



AL-WIJDAN: *Journal of Islamic Education Studies*.
Volume 9, Nomor 3, Juli 2024, p-ISSN: 2541-2051; online -ISSN: 2541-3961
Available online at <http://ejournal.uniramalang.ac.id/index.php/alwijdan>

Received: Mei 2024

Acceptance: Juni 2024

Published: Juli 2024

Entrepreneurship-Based Islamic Boarding School Development (A Study Of Tuan Guru Hasanain Juaini's Thoughts On Education)

Fibrián Khotmul Aula Putra, Saparudin, Muhammad Habiburrahman

Universitas Islam Negeri Mataram, Universitas Islam Negeri Mataram, Institut Agama Islam
Qamarul Huda Bagu

Email: Feri.khot13@gmail.com, saparudin@uinmataram.ac.id, habebalsyehrezy96@gmail.com

Abstract

The entrepreneurship-based Islamic boarding school at Nurul Haramain began with the arrival of Tuan Guru Juaini Mukhtar to the Narmada area and the teachers' anxiety about the needs of their students. These two things have continued to develop since their inception until now and are even imitated by many Islamic boarding schools. This research aims to describe Tuan Guru Hasanain Juaini's thoughts, especially on entrepreneurship-based Islamic boarding school development. The method used is descriptive qualitative. Data collection techniques used interviews, observation, and documentation which were carried out for 2 months starting from May-June 2023. The research results revealed that the concept of entrepreneurship according to Tuan Guru Hasanain Juaini is a mandatory knowledge a person must have. Tuan Guru Hasanain's thoughts in developing Nurul Islamic Boarding School Haramain are based on entrepreneurship and trading by Islamic law which prioritizes hard work, honesty, discipline, open-mindedness, and simple living. Meanwhile, the implementation of Tuan Guru Hasanain's entrepreneurial thinking can be seen in the birth of businesses and business units at Nurul Pesantren Haramain including a mini bank, laundry, Haramain restaurant, bakery, Haramain Mart, livestock, sports, heavy equipment rental and others. As for the contribution of Tuan Guru Hasanain's thoughts in developing Nurul Pesantren Haramain, it could be said that the majority of those in the Islamic boarding school are the contribution of Tuan Guru Hasanain's thoughts from the smallest to the largest. Starting from losing small amounts of student money, and teachers' vehicle loans to building networks with the government, investors, and entrepreneurs. This thesis also concludes that developing an entrepreneurship-based Islamic boarding school must start from a movement, whether it is successful or not, the most important thing is to start it first. When applied, Islamic Sharia in business can be a solution when there is a deadlock in various situations and conditions.

Keywords: Entrepreneurship, Thoughts of Tuan Guru Hasanain, Islamic Boarding School.

Abstrak

Pondok Pesantren berbasis kewirausahaan di Nurul Haramain dimulai dengan kedatangan Tuan Guru Juaini Mukhtar ke daerah Narmada dan kegelisahan para guru terhadap kebutuhan siswanya. Kedua hal ini terus berkembang sejak awal berdirinya hingga saat ini bahkan banyak ditiru oleh pondok pesantren. Penelitian ini bertujuan untuk mendeskripsikan Tuan Guru Hasanain Pemikiran Juaini khususnya dalam bidang pengembangan pesantren berbasis Entrepreneurship. Metode yang digunakan adalah deskriptif kualitatif. Teknik pengumpulan data menggunakan wawancara, observasi dan dokumentasi yang dilakukan selama 2 bulan terhitung pada bulan Mei-Juni 2023. Hasil penelitian mengungkapkan bahwa konsep kewirausahaan menurut Tuan Guru Hasanain Juaini merupakan ilmu wajib yang harus dimiliki seseorang. Pemikiran Tuan Guru Hasanain dalam mengembangkan Nurul Pondok Pesantren Haramain berbasis kewirausahaan juga berdagang sesuai dengan syariat Islam yang mengedepankan kerja keras, kejujuran, disiplin, keterbukaan pikiran, dan hidup sederhana. Sedangkan implementasi pemikiran kewirausahaan Tuan Guru Hasanain terlihat dengan lahirnya usaha dan unit usaha di Nurul Pesantren Haramain meliputi mini bank, laundry, restoran Haramain, toko roti, Haramain Mart, peternakan, olah raga, persewaan alat berat dan lain-lain. Adapun sumbangsan pemikiran Tuan Guru Hasanain dalam mengembangkan Nurul Pesantren Haramain, bisa dikatakan mayoritas yang ada di pesantren tersebut merupakan sumbangsih pemikiran Tuan Guru Hasanain dari yang terkecil sampai yang terbesar. Mulai dari kehilangan uang siswa dalam jumlah kecil, kredit kendaraan guru hingga membangun jaringan dengan pemerintah, investor, dan pengusaha. Tesis ini juga menyimpulkan bahwa dalam mengembangkan pesantren berbasis kewirausahaan harus dimulai dari sebuah gerakan, sukses atau tidaknya yang terpenting adalah memulainya terlebih dahulu. Syariat Islam dalam bisnis bila diterapkan dapat menjadi solusi ketika terjadi kebuntuan dalam berbagai situasi dan kondisi.

Kata Kunci : Kewirausahaan, Pemikiran Tuan Guru Hasanain, Pondok Pesantren.

