

Santri Entrepreneurial Model and its Implementations as Community Empowerment Programs

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Abstract. The challenges in local community development and the need for innovative solutions in entrepreneurship training and education form the crucial foundation for this research. The objective of the study is to determine the effect of the entrepreneurial model of Santri (students of Islamic Boarding School) on the empowerment of the community around the Miftahul Ihsan Islamic Boarding School. The research used quasi experimental method. The instruments of the study are observation, interviews, questionnaires. The data analysis technique used in this study is the linear regression test and the t test. The sample are 200 students of Miftahul Ihsan Islamic boarding school. Based on the results of the study found that (1) the influence of entrepreneurial students showed a very strong and significant relationship toward community empowerment indicated premises n the value of t count is 27,720 and the value of t table with $df = 198$ and $\alpha = 0,05$ is 1.972. (2) There are difference in the community development group that uses Santri entrepreneurial model and group with conventional entrepreneurial model, it is indicated by the average of gain score in the experimental group that is 0.53, it is higher than in the control group that shows 0.01. The conclusion is that Santri entrepreneurial model effective in promoting community empowerment in Miftahul Ihsan Pesantren (Islamic Boarding School). The implication of this research is that community empowerment through the entrepreneurial model of Santri can build a new system for community structure as an effort to optimize natural potential and human resources so that people can contribute to community development.

Key words: santri entrepreneurship model, empowerment, community, pesantren

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INTRODUCTION

Indonesia is a developing country. Various activities are held in pursuing prosperity for all citizens. Having a social welfare is a dream of every human being in this world, both locally, nationally and internationally (Becker & Tomes, 1986; Pierson, 1996). One city in Indonesia that is trying hard to fight for the welfare of its people is the city of Banjar. Banjar is a city located on the border of West Java and Central Java Provinces. According to the Central Statistics Agency of West Java Province, on 2015, the population of Banjar is 181.425 people. From the numbers, 14,8 thousand people are categorized as indigent society. Efforts to alleviate poverty in the City of Banjar are still short-term effort, namely to fulfill the basic needs of life. Thus, poor households have not been able to improve the family economy by developing independent businesses that are able to create purchasing power value for their own families. The city of Banjar needs more sustainable approach in dealing with poverty problems, especially those related to increase the economic capacity of Banjar.

The poverty requires better support, not only from government but also from various elements of society that work hand in hand. Widiyanti et al., (2018) argues that participation creates self-esteem or a

personal opportunity to be able to participate in important decisions concerning society. The participatory development model emphasizes community development efforts in community empowerment". Development based on local resources and empowerment in practice place the starting point of development in the "lower level" rather than on the "top level", then the application are varies according to the potential and characteristics of each neighborhood. Empowerment approach centered on society become the basis of insight into local resource management, which is called as people centered development planning mechanism that emphasizes social learning technology and project formulation strategies. The objective is to increase the community's ability to actualize themselves (Sundbo, 1996; Surono, 2022).

One of the strengthening factors that can be done in developing community capacity is by utilizing institutions and organizations engaged in the social sector. The presence of Islamic boarding schools is one of the main potentials in social life in Banjar. Islamic boarding school Miftahul Ihsan has consistently implemented entrepreneurship education programs for students by promoting an approach closer to a future entrepreneurial life. The poverty around the boarding schools requires better support,

not only from government but also from other elements which works hand in hand. Enhancing the role and potential of the community is not only improving community potential and produce financial support, but also built but also dignity, self-esteem, and self-respect.

Social entrepreneurship is considered important in reducing economic and social issues around the world. Numerous recorded change-making attempts, from local context to global context, have raised our interest within this sector (Al-Dajani & Marlow, 2013; Purwanto, 2019). The awareness toward the concept of empowerment then interpreted into action by a few people who have the desire to not only develop themselves but also others. However, there are still deficiencies in the literature and applications, as well as in measuring their impact (Al-Dajani et al., 2015). In Indonesia, several social entrepreneurs have earned the respect and recognition of social entrepreneurship practitioners around the world for their ability to solve problems in their environment. However, their initiatives have not been well represented in the academic literature. Many of them are women, even though they are constrained by social structures at times (Anggahegari et al., 2018). Research on the function of Pesantren as centers of community empowerment was carried out by Meiriki et al., (2020) entitled community empowerment model through the Family Empowerment Post-Based Islamic Boarding School (POSDAYA) revealed that Islamic boarding schools can be seen as social institutions, where social interaction between Muslim communities is developed and strengthened. Pesantren can be used to strengthen community solidarity and harmony, that's one of the reasons Posdaya was founded.

