

Representation of *panca jiwa* values based entrepreneurship in islamic boarding school

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ABSTRACT

Unemployment is a problem that occurs in many countries. One of the alternatives to reducing unemployment is to foster entrepreneurship. Islamic boarding schools have a strategic role in growing young entrepreneurs, especially in Indonesia. This study aims to find out how the relationship between Panca Jiwa values, which are the spirit of entrepreneurship through learning activities in the Islamic boarding school, and the spirit of students, both those who are still studying and those who have graduated. This study uses a qualitative approach with interviews, observations, and documentation at the Al-Islam Islamic Boarding School in Joresan Mlarak Ponorogo, East Java. The results showed that the cultivation of entrepreneurial values through Panca Jiwa was carried out through curricular, co-curricular, extra-curricular, and other supporting activities. The spirit of sincerity fosters the value of openness and optimism; the spirit of simplicity fosters the value of tenacity; the spirit of independence fosters the value of daring to take risks; the spirit of *ukhuwwah Islamiyah* grows networks; and the spirit of free thinking fosters the value of critical thinking.

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Article history

Received December 28, 2022

Revised February 20, 2023

Accepted April 16, 2023

Keywords

Panca Jiwa values

Entrepreneurship

Islamic Boarding School

Introduction

Employment issues are a critical issue that has sparked a societal debate. Until recently, the Indonesian people have not been able to overcome labor issues that are far from ideal. This is because labor demand and supply should be balanced, which occurs at the intersection of the supply and demand curves, resulting in equilibrium (A & Eachern, 2001). However, the fact is that the number of available jobs is always less than the number of available workers. It means that labor demand is lower than supply, which is quite strong, and this tendency is expected to continue from year to year (Sakernas, 2011). Employment issues are a critical issue that has sparked a societal debate. One approach is to have a population of 2% of the overall population with a high entrepreneurial spirit (Sumahadimidjaja, 1987). According to David McClelland, who was also quoted by Ciputra, one of the criteria for a country to achieve wealth is for 2% of its inhabitants to

be entrepreneurs (Margahana & Triyanto, 2019).

The value of entrepreneurship in society is more than just a "tool" for improving and changing one's own and society's quality of life. However, it has been shown that entrepreneurship plays an important part in improving one's own, society's, and a nation's quality of life (Frinces, 2011). One of the organizations with considerable potential in the development of entrepreneurship is the Islamic boarding school, because the number of Islamic boarding school continues to grow every year and is almost spread across the entire archipelago. Islamic boarding schools are the oldest educational institutions in Indonesia. It has the power of Islamic, social, and cultural values, which interact in a related way and participate in national education. The reason why Islamic boarding schools are creative and effective is that their values, as a developed corporate culture or organizational culture, have internalized these values in all Islamic boarding school elements (Dermawan, 2016).

Islamic boarding schools are not only focused on religious education (*tafaquh fi-din*) but have also directed toward economic development (*tafaquh fi-tijarah*). Islamic boarding schools not only teach students to understand religious knowledge, but also educate them to become entrepreneurs. The spirit that became the basis of this change generally refers to the life history of the Prophet Muhammad SAW, who in addition to being a prophet, is also known as an entrepreneur who has successfully expanded his business to foreign countries. The career journey of the prophet Muhammad SAW motivated students to become entrepreneurs (Cahyo & Setiawan, 2019). Several studies on Islamic boarding schools and their relation to entrepreneurship, including the integration of Islamic education and entrepreneurship learning in Muslim minority Islamic boarding schools, show that there is cooperation between the elements in the Islamic boarding school for students to become an experience that forges their skills (Suardi Wekke, 2012) morally and materially, that is place to study religion, as well as gain business knowledge (Cahyo & Setiawan, 2019).

