

12 Waqf Based Pesantren Strategy of HUman capital and entrepreneurship education development

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Waqf-Based Pesantren: Strategy of Human Capital and Entrepreneurship Education Development

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan strategi manajemen pesantren berbasis wakaf yang diterapkan di Pondok Modern Darussalam Gontor (PMDG) dalam mengembangkan *human capital* dan pendidikan kewirausahaan. Penelitian ini menggunakan metode deskriptif kualitatif. Adapun teknik pengumpulan datanya dilakukan melalui wawancara, observasi, dan dokumentasi, yang kemudian diproses melalui teknik triangulasi. Hasilnya menunjukkan bahwa strategi pesantren berbasis wakaf yang ditujukan untuk mengembangkan *human capital* dan pendidikan kewirausahaan dilakukan melalui pendidikan berbasis komunitas (kiyai, guru, santri, pembantu pondok). Strategi ini menjadikan kehidupan pesantren dengan segala totalitasnya menjadi media pembelajaran dan pendidikan yang dikombinasikan dengan pembudayaan nilai dan filosofi, kepemimpinan dan penguatan sistem manajemen modern guna mencetak manusia yang memiliki 3 kecerdasan; kecerdasan iman, kecerdasan ilmu, kecerdasan amal. yang disupport oleh pengelolaan dan pengembangan wakaf sebagai instrumen pengembangan *human capital* dan jiwa kewirausahaan di dalamnya. Implikasi dari penelitian ini, menjadikan pengelolaan harta wakaf di institusi pendidikan berbasis wakaf sebagai

instrumen untuk mengembangkan dan meningkatkan akuntabilitas pengelolaan wakaf kepada *stakeholder*.

Kata Kunci: Pesantren berbasis wakaf, pendidikan berbasis komunitas, *human capital*, pendidikan kewirausahaan,

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Abstract

This study aims to describe the management strategy of waqf-based Pesantren applied by Pondok Modern Darussalam Gontor (PMDG) in developing human capital and entrepreneurship education. It uses qualitative descriptive methods. The data were collected through observation, interview, and documentation, and then processed through triangulation techniques. The result shows that waqf-based pesantren strategies aimed to develop human capital and entrepreneurship Education is implemented through community-based education (Kiai, teachers, santri, and society). This strategy makes pesantren as a medium of learning combined with the internalization of islamic, cultural, and philosophical values, leadership and strengthening of modern management systems in order to create quality generations embedded 3 intelligences including iman (faith), ilmu (knowledge), and amal (good deed). The implication of this study is to make better management of waqf in waqf-based educational institutions, and invite them to make the strategy as an instrument to develop and improve the accountability of waqf management to stakeholders.

Keywords: *Waqf-based pesantren, community-based education, human capital, entrepreneurship education*

INTRODUCTION

Human capital (HC) development is the top discussion in terms of development. Generally, this theory focuses on the development of human skills and capabilities as pioneers for economic development. The most important thing of HC is education and learning that directs humans to have

skills which be realized in independently of entrepreneurial activities (Becker, 1993, pp. 115–116; Dobija, 2002). Moreover, HC in Islam, not only education and teaching but also includes mental, physical, intellectual, ethical, and spiritual development to create social well being (Abdullah, 2012; Sadr, 2015). Meanwhile, the theory that potentially to shape young generation who have the independently skills and entrepreneurial which carried out in training and education is *entrepreneursip education* (EE) (Ahmad, 2013; Igwe, Okolie, & Nwokoro, 2019; Kuratko, 2005; Premand, Brodmann, Almeida, Grun, & Barouni, 2016).

