

PESANTREN ENTREPRENEURSHIP: HARMONIZATION OF THE THEORIES OF KASB ASY'ARIYAH AND LOCUS OF CONTROL ON STRENGTHENING SANTRIPRENEUR

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Abstract

From the innovation among pesantrens, students need not only Islamic religious learning but also entrepreneurial skills. This research explores the entrepreneurship learning model that had been developed by Pondok Pesantren Riyadlul Jannah Pacet and Pondok Pesantren Sidogiri Pasuruan and examines the effectiveness of pesantren entrepreneurs. This study

used a descriptive qualitative method. In order to obtain the data validity, the data triangulation method supported by documentation and observation was employed by conducting interviews with *kyai*, *asatidz*, *santri*, and graduate users. The research objects were Pondok Pesantren Riyadlul Jannah and Pondok Pesantren Sidogiri Pasuruan; both are pioneers in developing pesantren entrepreneurs in Indonesia. This study showed that pesantren entrepreneurs are able to equip and encourage students to get careers towards prosperity. By harmonizing the theories of Kasb Asy'ariyah and Locus of Control, the focus of this study was on students who were not only capable as *mubaligh*, but also as entrepreneurs, particularly if they continued their studies at pesantren.

Keywords: Pesantren Entrepreneurship, Kasb Asy'ariyah, Locus of Control, Santripreneurs.

A. Introduction

The study of *pesantren* as the oldest Islamic educational institution has attracted the attention of many researchers hitherto (Hafidhuddin, 2010; Idham, 2016). Pesantren is one of the oldest types of Islamic boarding school and the most indigenous Islamic educational institution; as a primary location for teaching and proselytizing Islam (Rahman, 2022). Also, pesantren has significantly contributed to the progress of Indonesia (Naimah, 2020) and were able to bring positive change to society (Warsah, 2020). There was also a view that pesantren are learning centers for independent students and religious knowledge to produce *ulama*, community leaders, and Islamic preachers with a proper life, although some other generations had unstructured career paths (Idham, 2016; Isbah, 2020; Kholid, 2011; Sani, 2011). Some of the opinions

above focus more on the existence of pesantren that provide moral education, jurisprudence, and Islamic science.

Pesantren is an Islamic boarding school lead by *kyai*, an Islamic leader or head of pesantren. It is a place for students to study and learn religious education, classical book, and the Qur'an. It is expected to form *sholeh* (noble) people with Islamic character. The existence of pesantren in Indonesia is very dominating; this can be seen from the data report issued by the Ministry of Religious Affairs (Kemenag) indicates that there are 26,975 pesantrens in Indonesia, with approximately 468,277 students between the ages of 17 and 20 (Ministry of Religious Affairs, nd) (<https://kemenag>; January 2022). According to additional data, as of January 2022, a total of 26,975 pesantren had been established in Indonesia, with the majority located in West Java (30.92%), Banten (16.97%), and East Java (16.50%) (Firdha, 2022).

Regarding the development of pesantren, which are incredibly encouraging for the advancement of Islamic Studies, there is a gap that requires further research. As a community-based institution, pesantren are obliged to carry out the mandate of community empowerment. Therefore, pesantren play a role not only in educating students about Islam but also in educating students to be more independent and in harmony with the nation's civilization. As a result, it raises the issue of how students could potentially be empowered to contribute to the civilization of the country.

A developed nation should have a number of entrepreneurs of more than 14% of its population ratio. Meanwhile, the percentage of people in Indonesia who are entrepreneurs is just 3.1%, which means that the country's

economic players need to be accelerated and helped in order to see a significant improvement (*Oke Finance*, 2019). A similar opinion comes from economist Richard H. Thaler. According to Thaler (2005, as cited in Cotton, 2015), “entrepreneurs play an important role in driving the economic growth of a nation”. Taking into consideration this issue, one of the alternatives to further empower students is education in entrepreneurship. Some students come from lower middle-class families and cannot continue their tertiary education, so they have not yet received a picture of a decent job (Sekhar *et al.*, 2017). Entrepreneurs of pesantren play an essential role in efforts to improve the quality of pesantren and simultaneously empower the potential of students who have an established life.

Empowering the potential of students who are independent and not only knowledgeable about religion but also have the skills to lead an established career is not easy. Pesantren clerics must innovate and also habituate the character of the *santri* (someone who follows Islamic religious education in pesantren) to become a *santripreneur* (santri-entrepreneur). Pesantren must erode doubts about the abilities possessed by students and the level of awareness that these abilities can be raised only with effort, whether it is the self-effort or external effort (Idham, 2016). Adoption of the concept of entrepreneurship in pesantren plays a role in increasing the potential of students (Naimah *et al.*, 2020).