Introduction

Islamic education is an effort to guide and build students so that after completing their education they can understand what is contained in Islam as a whole.¹ It is also an educational system that can provide a person to live his life according to Islamic ideals.² In addition, it also has the potential to dominate all aspects of Muslim life, both worldly and spiritual. If viewed from an applied perspective, Islamic education has an accommodating character to the demands of the times which of course always follow Islamic standards. However,

Islamic education currently still has not shown its significance, as Thoib said, current Islamic education, it must be honestly admitted, is not yet capable of producing people who have "something" on which Islamic values can depend.³

Based on Rana's research⁴, Islamic boarding schools are one of the Islamic educational institutions whose function is to teach religion which is very strong and is influenced by the thoughts of scholars of fiqh, hadith, tafsir, monotheism, Sufism and Arabic, *mantiq*, and morals.⁵ Not only limited

to religion but also as a social institution that operates in the field of *muamalah*. Seeing this, it is not surprising that Saebani said that one of the areas that needs to be developed in Islamic education is *muamalah* education, namely the development of Islamic education as widely as possible. Which relates to all subjects such as education about politics, culture, society and society, education about nature, physics, chemistry, and economics education.⁶ Education that is integrated with the economy has been carried out by the Nurul Haramain Islamic Boarding School. The Nurul Haramain Islamic Boarding School has at least 7 business units, namely: Haramain Bakery, Haramain Bus Trans, Mini Bank, Haramain – Bottled Drinking Water, Haramain Printing, Haramain Mart, Haramain Integrated-Farming.⁷ These various efforts have made a major contribution to the development of the Nurul Haramain Islamic Boarding School.

These various business units are of course inseparable from the figure of the Head of the Nurul Haramain Islamic Boarding School, namely Tuan Guru Hasanain Juaini (hereinafter referred to as Tuan Guru Hasanain). Tuan Guru Hasanain is an important figure when viewed from the perspective of religious thought, education, and so on. One of the ideas related to the economy is open management, meaning that

every business owned by the Foundation must not be managed directly by the boarding house family, but capital ownership is carried out using a system open to the public which will later be adjusted to suit needs. The abilities and capacities of each individual.⁸

Tuan Guru Hasanain has won several awards that have an important role in the economic development of the Nurul Haramain Islamic Boarding School, namely: the Ashoka International Foundation Medal for Best Fellow in Religion and Women Empowerment in 2003, Maarif Award, Ma'arif Institute for Culture and Humanity in 2008, Ramon Magsaysay Award from Manila, Philippines in 2011.⁹ Figures of Change for the Republic of Indonesia in 2015 and others.¹⁰ Tuan Guru Hasanain is not only known as a religious figure but also as a reformer who always tries to help society become more advanced and modern in facing the challenges of the times and the rapid development of globalization. Of course, what he did didn't just appear out of thin air, but rather came from his mind. As Adi Fadli said, the real work that is realized and that which is aspired to is a form of thought.¹¹ Based on the studies that have been carried out, those that specifically discuss social-intellectual discourse and thinking about Islamic education related to economics have not been widely discussed.

Tuan Guru Hasanain's work in the field of education that is integrated with the economy is not small.

Lalu Wajdi Research,¹² Mas'adatin,¹³Zuhaeriah,¹⁴ Aulia Fathul Aziz, Yaya and Bahrudin,¹⁵ dan Siti Nurul Yaqinah,¹⁶ Mr. Hasanain's thinking is firm from an environmental or natural environment perspective while thinking from an entrepreneurial (economic) perspective has not been touched much. From the descriptions and meanings of the problems above, it seems that there are several academic reasons why researchers chose to research with the theme of entrepreneurship-based Islamic boarding school development and why the figure of Tuan Guru Hasanain was chosen in this research, not others. First, discussions of Tuan Guru Hasanain's thoughts are still rarely done, even though his work in the field of education has been going on since 1992 - now, and he is also a local figure who has contributed to civilization, on a local international scale.

Second, there are relatively few local figures (Lombok) who discuss these ideas compared to foreign figures, namely Buya Hamka (West Sumatra), Ki Hadjar Dewantara (Yogyakarta), Ibnu Khaldun (Tunisia), Ibnu Sina (Turkistan), and others.

Third, Tuan Guru Hasanain's thinking about economics is that he integrates economics with education directly, meaning that his thinking is not just theory but theory-applicative (put into practice). This is different from most educational figures who only focus on theory, not implications.

Method

In this section, there are several stages of research methods, including 1) This type of research uses field research *by using* information obtained from research targets, hereinafter referred to as informants, through data collection instruments, namely interviews, and observations.¹⁷ Apart from that, it also uses sources of both primary and secondary data.¹⁸ This research, seen from its nature, can be categorized as cultural research because what is researched are the ideas, concepts, or thoughts of a figure. 2) Research Approach. The approach can be defined as the perspective used to explain the data produced in research.¹⁹ This research is seen from the flow that will be discussed using *descriptive-qualitative* because it will accurately describe a person's characteristics, conditions, symptoms, and so on.²⁰ Depends on the researcher's knowledge through qualitative data. Regarding research design, Jenesick said that the process of determining research design

is flexible,²¹ In the sense of who and what will be researched. In this article, Tuan Guru Hasanain's thoughts are presented regarding economics, the application, and the contribution of Tuan Guru Hasanain's thoughts in developing the Nurul Haramain Islamic Boarding School. 3) Data sources can be classified into two primary data sources and secondary data sources. 4) The data collection procedure is a systematic procedure taking into account predetermined procedures. Meanwhile, data is information about a research object.²² To obtain data in conducting this research, the data used by researchers in this research is observation, interviews, and documentation. 5) The data analysis used in this research is non-statistical because the data used is *descriptive*. Meanwhile, in the final stage, the researcher will provide meaning regarding Tuan Guru Hasanain Juaini's thoughts regarding entrepreneurship in developing the Nurul Haramain Islamic Boarding School which will later be discussed, and in the end, a conclusion will be given.

