

Communication Activities in Entrepreneurship Empowerment at Pondok Pesantren Pertanian Darul Fallah

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Abstract – This study aims to analyze the communication activities of kiai, ustaz and santri in the process of the entrepreneurship empowerment at Pondok Pesantren Darul Fallah, Bogor. The research method used is communication ethnography, by analyzing aspect of situations, events, and communicative acts. The results of this study indicate that: (1) the communicative situation between kiai and students is very different from the communication situation between ustaz and student which tends to be interactive; (2) the communicative events, which are analyzed through the S-P-E-A-K-I-N-G component take place in classrooms, mosques, gardens, where messages are conveyed related to religious values, independence, and entrepreneurship based on the Koran and Hadith; (3) the communicative action between kiai and santri tends to use more nonverbal messages, while the use of the verbal and nonverbal messages in communicative actions between ustaz and santri is used simultaneously.

Keywords – Communication Activities, Islamic Boarding Schools, Entrepreneurship Education.

I. INTRODUCTION

Pondok pesantren (Islamic boarding schools) have contribute a lot to national development (Fathoni & Rohim, 2019; Setiawan & Rasyidi, 2020). To build an independent workforce, one of the efforts made by pesantren is to equip students with entrepreneurial competencies (Hayana & Wahidmurni, 2019; Kasor et al., 2017). Entrepreneurship empowerment that is carried out in pesantren can be a model

in realizing the independence of santri (students) by sticking to Islamic values (Fatmasari, 2016; Hilyatin, 2016). To foster an entrepreneurial spirit, santri can be equipped with a variety of entrepreneurial skills, for example managing cooperatives, agribusiness, automotive, convection, fashion, and others (Irawan, 2019; Rustandi et al., 2019; Syafa'at et al., 2020). Efforts like this will also run optimally if supported by funding, mentoring and marketing from private and

government agencies (Wekke, 2017; Widodo & Nugroho, 2014).

In order to foster an entrepreneurial spirit for santri, Pondok Pesantren Darul Fallah has a vision to be an educational institution that has a spirit of jihad, creative, and innovative. The entrepreneurship programs developed are agribusiness, production, services (Latifah & Rahmayanti, 2017; Mukholisah et al., 2018; Purwanto et al., 2020). Production consists of: (1) plant seeds / tissue culture; (2) integrated livestock (dairy cows, goats, beef cattle and sheep fattening, and animal feed factories); (3) cooperatives (savings and loans, and organic fertilizers); (4) freshwater fisheries; (5) organic farming; (6) processing of livestock products (pasteurized milk, keffir, youghurt); (7) processing of agricultural products (nata de coco, aloe vera, etc.)

In this study, these empowerment program in Pesantren Darul Fallah will be viewed in the context of development communication which takes place in two communication processes. First, the stage of economic empowerment as a form of community service that santri must carry out and in a sustainable manner by working with institution outside pesantren. *Second*, the stage of economic empowerment in elective subject activities (or specialization), consisting of theory and practicum applied at pesantren or outside pesantren in collaboration with other institutions (Sulaiman, 2018; Sulaiman et al., 2020).

Based on the brief explanation above, the researcher wants to analyze communication activities in the entrepreneurial empowerment program at Pondok Pesantren Pertanian Darul Fallah. In this study, empowerment process that took place involved a communication process between kiai, ustaz, and santri. Because the three of them have different background and cultures, the researcher chose an ethnographic approach to analyze communication activities between kiai, ustaz, and santri.

According to Dell Hymes (1972), to study communicative behavior in a speech community, it is necessary to study interaction units: speech situation, speech event, and speech act. Speech acts are part of the speech events while speech events are part of speech situations (Ibrahim, 1994). These interaction units are units of analysis in this study, which want to describe interactions in communication practices which consist of communicative situation, communicative event, and communicative act.

Communicative situation is the context in which communication occurs; the situation can remain the same even if the location changes, or it can change in the same location if different activity occur at different times (Ibrahim,

1994). The communicative event is the basic unit for descriptive purposes. A particular event is defined as a complete set of components, which Hymes calls a nemonic (D. Hymes, 1972). Models that are an acronym for S-P-E-A-K-I-N-G consist of: setting/scene, participant, ends, act sequences, keys, instrumentalities, norms of interaction, and genre (Ibrahim, 1994). *Settings* are location or place, time, season, physical aspects of the situation. *Scene* is an abstract of a psychological situation, a cultural definition of that situation. *Participants* are speakers, listeners, or others, including the social categories related to them. *Ends* are objectives regarding events in general in the form of objectives of individual participant interaction; *ends* known as the function or the end result of the events that occur. *Act Sequence* is a sequence of communicative actions or speech acts, including content of the message or what is communicated. *Keys* refer to the manner or spirit of the speech act and these are the focus of reference. *Instrumentalities* are a message form, including vocal and non-vocal channels, as well as the nature of the code that used. *Norms of Interaction* are interaction norms, including general knowledge, relevant cultural presuppositions, similarities in understanding that allow certain inferences to be made, what to be taken literally, what to ignore. *Genre* is a type of event, referring to categories such as poetry, mythology, proverbs, lectures, and commercial message. The last unit of analysis in the ethnography of communication is communicative act, which is generally a coterminus with a single interaction function such as referential statements, requests, or orders, and can be verbal or nonverbal.

