

The Role of Entrepreneurship in Increasing Income for the Operational Costs of Enforcement Islamic

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Abstract: This study aims to determine the role of entrepreneurship in increasing the income for the Operational Costs of Enforcement Islamic Boarding School Sulaimaniyah in Turkey. This research uses a qualitative approach with descriptive narrative methods. Data is taken from document analysis, observations and interviews with leaders, staffs, teachers and student in Islamic boarding school Sulaimaniyah. This Islamic boarding school is an institution that harmonizes education, life skill, social, entrepreneurship, proselytizing and religion. It was founded by for the Operational Costs of Enforcement Islamic Boarding School Sulaimaniyah in Turkey. Now this Islamic boarding school has spread in 130 countries with 7,000 branches. Their centre is in Istanbul. In carrying out its operational activities this Islamic boarding school cannot be separated from the support of donors and the role of entrepreneurship. Various businesses are run as a form of independence. Entrepreneurial management carried out professionally generates income for the operational costs of enforcement education in the Islamic Boarding School Sulaimaniyah in Turkey. Then their success in entrepreneurship is able to help the financing of branches boarding schools in various countries.

1 INTRODUCTION

As an education system that grows and develops in society, Islamic boarding school education institutions is used as a foundation and hope to be an educational model as another variation and even could be used as an alternative in the development of society in order to address the challenges of urbanization and development problems today. Therefore, the boarding school with its function must be in the midst of human, that make possible for Islamic boarding school education institution to provide basics knowledge of both the *aqeedah* and *shari'ah* problem in every development in society. The knowledge taught in Islamic boarding schools are able to provide foundation for religion insight that because basically Islamic boarding schools educate students with the knowledge of Islam so that the students will grow with Islamic character, faithful and live according to the rule of Allah the Almighty creator, they will have deep knowledge of Islam and behave according to their religious demands.

The economy of developed nation will bring prosperity to its people, this statement should encourage people to keep developing their entrepreneurship. This also gives a signal to an institution to be active in entrepreneurship in order to be able to improve its welfare. Both education and non-education institution can actively play role in developing entrepreneurship.

Da'wah education institutions or better known as Islamic boarding schools which were once only identical with the preaching activities and were not familiar with the terms entrepreneurship and technology. It used to very common for students who study in Islamic boarding school institution. But as the technology and the society have changed the Islamic boarding schools also have improved their roles in the society. It is globalization era where development of technology could not be stopped, the rapid and significant development of technology such as the improvement of mobile phone users, notebooks, laptops, the internet, and so on. This helps people understand more about technology and follow the development of its.

The technology that used to be only for communication media, now become multifunctional. These days, sophisticated technology can be used as an entrepreneurial medium. Therefore, Islamic boarding schools institution welcome the development of sophisticated technology, because it can facilitate and accelerate the pace of education in obtaining students by using technology as a medium for promotion and communication. Salafi scholars have said "take something new while it's good, and don't leave the old ones that are still relevant to use". In this case the Islamic Boarding School can develop entrepreneurship for economic progress in order to support the rate of prosperity for all students, teachers, employees and the entire academic community. However, this does not eliminate the habit of existing activities in Islamic boarding schools in general, such as study religion, recitation and other activities that aim to build Islamic character of children.

The objective Islamic boarding school is not only the students will be good at Islamic knowledge and preaching, but also good at entrepreneurship in order to prepare them to be back to their society, religious knowledge as a provision for the afterlife and safeguarding their Islamic character while entrepreneurship educates students to become independent individually, these two things will always be go hand in hand to make disciples and success in the world and the hereafter.

Sulaimaniyah Islamic Boarding School is a boarding school that harmonizes education, lifeskill, social, entrepreneurship, *da'wah* and religion which has been initiated since 1936, has spread in 130 countries with 7,000 branches based in Istanbul, Turkey. The institution under the Sulaimaniyah Foundation was established by Sheikh Sulaiman Hilmi Tunahan (1988-1959), one of the descendants of the Messenger of Allah. In carrying out educational operational activities, these educational institutions are inseparable from the support of donors and the role of entrepreneurship which is carried out as a form of institution's independence to finance educational operational activities in all existing branches.