The research on pesantren entrepreneurship has been analyzed and mapped using a bibliometric approach by researchers, such as Rahayu *et al.* (2020), who analyzed 79 articles about pesantren entrepreneurship from 2007 to 2019. The articles were published in journals and conferences,

both national and international. Based on 79 articles, the discussion on pesantren entrepreneurship is divided into three main topics: the empowerment of pesantren, microfinance institutions, and the economic potential of pesantren in facing modern challenges. Mustofa *et al.* (2022) also conducted research using the same method to analyze 61 Scopus-indexed articles about pesantren entrepreneurship from 2011-2021. In addition, from 61 articles, the discussion about pesantrens was divided into two main topics: education and economic empowerment.

From these data, however, this research does not discuss the character of the human resources (HR) of entrepreneurship pesantren business actors, so the research is still general, normative, partial, and even conventional. Despite the fact that the education and culture of Islamic boarding schools have their own distinctive characteristics, which are derived from a spirit of religiosity that is implemented in daily life, both in the domains of worship and *muamalah*, they share certain similarities. As in entrepreneurship, entrepreneurship is built on the basis of religiosity, which is firmly rooted in the values of Tauhid and Sharia (Zaki *et al.*, 2020). Thus, pesantren entrepreneurship does not only aim to make a profit, but it also even places the goal of *falah* (victory in the world and the hereafter) as a top priority in terms of entrepreneurial goals (Muhammad, 2021).

Thus, research on the strong attitude of resignation and entrepreneurial character in pesantren needs to be carried out because people are required to try to get what they are expecting, but the result depends on *Al-Khaliq* (God) in the pesantren value paradigm (Al-Rasyid, 2022).

In establishing this character, one must have the ability to exert self-control over one's actions so that the efforts are well-managed. Thus, this research offers a model of harmonization of Kasb Asyariyah and Locus of Control in strengthening santripreneurs as a solution to improve the quality of pesantren entrepreneurship and also as a basis for balance (*tawazun*) between the goals of the world and the hereafter. Kasb Asy'ariyah is the view that something will occur because of someone's belief/strength/effort, then the result of that effort is determined by Al-Khaliq (Al-Rasyid, 2022) and Locus of Control as the power to control oneself for an effort or action. Meanwhile, santripreneurs are students who have entrepreneurial skills.

This research discusses Pondok Pesantren Riyadlul Jannah and Sidogiri Pasuruan were the first pioneers in carrying out various innovations to increase the role and, at the same time, empower their students' potentials. The Riyadlul Jannah pesantren, with 5,000 students, has made a policy that students who come cannot bring food from home until they study in the college. All the needs of students and learning in the pesantren are free. In addition to learning to read books equipped with Arabic conversation skills, the students are empowered to be more productive to meet their daily and incidental needs in the present and the future.

In a similar manner, the Sidogiri Pasuruan pesantren prepares students for entrepreneurial endeavors. For elementary to advanced levels, Pondok Sidogiri offers a novel textbook based on the al-Miftah al-Ulum approach. Regarding entrepreneurship, East Java has Basmallah Mart, a micro business that dominates the Horseshoe territory (the eastern

salient of Java). The number of students in this pesantren continues to increase. Parents are satisfied with the provision of skills developed at the pesantren.

These two pesantrens also think about the future career of students who choose education at the pesantren. Santri who are able to combine spirituality, knowledge, and skills, become more creative, innovative, work-ready, mentally robust, and trustworthy, enabling them to create new careers and have a global perspective.

This research is very important because it explores pesantren in Pondok Pesantren Riyadlul Jannah (Rijan) and Pondok Pesantren Sidogiri (PPS). These two pesantrens are able to balance the Kasb Asyariyah and Locus of Control theories in cultivating the santripreneur spirit. A santripreneur will tend to try and give up if he/she only sticks to Kasb's theory. However, he/she will be more careful if he/she is equipped, or he/she will go through careful considerations if he/she acts with a Locus of Control.

B. Method

This research attempted to explore the harmonization of Kasb Asyariyah and Locus of Control in strengthening santripreneurs as a solutive effort to improve the quality of entrepreneurship boarding schools and also as a basis for balance (tawazun) between the goals of the world and the hereafter. This research is qualitative with case study approach (Bogdan & Biklen, 2007). Qualitative research procedures, including (1) determination of key informants; in this study, the key informants were 121 santri, 9 kyai, and 20 Islamic boarding school teachers, (2) performing data search

related to; innovation in entrepreneurship boarding school through harmonization of Kasb Asy'ariyah theory and Locus of Control in strengthening santripreneurs, (3) analyzing data by means of triangulation; interview data, observation data, and documentation data, (4) displaying data, (5) drawing temporary conclusions, (6) determining conclusions, implications, and recommendations (Miles, 2018).

The object of this research is the pesantren of Pondok Pesantren Riyadlul Jannah Pacet (Rijan) and Pondok Pesantren Sidogiri (PPS). Both pesantrens are very interesting to be studied because they are the pioneers of pesantren entrepreneurship in East Java. The objects in this study were Pondok Pesantren Riyadlul Jannah's (Rijan) Pacet Mojokerto and Pondok Pesantren Sidogiri (PPS) Pasuruan. The two pesantrens are highly interesting to research because both of them are pioneers of pesantren entrepreneurship in East Java, and at the same time, they are able to carry out creative activities to produce santripreneurs with Islamic character. Thus, this makes them both very intriguing to study.