In Indonesia, the polemic of equal distribution of education in public schools is a widely discussed issue, this issue departs from the lack of equitable quality of education in generating independent skills, character and intellectuals (Alamsyah, 2019; CNN Indonesia, 2019; Kemendikbud RI, 2018). In other hand, the development of *pesantren* education plays an important role in increasing the independence of mental education, character, skills, and intellectual as well as the national culture of Islamic life (Direktorat Pendidikan Keagamaan dan pendidikan Pondok Pesantren, 2003; Izfanna & Hisyam, 2012; Masqon, 2011). Fundamentally, the existence of *pesantren* is based on the components of teaching, education, guidance, and counseling among the pesantren communities namely; *Kiai*(leader/head master), teachers, and *santri* (students) who are influential in providing intellectual and cultural development patterns of Islamic life (Muhakamurrohman, 2014). However, the globalization era presents its own challenges and problems for the existence of pesantren (Asrohah, 2011; Hambali, 2017) namely the independence issues of empowerment and

development of *pesantren* resources that influence the existence of *pesantren* growth as an indigenous Islamic educational institution in Indonesia (Ritonga, Jamil, Harvius, & Mukhlisin, 2018). Empowerment of resources in the independence of education includes the independence of institutions, organizations, education systems, curriculum, funding and human resources in the *pesantren* community (Iman, 2012). One of *pesantrens* which has education independence is Pondok Modern Darussalam Gontor (PMDG) (Iman, 2012; Masruchin, 2015).

PMDG realizes education independence can be realized through the role of waqf management that called by waqf-based *pesantren* (Fasa, Rofiqo, & Oktarina, 2016; Hasanah & Fahrurroji, 2013; Rohmaningtyas, 2016; Siahaan, Iswati, & Zarkasyi, 2019). The management of *pesantren* and its waqf are formed in the education and learning among the *pesantren* community. Supporting this, several studies have identified the existence of waqf-based *pesantren*, such as being able to provide the independence of financial and management systems (Arjmand, 2017; DEKS- Bank Indonesia, Muljawan, Sukmana, & Yumanita, 2016; Siahaan et al., 2019), empowering social economy (Hudaefi & Heryani, 2019; Imari & Syamsuri, 2017; Siahaan et al., 2019; Syamsuri, 2016; Syamsuri & Borhan, 2016), generating of cadre leaders (Kahar et al., 2019; Ritonga et al., 2018; Zarkasyi, 2005b).

As explained in the text above, the indication of the development of HC and EE are illustrated in the PMDG effort, but there is very little of related hypothesis in the existing studies. Considering the challenges and problems of the existence of *pesantren* education independence in

maintaining its educational values and culture, a study of the role of PMDG in HC and EE developing for educational independence is important. The aim is to explore into PMDG's management strategy in developing HC and EE so that it contributes to the development of *pesantren* education independence.

Based on the explanation of the previous paragraph, this study uses qualitative approach. The data were collected through observation, interview, and documentation. The observation was used to observe the implementation process of the strategy. In the case of interview, the researcher tried to interview some people in *pesantren* including kyai, teachers, as well as students related to the implementation of waqf-based *pesantren* strategy. Then, the documentation was used to obtain some related articles and documents related to the implementation of the strategy. The collected data, then, analyzed through triangulation technique.

WAQF-BASED PESANTREN STRATEGY

An overview of Pondok Modern Darussalam Gontor (PMDG)

Pondok Modern Darussalam Gontor (PMDG) is an Islamic education institution based on waqf better known as waqf-based *pesantren* (Masruchin, 2014) located in Gontor, Ponorogo, East Java, 200 km from Surabaya, the capital of East Java Province. Historically, Gontor was founded on September 20, 1926 by 3 brothers; K.H. Ahmad Sahal (1901-1977), K.H. Zainuddin Fanani (1908-1967), dan K.H Imam Zarkasyi (1910-1985). They are known as *Trimurti*. This *pesantren* is a waqf for all Muslims that implies all waqf assets (including, values, systems and

property) are no longer belongs to the kiai but it relaying to next generation of *ummah*. At present, this pesantren is the largest waqf-based *pesantren* in Indonesia which has 21 branches of *pesantren* spread across Indonesia and has become a role model for 350 waqf-based *pesantren* in Indonesia (Darussalam Press, 1438; Faj, 2011; Mubarak, 2016).

