materials related to the

- values of character that an entrepreneur has by instilling the characteristics of an entrepreneur. The third, through the study of fiqh santri is taught entrepreneurial materials, namely by giving a study about good and correct buying and selling procedures in Islamic sharia, studying the laws in the sale and purchase of Islam. And the fourth, is through islamic religious educator teachers, where Islamic religious teachers are a very important and central component in determining the success of islamic religious education goals, especially in introducing Islamic religious education materials with entrepreneurial materials and also create a conducive lesson atmosphere to instill the entrepreneurial spirit in santri.
- c. The supporting factor of the contribution of Islamic religious education in queuing the soul of entrepreneurs santri in pesantren huts is the first, with the pesanten industry that makes it easier for ustadz to explain and connect between Islamic religious education materials and entrepreneurial materials easily and close to santri. The second, is more lesson hours, as well as the ease of control of santri for 24 hours and the third, santri is given a place to directly feel entrepreneurship.
  - d. The inhibiting factor in the contribution of Islamic religious education in empowering the soul of entrepreneurs santri in boarding schools is triggered by the lack of knowledge from Islamic teachers about entrepreneurship, the way teachers are taught and the lack of motivation santri and the lazy feeling that exists in santri

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