C. The Concept of Kasb Asy'ariyah

Kasb ideology was initiated by Abu Hasan Al Asy'ari, who emerged as a mediator between Qodariah and Jabariyah teachings. The ideology of Qadariyah states that humans have power and freedom in all matters of their actions. Man is fully responsible for his actions. In the Jabariyah understanding, humans do not have the freedom to determine everything; only Allah the Almighty is the determinant. Meanwhile, the Kasb concept contains the intention that humans, in their actions, are free but bound. Abu Hasan al-Asyari's decision

to employ the name kasb may be explained by two different considerations (Syukri, 2019; Al-Buthi, 1997):

- a) The word kasb is found in the Qur'an, an expression of man's determination in his actions towards reward and sin. Verses that mention the word kasb include the Word of Allah the Almighty in Surah Ar-Ruum verse 41, that is, "Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back" (The Qur'an, 2004, 30:41). Also, it is stated in Surah Asy-Syura verse 30, "Whatever misfortune befalls you [people], it is because of what your own hands have done- God forgives much-" (The Qur'an, 2004, 42:30).
- b) The word kasb has a more special meaning than merely a desire and will because kasb means the desire to do something accompanied by its realization. If food is just a wish, the wish is sometimes carried out and sometimes not. Consequently, if rewards and offenses depend solely on the desire to do something, then when a person desires to commit immoral acts, he does not; he is not sinful, although the desire already exists. However, this interpretation is in line with the hadith. The Prophet Muhammad PBUH said "Whoever wants to commit disobedience, and he has not done it, it is recorded to him good things (Muttafaqun Alaih Hadith).

According to Al Asy'ari, when something happens by means of a force that is created becomes the acquisition of kasb for the person whose power the action. In his book Al-

Luma, he explains that *al-kasab* arises from *al-muktasib* (who obtains) with the power created (Adryan & Santalia, 2022).

D. Kasb Asy'ariyah dan Locus Of Control on Strengthening Santripreneurs

Rijan and PPS are modern pesantrens and the first pioneers of pesantren entrepreneurship in East Java at the same time. Both continue to develop and have many alums with established careers.

Rijan generates kyai or mubaligh (Islamic preachers) with entrepreneurial character. This pesantren equipped its students with religious knowledge and entrepreneurship up to the university level. Santri are not permitted to bring lunch from home and are trained to be more innovative, creative, and productive in order to meet daily and unexpected necessities. All learning activities fees are free. The needs of the students are met by being trained to hone their abilities to be more productive in Pesantren entrepreneurship.

At PPS, students are equipped to establish fast methods in classical book mastery, *muhaddasah* (speaking), and entrepreneurial skills. Entrepreneurial skills are carried out by managing the Sidogiri BMT (Baitul Mal wa Tamwil, or microfinance institution under Sharia principles) and Basmallah Mart which operates along the horseshoe area. Basmallah Mart is a marketplace spreaded in Banyuwangi, Bondowoso, Jember, Lumajang, Pasuruan, Situbondo, and Probolinggo areas.

The belief of both pesantrens to strengthen the locus of control of the students in order for them to become

santripreneurs was enthusiastically supported by the parents of the students. Both schools assumed that by nature, humans are given a tendency to do something good and have a proper life according to Al Qur'an, "We have honoured the children of Adam and carried them by land and sea; We have provided good sustenance for them and favoured them specially above many of those We have created" (The Qur'an, 2004, 17:70).

The findings at Rijan and PPS showed that the two boarding schools educate, teach, and mentally strengthen the students for *ikhtiar* (endeavor), *qona'ah* (satisfied with what they have), and *tawakkal* (trustful). The students are indoctrinated that living in society requires the maturity of understanding the classical book and economic stability.

Islam strongly recommends that humans work to fulfill their needs. In this case, work is a form of carrying out Allah's commands so that it is worth worship. Furthermore, work is worth worship by implementing Islamic values as a guideline. This form can be exemplified as the practice of entrepreneurship with the intention and *mujahadah* (struggle) to form *shaleh's* entrepreneurs. Moreover, in the book of Ihya' Ulumuddin Imam Al Ghazali mentioned that there are several Islamic values as core values which a person will become a pious person with good morals, such as wisdom (*hikmah*), courage (*syaja'ah*), self-restraint (*iffah*) and fair (*'adl*) if those are used as a guideline.

With the strengthening of the locus of control, every student is able to rise and move to fill opportunities, luck, or fate that are under the control of others or are unexpected. Locus of control has some indicators as the highest level of belief in the causes of events that occur, including 1)

ability, 2) interest, and 3) efforts to achieve success and also achievements. These three indicators are the foundation of students to create a proper life. Ability is the base to encourage the person to think about what is in him. It is followed by the desire to obtain a proper life. With the encouragement of the desire for a good life, a person will make an effort to realize his interest/desires.

