



CHANGE IN SANTRI'S ENTREPRENEURIAL MINDSET THROUGH THE SALAFI MODEL QUALITY MANAGEMENT SYSTEM IN INDONESIA PESANTREN

Abdul Bashith^{1*}, Muh. Yunus², Abdul Malik Karim Amrullah³, Ahmad Muhtadi Ridwan⁴,
Ramadhani Lausi Mkumbachi⁵, Saiful Amin⁶ and Waluyo Satrio Adji⁷

^{1,2,3,4,6,7}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

⁵Stella Maris Mtwara University College, United Republic of Tanzania

Article History:

Received : 2022-04-05

Revised : 2022-06-19

Accepted : 2022-06-28

Published : 2022-06-30

Keywords:

Change of Mindset, Entrepreneurship, Santri, SMQMS, Indonesia Pesantren

*Correspondence Address:

abbash98@pips.uin-malang.ac.id

Abstract: This study aimed to (1) identify entrepreneurial product that is feasible to be developed to support the pesantren's independence, (2) find the appropriate assistance strategies to improve the pesantren's entrepreneurship through the salafi model quality management system (SMQMS), and (3) describe the performance of Islamic entrepreneurship after applying SMQMS. The method used is participatory action research with the stages of plan, action, observe, and reflect. This study selected a sample of 64 students, 4 teachers, and kyai (pesantren leaders), using a purposive sampling technique. The participants all attended Islamic vocational high school in Darus Sholawat Pesantren, Madiun, Indonesia. Descriptive analysis were performed to analyze the data. The results of the study indicate that: (1) entrepreneurial product that is deserved to be prioritized to develop is sharia laundry business, because involves its impact on the pesantren's learning process and economy; (2) the strategy for developing the pesantren's educational quality is the use of SMQMS; (3) the independence of the pesantren is shown in the learning aspect through the "learning quality pledge" and courage to opine, while the aspect of entrepreneurship is shown through a sharia laundry business based on the SMQMS.

Introduction

Pesantren is a unique Islamic educational institution. The pesantren community has the following characteristics: high compliance to the Kyai (Islamic scholars), high motivation to fight (*jihad*), patience, sincerity, simple/frugal life, and independence. *Salaf* Pesantren - like Darus Sholawat Islamic Boarding School in Klubuk, Madiun, Indonesia - is managed based on a simple management, the quality standards are not explicitly written, and the Kyai's position is very dominant in decision making. Kyai is highly respected by the pesantren community because of the depth of their religious knowledge and morality (Dhofier, 1982). Kyai also has other abilities, such as the ability to develop the pesantren's creative economic resources. On the other hand, the Kyai's strong authority tends to create a less creative atmosphere in an organization. A number of potential resources cannot be utilized enough by the pesantren's management.

This what happens at Darus Sholawat Islamic Boarding School in Klubuk, Kedungrejo, Madiun. Some pesantren's potential resources need to be developed optimally, such as the presence of *diniyyah* educational institutions and Vocational High Schools with hundreds of santri (students) living in *Ma'had* (Pesantren). If managed properly, this condition will lead to the development of Islamic entrepreneurship.

This pesantren is unique as seen from the aspects of the santris' input, a simple pesantren management system, and a variety of pesantren businesses. The students come from a lower middle economic group. Therefore, to meet the needs of pesantren, the institutions try to develop business units. Some are able to develop well and others are difficult to develop. The pesantren management system is still very simple, and the administration and learning system management are performed with less effort. The main priority is merely running the activities. The business development has not been optimally empowered. The business patterns still employ traditional systems without in-depth planning, organization, implementation, and evaluation.

Noting such conditions, research-based service activities are very important to be carried out in order to help Darus Sholawat Islamic Boarding School carries out its vision, which is to create *ibaadurrahman* students who have a virtuous moral, intelligent, creative and deep spirituality. One of the efforts that can be done is encouraging the establishment of a Sharia Laundry Business Unit at Darus Sholawat Islamic Boarding School.

The objective of assisting the business unit establishment is to solve the problem about the compliance of using school uniforms while increasing the source of economic income as in line with the pesantren's character. Therefore, the focus of this study is to answer three main issues as follows: (1) what entrepreneurial products that are feasible to be developed to support the independence of pesantren at Darus Sholawat Klubuk Islamic Boarding School in Madiun? (2) What is the appropriate assistance strategy to increase the independence of pesantren through the Salafi Model Quality Management System (SMQMS) model at Darus Sholawat Klubuk Islamic Boarding School in Madiun? (3) How is the implementation of Shariah entrepreneurship performance after applying the Salafi Model Quality Management System (SMQMS) model at Darus Sholawat Islamic Boarding School in Madiun?

Theoretical Support

Islamic Boarding School Management

The concept of Islamic boarding school shows three words that have one meaning. Javanese people used to call it *pondok* or pesantren, or if both are combined, then the term becomes *pondok pesantren*. *Pondok* or pesantren can be interpreted as a dormitory or residence of the students. The term *pondok* in Arabic has a close meaning to the word *funduq*, which means hotel or hostel. The people of Aceh call the Islamic Boarding School as a *rangkang*. While the Malay community or people in West Sumatera call it surau.