Entrepreneurship greatly influences the dynamics of economic growth and sustainable prosperity (Samsu et al., 2021). (Chen et al., 2015) explains that fostering entrepreneurship is a core component of

economic development in cities and countries around the world. Looi & Lattimore (2015) explained that entrepreneurship can play an important role in a country's economic development (Busenitz et al., 2000; Coviello & Munro, 1995; Hisrich et al., 1996). Rofiaty (2019) categorized entrepreneurial education models into three types: focus models, luminous models and magnetic models.

Focus Model is used for students in business school that aims to cultivate professionals. The luminous model can be introduced to general students at the university to develop entrepreneurship and entrepreneurial awareness. The magnetic model is in between the two above to provide entrepreneurship education for non-business school students. Chen et al., (2015) suggest that entrepreneurship programs should include skills development subjects such as negotiation, leadership, creative thinking, technological innovation and new product development. Meanwhile, Mansuri (2004) suggests that entrepreneurial cultivation programs include explicit curricula such as general education, basic professions, professional and entrepreneurial development and recessive programs including participation and innovation in social club activities, innovation in social and experiential practices, and encouragement of campus cultural innovations that can help students improving team skills, fostering innovative thinking and stability in taking risks so that they are better prepared when entering the working environment (Datta & Gailey, 2012; Ilyas, I., Syaifuddin, M., & Siswanto, Y. (2022).

Based on the results of the identification of the needed program that should be implemented in line with the conditions and situation at the Miftahul Ihsan Islamic Boarding School, there are several aspects developed in the Santri entrepreneurial model, see Figure 1:

