The Role of Actor and Ideology in Sociopreneurhsip in Darul Mursyid Islamic Boarding School

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Abstract: Empowerment models developed by civil society, especially Islamic civil society are usually in the form of da'wah in the form of Islamic education activities and Islamic religious lectures, community empowerment efforts are also developed through cooperative efforts, orphanages, nursing homes, hospitals, and various economic forms of business entities. However, very few develop community empowerment through social entrepreneurship as developed by Darul Mursyid Islamic Boarding School in Sipirok which develops social entrepreneurship in agroforestry businesses in various commodities developed in forests such as coffee, vanilla, honey, and others. as well as other efforts that involve the surrounding village communities, so that these communities can develop their lives to be more prosperous. The innovation of social entrepreneurship development is a very interesting leap to be studied from the point of view of actors and ideological values that are the basis for determining the development of social entrepreneurship in Darul Mursyid. Based on previous studies, it was found that in general the political model for the development of Islamic organizations or Islamic civil society is determined by actors and ideologies. The role of the actor in the development of the Darul Mursyid Islamic boarding school was marked by a new leadership change that saw the need for a change in governance from traditional to more modern. The role of these actors is supported by ideological changes marked by a change in vision from an educational institution to an institution for empowering the people.

1 INTRODUCTION

Studies on social entrepreneurship developed by Islamic civil society are actually not widely studied, because apart from not many Islamic civil society, especially Islamic boarding school managers in empowering the community to develop entrepreneurship, social entrepreneurship itself is not widely developed either by the government or the community itself. This research will conduct a study on the role of development or community empowerment by non-state actors, particularly with regard to the role of civil society or NGOs or NGOs, especially regarding the roles of actors and the ideological basis that becomes the direction or orientation of strategies in an effort to empower communities to overcome poverty and mobilize broad community participation in a joint business activity that is mutually beneficial and creates a process of capitalization in society.

In general, the political model of development carried out by Islamic civil society in Indonesia is indeed driven by actors and the ideological basis in the form of an Islamic value system which is understood in different perspectives forms different schools of political thought so that although they have the same apparent goal of empowering community but has a purpose with a different meaning (Kusmanto and Warjio, 2018).

The Integrated Modern Superior Islamic Boarding School Darul Mursyid (PDM) was founded by Drs. H. Ihutan Ritonga who has the title H. Mursyid with his wife Hj. Riana Siregar in 1992. The Islamic boarding school which takes its name from its founder's title began operating in 1993 and grew rapidly and became famous as an Islamic boarding

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school with alumni who were accepted at the best universities in Indonesia and abroad.

The study of Darul Mursyid's social entrepreneurship will be placed in the context of Islamic civil society or civil Islam (Hefner, 2000) which basically investigates the characteristics of independence or self-reliance and volunteerism as previously revealed by Muhammad AS Hikam (2000) who studies the Islamic struggle in many ways. aspects of life in the New Order era. Issues discussed include the issue of Islam and the challenges of social pluralism and national unity, Islam and human rights, Islam and modernization, Islam and the fundamentalism movement, Islam, and civil society in democratization efforts.

Therefore, Darul Mursyid's study of social entrepreneurship is not only placed as economic or management processes but is mainly placed as political processes. There are at least three important meanings in this study, first, the development of social entrepreneurship is not a product of narrow thinking that leads to capitalism but is a relationship between actors and ideologies that develop in Islamic civil society. Second, we can find out the role of actors in the process of developing social entrepreneurship as an ideological manifestation that is believed to be and becomes the orientation of its activities. Third, social entrepreneurship is a business that is not individualistic in nature but has dimensions of capital development in business and shared ownership, a kind of middle ground between the capitalist system and socialism that developed in traditional Islamic thought in the modern organization of Darul Mursyid.

Based on the background of the problem presented, the formulation of the problem in this research is: What is the role of actor Darul Mursyid in developing social entrepreneurship (sociopreneurship?; How is the ideological thought in Darul Mursyid the basis of thought and belief to develop social entrepreneurship?; How is Darul Mursyid's social entrepreneurship development model?