According to (Dhofier, 1982). Islamic boarding schools are traditional Islamic educational institutions that are used to study, understand, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as the guidelines for the behavior of daily life. He points it out in his book, *Tradisi Pesantren: Studi Tentang Pandangan Kyai* (Dhofier, 1982).

Pesantren has special characteristics, partly because this educational institution has uniqueness that distinguishes it from formal education institutions. One of them is the learning system that emphasizes the values of a close relationship between the Kyai and students. The relationship is patron-client in nature. Such relationship is based on the values of students' obedience to their Kyai, honesty, simplicity, independence, sincerity, and other noble values.

In general, the management of pesantren is made based on the principle of management flexibility known in its jargon, *al-Muhafadzatu ala qadimi al-Salih, wa al-Akhdzu bi al-Jadid al-Aslah*. The meaning of this jargon is maintaining old values that are still considered good, and making better innovation. Thus, pesantren shows its position as a conservative-innovative educational institution by maintaining old values but trying to be innovative.

The result of the study conducted by Kawakip (2008) shows that pesantren has been able to make changes in the management system, but is still committed to preserve traditional values. Gontor Islamic Boarding Schools superintendent, Abdullah Syukri, states how pesantren face today's challenges (Zarkasy, 2007). Pesantren must be able to develop itself in order to contribute and be useful in building the nation. The changes and developments happened so fast that this effort becomes increasingly urgent to be implemented.

Development in pesantren education must refer to the basic principle that is *Al-Muhafadzatu 'ala al-Qadim al-Salih, wa al-Akhdzu bi al-Jadid al-Aslah* which means to maintain old traditions that are still considered good and make better innovations. So, in this context, the most crucial thing that must be maintained from the pesantren tradition is the basic value of the pesantren. Those values are soul, motto, orientation, and philosophy of life.

Total Quality Management

Total quality management (TQM) is a new paradigm in the organizational management. TQM is closely related to quality management. Quality is often defined as customer satisfaction or conformance to the requirements) or conformance to customer requirements, not the intrinsic goodness (West-Burnham, 1997). Quality can also be interpreted as anything that determines customer' satisfaction and efforts to change toward continuous improvement, so it is known as Q-MATCH (Quality = Meets Agreed

Terms and Changes (Gaspersz, 2006). Quality is a way that determines whether the final product is in accordance with the standards or not (Sallis, 2006). From the marketing perspective, Gaspersz (2006) expresses the sense of quality as something that is able to meet the customer needs.

Quality assurance management that is currently being a concern, tends to adopt the management system of successful companies that have produced the desired product. A company will measure the success of its total performance. The success of a company's products can be measured through customer satisfaction. A customer will keep coming when the company can implement an excellent service system. In companies, this is referred to as Total Quality Management.

Quality, in the context of TQM, is a different matter. Quality is not just another initiative. Quality is a philosophy and methodology that helps institutions to plan changes and set the agenda in facing excessive external pressures. In the Western industrial world, TQM is a way that removes economic pressures so that they are able to compete better with the rapid economic growth in the Pacific region (Sallis, 2006). According to Marks and Spencer, the image, status and success of a company turns out to be produced with simple principles that is customer satisfaction by first getting the right quality, then promoting it by returning the prices. Initially, company motives are only moral motives, and apparently it affects every company's culture and work (West-Burnham, 1997).

TQM is the science that underlies quality assurance (QA). The goal of TQM is to achieve excellence. In carrying out this management, authoritative leadership is needed. The institutions that implement the TQM system must make HR (Human Resource) the most valuable asset, base various policies on facts and data, be customer oriented and always carry out the development process.

However, the existence of these various bases will not be able to achieve excellence if the process does not lead to the fulfillment of customer satisfaction, continuous improvement using the PDCA mechanism (Plan, Do, Check, Act), the use of a system approach so that the work team is a must, commitment from all resources so that everyone in the organization is a determinant of quality, and a process that is always measured so that preventive action is more important than improvement.

To ensure that the planned advantages can be achieved, TQM has an approach to achieve it. This approach is called Quality Assurance. It is an approach developed by TQM in relation to the process, assuming that if a process is carried out properly, it will produce good results.

To consider that a process is good, good measures of the process must be made. These measurements are then called the standard. Institutions can develop their own standards but can also adopt standards from standardization institutions. The

internationally recognized standardization institutions are ISO 9001: 2000, SIX SIGMA, MALCOLM BALDRIDGE, and so on.

To obtain recognition that the institution is already in accordance with the standards, it is necessary to do a measuring process on the institution that owns the standard. The measurement process performed by other institutions to get the recognition is called the External Audit process.

The existence of these standards will be the basis of various processes in an institution. However, the existence of these standards will only be written on paper if it is not supported by shared values in the organization, awareness and integrity to achieve them, training to always be in accordance with established standards, and good control processes. The life of the organization rests on these standards, and the ultimate goal is to achieve the stakeholder satisfaction.