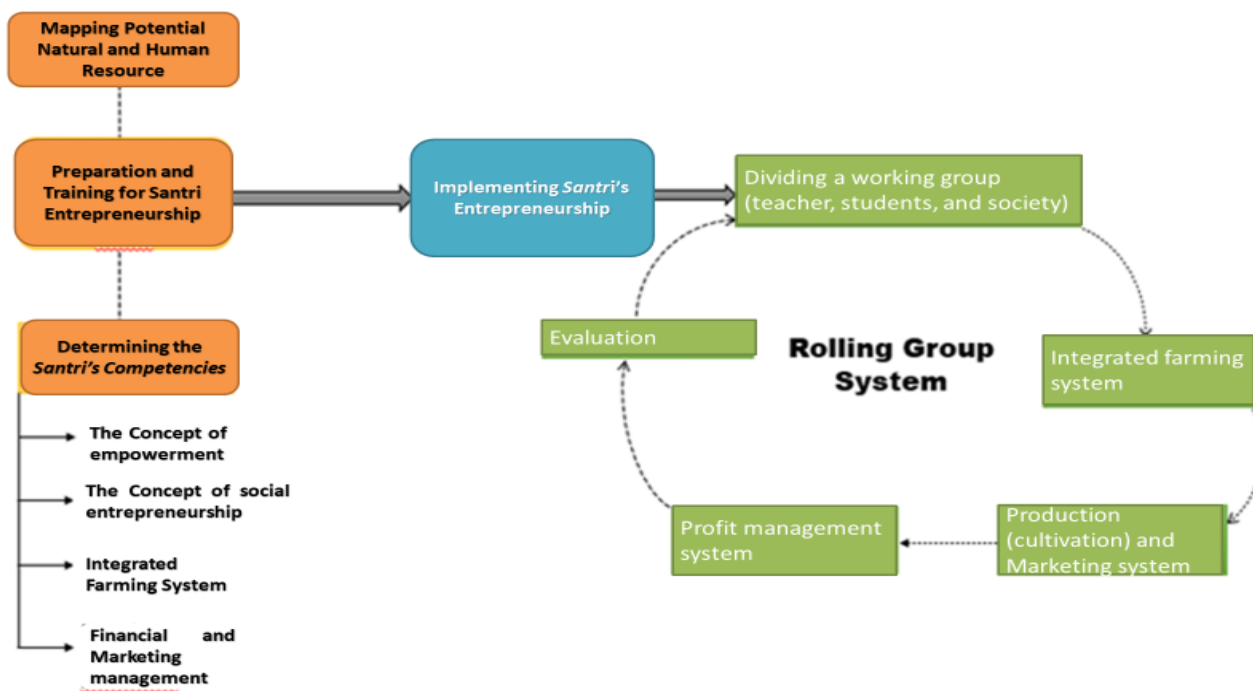


Figure 1. Santri Entrepreneurship Model

The entrepreneurial abilities applied in this research are the ability in mapping business opportunities that can be worked on, rolling group systems, marketing and financial management systems, waste management through an integrated agricultural system, community-based resource management and the ability of local residents and students to manage all aspects of business independently. In the context of this research, Santri entrepreneurship is the entrepreneurial education process undertaken by the Santri as an integrated program with religious education carried out in Islamic boarding schools.

The community empowerment approach in development implies that humans are placed in the position of actors and beneficiaries of the process of finding solutions and achieving development results, thus the community must be able to improve the quality of independencies in overcoming the problems, the effort of community empowerment should be able to play a role in improving the quality of human resources (HR), especially in shaping and changing people's behavior in order to achieve a better quality of life (Mansuri, 2004).

The basic meaning of community empowerment concept is placing the community and its institutions as a basic force for economic, political, social, and cultural development, in reviving the various economic institutions of society in order to gathered and strengthened their potency, so that they can act as a locomotive for economic progress, which is a necessity for the people based economy. Further, It will be happen if the synergistic relationship of

various social and economic institutions that exist in society is developed towards the formation of a people's economic network (Diliana et al., 2021).

The empowerment process also includes strengthening community participation. The development process of empowerment must strengthen community participation as the main fundamental in building the character of public life in the near future, especially giving the internalization of personal competence that is mutually reinforcing with various existing systems in both economically and socially (Mair & Martí, 2006). The participation process changes the perspective of development practitioners by transforming their class interests and involving the community in the participation process (Kantun, 2019). It is necessary to build understanding and complexity of power relations and a more dynamic vision of community. Participation is an active process, the initiative is taken by the community members themselves, guided by their own way of thinking by using the means and processes that can access an effective control.

Empowerment and participation are things that have become the center of attention in the recent development process in various countries. It should be emphasized to increase the importance of an alternative approach in the form of a development approach that is initiated by a process of local community empowerment ((Selanik Ay & Deveci, 2011).

Pesantren (Islamic Boarding Schools) as educational institutions and human resource development based on religious values have a strategic role in society. Initially, most of the Pesantren were educational and religious institutions,

however, nowadays, some of them have tried to position themselves in dealing with various social problems, such as economy, social affairs, and politics (Purwanto, 2019). This is because Islamic boarding schools is not only regarded as a place for guidance and development of human resources, but also as social control institutions. The implementation of development is not only necessary to carry out functional supervision, but also to supervise by the community as a form of society's participation. Islamic boarding schools as places for the central figures of the Kyais (the highest leader of institutions) are very effective in exercising this social control. Pesantren with their unique characteristics develop the economy through economic institutions which are generally in the form of cooperation and consistency in making sustainable innovations (Hamid & Bhakti, 2021).

Some studies explain how the role of the boarding school in the community empowerment, one of the is Rianawaty et al., (2021) explains that boarding schools increasingly adopting learning patterns and learning content of the Education institution around them. This happens as an efforts of the Pesantren to play a more important role in preparing their alumni to be able to solve various problems faced by society in everyday life. (Samsu et al., (2021) in their research also show that the strategy adopted by Islamic boarding schools in implementing their branding as an entrepreneurial boarding school is carried out by integrating their curriculum with formal institutions curriculum, non-formal institutions study, and training and filed practice. Sulaiman et al., (2018) found that Islamic boarding schools have the motivation and potential to act as economic institutions through empowering students such as horticultural cultivation, aquaculture and goat farm, retail and cooperatives. Sulaiman et al., (2019) explains that the community empowerment model can mediate trauma and disharmony through community-based economic activities of the village, the potential of resources, namely farmer and livestock groups, business groups and cooperatives.

METHOD

This study used a quasi-experimental method with a pretest-posttest design, non-equivalent control group design (Creswell, 2014; Gall et al., 2014) . This study involved two groups of students, namely the experimental group and the control group. Both groups were given pretest and posttest with different treatments. The experimental class was given treatment with the Santri entrepreneurship model,

while the control class treated with the conventional entrepreneurship model.

