

Entrepreneur Interpersonal Skills Berbasis Kearifan Lokal Gusjigang pada Pondok Pesantren di Kudus

Entrepreneur Interpersonal Skills Based on Gusjiagan Local Wisdom at Boarding School in Kudus

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ABSTRACT

Soft, challenging, and entrepreneurial skills are competencies that cannot be separated from each other in a person's ability to succeed in entrepreneurship. Pesantren Entrepreneur al-Mawaddah is the only boarding school in Kapupaten Kudus that makes the philosophy of gushing the foundation of his education. This research aims to discover pesantren's strategy in cultivating the entrepreneurial spirit of Santri, the wantrepreneur's interpersonal skills, and the application of the gushing philosophy. This research is qualitative research using a case study approach. The data analysis techniques used in this study are documentation, interviews, and observations. The study is based on the CMM (Coordinate Management of Meaning) theory by W. Barnett Pearce and Vernon Cronen. The results of the study showed that: (1) motivation and entrepreneurship training as a way to foster interest and entrepreneurial spirit santri, (2) interpersonal skills possessed by an entrepreneur that is a noble practice, good communication skills, ability to negotiate, able to divide time and solve a business, (3) The application of the philosophical value of gushing is to educate students who are noble practice, good at recite Quran and doing business.

ABSTRAK

Keterampilan *soft skills*, *hard skills*, dan *entrepreneur skills* merupakan suatu kompetensi yang tidak dapat terpisahkan antara satu dengan lainnya dalam diri seseorang untuk dapat meraih kesuksesan dalam bidang kewirausahaan. Pesantren Entrepreneur al-Mawaddah merupakan satu-satunya pondok Pesantren yang ada di Kabupaten Kudus yang secara nyata menjadikan falsafah gusjigang sebagai pondasi dalam pendidikannya. Penelitian ini bertujuan untuk mengetahui strategi pesantren dalam menumbuhkan jiwa berwirausaha santri, keterampilan interpersonal dari seorang santriprenur, dan penerapan falsafah gusjigang. Penelitian ini merupakan penelitian kualitatif dengan menggunakan pendekatan studi kasus (*case study*). Teknik analisis data yang digunakan dalam penelitian ini adalah dokumentasi, wawancara, dan observasi. Penelitian ini berpijak pada teori CMM (*Coordinate Management of Meaning*) yang dikembangkan oleh W. Barnett Pearce dan Vernon Cronen. Adapun hasil dari penelitian tersebut menunjukkan bahwa: (1) motivasi dan pelatihan kewirausahaan sebagai cara untuk menumbuhkan minat serta jiwa berwirausaha santri, (2) keterampilan interpersonal yang dimiliki seorang santripreneur yaitu berakhlakul karimah, memiliki kemampuan komunikasi yang baik, mampu dalam bernegosiasi, mampu dalam membagi waktu dan memecahkan suatu permasalahan, (3) penerapan nilai falsafah gusjigang yakni mendidik santri yang berakhlakul karimah, pandai dalam mengaji dan menjalankan usaha.



Introduction

A person's success in his job is measured not only by the ability to use hard skills but also by the ability to use soft skills, especially those related to interpersonal skills. Interpersonal skills are the ability to explain something, persuade, and listen actively. Related to the business world, especially those related to consumers, interpersonal skills are needed, which will later lead to consumer satisfaction. (Egabetha Amirah Yudhaputri, 2020). Soft skills, hard skills, and entrepreneur skills become competencies that cannot be separated from one another in a person to be able to achieve success in the field of entrepreneurship (Sutianah, 2021).

The field of entrepreneurship at this time has received considerable attention from various countries. This is because the core of entrepreneurship is creativity and innovation (Zaki et al., 2020). Therefore, there can be no doubt how great the contribution of the field of entrepreneurship to the economic development of a country (Jonnius, 2013). This shows

that the relationship between entrepreneurship and economic growth is closely related (Gunther & W., 2007; Röpke, 1998; Sonita et al., 2021). One form of contribution in economic development is by giving birth to santripreneurs (entrepreneurial students) in the Islamic boarding school environment (Abbas et al., 2019). The santripreneur program is actually inseparable from the concept that is often used by most students, especially those in the Holy City (Cahya et al., 2021).