Results and Discussion

Tuan Guru Hasanain Juaini's Thoughts About the Development of Islamic Boarding Schools

Hasanain's thoughts in developing his Islamic boarding school, especially in the field of entrepreneurship, existed before the

(physical) form itself. Meanwhile, thoughts themselves are born from reflections on the multi-reality of the universe, both those that will be realized (spoken/written/form) and those that remain stored in the brain. Building entrepreneurship at the Nurul Haramain Islamic Boarding School cannot be separated from the history of the arrival of pilgrim Tuan Guru Juaini Mukhtar to Narmada. Pak Guru Haji Juaini Mukhtar, as stated by Dahlan, is similar to the story of the Prophet Muhammad SAW's migration from Mecca to Medina and building a civilization in Medina with three things, namely bringing together the Muhajirin and Anshar.

After *entrepreneurship* becomes an obligation that a person must have, then to start building *entrepreneurship* At the Nurul Haramain Hasanain Islamic Boarding School, four things are carried out, namely reconstruction, renewal, restoration, revolution, repositioning, and actualization. The reconstruction carried out is to rebuild outdated learning concepts and adapt them to the contemporary era which refers to *Maqasidus syari'ah*. The reform in question is still in the education sector, namely replacing old methods with new methods, for example, learning using writing is replaced with video-based learning.²³ Restoration is feeling happy about

discovering new things that no one else had thought of before²⁴.

The last one is a revolution, namely to integrate *entrepreneurship* with education, a revolution is needed starting from infrastructure, management, and methods.²⁵ Integrated infrastructure with *entrepreneurship teaching* from the lowest to the highest level at the Nurul Haramain Islamic Boarding School as well as its methods and management.

The development of the Nurul Haramain Islamic boarding school is not limited to one thing but many things, including fields of *entrepreneurship*. The proposition of the Qur'an and hadith used is: As Muslims, we must be prepared to face changing times, as Hasanain said: we need to be prepared because in the future we do not know what we will face.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا

O you who believe! Get ready, and advance (to the battlefield) in groups, or advance together (at the same time)²⁶.

Be prepared to develop the economy so that you don't become beggars, continued the Prophet's hadith, for example, when the COVID-19 pandemic occurred, the Nurul Haramain Islamic Boarding School had anticipated this regarding the economic needs of the students. While all

students are at the Islamic boarding school, they are not only provided with the Tahfidz program, Arabic, English, and other academic skills. At Islamic boarding schools, entrepreneurial spirit training or business readiness is also provided. For example, male students are taught farming, animal husbandry, assembling computers, dancing, and so on according to each student's hobbies. Female students are trained to make bread, sewing, dance, and so on. May Allah bless him and give him peace and blessings. The upper hand is better than the lower hand. Here are some arguments about *entrepreneurship*.²⁷

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ
لِنَفْسِهِ

None of you truly believes until he loves for his brother what he loves for himself. How Allah will not help his servant if his servant does not help others, Allah will not enrich his servant if that servant does not enrich other servants."²⁸

Some of the arguments above apparently became a reference for Tuan Guru Hasanain and the Head of Islamic Boarding School Nurul Haramain in implementing *entrepreneurship*. From an entrepreneur, of course, many factors influence it, including social, psychological, and environmental factors, as well as at the Nurul Haramain Islamic Boarding School

which influences *businessmen* currently is the influence of developments over time. Apart from that, you must also have attitudes and principles to build trust (*trust building*) which means bravery and responsibility. Every activity organized and participated in by Islamic boarding school teachers and students gives them full responsibility for managing finances, coordination, and management.²⁹

Hard work and a simple life are also some of the requirements that must be had when becoming a leader. A simple and dedicated life. As long as we still expect help from the Santri guardians to develop Islamic boarding schools, it is forbidden for teachers and leaders to live luxuriously such as buying new cars, because this will damage the trust placed in them by the Santri guardians and donors. According to him, he is a servant of the Nurul Haramain Islamic Boarding School and is obliged to serve it. The Entrepreneurship Program at the Nurul Haramain Islamic Boarding School is a buying and selling activity. The buying and selling carried out at the Nurul Haramain Islamic Boarding School is based on Islamic law which is based on honesty and what is being bought and sold are quality goods so that both buyers and sellers make a profit.

So it can be concluded that what is meant by entrepreneurship by Pondok Pesantren Nurul Haramain is carrying out

buying and selling according to Islamic teachings, including characteristics such as responsibility, hard work, honesty, trustworthiness, etc. and the goods sold must be of high quality. In essence, to worship Allah SWT, when you want to perform the Hajj you must be able to achieve the word "capable", so you must be rich first so the steps to achieve this are obligatory.