This research-based service orientation is the management assistance of the pesantren's business units through the implementation of the Salafi Model Quality Management System (SMQMS). The management system applies research-based service assistance steps with a cycle as shown in Figure 1. Figure 1 illustrates that the old values, which are believed to be good (*al mukhafadzatu ala qadiimis shaleh*), will be transformed into a new and a better management system (*wal Akhdu bi al-Jadid al-Aslah*) by applying the SMQMS model. Through these actions, it is expected that a change in the pesantren community's mindset, attitude and behavior will result in changes in academic performance, administration, and business units managed by the pesantren.

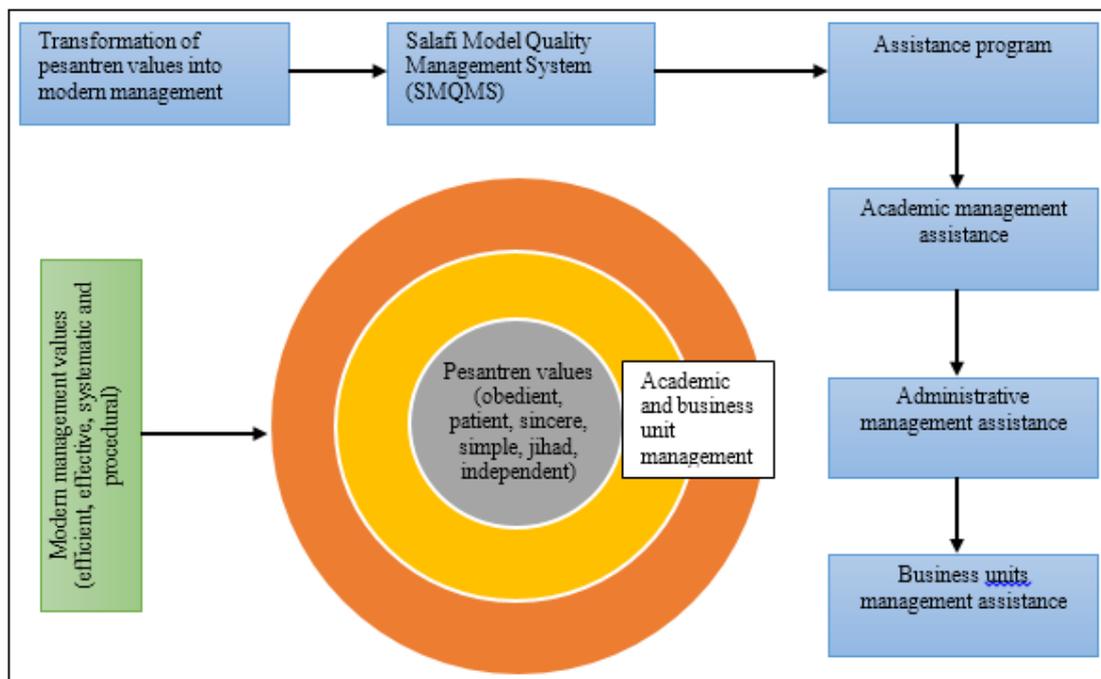


Figure 1. The Salafi Model Quality Management System (SMQMS)

Concept of Entrepreneurship

Entrepreneurship is the ability to create something new and different from others (Covin & Miller, 2014). Entrepreneurs are people who have the ability to create something new, which is different from others (Munawaroh, 2020). The term is identical to the term that is derived from the French word called *entreprendre*, which means adventurer, creator, or business manager. This term is famous after being used by an economist named JB Say in 1803. He used the term to describe entrepreneurs who were able to move economic resources from low productivity levels to higher levels (Yuyus & Kartib, 2011).

The emphasis on entrepreneurship is the process of creating something different, which has additional value through the sacrifice of time and energy with a variety of social risks and getting an appreciation for the achievement along with the emergence of personal satisfaction from the results obtained (Gaweł, 2010). The understanding entrepreneurship here focuses on every person who starts a new business (Samusenko, Bukharova, Rutsky, & Maslodudov, 2012). In simple terms, it can be said that entrepreneurs are people who have the ability to see and assess business opportunities (Salman, 2012). In summary, entrepreneur is a person who has a spirit of courage to take risks to do a business in various opportunities. Being brave to take risks means to be mentally independent and courageous to start a business, without being overwhelmed by fear or anxiety even in conditions that are full of uncertainty (Bernat, Maciejewska-Skrendo, & Sawczuk, 2016).

Method

Research design

The method of the study is the Participatory Action Research (PAR). This is an action research to find solutions for the real problems faced by the pesantren community (Savin-Baden & Wimpenny, 2007). Assisted community is positioned as the subject of the study. Whereas, the writer acts as a facilitator in achieving the desired goals and helping to formulate strategies or solutions by involving the community so that they are able to solve their own problems without depending on other parties (Kendon, Pain, & Kesby, 2007). The PAR steps use the following cycle.