One of the nicknames for the Holy City is the city of students. This is evidenced by the number of Islamic religious schools or Madrasah and Islamic boarding schools established in Kudus Regency. The data of Islamic boarding schools in Kudus Regency, according to BPS (Central Statistics Agency), recorded that in 2020, there were 113 Islamic boarding schools with 1,495 kiai or ustad people, the number of students was 18,957 people. (Badan Pusat Statistik Provinsi Jawa Tengah, 2021). Pesantren Entrepreneur al-Mawaddah Kudus is the only Islamic boarding school in Kabupaten Kudus that makes the gushing philosophy the foundation of its education. The effort to preserve the gushing philosophy is based on the anxiety of Islamic boarding school caregivers towards the phenomenon of teenagers in Kudus who do not know the meaning of the gushing philosophy, which is the teaching of Sunan Kudus (Luthfi, 2020).

Several studies have been conducted related to interpersonal skills and spiritual entrepreneurship. (1) Bayu Tri Cahya, Saidatul Munawwaroh, Surepno, and Irsad Andriyanto conducted research. With the research title "The Spiritual Entrepreneur of the Santri based on Falsafah Local Wisdom Gusjigang in Kudus." In the study, researchers examined the spiritual values of merchant students based on the philosophy of local wisdom gushing in Kudus Regency (Cahya et al., 2021). (2) Research conducted by M. Luthfi and Fahrurrozi. With the research title "Gusjigang, Spiritual- Social-Entrepreneurial Values in the Education Curriculum of al-Mawaddah Kudus Islamic Boarding School." In this study, researchers examined the internalization of gushing values and philosophy into the educational curriculum of Pesantren al-Mawaddah Kudus (Luthfi, 2020). (3) Research conducted by Muhanifah and Ahmad Fatah entitled "The Role of Pesantren in Improving Santri Interpersonal Intelligence through Eduwisata Activities (Case Study at Al-Mawaddah Kudus Entrepreneur Boarding School)." In the study, researchers examined the role of ecotourism activities at the Al-Mawaddah Kudus Entrepreneur Islamic Boarding School in improving the interpersonal intelligence of a student (Muhanifah & Fatah, 2020).

Although entrepreneurial activity has been used in the past literature of a number of phenomena, such as economics (Casson, 2003), Institutional (Battilana et al., 2009), Social innovation opportunities (Dees, 2012), generate income earned for social causes generate income earned for social causes (Defourny & Nyssens, 2010), Entrepreneurial opposition

(Dana et al., 2018), Social Entrepreneurship Management (Mort et al., 2003), From a religious perspective, however, it is partially ignored with few exceptions (Dana, 2010; Gümüşay, 2014). In fact, Islam has a different perspective on entrepreneurial activities (Hassan & Hippler, 2014), because it generally requires specific and detailed narratives and practices in the Quran and Hadith. Recent studies have shown that religion influences an individual's decision to engage in entrepreneurial activities (Audretsch et al., 2013; Nikolova & Simroth, 2015; Rehan et al., 2019).

When viewed from some of the studies above, there has yet to be research that discusses explicitly the interpersonal skills of students in entrepreneurship. This is related to applying the gushing philosophy as a foundation in the Pesantren Entrepreneur al-Mawaddah Kudus education system. The application of the gushing philosophy is based on the anxiety of Islamic boarding school caregivers about the phenomenon that occurs, which is that many teenagers in Kudus do not know the meaning of the gushing philosophy. Therefore, researchers will discuss the interpersonal skills of an entrepreneur in entrepreneurship more deeply based on local wisdom gushing.

Literature Review

Coordinated meaning management theory (coordinated meaning management) or usually called CMM theory was developed by W. Barnett Pearce and Vernon Cronen in the 1970s. This theory developed widely after the publication of Pearce and Cronen's book entitled "Communication, Action, and Meaning: The Creation of Social Realities". This theory explains how a communicator organizes social interactions (Nurdin, 2020). Since its inception in 1976, CMM (Coordinated Management of Meaning) theory was explicitly based on intellectual movements, described as a "new key" in philosophy (Pearce & Pearce, 2000).

