

ENTREPRENEURIAL VALUES IN THE MANAGEMENT OF THE FAMILY KITCHEN (PURGA) AT AL-AMIEN PRENDUAN ISLAMIC BOARDING SCHOOL

Moh. Wardi¹, Sri Agustina², Hodairiyah³

¹Universitas Al-Amien Prenduan, ²Universitas Al-Amien Prenduan,

³STKIP PGRI Sumenep

¹mohwardi@unia.ac.id ²nur.treni@gmail.com

³hodairiyah@stkippggrisumenep.ac.id

ABSTRACT

The purpose of this study is to find out the values of religion, education, and economy of Abdhi Dhalem or servants in Dapur Keluarga (Purga). Effective family financial planning and management is essential to realize the main goal of Islamic education: to form a kaffah (perfect) Muslim. Islamic household financial management is one of the financial management concepts that can be applied. Islam views financial management as an activity that can be carried out both individually and collectively to achieve goals by referring to the principles and legal basis of religion. In addition to being a form of obedience to religious teachings, managing family finances based on Islamic law also has many benefits, including getting blessings as one of the expected benefits when managing finances according to Islamic law. This study employs a qualitative descriptive methodology, and the organizers of the family kitchen and a number of servants serve as the sources of research data. According to the study's findings, the Abdhi Dhalem of the family kitchen demonstrates the importance of honesty in adhering to the Pondok's (boarding school) standard of menus. Amanah or responsibility values the equitable fulfilment of students' rights and responsibilities. Second, entrepreneurial principles through instruction and financial literacy role models for family teachers, handling cash inflows and outflows for the needs of kitchen supplies or student meal costs properly and correctly.

Keywords: Religious, Entrepreneur, Abdi Dhalem, Dapur Keluarga (Purga).

ABSTRAK

Tujuan dari penelitian ini adalah untuk mengetahui nilai-nilai agama, pendidikan, dan ekonomi Abdhi Dhalem atau pelayan di Dapur Keluarga (Purga). Perencanaan dan pengelolaan keuangan keluarga yang efektif sangat penting untuk mewujudkan tujuan utama pendidikan Islam, yaitu membentuk muslim yang kaffah. Manajemen keuangan rumah tangga Islami merupakan salah satu konsep manajemen keuangan yang dapat diterapkan. Islam memandang manajemen keuangan sebagai sebuah aktivitas yang dapat dilakukan baik secara individu maupun kolektif untuk mencapai tujuan dengan mengacu pada prinsip-prinsip dan dasar hukum agama. Selain sebagai bentuk ketaatan terhadap ajaran agama, mengelola keuangan keluarga berdasarkan syariat Islam juga memiliki banyak manfaat, diantaranya adalah mendapatkan keberkahan sebagai salah satu manfaat yang diharapkan ketika mengelola keuangan sesuai syariat Islam. Penelitian ini menggunakan metodologi deskriptif kualitatif, dengan menjadikan pengelola dapur keluarga dan sejumlah pembantu sebagai sumber data penelitian. Menurut temuan penelitian, Abdhi Dhalem dapur keluarga menunjukkan pentingnya kejujuran dalam mematuhi standar menu pondok. Amanah atau tanggung jawab menghargai pemenuhan hak dan tanggung jawab santri secara adil. Kedua, prinsip kewirausahaan melalui pengajaran dan keteladanan literasi keuangan bagi para guru keluarga, menangani arus kas masuk dan keluar untuk kebutuhan perlengkapan dapur atau biaya makan santri dengan baik dan benar.

Kata kunci: *Religius, Wirausaha, Abdi Dhalem, Dapur Keluarga (Purga).*

A. INTRODUCTION

Family represents the fundamental unit within an organization and plays a significant role in overall development. It can greatly impact economic progress, as the choices made by families and households regarding budget allocation significantly affect the economy. The existence of a family is important in maintaining and socializing values and norms that apply in its goal of realizing order in society. One of them is related to religious and entrepreneurial values that should be present in a family. These values indirectly teach piety and independence as human beings who live in groups. The existence of religious and entrepreneurial values possessed by an *abdi dha'lem* is important and differentiating from other individuals who do not obtain religious and entrepreneurial values in acting and behaving in the existing environment. Consequently, it is essential to cultivate a positive perspective on financial matters and wealth. Human life encompasses two categories of needs: the first includes physical necessities such as clothing, food, and shelter, while the second encompasses spiritual needs, including religion, education, love, and entertainment. (Barnawi, 2013)

