



DA'WAH STRATEGY BIL HAL (DA'WAH WITH DEEDS) IN ISLAMIC EDUCATION INSTITUTIONS: A CASE STUDY OF ENTREPRENEURSHIP-BASED ISLAMIC BOARDING SCHOOLS

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Abstract :

This study aims to analyze the supporting and inhibiting factors in managing pesantren financing based on Islamic entrepreneurship at Pondok Pesantren Al-Mashduqiah. This research employs a qualitative method with a descriptive approach. Data were collected through interviews, observations, and documentation, and then analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that the supporting factors in pesantren financing management include the charismatic leadership of the kiai, strong community support, and the enthusiasm of santri in learning and entrepreneurship. Meanwhile, the inhibiting factors consist of limited capital, lack of experts in managing certain business units, and the low self-confidence of some santri in entrepreneurial practices. The study concludes that optimizing Islamic entrepreneurship management in pesantren requires strengthening capital, enhancing human resource capacity, and developing the entrepreneurial mindset of santri to ensure the sustainability of pesantren financing.

Keywords : Islamic Boarding School, Financing, Islamic Entrepreneurship

Abstract:

Penelitian ini bertujuan untuk menganalisis faktor pendukung dan penghambat dalam pengelolaan pembiayaan pesantren berbasis kewirausahaan Islam di Pondok Pesantren Al-Mashduqiah. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis secara reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa faktor pendukung pengelolaan pembiayaan pesantren meliputi kepemimpinan kiai yang karismatik, dukungan masyarakat sekitar, serta semangat santri dalam belajar dan berwirausaha. Adapun faktor penghambatnya yaitu keterbatasan modal, kurangnya tenaga ahli dalam pengelolaan unit usaha, dan rendahnya kepercayaan diri sebagian santri dalam praktik wirausaha. Kesimpulan dari penelitian ini menegaskan bahwa optimalisasi pengelolaan kewirausahaan Islam di pesantren memerlukan strategi penguatan modal, peningkatan kapasitas sumber daya manusia, serta pembinaan mental kewirausahaan santri agar keberlanjutan pembiayaan pesantren dapat terjaga.

Keywords: Pesantren, Pembiayaan, dan Kewirausahaan.

INTRODUCTION

Islamic boarding schools as Islamic educational institutions have great potential in shaping the character of students through da'wah with deeds (da'wah bil hal) based on real examples, not just verbal teaching. This concept has proven to be effective in conveying moral and spiritual messages in a more



profound way, as conveyed in Mutiawati & Ramadhani's study of the effectiveness of this method in conveying da'wah directly and easily exemplary. In line with the challenges of the times, many Islamic boarding schools have begun to develop pesantren-based entrepreneurship education as a means of da'wah as well as economic empowerment. For example, Wagola's research at the Ulumul Qur'an Islamic Boarding School in Depok highlights how the studying by doing method strengthens the economic independence of students through entrepreneurial education.

Irawan (2019) also showed that the development of entrepreneurship-based student independence has proven to be beneficial for Islamic boarding schools and the surrounding community. On the other hand, the study of Hakim et al. (2025) emphasized the importance of integrating religious education and entrepreneurship as a model for sustainable student economic development.

Furthermore, the transformation of entrepreneurial values is also found in the local context such as at the Mabadi'ul Ihsan Banyuwangi Islamic Boarding School, where students are directed to internalize values such as responsibility, originality, and courage in the business units of the Islamic boarding school. Other research, such as that conducted by Abroza (2024), shows that spiritual entrepreneurship in pesantren also supports the spirit of students to become entrepreneurs after completing the education period.

With this background, this study aims to explore: 1) How the strategy of da'wah bil hal is integrated with entrepreneurship education at the Al-Mashduqiah Islamic Boarding School. 2) The form of real implementation of the strategy. 3) The social and economic impact produced, as well as the supporting and inhibiting factors experienced

This approach is expected to make a theoretical and practical contribution to the development of a da'wah model of pesantren that is adaptive to modern demands, while maintaining authentic Islamic values.

RESEARCH METHOD

This study uses a qualitative approach with a case study method that focuses on the Al-Mashduqiah Kraksaan Probolinggo Islamic Boarding School. Data was obtained through interviews with kiai, ustadz, students, alumni, and the surrounding community, as well as through direct observation of pesantren activities such as worship, community service, cooperatives, agriculture, livestock, and skills training. Documentation in the form of pesantren archives and photos of activities is also used as a complement. The collected data is analyzed by qualitative descriptive methods through the process of data reduction, data presentation, and conclusion drawn. To ensure the validity of the data, source and technique triangulation techniques are used, namely comparing the results of interviews, observations, and documentation from various parties. In this way, the research can describe in depth the strategy of entrepreneurship-based da'wah bil hal at the Al-Mashduqiah Islamic Boarding School.