CMM (Coordinated Management of Meaning) theory states that "persons in conversations co-construct their social relations and are simultaneously shaped by the worlds they create." The statement suggests that people in conversation together construct their social reality and are simultaneously shaped by the social world they create (Utami et al., 2012). Therefore, researchers use the CMM (Coordinated Management of Meaning) theory as a foundation to develop analysis in research, where the focus of research is on the interpersonal skills of an entrepreneurial student based on the gushing philosophy. The relationship between CMM (Coordinated Management of Meaning) theory and interpersonal skills, namely in CMM (Coordinated Management of Meaning) theory, there are several assumptions, including humans in communication, humans create social reality, and information transactions depend on personal and

interpersonal meaning. So that research on interpersonal skills is following the assumptions of the CMM (Coordinated Management of Meaning) theory.

Interpersonal skills

Interpersonal skills or interpersonal skills are skills possessed by someone who relates to others in communicating both verbally and non-verbally (Monica, Ritongs, & Suhairi, 2021). According to (Contreras, 2013) in his book entitled *Interpersonal Skills for Entrepreneur* states that:

Interpersonal skills include the following competencies: communication skills, skills in creating relationships with others, effective conflict resolution, negotiation skills, stress management (personal stress management), persuasion skills, team building skills, strategic thinking, and creative problem-solving.

Elements of interpersonal skills that play a role include the ability to communicate, emotional maturity in adapting to the environment, work commitments, and building working relationships with colleagues or clients. (Egabetha Amirah Yudhaputri, 2020). It can be said that by having good interpersonal skills, a person can understand and influence the interlocutor. Someone who has good interpersonal skills will find it easier to build a good cooperative relationship with others, such as colleagues, clients, buyers, customers and others.

Interpersonal skills are not only important in the workplace, personal life and social life, but people with good interpersonal skills will tend to be perceived as someone who is optimistic, calm, confident, charismatic, and looks attractive or charming to others (Wello & Novia, 2021). Therefore, when someone has high interpersonal skills, the first thing that is felt is the strong self-confidence so that the person will be appreciated by others (Anggiani & Pakeh, 2021). Interpersonal skills are one of the most important skills in survival, this is because interpersonal skills are life skills that describe how a person interacts with others whether done in a social or work environment (Karthikeyan et al., 2020).

Someone with good interpersonal skills will be more inclined towards a positive attitude, which makes them more solution-oriented. Everyone would love to do business with those who can get the job done and communicate with others simultaneously. (Contreras, 2013). An entrepreneur with good interpersonal skills will efficiently deal with conflicts or existing problems and can determine the solution to the conflict.

Interpersonal communication is a form of communication or interaction with others that influences each other and aims to manage a relationship. (Afrilia & Arifina, 2020). Another opinion says that interpersonal communication is the process of

delivering and receiving messages between informants and message recipients either directly or indirectly (Aw, 2011). Interpersonal communication is also communication carried out between individuals and other individuals that occurs in society or organizations by involving certain communication media and language that is easy to understand to achieve certain goals (Ritongs dan Suhairi, 2021).

Based some of the opinions above that interpersonal communication is a form of communication that occurs between a person and another person both verbally and non-verbally by paying attention to facial expressions, gestures, and tone of speech to the meaning contained in each speech.

Entrepreneur

Entrepreneurship comes from the word entrepreneurship while entrepreneurship comes from the word hero which means brave, main, and noble then business which means commercial or non-commercial business activities (Daryanto & Cahyono, 2013). Entrepreneurs are people who have entrepreneurial traits in themselves, such as daring to accept risks, creative and innovative, exemplary in handling businesses based on their own abilities and willpower (Farid, 2017). So, entrepreneurship is a discipline that contains various abilities, behaviors, and leadership of a person in running a business or business.

A person's level of entrepreneurship can be determined by looking at the ability to combine internal factors (internal drivent) and external factors (external drivent). Creating an entrepreneur takes traits and attitudes or entrepreneurship character, where internal and external factors influence the character. If an entrepreneur only has external factors, then the entrepreneur will not be able to become a talented entrepreneur (Hadi, 2020). The characteristics of entrepreneurs include: confident, dare to take risks, disciplined, creative and innovative, highly committed, leadership (Daryanto & Cahyono, 2013). The characteristics of entrepreneurs are a reflection of an entrepreneur or entrepreneur. An entrepreneur who has the characteristics of an entrepreneur is seen as a competent leader in his field.

