

SOCIAL ENTREPRENEURSHIP MANAGEMENT OF ISLAMIC BOARDING SCHOOL IN INDONESIA

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ABSTRACT

Background: Entrepreneurship plays a crucial role in addressing global challenges, including extreme poverty. Educational institutions, particularly Islamic boarding schools, act as key players in social entrepreneurship by empowering local communities economically. Many Islamic boarding schools operate businesses with dual objectives: providing self-reliance education for students and generating income to support the schools' economic independence. **Purposes:** This study aims to analyze the management of social entrepreneurship in two Islamic boarding schools that have managed various kinds of businesses (conglomerates) in a modern and sustainable manner: Pondok Al-Ashriyah Nurul Iman (PANI) and Pondok Pesantren Sunan Drajat (PPSD).

Design/methodology/approach: The research was conducted with a qualitative approach using a case study method on two Islamic Boarding schools in Bogor, West Java and Lamongan, East Java, Indonesia. In depth interviews were conducted with kyai and managers of both Islamic boarding schools.

Findings/Results: This study identifies the key factors driving the success of pesantren social entrepreneurship: (1) waqf-based assets; (2) a large and high-quality student body; (3) committed pesantren leaders; and (4) professional and reliable human resources.

Conclusion: The application of entrepreneurship is managed and led by the leaders of the two Islamic boarding schools who are committed to implementing social entrepreneurship in Islamic boarding schools to provide quality but inexpensive and even free education.

Originality/Value: Pondok Al-Ashriyah Nurul Iman (PANI) and Pondok Pesantren Sunan Drajat (PPSD) demonstrate best practices in the input-based approach to pesantren social entrepreneurship systems.

Keywords: boarding school, economic development, entrepreneurial management, social entrepreneurship, waqf asset

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INTRODUCTION

Entrepreneurship examines the emergence of new economic activities, encompassing more than commercial objectives and addressing broader societal goals. The entrepreneurial orientation has also evolved from a narrow context, namely just a small business, new, owned and managed by owners who are also managers, profit-oriented to be wider in context even on social change leads to so-called social entrepreneurship. This change leads to a better world. (Wiklund et al, 2011).

Baron (2007) rejects Milton Friedman's contention that a company's social responsibility (CSR) is to maximize profits. He explained that the company's shareholders are not the persons who charge CSR, but are the entrepreneurs. In other words, there are social entrepreneurs who set up their businesses not because of the motive of maximizing the profits or value of the company, but more because of social services.

A notable example of a company established for social purposes is the Grameen Group, which primarily targets impoverished women as its main beneficiaries. Women's economic empowerment is believed to improve the well-being of poor families more effectively than men. In addition, Purnomo, et al. (2023) stated in their research that women flexibility and women ethics are the dimensions of women entrepreneurship.

Social enterprises must be able to create more value in competition, and be economically and socially viable to continue to survive (McMullen, 2011). In addition, social entrepreneur is better known as sociopreneur which literally refers to people engaged in the realm of social/non-profit activities (Samimi et al. 2015). Also, social entrepreneurs create viable and sustainable organizations by developing capabilities and managing valuable resources that enable them to maximize the utility of their resources (Gupta et.al., 2019).

Some of the determining factors in increasing the impact of social entrepreneurship in society are the income earned, stakeholder involvement, creating awareness about social issues in the community, and government support (Bansal et.al., 2019). The intention of social entrepreneurship is manifested by empathy through two complementary mechanisms: self-efficacy and social orientation (Glaveli and Geormas 2018).

Sociopreneurs act as agents of change in the social field by adopting a mission to create and sustain social values (Sahasranamam & Nandakumar, 2020). On the other hand, a sociopreneur is someone who understands social issues and uses entrepreneurial abilities to effect social change, especially in the areas of welfare, education, and health care (Saebi et al. 2019). Sociopreneur is also defined as someone who carries out entrepreneurial activities by instilling social goals (Paul & Jaiswal, 2020).