Many Islamic boarding schools located in regional areas, that is expected to be able to develop the economy at the local level, in line with the results of Suhendra's research which states as an institution that has a strong base at the grassroots level, Islamic boarding schools should participate in developing the community's economy and carry out productive activities based on local resources (Suhendra & Dkk, 2018). To realize an entrepreneurial-based boarding school, of course, a curriculum is needed that supports it, one of the main considerations in the curriculum formation process, namely the suitability of the environment with educational institutions (Suardi Wekke, 2012). Another factor that contributes to the development of entrepreneurship in Islamic boarding schools is the existence of religious values related to entrepreneurial values which are a strategy to increase business competitiveness based on the nature of the Prophet Muhammad,

transparency (*tabligh*) and professionalism (*fathanah*). Meanwhile, honesty (*siddiq*) and trustworthiness (*amanah*) are traits that become the characteristics (Siswanto, 2018).

As mentioned before, Islamic boarding schools have three main functions, namely first, as a center for the cadre of religious thinkers (the center of excellence); second, as a center for producing human resources, and third, as an institution that has the power to empower society (the agent of development) (Suhartini, 2009). Looking at its capabilities, an Islamic boarding school is able to act as a catalyst and dynamist for human resource empowerment and development. Therefore, sensitive attitudes towards social change, including participating in overcoming real social problems such as poverty and unemployment, should be demonstrated by Islamic boarding school leaders (Zubaedi, 2007). One of the important steps that an Islamic boarding school should take to overcome the above problems is to foster an entrepreneurial culture in the from an Islamic boarding school environment. Entrepreneurship culture is the mind, behavior, and habits of the entrepreneurial self and the entrepreneur (Frinces, 2011). An important role in creating positive entrepreneurial value in Islamic boarding school environment is not only to gain entrepreneurial knowledge, but also to gain Islamic values and the role model. Since from an Islamic boarding school is an educational institution that produces religious and independent human beings, it can be the capital for students to become entrepreneurs (Indra, 2005).

The pattern of life in a boarding school gives students a spirit of independence, honesty and simplicity, this pattern can foster a student's optimistic attitude in entrepreneurship (Rasyid et al., n.d.) At the 5th Mukernas of RMI (*Rabithah al-Ma'ahid al-Islamiah*) held in Probolinggo in 1996, stated that there are three roles and functions of from an Islamic boarding school, depending on the character independent from the vision of liberation was done. First, as an Islamic educational institution, Islamic boarding schools are also responsible for educating people's lives, developing credible knowledge, and developing Indonesian human resources based on solid faith and devotion. Second, as a system of Islamic struggle and da'wah this means that Islamic boarding schools are responsible for broadcasting the religion of Allah and actively participate in building the lives of religious people and enhancing the harmony between religions in the lives of society, nations. Third, as an empowerment and community service agency, this means that Islamic boarding schools have a duty to focus on their role, function and potential for liberation in order to improve their lives and strengths (A.Muhakamurrohman, 2014).

Each Islamic boarding school has a way to instill in its students the spirit and values of entrepreneurship: some include it in the formal curriculum, some have declared themselves boarding school-entrepreneurs, some associate the values of entrepreneurship with Islamic teachings, and any others. This study aims to examine the relationship between the value of *Panca*

Jiwa (five souls) and entrepreneurship in Islamic boarding schools, through qualitative and descriptive study research. Like other qualitative approaches, qualitative descriptive research approaches are generally characterized by simultaneous data collection and analysis (Lambert, 2012). The qualitative method is used in this research because it can explain the data descriptively. The source of the data was purposive sampling. Data collection techniques were observation, interviews, and documentation, while the informants were an Islamic boarding school caregiver,) teachers, and alumni of Al-Islam Islamic boarding schools. Al-Islam Islamic Boarding School seeks to instill an entrepreneurial spirit by reinforcing the values inherent in the Islamic boarding school, namely *Panca Jiwa*, that was first initiated by KH Iman Zarkasy in 1939: sincerity are, a creating harmony in the Islamic boarding school area, a simple spirit including a great soul, which can create a strong character and independent spirit in the struggle, helping himself in all interests, the spirit of togetherness. Islamiyah builds brotherhood, can increase the spirit of unity in life, can instill the spirit of freedom in the future, and can choose life goals according to their own abilities. (Romdoni, 2020).