The stages of assistance using PAR approach refers to the picture: First, it is planning, the plan was carried out after observing the independence of the pesantren and entrepreneurship management in Darus Sholawat Islamic Boarding School by conducting a SWOT analysis. Second, it is Action, after the planning process was carried out, Darus Sholawat Islamic Boarding School in Madiun, Indonesia implemented the plan that had been made with the assistance of a research team. Third, it is observation, were made to pay attention on and analyze the successes, weaknesses and shortcomings

of the methods used in running the business. Fourth, it is reflection, provides feedback on the pesantren's business in running the Sharia laundry business unit.

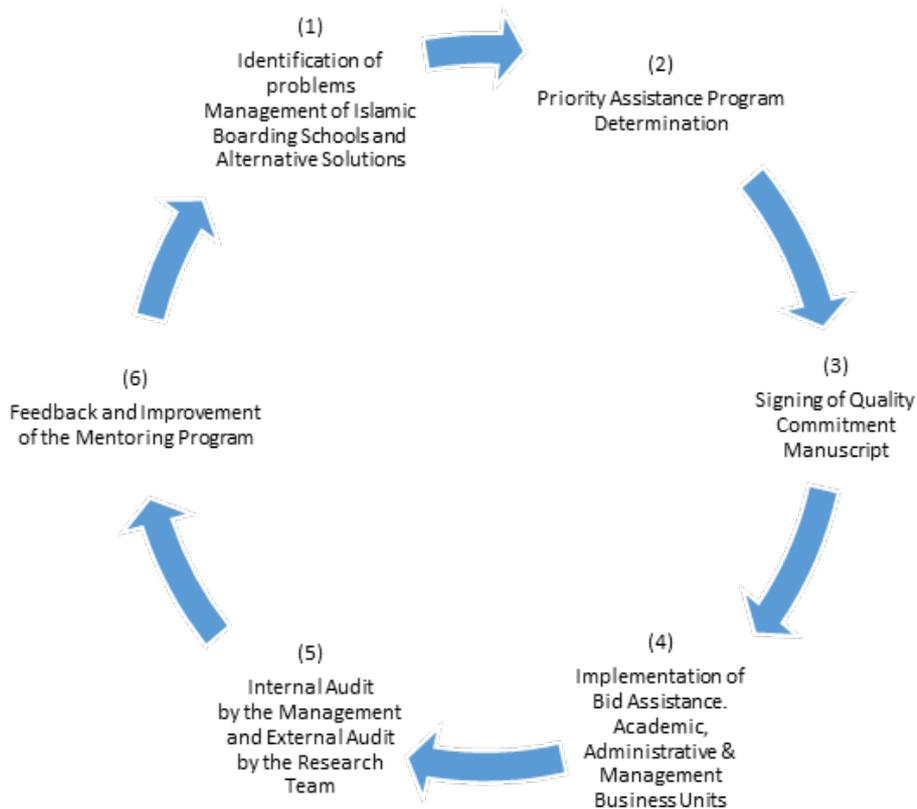


Figure 2. PAR Assistance Cycle (MacDonald, 2012)

Participants

This study selected amount of 64 santri students, 4 teachers, and Kyai (pesantren leaders). Participants are determined by random sampling technique. The participants all attended Islamic Vocational High School in Darus Sholawat Pesantren, Madiun, Indonesia.

Data Collection

This research was conducted in July - September 2019. Data obtained by (1) interviews with students, teachers and Kyai; (2) observation of the implementation of entrepreneurship learning in Islamic Vocational High School in Darus Sholawat Islamic Boarding School; and (3) documentation of records of forms of business that have been carried out by pesantren.

Data Analysis

Qualitative descriptive analysis were performed to analyze the data. The researcher

describes the findings to find out the entrepreneurial product, the strategy for developing the pesantren's educational quality, and the independence of the pesantren.

Result and Discussion

Characteristics of Pesantren and Entrepreneurship Products

The typology of pesantren can theoretically be divided into *salaf* pesantren (traditional pesantren) and *khalaf* pesantren (modern pesantren) (Alwi, 2013). *Salaf* pesantren tend to be centralized. This type of pesantren depends the organization's decision on the Kyai. Meanwhile, in making organizational decisions, *khalaf* pesantren do not always rely on the Kyai. The people that manage the pesantren are involved in the decision making of the organization. The board is given the opportunity to propose initiation.

Khalaf pesantren are quite open in accepting the modern curriculum (Herlina, 2017). The subjects' content of the *khalaf* pesantren curriculum is not only the yellow book, but it also contains general subjects, such as English. *Salaf* and *khalaf* pesantren continue to grow along with the dynamics of the era. According to Ali (2013), both types of pesantren now have modern facilities such as communication tools, computers, facsimiles, laboratories, and radio transmitters. In addition, there was also a change in terms of pesantren management and technical controlling, from the Kyai's personal leadership to collective management, the foundations, for instance.