The main characteristic of PMDG is its different approach to modernizing Islamic education by integrating the *pesantren* and *madrasah* systems into the new Islamic education system. *Madrasa* has more advantages in the formal education system than non-formal / informal education, students only learn in the classroom, but what happens outside the classroom is outside the *madrasa* system. Whereas *pesantren* have positive aspects in improving non-formal and informal education that can be done by incorporating Islamic values and ties.

In actualizing of education integration system, PMDG practices values, philosophy of life, five souls of mottos, long-term management principles and adoption of the best prototypes of educational institutions in the world.

The philosophy of *pesantren* life, as *berdiri di atas dan untuk semua golongan* (this *pesantren* is not inclined to any political party), *hidup sekali hiduplah yang berarti* (awareness of the meaning of life and meaningful life), *sebaik-baik manusia ialah yang paling bermanfaat untuk sesamanya* (awareness of a more meaningful life when we can provide benefits and goodness to others), *berjasalah tapi jangan minta jasa* (awareness to always do best without asking others to assess what hasn't really been done), *sebesar keinsyafanmu, sebesar itu pula keuntunganmu* (awareness of the

values of life and the benefits obtained are determined by how aware of the meaning of the learning process), *pondok adalah lapangan perjuangan, bukan tempat mencari penghidupan* (awareness to act for the struggle to revive all the *pesantren* units in order to support shared prosperity)

Educational motto is to create a Muslims who has noble character, sound body, broad knowledge, and independent mind. The *pesantren* values those must be imbued by all individuals in the *pesantren* community are; sincerity, simplicity, self-reliance, *ukhuwah diniyah islamiyah*, freedom.

Five long-term plant principles: education and teaching, regeneration, infrastructure, procurement of financial resources, welfare of the *pesantren* family. The four institutions became synthesis and influence the PMDG, namely: Universitas al-Azhar, Cairo (independence value of waqf-based institutions models), Aligarh University of India (modern education value), Santineketan College of India (ability to maintain the values of Indian humanism such as simplicity and kinship that gives a sense of peace), *Pondok Syanggit*, Mauritia, North Africa (consistency in teaching generosity and sincerity in the attitudes of the leaders and teachers). Of the four syntheses above, the pattern of PMDG education is colored by the atmosphere of independence, modernity, peace and sincerity of its inhabitants.

Development of HC and EE in PMDG

Pesantren fixed up the *pesantren's* strategy and management in creating and developing HC and EE in order for its existing and surviving. The management used by PMDG in developing HC and EE is illustrated in the table 1.

No.	System	Strategy
1	Paragon of virtue/exemplary	Highlighting the exemplary attitude of the Kiai, teacher, tutor, and <i>santri</i> .
2	Environmental creation	Everything that is seen, heard, felt, and experienced has to contain an element of education.
3	Briefing and guiding	The activities began with a briefing and guiding, especially the educational values embedded.
4	Habituation	Gradually acting of educational programs with high discipline. Sometimes coercion is also needed.
5	Assignment	Educational activities involvement

Table 1. Education management of PMDG (researcher elaboration)

To achieve its educational goals, PMDG education management makes *pesantren* life with all its totality in community-based education medium for learning and training among Kiai, teacher, *santri*, and *pesantren* society (community-based education). The realization of community-based education is based on four principles of education and teaching; learn to know / think, learn to do, learn to live together, learn to be, combined what member of community heard, seen, felt, done, and experienced is intended to achieve educational goals. The sustainability of the community-based education process is carried out through a combination of a culture, values, leadership, and strengthening within a modern institutional management system. The culture strategy aims to make every member of the community aware and practice all values related to the teaching and education mechanism for defending the possibility of distortion and scouring of these values. Leadership among member of community is needed to direct, organize, manage and control every idea, concept, and its

implementation in various forms of activities. Meanwhile, the strengthening of the system in the framework of modern institutions is intended so that these values obtain legal force.

Community-based *pesantren* management is a necessity for the sustainability of the *pesantren*. Due to the basis of this management is a commitment to the accountability of *pesantren*. Pesantren accountability is largely determined by the reliability of the individuals who are responsible in the sense of being ready to help, defend, and effort for *pesantren*. This community-based management is designed in the form of integral and continuity between the achievement of the *pesantren* goals, namely between five long-term plant principles which include teaching and education, regeneration, infrastructure, financing, and the welfare of the *pesantren* family.