2 THEORETICAL REVIEW

2.1 Understanding Pesantren

Pesantren or Islamic boarding schools are the oldest traditional Islamic education institutions in Indonesia. According to experts, this educational institution existed before Islam came to Indonesia. Therefore, the name comes from two different foreign languages. *Pondok* comes from the word *Fundug*

which means place of stay or dormitory, while the boarding school with the prefix *pe-* and *end-is*, derived from the word *santri* (student), *tamil* language which means the claimant of knowledge or interpreted as a teacher of recitation.

According to Nurkholis Madjid, in terms of history, the language of the pesantren is not only identical with the meaning of Islam, but also contains the meaning of Indonesian authenticity. Because an institution similar to this pesantren has actually existed since the time of Hindu-Buddhist rule, so Islam only continues and Islamizes existing educational institutions. While the *khalafti* or modern pesantren are pesantren which continue to preserve the main elements of the pesantren and add modern elements which are characterized by classical systems or schools and the existence of general science material in the curriculum content, thus modern pesantren is a renewed pesantren education certain to be adapted to the school system.

Islamic boarding school in the implementation of education in the form of dormitory which is a special community under the leadership of clerics and assisted by clerics who live together with santri with mosques as the centre of teaching and learning activities, as well as huts or dormitories as a place of residence for students and life is creative, like one family. Islamic boarding schools are a form of Islamic education institutionalized in Indonesia. In their development, revealed the existence of a qualified Islamic education institution, in which schools were established, both formally and non-formally, even now pesantren have a new trend in order to renew the system that has been used, namely:

- Start to be familiar with modern activity methodologies.
- More oriented towards functional education, meaning that it is open to developments outside of itself.
- Diversification of programs and activities more open and absolute dependence with the clerics and at the same time can equip students with a variety of knowledge outside of religious subjects, as well as skills needed in employment. It can be function as a community development centre.

2.2 Pesantren Goals

The purpose of the Islamic Boarding School According to Muhaimin is divided into two, namely:

- Specific purpose
Preparing students to become pious people in the science of religion that taught by the *kyai* (teacher's call in Islam) and practice it in society.

- General purpose
Guiding students to become human beings with Islamic personality who are capable of becoming Islamic scholars in their local communities through their knowledge and practice.

2.3 Characteristics of Islamic Boarding Schools

The existence of Islamic boarding schools and the community are two sides that cannot be separated, because they influence each other. Most pesantren develop from community support, and simply the emergence or establishment of pesantren is an initiative of the community both individually and collectively. Likewise, social change in society is the dynamics of Islamic boarding school activities in education and society. Based on the conditions of pesantren in such a way, the concept of pesantren is a reflection of people's thinking in educating and making social changes to society. A clear impact is that there has been a change in the orientation of pesantren activities in accordance to the development of the community. Thus, the boarding school becomes an educational institution engaged in social education. Even further than that the pesantren is the concept of social education in Muslim communities in the village and in the city.

Basically, the boarding school will not be separated from the 5 components, namely kyai, there are huts, the existence of mosques, the existence of students and the existence of yellow book teaching. And if there is an institution that develops and has 5 components, it will change its status to a boarding school. While the type of boarding school proposed by Kafrawi was cited by Ahmad Tafsir. Whereas the type of Islamic boarding school proposed by Kafrawi which was quoted by Ahmad interpretation tried to identify pesantren into 4 patterns, namely:

- Pattern 1: Islamic boarding schools have activity units and elements in the form of mosques and kyai houses.
- Pattern 2: Same as pattern 1 plus the existence of lodgings for students.
- Pattern 3: Same as pattern 2 plus madrasas. There has been a classical study.
- Pattern 4: Same as pattern 3 plus units of skills such as livestock, handicrafts, business unit, fields and others.

The dimensions of the educational system activities carried out by the pesantren lead to a main target, namely change, both individually and

collectively. Therefore, Islamic boarding schools can also be said to be agents of change, meaning Islamic boarding schools as religious education institutions that are capable of making changes to society.

2.4 Definition of Entrepreneurship

Entrepreneurship refers to nature, character, and characteristics inherent in individuals who have a strong will to realize and develop their creative and innovative ideas into valuable activities. Entrepreneurial souls and attitudes are not only owned by entrepreneurs but also everyone who thinks creatively and acts innovatively. Entrepreneurship is a creative and innovative ability that is used as a basis, tips, and resources to seek and utilize opportunities to succeed.