2 LITERATURE REVIEW

A literature review was conducted to analyze the literature related to this research (review of related literature). Literature review functions as a literature review (research reports and so on) on related problems, not always identical to the problem area at hand, but also concomitant and related. Research on development politics is a direction or orientation towards development choices, in the form of ideologies, actors, approaches, systems or methods, strategies or models developed in development (Kusmanto, 2013; Warjio, 2016). Based on this concept, a study will be conducted on Darul Mursyid's activities in developing social entrepreneurship.

Development politics is basically a direction or orientation towards development choices, in the form of ideology, actors, approaches, systems or methods, strategies or models developed in development (Kusmanto, 2012; Warjio, 2016). Based on a concept like this, many CSO policies that look the same take place in different formulation processes because they have different value orientations.

Research on Islamic organizations is generally placed in the context of Islamic civil society which basically examines Islamic organizations with the characteristics of independence or self-reliance and volunteerism. Muhammad AS Hikam (2000) wrote about the relationship of Islam with civil society and democracy. This study is about cases where Islamic organizations have a very big role in determining the process of government or democracy.

Hefner (2000) who uses the term civil Islam, describes the Islamic civil political struggle and democratization efforts during the early New Order era until the collapse of the Suharto government. A study conducted by Hefner (2000) concluded that Muslims in Indonesia have many differences, both in ideology or school of thought, socio-economic level, and political tendencies. In addition, Muslims in Indonesia from the beginning of independence had a power orientation and had a great impact on the emergence of many different Islamic social organizations and political parties which indicated the existence of pluralism.

Several other writers not in the context of civil society have also concluded that the ideological orientation of Islam is the political determinant of Islamic development as written by Muhammad Syukri Salleh (1999, 2002, 2009); Zeenath Kausar (2000); Khurshid Ahmad (2000) and Syed Serajul Islam (2000), so that the study of Islamic society seems endless and attracts a lot of attention among researchers, but very few discuss it through a political development approach.

In general, western writers discussing the political struggles of the Muslims are always viewed with suspicion with a bad stigma such as anti-pluralism and anti-democracy (Hefner, 2005), whereas in various cases in various regions of the world written by various researchers, there are still many issues that need to be addressed. arise internally from the

Muslims themselves, concerning pluralism of thought, competition and democracy, so that Muslims should not be seen as a force with a lot of bad stigma viewed from a western perspective, even the possibility of the growth of democracy actually emerges from the Muslims themselves (Schneier , 2016).

Islamic development politics has a big difference with conventional development politics which only emphasizes aspects of achieving success that are capitalistic and materialistic, so that it creates a lot of paradoxes, while the Islamic perspective has a more comprehensive approach to achieve a better life not only in the natural world, but also in the world. in the afterlife which will be the real future of mankind (Kusmanto, 2021).

In addition, so far development analysis is generally placed in a narrow perspective, namely from an economic point of view, so that it almost certainly excludes the role of political actors who have certain orientations or interests that influence the choices of development choices they carry out. Therefore, the political perspective of development is needed so that the description and analysis of development does not become shallow, because it only looks at economic processes (Kusmanto and Warjio, 2018).

The dominance of the economic approach in development of course causes the analysis of development from a political perspective to stop, not develop. In fact, if you are honest, development is a political product. There is no development without political processes. Because this political process gives birth to a political product, namely development (Warjio, 2016).

Presenting development as a political product, political processes are important. In it "fight" various political actors with various interests ranging from existence, identity formation to ideological stabilization. These political actors are not only individuals but also groups or countries. They can reflect the interests of certain individuals, local, national, and even foreign interests. Their ability to influence other political actors in the political process is very decisive about the development that will be produced or carried out according to their ideas or ideologies and interests as a representation of where they come from. The bigger their network of power or authority and their ability to play bargaining politics, the greater the chance that they will get the product of the political process, or vice versa, that is development.

Therefore, an investigation into the political efforts of the Islamic development of the Darul Mursyid Islamic Boarding School is a strategic effort to see the role of actors from the pesantren which are known ideologically as traditional but have modern development efforts in driving the learning process internally within the pesantren environment as an Islamic Education Institution, as well as external efforts. to empower the community with social entrepreneurship efforts with a very modern view, especially by pursuing agroforestry businesses that require good knowledge about forests so that these businesses do not damage the forest later.