Social entrepreneurs display characteristics of innovative, proactive, and risk management behaviors, as well as expressions of virtuous behavior (Sullivan Mort et al. 2003) (Weerawardena & Sullivan Mort, 2006).

Desa (2007) in Swanson dan Zhang (2012) grouped social entrepreneurship research into four streams: (1) a literature stream that tries to define the field of social entrepreneurship and distinguish it as a unique study of phenomena; (2) a flow that focuses on the environment of resource constraints within this social enterprise operates; (3) flows that lead to the role of support and institutional barriers to social enterprises; and (4) streams that focus on measures of social entrepreneurship performance.

Entrepreneurship plays an important role in addressing the world's problems, including extreme poverty. McMullen (2011) explains the theory of entrepreneurial development that combines business entrepreneurship, social entrepreneurship, and institutional entrepreneurship to accelerate the institutional changes needed in order for inclusive economic growth. For this reason, fundamental and sustainable changes are needed in order to overcome the problem of poverty. One of the important institutions to overcome the problem of poverty is educational institutions. Educational institutions play an important role in changing the paradigm or mindset of society to be more advanced and develop in a better direction and live more prosperously. Islamic Boarding School or Pondok Pesantren in Law No. 18 of 2019 concerning Pesantren defined as community-based institutions and established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety in Allah SWT.

One of the functions of Islamic boarding school community empowerment. The empowerment

function is also important considering that the majority of students who study in pesantren come from underprivileged communities. Students can meet his own needs by working on businesses owned by kiai, owned by pesantren, or owned by the surrounding community. The fulfillment of the operational needs of pesantren comes from zakat, infaq, shadaqah, or waqf sholeh people (Geertz (2014) in Rahmatika and Fanani (2019).

Mufai'zah (2017) explained that of the various strategies that can be done to increase entrepreneurship is the study of entrepreneurship by Kyai. Another strategy that can be pursued is training, practice, and integration on the curriculum. Similarly, Chotimah (2013) in his research at Pesantren Sidogiri produced that entrepreneurial values are internalized in worship-based pesantren with a student training strategy in the management of pesantren economic institutions under the guidance of kyai.

Moreover, Reginald dan Mawardi (2014) stated the application of social entrepreneurship to Sidogiri Pasuruan boarding school by analyzing it from four main factors of social entrepreneurship according to Hulgard (2010) said the application of social entrepreneurship to Sidogiri Pasuruan boarding school by analyzing it from four main factors of social entrepreneurship according to Mufai'zah (2017) and Putri, Fitriyanti, & Wulandari (2021) are the lack of student awareness about entrepreneurship, the tight schedule of student activities, and the limitations of human resources.

Based on previous research, PANI and PPSD are two boarding schools that have various businesses (conglomerations) that are considered successful. They develop various businesses with high social entrepreneurship capabilities in developing businesses, economic empowerment, and important things: effectiveness and efficiency. Effectiveness is the accuracy of planning programs, people, and resources that can implement the program properly and correctly. As for what is meant by efficiency is the suitability of time and budget to be used (Mardyanto, 2016).

For this reason, the purpose of this research is to analyze the application of social entrepreneurship to these two pesantren by analyzing the creative efforts of pesantren huts to carry out changes and development of the identity, culture, and management system contained in it. To achieve this goal, this study uses a qualitative

description approach with interviews with the kyai and pesantren managers of these two Islamic boarding schools.

The research was conducted with a qualitative approach using a case study method on two Islamic Boarding schools in Bogor, West Java and Lamongan, East Java, Indonesia. In depth interviews were conducted with kyai and managers of both Islamic boarding schools.

The objectives of this study are: 1) To describe the best practices in social entrepreneurship implemented by PANI and PPSD Islamic boarding schools and 2) To identify the factors that encourage the development of social entrepreneurship of PANI and PPSD Islamic boarding schools.

METHODS

This type of research is qualitative research with a descriptive approach that aims to describe a state or phenomena as they are. Qualitative research addresses issues related to social phenomena, culture, and human behavior (Hardani, Andriani, & Ustiawaty, 2020).