II. METHOD

This study is a qualitative research and uses ethnography of communication as a research method. There are four assumptions contained in ethnography of communication (Zakiah, 2008). *First*, member of the culture will create shared meaning, namely using code that have same degree of understanding. *Second*, communicators in a cultural community must coordinate their actions, because in the community there will be rules or system for communicating. *Third*, meanings and actions are specific in a community so that between one community and another will have differences in terms of meaning and action. *Fourth*, apart from having specificities in term of meaning and action, each community also has specificities in terms of how to understand codes of meaning and action.

The number of respondents involved in this study was six respondents who were obtained based on purposive sampling technique. Data collection was carried out through

observation, interviews, and literature study. Primary data of this study were obtained by observing the lives of kiai, ustaz, and santri at Pondok Pesantren Pertanian Darul Fallah. Primary research data is also supported by interviews with kiai, ustaz, and also santri who are involved in empowerment programs of entrepreneurship. Secondary research data is obtained through documents and scientific publications (journals) related to the research theme. The unit of analysis in this research consist of communicative situations, communicative events, and communicative actions (D. Hymes, 1972; Dell Hymes, 1964; Ray & Biswas, 2011).

III. RESULTS AND DISCUSSION

Entrepreneurship Empowerment at Pesantren Darul Fallah

Pondok Pesantren Pertanian Darul Fallah is an educational institution that focuses more specifically on skills in agriculture and entrepreneurship. There are special subject matter at different level, such as the MTs level only focuses on crop cultivation, and for the Madrasah Aliyah level, it is taught aquaculture, livestock and also agricultural product processing. The entrepreneurship curriculum at Pesantren Darul Fallah is integrated with the Ministry of Religion, Local Skills (agricultural material, animal husbandry, fisheries, appropriate technology), and also pesantren curriculum or special activities. The application of agricultural and entrepreneurship education is carried out in classes and in field covering three areas, namely agriculture, fisheries, animal husbandry, while entrepreneurial practice include land cultivation, planting, harvesting and marketing. Through this entrepreneurship lessons, santri are expected to have entrepreneurial spirit that is well internalized. The improvement of agricultural education at Pesantren Darul Fallah is also directed at processing agricultural products and how to market them. With the good understanding and practices on how to market agricultural products, santri are then expected to become economic empowerers after completing their studies at pesantren.

Communication Activities in Entrepreneurship Empowerment (Kiai, Ustaz, and Santri)

Communicative Situation

Communicative situation is the context for communication; a situation can remain the same even though

its location changes, or it can change in the same location if different activities occur at different times (Ibrahim, 1994). The communicative situation that takes place between kiai and santri and also between ustaz and santri is very different. When kiai delivers lectures, recitation, motivation or advice in mosque, the atmosphere that is awakened is silent where santri are also passive and cannot interact with kiai. On the other hand, in the teaching and learning process in class or outside the classroom, the communicative situation between ustaz and santri looks more intimate and interactive. The nature of interactive learning in classroom is needed to support the optimal learning process (Niemi et al., 2010; Pradono et al., 2013; Slavich & Zimbardo, 2012)

Communicative situation between ustaz and santri in classroom is different from the atmosphere outside the classroom. When ustaz delivered the entrepreneurship material in class, santri tended to be passive, even when responding to ustaz. In addition, santri also tend to be lazy to write down important things being taught. Meanwhile, the learning atmosphere outside the classroom is very different, where the interaction between ustaz and santri is easier to build. Outside classroom, when doing agricultural practices, santri were involved in many discussions to solve problem and make decision, including how to build tolerance and mutual understanding. Discussion activities in solving problem are also important in fostering a spirit of togetherness and building tolerance, where santri can learn to respect the opinions of other santri (Ferguson et al., 2011; Robinson & Taylor, 2016).

Communicative Events

Communicative event aim to analyze basic communication behavior (D. Hymes, 1972). Particular event is defined as a complete set of component. The series of communicative events observed in this research are formulated in the S-P-E-A-K-I-N-G components consisting of: settings / scenes, participants, ends, act sequences, keys, instrumentalities, norms of interaction, and genres (Ibrahim, 1994; Reinard, 2001). The results of observations based on the S-P-E-A-K-I-N-G components can be seen in Table 1 below.