With this reasoning, Rijan and PPS took the initiative to strengthen the students' spiritual mentality to be diligent in *ikhtiar* (endeavor), *qona'ah* (satisfied with what they have), *tawakkal* (trustful) and make them aware that they have abilities, which if sharpened will be able to realize their desires for a proper life. In addition, Rijan also strengthens the students' abilities by making entrepreneurship programs. This program aims to sharpen the abilities and interests of students to be santripreneurs.

Table 1. Locus of Control Strengthening Program in Rijan

Locus of control indicators	Policy	Attitude Strengthen
Abilities	<ul style="list-style-type: none"> • Not allowed to bring money from home • Daily needs are met by utilizing abilities for productive activities 	Independence <i>Ikhtiar</i> (efforts) <i>Qona'ah</i> (satisfied with what they have) <i>Tawakkal</i> (trustful) Strong desire Patience
Interest/ talents	<ul style="list-style-type: none"> • Integration of the entrepreneurship program into madrasah aliyah education • Integration of entrepreneurship programs into higher education • Entrepreneurship training • Internship in a big company under the coaching of the school 	Independence Strong desire Discipline Responsibility

Business	<ul style="list-style-type: none"> • The school opens businesses that suit the abilities of the students. • The schools collaborate with several big companies. • Education and training for santripreneurs • The students serve in the school 	Competitiveness Professionality Persistence
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The earliest entrepreneurship program was carried out by sharpening the skills of students. There was a policy not to allow students to bring money/supplies from home. They are accustomed to living independently and trained to rack their brains to be more productive. All learning activities fees are free, and the needs of students are met by being trained to be more productive in the school businesses. They are obliged to buy food/drink and all the necessities in the school and are not allowed to buy snacks outside the school. The successful development of a routine of living independently is not sufficient on its own. Rijan has established an entrepreneurship program that is formalized through *Aliyah* (senior high school) to the university level. As the results of interviews with Kyai Mahfudz:

The school's desire to realize the entrepreneurship program is because of the encouragement of several professors. They encourage us to formalize the program because they have seen what we have done. It is finally realized the vocational Madrasah Aliyah and university which have Sharia business and Sharia business management study programs. These programs provide students with entrepreneurial skills and earn a diploma. Besides, the purpose of those study programs is to make entrepreneurship activities to be the laboratory objects. (Kyai Mahfudz, personal communication, n.d.)

The results from the researchers' observation have shown that some students were determined to study abroad without money supplies. Most of them came from low-income families and tried to empower their abilities with enthusiasm. In addition, the researchers also found that there was an entrepreneurship laboratory equipped with the schedule for entrepreneurship activities and entrepreneurship practices as follows:

Table 2. The Entrepreneurship Schedule at Rijan

NO	Activities	Explanation
1	Greenhouse	• Scheduled for male students in Pacet and Claket
2	Fishery	• Scheduled for male students in Rijan school
3	<i>Rijan Mart</i>	• Scheduled for male students in Watu Tulis Prambon, Sidoarjo, and Pacet
4	Sewing	• Scheduled for females in Rijan school
5	Rijan mineral water	• Scheduled for male students in Rijan
6	Rijan chicken	• Scheduled for male and female students in Sidoarjo
7	Afi'ah grilled chicken restaurant	• Scheduled for male and female students in Sidoarjo
8	Ma'ruah grilled chicken restaurant	• Scheduled for male and female students in Mojokerto
9	Fastfood M2M	• Scheduled for male and female students in almost the whole Mojokerto and Pasuruan

Entrepreneurship is also integrated into formal education to form Indonesian students who fully have the understanding and skills of santripreneurs. Entrepreneurship must be implemented by all school members, principals, teachers, school staff, and students. Entrepreneurship values need to be integrated into the curriculum by paying attention to the types of activities in schools that can realize entrepreneurship education.

The formalized entrepreneurship program is supported by the types of entrepreneurs owned by the school. It was stated by Ustadz Yusuf as follows:

Here students practice directly according to their interests and abilities. Entrepreneurial material at school can be practiced according to the distribution of schedules and the concentration of expertise/interests of the students. They can choose agriculture, fishery, bakery, restaurant, or convection. Moreover, all of the business lands belong to the school. (Ustadz Yusuf, personal communication, n.d.)

The researchers' observations revealed that entrepreneurship learning at Rijan started from *Tsanawiyah* (junior high school) to the university level. The students are required to use the student card which is used to make transactions. Most of the products sold in the school are the santripreneur's products. When in college, student-preneurship learning is more mature. Every student has an obligation to rack their brains to habituate their entrepreneurial skills by utilizing 250 hectares from a total of 560 hectares of philanthropic land.