3 METHODS

This study uses a descriptive analysis method with a qualitative approach. Theoretically, qualitative research is a research approach that emphasizes the data generated in the form of descriptive data, namely written, or spoken words from the object or person being observed (Moleong, 2012). This study will reveal qualitative data so that we know the political assessment of Darul Mursyid's Islamic development, by examining the role of actors and ideology in social entrepreneurship which has the potential to be an alternative to new development approaches to mobilize community entrepreneurship so that people will become more prosperous. In addition, the study will try to reveal the emphasis on certain thoughts or their ideological basis with the roles of actors who give shape and color to their struggles. So that the proposed study has major advantages such as, fundamentally revealing the role of actors and ideologies that form the Islamic-based social entrepreneurship development model and to complement previous studies, so that it can enrich the repertoire of knowledge. This research concerns the existence of innovations that are closely related to the role of actors and ideological bases in a development policy developed by an Islamic boarding school to empower the community at large through social entrepreneurship.

In general, the political model of development carried out by Islamic civil society in Indonesia is indeed driven by actors and the ideological basis in the form of an Islamic value system which is understood in different perspectives forms different schools of political thought so that although they have the same apparent goal of empowering community but has a purpose with a different meaning (Kusmanto and Warjio, 2018).

4 ACTOR AND IDEOLOGY IN DARUL MURSYID BOARDING SCHOOL'S SOCIOPRENEURSHIP

At first the Darul Mursyid Islamic Boarding School was a traditional pesantren with a mission to preach through Islamic education only. However, after the death of the Chairman of the Islamic Boarding School who was also the founder of Darul Mursyid in 1997, the new leadership has brought about a major change in the governance of this traditional pesantren into a modern Islamic boarding school. Empowerment of the Ummah to Increase the Glory of Islamic Civilization, meaning that Darul Mursyid not only prints his students to be able to understand Islam but more than that, they must master modern science that will advance Islamic civilization. In addition, the field of da'wah does not stop only educating students but also must be able to develop an advanced and prosperous Islamic civilization directly in the community.

The new leadership, which is the only son of the founder of this Islamic boarding school, had obtained a master's education in the United States and obtained a Doctor of Business Administration degree at Universiti Sains Malaysia, has changed traditional governance to become modern, with a new basis of thought to advance Islamic civilization so that it can realizing rahmatan lilaalamiin as written in surah Al-Anbiya verse 197. Being a mercy for all nature will be realized if the Islamic community has an advanced civilization, so there needs to be a change in governance and patterns of education or da'wah that refers to the achievement of Islamic civilization (interview, 2021)).

Syahbuddin Ritonga, DBA who became the new Chairman of Darul Mursyid has the traditional ideological view of Ahlus sunnah wal jama'ah and continues to worship in that corridor, as evidenced by his steadfast view of achieving mercy for all nature. For traditionalists, they usually develop the idea that the best of humans is that which is useful to others (khoirunnas) and stops at that state.

However, according to Mr. Ritonga, it is not enough for young people to be good or useful if the goodness is not maximally contributed, so it is necessary to build an advanced Islamic civilization, which masters science and technology so that goodness or its usefulness is maximally capable of turning Islamic society into intelligent, mastering science and technology. , so that they will become strong, advanced, independent people and be in front of other civilizations, not the hegemony, poor and weak or become the determinants of the direction of civilization, not being a follower of other people's civilizations.

Changes in ideological thinking to continuously encourage people to move forward, what this new leadership did was to change its vision to make this Islamic boarding school into a modern boarding school with the vision of advancing Islamic civilization, then from there developed operational changes to its education management which refers to the birth of santri. Islamic ones who master science and technology, so that "general knowledge" gets a large portion of learning outcomes besides traditionally students also learn about Islam.