The place where the research was carried out is at Miftahul Ihsan Islamic boarding school, Situbatu, Cisaueun District, Banjar, West Java, Indonesia. The subjects of this study were 200 students from the Miftahul Ihsan Islamic Boarding School, Situbatu, Cisaueun District, Banjar, totaling 200 people are taken from 437 people as the population. The sample was chosen because it has characteristics related to the research objectives. Referring to Janusxyk, et . al. (2011) samples are taken refer to the formula:

$$s = \frac{x^2 NP(1-P)}{d^2(N-1)+x^2 P(1-P)}$$

s (3,841) (437) (0.50) (1-0.50)
 = 0.05 ² (437 -1) + 3,841 (0.50) (1-0.50)
 s = 419,62925
 s = 2,05025
 s = 205

Instruments of this study developed through the following steps: 1) arranging conceptual arrangement of community empowerment according to the expert, 2) determining the operational definition consists of aspects and indicators of community empowerment, 3) preparing instrument, 4) testing Validity and reliability of the instrument. Data collection instruments in this study are questionnaires and interviews. The details of the research instrument are described in Table 1.

Table 1. The Outline Research Instrument

Variable	Aspect	Indicator	Item Number
Community development	Independence	Taking initiative	1,2
		Overcoming obstacles	3,4
		Improve personality	5,6,7
		Job satisfaction	8.9
		Independent in doing assignments	10.11
Collaboration	Awareness of finishing the task with honesty		12.13
		Sensitive in dealing with the various condition faced by themselves and society	14.15
		Understanding the meaning of	16

	responsibility	
	Adherence to existing regulations or willingness to be enforced	17
Responsive	Responsible	18.19
	Care for other people	20,21,22
	Be open	23.24
	Creativity	25.26

Research procedure

The research implementation stage was carried out in the following steps:

- a. Carrying out an initial measurement or *pre-experimental measurement* which aims to determine community empowerment before given the students of the Miftahul Ihsan Islamic Boarding School.
- b. Determining the subject of the research. Based on the results of *the preexperimental measurement*, next thing to do is determining the subjects or students of the Miftahul Ihsan Islamic Boarding School.
- c. Conducting the treatment in the form of entrepreneurship training for students in the experimental group and conventional models in the control group.

Data analysis

The hypothesis that has been formulated will be tested with parametric statistics, namely the t-test which requires the data must be normally distributed. Therefore, before testing the hypothesis, the normality test is conducted. If the data is normally distributed, then data analysis using parametric statistics with the t-test formula can be continued. Normality test uses the One-Sample Kolmogorov-Smirnov Test formula at a significance level of $\alpha = 0.05$ assisted with IBM SPSS Statistics 20. The data of the research is regarded as normally distributed if the results of the test (Asymp value. Sig. Calculate) is greater than the alpha value (0.05). The normality test was performed using the Kolmogorov Smirnov statistical test with IBM SPSS Statistics 20.0 program. The second prerequisite test as a stage for carrying out the t-test is the homogeneity test. The homogeneity test was carried out with the F SPSS 20.0 test. The Hypothesis was tested using the t-test.

RESULT AND DISCUSSION

In the early stages of testing the hypothesis of the effect of the entrepreneurial model of students on

empowerment at the Miftahul Ihsan Islamic boarding school, the normality test as the prerequisite test was carried out.

The normality test in this study used the one sample Kolmogorov Smirnov Test at SPSS 20 .0. The test criteria are:

If $\text{Sig.} \leq \alpha = 0, 05$, the data is not normally distributed

f $\text{Sig.} > \alpha = 0, 05$, data is normally distributed

Following are the results of normality test, variable X is *Santri* Entrepreneurship Model and Y variable is Community Empowerment. Normality test on the entrepreneurial model variables of the *Santri*. $0.152 > 0.05$, then the student entrepreneurship model variable data is normally distributed.

Homogeneity test on the pretest data for the control class and experimental class at the significance level $\alpha = 0.05$. The homogeneity test results obtained are $0.217 > 0.05$, it can be concluded that the pretest data for the control class and the experimental class are homogeneous.