The term entrepreneurship comes from the word entrepreneur (Francis language) which is translated into English with the meaning of a taker or go-between (Ministry of National Education Republic of Indonesia, 2007: 9). According to Suparman Sumohamijaya (2003), the term entrepreneurship is the same as the term entrepreneur. Entrepreneur means courage, virtue and courage in meeting the needs and solving the problems of life with the strength that is in itself (Munandar, 2006).

According to Raymond (1987) quoted by the Education Administration Lecturer Team, the Indonesian Education University believes that entrepreneurship is the process of creating something new or innovation in order to obtain individual wealth or wealth and gain added value for the community (Indonesian Education University Lecturer Team, 2009: 354). The welfare or added value of the community as the goal of entrepreneurship is carried out through the disclosure of new ideas, extracting resources, and realizing that idea into a profitable reality.

In fact, the definition of entrepreneurship changes according to the period of time, meaning that there is no definitive definition of entrepreneurship. Some say that entrepreneurship is seeking and promoting a combination of new production factors, and some say that entrepreneurship is a reduction of efficiency organizations or activities to identify markets opportunities for entrepreneurship is a new organizational building.

Soul, entrepreneurial attitudes and behavior have the following characteristics: (1) full of confidence, with indicators full of confidence, optimistic, disciplined, committed and responsible; (2) has initiative, with indicators full of energy, deft in acting and active; (3) having a motive for achievement with results-oriented and forward-

looking indicators; (4) having a dreaming spirit with indicators daring to be different, trustworthy and strong in acting; and (5) dare to take risks with full calculation.

The axiom underlying the entrepreneurial process is the challenge to think creatively and act innovatively so that the challenges are overcome and solved. Entrepreneurial creative and innovative ideas are not a few that begin with a process of imitation and duplication, then develop into a development process and lead to the process of creating something new, different and meaningful. This stage of creating something new, different and meaningful is what is called the entrepreneurial stage.

According to the Hakim, there were four elements that formed the right and noble entrepreneurial pattern, namely: (1) mental attitude, (2) leadership, (3) management and (4) skills. Thus, entrepreneurs must have certain characteristics or characteristics so that they can be called entrepreneurs. In general, an entrepreneur needs to have the characteristics of self-confidence, task-oriented and results, dare to take risks, have a leadership spirit, originality and future-oriented (Hakim, 1998: 34).

Entrepreneurial characteristics involve three dimensions, namely innovation, risk taking and proactivity. Innovative nature refers to the development of unique products, services or processes that include conscious efforts to create specific goals, focusing changes on the socioeconomic potential of the organization based on individual creativity and intuition. Risk taking refers to active willingness to pursue opportunities. Whereas the proactive dimension refers to the assertive nature and the continuous implementation of market opportunity search techniques and experimenting to change the environment.

From the definition above it can be concluded that entrepreneurship is an attitude or ability to make or create something new that is valuable and beneficial for himself and others.

2.5 Pesantren Entrepreneurship

Entrepreneurship in the context of Islamic boarding schools is a decision maker that helps the formation of an institution's activity system that is free from the attachments of other institutions. Most of the drivers of change, innovation, and progress in the dynamics of activities at pesantren will come from *kiai* who have an entrepreneurial spirit. Entrepreneurs are people who have the energy and desire to engage in innovative adventures. Entrepreneurs also have the

willingness to accept personal responsibility in realizing their chosen desires.

An entrepreneur has high innovation power, which in the process of innovation shows the ways that are better at doing work. In relation to the work of *kiai*, most of them are not aware of the diversity of their actions in order to advance the pesantren. Achieving excellence in planning is the ideal in pursuing goals, but not realistic goals for most entrepreneurial principals. For realistic scholars, acceptable results are more important than perfect results. Everyone including creative and innovative scholars is unique and specific individuals.

Kiai who have an entrepreneurial spirit generally have certain goals and expectations that are outlined in a realistic vision, mission, goals and strategic plan. Realistic means the goal is adjusted to the supporting resources they have. The clearer the goals set the greater the chance to be able to achieve them. Thus, scholars who are entrepreneurial must have clear and measurable goals in developing their pesantren. To find out whether these goals can be achieved, the vision, mission, goals, and objectives are developed into more detailed and measurable indicators for each aspect or dimension. From these indicators can also be developed into programs and sub-programs that make it easier to implement in the development of Islamic boarding schools.

Being an entrepreneur means having the chance to find and evaluate opportunities, gather the resources needed and act to benefit from those opportunities. They dare to take calculated risks and like challenges with moderate risks. Entrepreneurs believe and are firm in their ability to make the right decisions. This decision-making ability is a characteristic of entrepreneurs.