To maximize the learning achievement of Darul Mursyid students, they are freed from independent living tasks such as washing clothes, cleaning the room or the boarding school environment, cooking food and many other activities that we often encounter in traditional Islamic boarding schools. Darul Mursyid Islamic Boarding School has managed these activities professionally by cooperating with third parties from the local community, even just to arrange sandals.

As a result, many students won in various student championships, especially and the most popular was the Science Olympiad championship or after graduating the students had reached 100% passing the new student admissions exams at various state universities in Indonesia and were even accepted at ITB, UI, UNPAD, USU or UGM etc.

Ideologically, the new leadership which has made many changes towards modernization is still in traditionalist understanding, it is proven that the Islamic curriculum and teaching materials for students still refer to the teachings of Ahlus Sunnah wal Jama'ah.

In addition, the change in vision towards building Islamic civilization to make Islam triumphant so that it does not become a backward society in the view of modernization is still in the corridor of Islamic thought which requires the progress of life that must be continuously fought for so that tomorrow will be better than today, so that Islamic civilization as rahmatan lil aalamin can be manifested in the reality of people's lives.

Based on that view, increasing the progress of Islamic civilization so that it becomes a superior civilization and not being colonized or hegemonized by other parties is practiced for students by emphasizing aspects of mastery of science and technology and encouraging people in their

environment to have businesses that must be managed professionally to compete and bring prosperity.

This change of view is still based on traditional ideology, but by the head of the new Islamic boarding school it is given a new meaning that encourages progress through the mastery and development of science and technology which is the key to the progress of human civilization without abandoning Islamic values and doctrines or Islamic ideology, even with efforts advancing Islamic civilization is intended as an effort to revitalize the values and doctrines of Islam itself.

Improvements to the curriculum, governance and community empowerment activities are carried out in a modern and innovative manner. The seriousness to advance Islamic civilization through education and community empowerment is carried out with evidence, firstly for PDM educational activities that focus on education and all governance activities concentrate on education to make students able to master Islamic material as ad-Din and mastery of science and technology oriented to the future with learning activities based on measurable standard operating procedures (SOPs), thus enabling monitoring and evaluation (Monev) to determine the progress of the learning process.

For this reason, several businesses that are not directly related to education have been handed over to other parties with measurable SOPs, even though these activities are very profitable for the Darul Mursyid Islamic Boarding School commercially, such as public accommodation, consumption of students, cleanliness, and laundry for students' clothes. shows that both PDM and students are required to concentrate only on learning activities.

The implications of concentration on learning activities for the community are very real, namely the development of home stays or community-managed lodging or hotel businesses, absorption of labor for cleaning and laundry businesses, so that economic activities or community businesses develop.

The pesantren itself also provides knowledge of the community and fosters the community to develop businesses, as well as management for lodging businesses, delicious and hygienic culinary, cleanliness, laundry business, making artsy handicrafts and various other forms of handicrafts with good and attractive packaging. etc. Sociopreneurship efforts are developing in the immediate environment in the Darul Mursyid Islamic Boarding School Area. The release of many commercially profitable businesses to the community so that pesantren can focus on the learning process is an extraordinary sincerity and the results are very real

with the acceptance of 100% of pesantren graduates in PTNs that are known to have high ratings both nationally and internationally.

The second evidence is in the form of pesantren's efforts to establish new governance in community empowerment in agroforestry in forest conservation efforts while establishing coffee, vanilla, and honeybee cultivation businesses in the surrounding forest.

Darul Mursyid Islamic Boarding School in carrying out the Cooperation Agreement (NKK) with the Ministry of Forestry has started to manage 200 hectares of forest in the UPT KPH VI Sipirok area from the 600 hectares that were handed over to be managed. This activity has involved several combined poktans with the involvement of 91 farmers from Saipar Dolok Hole District, namely from Sidapdap Simanosor Village, Ulumanis Situnggaling Village, and Batang Garut Village, while from Arse District there are two villages involved, namely Lancat Village and Natambang Roncitan Village. , then from Marancar District there is only one village involved, namely Aek Sabaon Village, then from Sipirok District there is also only one village, Saragodung Village, and finally from Angkola District there is also only one village, Sitaratoit Village.