Discussion

Work Ethic in Entrepreneurship Values

One of the entrepreneurial values that encourages humans is spirit, or work ethic. This study on the relationship between religion and work ethics has spawned a great theory called the theory of function. This theory holds that the function of religion is to support and sustain the existing society. Therefore, religion serves social unity and solidarity (Scharf, 1995). One of the great figures in this school is Max Weber. In his work on Protestant ethics and the spirit of capitalism, he states that there is a positive correlation between Protestant Christianity and the work ethic in the construction and development of capitalism. A study of the ethics of Protestantism that influenced the spirit of capitalism in Weber's 1905 book, *The Ethics of Protestantism, and the Spirit of Capitalism*. Weber said there is a link between religion and entrepreneurial behavior that drives social development. The meaning of work. In Weber's dissertation, which uses the Protestant Calvinist method, there is a culture that believes that hard work is essential for all human beings to achieve spiritual well-being (Mubyarto & Dkk, 1992).

According to Brian S. Turner, Islam has several norms often advocated by Islamic reformers, such as asceticism, activism, and responsibility. Similarly, the sanctification of work and the formalization of work are parts of worship that must be carried out in Calvinist teachings in a "secular monastic" (Turner, 1984). Robert N. Bellah of Japan, in a study entitled *Religion in Tokugawa*, was one of the most popular references to post-Weber sociology of religion, and Confucian reforms generally changed Confucian values called a post-Confucian era, a norm to

support economic modernization such as diligence, savings, and Confucianism. Self and innovation are part of the value of the new Confucianism (Bellah, 1992). At the same time, in terms of Islam, Trimorita et al. conducted a study on the influence of religion and culture on the professional ethics of Muslim merchants in Bugis, Nunukan Regency, North Kalimantan. The study pointed out that without religion, business will not go smoothly (Trimorita & Dkk, 2014). *If we keep on, consistency, hard work, and tenacity will increase; No pain, no gain, and there is no free lunch* are some mottos in business and we can't achieve anything unless they make real sacrifices to achieve it. Joe Paterno said: "Besides pride, loyalty, discipline, thought, and memory, self-confidence is the key to all locked doors (Tasmara, 2002).

Modalities in Entrepreneurship

As Joseph Schumpeter is quoted by William D. Bygrave, his definition of entrepreneurship is as follows: "Entrepreneurship is the creation of new organizational forms by introducing new products and services" or people who develop new raw materials to disrupt the existing economic order (Bygrave, 1994). Robert D. Hisrich and Peter MP. We define entrepreneurship as follows: "Entrepreneurship is the value of spending the necessary time and effort, anticipating the economic, mental, and social risks that accompany it, and receiving the rewards that result from financial and personal satisfaction and independence." It's a process of creating something different. (Hisrich & MP, 1995). The first one of the three main characteristics of entrepreneurs, is, first, the ability to see business opportunities. The second is innovation. The third risk calculation ability (Kodrat & Christina, 2015). Entrepreneurs have specific roles and functions. In general, the entrepreneurial function can be viewed using two approaches, namely micro and macro. At the micro level, entrepreneurs are innovators, inventors, or planners. As an innovator, an entrepreneur discovers and creates something new in the form of a product, technological path, idea, organization, etc. As planners, entrepreneurs try to develop new activities and businesses, plan new business strategies, plan ideas and opportunities for success, create new corporate organizations, and so on. At the macro level, entrepreneurs are the driving forces, controllers, and drivers of the national economy. This function is in fact a joint task of government, business, and society (Suryana, 2013).