FINDINGS AND DISCUSSION

A. Form of Implementation of Da'wah Bil Hal at Al-Mashduqiah Islamic Boarding School

Based on the results of field research, it was found that Al-Mashduqiah Islamic Boarding School implements da'wah bil hal through real programs that emphasize exemplary and daily habits. The kiai, ustadz, and pesantren administrators not only convey Islamic values orally in the form of recitations and lectures, but also show them directly through attitudes, behaviors, and activities that can be emulated by the students. One of the tangible forms of the implementation of da'wah bil hal is in the aspect of discipline. The results of an interview with one of the teaching ustadz, Ustadz Ahmad, revealed:

"In this Islamic boarding school, discipline is not only the theory that is taught. We try to be an example, for example, always present on time when teaching, participate in congregations with students, and be consistent in carrying out daily practices. Santri saw firsthand how the ustadz behaved, and it had a much stronger impact than just advice."

This is in line with the researcher's observation that caregivers always prioritize example in every activity. For example, Kyai, the caregiver, always attends early in congregational prayers, so that he becomes an example for the students in terms of worship discipline. In addition to discipline, pesantren also instill the value of independence through various pesantren economic programs. Based on an interview with one of the senior students, Fulan (3rd grade Aliyah), he said:

"We are taught not to depend entirely on our parents. There are economic programs such as cooperatives, Islamic boarding school stalls, and also entrepreneurial activities. Students who participate in the program can learn to manage finances, trade, and how to serve customers with a good attitude. It was hard at first, but over time we felt proud to be independent."

Independence trained through entrepreneurial activities is part of the da'wah bil hal strategy, because students learn the values of honesty, trust, and responsibility directly in the practice of daily life. As for the aspect of togetherness and mutual cooperation, the collective culture is very thick in the pesantren environment. Every week, all students carry out community service work to clean the cottage environment, manage Islamic boarding school gardens, or help business units that are running. One of the administrators of the Islamic boarding school, Ustadzah Fatimah, explained:

"Mutual cooperation is part of da'wah that we continue to maintain. Students are trained not to be individualistic, but always care about others. For example, when

there is a pesantren business unit that needs additional personnel, students will take turns helping without being paid. From there they learn to be sincere, learn to work together, and appreciate the contributions of others."

From the results of these observations and interviews, it can be concluded that the practice of da'wah bil hal at the Al-Mashduqiah Islamic Boarding School is not just a slogan, but is really carried out consistently in daily life. The values of discipline, independence, and togetherness are the foundation that strengthens the character of the students while showing that pesantren are able to display Islam not only through speech, but also real actions that can be exemplified.

B. Da'wah Bil Hal Through Entrepreneurship Education

The results of the study show that Al-Mashduqiah Islamic Boarding School has succeeded in integrating entrepreneurship education as part of the da'wah strategy that is relevant to the needs of the times. The students are not only equipped with religious and moral knowledge, but also taught practical skills and business management so that they can be independent after completing their studies at the pesantren. One of the tangible forms is the management of pesantren grocery stores and student cooperatives. These stores and cooperatives not only function as a means of meeting the daily needs of students, but also as a place to learn business management directly. The students are involved starting from financial records, managing stock of goods, to serving buyers. In an interview, one of the cooperative administrators, Ustadz Hasan, said:

"This cooperative is not just a place to buy and sell, but a business laboratory for students. They learn how to serve customers in a friendly manner, keep an orderly record of finances, and maintain honesty. Simple things like returning change correctly, it has become part of the da'wah bill."

In addition to cooperatives, Islamic boarding schools also develop agricultural and livestock cultivation. Students are invited to directly manage agricultural land and livestock cages, starting from planting, caring for them, to harvesting the results. This activity is not just about practicing skills, but also instilling the value of hard work and patience. A student named Abdullah (2nd grade Aliyah) revealed his experience:

"At first, I wasn't used to working in the rice fields or feeding livestock, but over time I got used to it. From this activity, I learned that sustenance requires effort and prayer. Kyai we often say, 'farming is part of worship if it is intended to seek

the pleasure of Allah.' So we feel that work in the garden and cage is also part of the preaching bill."

Furthermore, Islamic boarding schools also hold special skills training tailored to the potential of students, such as calligraphy, graphic design, printing, and culinary. This activity is expected to be a practical provision that students can use after returning to the community. One of the alumni, Ahmad Fauzi, shared the benefits:

"I used to take part in printing and design training. After graduating, I was able to open a small business in the village. What I learned at the pesantren is my life capital now. What I remember the most is that the ustadz always emphasized the importance of honesty and responsibility, because that is the main characteristic of Muslim traders."

From the series of programs, it is clear that pesantren not only teaches entrepreneurship theory, but also presents real experiences for students. Entrepreneurship activities are a means of da'wah because it contains the values of honesty, trust, responsibility, hard work, and social concern. These values are practiced directly by students, so that they are inherent in daily behavior. Thus, entrepreneurship education at the Al-Mashduqiah Islamic Boarding School is not only an economic activity, but also a da'wah media through real actions that provide an example for students and the surrounding community.