Another researcher, Amrullah (2011) explores the implications of pesantren changes from its educational institutions aspect that is from the *salaf* system to a *diniyah* system. The implication is that the organizational structure which was originally only oriented to the Kyai for the decision making process from the lowest level to the highest level, then it is shifted to Kyai as the decision maker for the final step (Khojir & Abusyairi, 2013). This is exactly implemented by an-Nur Islamic Boarding School in Bululawang, Malang, Indonesia.

This change in management model makes the pesantren more flexible in developing its entrepreneurial units, such as establishing a Gas Station. Meanwhile, Darus Sholawat Islamic Boarding School, despite asserting itself as a *Salaf* pesantren, has also begun to be open with modern management, such as opening a Vocational High School majoring in Accounting for female students and majoring in Motorcycle Engineering for male students.

Darus Sholawat Islamic Boarding School is one of 60 Islamic boarding schools in Madiun. Darus Sholawat Islamic Boarding School was established in 1990 by Kyai Muallif in 1411 Hijriyyah. Kyai Muallif's effort was continued by his son named KH Maskin Abdul Azis. He held the principle salafiyah Ahlusunnah wa al-Jamaah tightly. In addition to developing religious education, Darus Sholawat pesantren also developed entrepreneurship training. The objective is to equip the students' future with

entrepreneurship skills after they graduate from the Islamic boarding school.

In its development, Darus Sholawat pesantren established Madrasah Diniyah Takmiliyah. It is a non-formal educational institution that aims to equip students as the nation's successors with the spirit of nationalism. Moreover, Darus Sholawat pesantren also established a Vocational High School. For now, Darus Sholawat Vocational School has provided two skills programs, namely: (1) Motorcycle Engineering and Business and (2) Accounting. The motorcycle engineering and business program is for male students, and the accounting expertise program is for female students.

The development of this expertise program aims to enable students who live in Islamic boarding schools to develop their knowledge, attitudes and skills related to the entrepreneurship field. Darus Sholawat Vocational School is located in Kresna Dusun Klubuk, Kedungrejo Village, Pilangkenceng District, Madiun Regency, East Java Province. Darus Sholawat Vocational School occupies a *waqaf* (the land is a result of charity) area of 7,225 m² and the building's wide is: 2,200 m².



Figure 3. Learning Atmosphere of Male Students at the Darus Shalawat Islamic Boarding School

The organizational structure of the Vocational School is a part of the pesantren's organizational structure. The pesantren forms its organizational structure by involving several elements like the principal, administrators, and surrounding community leaders. However, the highest decision-making is held by the Kyai (Masqon, 2014).

The implication indicates that this type of salaf pesantren leadership model is also used in entrepreneurial management. In Darus Sholawat Islamic Boarding School in Madiun, the Kyai gave the initiation to open a sewer unit, convenience store, cattle farm, and a grocery shop in the neighborhood around Darus Sholawat Islamic Boarding School.

One of the types of entrepreneurship that was successfully developed with the Community Service Assistance Team recently was the Sharia Laundry business (Mustaqim, 2019). The research team temporarily conclude that this *salaf* pesantren has

the business potential to be developed, is willing to accept a modern curriculum that is in accordance with the principles of the *salaf* pesantren, and is willing to accept changes from outside although it must be approved by the Kyai. For this reason, this research-based community service was conducted at Darus Sholawat Islamic boarding school in Klubuk, Pilangkenceng, Madiun, Indonesia.

The research team then carried out a needs analysis by observing and conducting a dialogue with the Kyai, Gus (the Kyai's son), and the students. The results were quite surprising because, at first, the students were scared to have a dialogue with the research team. However, after getting motivated, they were encouraged to talk with the research team. Some of them even recognize the term SOP (Standard Operational Procedure).

The results of the initial identification during observation showed that the pesantren did not have a proper place to dry the students' clothes. During the initial observation, the research team saw the students' clothes were still scattered in the Islamic boarding school's yard. The clothes that have just been washed are dried in the pesantren yard, only on a plastic sheeting placed on the ground just to avoid to be exposed to dirt and dust.

After conducting interviews with the students, administrators, and teachers, an agreement had been made, and they agreed to choose the Sharia Laundry business as the scope of the community service. The next step was forming a sharia laundry business management team. The students are trained to operate laundry businesses by adhering to Sharia principles.

The students are trained to get used to wash clothes using sharia laundry services so that they can be neatly dressed and feel comfortable while studying. Theoretically, a conducive learning environment can influence children's behavior in learning (Arends, 2012). That is also the expectation of the managers and teachers at Darus Sholawat Islamic Boarding School in Madiun, Indonesia. The children are expected to be neatly dressed, not to be easily drowsy, to study hard, and be serious in learning (Androutsos & Brinia, 2019). In this community service's context, it is expected that there will be a change in the students' mindset that is the problem of washing the students' clothes changed into business opportunities. One of the ways is developing sharia laundry entrepreneurship in the Islamic boarding schools.