As an entrepreneur understands, the term "capital" is not always synonymous with material capital, such as money, premises, and other equipment. But beyond that, the fixed capital of entrepreneurs is tied to intangible capital such as human capital, which is made up of social capital, intellectual capital, mental and moral capital, and motivational capital (Suryana, 2003). First, social capital includes honesty, integrity, trustworthiness, loyalty, respect for others, law-abiding behavior, and responsibility. Secondly, intellectual capital includes ability, commitment, responsibility, knowledge, and skills. Third, spiritual and moral capital is the capital of courage

based on religion. Psychological capital is the determination to be brave, to take risks, to face challenges, to face changes, to reform, and to surpass. Fourth, power capital is a kind of enthusiasm to encourage or move forward, because the success or failure of entrepreneurs is very dependent on their level of motivation (Suryana, 2013). The various corporate values that have to be conveyed are: dare to be courageous, set goals; have personal expectations of yourself, strong, and self-confident, initiative, responsibility: learn from feedback, have good relationships with people who can be helpful, be willing to help yourself, and get advice from experts. (Frinces, 2011).

Panca Jiwa Values of Islamic Boarding School as Intangible Asset

Panca Jiwa are the values rooted in the organization of Al-Islam Islamic boarding school Joresan Ponorogo, East Java, as a global view of all the elements in it. Especially for students, *Panca Jiwa* becomes the basis of their way of thinking, mental attitude, and behavior. Historically, *Panca Jiwa* did not appear until it was published for students in Indonesia, but it took a long time to solidify the results of their ideas. It was born after going through a thought crystallization process that includes observing, appreciating, and studying the rise and fall of various Islamic boarding schools, especially Pondok Gontor, as well as input from various parties, especially his brother KH. Ahmad Sahal and KH. Zainuddin Fanani. The *Panca Jiwa* has been officially published by KH. Imam Zarkasy at a seminar on all Indonesian Islamic boarding schools on Yogyakarta in July 4-7, 1965 (Haikal, 1996). These values include integrity, simplicity, independence (self-help), *ukhuwah Islamiyah* (Islamic brotherhood), and protection of freedom. Protecting integrity is the key to all human behavior in carrying out the processes of everyday life with the word integrity. In religious terms, the word honesty is a pioneer in the series of worship of Allah SWT (whether social worship or Murder worship). The values are abstract, but they can change a person's personality. *Panca Jiwa* is a collection of values deliberately raised by the spirit to change the behavior of students. The presence of *Panca Jiwa* Islamic boarding schools provides guidelines or guidance for attitudes.

First, sincerity is interpreted as something that is not believed because of a material impulse, but because of an impulse to worship God alone. Dr. KH. Abdullah Syukri Zarkasyi, MA (the head of the Gontor Ponorogo Islamic Boarding School) said that the sincere spirit of the Islamic boarding school is, “*Kiai* (the teacher) is sincere, students are sincere, and their guardians are sincere”. What the students do is have sincere trust in *kiai*. If you don't believe in *santri* (student), you need to be sincere. Enter their knowledge, and students who don't believe in *kiai* will not enter their knowledge. The spirit of honesty makes life in an Islamic boarding school more harmonious, spirit and priests teach voluntarily, and students' study seriously and with respect. Secondly. Simplicity is interpreted as an attitude toward life that is not excessive. A simple attitude does not mean that the pursuit of wealth is prohibited, so a simple life is synonymous with living in poverty (Rahman, 2017). However, living simply means avoiding the luxurious lifestyle that makes

everything unnecessary. In other words, living simply means giving up an extravagant lifestyle where money is often wasted on unnecessary things. Simple does not mean passive or unreasonable, nor does it mean poor and disadvantaged. It is in the spirit of simplicity that values such as strength, ability, resilience, and composure in the face of life's difficulties exist. But behind this simplicity radiates a great soul, daring to go forward and unyielding under any circumstances. In fact, this is where life and the growth of a strong spirit and character are required, which are the conditions for struggle in all aspects of life (Washil, 2020).