Homogeneity test on the posttest data for the control class and experimental class at the significance level $\alpha = 0.05$. The homogeneity test results obtained are $0.071 > 0.05$, it can be concluded that the posttest data of the control class and experimental class are homogeneous

Hypothesis Test for Differences in Community Empowerment between Using *Santri* Entrepreneurship Model and Using Conventional Model

The hypothesis in this study is that there are differences in community empowerment in the experimental group and the control group. The experimental group is a group that is given the *Santri* entrepreneurial model as the treatment while the control group was treated with the conventional model of entrepreneurship. Thus, the statistical hypothesis is:

Ho: μ experiment = μ control

H1: μ experiment > μ control

Statistical tests were performed using the independent sample t test. Following are the results of statistical testing using SPSS. 20.0.

Table 2. Differences Between Community Empowerment Control Group and Experiment Group

α	Sig. (2-tailed)
0,05	0,000

Table 2 describes the difference in the average score of community empowerment between the control group and the experimental group. Hypothesis testing can be done by comparing the t value with t table. It is can be seen that the value of t count is

27.720 and the value of t table with $df = 198$ and $\alpha = 0.05$ is 1.972. From these results it can be seen that the value of t count is $27.720 > t$ table is 1.972. The results of these calculations indicate that there is a difference in the average score empowerment of the control group and the experimental group.

Furthermore, to determine the effectiveness of the application of the entrepreneurial model of the *Santri* on community empowerment, a gain score can be calculated. The following is the gain score for the control group and the experimental group. The average gain score in the experimental group is 0,53 and it is greater than in the control group 0.01. Therefore, it can be concluded that the entrepreneurial model of the *Santri* is effective in increasing community empowerment in the Miftahul Ihsan Islamic boarding school.

The results of hypothesis test show that there are differences between the control group and the experimental group, the control group is a group that uses conventional entrepreneurship models while the experimental group is a group that uses *Santri* entrepreneurship model. The experimental group has a bigger gain score compared to the control group. The difference between the *Santri* entrepreneurship model and the conventional entrepreneurship model is in the stage of *Santri* entrepreneurship model, there are several stages; 1) the ability to map business opportunities; 2) Rolling Group System, which is a role exchange model in entrepreneurial activities; 3) Marketing and financial management systems; 4) Integrated Farming System; 5) Community based resource management ; 6) The ability of local community and students to manage all aspects of the business sector independently.

At the stage of the ability to map business opportunities, the students are guided to be able to see what potentials exist in the surrounding area, both potency that is already exist and develop by the surrounding community and natural and human potential that is not known and optimized (Herdiansyah et al., 2016; Huda et al., 2019). *Santri* are involved to participate in this mapping activity, because the involvement of *santri* is very crucial in the entrepreneurship program. This is in accordance with the opinion of (Priyanto & Fathoni, 2019). They mentions the development process of empowerment must strengthen community participation as fundamental principal to build the character of public life in the future, especially give the internalization of personal competence that is mutually reinforcing with various existing systems (Humaisi et al., 2019).

Then the next stage is this stage after the students are given training, the students are divided into groups that are designed in line with the natural

potential and the potential of existing human resources. The task groups include land preparation, planting media preparation, public relations, seed and nursery preparation, provision of transportation, manufacture of irrigation, livestock care, waste processing, fertilizer supplies, medicinal plant supplies, production preparation, animal feed supplies, and marketing finance. Within a certain period of time, the groups do the rolling in order to make all participants comprehend the fields worked on in each task. Community-based human resource management is applied to *Santri* entrepreneurial model by focusing on empowering the community around the Miftahul Ihsan Islamic boarding school. One of the efforts is social business management, in this case *Santri* entrepreneurship (Chen et al., 2015; Legistia, 2019; Mayoux, 2001), as an implementation of empowering the community around the Miftahul Ihsan Islamic boarding school is by involving local communities in planning and managing natural resources and making decisions in a participatory manner. This is in accordance with the opinion who argue that empowerment and participation are things that have become the center of attention in the recent development process in various countries (Saaltink, 2012). Therefore, it is necessary to emphasize the importance of an alternative approach in the form of a development approach initiated by the empowerment process of local communities (Armstrong, 2000; Gill & Ganesh, 2007; Priyanto & Fathoni, 2019).