Implementation of Tuan Guru Hasanain's Thoughts on the Development of Entrepreneurship-Based Islamic Boarding Schools

Entrepreneurship Programs at the Nurul Haramain Islamic Boarding School, namely Mini Bank, Haramain Mart which in the Islamic boarding school is called NH Mart, Grocery Shop, Haramain Bakery, Chicken Haramain, Transport Bus, Haramain Resto, Haramain Mineral Water, Convection and Printing³⁰ Which is also the embodiment of Tuan Guru Hasanain Juaini's thoughts which will be explained as follows:

- 1. Mini Bank.** Mini Bank Pondok Pesantren Nurul Haramain Narmada is a financial institution established at Pondok Pesantren Nurul Haramain Narmada. The activities carried out by Mini Bank are not much different from other financial institutions, namely that

they both collect funds and distribute funds, but what differentiates them is their market share, Mini Bank's market share is only limited to students and students' families. Nurul Haramain Narmadaja Islamic Boarding School. Meanwhile, other financial institutions have a wide market share and cover the entire community.³¹

2. **Harmain Mart**, Nurul Haramain Islamic Boarding School through Harmain Mart also provides shelves for local MSMEs.³² Harmain Mart is a type of Sharia-based business run by the Nurul Haramain Narmada Islamic Boarding School, West Lombok. Harmain Mart is also a mini market for students and boarding school residents similar to *Alfamart* and *Indomart* which is located right in front of the Narmada District Head office, West Lombok.³³ Running Harmain Mart is certainly not free from various risks and opportunities. In terms of risk, for example, in the business world, there are risks that every business actor must bear, such as losses and a decrease in the level of income earned. Challenges in a business are certain and will always be there. Therefore, to avoid problems that may occur, good management is needed.

3. **Harmain Bakery**. Harmain Bakery is one of the trading units developed by

the Nurul Haramain Islamic Boarding School. To date, Harmain Bakery has produced 38 types of bread with various flavors and appearances.³⁴ Those involved were students, teachers, and the local community as well as collaboration with BLK NTB. Harmain Bakery aims to be a forum for *entrepreneurship education* among Islamic boarding schools which are expected to become independent Islamic boarding schools.

4. **Islamic Boarding School Cooperative**. Nurul Haramain Narmada has an Islamic boarding school cooperative, the Islamic boarding school cooperative is managed by students, during break times the Islamic boarding school cooperative is opened, the Nurul Haramain Narmada Islamic boarding school cooperative sells various needs and equipment for students, both educational and teaching needs such as notebooks, stationery, textbooks Islamic boarding school.³⁵ The aim of establishing this Islamic boarding school cooperative is to train students to become *businessmen* who can feel it directly at rest.

Entrepreneurship Based Islamic Boarding School

The contribution of Tuan Guru Hasanain Juaini's thoughts in the field of *entrepreneurship* brought back the method taught by the Prophet Muhammad. In trading, this can be seen from the principles in developing the people's economy, namely that it must not conflict with Islamic teachings, must be prepared, have strong faith, be honest, trustworthy, responsible, work hard, think openly, and live simply. (see Chapter on Tuan Guru Hasanain's thoughts).

Tuan Guru Hasanain is a figure who has dedicated his life to fighting in the path of Allah SWT, one of which is through *entrepreneurship*, namely his big dream of owning a shopping center (*just*) the proceeds of which are then distributed to the poor. Before returning to the Owner leaving this world he hopes that this can come true (see page).

The contribution given to the extended family of the Nurul Haramain Islamic Boarding School is to be a role model for all teachers, students, and the surrounding community. Not only that, but it also provides facilities for teachers, students, alumni, and people who have talents and interests in *entrepreneurship* to develop it independently, meaning that when you are given these facilities, please try as hard as possible and be as creative as

possible. Because it does not conflict with Islamic law in your activities.

Apart from that, it also makes it easy for teachers who want to serve to be given a loan to buy a new motorbike in installments without usury and paid at any time and any amount, as long as it remains as stated in the example. *Sabaran*. Said: "For example, if the price of a motorbike is 21 million, the payment could be 200 thousand per month from the salary received from the Nurul Haramain Islamic boarding school."³⁶ This is a convenience that may not be found in other Islamic boarding schools. In more detail, it was explained that the mini bank's contribution to this Islamic boarding school was quite large, by taking 73 motorbikes and each received a profit of 3 million rupiah per unit, resulting in a net profit of 219 million at the time of collection. Apart from that there is no practice of usury.

Another contribution was also seen when before the presence of mini banks, students' money was often lost when put in the cupboard. This was expressed by Ali, one of the students at the Nurul Haramain Islamic Boarding School. When I boarded at Nurul Haramain, I often lost the money I kept in my cupboard but since we put the money in the mini bank I have never lost money again. ³⁷ Apart from the above, the contribution of teacher Hasanain's thinking to the development of *entrepreneurship-based*

Islamic boarding schools are as follows: *Al-Harakatu Barakah*, Blessing is found in movement. If you just stay silent in living this life, blessings are difficult to achieve,³⁸ Blessings will come along with movement. Where there is a willingness to try, Allah has given blessings. In other words, Islam hates lazy people, hopes and begs.³⁹