Table 1. Components of S-P-E-A-K-I-N-G in Entrepreneurship Education

Components of S-P-E-A-K-I-N-G	Description
S (<i>Setting & Scene</i>)	The empowerment of santri through entrepreneurship education is carried out in various activities to shape entrepreneurial character and values. This activity took place on: 1. Mosque (05.00 WIB) Kiai or ustaz delivers a public lecture or study of the Koran, Hadith, and <i>kitab salaf</i> 2. Classroom (08.00 WIB) Ustaz conveyed entrepreneurship learning materials: agribusiness, agricultural product processing, and tissue culture 3. Outside Classroom (16.00 WIB) Ustaz fostered santri through extracurricular activities 4. Farm (08.00 WIB) Ustaz assists santri in agricultural activities
P (<i>Participant</i>)	1. Kiai (chairman of the foundation, lecturer, motivator, adviser, policy maker) 2. Ustaz (teacher, coach, mentor, trainer, motivator, adviser) 3. Santri (entrepreneurship education students)
E (<i>Ends</i>)	In every activity and interaction, kiai and ustaz convey positive messages to santri regarding religious education, character, and entrepreneurship. The goal is to grow an entrepreneurial spirit in accordance with Islamic values. In this case, the messages conveyed by kiai and ustaz related to entrepreneurship education refer to the Koran and Hadith.
A (<i>Act of Sequences</i>)	The messages conveyed by kiai or ustaz are messages of religion, independence, and entrepreneurship, all of which refer to the Koran and Hadith.
K (<i>Key</i>)	The interaction between kiai or ustaz and santri is based on politeness and respect. When kiai or ustaz gives orders, advice, motivation or guidance, santri must comply
I (<i>Instrumentality</i>)	The kiai or ustaz performs verbal communication activities in teaching and nonverbal communication in modeling (<i>suri tauladan</i>)
N (<i>Norm</i>)	Kiai or ustaz makes rules and regulations in activities that must be obeyed by santri. Santri caught violating the rules will be handled by Himpunan Santri Darul Fallah (HISDAF), organization that houses santri at Pesantren Darul Fallah. Regulations are made so that santri are motivated to be more diligent and disciplined. Santri who violate will be subject to sanctions, ranging from mild, moderate to severe.
G (<i>Genre</i>)	1. Kiai uses a linear communication pattern in fostering, motivating, and advising santri 2. Ustaz uses interactional and transactional communication patterns in everyday learning and interactions

Communicative Act

The communicative action is generally a coterminus with single interaction function, such as referential statements, requests, orders, and can be verbal or nonverbal. Communicative action between kiai and ustaz in entrepreneurship education (program) at Pesantren Darul Fallah consist of verbal and nonverbal communication. At Pesantren Darul Fallah, communication activities between the kiai and santri is rare. Verbal communication between kiai and santri takes place when the kiai teaches at the mosque or

chats about various things outside the Koran. What the kiai said in that moment tends to be a rule or a way of life for santri (Utami, 2018).

Verbal communication delivered by kiai or ustaz can be in the form of religious teaching, advice, motivation, guidance and prayer. When communicating with santri, sometimes kiai also use nonverbal communication through various facial expressions. In the context of kiai communication and life in the pesantren, the nonverbal messages conveyed by kiai has its own power in conveying a

certain message (Arifin et al., 2019; Bambaeroo & Shokrpour, 2017; Hamim et al., 2020).

In teaching entrepreneurship in class, ustaz delivers subject matter through verbal communication both oral and written. This process, among others, can be seen from the prayer activity before learning begins and the delivery of subject matter. The ustaz also did oral communication when he had to assist santri in agricultural practice in the field. In the nonverbal realm, hand gestures are a widely used form of nonverbal messaging (Novack & Goldin-Meadow, 2015; Roth, 2016; Yeo et al., 2017).

Ustaz and kiai also tend to use different voice intonation for certain messages which indicates an emphasis on certain messages, for example when telling stories of the Prophet. Hand movements, such as rubbing a santri's head and back, are used when delivering in-depth advice. The goal is to make santri feel more cared for by ustaz and kiai.

IV. CONCLUSION

Communicative situation between kiai and santri, whether kiai delivers a lecture, recitation, motivation, or advice, takes place in quiet situation. Santri only act passively and there is no interaction. Meanwhile, communicative situation between ustaz and santri felt more fluid and intimate, as well as interactive and communicative, both in the teaching and learning process in class and when accompanying santri in agricultural practices. Communicative events take place in the mosque, classroom, garden, or field. The messages conveyed by ustaz or kiai rely on Koran and Hadith. The rules made aim to make santri more motivated and disciplined. In this communicative event, both verbal and nonverbal messages are used proportionally, adhering to ethics and politeness. In communicative action between kiai and santri, messages that tend to be widely used are nonverbal messages, while ustaz can balance the use of verbal and nonverbal messages in communicating with santri.

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