This research will describe the phenomenon of entrepreneurial management in two major pesantren as a form of implementation of social entrepreneurship. Description of phenomena is obtained from various informant sources and data sources that are qualitative to describe the phenomenon of social entrepreneurship management in pesantren, both in terms of management functions (planning, organizing, leadership, mobilization and control), social entrepreneurship phenomena and social business run by the two pesantren. This analysis aims to uncover patterns of similarities, differences, and foundational principles in the development of pesantren businesses.

This research was carried out at Pondok Pesantren Al-Ashriyyah Nurul Iman (PANI), Warujaya Village, Parung District, Bogor Regency, West Java and Pondok Pesantren Sunan Drajat (PPSD), Banjaranyar, Paciran, Lamongan East Java.

The data sources used in this study are two categories, namely: 1) Primary data, which is direct data from related informant sources in PANI and PPSD, especially related to covering background, implementation of pesantren entrepreneurship and development of

pesantren social entrepreneurship. 2) Secondary data, namely data collected from other sources such as social media, especially Youtube, websites, articles and journals related to social entrepreneurship, especially in two target pesantren: PANI and PPSD.

The data collection method is a standard and systematic rule to obtain the data needed in research. The researcher used the following data collection methods: 1) Interview, the researcher used unstructured interview guidelines where interview guidelines only contain an outline to be asked. From the interviews with the leaders of the PANI and PPSD Islamic Boarding Schools, it is hoped that clear and complete information will be obtained regarding the management of social entrepreneurship applied in these two Islamic boarding schools. 2) Observation; Observation was carried out by direct observation of the research object which was carried out in conjunction with interviews with informants of the research object. 3) Documentation; The researcher implements the documentation method by collecting written data in articles, websites, journals or books related to entrepreneurship.

The steps of data analysis in this study are: 1) Data collection, where researchers collect data from various sources and prepare interview outline questions and data related to the research. Researchers use data collection methods with interviews with kyai and pesantren managers. Interview questions consist of an input approach of the pesantren social entrepreneurship system which consists of 4 indicators, namely: assets, students, pesantren leaders and human resources. 2) Data reduction, the researcher summarizes, selects and focuses on the core data and is important to provide a clear picture and make it easier for the researcher to carry out the next data collection. 3) Presentation of data in which researchers describe at a glance about PANI and PPSD and analyze and explain in detail the management of social entrepreneurship in the two Islamic boarding schools. 4) Conclusions, the researcher makes conclusions related to the management of social entrepreneurship that has been implemented by the Al-Ashriyyah Nurul Iman Islamic Boarding School (PANI), and the Sunan Drajat Islamic Boarding School (PPSD).

The first stage begins with the deepening of the study of social entrepreneurship and its application to pesantren business management. The second stage is carried out by collecting secondary data from various

sources, especially electronic media, both social media such as Youtube and websites and articles related to both Islamic boarding schools and businesses in them. The next stage is the analysis of the secondary data using the content analysis of the various media, to then compare the validity of the data with the initial analysis and triangulation. Furthermore, primary data collection was carried out with in-depth interviews and direct observations on the two Islamic boarding schools. The last three stages are the description of various similarities and differences in social entrepreneurship phenomena in the two Islamic boarding schools, including concluding and answering research questions and compiling research reports and publications in scientific journals. The research design is illustrated in Figure 1.

RESULTS

Application of Social Entrepreneurship in Pondok Pesantren Al-Ashriyyah Nurul Iman (PANI)

Al-Ashriyyah Nurul Iman Islamic Boarding School Foundation also prioritizes student entrepreneurship education, by establishing cooperatives that oversee various business fields including bread, bottled water, tofu, tempeh, soy milk, organic fertilizers, printing, studios, recycling, waste and forming a Farmer Group (Gapoktan) that oversees agriculture, fisheries and livestock. In addition, pesantren also has coal businesses, rice farming in karawang and plantations (coffee and perennials) in Lampung. The entire business can be grouped into three sectors which Umi Waheedah abbreviated as FEWW: Food, Energy, Water and Waste. These four sectors are believed to be essential sectors that are needed by the community, need to be managed properly, capably and potentially managed by PANI. This whole is intended so that the entrepreneurial ability of students can be honed carefully and ready to use, both theoretically and practically.