Humans are like water that has great potential⁴⁰. When it moves it will revive, nourish, cleanse, and provide benefits⁴¹. However, if the water stagnates, it will be dangerous, change color, and become a source of disease.⁴² "Move, indeed in moving there is a blessing."⁴³ Sincerity, simplicity, independence, *Islamic brotherhood*, and freedom, Sincerity, simplicity, independence, *Islamic brotherhood*, and freedom are important things that a person must have. Sincerity comes from Arabic which means "sincere" or "sincere". In the context of the Islamic religion, sincerity is often interpreted as sincerity in worshipping Allah SWT without expecting praise or appreciation from humans. Ikhlas can also refer to pure and sincere intentions in carrying out good deeds, without any hidden motives or interests.⁴⁴

Meanwhile, the sincerity referred to at the Nurul Haramain Islamic Boarding School is a sincere spirit without expecting anything in return, that is, doing something not because it is driven by the desire to

obtain certain benefits. All deeds are done with the sole intention of worship. The leaders are sincere in their education and *Asatidz/Asatidzah* are willing to help carry out the educational process and the students are willing to be educated. This spirit creates an atmosphere of harmonious Islamic boarding school life between respected leaders and students who are obedient, and full of love, and full of respect. This spirit makes students always ready to fight in the way of Allah, wherever and whenever.⁴⁵

The word simple in the Big Indonesian Dictionary has the meaning of simple or not excessive. Simplicity can also be understood as an attitude of thinking, speaking, and acting as a whole that can be trained in every person so that it can foster a soul that can make it easier to make decisions based on the existing reality paradigm.⁴⁶ Simple does not mean passive or accepting what is, nor does it mean poor. In fact, in the spirit of simplicity, there are values of strength, ability, fortitude, and self-control in facing life's struggles. Behind this simplicity emanates a great soul, who dares to move forward and never back down in all circumstances. This is where life and the growth of a strong mentality and character are conditions for struggle in all aspects of life.⁴⁷

Tuan Guru Hasanain is not only a preacher who can inspire and give coolness

to the community but also has skills in organizing the community. The proof is that he has skills and expertise in the field of entrepreneurship and education. Contributions in the field of entrepreneurship include the creation of various business units that currently continue to exist generate income and help the economy of teachers, alumni, and the surrounding community. The next thing is to become independent. The word "independence" originally meant standing on one's own feet. The broad meaning is not depending on other people's help, or what is also called being independent.⁴⁸ Meanwhile, in the view of the Nurul Haramain Islamic boarding school, independence or the ability to help oneself is a powerful weapon that the Islamic boarding school gives to its students. Being independent does not only mean that students can learn and practice taking care of all their own needs, but Islamic boarding schools themselves as educational institutions must also be able to be independent so that they never depend on the help or mercy of other parties. Others for their lives.

This is where we both contribute and benefit from each other. Apart from that, Pesantren is also not rigid so it rejects people who want to help. All work in the boarding school is carried out by the

leadership, *asatidz/asatidzah*, and the students themselves, there are no employees in the boarding school.⁴⁹ Next, Islamic brotherhood *is* not just brotherhood among Muslims. This is a humanitarian brotherhood based on Islam. Even though there is the word Islam, as many people understand, it is only an adjective that shows that brotherhood is based on Islam. The word *Islamiyah* does not necessarily mean one religion but is the "nature" of that brotherhood.⁵⁰ Even if it is Islam with Islam, Islam with Christianity, or Islam with anyone, if the brotherhood is Islamic then that is it Islamic brotherhood.⁵¹ In line with the views of the Nurul Haramain Islamic boarding school, life in the boarding school is filled with a close-knit atmosphere of brotherhood, so that all joys and sorrows are felt together in the interweaving of Islamic *ukhuwwah*. No wall can separate them. This fraternity does not only happen during the stay in the Islamic boarding school but also affects the integrity of the people in the community after they enter the community.⁵²

According to Imam Zarkasi, freedom is freedom to think and act, freedom to determine the future, and to choose the future path of life in society for students, with a big heart and optimism in facing difficulties through what is learned in Islamic boarding schools. school ⁵³⁵⁴. It

needs to be emphasized that what is meant by "free to think and act" does not mean free thinking. Free thinking in Islam can be understood as thinking according to one's nature and soul which was created with the best of creation.⁵⁵ On the other hand, freedom can be interpreted as a person's freedom from domination and entanglement with worldly things.

The concept of freedom in Islam originates from the concepts of *ikhtiyar* and destiny which relate to whether or not humans are free to carry out their actions. Before determining a choice of action, a person is considered not free if he is not equipped with the knowledge to choose good or bad.⁵⁶ Freedom in the view of the Nurul Haramain Islamic Boarding School is freedom of thought and action, freedom to determine the future, freedom to choose one's way of life, and even freedom from various negative influences from outside society. This free spirit will make students big-hearted and optimistic in facing all difficulties. It's just that negative elements are often found in this freedom, namely if this freedom is misused so that it is too free (liberal) and results in a loss of direction and goals or principles.

On the other hand, some are too free (don't want to be influenced), and stick to traditions that they consider beneficial in their time, so they don't want to look back

at times that have changed. Finally, he is no longer free because he is bound to what he knows. So this freedom must be returned to its original state, namely freedom in a positive path, full of responsibility, both in the life of the Islamic boarding school itself and in social life. Important in life in society. This soul must also be maintained and developed as well as possible.⁵⁷ The five souls referred to by the Nurul Haramain Islamic Boarding School are similar to the five souls at the Darussalam Modern Gontor Islamic Boarding School.