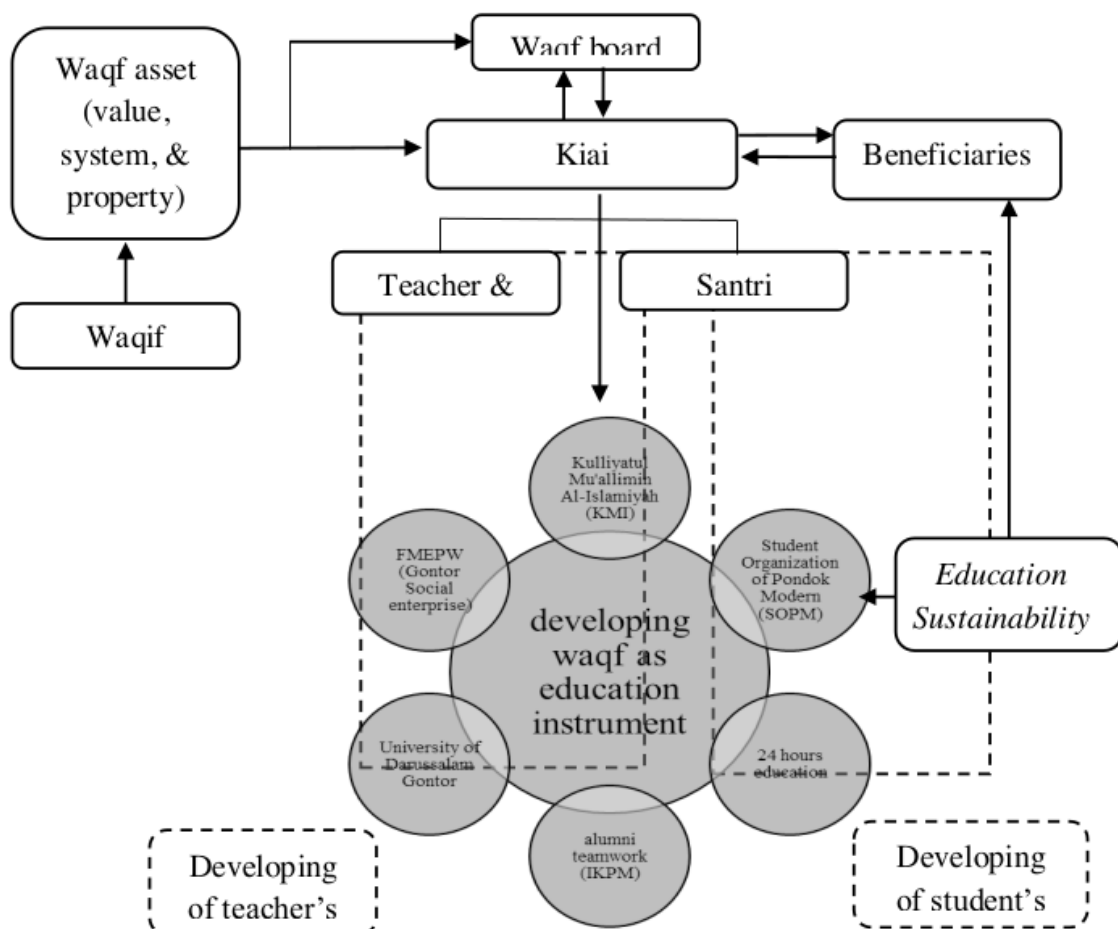
The implementation of this community-based education strategy is a process of regenerating the *pesantren* life chain which is driven by managing and developing of waqf. Managing and developing of waqf as an instrument for the implementation of *pesantren* life mechanism and performed the five long-term plant principles. This can be seen from the continuity of the *pesantren* life chain between KMI education model (*kulliyatul mu'allimin al-islamiyah*: the assemblage of Islamic teachers), and educational process in producing Islamic teachers and educators. In producing Islamic teachers and educators, it is necessary to form management cadre with the organizational education pattern of teachers and students guided by the Kiai, such as; *First*, the Student Organization of Pondok Modern (SOPM) which houses all student activities that leading 21