Individuals aspire for their physical and spiritual needs to be addressed in a harmonious manner, as both aspects are intricately linked to the happiness and well-being of a family unit. To satisfy daily requirements, it is essential for individuals to generate an income. A family derives its income from various professional endeavors. Entrepreneurship is one way to grow economic opinion, Eman Suherman stated that entrepreneurship is the spirit, attitude, behavior, and ability of a person in handling a business and or activity that leads

to efforts, seeking, creating, implementing new ways of working, technology and production by increasing efficiency in order to provide better service and or obtain greater profits. In addition to simply having a source of income to meet family needs, it is important to have complementary skills and manage financial resources effectively. Beyond merely having a source of income to meet familial needs, it is crucial to possess complementary skills and to effectively manage financial resources. It is widely recognized that a primary objective of a household in Islam is to build a family characterized by *sakinah mawaddah wa rahmah*, which entails the pursuit of happiness, welfare, and security in the afterlife, all while seeking the pleasure of Allah SWT. (Handayani, 2010)

Effective planning and management of family finances is essential for realizing a key objective of Islamic education: the forming of a kaffah (perfect) Muslim. This encompasses nurturing a noble character, ensuring physical and mental well-being, and fostering intelligence and wisdom, all while being devoted to Allah SWT. Furthermore, the approach to financial planning and management must align with the values inherent in Islamic religious education, addressing both normative and operative dimensions. (Suhardan, 2012)

The nominal basic salary of teachers at Islamic boarding schools, particularly at Al-Amien Islamic Boarding School, is inadequate to meet their daily needs. This inadequacy arises from a lack of alignment between the income generated from the basic salary and the expenses incurred. Additionally, factors such as the costs of children's education, social expenses, and insurance requirements must be taken into account. Nevertheless, the pesantren offers supplementary

economic activities for the families of teachers, which can enhance their economic stability and overall welfare. These activities include student boarding facilities and Teacher Professional Allowances (Professional Certification) provided by the government.

The data of student boarding house's management in Al-Amien Islamic Boarding School, especially in Ma'had Al-Amien 2 and 4 (TMI, MTA / Ma'had Tahfidz and IDIA) are 67 administrators. In addition to the Pondok's public kitchen, there are 2 public kitchens for TMI (male and female) 3 public kitchens for MTA (male and female) and 2 public kitchens for IDIA (male or female). The total number of students in Ma'had Al-Amien 2 and 4 is approximately 7 thousand students. (Wardi, 2017)

Based on the existing data exposure, at least a problem formulation is formulated, how are the religious and entrepreneurial values of *abdi dhalem* in the family kitchen? This problem formulation needs to be studied in order to find out the religious and entrepreneurial values that have been obtained and practiced by *abdi dhalem* in the family kitchen and the surrounding community.

According to observations and preliminary interviews with a number of teachers, the students' boarding house revenue is likewise barely enough and unstable moreover, there are many arrears in monthly payments consequently, what these teachers do is like a proverb saying "*Going around in circles*". Daily necessities must be fulfilled every day-a temporary table of family teachers' monthly cash income and expenses is provided in this article, as for the teachers' professional allowance, the problem that the researchers found was the delay in the expenditures of the allowance funds, so that once disbursed, they were

immediately used to cover debts. From these supporting economic activities, the financial management is different in each family therefore, each family must have the ability to manage family finances. This study aims to determine the values of religion and entrepreneurship found in the *abdi dhalem* in the family kitchen. The values of religion and entrepreneurship found in the *abdi dhalem* are important for the behavior of individuals who decide to become entrepreneurs because they have experience from the family kitchen of the cottage. The wives of the family are the research subjects since, in reality, they are the ones who handle money the most. (Wardi, Ismail, Zainollah, et al., 2019)

Islamic household financial management is one of the financial management concepts that can be implemented. Islam sees financial management as an activity that can be done both individually and collectively to accomplish objectives using the tenets and foundation of religious law as a guide. (Nanda B.P dan Kistini, 2013)

Apart from being a form of obedience to religious teachings, managing family finances based on Islamic law also has many benefits, including getting blessings is one of the expected benefits when managing finances in sharia. Blessings can be present as a form of reward for obedience in carrying out religious orders. (Yanti Setianti et al., 2018)

B. METHOD

The research on Religious Values and Entrepreneurship of *Abdi Dhalem* in the Family Kitchen (PURGA) uses a qualitative method. The data collection method in this study begins with observation and then data collection is carried out by conducting in-depth interviews and

open with the aim of obtaining comprehensive results from descriptions of the subject's knowledge and experience. Informants as research subjects will be selected using the purposive sampling method.