Confidence are translated into the character of independence, individuality, and optimism. Characteristics of the need for achievement include profit-oriented character, perseverance and fortitude, determination and hard work, great motivation, energetic and initiative. Being a leader means being able to get along with others (subordinates), respond to suggestions and criticisms, be innovative, flexible, have lots of resources, are versatile and know a lot. In addition, entrepreneurs have a forward-looking and advanced perspective.

Islamic boarding school is not only a religious education institution to create generations of Islamic character, but at the same time is able to prove itself as an economic institution for the welfare of students and the wider community. This step has been proven by the Sulaimaniyah Islamic Boarding School in Turkey. Sulaimaniyah Islamic Boarding School is a

boarding school that harmonizes education, lifeskill, social, entrepreneurship, da'wah and religion which has been pioneered since 1936, has spread in 130 countries with 7,000 branches based in Istanbul, Turkey.

The Sulaimaniyah Islamic Boarding School succeeded in developing the concept of entrepreneurship in running its educational operations.

3 RESEARCH METHODOLOGY

The purpose of this study is to be useful as a reference for private education institutions to continue to exist and develop in the era of globalization. The research methodology uses a qualitative approach. The researcher observed carefully the object of the study to obtain data about this research, the researcher went directly to the field. The presence of researchers in this study acted as a key instrument that directly involved themselves in the lives of subjects in the research time that researchers have determined to obtain data in accordance with the characteristics of qualitative research.

Data collection used observation techniques that were carried out according to certain procedures and rules so that the researcher can repeat them again and the observations provided space for scientific interpretation. In addition, researchers analyzed with deductive analysis that described events that were general in nature and then collect them with special characteristics.

4 RESULT AND DISCUSSION

4.1 Entrepreneurship of the Sulaimaniyah Islamic Boarding School

Sulaimaniyah Islamic Boarding School entrepreneurship develops its economy by opening travel for *Hajj* and *Umrah*, restaurants, magazines, ice cream, fresh meat, bookstores, non-governmental organizations and hospitals as a form of pesantren's concern to build pesantren independence economic. This is proven by the efforts made by Sulaimaniyah Islamic Boarding School to support the welfare of students and their academic community. Besides that it can also help to accelerate the construction of Islamic boarding schools.



Figure 1: Entrepreneurship Belongs to the Sulaimaniyah Islamic Boarding School.

4.2 The Role of Pesantren in Economic Empowerment

Pesantren as "Agent of Change" Pesantren is a community of civilizations. Pesantren alumni are accustomed to be adapting to the outside world, starting to engage in the world of education, politics, social-culture, entrepreneurship and so forth. The existence of pesantren in the midst of society has a very strategic meaning, especially if the pesantren has a general education institution (formal education). Islamic boarding schools that are rooted in society, they have power in generating spirit and enthusiasm the community to achieve progress towards more prosperous life.

In facing the era of globalization that has an impact on various changes, community need support from every element of the society include pesantren, especially in the economic and socio-cultural fields, and also need to pay attention that Pesantren movement in appreciating the globalization and modernization that is becoming stronger these days. The flow of globalization and modernization is a transformation process that cannot be avoided, therefore all community groups including the pesantren community must be ready to face it and need to respond its impacts openly and critically.

Because Pesantren has a strong characteristic in the soul of the community because they teach foundations of religion and tradition that make Pesantren have the power to be resistant toward negative cultural influences from outside. Islamic boarding schools are considered as a stronghold of basic values in society towards foreign cultural intervention. That is the source of interconnection between pesantren and its community and it is reflected in strong traditional and cultural ties and forms a functional relationship pattern and mutual complement between the two.

Islamic boarding schools have a clear social base, because their existence is integrated with society. In general, Pesantren live from, by and for the community. This requires the role and function of Islamic boarding schools that are in line with the situation and conditions of the people, nation and state that are constantly developing. And some others as a community, pesantren can play a role as a driving force for efforts to improve community welfare. Considering that pesantren is a large enough social force. In general, the accumulation of values and spiritual life in pesantren is basically a deepening institution and mastery of religious science, namely by preserving the teachings of Islam and implementing it in the socio-cultural context. To transform pesantren's role in community empowerment, certain institutions need special steps to carry out in producing students as "agents of change" who are sensitive to the flow of modernization and socio-cultural problems.