Entrepreneurship in the perspective of Islam is all forms of business that are halal and allowed in the rules of Islamic sharia and in accordance with the rules of sharia that exist in any form (Prasetyani, 2020). Entrepreneurship in Islam is also closely related to two-dimensional relationships, namely horizontal and vertical relationships. The horizontal relationship is the relationship between beings or humans, while the vertical relationship is the relationship between humans and God (Marsana, 2020). Understanding related to religious values will affect a person's behavior in carrying out economic activities, such as working or opening a business (Prasetyani,

2020). The concept of entrepreneurship by the teachings of the Prophet Muhammad SAW is genuine (shindig), trustworthy or trustful, conveying or table, and intelligent (Marsana, 2020). It can be concluded that entrepreneurship based on Islamic law is not just about the relationship between humans and other humans, but there is a relationship between humans and the creator in it.

Gusjigang

According to history, the Kudus community has long had a tradition of trading; they are known as Muslim traders who are obedient to their religion. Sunan Kudus became part of the wali sanga (wali nine) broadcast Islamic teachings in the North Coast area of Central Java and was known as a figure who was good at trading. Therefore, the philosophy of gushing by the Kudus community is believed to have originated from Sunan Kudus. Sunan Kudus spread Islam in Java, located in Kudus City. The original name of Sunan Kudus is Ja'far Shodiq. He is known as a saint who is an expert in the fields of religion (tawhid), government, literature, and experts in the field of trade (Sumintarsih et al., 2016).

The philosophy of gushing was introduced by Sunan Kudus when he met The Ling Sing, who was a Chinese figure and former skipper of the commander Cheng Hoo. The two agreed to create an independent Holy City without being tied to the kingdom or monopolized by other tribes and religions. The philosophy of gushing plays an essential role in the life of the Kudus community in how the philosophy of gushing is understood and embedded in the behavior of the Kudus merchants (Ihsan, 2017).

The philosophy of gusjigang shows that the character of Muslims in Kudus has a high enthusiasm in learning knowledge and work ethic (Sunarti & Habsy, 2018). The philosophy of gusjigang shows that the character of Muslims in Kudus has a high enthusiasm in learning knowledge and work ethic (Said, 2014). Based on the explanation above, the philosophy of gushing is the teaching of Sunan Kudus, which contains the spirit of work ethic and reflects the characteristics of a pious merchant.

The word gushing means "good - reciting - trading." Sunan Kudus's philosophy is that the Kudus community has good ethics or morals and is good at reciting, which means diligent in worship, diligent in studying, and a good trading society. (Sumintarsih et al., 2016). The following is the meaning of the gusjigang philosophy (gus-ji-gang):

1. Gus (Good)

Good is also defined as good (good) morals having charity. In addition to carrying out the command for worship in Islam, good behavior must be balanced with it. That way, it can form a generation of morals or character. (Nawali, 2018). According to the perspective of Islamic teachings, morals have a high position so that the Prophet

Muhammad SAW (Sallallahu 'Alaihi Wasallam) made it a barometer of faith (M. Nur & Farohi, 2019). Therefore, sound (goodness) can also be interpreted as honesty manifested through heart and deeds. Good can also be understood as tolerance. Therefore, sound (goodness) can also be interpreted as honesty manifested through heart and deeds. Besides that, good can also be understood as tolerance (Amaruli, 2017).

2. Ji (Koran)

The word ji, has many interpretations among the Kudus community, some mean ngaji or studying knowledge, which basically tells the community to study or share knowledge or teach (Nawali, 2018). Quran activities are more interpreted as Islamic spiritual values either in practical, ritual or theoretical, textual aspects (Luthfi, 2020). Based on the context of entrepreneurship, the word ngaji can also be interpreted as an attitude to always learn and think creatively (Amaruli, 2017).

3. Gang (Trade)

The word gang, which means trade, is seen as an entrepreneurial spirit possessed by the Kudus community to be creative and innovative in finding sources of income and maintaining life materially (Zamroni, 2016). Kudus City is known as the city of entrepreneurs, this is reflected in the characteristics of the Kudus people who do not give up easily and are hardworking (Bastomi, 2019). The spirit of business or trade that has led the Kudus community to have a tenacious and independent character (Amaruli, 2017).