Before conducting in-depth interviews, researchers try to approach (getting in), this is considered necessary to do with the aim of creating a good relationship between researchers and research subjects and also creating a sense of trust in research subjects towards researchers, that the information conveyed by research subjects is not something dangerous. The interview technique that will be used has an unstructured nature with the use of interview guidelines (guiding questions). The data analysis technique used in this study is phenomenological. Referring to Moustakas (1994, p.119-153) in Asep Sudarsyah, identified five stages in phenomenological data analysis. These stages include, first, making a list of expressions from the answers or responses of research subjects by postponing researcher prejudice (bracketing) to see the expressions that appear as they are. Each expression of the research subject's life experience receives the same treatment.

Second, the reduction and elimination of these expressions refers to the question: whether these expressions are the essence of the research subject's experience and whether the expressions can be grouped to be given labels and themes.

Third, create clusters (groupings) and write down themes for expressions that are consistent, do not change and show similarities.

Fourth, validate the expressions, label the expressions and themes by (1) checking whether the expressions are explicit in the interview transcripts with the research subjects; (2) if the expressions are not

explicit, whether the expressions “work without conflict” (*work together without conflict or compatible*). If they are not compatible and explicit with the research subject's life experiences, these expressions are discarded.

Fifth, create Individual Textural Description (ITD). ITD is created by presenting validated expressions according to their themes, complete with verbatim quotes from interviews with research subjects.

C. RELIGIOUS VALUES OF FAMILY KITCHEN SERVANT

Islamic religious education plays a significant role in forming each Muslim's morals and ethics. Thus, religious education develops moral awareness, fortifies faith, and offers direction on how to act morally in daily life by comprehending and experiencing the values of Islamic teachings. To develop a good and responsible character, students are taught virtues like justice, honesty, politeness, patience, and generosity. Furthermore, universal values like respecting and appreciating others and being able to appropriately protect the environment are taught in Islamic religious education. (Al-Nahlawi, 2010)

From the perspective of theories in this study, Islamic education bears various types of noble values, such as the following: first, Historical Value, from the colonial era to the era of independence Islamic education has contributed enormous values in the continuity of the nation's life, community life and the struggle of the Indonesian nation in achieving its independence. Second, Religious Value, in its development, of course, has maintained and developed Islamic religious values as one of the cultures of the Indonesian nation. Third, Moral

Value, Islamic education is undoubtedly a center for maintaining and developing moral values based on Islam. The following are the Islamic Education values found in Family Teachers' Financial Management: The values of honesty, *amanah*, *tabligh*, *fathonah*, social interaction, *silaturrahim*, and hard work and effort. (Wardi & Ismail, 2018)

Islamic religious education is characterized by its values, which include imparting knowledge, developing students' attitudes, personalities, and abilities to practice religious teachings. Aqidah values, worship values, and moral values are the three categories of elements that make up Islamic religious education values. The principles of *aqidah* teach people to believe in the existence of the One and Almighty God, who created the universe and is always watching over and considering everything that people do. (Thoha & Al-Qarni, 2021)

People who firmly believe in Allah's existence and omnipotence will be more compliant in following His commands and will be terrified to do anything wrong or cause harm to this earth. Every human being is taught by the principles of worship that every action must be motivated by sincerity in order to win Allah's approval.

People who are fair, honest, and like to help their neighbours will be born out of the experience of the concept of worship values. In order to bring about a peaceful, harmonious, and balanced human existence, moral values then teach people how to behave well in conformity with good and correct norms or adap. Therefore, it will be evident that the principles of Islamic religious education are those that can ensure people's safety, well-being, and happiness both here on Earth and in the Hereafter. (Wardi, Ismail, & Makki, 2019)

According to some of the research findings, there are a number of factors that influence how family teachers handle their finances when it comes to the principles of Islamic religious education. These include: Integrity Principles, Although the management of the Purga family kitchen must incorporate honesty values, such as adhering to the Pondok's standard menu, it still needs to be optimized because some family kitchen managers do not follow the established menu. This is due to various reasons such as forgetting the menu, unavailability of the required ingredients and so on. (Adiyanta, 2020)