To achieve this goal, the research team initiated a joint commitment to make a change in behavior; from washing one's own clothes to regular washing by utilizing sharia laundry. The effect, the pattern of drying clothes is no longer done in public places. The commitment produced tangible results as indicated by the fact that the students agreed to the commitment and they were accustomed to make behavioral changes. In its development, the sharia laundry business was prepared so that it could not only be accessed by students, but also by the general public outside the Islamic boarding school.

The Strategy of Salafi Model Quality Management System (SMQMS)

SMQMS is a strategy of quality management system that is carried out by incorporating *salaf* pesantren values into the modern quality management system. A quality management system is a system that guarantees the quality of a product (Al-Qaysi & Fa, 2019). Meanwhile, quality is the match between expectations (desirable criteria) with reality or performance.

Quality can also be interpreted as a process of the expected behavior change from the previous behavior (Kareem, 2019). The change process is guaranteed by a system that forces all stakeholders in an organization to comply with the system. A good system must be a rule that is commonly understood and agreed upon to be implemented in order to achieve the desired goals (Nuraliati, Azwari, & Yadiati, 2019). In this context, management is the art of managing all available resources, both human and non-human resources, to be managed in order to achieve the expected goals. Management can also be interpreted as a skill for people who occupy managerial positions to achieve certain goals through a series of activities that involve other people (Odhaib, 2019).

The research-based community service activities at Darus Sholawat Islamic boarding school can be considered successful if there is a change in mindset, commitment, and behavior of the pesantren community so that there are significant performance changes in the management of sharia laundry business units. The strategy applied by Darus Solawat Islamic Boarding School in Madiun for developing its institution is integrating the spirit of the *salafiyah* pesantren, the modern curriculum of vocational education, the spirit of independence, and entrepreneurship. Basically, there are many ideas of entrepreneurship proposed by the Kyai, but not all of them could be progressed as expected because of the obstacles in capital, management, marketing, and others (Siagian, 2008).

Distinctively, the prominent aspect that becomes the obstacle lies not only in the production skill aspect, but in the marketing aspect (Al-Zoubi, Alshare, & Assamera, 2019). As the impact, the entrepreneurship that is carried out could not successfully produce sustainable profits as what happened with the sewer business unit and cattle farming business. However, the food stall business is quite profitable and still continues until today.

Seeing this kind of phenomenon, the community service team tried to find a solution to find out how the quality management system model in this *Salaf* pesantren could be carried out (Syafe'i, 2017). For this reason, researchers used a community service cycle based on the quality management using the POAC model (Planning, Organizing, Actuating, and Controlling). This cycle considers a good management is only limited to good control. The second model is a model that is often used by companies or modern educational institutions. This type of cycle model begins with planning and ends with continuous improvement. This model applies the PDCA cycle (Plan, Do, Check, Action).

This model believes that a good management must have a continuous improvement (Quality Improvement).

A good planning requires a framework and criteria that comprise drivers, systems, and measures of progress and goals (Salem, Shawtari, Hussain, & Shamsudin, 2019). Furthermore, an assessment must be made to ensure that what is expected can be realized; also ensure that everything that is done has additional value; ensure that what is done does provide more value for customers; it also ensures that all works are efficient, constantly strive to improve output and make sure not to avoid changes 4. Why? Because the results of the conditioning are changes, both changes in mindset, attitude, output and outcome. The supporting team then modified the PDCA cycle with models: (1) ideas, (2) implementation, (3) evaluation, (4) improvement, and (5) success.



Figure 4. Entrepreneurial Management Cycle

The students were given the opportunity to bravely express their ideas during the discussions attended by the team of assistants (Sumardi, 2012). This team made improvements to the cycle that contained strategies so that the cycle could be carried out in accordance with field conditions.

The development team created a model called the Quality Management Strategy using Salafa Model (SMQMS). That model is implemented in the Salafi Pesantren named Darus Sholawat Islamic Boarding School in Madiun. The quality management system cycle model was modified in such a way, by adjusting the character of Darus Sholawat Islamic Boarding School, Madiun.

The first strategy is identifying the pesantren' problems in its management. It was found that the management of the pesantren still adheres to the traditional model. The

top management of decision makers is in the hands of the Kyai. Therefore, the problem identification begins by directly exploring the problem by focusing on the Kyai.

Figure 4 illustrates that entrepreneurship does not have to start from capital (money), but from ideas. After finding the unique idea, it must be followed by the courage to try, do an evaluation and increase it achieve success (hooray!).

Based on the data collection during observation, the obtained data showed that the pesantren did not have a standardized system that guaranteed efforts to achieve their goals. There is no system found in the pesantren that theoretically can guarantee the pesantren business process to be able to achieve the desired quality. There is no good control instrument to evaluate the condition of pesantren on a regular basis. Based on the results of the problem identification (evaluation) that was verified directly by the teachers and students, an overview about the priority of the pesantren problem was obtained (Sulaiman, 2009).