The philosophy of gushing has an essential meaning in the life of the Kudus community. Gusjigang's philosophy also includes a work ethic in trading. The gushing philosophy is described as a self-image of the Kudus community who have good character in behavior and religious life and are good at running a business. (Sumintarsih et al., 2016). The values contained in the gushing philosophy are fundamental to be preserved in addition to being the teachings of Sunan Kudus because the gushing philosophy is one of the aspects of local culture in Kudus.

The spirit of gushing can implicitly be interpreted as a good personal reflection of morals, which means that business/trade practices must be based on Islamic economics. In certain parts, the gushing philosophy can provide cultural capital in conveying the spirit of religious capitalism through its application to the Islamic economic system. (Said, 2014). Based on the context of the entrepreneurial development of the Kudus community, gusjigang can be interpreted as honest, creative, and tenacious. These three main attitudes are the main capital for those who want to win the competition at the global level (Amaruli, 2017). The philosophy of gushing has a

critical role in shaping the character of traders in Kudus. Combining the three pillars of gushing (good, Raji, and dagang) will form a civilized entrepreneur with character.

Method

Researchers use qualitative research methods. Qualitative methods are research methods based on the philosophy of post-positivism, used to examine objects of natural conditions, where researchers act as crucial instruments, and data collection techniques are triangulated (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning and do not emphasize generalization (Sugiyono, 2013).

Researchers used a case study approach in this study. Data sources in research use primary data sources and secondary data sources (Sugiyono, 2013). The subjects in this study are students who run businesses and caregivers of the Al-Mawaddah Kudus Entrepreneur Boarding School. The object of research in this study is the interpersonal skills possessed by a student in entrepreneurship based on the gushing philosophy. The following is the identity of the research subject, namely:

Table 1. Identity Data of Research Subjects

Research Subject Identity	Source Code
Dini Amanda Putri	Ns 1
Zahrotun Naimah	Ns 2
Sholikhatus Muamalah	Ns 3
Hj. Siti Khodijah (Al-Hafidzoh)	Ns 4

Source: Data processed by researchers

The selection of informants will be carried out using purposive sampling which is a sampling technique based on special considerations so that it is suitable to be used as a sample (Muhyiddin et al., 2017). That way, researchers collect data through interviews, documentation, and observation. The data analysis techniques used by researchers in this study are the technical data analysis of the Miles and Huberman model, namely data reduction, data presentation (data display), and conclusion drawing/verification (Sugiyono, 2013).

Results & Discussion

This research was conducted at the Al-Mawaddah Kudus Entrepreneur Boarding School, with the main speakers being students who run businesses owned by the Pesantren. Pesantren Entrepreneur Al-Mawaddah was established in 2008; Pesantren was established for 14 years by Dr. KH. Sofyan Hadi, Lc., MA, and his wife, Hj. Siti Khotijah, al-hafidzah. Pesantren Entrepreneur Al-Mawaddah Kudus is an entrepreneur-based boarding

school with students as students. The central education in this institution is learning based on Islamic education, which emphasizes three things: physical-material, spiritual-spiritual, and mental-emotional. For this, namely, entrepreneurship, leadership, and spiritual. The business owned by the pesantren is run directly by its students, namely:

Table 2. Business Data Belonging to Al-Mawaddah Entrepreneur Boarding School

NO	TYPE OF BUSINESS	FACILITIES/INFRASTRUCTURE
1.	Eduwisata Al-Mawaddah	a. Al-Qur'an Garden b. Hydroponic Greenhouse c. Swimming Pool and Fish Therapy Pool Outbound d. Area (Flaying Fox, Archery, and Playground) e. World Miniature Garden f. Creative Space Facilities
2.	Harmony Department Store	a. <i>Shoe Shop, Sandals, Handbags,</i> b. <i>Toy and Accessories Store,</i> c. <i>Muslim Clothing Store,</i> d. <i>Hajj Souvenir Center,</i> e. <i>Online Beverage</i> f. <i>Outlet Shop</i>
3.	Media & Publishing	a. Studio ElMawaTV b. Publisher and Printing c. Graphic Design and Web Developer d. Art Gallery

Source: Data Processed by Researchers

How to Cultivate an Entrepreneurial Spirit for Students

How to cultivate an entrepreneurial spirit in the students of Al-Mawaddah Kudus Entrepreneur Boarding School is as follows:

1. Stimulates motivation

Motivation is an essential factor that encourages someone to realize what they want. This is also done by the al-mawaddah Entrepreneur boarding school, which motivates its students with encouragement and enthusiasm for entrepreneurship. In an interview conducted by researchers with one of the female students, the Ns 3 resource person said:

"Every day, the caregiver motivates us to become an entrepreneur, even if we pay it from the caregiver himself. It is about entrepreneurship, which, of course, is born from Islam. Continue to develop students' interest in entrepreneurship. So, we students must sell our products monthly (harmony shop). We are indirectly taught how to be entrepreneurial and our passion for selling these products, and we get reseller discounts."

2. Entrepreneurship training

Pesantren Entrepreneur Al-Mawaddah Kudus has training given directly to its students on how to run and manage a business. This was revealed by an Ns 1 source who said that:

" Here (Pesantren), new students held guard training, eduwisata training. So, those who fill it will be seniors, Mbak-mbak, or Mas-mas who are already seniors here. Well, later, teach the adek-adeknya, whether it is guarding the store, guarding booklet, guarding the first pertamini, continue to be an ecotourism visit officer."

An entrepreneurial spirit can be formed for Al-Mawaddah Kudus Entrepreneur Boarding School students by providing motivation and entrepreneurial training. Providing motivation and training can foster students' interest in entrepreneurship so that the spirit of entrepreneurship will grow..

Interpersonal skills of a student in entrepreneurship

One that is included in interpersonal intelligence, namely communication skills, can be said to be effective if soft skills include several things, namely (1) honesty, (2) the ability to think and be open, (3) the ability to respect others, (4) the ability to divide time, (5) the ability to think critically and creatively, (7) the ability to adapt (Turistiati & Ramadhan, 2019).

1. Communication skills

Communication skills are very important because they are needed when interacting with fellow colleagues, superiors, clients, and even a customer (Wello & Novia, 2021). The same thing was also conveyed by the Ns 4 source in his interview with researchers, he said that:

" The main thing is about public speaking, Mbak. Skills about how they communicate. That is the first one we give to children, especially new ones. Whatever we will be, our profession as anyone, the knowledge of communication is essential. About salespeople, sellers are people who provide information about what their products have conveyed well to consumers. Lah, from that the main base is indeed the central communication".

The Ns 1 resource person said that: "Well, for the training we here have a schedule like khitobah. In khitobah we will determine the MC, then there is a kind of cult, story telling like that".

2. Time management

Al-Mawaddah Entrepreneur Boarding School trains its students to manage time well in addition to teaching its students public speaking skills. The Ns 4 source conveyed this, and he said that.:

“The second, it's time management skills, with which the children here still have to be their obligation tholabul ilmi have to walk, on the one hand they still have to hone entrepreneurial skills. It's not just a theory, but they must still go straight into practice”.

In an interview with a researcher, the Ns 2 resource person said that:

"All activities in the hut are outside the lecture schedule if the ngaos are ba'da dawn and ba'da maghrib. Suppose it is the one who takes care of it and does not have a college schedule. None of the cottage schedules collide with college schedules. So, the time division between cottage activities and lectures adjusts the students' lecture schedule. That way, students are taught to determine which is more important and needed so that, in this case, students know how to divide time for themselves."

3. *Leadership*

Pesantren Entrepreneur Al-Mawaddah Kudus has three principles taught to its students: entrepreneurship, leadership, and spirituality. Speaking of leadership, in the al-mawaddah entrepreneur boarding school, students are responsible for carrying out every activity and cottage business. This was conveyed by the Ns 4 source, who said that:

“Provide duties and responsibilities in handling business activities and Pesantren events according to each student's competence. There continues to be eduwisata where children outing outbound classes and outing classes from early childhood children to female students come here to hold outing classes.”.

In an interview with the speaker, Ns 1 said about applying leadership principles: "The leadership if the students are in the hands of harmony store managers, nyoklat shops, first managers. Well, that teaches us how to become leaders when we run as entrepreneurs."