The values of responsibility, the relationship between trustworthiness and honesty is very close, like two pieces of currency that cannot be separated. In managing the family kitchen, especially in financial management, it must contain trustworthy values, for example, the fulfillment of santri rights. the more their rights are given in full, the more their obligations will be paid smoothly. Because they have an obligation to pay every month. Including the procurement of goods in accordance with the menu schedule, the condition of the goods must be really special / good. Always educating helpers to provide the best service for students because it is also part of one of the forms of carrying out a mandate. (Sholihah, 2018)

To help readers understand, the following table lists Santri's daily activities:

Table 2. List of Daily Activities of Santri of Al-Amien Preduan

Time	Activities
03.00 – 04.00 am.	Wake Up & Qiyamul Lail (Old Students) Wake Up & Qiyamul Lail (New Santri)
04.00 – 04.50 am.	Fajr Prayer, Dhikr, Tadarrus
04.50 – 05.30 am.	Mandatory Activities in the Morning
05.30 – 06.45 am.	Optional Activities (Work, Bathing, Eating)

06.45 am. – 12.20 pm.	Teaching and Learning Activities (KBM)
12.20 – 13.15 pm.	Lunch, Preparation for Dhuhr Prayer
13.15 – 13.45 pm.	Dzuhur Prayer in congregation, Dhikr, Tadarrus
13.45 – 14.00 pm.	Preparation for Mandatory Afternoon Activities
14.00 – 14.40 pm.	Mandatory afternoon activities
14.40 – 15.00 pm.	Preparation for Asr Prayer
15.00 – 15.35 pm.	Asr prayer in congregation, dhikr, tadarrus
15.35 – 15.50 pm.	Preparation for Afternoon Activities
15.50 – 16.30 pm.	Afternoon Activities
16.30 – 17.00 pm.	Preparation for the Musholla
17.00 – 17.30 pm.	In the Musholla (Sunday: Tahsin, Tuesday: Tasyji'ulLughah)
17.30 – 18.00 pm.	Maghrib prayer in congregation, Dhikr, Tadarrus
18.00 – 18.45 pm.	Tadarrus Muwajjah (Saturday, Sunday, Tuesday Wednesday), Dinner (Monday, Thursday, Friday)
18.45 – 19.15 pm.	Isha' prayer in congregation, Dhikr, Tadarrus
19.15 – 20.00 pm.	Dinner (Saturday, Sunday, Tuesday, Wednesday)
20.00 – 21.00 pm.	Night Muwajjah, Muhadlarah
21.00 – 21.15 pm.	Nida'un Naum (Saturday: Muhadatsah per room, Sunday: Tazwidul Mufradat per room (Muraja'ah Ad-darsi Ash-shobahi), Tuesday: Tazwidul Mufradat per room (Muraja'atu Ad-darsi Ash-Shobahi)
21.15 pm.	Bedtime (All santri are required to sleep except night pickets) (Jqh members only sleep at 22.00)

Table 3. Daily Menu List of the Family Kitchen (Purga) of Pesantren Al-Amien

Prenduan

DAY	TIME	STANDARDIZED FOOD MENU
Saturday	Morning	Fried tempeh, pecelan (mixed vegetables

		with peanut sauce)
	Afternoon	Sea fish, sayur asam, sambal
	Evening	Red spiced tofu, vegetable soup, sambal
Sunday	Morning	Omelet (1 for 2 people), vegetable noodles
	Afternoon	Sea fish, spinach vegetable, sambal
	Evening	Tempeh jaket, lodeh sauce, sambal
Monday	Morning	Soy sauce tofu, stir-fried vegetables (carrots, arcis)
	Afternoon	Sea fish, green vegetable, sambal
	Evening	Omelet (1 for 2 people), vegetable soup, sambal
Tuesday	Morning	Skewered tofu, carrot vermicelli
	Afternoon	Sea fish, vegetable, sambal
	Evening	Opor tofu, crackers, sambal
Wednesday	Morning	Soy sauce-cooked tempeh, stir-fried tofu bean sprouts
	Afternoon	Sea fish, vegetables, sambal
	Evening	Red tofu, yellow vegetable (other than eggplant), sambal
Thursday	Morning	Urap-urap, sambal goreng tempe (wet)
	Afternoon	Sea fish, vegetable, sambal
	Evening	Red spiced half egg, noodle soup, chili sauce
Friday	Morning	(fried rice/yellow rice, half an omelet) (soto/gado-gado, half boiled egg)
	Afternoon	Sea fish, vegetable, chili sauce
	Evening	Tofu/tempeh, vegetable (free cooking), chili sauce