Practically, educational activities are carried out with a free guarantee for all students who in January 2011 have reached a total of ± 23,000 students. Cost exemptions cover not only educational needs but also living expenses, dormitory accommodations, healthcare, and more. By being fostered by 500 teaching staff ranging from kindergarten to high school, education is organized with formal education units from paud, elementary, junior high, high school and high school

levels. In 2021, PANI students reached more than 15,000 with ustad / ustadzah reaching more than 300. Although it appears to be decreasing in numbers, this is done to achieve and improve the effectiveness and efficiency of PANI management better.

In the implementation mechanism, donors offer this type of assistance for pesantren infrastructure facilities to the foundation. Then when the foundation has agreed, then all its development activities which include the selection of architects, contractors, building materials and other financing are fully handed over to donors as funders. The foundation only carries out the mandate for the use of the building which is fully waqf status, so that legally, the facility cannot be converted for other purposes, other than as a support for the success of learning students.

Yayasan Al-Ashriyyah Nurul Iman Islamic Boarding School already has a number of properties in the form of worship facilities, educational facilities, residential facilities, sports facilities, toilet facilities, fishery land, agricultural land and others on land owned by pesantren, all of which have waqf status. This waqf asset has been prepared by the founder of PANI, Habib Saggaf bin Mahdi BSA. These assets were purchased by chance, because they were offered by people who needed funds and sold their assets to him. These assets were then during the leadership of Umi Waheeda became the basis and capital to develop PANI's business and became a source of income to meet the funding needs of pesantren.

Pesantren leaders play an important role in the implementation of social entrepreneurship, including in PANI. The commitment and mandate of (Alm) Habib Sagaf bin Mahdi BSA as a central figure who is so inspiring to find the concept of education that is dynamic and always relevant to the times, including the mandate to provide education and various facilities in a quality but free. Meanwhile, Umi Waheeda is the main determinant of the direction of general education policy that pioneered the concept and created various new innovations for the world of nurul iman education. Thus, the character of education is built neatly with synergistics that complements each other. This is the inevitable reason for the achievement of various academic achievements of the Al-Ashriyyah Nurul Iman Islamic Boarding School Foundation.

The method of studentpreneur education is carried out among others with two years of service after they are declared to have graduated from the bachelor's degree. During the study period, they are asked to focus on learning, without directly managing the various efforts that exist. After they graduate, they are only required to carry out these services. This devotion also has a 3-month internship to find out their compatibility to the field of devotion. If for 3 months it is not suitable, they can move to another service field with PANI permission. This devotion is done both by teaching and effort. This is a form of student education with direct practice. This practice is an additional provision for the next phase of life after they are not in the boarding school anymore.