4. Ability to motivate

Al-Mawaddah Entrepreneur Boarding School also has an ecotourism program, where in the eduwisata program, there is motivation training given to ecotourism visit participants. This was explained by the Ns 1 resource person who said: "Eduwisata, we have motivational training. Motivational training that later we provide learning motivation to children. So, we filled a seminar like that, but the participants were kindergarten children”.

5. Ability to serve buyers

Service is the key to success in various businesses and activities that are service in nature. Its role will be greater and decisive if in these service activities in the community there is competition in running a business to seize the market or subscription (Ridwan et al., 2021).

Ns 3 resource person in his interview with researchers who said that:
“We are here to implement 5S. For example, if a buyer is coming, we, as sellers, must respond first. First, we respond to customers from the outside, asking what we can help. In addition, how can we serve optimally to overcome complaints as much as possible? We must be able to give understanding. As much as possible, we were honest about the cottage business and the quality of goods. Uniquely in the cottage business here, how to enter the buyer must also bring goods. In the sense of having to buy, for example, if we cannot do this, we have to indirectly help find solutions to what customers need problems”.

In the interview, the source Ns 1 said that: "Implementing 5S namely; smile, greeting, greeting, polite, and courteous. So, when buyers enter the store we should not be ignorant”.

To clarify the discussion above, the researcher will make a matrix of interpersonal skills of students at the Al-Mawaddah Kudus Entrepreneur Boarding School, namely:

Table 3. Santripreneur Interpersonal Skills Matrix at Pesantren Al-Mawaddah Kudus

No.	Types of Interpersonal Skills	Research result
1.	Communication skills	Khitobah, cult, story telling, MC.
2.	Time management	Divide time between lectures and cottage activities
3.	<i>Leadership</i>	a. Managing Harmony Department Store b. Managing nyoklat c. Managing first place d. Managing cottage events e. Become a tour leader in edutourism visits.
4.	Ability to motivate	Become a material filler in motivational training during edutourism visits
5.	Ability to serve buyers	a. Greetings, courtesy, courtesy, greetings, and smiles. b. Friendly c. Be honest d. Respond to buyers e. Serve optimally f. Ability to negotiate g. Able to be a problem solver

Source: Research Results Processed by Researchers

Based on table 3, it can be seen that Pesantren Entrepreneur Al-Mawaddah Kudus teaches its students to live independently. One of the efforts of Pesantren to teach their

students independently is by giving responsibility for managing the business owned by the pesantren.

The Implementation of Gusjigang's Philosophical Values in Entrepreneurship

1. Gus (Good)

Gus said in the philosophy of gusjigang which is the meaning of good morals or good behavior is the same as what has been instilled in the Al-Mawaddah Entrepreneur Boarding School that morals are the foundation in any case. As explained by the caregiver of the Islamic boarding school, namely the resource person Ns 4 in an interview that the researcher has conducted, he said that:

“So, indeed, we are number one at the beginning of morals. Here, it is already implemented. Gus has good morals first. Yes, morals are above all else, even when we become a scholar with a doctorate title. If we do not have morals, there is no benefit or use; our religion has taught that. Morality is above all. That is what we apply here; it is the foundation, and that is the principle”.

It can be concluded that good morals, in this case, are interpreted as someone who can respect people who are older than him and love those who are younger. Having a good temperament will be more liked by others, especially for an entrepreneur who meets many outsiders and even faces the surrounding community, so an entrepreneur must have good morals (akhlak al-Karima).

2. Ji (reciting the Koran)

Reciting the Koran activities can also be interpreted by Islamic spiritual values in both practical and theoretical-textual aspects. The material in the recitation usually contains related studies of the Quran, jurisprudence, tawhid, and the practice of learning to pray. (Luthfi, 2020). Pesantren Entrepreneur Al-Mawaddah Kudus has several religious sciences taught to its students, this was explained in a researcher interview with Ns 4 speakers. He explained that:

“After the maghrib mujahadah prayer surat waki'ah, after surat waki'ah, we had a night lecture we named it. There (Pesantren), we alternate every day, there is our schedule, some Ustad friends are also there we schedule which is read by the book, Mbak. The books are different, and some are specifically jurisprudence, some are specifically naos. The bald book is Nahwu Sharafnya. That is so that they can also read the book. Some are about NU-an, aswaja because we are based on this sunnah wal jamaah”.