Table 4. List of Family Kitchen (Purga) Organizers at Al-Amien Prenduan

NO	NAME OF ORGANIZERS OF FAMILY KITCHEN (PURGA)
1	Ny. Hj. Anisah Fatimah Zarkasyi
2	Ny. Hj. Zahrotul Wardah
3	Ny. Hj. Nur Jalilah Dimyati
4	Ny. Hj. Mamnunah Rahim
5	Ny. Hj. Kinanah Syubli
6	Ny. Hj. Ria Zaitullah
7	Ny. Hj. Umniyatul I

- 8 Ny. Hj. Faiqoh Bariroh
- 9 Usth. Umairoh
- 10 Usth. Badiroh
- 11 Usth. Fatimah Amin
- 12 Usth. Ida Insiyah
- 13 Usth. Nurul Hasanah
- 14 Usth. Nur Hasanah
- 15 Usth. Kinanah Amier
- 16 Usth. Dewi Ratna
- 17 Usth. Anisatur Rohmah
- 18 Usth. Muthmainnah (Yunus)
- 19 Usth. Minnatul Fitriyah
- 20 Usth. Nenah Suhainah
- 21 Usth. Shofa Sa'adah
- 22 Usth. Khodijah
- 23 Usth. Eva Yatis
- 24 Usth. Hilda K
- 25 Usth. Shoimah
- 26 Usth. Masruroh
- 27 Ny. Ida Suhartatik
- 28 Ny. Nazlah Hidayati
- 29 Usth. Ulfah Labibah
- 30 Ny. Afifah T
- 31 Usth. Maila Rosa
- 32 Usth. Farida Hasan
- 33 Usth. Naisah Juhairiyah
- 34 Usth. Tamimah
- 35 Usth. Uswatun Hasanah
- 36 Usth. Rukhayyatun N
- 37 Usth. Patmi
- 38 Usth. Ellia Rahmawati
- 39 Usth. Marwa A
- 40 Usth. Tifa Takarini
- 41 Usth. Muflihah
- 42 Usth. Subaini
- 43 Usth. Siti Qomariyah
- 44 Usth. Asmaniyah
- 45 Usth. Nur Jamilah
- 46 Usth. Luthfiyah
- 47 Usth. Harizah

48	Usth. Junainah
49	Usth. Zumrotul Hana
50	Ny. Hanun
51	Usth. Muthmainnah Fadhil
52	Usth. Sunarsih
53	Usth. Ulfatun Niswah
54	Usth. Khoiriyah
55	Usth. Maisun
56	Usth. Fauziyah
57	Usth. Najmatus shoba
58	Usth. Rizqiyah
59	Usth. Sumiati
60	Usth. Muarrifah
61	Usth. Ismatul
62	Ny. Hj. Aisyah Tidjani
63	Ny. Rihatul Muthohharoh
64	Ny. Hj. Nafisah M
65	Usth. Aisha A
67	Usth. Shofia Mahfud
68	Ny. Ashfa Dhohiyah
69	Usth. Hanifah
70	Usth. Ummi Kultsum
71	Usth. Masithoh
72	Usth. Uswatun Hasanah

D. ENTREPRENEURSHIP VALUES OF SERVANT IN FAMILY KITCHEN

The art of managing finances by each individual or family to accomplish practical, effective, and efficient goals in order to make the family prosperous is known as family financial management. All families must practice family financial management since it affects not only your-self but also your spouse, children, parents, and possibly parent in-laws. (Sofwan Nugraha & Supriadi dan Saepul Anwar, 2014)

Personal financial management is a process of achieving personal goals through structured and appropriate financial management. Many people do not have a plan to achieve their financial

goals, it is impossible to plan everything, but with a good plan, each individual will have the opportunity to make more informed decisions for better results. Some surefire tips in financial management: Having a side business, investing passive income and charitable contributions, avoiding debt, budgeting, saving habits, purchasing productive goods, and having protection. (Barnawi, 2013; Herviani & Febriansyah, 2017)

Therefore, the wife or housewife is the manager of the family's finances. Families need to understand a few essential family financial management concepts in order to handle their finances professionally. Every family should understand the two primary ideas of family financial management, which are cash flow management and profit/loss and balance sheet management. (Adiyanta, 2020)

The process of applying *tabligh* values in the financial management of family teachers, for example, always educating/teaching helpers to always pay attention to students and always reminding them not to overeat, to eat according to the *sunnahs* taught by the Prophet. Even the halal and haram issues, such as those who are not in the kitchen, do not eat here. So, whatever becomes an agreement, everything must be conveyed to the helper and must be done/ carried out. (Saleh & Elgelal, 2014)