This requires santripreneurs to develop active, creative, and innovative ideas in developing santripreneurs. The santripreneurship program at Rijan Islamic College is more established in concept and practice, considering that learning is integrated through the following courses: entrepreneurship I, entrepreneurship II, entrepreneurship block (III), management of union and SMEs, *masail iqtishodiyah* (Economics Problems), international business, business feasibility, and Islamic financial institutions and products (Educational books at Rijan Islamic College).

The entrepreneurship program at Rijan College possesses graduate competency standards (learning outcomes) which are divided into two basic competencies; first, (a) main competencies; (1) competent in the *field* of economics, both Sharia-based and conventional, (2) able to socialize the development of sharia economics to the public, (3) has a high scientific attitude to practice and develop sharia economics so that they can provide benefits to the society, (4) have the provision of the ability to develop themselves through entrepreneurial skills. Furthermore, the second competency is (b) additional competencies: (1) having the basics of Islamic knowledge to be practiced in society, (2) having an adequate leadership spirit in the work world in accordance with their competence.

The integration of *entrepreneurship* at Rijan College is arranged in the courses of the Sharia Economics study program, as shown below:

Table 2. The Courses of Sharia Economics Study Program at Rijan

No	Code	Courses	Credits
1	1701041	Financial Management	2
2	1701042	HR Management	2
3	1701043	Operational Management	2
4	1701044	Production Management	2
5	1701045	Marketing Management	2
6	1701046	Risk Management	2
7	1701047	Entrepreneurship (I)	4
		Entrepreneurship (II) Block	
8	1701048	1) Business projects	8
		2) Business Evaluation	

		Capital Market (Block)	
9	1701049	1) Investment	4
		2) Securities	
10	1701050	Management of Union and SMEs	2
11	1701051	<i>Masail Iqtishodiyah</i> (Economics Problems)	2
12	1701052	International Business	2
13	1701053	Business Feasibility	2
14	1701060	Corporate Budgeting	2
15	1701065	Business Communication	2
16	1701075	Entrepreneurship	2

Besides that, Pesantren also collaborates to hold entrepreneurship training for students. As Ustadz Rofiq explained,

The school has collaborated with big companies. Every Saturday night, several capable company managers were asked to fill out a public lecture to increase students knowledge. And on every month on the 4th, 5th, 6th, and 7th students are invited for comparative studies in companies to find out how are the production system, marketing, etc. For example, this month, the comparative study was scheduled in a fish fillet company and a coffee company. (Ustadz Rofiq, personal communication, n.d.)

The PPS also generates *kyai/mubaligh* (preachers) with entrepreneurial character. This is an innovative school that teaches students how to read classic books in a short amount of time using the Miftahul Ulum method in conjunction with teaching entrepreneurship education. Efforts to strengthen locus of control at the PPS are by sharpening the skills of

students through social interactions-based classical book learning, and students are also accustomed to communicating with Arabic.

Table 3. Locus of Control Strengthening in PPS

Locus of control indicators	Policy	Attitude Strengthen
Abilities	<ul style="list-style-type: none"> • Book learning with fast method Al Miftahul Ulum • Social interactions-based classical book learning • Arabic speaking 	Independence <i>Tawakkal</i> (Trustful) <i>Qonaah</i> (satisfied with what they have)
Interest/ talents	<ul style="list-style-type: none"> • Parents willing to open Sharia finance • Entrepreneurship integration into <i>Madrasah Aliyah</i> (senior high school) • Entrepreneurship integration into Ma'had Aly • Entrepreneurship training • Internships in the big companies 	Independence Strong desire
Business	<ul style="list-style-type: none"> • Open saving and loan cooperative Sharia-based. • Basmalah Mart minimarket • Student Excelent Center (SEC) • Collaborate with several big companies • Santripreneur training and education • The students serve the school 	Competitiveness Professionality Persistence Strong desire

The spirit of entrepreneurship at PPS originated from the many usury-based finances, and many parents were exposed to usury because they had no choice. From this incident, kyai formed Sharia-based finance to help the students' parents and the school community. As a realistic

spirit, Miftahul Ulum teachers collected capital which was used to form a savings and loan cooperative under the name of the MMU cooperative. Then the cooperative developed and created a savings and loan business network under the name of UGT (Assigned Teacher Unit). Not only that but in making business decisions, students are also involved.

This spirit develops professionally by collaborating with finance, universities, and government experts and following financial business governance. Besides, they also have production and retail businesses named Basmallah Mart. As a result of these activities, PPS has various business units spread throughout East Java and is also growing in 10 provinces in Indonesia. In fact, students who have the ability in entrepreneurship can also serve in pesantren business, that is:

Table 4. The Spirit Entrepreneurship at PPS

No	Spirit entrepreneurship	Activity
1	Apprenticeship program	To strengthen the mentality of the santri, pesantrens send santri for community service outside the island, such as; Papua, Ambon, and Maluku.
2	SEC	<i>accommodates students to study pesantren entrepreneurship</i>
3	Basmallah Mart	Santri learns to manage a supermarket
4	Mineral water	Santri learns to manage mineral water