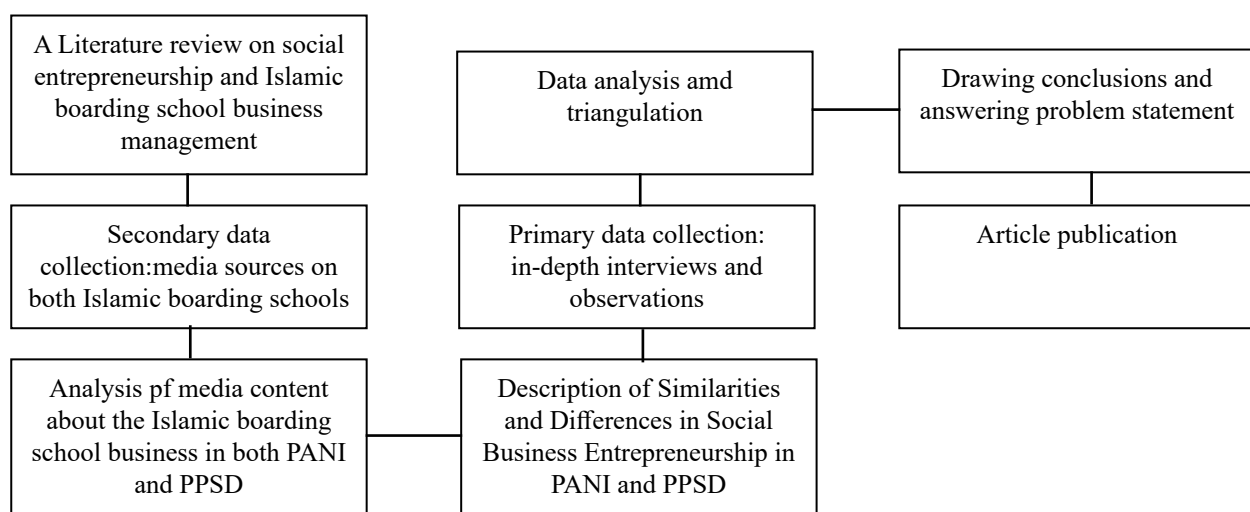


Figure 1. Research design

Once they become alumni, they are encouraged to become educators and/or entrepreneurs. They are directed by da'wah in all corners of the country or entrepreneurship. Synergy with PANI is still carried out after they become alumni in various forms, both education, da'wah, and entrepreneurship. This becomes one of the supporting elements and networks to market products and networks more widely in marketing. They have some kind of obligation to contribute to their alma mater, in this case PANI, both for product marketing, education, and various other things. At the time of the visit there was also a large car (Toyota Hi-Ace) which was an aid from pani alumni.

The extensive network and cooperation organized by PANI is a synergy between the resilience (Alm) Habib Saggaf bin Mahdi BSA who is recognized for his seniority, not only domestically but also abroad. This is supported by the original Umi Waheeda (Malay) Singapore with academic skills and foreign languages, especially excellent English. With this, the vast network owned by Habib Saggaf bin Mahdi BSA, supported by the intelligence ability of Umi Waheedah can establish good relations with various outside parties. Domestically such as Bank Indonesia, Bogor Agricultural Institute (IPB), various boarding schools and other government and private institutions and various other important institutions. While with foreign countries such as Japan for the development of product technology and agriculture. Various other parties are also involved, playing a role and cooperation with PANI, both for the development of PANI and pesantren and other institutions.

Management is organized professionally with professionals appointed, namely Krisna Iman Suyitno as manager. With a bachelor's background in Accounting (UGM graduates) and extensive business experience, it is very supportive for the governance and business professionalism organized. This is inseparable from the transformation of the business carried out by PANI.

Various businesses established by PANI were initially oriented towards meeting the needs of students and as a vehicle for the practice of students. Existing businesses such as bread making, agriculture, animal husbandry and waste recycling are an effort to independent pesantren because of the large consumption of students who number in the thousands. The fulfillment of the

needs of this free student is pursued from the internal rather than buying from the outside. This is an effort to build the independence of pesantren that has been instilled by Habib Saggaf bin Mahdi BSA.

Since 2012, the arrangement and development of this business continues to produce results and support the needs of pesantren huts. The policy taken is to manage the boarding school business as an entrepreneurship that supports quality and free education for students. The principles of its management are: professional, accountable and transparent. This is supported by digital technology, including the use of financial technology with cashless payments for all students and financial transactions within the boarding school.

In addition to being the fulfillment of the needs of students, the orientation to get benefits and continue to grow, both from turnover, profits and the number of business units. PANI's independence has been 100 percent achieved through various business results.

Along with the transformation of this business is also carried out student arrangements, by arranging the entry and exit of students. Students who have graduated are welcome to return to their respective regions and do da'wah by establishing pesantren even with a small number of students. In addition to their preaching and nurturing roles, PANI alumni are encouraged to become entrepreneurs and expand the business networks of PANI's enterprises. Various PANI products are marketed by alumni of this student.