Figure 5. Branding of Darus Sholawat Islamic Boarding School

Referring to these conditions, the community service assistance team conducted an intensive study involving relevant stakeholder that is the Universitas Islam Negeri Maulana Malik Ibrahim Malang Quality Assurance Institute. By conducting the study and discussion, it can be concluded that before pesantren branding needs to be firstly done before starting a business process in the pesantren. The followings are the results of discussions held with stakeholders about the best branding that will be socialized in the pesantren's internal environment and the communities outside pesantren.

The purpose of creating the branding is to motivate the students to be proud of their pesantren and realize that studying at pesantren will not result in vain (Butova et al., 2020). By studying in Islamic boarding schools, they are able to contribute widely to the

surrounding community (Subandi, 2019). This branding is an early commitment to initiate those who manage the business at Darus Sholawat Islamic Boarding School to produce benefits as in accordance with sharia and the sustainability of the pesantren.

The Self-Reliance of Pesantren

Some indications of change occurred after the team provided assistance. The attitude of the students began to change from drying clothes in the school yard to becoming accustomed to wash clothes by utilizing sharia laundry. The advisory team realized that perhaps these changes still did not reflect the full awareness of the students on the importance of taking care of their uniforms and good washing habits. This conditioning is intentionally done so that they are able to make continuous improvements.

The students are invited to have a commitment by using a system or rules and written procedures to be carried out collectively. This small change is at least an important initial conditioning. In turn, this does not only result in the neatness and comfort of using uniform while studying at school, but also has an impact on the sustainability of the pesantren business (Borchers & Park, 2010).

Acknowledgment

Acknowledgment is addressed to to the Ministry of Religion of the Republic of Indonesia and the Institute for Research and Community Service, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Bibliography

- Ali, S. (2013). *Paradigma Pesantren*. Malang: UIN Press.
- Al-Qaysi, B. J., & Fa, A. A. K. (2019). Sustainable Value to the Customer through the Relationship between Quality and Marketing. *Opción*, 34(0), 1165–1204. Retrieved from <https://produccioncientificaluz.org/index.php/opcion/article/view/24340>
- Alwi, B. M. (2013). Pondok Pesantren: Ciri Khas, Perkembangan, dan Sistem Pendidikannya. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan*, 16(2), 205–219. <https://doi.org/10.24252/lp.2013v16n2a8>
- Al-Zoubi, A. F., Alshare, F. A., & Assamera, Z. (2019). The Excellence Management in Developing Marketing Mix Strategies for Entrepreneurial Institutions. *Opción*, 35(0), 1043–1062. Retrieved from <https://produccioncientificaluz.org/index.php/opcion/article/view/30098>

- Amrullah, A. M. K. (2011). *Perubahan Model Penyelenggaraan Pendidikan Pesantren*. Malang: Universitas Negeri Malang.
- Androustos, A., & Brinia, V. (2019). Developing and Piloting a Pedagogy for Teaching Innovation, Collaboration, and Co-Creation in Secondary Education Based on Design Thinking, Digital Transformation, and Entrepreneurship. *Education Sciences*, 9(2), 113. <https://doi.org/10.3390/educsci9020113>
- Arends, R. (2012). *Learning to Teach* (9th ed). Dubuque, Iowa: McGraw-Hill.
- Bernat, T., Maciejewska-Skrendo, A., & Sawczuk, M. (2016). Entrepreneurship – Risk – Genes, experimental study. Part 1 – Entrepreneurship and risk relation. *Journal of International Studies*, 9(3), 270–278. <https://doi.org/10.14254/2071-8330.2016/9-3/21>
- Borchers, A. S., & Park, S. H. (2010). *Understanding Entrepreneurial Mindset: A Study of Entrepreneurial Self-Efficacy, Locus of Control and Intent to Start a Business* (SSRN Scholarly Paper No. ID 3109171). Rochester, NY: Social Science Research Network. Retrieved from Social Science Research Network website: <https://papers.ssrn.com/abstract=3109171>
- Butova, T. G., Demakova, E. A., Ulina, S. L., Egoshina, O. L., Mutovin, S. I., & Danilina, E. P. (2020). Methodological Approach to Forming Criteria for Selecting Food Products for Territorial Branding. *Journal of Siberian Federal University. Humanities & Social Sciences*, 13(11), 1880–1892.
- Covin, J. G., & Miller, D. (2014). International Entrepreneurial Orientation: Conceptual Considerations, Research Themes, Measurement Issues, and Future Research Directions: *Entrepreneurship Theory and Practice*. (Sage CA: Los Angeles, CA). <https://doi.org/10.1111/etap.12027>
- Dhofier, Z. (1982). *Tradisi Pesantren: Studi Tentang Pandangan Kyai*. Jakarta: LP3ES.
- Gaspersz, V. (2006). *Total Quality Management; Untuk Praktisi Bisnis dan Industri*. Jakarta: Gramedia.
- Gaweł, A. (2010). The Relationship between Entrepreneurship and Unemployment in the Business Cycle. *Journal of International Studies*, 3(1), 59–69. <https://doi.org/10.14254/2071-8330.2010/3-1/7>
- Herlina, N. H. (2017). The Transformation of Traditional Pondok Pesantren to Modern Orders. *Educational Review: International Journal*, 14(2). Retrieved from <https://fssh-journal.org/index.php/es/article/view/16>
- Kareem, F. A. (2019). Evaluation of the Total Quality Management (TQM) of Iraqi Insurance Companies According to the Philosophy of Intelligent Management.