- 5 BMT Sidogiri and its branch units, that is; (1) PT. Asuransi Syariah Keluarga Indonesia (Asyki), (2) *engaged in sharia life insurance*, (3) *Asyki Sarana Sejahtera, a sharia broker*, (4) *PT BPRS UMMU, a sharia bank*, (5) *PT. UGT System Integrator Development, an application development company*, (6) *PT. UGT Sidogiri Arsen Telecommunications*, (7) *a satellite rental*, (8) *PT. UGT Sinergi Barokah, a property company*. (9) *PT. Sayugiri Primedika, a hospital*, (10) *PT. UGTMAS tour and travel, umrah and hajj*, (10) *PT Angkut Berkah UGT, dump truck rental*, (11) *LDP SBC Sidogiri, education and training center*, (12) *PT. UGT of oil palm plantations*.
- Santri learns to manage Sharia cooperative
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The researchers also saw that there was an announcement of the technical guidance of entrepreneurship on the wall magazine at both pesantrens. Both pesantrens strongly commit to educating santri, not only religious but also entrepreneurial (santripreneur). Both innovate to develop basic characters that later become kyai with entrepreneurial character, so that they can deliver students with career stability. The following are the innovations of pesantren that lead to career paths.

Table 5. Innovations of Pesantren Entrepreneurship adapted to the interests and abilities of students

School	Entrepreneurship Programs	Abilities and Interests
Riyadlul Jannah (Rijan)	Students are not allowed to bring supplies from home; entrepreneurship activities meet all their needs. Classical book mastery with <i>muhaddasah</i> (speaking)	Cultivate a strong desire Santri becomes more creative and dares to take risks
	Early entrepreneurship education, the book of Al Hikam with an entrepreneurial perspective	Entrepreneurs, traders, mechanics, restaurant owners, boutiques, farmers, and breeders.
	College-level entrepreneurship experience Entrepreneur program: boarding school, fishery, agribusiness, livestock, restaurants, agriculture, workshop, convection, carpentry.	Teachers, work in formal institutions, become entrepreneurs with sufficient knowledge, and work in factories with a fixed salary.
Sidogiri's Pesantren (PPS)	Classical book mastery with Al Miftahul Ulum method	Kyai/mubaligh (Islamic preachers), teachers
	Entrepreneurship education/training Serving at PPS business.	Traders, entrepreneurs
	Outstanding students are funded for further education at Ma'had Aly Entrepreneur program: SEC (Student Excellent Center), Basmallah Mart micro-enterprises along the horseshoe area of East Java	Can work in formal institutions or factories with a fixed salary.

After the establishment of the entrepreneurship education/training program, both Pesantren implements the santripreneur training with the following materials (observation results of researchers):

Table 6. Santripreneur Education/Training Materials in Rijan and PPS

No	Santripreneurs Training Programs	Explanations
1	Entrepreneur character	able to explain the meaning, scope, and character of an entrepreneur
2	Honesty and willingness to move forward	able to apply honesty as a motivation to move forward
3	Communicative	able to communicate and serve customers
4	Creative and innovative thinking	able to understand and apply creativity and create new ideas
5	Entrepreneurship commitment	able to understand and have a commitment to business, discipline, and keep promises
6	Effective and efficient working	able to work effectively and efficiently
7	Problems-solving and decisions making	able to analyze the problems and find the solution
8	Business planning	able to explain the vision, mission, and goals of the business and then apply them
9	Farming and breeding skill	have knowledge of farming, breeding/livestock, trade, and automotive according to their talents and abilities
10	Entrepreneurship education in college / <i>Ma'had Aly</i>	have established entrepreneurship knowledge and a bachelor's degree

Based on the description above, the locus of control in strengthening santripreneurs in both schools can be done in several ways: formal education, santripreneur training, entrepreneurship practices, pesantren culture, and local lesson which is gradually implemented according to education levels.

With an understanding of the nature of entrepreneurship, it will significantly affect students when they have completed 12 years of compulsory education. Students who are introduced to entrepreneurs early will tend to be able to

start the career path they aspired to. The integration of entrepreneurship learning (Barnawi, 2012), which was formalized in both pesantren, contains the following:

- a) Integration into the subject: Implementation of integration through the stages of planning, implementation, and evaluation of learning. At the planning stage, this is done by adapting the syllabus and lesson plan by adding material, steps, and assessment of entrepreneurial values into character. In the context of the Rijan, entrepreneurship integration was formed in the study of the book *Al-Hikam* based on entrepreneurship and put entrepreneurship in the curriculum of *madrrasah aliyah* and college/STEI Rijan (Results of Pondok Rijan's observations). Whereas in PPS, entrepreneurship learning is hidden in the classical books of the *muamalah* chapter, which are more structured in extracurriculars and STAI Sidogiri.
- b) Integration into extracurricular activities; extracurricular activities aim to help the development of students according to their talents, interests, and the growth of independence. In Rijan, it can be seen from the mentoring activities in a structured manner through trade training around the school and Pacet. In PPS, extracurricular activities are structured at the *Student Excellent Center (SEC)*, while for graduates, the activities are structured at BMT.
- c) Self-development: Self-development specifically aims to develop talents, interests, potential, creativity, habits, spirituality, learning abilities, social activities, career insights and planning, problem-solving abilities, and independence. These activities can be divided into

programmed activities and non-programmed activities. In Rijan, the students were trained in entrepreneurship skills according to their interests and abilities. They started with trade, gardening, fish farming, sewing, and automotive. Whereas in PPS, the students were trained to manage the finance (BMT) and Basmallah Mart belonging to the school which is located along the Tapal Kuda area of East Java.