Conclusion

Tuan Guru Hasanain's thinking in developing the Nurul Haramain Islamic Boarding School based on entrepreneurship is to trade according to Islamic law which prioritizes hard work, honesty, discipline, open-mindedness, and simple living. Entrepreneurship is a mandatory knowledge that anyone must have, apart from that, it is also a jihad in the way of Allah SWT. In addition, also considering *al-barakat al-barakah* (blessings within blessings), by *maqasid al-shari'ah* by the current era, reconstructing the concepts of education and teaching to suit the times. By *maqasid al-shari'ah*, reforms related to learning methods, restoration of some content of learning materials that, if found not to be in line with the development of the times, need to find new ways and revolutionize the existing

infrastructure facilities in Nurul Haramain Boarding School as well as the management of boarding schools and integrating primary education to secondary school.

The implementation of Tuan Guru Hasanain's entrepreneurial thinking is found in all businesses and business units at the Nurul Haramain Islamic Boarding School, such as mini banks, laundry, Haramain restaurants, bakeries, Haramain Mart, livestock, sports, heavy equipment rental, and others. The implementation of Guru Hasanain's thoughts in the Nurul Haramain Islamic boarding school business unit always adheres to the five souls of Islamic boarding schools, namely sincerity, simplicity, independence, Islamic brotherhood, and freedom. Meanwhile, the contribution of Tuan Guru Hasanain's thoughts in developing the Nurul Haramain Islamic Boarding School, it could be said that most of what is in the Islamic boarding school is the contribution of Tuan Guru Hasanain's thoughts from the smallest to the largest. Starting from losing small amounts of student money, and teachers' vehicle loans to building networks with the government, investors, and entrepreneurs. So, Tuan Guru Hasanain's entrepreneurial thinking contributed to the progress of the Nurul Haramain Islamic Boarding School.

References

- Abdillah, Aufa, and Erkhama Maskuri. "The Khidmah Tradition of Santri Towards Kyai (The Review of 'Urf & Psychology)." *Nazḥruna: Journal of Islamic Education* 5, no. 1 (2022): 278–92.
<https://doi.org/10.31538/nzh.v5i1.2082>.
- Admin. "Dr.K Syukri Zarkasyi In Memories." *Dr.K Shukri Zarkasyi*.
<https://muibanten.or.id/id/dr-kh-syukri-zarkasyi-dalam-kenangan/>, 2020.
- Affan, Haider. "Hasanain Wins Magsaysay Award".
https://www.bbc.com/Indonesia/Berita_indonesia/2011/08/110825_tokohasanainjuaini.
https://www.bbc.com/indonesia/berita_indonesia/2011/08/110825_tokohasanainjuaini, n.d.
- Ali. "Interview." Narmada, 2023.
- Anam, Hairul. "Sowing Blessings Within Blessings."
<https://www.nu.or.id/region/mememai-keberkahan-dalam-permobil-AmDwr>, n.d.
- Aulia Fathul Aziz, Yaya and Bahrudin. "Tuan Guru Hasanain Owns Juaini's Da'wah Pattern in Protecting the Environment." *Tabligh : Journal of Islamic*

- Communication and Broadcasting Flight*. 3, no. No. 1 (2018).
- Azki, Rel. "Sincerity to God's Decree." *Baznas.Jogjakota.Go.Id*.
<https://baznas.jogjakota.go.id/detail/index/26941#:~:text=Ikhlas%20is%20kata%20in%20language,praise%20or%20reward%20from%20humans.,2023>.
- Basri, Beni Ahmad Saebani and Hasan. *Islamic Education (Volume II)*. Bandung: loyal library, 2010.
- Baya, Hamzah. "Moving: Achieving Blessings and Istiqomah." *Journal Insan*, 2023.
- Bungin, Burhan. *Social and Economic Research Methodology*. Jakarta: Kencana Media Prenada Group, 2013.
- Dahlan. "Wawankara." Narmada, n.d.
- Daradjat, Zakiah. *Islamic Education Science*. Jakarta: Bumi Aksara, 2014.
- Fadli, Adi. *Thoughts on Islamic Education TG LM Turmudzi Badarudin*. Lombok: Lombok Library, 2019.
- Farida, Baiq. "Islamic boarding school business that generates a turnover of hundreds of millions of Rupiah." *Haramain Bakery*. Narmada, 2023.
- Faridah, Elsa. "The Relationship between Basic Home Sanitation and the Incidence of Diarrhea in Toddlers in the Work Area of the Pebayuran Community Health Center, Bekasi Regency in 2021." *Nucl. Phys*. 13, no. 1 (2023): 104–16.
- Fitri, Aliza. "Interpretation of the Verses of Rain in the Book of Tafsir Al-Munir by Wahbah Az-Zuhaili (Thematic Study on the Benefits of Rain)." *Faculty of Ushuluddin and Islamic Studies Thesis*, 2023, 1–185.
- Ghozi, Boy. "Understanding the True Meaning of Simplicity." *Unida.Gontor.Ac.Id*.
<https://unida.gontor.ac.id/memahami-makna-kesederhanaan-yang-seanggaran/>, 2023.
- H, Ulil. "Work Honest And Praise." <https://nu.or.id/khutbah/bekerjalah-jujurlah-dan-bertasbihlah-aHHik>, n.d.
- Habibullah, Khairi. "Interview." Narmada, n.d.
- Habibullah, M Romadlon, and Achmad Anwar Abidin. "Literacy Education for Children from the Perspective of the Qur'an." *Atthiflab: Journal of Early Childhood Islamic Education* 10, no. 2 (2023): 266–76.
- Habiburrahman. "Observation." Narmada, n.d.