Before graduation, students are required to take two stages of service. Both stages of this devotion are beneficial for students to prepare themselves after they graduate and go down to the community again. They are educated to work hard, discipline, and become entrepreneurs by practicing managing and being directly involved in pesantren businesses. This becomes the provision and improvement of life skills and competencies after they leave PANI.

Over time and the greater pani effort, the appreciation and support from various parties is so extraordinary. Even President Joko Widodo has specifically called PANI an ideal pesantren economic movement, saying "yes, it should be like this (Nurul Iman) pesantren".

Application of Social Entrepreneurship in Pondok Pesantren Sunan Drajat (PPSD)

The main source of funds for Sunan Drajat boarding school is income from business units under the auspices of the cottage, as well as the dues of students or students every month. Money from business units is used for the development of cottage facilities, while money from student dues for the purposes of implementing teaching and learning programs, including electricity and health. Business development is currently at a point of focus on industrial development. The business development plan is to increase the diversification of business types to be more productive, namely by collaborating with competent institutions or institutions in the business world, and establishing cooperation with companies throughout Indonesia, especially in the Lamongan area to improve the quality and quantity of existing businesses.

KH Abdul Ghafur began to “revive” PPSD as the legacy of the only boarding school. This pesantren was founded around the 15th century (1460s) by Sunan Drajat. According to KH Abdul Ghafur, initially there were 9 boarding schools in Java founded by the Sunans (Walisongo) and PPSD became the only boarding school from Sunan that still survived and even developed, despite experiencing ups and downs and even almost closing.

KH Abdul Ghafur developed PPSD from only a quarter of a hectare to 140 hectares. This PPSD began to be developed again around 1977 after experiencing several spiritual experiences that ordered it to develop PPSD. To develop Pesantren definitely requires funds. KH Abdul Ghafur developed this pesantren with its financing from the stone mining business. This business developed among others because of political support by joining the ruler at that time, namely Golkar. Various businesses were then developed abroad (especially Malaysia) with political networks including close ties with Anwar Ibrahim in Malaysia, and Suharto at home. This close relationship and network is recognized to be a driving factor for the progress of PPSD’s business.

KH Abdul Ghafur’s network is extensive. He had been an advisor to Golkar and part of his prayers Pak Harto and Golkar (around 1985). He is also quite close to Anwar Ibrahim (former Prime Minister of Malaysia),

so his business network penetrated abroad and was given various facilities in Malaysia. One of the many who helped him include Dyaroni, a banker in Malaysia (his son Ghafar Baba, a Malaysian figure) asked for prayers from KH Abdul Ghafur for the successful sale of land that was eventually sold by Koreans. At that time (around 1985), KH Abdul Ghafur was in a lot of debt (around IDR5 Miliar) for the expansion of pesantren huts. These debts were finally repaid by Sharoni as a form of gratitude. In addition, several other businessmen close to Anwar Ibrahim also helped him a lot.

All these efforts are made in order to support pesantren programs in particular, especially education. Education in PPSD from children to S2. Students almost reached 15,000. Students are educated for successful prospective workers, not only can study and know the Religion of Islam. They are educated to be successful professional candidates. The number of students is due to the cheap payment (jariyah).

This is supported by various efforts that are quite successful. According to KH Abdul Ghafur, “The proceeds from the sale of Aidrat (Sunan Drajat mineral water) are enough to pay 800 teachers who are not inferior to civil servants, not yet with Ocean salt plants, ships and other businesses.” This pesantren business and education is strongly supported by the government, with various licensing facilities obtained. However, pesantren does not use government assistance that is already heavy. “Pity the government, there are already many dependents and large debts. Pesantren Sunan Drajat will not trouble the government and instead help the Government. Even pesantren businesses also pay taxes, although not large,” he added again.

Muslim independence and pesantren are strongly emphasized. Students and the community are encouraged to consume Sunan Drajat pesantren products. These products are encouraged to be consumed and “haram” to consume other products that are already produced by PPSD in particular.