The biggest challenge in facing globalization and modernization is the empowerment of human resources (HR) and the economy. In life, there has been transformation in all aspects, especially social and cultural, which is very fast and fundamental in all aspects of human life. These changes require strong, efficient mental attitudes, life productivity and community roles. Quality and strong human resources are able to anticipate the changes that occur and overcome the problem with it. HR development will naturally occur as a result of the interaction between economic growth, socio-cultural changes, and including the depth of practice of religious teachings and religious values and the development of modernization and technology. Improving the quality of human resources and economic growth must be directed by strong personality, ethics and spirituality.

That cause balance between worldliness and religion. In other words, pesantren must be able to contribute to the realization of people who are *IMTAQ* (faithful and devoted), people that are knowledgeable and charitable and also modern, humanist and sensitive to social reality. And that is in accordance with the rules "*al muhafadotu 'ala qodimish sholih wal akhdu bi jadidil ashlah*" (maintaining good old things and taking new things better). There are several strategic steps that need to be carried out namely; science, entrepreneurial spirit, work ethic and independence.

Knowledge, in this case religious knowledge and general knowledge. The teachings of religion are the basis of spiritual values to remain firm in carrying out religious teachings. General scientific knowledge keeps developing all the times every human being

must be able to follow it. And HR is the key to human civilization itself.

So, it is necessary to live in harmony in modernity by remaining faithful to religious teachings.

Entrepreneurial spirit, entrepreneurial ethos is used to develop and motivate people in carrying out economic activities. Its movements are to develop the nation's entrepreneurship, especially from the Islamic boarding school area and the community. And it can create entrepreneurs who are able to compete in the local to international markets. Islamic boarding schools can produce entrepreneurs from small and medium to big businesses.

Work ethic and independence, in the society, work culture is not yet suitable for modern life. Pesantren starts with its own environment that could inspire the community to build work culture according to demands of modern life. Modern culture requires a person to be independent, to be able to handle challenges and intense competition. Modern life force everyone to have certain competencies in order to compete and to be dignified in the midst of society.



Figure 2: SWOT Analysis of Sulaimaniyah Islamic Boarding School

4.3 SWOT Analysis of Sulaimaniyah Islamic Boarding School

SWOT analysis for business activities unit at the Sulaimaniyah Islamic Boarding School, as follow:

- Strength

The business unit of the Sulaimaniyah Islamic Boarding School is very effective because each unit business is located in densely populated and strategic area, it makes it easy to promote products.
- Weakness

Some of the weakness of the business activities unit of the Sulaimaniyah Islamic Boarding School that the number of businesses

engaged in the same field so that competition in marketing products is becoming more stringent and competitive.

- Opportunity
The activity of business unit of Sulaimaniyah Islamic Boarding School which located in the city centre provide great opportunities, innovative places and very crowded consumers. the place is also accessible by any kind of transport.
- Threat
Challenges faced by entrepreneurship at the Sulaimaniyah Islamic Boarding School, including; threat of imitation products from outside parties, competition from previously well-known brands and challenges in finding experts in their fields.

5 CONCLUSION

Transformation of knowledge carried out at the Sulaimaniyah Islamic Boarding School itself emphasizes efficiency in terms of delivery, the right method in providing science materials. The Sulaimaniyah Islamic Boarding School itself has more capacity for intervention in the community as an agent of change development. Starting from the issue of environmental governance to the realm of the social system, the Sulaimaniyah Islamic Boarding School has accepted by the community. Da'wah carried out by the Sulaimaniyah Islamic Boarding School is Top and Bottom pattern. The measure is the partnership established by the boarding school with various elements in fulfilling the vision and mission of the Islamic boarding school.

In general, it can be described that the Sulaimaniyah Islamic Boarding School Education Institution has succeeded in developing entrepreneurship and managing various fields of business units. This is a real effort from the Sulaimaniyah Islamic Boarding School leaders in applying entrepreneurial values in managing their educational institutions such as the ability to see opportunities, courage and be responsible for the efforts carried out, as well as utilizing the potential possessed by the pesantren (Sulaimaniyah Islamic Boarding School) to become economic activities to make profits that can use to support the existence of pesantren. In addition, the business units of the Sulaimaniyah Islamic Boarding School have expanded widely, not only in the surrounding environment but they have grown in 130 countries.

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