- . "Entrepreneurship-Based Islamic Boarding School Development (Observation)." West Lombok, 2022.
- Haramain, Nurul. "Panca Jiwa Nurul Haramain Boarding School." *Nurulharamainnw.Wordpress.Com*. <https://nurulharamainnw.wordpress.com/panca-jiwa/>, 2023.
- Irwanti, Marlinda, Andrés Alexis Ramírez-Coronel, Tribhuwan Kumar, Iskandar Muda, Forqan Ali Hussein Al-Khafaji, Huda Takleef Alsalami, and Aalaa Yaseen Hassan. "The Study of Freedom of Expression in Islamic Teachings with an Emphasis on Nahj Al-Balagha." *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 1–7. <https://doi.org/10.4102/hts.v79i1.8368>.
- Lincoln, Norman K. Denzin and Yvonna S. *Handbook of Qualitative Research, Trans. Dariyanto et al.* Yogyakarta: Student Library, 2009.
- Mas'adatin. "Environmentally Minded Islamic Education at Nurul Islamic Boarding School Haramain Narmada West Lombok." UIN Mataram, 2020.
- Minh Tri, Nguyen, Pham Duy Hoang, and Nguyen Trung Dung. "Impact of the Industrial Revolution 4.0 on Higher Education in Vietnam: Challenges and Opportunities." *Linguistics and Culture Review* 5, no. S3 (2021): 1.
- Mubarak, Farhan. "Development of Japanese Gyaruru Street Fashion Clothing in Surabaya & Malang 2010-2016," 2016.
- Nata, Abuddin. *Islamic Studies Methodology*. Jakarta: Raja Grafindo Persada, 2014.
- Nisaa, Khusni Syayidatun. "The Spirit of Youth and Independent Foresters: The Spearhead of Nature Conservation." *Syariauinsaid.Ac.Id*. <https://syariauinsaid.ac.id/pemuda-berdikari-dan-berjiwa-rimbawan-ujung-spear-nature-conservation/>, 2019.
- Nur, Afrizal. "Understanding the Orientation and Interpretation Style of Buya Hamka." *Kalimedia*, 2021, 119.
- Pamulang, University. "Human Glory in the Qur'an" 7, no. 11 (2023): 8653–62.
- Prayitno, Nur Hasbullah, and Mukh. Nursikin. "Wasathiyah Islam as Character Education." *Affection: Journal of Educational Research and Evaluation* 4, no. 6 (2023): 685–92. <https://doi.org/10.35672/afeksi.v4i6.191>.
- Rahmawati, M. "The Correlation of Human Freedom and Universal Necessity from Nurcholish Madjid's Perspective."

- Repository. *Uinjkt. Ac.Id*, 2023.
- Rana, Krishan. "International Journal of Education Humanities and Social Science ROLE OF PORT International Journal of Education Humanities and Social Science." *International Journal of Education Humanities and Social Science* 5, no. 6 (2022): 43–52.
- Sahro. "Wawankara." Narmada, n.d.
- Saleh, Mawardi. *Economic Development of Islamic Boarding Schools on Lombok Island*, Mataram: Sanabil, 2020.
- Sholeh, Asrorun Ni'am. *Methodology for Determining Fatwa from the Indonesian Ulema Council, Using the Principle of Prevention in Fatwa*. Jakarta: Emir Erlangga Publishers, 2016.
- Soup, Saladin. "Islamic Brotherhood." *Uin-Alauddin.Ac.Id*. <https://uin-alauddin.ac.id/tulisan/detail/ukhuwah-islamiya>, 2023.
- Sub-Saharan African AN APPROACH TO EFFECTIVENESS AND ECONOMIC DEVELOPMENT OF TRANSPORTATION," 2022, 281–94.
- Sudrajat, M. Subana and. *Fundamentals of Scientific Research*. Bandung: Pustaka Setia, 2011.
- Thoib, Ismail. *Studying Islamic Education Philosophy to Develop Muslims with Critical Character*. Mataram: Madani Institute People, 2019.
- Tirta, Muhammad Nursyamsyi and Ilham. "TG Hasanain Icon of Achievement from the Land of a Thousand Mosques." <https://www.Republika.Co.Id/Berita/Ov1gwc361/Tgb-Hasanain-Ikon-Berprestasi-Dari-Bumi-Seribu-Masjid>, n.d.
- Umayya, Umi. "Islamic Education Management Study Program." *Madrasah, D I Negeri, Tsanawiyah* 09 (2019): 1–18.
- Wajdi, Lalu. "Modernization of Islamic Boarding Schools in Lombok (Study at Abu Darda Islamic Boarding School, Nurul Bayan Islamic Boarding School and Nurul Haramain Islamic Boarding School)." UIN Mataram, 2021.
- Yaqinah, Siti Nurul. "Implementation of Environment-Based Preaching in Nurul Pondok Pesantren Haramain Narmada West Lombok." *Al-Bayan Journal: Media Studies and Development of Da'wah Science* Flight. 25, no. No. 1 (2019).
- Yin, Khoo Yin, Khuan Wai Bing, Fatimah Salwah Abd Hadi, and Muhamad Shahbani Abu Bakar. "The Effect of

Video-Based Collaborative Learning among Economics' Undergraduates in Malaysia." *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 272–81.