Third, independence. Every student is not dependent on others, and every student must be able to carry out every activity according to their own responsibilities. The Islamic boarding school itself is an educational institution, and it can be said to successfully make independence an attitude that every *santri* must have, without relying on others (Masqon & Dihyatun, 2011). Independence is the ability to control yourself. Islamic boarding schools have three independences. That is, emotional independence is the ability of an individual to be himself, and behavioral independence is the ability of students to make and execute decisions freely. Students tend not to be bold in making and executing decisions independently without the blessing of the spirit. The value of independence lies the ability of students to build an independent view of life (Hartono, 2006). Fourth, *Ukhuwah Islamiyah* is a concept based on faith in Allah and pious brotherhood (Makmun, 2001). The *Ukhuwah Islamiyah* of the Islamic boarding school reflects the diversity of students from different regions, races, and even different countries. Everything merges into one, forming a closely connected "mini" society. Fifth freedom, in this framework, freedom is not negatively interpreted as meaning that students can act and think freely without knowing reasonable boundaries. (Makmun, 2001). Freedom means that students can think freely, which means that they can use their own ideas to pursue and explore the science taught in Islamic boarding schools without being bound by certain schools of thought. According to Dr. K.H. Abdullah Syukri Zarkasi, MA "Freedom does not mean absolute freedom of thought, but freedom to choose a way of life" (Zarkasyi, n.d.) *Santri* can think freely, realize herself freely, express opinions freely, and choose freely, but can't break away from the corridors of Islam and religion.

Al-Islam an Islamic Boarding School of a thousand Doors

Al-Islam Islamic Boarding School Joresan, Mlarak, Ponorogo Regency, was founded on May 2, 1966, about 15 km from the city of Ponorogo, due to the crisis of quality of life among Muslims, especially in Ponorogo in the 1960s. At that time, there was still a lack of means to develop the lives of Muslims, and children dropped out of school as a result of the underdevelopment and poverty surrounding the lives of most people in Ponorogo, especially those living in rural areas. Up to now, people named Al-Islam Islamic boarding school Pesantren *seribu pintu* (thousand-door Islamic boarding school) because students can enter from all directions, from the front, the back,

the side, and other directions. Because the building of Al-Islam Islamic boarding school does not have a guardrail around it, they call it *Pesantren seribu pintu*. The existence of the Al-Islam Islamic boarding school is very close to the community; even some of the houses that surrounded the boarding school' have volunteered to be used as classes for the learning process. This is an illustration of how closely the community and the Islamic boarding schoolwork together and why they did not build a fence around it. The curriculum of Al-Islam Islamic Boarding School is designed to accommodate an integrated system, meaning that the subjects provided are an accumulation of the ministry of religion curriculum and the teaching and learning methods of *Pesantren Salafiyah* (Salafiyah Islamic Boarding School) and Pondok Modern Gontor (Gontor Modern Islamic Boarding School). "*Al-Muhaafadlotu 'Ala-L-Qodiimi-S-sholih Wal Akhdzu Bil-L-Jadidiidil-Ashlahi*", this is intended so that Al-Islam Islamic Boarding School is able to produce Muslim cadres with comprehensive capabilities who are ready to face the challenges that are developing in society (Al-Islam, 2011).