C. The Impact of Da'wah on Students and the Community

The research found that the da'wah strategy implemented by the Al-Mashduqiah Islamic Boarding School had a significant positive impact, both for the students and the surrounding community. Da'wah with deeds realized through example, entrepreneurial education, and collective culture has given birth to real changes that can be felt directly by various parties.

First, from the aspect of student character, da'wah bil things form a more disciplined, independent, and socially minded person. Students are used to running a strict schedule starting from congregational prayers, reciting, studying, to participating in entrepreneurial activities. The results of an interview with one of the guardians of the students, Mr. Hasyim, stated:

"Since visiting Al-Mashduqiah, my son has become more disciplined. If at home you used to wake up at noon, now you are used to waking up before dawn. In addition, he also became more independent, able to manage pocket money, and sometimes even helped the family's small business. I felt this change immediately."

Second, there is an improvement in the entrepreneurial skills of students. Through cooperative programs, agriculture, livestock, and special skills training, students gain practical experience that can be used as a provision for life after graduation. An alumnus named Siti Aisyah said:

"I used to participate in culinary training and had time to help in the pesantren kitchen. After graduating, I opened a small catering business in the village. I got that knowledge capital at the pesantren, not only about recipes, but also about work ethic and honesty in trading. It was really beneficial."

Third, the impact that is very felt is the increase in public trust in Islamic boarding schools. The community not only sees pesantren as a place to learn religion, but also as a center for example and economic empowerment. A community leader, Pak Slamet, revealed:

"We really appreciate Al-Mashduqiah, because this pesantren not only educates students to recite, but also trains them to be independent and entrepreneurial. Many students after returning home can open their own businesses. It makes us more confident in entrusting the children here."

Fourth, there is an expansion of the function of the pesantren. Al-Mashduqiah is now seen not only as a religious educational institution, but also as a center for da'wah and community empowerment. The business programs run by the pesantren also involve local residents, both as business partners and beneficiaries. This makes pesantren even more relevant in the modern era, where Muslims are required to be able to face economic challenges while maintaining spiritual values.

Overall, da'wah bil hal at the Al-Mashduqiah Islamic Boarding School has proven to be able to produce students who have noble morals, life skills, and economic independence, as well as strengthen public trust in the pesantren as an institution that not only educates verbally, but also provides real examples in daily life.

D. Supporting and Inhibiting Factors for Da'wah Bil Hal at Al-Mashduqiah Islamic Boarding School

The results of the study show that the implementation of da'wah bil hal at the Al-Mashduqiah Islamic Boarding School cannot be separated from the factors that support and hinder it. These factors play an important role in determining the extent to which pesantren programs can run effectively and sustainably.

Supporting Factors

First, the charismatic and visionary leadership of the kiai is the main support for the success of da'wah bil hal. Kiai is not only respected for his

knowledge, but also for his exemplary in real actions, both in worship, leadership, and daily attitudes. A teacher ustadz said:

"Kiai always sets a real example. He went down directly to supervise the pesantren business, participated in cleaning the environment, and even motivated students not to give up easily. It makes us all excited."

Second, there is support from the surrounding community. The community not only entrusts their children, but also participates in buying pesantren business products, helping in the development of agricultural land, and becoming partners. This support makes the pesantren business unit able to survive and develop.

Third, the high enthusiasm of students in learning and entrepreneurship. The majority of students positively welcome the entrepreneurship program because they realize the importance of providing skills in the future. One of the students named Lukman said:

"We are happy that there are entrepreneurial activities at the Islamic boarding school. Even though it was hard at first, we got used to it. We are aware that this is an important provision for life after graduation."

Inhibiting Factors

On the other hand, the study also found a number of obstacles. First, the limited business capital of Islamic boarding schools is often an obstacle in developing business units. Some businesses have not been able to expand due to limited operational funds.

Second, the lack of experts in the management of certain business units. Some business programs are still managed simply, so the results are not optimal.

Third, there are some students who still feel embarrassed or lack confidence in entrepreneurial practices, especially when dealing with the wider community. This shows that the internalization of the values of courage and confidence still needs to be strengthened.

CONCLUSION

This study concludes that da'wah bil hal at the Al-Mashduqiah Islamic Boarding School is carried out through example, habituation, and integration of entrepreneurship education. This da'wah does not only emphasize oral delivery, but is manifested in real practices that shape the character of the students. The main implementation is seen in discipline, independence, and togetherness, and is strengthened by entrepreneurship programs such as cooperatives, agriculture, livestock, and skills training. This gives birth to students who are disciplined,

independent, socially minded, and ready to enter society with spiritual provisions and life skills.

The impact is not only felt by students, but also by people who increasingly believe in Islamic boarding schools as an institution of education, da'wah, and empowerment. This success is supported by kiai leadership, community support, and student enthusiasm, although they are still faced with capital constraints, limited experts, and lack of confidence among some students. Thus, the da'wah bil hal strategy at the Al-Mashduqiah Islamic Boarding School has proven to be effective and relevant in answering the challenges of the times, as well as strengthening the role of the pesantren as a center of Islamic education that not only educates with words, but also with real deeds.

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