Pesantren business is not only in Indonesia, but also abroad. Among them are 9 sunan drajat restaurants in Malaysia, the largest meatball factory in Southeast Asia with the Jasudra brand (Jasa Sunan Drajat) which is marketed in Singapore and Malaysia as well.

The Factors on Social Entrepreneurship of PANI and PPSD Islamic Boarding School

The purpose of business units that are pesantren hut entrepreneurship is to support educational activities, student learning process and developing pesantren huts. Therefore, in achieving this goal, islamic boarding school must be able to develop social entrepreneurship in various ways.

The important factors that drive the successful development of pesantren hut business with a system approach consist of 3 major components such as the system: Input, Process, and Output & Outcome. Based on the identification of literature studies and the application of social entrepreneurship in PANI and PPSD can be seen in Figure 2. The input approach of pesantren social entrepreneurship system divided into four which are (Mardyanto, 2016):

Assets (waqf)

Both PANI and PPSD have abundant land assets and resources. These assets in particular are land that is used and produced for business purposes. PANI has agricultural land assets in Karawang for agriculture (200ha), coffee plantations and perennials in Lampung, coal mines in East Kalimantan, fishery land near huts and various machines used which are all waqf status. PPSD has land reaching 140ha around Pesantren with use for various businesses. These two pesantren have the same thing as having a large mining business: PANI with coal mines, while PPSD is a stone mine, a packaged drinking water business, and various businesses that support the needs of pesantren hut students as a definite market (captive market). Other businesses adjust to the assets owned, business opportunities and the ability of each boarding school.

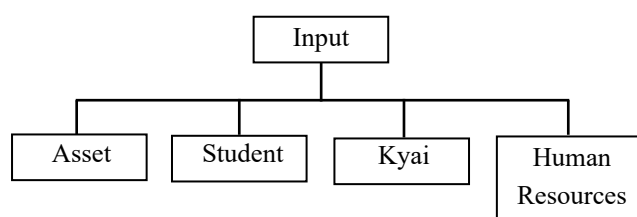


Figure 2. Pesantren social entrepreneurship system approach

Student

These two islamic boarding school have very large students, namely each student of this pesantren hut reaches 15,000 students. A large number of students means a large market and a large number of hr inputs to be utilized and empowered. Students are educated to learn and at the same time practice entrepreneurship through their business units. They are also trained to work hard and learn from business management practices that can be beneficial after they graduate and become alumni.

Students are always instilled in the understanding (doctrination) of Islamic teachings to be applied to the practice of daily life, including in economic activities. PANI has always instilled life as worship, not for fun alone, but the struggle for the afterlife. They are also taught to be productive and not just consumptive. Consumption is directed at the products they have produced. Even in PANI never consume instant noodles, until they produce their own and finally consume instant noodles from their own production. PPSD also emphasizes the use of products produced by themselves. “Haram” consumes other products when the cottage can and has produced such items that need to be consumed.

The large number of students is also a large and potential production process input to be utilized. With good entrepreneurial ability, the potential for large student human resources input can be realized into a large production resource. Moreover, students are very obedient to the orders of the head of the boarding school. Pesantren hut leaders who have various business units can use students while providing them with business and entrepreneurial education through an active role in various business fields owned by pesantren.

Pesantren Leader

The leader of the pesantren, referred to as the *Kyai*, plays a pivotal role in the institution’s progress. The charismatic leadership possessed by *Kyai* greatly inspires its students to follow the direction and guidance of *Kyai* as the leader of pesantren, including in entrepreneurship.

The leadership of ppsd kyai, namely KH. Abdul Ghafur in developing Human Resources by direct assessment, where kyai as a caregiver becomes an example for students, teachers, and employees in behaving. The influence of this transparency education is very felt for the development of pesantren huts, especially in the field of social entrepreneurship. In addition to being a nanny, KH Abdul Ghafur also owns a Pesantren hut area. He has a high ability in the field of business, so as to increase social entrepreneurship Pondok Pesantren Sunan Drajat.