Implementation of Panca Jiwa in Al-Islam Islamic Boarding School

Essentially, the quintessence of Islamic all-inclusive schools lies in their substance and soul; this is the thing that prepares students sometimes to come to the road in the public eye. The spirits of the *santri* are worked with an Islamic air of life loaded with values of battle and penance, even with a day-to-day existence loaded up with a spirit of genuineness, a feeling of straightforwardness, a feeling of autonomy, a feeling of *ukhuwah Islamiyah*, and a feeling of dependable opportunity. straightforwardly felt in regular daily existence at the all-inclusive school (Ummah, 2017). Islamic boarding school has a dream, mission, and objective to be accomplished, specifically to make students clever and have great ethics, but with various uniqueness and attributes. As expressed by *Ustadz* (*ustadz* is how a teacher in an Islamic boarding school is called), Masrur:

"As representative of the top of the Al-Islam educational plan, Al-Islam has qualities contrasted with other Islamic live-in schools." to be specific, the educational program of the Ministry of Religion, the second educational plan of Pondok Modern Gontor, and the third educational program of the Salaf Islamic Boarding School. All subjects are relied upon to be a way to accomplish the five spirits and the five objectives of the pesantren. "Uncommon for grades 3 to 6"

The cultivation of Panca Jiwa values in Al-Islam Islamic boarding schools is carried out in the form of, First, in the learning process, either explicitly for example in the subjects of economics, trade administration, accounting, as for other subjects, by providing values in the form of hidden curriculum, that relevant to entrepreneurship values such as honesty, independence, courage, accuracy and any others. Second, curricular activities, several activities that can support the formation of the personality character of students include the existence of intra-curricular

activities that are consistently carried out at Al-Islam Islamic boarding schools, namely *Muhadlrah* (speech practice), *amaliyah* worship (practice prayer correctly), *Khutbatul Iftitah* (Orientation for santri) for new students, third, Intra-curricular activities, the organization in Al-Islam Islamic boarding school students called Al-Islam Madrasah Students Organization (OPMI), four extracurricular exercises are a discussion for fostering understudies' inclinations, abilities and inventiveness.

The meaning of "extracurricular" is an extra movement outside of learning hours, which is by and large a discretionary action. Extracurricular exercises are a vehicle for the self-improvement of understudies through different exercises, both straightforwardly and in a roundabout way identified with the material (Arikunto, 2007). Extracurricular is a movement with added esteem that is given as an ally to extracurricular examples, and not just as a supplement to the learning system. Extracurricular exercises, which are a bunch of learning encounters, have values for the arrangement of understudies' characters (Suryosubroto, 2009). Among the obligatory extracurriculars are Scouts and *Muhadlrah*. Calligraphy, *Hadrah* and *Karawitan* (traditional music), Marching Band, Language Development Club (LDC), Class Meeting Sport (sports rivalry between classes), Journalism, *Tahfidzul Quran* (memorizing Quran), Entrepreneurship, and any others (Ust.Zamroji, 2020).

Several activities that support the entrepreneurial spirit are the first *Rihlah Iqtishadiyah* activities, namely visits to take a close look at several factory destinations or home industries both around the Islamic boarding school and outside the city with the aim of learning entrepreneurial knowledge as a provision of skills in later life after graduation. such as making *tahu*, *tempe* (local food), sewing, screen printing, being a carpenter, and any other (Ust. Masrur, 2021). Second, practices include internships in various Islamic boarding school business units (UUP) for a certain period by grouping under the guidance of one *ustadz*, such as internships at shops in Islamic boarding schools that provide daily necessities, convection shops that provide finished goods and raw materials, photocopies, and tools. Stationery; bookstores and books used for students; and a boarding school canteen (Ust.Suwondo, 2021).

In addition, several activities that support the above in cultivating an entrepreneurial spirit and a philosophy of life for the students, those are: studying in an Islamic boarding school is not to get a certificate but to seek knowledge, see Fig. 1, *kyai* is role model for *santri*, he will not give orders to his students before he does it himself. Almost ninety percent of all *asatidz* (teachers) are entrepreneurs who develop business fields with the slogan "hard work, smart work, and sincere work."