Managing the family kitchen involves many aspects of *Fathonah* values, particularly when it comes to family teachers' financial management. For example, keeping track of kitchen supplies is important because teachers do not want to spend all of their time worrying about the kitchen. To ensure that the children's needs are satisfied, they keep a lot of ingredients and supplies on hand for a month. Another example is teaching assistants how to use products as needed

and imparting knowledge, like how to cook properly and aesthetically, since educated assistants are ultimately more productive. Thus, one way to implement *fathonah* values in financial management is to educate the assistant. (Ridho, 2019)

The management of the family kitchen, particularly its financial management, incorporates social values in addition to the four values mentioned above. For instance, assisting children from poor families (Dispen), orphans, and relatives. It also includes the importance of *silaturrahim* among family kitchen managers, santri, and santri's parents. Even the values of effort and hard work in managing the family kitchen, such as always appreciating the work of helpers by providing incentives to helpers outside of salary. Since maintaining the business requires a lot of work and effort, it is imperative that managers constantly focus on the quality of their menus and services and ensure that their employees are satisfied. (Fathony et al., 2021)

The family teacher at Al-Amien Prenduan Sumenep Madura Islamic Boarding School is responsible for giving the students the best service possible in the management of the family kitchen (Purga), particularly in the area of financial management. According to Bettencount in Ravens (year?), there are three aspects of Organizational Citizenship Behaviour (OCB) that are related to providing exceptional service in a management setting: loyalty, participation, and service orientation. (Nanda B.P dan Kistini, 2013)

Organizational citizenship behaviour (OCB) is defined as extra-role behaviour (role-extra behaviour), which is a behaviour that each individual engages in but that is not a necessity or obligation of the individual. Therefore, a manager who has been entrusted by the Pondok

to oversee the family kitchen (Purga) must put forth great effort and provide the best service possible for students. (Azizah et al., 2020)

The endeavour to supply and utilize funds to acquire assets is known as financial management comprises reporting, accountability, planning, and execution. The art of managing finances by individuals or families to accomplish practical, effective, and efficient goals in order to make the family prosperous is known as family financial management (*sakinah mawaddah wa rahmah*). (Ali et al., 2021)

However, there are also obstacles to Islamic religious education, including shifting social norms and values, technological advancements, generational shifts, and more. Therefore, in order to overcome these obstacles, tactics like creating a curriculum that is relevant, raising the quality of teachers, through media and technology, working with parents and the community, being adaptable when dealing with contextual difficulties, and ongoing monitoring and evaluation must also be put into practice. As a result, Islamic religious education serves as a solid foundation for forming moral principles and ethics in each Muslim so that they can actively contribute to the creation of a just society. (Salim & Hasanah, 2021)

Entrepreneurial values greatly contribute to the management of the family kitchen (Purga), especially financial management, including:

1. A more organized life as a teacher's income and welfare
2. Helping us learn to manage finances, managing people because inevitably we have to learn to interact with others
3. Supporting the family economy
4. Improving the welfare of family life of teachers
5. Helping to pay for children's education

6. Helping us with kitchen matters/reducing the burden on managers in the family, especially kitchen matters
7. Training more trustworthy, honest and responsible
8. More calm in living life
9. A field of charity for family teachers for knowledge seekers.

Imam Al-Ghazali defined blessing as the expansion of goodness. According to a different interpretation, a blessing is something that will increase goodness, which is defined by advantages that one can experience for oneself or others. Despite the fact that blessing can be understood as an increase in goodness, it refers to quality rather than quantity. For example, someone who can accumulate a lot of wealth, but in collecting this wealth he does not go through halal and approved by Allah, then the wealth is not blessed. Even though there is a lot of wealth, the wealth will not increase in goodness and the wealth will also not make the owner happy. Even the amount of wealth that is obtained without going through halal means, it will potentially bring the wrath of Allah. (Permatasari, 2016)

Naturally, we should be able to receive blessings from everything we do on a daily basis. in order for us to obtain goodness that keeps being beneficial. Similar to this, in order to receive the blessing of Allah SWT, each organizer of the family kitchen (Purga), particularly in the area of financial management, must adhere to the established and agreed-upon rules. in order for family life to receive blessings in this life as well as the next. (Musfah, 2015)