- Opción*, 35(88), 404–424. Retrieved from <https://produccioncientificaluz.org/index.php/opcion/article/view/29842>
- Kawakip, A. N. (2008). *Pesantren and Globalisation: Cultural and Educational Transformation in Three East Javanese Pesantren*. Victoria: Victoria University.
- Khojir, K., & Abusyairi, K. (2013). Standarisasi dan Tipologi Pondok Pesantren Di Kota Samarinda. *FENOMENA*, 5(1). <https://doi.org/10.21093/fj.v5i1.227>
- Kindon, S., Pain, R., & Kesby, M. (2007). *Participatory Action Research Approaches and Methods: Connecting People, Participation and Place*. 287.
- MacDonald, C. (2012). Understanding Participatory Action Research. *Canadian Journal of Action Research*, 13(2), 34–50.
- Masqon, D. (2014). Dynamic of Pondok Pesantren As Indegenous Islamic Education Centre in Indonesia. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 12. <https://doi.org/10.32729/edukasi.v12i1.78>
- Munawaroh, M. (2020). The Influence of Problem-Based Learning Model as Learning Method, and Learning Motivation on Entrepreneurial Attitude. *International Journal of Instruction*, 13(2), 431–444. <https://doi.org/10.29333/iji.2020.13230a>
- Mustaqim, Y. (2019). Membangun Entrepreneurship dalam Perspektif Ekonomi Syariah. *Business Management Analysis Journal (BMAJ)*, 2(2), 58–78. <https://doi.org/10.24176/bmaj.v2i2.3906>
- Nuraliati, A., Azwari, P. C., & Yadiati, W. (2019). The Effect of Change Management on the Quality of Management Accounting Information. *Opción*, 35(0), 945–960. Retrieved from <https://produccioncientificaluz.org/index.php/opcion/article/view/24561>
- Odhaib, A. F. (2019). Marketing The Work of Smart Management and Its Impact on The Promotion of Total Quality Management. *Opción*, 35(0), 1045–1067. Retrieved from <https://produccioncientificaluz.org/index.php/opcion/article/view/27581>
- Salem, M. A., Shawtari, F., Hussain, H. B. I., & Shamsudin, M. F. (2019). The Aspects of Total Quality Management in Higher Education Institutions. *Opción*, 34(0), 638–652. Retrieved from <https://produccioncientificaluz.org/index.php/opcion/article/view/24314>
- Sallis, E. (2006). *Total Quality Management in Education* (Vol. 1). Yogyakarta: IRCiSoD.
- Samusenko, S. A., Bukharova, E. B., Rutsky, V. N., & Maslodudov, D. A. (2012). Trends for the Development of Entrepreneurial and Innovative Activity in Krasnoyarsk Agglomeration. *Journal of Siberian Federal University. Humanities & Social Sciences*, 5(10), 1492–1499.

- Savin-Baden, M., & Wimpenny, K. (2007). Exploring and Implementing Participatory Action Research. *Journal of Geography in Higher Education*, 31(2), 331–343.
<https://doi.org/10.1080/03098260601065136>
- Siagian, S. (2008). *Filsafat Administrasi*. Jakarta: Bumi Aksara.
- Subandi, S. (2019). Quality of Islamic Education Management in Developing Curriculums of Industrial Era 4.0. *Opción*, 35(0), 1232–1247. Retrieved from <https://produccioncientificaluz.org/index.php/opcion/article/view/24769>
- Sulaiman, I. (2009). Eksistensi Pondok Pesantren Salafiyah dalam Analisis Teori Tindakan Sosial. *Jurnal Pendidikan Dan Pembelajaran (JPP)*, 13(2). Retrieved from <http://journal.um.ac.id/index.php/pendidikan-dan-pembelajaran/article/view/762>
- Sumardi, K. (2012). Potret Pendidikan Karakter di Pondok Pesantren Salafiah. *Jurnal Pendidikan Karakter*, 0(3). <https://doi.org/10.21831/jpk.v0i3.1246>
- Syafe'i, I. (2017). Model Kurikulum Pesantren Salafiyah dalam Perspektif Multikultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2), 127–143.
<https://doi.org/10.24042/atjpi.v8i2.2121>
- West-Burnham, J. (1997). *Managing Quality in School, Effective Strategies for Quality-based School Improvement* (Vol. 2). London: Pearson Education Limited.
- Yuyus, S., & Kartib, B. (2011). *Kewirausahaan: Pendekatan Karakteristik Kewirausahaan Sukses*. Jakarta: Prenada Media Group.
- Zarkasy, A. S. (2007). *Strategi Pengembangan Pendidikan Pesantren dalam Menghadapi Tantangan Zaman*. Malang: UIN-Maliki Press.