This *Santri* entrepreneurial model focuses on empowering the community around the Miftahul Ihsan Islamic boarding school by providing opportunities for local residents to work together and indirectly increasing employment opportunities for young women who are jobless. By that way, it is hoped that the surrounding community who experienced an economic increase no longer think about migrating to a big city to find a job, in the other hand they are motivated to advance the region by optimizing all the potential in the region. This is in line with that Islamic boarding schools can be a place to train *Santri* entrepreneurship and empower the economy of the surrounding community (Diliana et al., 2021). Meanwhile, local farmers can develop their businesses through cooperation with the students to distribute their crops over a wider area Irvansyah, et al., 2023). One of the efforts to implement social business management, in this case *Santri* entrepreneurship, as an implementation of community empowerment around the Miftahul Ihsan Islamic boarding school is to involve local communities in planning and managing of natural resources and making participatory decisions. This form of participatory is essential during the planning

stage. The community was asked to tell their opinion on how they could be involved in Santri entrepreneurial program. The process involves detailed consultation with local communities with a view to actively participate in natural resource management (Gill & Ganesh, 2007). Through this community-based resource management process, local communities can fulfill their own needs through local initiatives and participation with values of justice and humanity, resulting a significant increase in productivity (Ansari et al., 2012).

Entrepreneurship education is a conscious effort by individuals to add knowledge about entrepreneurship (Ilyas et al., 2022; Tessema Gerba, 2012). Through entrepreneurship training for students at the Miftahul Ihsan Islamic Boarding School, teachers and students have the competence to map business opportunities that can be implemented in the area. The ability to see what business opportunities that can optimally developed according to the surround potency is an important element that everyone who wants to start a business must have. In this scenario, the students are guided to be able to see what potentials exist in the surrounding area. The potential that already exists and is developed by the surrounding community as well as natural and human potential that is not yet known and maximized (Priyanto & Fathoni, 2019). Not only optimizing the previous potency but also exploring new potency so that it can emerge and be optimally utilized through maintaining the balance in using and conserving the resources. In accordance with the circumstances in the area which are suitable for plantation land, the students have a freedom to determine what types of plants are suitable and want to be developed as a joint venture. Priyanto & Fathoni (2019) revealed that pesantren have sufficient capital in community economic development, including community capital, educational competency capital, and capital for managing Pesantren (Mayoux, 2001; Wibowo et al., 2022).

In conducting business activities, of course, a variety of different roles are needed in supporting all sectors. The students at the Miftahul Ihsan Islamic Boarding School are divided into several working groups with different functions that are interrelated and integrated. Groups formed in farmer groups, such as hatcheries and nurseries, maintenance groups, harvest groups and marketing groups. So that every role that is performed is equally important. In this activity the Miftahul Ihsan Islamic Boarding School implements a revolving working group system. In this revolving group system, each group also includes the surrounding community to participate in all series of activities. Direct marketing activities without going through middlemen can increase the income

and profits of products. Local farmers who initially received low prices because they were unable to market their products directly to the market and consumers, through this activity, they got a 30% greater profitability.

The implication of Santri entrepreneurship models on the empowerment of the community around the Miftahul Ihsan Islamic boarding school is (1) theoretically proven that the application of the Santri entrepreneurship model can empower the community around the Miftahul Ihsan Pesantren. This statement shows that community empowerment can be developed by the surrounding community bridged by Santri as an agent change in arousing the spirit of community based education. (2) empowering society through Santri entrepreneurial model can build a new system for the society as an effort to optimize the potential of natural and human resources so that society can contribute to community development. (3) Pesantren as an educational institution became an important part in the implementation of Santri entrepreneurial model, because the entrepreneurial learning activities that are embedded in a boarding school provides a new understanding about entrepreneurial activities that can involve society as an effort of community empowerment.

CONCLUSION

This study reveals the influence of Santri entrepreneurial model on community empowerment around the boarding school environment. The existence of a positive and significant relationship between Santri entrepreneurial model and community empowerment revealed in this study is in line with previous studies on empowerment made by Islamic boarding schools. The difference between the Santri entrepreneurship model and the conventional entrepreneurship model, are on its stages, there are several stages in Santri Entrepreneurship model, namely 1) the ability to map business opportunities; 2) Rolling Group System, which is a role exchange model in entrepreneurial activities; 3) Marketing and financial management systems; 4) Integrated Farming System; 5) Community based resource management .; 6) The ability of local residents and students to manage all aspects of the business sector independently.

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