Table 5. Cash in and cash out of the Family Kitchen (Purga) of Pesantren Al-Amien Prenduan

NO	NAMES OF FAMILY KITCHEN ORGANIZE R	KITCH EN QUOTA	CASH IN/ MONTH	CASH OUT/ MONTH
1	FB	62	Rp. 29.510.000	Rp. 20.180.500
2	NHI	57	Rp. 31.085.000	Rp. 15.284.000
3	SQ	50	Rp. 22.085.000	Rp. 16.799.000
4	MH	67	Rp. 22.320.000	Rp. 18.451.296
5	NJ	47	Rp. 16.205.000	Rp. 12.475.200
6	NSJ	61	Rp. 20.135.000	Rp. 13.975.620
7	PTM	46	Rp. 19.405.000	RP. 11.631.620
8	AA	48	Rp. 15.375.000	Rp. 13.601.000
9	SM	69	Rp. 22.935.000	Rp. 19.935.000

D. CONCLUSION

At Al-Amien Prenduan Islamic Boarding School Sumenep Madura, religious values are practiced in the family kitchen (Purga). In order to adhere to the standard menu established by the Boarding School, the family kitchen (Purga) must first uphold the value of *Shiddiq* or honesty. Second, the importance of trust: Purga, the family kitchen's servants, have a duty to uphold the rights and responsibilities of students, including the right to limit the menu of meals they can eat and the duty to make monthly payments. Third, the importance of *tabligh*: Purga, the family kitchen servants, teach the parties to constantly watch the students and remind them to eat in accordance with the Prophet's *sunnahs* and not to overeat. Fourth, the values of *fathonah*, the management of the family kitchen in the financial management of family teachers, such as managing kitchen ingredients as well as possible.

The values of entrepreneurship in the Al-Amien Prenduan Islamic Boarding School Sumenep Madura family kitchen (Purga) include: first, realizing the significance of the Islamic Boarding School family teachers' financial management (finance). Second, providing the board of teachers with extra revenue and welfare, bolstering the family economy, and enhancing the quality of life for family teachers. Third, helping with the education costs of the children of family teachers. Fourth, lessen the strain on family managers, particularly in the area of kitchen affairs. Fifth, helping those who seek knowledge turns into a religious charity for family teachers. Sixth, providing payment dispensation to orphans, *yatim*, and impoverished children. The seventh is the importance of *silaturrahim* among the family kitchen organizers and the santri as well as the santri's parents. The eighth is creating jobs by hiring cooks to run the family kitchen and providing incentives to cooks and helpers beyond pay.

BIBLIOGRAPHY

- Adiyanta, FC. S. (2020). Fleksibilitas Pajak sebagai Instrumen Kebijakan Fiskal untuk Mengantisipasi Krisis Ekonomi sebagai Akibat Dampak Pandemi Covid-19. *Administrative Law and Governance Journal*, 3(1), 162–181. <https://doi.org/10.14710/alj.v3i1.162-181>
- Ali, M., Marbawi, M., & Najib, A. (2021). *Integrasi Moderasi Beragama dalam Mata Pelajaran Pendidikan Agama Islam*. Kerjasama Direktorat Jenderal Pendidikan Islam Kementerian Agama RI dengan INOVASI Fase II.
- Al-Nahlawi, A. al-Rahman. (2010). *Usul al-Tarbiyah wa Asalibuha*. Dar al-Fikr.
- Azizah, D., Dwi Cahyani, M., & Fatnah, N. (2020). Pemberdayaan Masyarakat dalam Bentuk Pengolahan Daging Rajungan Menjadi Nugget Sehat. *ABDIMAS: Jurnal Pengabdian Masyarakat*, 3(2), 285–291. <https://doi.org/10.35568/abdimas.v3i2.655>
- Barnawi. (2013). *Mengelola Sekolah Berbasis Entrepreneurship*. Ar-Ruzz Media.
- Fathony, A., Rokaiyah, R., & Mukarromah, S. (2021). Pengembangan Potensi Unit Usaha Pondok Pesantren Nurul Jadid melalui Ekoproteksi. *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora*, 2(1), 22–34. <https://doi.org/10.33650/trilogi.v2i1.2098>
- Fuadi, M. A., & Arisandi, B. (2022). Study of The Shift in The Function from Religious Education to Rehabilitation: Pesantren Al-Jannatu DÄ rul Ma'wa Condromowo Ngawi. *Al-Insiyroh: Jurnal Studi Keislaman*, 8(2), 57-81.
- Handayani, S. (2010). Pedagang dan Pengrajin Batik Madura Dalam Perspektif Manajemen Ekonomi Madura. *Nuansa Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 7(1).
- Herviani, V., & Febriansyah, A. (2017). Tinjauan Atas Proses Penyusunan Laporan Keuangan Pada Young Enterpreneur Academy Indonesia Bandung. *Jurnal Riset Akuntansi*, 8(2).
- Musfah, J. (2015). Redesain Pendidikan Guru: Teori, Kebijakan, dan Praktik. In *Prenadamedia Group*.
- Nanda B.P dan Kistini. (2013). Aktivitas Industri Kerajinan Topeng Kayu Di Desa Wisata Bobung, Kecamatan Patuk, Gunungkidul. *Jurnal Bumi Indonesia Universitas Gajah Mada Yogyakarta.*, 2(1).
- Permatasari, I. A. (2016). Kebijakan Publik (Teori, Analisis, Implementasi Dan Evaluasi Kebijakan). *TheJournalish: Social and Government*, 1(1), 34–38.