Fig 1. Islamic Boarding School Philosophy

The sentences on the Fig 1. are very popular; even the students memorized them by heart because every year there is an event that must be attended by students, both new and old students, which must also be attended by all *asatidz* (teachers) and educational staff. Islamic boarding schools call it a “*sunnah madrasah*” in the form of *khutbatul iftitah* activities or introductions for new students in a week. Some of the sentences above include “*madza athlub?*” (What do I look for?) The sentence is intended to organize the intentions of the students, especially for new students, so that they do not have the wrong intention to study at this boarding school, study not to get a certificate, study not to become a government employee, study not for prestige, they study only to seek the pleasure of Allah SWT. Among the pleasures of Allah is learning to seek knowledge. In accordance with the Hadith “*Thalubul ilmi faridlatun 'ala kulli muslimin wa muslimatin*” (learning is obligatory for all Muslim men and women. The next sentence on the board is ‘*Ala is ti'daadi lil mar'uusiyyah wa lil Iti'daali lil Al riyaasah*), ready to lead and ready to be led. For the students, they have to be ready to lead while being *santri* or later after graduating from Al-Islam Islamic Boarding school, for example, when they are students to become class leaders, ready to be the leader of OPMI (Boarding School Student Organization) or head of extra-curricular organizations such as scouts, youth red cross, language development group, and any others.

The Contribution of *Panca Jiwa* in Growing the Value of Entrepreneurship

Panca Jiwa values, which become the spirit in the concept of thinking, acting, and behaving, become the reference for all members of the Islamic boarding school, caregivers, leaders, teachers, students, and all those related to the Islamic boarding school. These *Panca Jiwa* distinguish the definition of Islamic boarding school as proposed by western researchers; Imam Zarkasyi does not agree with the orientalist who see Islamic boarding schools from one perspective. He argues that if the function of an Islamic boarding school is to broadcast Islam, then the definition of an Islamic boarding school according to orientalist, such as Snouck Hurgronje, who only pay attention to the outward appearance of an Islamic boarding school, is of course unacceptable, because what is judged is only the skin, not its contents, because the essence of Islamic boarding

schools is that they have provided many services to religion, homeland, and nation. According to Imam Zarkasyi, the true nature of Islamic boarding schools lies in the formulation he gave, "So Islamic boarding schools can be formulated as follows: Islamic educational institutions with a dormitory system, with the *kiai* as the central figure, and the mosque as the center of the soul" (Zarkasyi, 2012). Thus, what is fundamental in coloring the character of the *santri* does not only depend on the progress and physical luxury of the *pesantren* but also on the spirit that is in them.

In explaining the contents of Islamic boarding schools, Imam Zarkasyi believes that the contents and nature of Islamic boarding schools are as follows: first, the essence of Islamic boarding schools lies in the content and soul, not in the skin, because in that content we find the services of Islamic boarding schools for religion, homeland, and nation, the main content of Islamic boarding schools is mental and character education. For several centuries, since before the existence of western-style schools, Islamic boarding schools have provided invaluable education to their students, as missionaries and community leaders in various fields of life. Third, it is in the education of the Islamic boarding school that a strong soul is established, which greatly determines the philosophy of life of the students. As for the lessons and knowledge that they have gained over the years living in the cottage, it is a provision (equipment) for their future life in society (Zarkasyi, 2012).

In this manner, what is exceptionally important in shading the personality of the *santri* doesn't just rely upon the advancement and actual extravagance of the Islamic boarding school, but on the soul that is in it. Some alumni who have lived in the community feel the deep meaning of the *Panca jiwa* and their contribution to the development of their activities. The value of the *Panca jiwa* is sincere, the application of the word sincere in Al-Islam Islamic boarding school has a broad meaning. For example, sincere to lead or sincere to be led, total surrender to Allah SWT is the application of the word sincere at the highest level. This is what contributes to the entrepreneurial spirit because, from the beginning, it has been instilled in the nature of always being open minded, including the leadership "ready to lead and ready to be led", which is always echoed in the community. As stated by Asnan Alumni Al-Islam 2006 who has a digital printing business.