sections of developing waqf asset, leading and actualizing 19 dormitories for organizational learning, leading of 36 consulates organizations, and leading a number of arts, sports, language and skills courses; *second*, 24hours system of Islamic boarding activities which is managed based on seniority of students under the auspices of SOPM, teachers, and Kiai; *third*, developing of teacher and tutor's intellectual and emotional through education patterns at the Darussalam Gontor University level; *fourth* managing and developing of waqf assets education through 34productive business units under the Foundation for Maintenance and Expansion of the *Pesantren* Waqf (FMEPW) those are managed by teachers and tutor; *fifth*, the vast network of *pesantren* organizations with a strong *pesantren* alumni community network organized by IKPM (the union of *pesantren* family). Thus, waqf as an instrument of harmonizing of *pesantren* life in PMDG that aims to form people embedded values and philosophy of Islam that are equipped with organizational skills and leadership skills to respond to developments and global challenges. See Fig. 1.

To ensure the implementation of the above strategy, *pesantren* leadership needs to continuously sharpen various sensitivity in managing and developing *pesantren*, especially in facing various opportunities and challenges both from internal and external of *pesantren*, namely: (1) sensitivity toward affectivity (considering both of affectivity and efficiency in complying of culture and value movement); (2) sensitivity toward transparency, planning, and evaluation (being sensitive in considering management which includes transparency, planning, and program evaluation based on the principle of sustainability and organizational

capability without losing the basic values and philosophy of *pesantren*); (3) sensitivity toward corporation and synergy (increasing cooperation inter-*pesantren* in managing and developing its education and teaching, funding, provision of facilities and infrastructure, organization and leadership, as well as improving the quality of human resources and the welfare of teachers and boarding school assistants); and (4) sensitivity toward sincerity (being able to be responsive to the assessment of the sincerity among *pesantren* community, from individuals, groups, institutions as a totality)

Figure 1. Developing *Pesantren* Community Competency Through Waqf Management (Researcher Elaboration)



CONCLUSION

The role of PMDG is an Islamic education institution which develops intellectual culture and Islamic knowledge related with waqf managing and developing for educational sustainability. To achieve the educational objectives, PMDG applies the community-based education strategy that make the harmony of *pesantren* life with all its totality a medium of learning and education among Kiai, teacher, tutor, santri, those are combined with a strategy of cultural values and philosophies, leadership, and the strengthening of a modern management system to create a conducive education. This strategy reflects the appreciation and implementation of *pesantren* values and philosophies in forming and developing of superior HC.

Meanwhile, the mechanism of HC development is carried out by implementing EE which is inherent in the process of managing waqf assets. This process is a form of education regeneration through 24-hour organizational education in every business unit and work unit managed by students and teachers. This process mechanism makes the entire *pesantren* community have 3 entrepreneurial capacities; developing a broad understanding of entrepreneurship, obtaining an entrepreneurial mindset, and understanding how to start and operate a company effectively based on 3 intelligences namely; faith intelligence (*iman*), deed intelligence (*amal*), and knowledge (*ilmu*). The more complete explanation can be seen in table.2.

Pesantren community	Education System	Education strategy	Education Instrument	objective	outcome
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Waqf board		Community-based education	The harmony of pesantren life is supported by the management and development of waqf	Teaching and education development, regeneration, infrastructure and financing, and family welfare	Islamic teachers who have 3 intelligence faith (<i>iman</i>), good deed (<i>amal</i>), and knowledge (<i>ilmu</i>)
Kiai	Paragon of virtue/exemplary, Environmental creation, Briefing and guiding, Habituation, Assignment	that is embedded on values, philosophical life, leadership, modern management systems			
Teacher					
Santri					

Table 2. Summary of PMDG strategy for developing HC dan EE (researcher elaboration)

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