- Ridho, A. (2019). Internalisasi Nilai Pendidikan Ukhuwah Islamiyah, Menuju Perdamaian (Shulhu) Dalam Masyarakat Multikultural Perspektif Hadis. *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, 1(02). <https://doi.org/10.24127/att.v1i02.848>
- Saleh, K., & Elgelal, K. (2014). *The Influences of Transformational Leaderships on Employees Performance (A Study of the Economics and Business Faculty Employee at University of Muhammadiyah Malang)*. 1(June), 48–66.
- Salim, S., & Hasanah, E. (2021). Principal Leadership in Developing Al-Qur'an Learning Management. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 5(1), 83–94. <https://doi.org/10.33650/al-tanzim.v5i1.1673>
- Sholihah, T. (2018). Strategi Manajemen Humas Dalam Menciptakan School Branding Pada Sekolah Islam Terpadu. *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 3(2), 72–84.
- Sofwan Nugraha, M., & Supriadi dan Saepul Anwar, U. (2014). PEMBELAJARAN PAI BERBASIS MEDIA DIGITAL (Studi Deskriptip terhadap Pembelajaran PAI di SMA Alfa Centauri Bandung). *Jurnal Pendidikan Agama Islam -Ta'lim*.
- Suhardan, D. (2012). *Ekonomi dan Pembiayaan Pendidikan*. Alfabeta.
- Thoha, A. F. K., & Al-Qarni, F. (2021). Optimalisasi Masjid Perumahan Sebagai Ruang Publik dan Poros Kegiatan Masyarakat. *Masjiduna : Jurnal Ilmiah Stidki Ar-Rahmah*, 4(1), 1. <https://doi.org/10.52833/masjiduna.v4i1.79>
- Wardi, M., Ismail, I., Zainollah, Z., & Wekke, I. S. (2019). Entrepreneurship and financing in Islamic educational institution of Darul Ulum Banyuwangi Pamekasan. *Academy of Entrepreneurship Journal*, 25(Special Issue 2).
- Wardi, Moh. (2017). *Pengembangan Entrepreneurship Berbasis Experiential Learning di Pesantren Al-Amien Prenduan Sumenep dan Darul Ulum Banyuwangi Pamekasan*. UIN Sunan Ampel Surabaya.
- Wardi, Moh., & Ismail, I. (2018). Following The Prophet Muhammad Character Through Ngabuleh Tradition in Pondok Pesantren Darul Ulum Banyuwangi Pamekasan. *EL HAKAKAH (TERAKREDITASI)*, 20(1), 49. <https://doi.org/10.18860/el.v20i1.4473>
- Wardi, Moh., Ismail, I., & Makki, A. (2019). Perbandingan Pendidikan; Pemahaman Simbolis Dan Substantif PAI Di Madrasah Dan PAI Di Sekolah Umum. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 4(1), 23–33. <https://doi.org/10.31538/ndh.v4i1.104>
- Yanti Setianti, Hanny Hafiar, & Priyo Subekti. (2018). Pemberdayaan Masyarakat Pantai melalui Pelatihan Pengemasan Produk Destinasi

Wisata dalam Perspektif Komunikasi Visual di Desa Kertayasa
Kecamatan Cijulang Kabupaten Pangandaran. *Engagement : Jurnal
Pengabdian Kepada Masyarakat*, 2(1), 26–36.
<https://doi.org/10.29062/engagement.v2i1.21>