- d) Changes in learning from theory to practice: Changes in learning from theory to practice in entrepreneurship are directed at achieving three competencies: cultivating entrepreneurial characters and understanding concepts and skills. Character competence and entrepreneurship skills are more important than understanding the concept. In the context of Pondok Rijan, learning the book *al-Hikam* is based on entrepreneurship, structured learning from madrasah aliyah to tertiary institutions, and mentoring for santri training explaining the practice of those three aspects. Meanwhile, in PPS, understanding the concept and practice of entrepreneurship started when the students were entrusted to manage BMT Sidogiri and/or continue studying at STAI Sidogiri (majoring in Islamic Economics and Islamic Education).
- e) Integration into textbooks; Entrepreneurship materials can be integrated into textbooks both in the presentation of materials, assignments, and evaluations. So, teachers must be creative in integrating entrepreneurial values into textbooks and university works of literature. Those entrepreneurship textbooks can be found at STEI Rijan (Banking and Business Economics Study Program) and

STAI Sidogiri (Islamic Economics and Islamic Education Study Programs).

- f) Integration into local lessons; This subject provides opportunities for students to develop their abilities according to local cultural characteristics, local noble values, skills, also social and environmental issues. In Rijan, the local lesson was developed according to the vision and mission that covered the interests and abilities of the students. While in PPS, finance was established because there were social problems, namely savings and loans with doubled interest, so the consumers objected to paying. PPS had a solution by establishing a BMT (finance), which included saving and loans with a Sharia system.

Based on the description above, strengthening the locus of control in developing santripreneurs in both schools can be done in several ways, namely formal education, santripreneurial training, pesantren entrepreneurial practices, pesantren culture and local contents which were implemented gradually according to the education level and the school's needs.

E. Discussion Harmonization of The Theory of Kasb Asy'ariyah and Locus of Control on Strengthening Santripreneur

There are two concepts that can be derived from the data presented in Tables 1 and 3. First, the innovation of pesantren from only teaching religion to developing entrepreneurship programs through policies taken by the kyai. This innovation rests on Kasb's theory. Second, the santri's awareness of

strengthening entrepreneurship character emerged in this situation was explained by the locus of control theory. Both are related and support each other. Pondok pesantren Rijan and PPS are special places to understand the task of the santri as caliphs on earth. In carrying out this task, Allah the Almighty gives two pleasures, namely *manhajatu al-hayat* (life system) and *washilatu al-hayat* (means of life). What is meant by *manhajatu al-hayat* is the rules of life originating from the Qur'an and Sunnah. In comparison, *washilatu al-hayat* as an example, has assets to meet the necessities of life. One effort to integrate the two pleasures is pesantren entrepreneurship.

In this study, pesantren entrepreneurship is oriented to both *manhajatu al-hayat* and *washilatu al-hayat* by implementing Islamic law correctly and appropriately, accompanied by physical and mental endeavors, so that they can be closer to Allah, the Almighty. Here, pesantren entrepreneurship produces '*alim tawakkal* (trustful Islamic scholars) and proper Islamic scholars. To become '*alim tawakkal*' both schools tried to provide spiritual stability. They equipped students with classical book recitation which is integrated with strengthening the mentality of *ikhtiyar* (endeavor), *qonaah* (satisfied), *tawakkal* (trustful), honesty, and trustworthiness when doing business later. Besides that, there is a spiritual power indoctrinated that Allah the Almighty will not change the fate of a people unless he wants to change himself (QS. Ar-Rad, 11).

This finding related to Islamic values in an attempt to shape the entrepreneurial spirit of students. Both pesantren strengthen the spirituality or mentality of the students that there is a power from within themselves that will make their

efforts successful. It can be seen that the students have strong abilities and desires, *ikhtiyar*, *tawakkal*, *qona'ah*, and are independent in facing challenges when studying.

This aligns with Al Ghazali's opinion in the *Ihya' Ulumuddin* book. He explained that a person could have good morals if it is based on four core characteristics: wisdom, courage, self-restraint, and fairness. What wisdom means is the wise attitude of students in carrying out work and solving problems. Concerning *syaja'ah*, it refers to the mentality of the santri, who are courageous in taking risks and bearing the repercussions of their actions in their undertakings and endeavors. Meanwhile, *'adl* is the attitude of students who -when making transactions- meet the requirements of economic transactions. Moreover, the last is *iffah*, namely the attitude of students with skills and work experience in entrepreneurship (Hadi, 2019; Byabashaija, 2011).