Pesantren have functioned as facilitators and active coaches as well as forest conservation supervisors. For this reason, the pesantren has built various cleaning, drying and coffee processing facilities that can be utilized by the combined poktan. Communities must be empowered so that they are able to use the forest to improve their welfare while keeping their forest from being damaged or damaged by others.

This integrated plantation concept which has involved farmers from 8 villages from 5 sub-districts has succeeded in exporting coffee in 3 harvests in 2021, an average of 3.8 tons in the form of green beans, while processed products in the form of roasted beans and coffee grounds have been marketed in the region. Sumatra and Java Island with the trademark PDM (Pesantren Darul Mursyid), for vanilla commodities are still in the process of growth and breeding and honeybees have produced in limited quantities because they are still focused on colony propagation efforts.

The serious effort of the new pesantren chairman as the main actor of change to revitalize ideological thinking about a life that must be better, more advanced and rahmatan lil aalamin with a new vision of advancing Islamic civilization through mastery of science and technology and improving welfare in

society through the form of social entrepreneurship in various businesses and especially agroforestry is now showing results with the increasingly prosperous society.

The successful transformation of a traditional pesantren to a modern one through a modern management approach and ideological revitalization is an important basic capital. Every change in governance always has clear goals and is easily understood by all pesantren stakeholders through good interpersonal communication and is clarified again with detailed, concise, clear, integrated, and easy-to-understand SOP guidelines, so that changes can take place quickly and with little resistance. under a firm, disciplined, open, sincere, and responsible leadership so that a new organizational culture that is good and professional will soon be formed, because according to Mr. Ritonga it is impossible for him to continue to lead in this pesantren, one day there will be regeneration or succession It is hoped that with an established organizational culture, this Islamic boarding school will be able to continue and will continuously innovate.

The new leadership that has taken a new step through a change in vision has placed the role of pesantren as an agent of empowering the people through the process of educating students or santri to become devout Muslims who understand Islam and are able to master modern science and technology. In addition, the role of empowerment to the community in its environment is in the form of opening various business fields through social entrepreneurship, in this case the pesantren does not only open the doors of business for the community but also aids as an opener for cooperation, coaches or trainers, motivators and even facilitators, as well as assisting in matters of cooperation. marketing the results of community efforts. This Darul Mursyid Islamic Boarding School empowerment model is a comprehensive and integrative model of community empowerment that is phenomenal or rarely encountered.

Theoretically, according to Sachs (2011), the efforts of pesantren as agents of empowerment are successful because they can develop human capital as well as business capital through the transformation of values, knowledge, and skills, opening businesses, markets, and cooperation, as well as providing various work facilities. However, as an empowerment or development agent, they are not equipped with the provision of access to microfinance (micro financing) so that this effort can accelerate business growth which encourages the acceleration of the process of community capitalization.

5 CONCLUSIONS

The politics of development carried out by the Darul Mursyid Islamic Boarding School is rooted in actor and ideological factors. The main actor of change is carried out by the new leadership who sees the need for traditional management or management to become modern management based on the revitalization of the ideology of traditional Islamic boarding schools through changing the vision of an Islamic Education Institution to an Institution for Empowering the People to Improve the Glory of Islamic Civilization.

The path taken with the new vision is an effort to change education management towards modern education management and curriculum changes that do not only teach Islam as Ad-Din, but also emphasize the need for mastery of modern or contemporary science and technology for students. For the community, empowerment efforts are pursued by opening various business fields and so that they are successful, the pesantren aids as an opening for collaboration, as coaches, trainers, motivators and even facilitators, as well as assisting in the marketing of community business results. The Darul Mursyid Islamic Boarding School empowerment model is a comprehensive and integrative model of community empowerment that is phenomenal or rarely encountered.

The result is the acceptance of 100% of students or students at various State Universities or well-known universities abroad or Official Educational Institutions from various State Ministries in Indonesia. In addition, many families now have new businesses such as homestays or hotels, food stalls, food stalls, laundry, handicrafts, cake businesses, handicrafts, and agroforestry-based businesses with coffee commodities., vanilla and honeybees, so that the welfare of rural communities increases and encourages social mobility, especially vertically.

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