The resource person of Ns 2 also gave an answer that was not much different: "Raji Pondok is the schedule of activities after every dawn and after maghrib." Likewise the source of Ns 3 said that:

“Pesantren has evening lecture activities, running out of maghrib until 8 o'clock. It is time for us to study that night; the salary and the teacher are different every night. In addition, we also have games after dawn, and every week, there is a Qur'an khatam, Mbak”.

There are several classical Islamic books studied at Pesantren Entrepreneur Al-Mawaddah Kudus, namely Jurisprudence, Nahwu, Sharaf, Kitabun Nikah, Fathul Qorib, Al-Imrithi, Kullukum Masulun'an Ro'iyatihi, Qiro', Ihya Ulumuddin, Aswaja (Ahlus et al.), and so on.

It can be concluded that the meaning of *ji* in Pesantren Entrepreneur Al-Mawaddah is implemented as reading the holy book of the Qur'an and studying various classical Islamic books that Muslims hold on to. That way, students are good at reading the Qur'an and understand the rules and laws related to daily life.

3. Gang (Trade)

The meaning of gang or trade in the gushing philosophy reflects the characteristics of the Kudus community, who do not give up easily and work hard. These entrepreneurial skills are closely related to the soft skills possessed by entrepreneurs. That way, the Kudus community can independently build, explore, and find business opportunities and entrepreneurial abilities. (Abid, 2017).

The resource person of Ns 2 also provided information that was not much different, namely, "all students are required to maintain the business of the Islamic Boarding School, Mbak. Santri who guards a shop that does not have a lecture schedule, Mbak. So, change the guard".

It can be concluded that the application of the value of gang (trade) philosophy is by practicing directly in entrepreneurship. Santri is taught to be independent by running businesses owned by Pesantren. Therefore, students are given trust (*amanah*) and responsibility in managing businesses owned by Pesantren.

Based on the theory of CMM (Coordinated Management of Meaning), we can interpret the philosophy of gushing as a form of balance between life on earth and in the hereafter. Gusjigang philosophy has two types of relationships: man's relationship with God (*hablumminallah*) and man's relationship with man (*hablumminannas*). Both relationships clearly show that the afterlife is as crucial as the world's life, so in this case, the life of the world and the hereafter must go hand in hand and not be biased.

The application of the gushing philosophy at the Al-Mawaddah Kudus Entrepreneur Boarding School includes the actions of students who prioritize charity. This can be proven through polite behavior by Al-Mawaddah Kudus Entrepreneur Boarding School students, both in the form of words and deeds. In this case, Pesantren Entrepreneur Al-Mawaddah Kudus always upholds and prioritizes the value of obedience

in all activities. Applying this principle makes Pesantren Entrepreneur Al-Mawaddah Kudus students have an independent attitude and are good at managing businesses owned by Pesantren. Good management skills are related to success in applying interpersonal skills based on local wisdom gushing.

The interpersonal skills of students at the Al-Mawaddah Kudus Entrepreneur Boarding School include individuals who have good character al-Karima to others, the environment, and themselves; have an attitude of respect for others, especially for elders; able to divide time between the needs of the world and the hereafter; have a good leadership spirit; have good communication skills (public speaking); able to provide excellent service; ability to persuade buyers or negotiate; and have the ability to solve problems (problem-solving).

Conclusion

Based on research that has been conducted by researchers at the Al-Mawaddah Kudus Entrepreneur Boarding School related to the interpersonal skills of a student in entrepreneurship, it can be concluded that entrepreneurial motivation and training are strategies used by caregivers of Al-Mawaddah Entrepreneur Boarding School in order to build and foster an entrepreneurial spirit in students.

The interpersonal skills of an entrepreneur at Pesantren Entrepreneur Al-Mawaddah Kudus can be seen in several criteria, including being a person with al-Karima character both to others, the environment, and oneself; having an attitude of respect for others, especially for elders; able to divide time between the needs of the world and the hereafter; have a good leadership spirit; have good communication skills (public speaking); able to provide excellent service; ability to persuade buyers or negotiate; Able to solve problems (problem-solving).

The implementation of gushing philosophical values at the Al-Mawaddah Kudus Entrepreneur Boarding School is by forming students with charity and religious and general knowledge. Pesantren also makes students who are independent and good at entrepreneurship by managing businesses owned by Pesantren..

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