Zuhaeriah. "Management of the Modernization of Islamic Education with Environmental Insight at Nurul Islamic Boarding School, Haramain Narmada, West Lombok." *Schemata Flight*. 8, no. No. 1 (2019).

Zuhaeriah. "Management of the Modernization of Islamic Education with Environmental Insight at Nurul Islamic Boarding School, Haramain Narmada, West Lombok." *Schemata Flight*. 8, no. No. 1 (2019).

Endnotes

¹ (Irwanti et al., 2023: 1-7)

² Basri, *Islamic Education (Volume II)*, 63.

³ (Abdillah & Maskuri, 2022: 278-292)

⁴ (Sun, 2022:43-52)

⁵ Saleh, *Economic Development of Islamic Boarding Schools on Lombok Island*, 16.

⁶ Basri, *Islamic Education (Volume II)*, 26.

⁷ Habiburrahman, "Entrepreneurship-Based Islamic Boarding School Development (Observation)."

⁸ Saleh, *Economic Development of Islamic Boarding Schools on Lombok Island*, 76.

⁹ Affan, "Hasanain Wins Magsaysay Award".

¹⁰ Tirta, "TG Hasanain Icon of Achievement from the Land of a Thousand Mosques."

¹¹ Fadli, *Thoughts on Islamic Education TG LM Turmudzi Badarudin*, 6.

¹² Wajdi, "Modernization of Islamic Boarding Schools in Lombok (Study of Abu Darda Islamic Boarding School, Nurul Bayan Islamic Boarding School and Nurul Haramain Islamic Boarding School)."

¹³ Mas'adatin, "'Environmentally Minded Islamic Education at Nurul Pondok Pesantren Haramain Narmada West Lombok.'"

¹⁴ Zuhaeriah, "Management of Modernization of Islamic Education with an Environmental Insight at Nurul Islamic Boarding School Haramain Narmada West Lombok."

¹⁵ Aulia Fathul Aziz, "Master Hasanain Malik Juaini Dakwah Pola In Caring for the Environment."

¹⁶ Yaqinah, "Implementation of Environmentally Based Da'wah at Nurul Islamic Boarding School Haramain Narmada West Lombok."

¹⁷ Sudrajat, *Fundamentals of Scientific Research*, 173.

¹⁸ Sholeh, *Methodology for Determining Fatwa from the Indonesian Ulema Council, Using the Principle of Prevention in Fatwa*, 22.

¹⁹ Born, *Islamic Studies Methodology*, 190.

²⁰ Born, 189.

²¹ Lincoln, *Handbook of Qualitative Research, Trans. Daryanto et al*, 254.

²² Bungin, *Social and Economic Research Methodology*, 123.

²³ (Yin et al., 2020: 272-281)

²⁴ (Mubarok, 2016:..)

²⁵ (Minh Tri dkk., 2021: 1)

²⁶ (Only, 2021: 119)

²⁷ Habibullah, "Interview."

²⁸ Dahlan, "Interview."

²⁹ Saleh, *Economic Development of Islamic Boarding Schools on Lombok Island*, 73.

³⁰ Habiburrahman, "Observation."

³¹ Habiburrahman.

³² Farida, "Islamic boarding school business that generates a turnover of hundreds of millions of Rupiah."

³³ Habiburrahman, "Observation."

³⁴ Farida, "Islamic boarding school business that generates a turnover of hundreds of millions of Rupiah."

³⁵ Habiburrahman, "Observation."

³⁶ Sahro, "Interview."

³⁷ Ali, "Interview."

³⁸ Anam, "Sowing Blessings Within Blessings."

³⁹ H, "Work Honest And Praise."

⁴⁰ (Fitri, 2023: 1-185)

⁴¹ (Fitri, 2023: 1-185)

⁴² (Sub-Saharan Africa APPROACHES TO TRANSPORT EFFECTIVENESS AND ECONOMIC DEVELOPMENT, 2022: 281-294)

⁴³ Admin, "Dr.K Syukri Zarkasyi In Memories."

⁴⁴ Azki, "Sincerity to God's Decree."

⁴⁵ Haramain, "Panca Jiwa Nurul Haramain Islamic Boarding School."

⁴⁶ Ghozi, "Understanding the True Meaning of Simplicity."

⁴⁷ Haramain, "Panca Jiwa Nurul Haramain Islamic Boarding School."

⁴⁸ Nisaa, "Youth Spirit and Independent Foresters: The Spearhead of Nature Conservation."

⁴⁹ Haramain, "Panca Jiwa Nurul Haramain Islamic Boarding School."

⁵⁰ (Prayitno & Nursikin, 2023: 685-692)

⁵¹ Sopo, "Ukhwah Islamiyah."

⁵² Haramain, "Panca Jiwa Nurul Haramain Islamic Boarding School."

⁵³ (Rahmawati, 2023)

⁵⁴ (Rahmawati, 2023: ..)

⁵⁵ (Pamulang, 2023: 8653-8662)

⁵⁶ Ghozi, "Understanding the True Meaning of Simplicity."

⁵⁷ Haramain, "Panca Jiwa Nurul Haramain Islamic Boarding School."