The leadership at PANI was inspired by PANI's founder, Habib Saggaf bin Mahdi Bin Syech Abu Bakar bin Salim (BSA) who died in 2010. His mandate to continue "free and quality education until the end" at PANI was continued by his wife Umi Waheedah bint Abdurrahman. Umi Waheedah is trying to develop the pesantren business from about 20 business units (at the time Habib Saggaf died in 2010) to 59 business units to date (2021). Umi Waheeda's leadership is also unique because it is very rare for boarding schools to be led by women.

However, Umi Waheeda succeeded in transforming PANI's business units into the main source of income that was able to meet the needs and make these business units achieve full independence. This is in accordance with PANI's slogan which is Umi Waheedah's commitment: "Free and Quality Education supported by Social Entrepreneurship". Even without a business and pesantren background, Umi Waheeda was able to lead and direct PANI to become the leading pesantren in Indonesia (and even the world) that achieved the independence of islamic boarding school from various business units that he managed with professionals, transparency and accountability. His ingenuity and hard living background as a Singaporean seemed to be an important factor supporting him in leading PANI.

Human Resources and Pesantren Support Team

Human resources and support teams of this pesantren leadership (kyai) are very important in supporting the success of pesantren hut business units. This Human Resources includes teachers, pesantren managers and

business units (managers), especially those who are the ranks of middle leaders who translate kyai leadership or pesantren leaders to the bottom ranks, both in educational institutions and business units.

There are two important sources they get these professionals: (1) students who have been educated, and (2) professionals from outside. Students who have been educated directly by the leadership and have been declared graduated become professionals who then serve to advance their pesantren. External professionals, though not originating from the pesantren, bring expertise and a willingness to contribute to its advancement. From these two sources, it seems that the source of the student is the more domineering.

The professional personnel needed temporarily are used as a filler for the "emptiness" of professional competence, so that students can carry it out independently. These professionals are not only because of material or financial encouragement, but also many are willing to help for spiritual reasons to help the progress of islamic boarding school in advancing their business units. They expect "blessings" by becoming professional managers to simultaneously transmit their knowledge to students through the transfer of knowledge and skills from the interactions they have in educating students, both directly (on-the-job) and (off-the-job). Synergy between students and professionals is a good combination, because students have high loyalty both to kyai and pesantrennya because what is done is a form of sincere devotion to Allah.

Managerial Implication

This study provides suggestions for leaders of Islamic boarding schools who are committed to implementing social entrepreneurship in Islamic boarding schools to provide quality education but cheap and even free. This commitment can be realized with professional and good management of Islamic boarding school business units with high values of faith and piety. Thus, the orientation and goals of da'wah education are supported by various business units to become the main source of income as a support for education financing organized by Islamic boarding schools.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The implementation of entrepreneurship is managed and led by pesantren leaders who are committed to implementing social entrepreneurship of Islamic boarding schools to provide quality but cheap and even free education. This commitment is realized with professional business management and good governance with high values of faith and piety. The orientation and purpose of education and da'wah are sustained through diverse efforts that serve as the primary source of financing for these activities.

Important factors driving the success of Pesantren Social Entrepreneurship are: (1) Assets owned that are generally in the status of waqf produced; (2) The large number of students is also a large and potential production process input to be utilized both quantity and quality; (3) Pesantren leaders who have a commitment in developing pesantren business; (4) Professional and reliable human resources (teachers and management). These four things become the initial important factors and reject various factors of the independence process of boarding schools.

Recommendations

Based on various analyses that have been carried out in this research, it can be given the following recommendation: For the Islamic boarding school can be used as a reference in decision making to apply social entrepreneurship and to increase their welfare. Besides that, the advice for future studies is to use other case studies even in other boarding schools or organizations and more diverse and comprehensive types of case studies. Future studies could incorporate process and output-based approaches to further analyze the pesantren social entrepreneurship system.

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