Meanwhile, strengthening the mental and physical body is by strengthening the attitude that a pious person deserves to live. Both Pesantrens equip the students to hone their abilities and skills by integrating the urgency of work through the innovation of the pesantren entrepreneurial program.

Integration of entrepreneurship education as a learning pattern can introduce and practice entrepreneurship to students (Neck, 2011). It can create santripreneurs who are Islamic values-oriented. Santripreneurs are able to work using physical intelligence controlled by spiritual intelligence.

Table 1 and Table 3 also show how Pesantren equips students to add spiritual and physical skills that are tailored to the interests, efforts, and abilities of students. The students seemed enthusiastic about participating in the santripreneur

education according to the schedule of the pesantren. Several interviews also mentioned that they happily followed the schedule of entrepreneurship practices because students were free to choose according to their interests. Besides, santri are also equipped with an attitude of trustful, with the aim that they will continue to be motivated to try again until they succeed if they experience business losses during the entrepreneurship education period.

Rijan and PPS also have several businesses that are able to support all santri to study entrepreneurship as listed in Table 2. Holding several businesses is such an encouragement for the santri that after difficulties in one business, they will struggle in another business. Every santri can understand the nature of every challenge and difficulty. Thus, santri have the motivation to always look for ways to find the essence of challenges, difficulties, and suffering because all of these have been regulated by Allah the Almighty (QS. Hud, 6).

Patience and persistence fill in the souls of Rijan and PPS students. They strongly believe that no matter how difficult the tests and obstacles when learning entrepreneurship can be completed properly and correctly as long as there is effort involved Allah the Almighty. There is a spiritual power within a person that Allah the Almighty will not change the condition of people, so they change their existing condition of themselves (QS. Ar-Rad: 11), which becomes their motivation to continue to make improvements.

The entrepreneurship program in both pesantren will be used as a reflection in preparing learning programs. Integration of entrepreneurship as a learning pattern can introduce, understand, and practice the essence of

entrepreneurship directly to santri, in line with Sutermeister's opinion that workability results from knowledge and expertise. He stated, "Ability is deemed to result from knowledge and skill. Knowledge is infected by education, experience, training, and interest. Skill is affected by aptitude and personality, as well as by education, experience, training, and interest." (Sutermeister, 1976; Toosi, 2020).

In the implementation of Kasb Asy'ariyah's theory, a student started a business because of Allah the Almighty. So his business will not harm and damage other people's property because of self-defense and efforts to reject lust and ambition. Everyone who starts his business by praying for God's help, at the same time, will get the power of self-confidence and optimism because he feels that he has received help and strength from the source of all strength. The principles used include *aqidah* (tauhid) which underlies business attitudes, behaviors, and mindsets. Those principles are shown in behaviors (Al-Ghozali's morals), namely; wisdom (*hikmah*), courage (*syaja'ah*), self-restraint (*iffah*), and fair (*'adl*) which becomes a vision that forms a strong attitude and identity and projects it into a dynamic, productive and futuristic life. Meanwhile, the locus of control of santripreneurs can be understood from the students' abilities, interests, and efforts to continue sharpening those three aspects towards a proper life in the future.

Furthermore, with the habituation of santripreneurs in both pesantren, the concept of harmonization of Kasb Asy'ariyah and locus of control. It is a concept of pesantren entrepreneurship learning that is able to foster the mindset of santri to start their business relying on Allah the Almighty through prayer and *munajat* that underlies attitudes and

mindsets (wisdom, courage, self-restraint, and fairness). In carrying out their business, they will not damage and harm other people, and the existence of the santripreneur is strengthened by the locus of control (self-control) that has been fostered within them. It includes (a) abilities (independence, endeavor, satisfaction, and patience) and strong desires, (b) interest, talent, strong desires, discipline, and responsibility, and (c) efforts (competitiveness, professionalism, and persistence).

For them, pesantren entrepreneurship is able to shape the Islamic scholar entrepreneurs, who have santri characteristics, who are aware of their capabilities and interests, and who will make an effort to be professional. As a result, they will leave all of their work up to Allah, the Most Powerful.

F. Conclusion

Students are able to build up their knowledge and sense of morality in the context of entrepreneurship by participating in pesantren entrepreneurial endeavors. Additionally, it is also as the instrument for managing their capabilities, interests, and efforts for their work to be successful. Santpreneurs are also urged to put in their utmost effort when it comes to launching and running their businesses in order to maximize the likelihood of such ventures being successful. In addition to that, the business's success or failure was due to the involvement of Allah, the Almighty. Therefore, kasb harmonization in strengthening santripreneurs is a required endeavor that should be supported by prayer and equipped with entrepreneurship knowledge and moral values in order to fulfill santri's primary and complementary necessities. At the same time, by resigning to Allah's will, the outcome of the endeavor is left up to the All-Powerful One.

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