"The value of sincerity is very important because it can organize the heart, is always optimistic even though one day there is a failure, sincerely avoids frustration, and remains enthusiastic and full of faith that one day there will definitely be a time for success" (Asnan, 2021).

The value of simplicity is the basis for alumni to be able to make a priority scale in which actions must take precedence in fulfilling primary or secondary needs. A simple lifestyle can refrain from a luxurious lifestyle, it is better to increase capital or assets than to spend extravagantly. While Nardi, an alumnus of "Al-Islam" in 1993 who was active in the Shafira Cooperation, said:

The value of independence has a very important role in entrepreneurship, he said "what still sticks in my mind is the motto "*madza athlub?*" What do I look for? a philosophy about the independence of students, the doctrine that Islamic boarding schools are not meant to get a certificate, not to become government employe, but to fight and serve the community. I practice that education in my office, I am in a team that formulates core values, corporate values, I put Al-Islam values in part there, I love Shafco I = Integrity Love =Love Shaf = Shafira Co=corporation, I also apply the philosophy of *Idha shodaql Azmu Wadhokha Asabiilu....*Wehre there is will there is the way...some people turn, some go straight, some jump but the important thing is the goal is the same, don't think about anything else, just do it." (Nardi, 2021).

Successful entrepreneurs come up with ideas and come up with ways to implement them to solve a problem or fulfill a need. Sometimes creativity includes the activity of creating something from something that doesn't exist. However, it should be reminded that creativity is more likely to produce results through efforts to deal with things that are currently in effect or turn old things into new things. The value of *Ukhuwaah Islamiyah*, if interpreted broadly, can be in the form of networks or relationships. Relationships are very important, especially in this era. Having only capital without relationships will be difficult. If there are many relationships, mutually beneficial cooperation can be achieved (Asnan, 2021). The value of free thinking, another Alumni Agus Nahrowi or Gusrowi, 1995 Al-Islam alumni active in learning and knowledge at Earthworm Foundation Indonesia, said his areas of expertise are conflict resolution training design, motivation, and book authorship, said:

That one of the contents of the *Panca jiwa* is freedom, the strongest among the *Panca jiwa* is freedom of thought, especially in materials I am always directed to think critically, that is the most memorable. In fact, when I was in Al-Islam I did not fully understand, I only memorized, but now I can feel it. What I did a lot during the training was giving material related to mind programming, mindset programming, such as brain wash, but brain wash which calls for the minds of people who are established. Well that's where I'm actually teaching about critical thinking (Agus Nahrowi, 2021).

This is in accordance with the assessment, which expresses that the idea of free reasoning will bring forth imaginative and inventive mentalities. Theodore Levitt was cited by Zimerer as expressing that innovativeness is thinking new things, while development is doing new things. In short, one might say that businesspeople prevail through reasoning and doing new things or old things in new ways. Inventiveness will succeed if it is diverted and coordinated. Businessperson is an irregular peculiarity, that is planned to cause changes on going interaction (Zimmerer et al., 1996).

Conclusion

Based on the above discussion, it can be concluded that the role and function of Islamic boarding schools are not only in the development of religious scholarship but also as agents of community empowerment, especially in the economic field. There are several basic values of

pesantren related to the entrepreneurial spirit, namely *Panca Jiwa* values, so that by applying *Panca Jiwa* values at the same time, it can foster enthusiasm and motivation for entrepreneurship. The cultivation of entrepreneurial values through the *Panca Jiwa* values is carried out through curricular, extracurricular, and activities that support the formation of an entrepreneurial spirit. Sincerity will foster optimism and never give up; simplicity fosters strength and tenacity; independence fosters the courage to take risks; *ukhuwah Islamiyah* fosters a broad network; freedom of thought fosters critical thinking. The contribution of this research can inspire other Islamic boarding schools to build the community both in the religious field and in the economic empowerment of the community.

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