Building Entrepreneurship Culture in Madrasah Actor-Network Theory Bruno Latour Perspective

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ABSTRACT

This paper questions how the strategy of developing entrepreneurship culture in Madrasah and how to realize the entrepreneurship culture in Madrasah based on the perspective of Bruno Latour’s Actor Networks Theory (ANT)? From the results of the literature review, it can be concluded that the strategy for developing entrepreneurship culture in Madrasah can be done with the Fife Ps approach, namely: Plan, Pattern, Position, Perspective, and Ploy. The Actor Networks Theory (ANT) approach can be used by Madrasah principals to maximize The Five Ps Strategy Approach in building madrasah entrepreneurship culture. The ability of Madrasah principals to organize Madrasah in achieving common goals using a behavioral approach based on The Five P Strategy madrasah residents by optimizing risk, innovating to take advantage of opportunities, taking personal responsibility and managing changes in the madrasah environment dynamically, effectively and efficiently into prerequisites for creating a culture of entrepreneurship in Madrasah. The Actor Networks Theory approach was chosen because it offers a new perspective to madrasah in proportionally positioning human and non-human resources.

Keywords: Entrepreneurship culture, actor networks theory, five Ps strategy approach, madrasah

Introduction

Entrepreneurship culture is an exciting topic for education researchers, teachers, and lecturers. Inevitably, the issue of the importance of an entrepreneurial spirit for the younger generation (students and university students) has been able to encourage the government to issue policies to inculcate entrepreneurial values in the management of madrasah education. Among the real examples are the standards issued for school/madrasah principals and supervisors. According to Chapra in Hidayah [1] the spirit of entrepreneurship in Islam should be dominated by the paradigm of maqasid al shari‘ah (the highest goal of shari‘ah: protection of soul, reason, religion, descent, and property).

Management of education in Madrasah that prioritizes the values of maqasid al shari‘ah requires professional management of Madrasah by the education stakeholders. Research Indra [9] showed that both holy books and empirical facts show that Islamic boarding schools and the spirit of entrepreneurship are compatible. This result means that Madrasah, as Islamic education entities, is also worthy of teaching entrepreneurial values. The purpose of Islamic education is to create new people who can build new lives in the future based on the philosophy of Islamic Education for the effort to create new people who will live in the building of this new life [3]. Management of madrasas in Indonesia is based on Education Minister Regulation Number 19, dated 23th May 2007 concerning education management standards. The demands for the development of an entrepreneurial culture in Madrasah are regulated by Regulation of the Religion Minister Number 58 of 2017 concerning Madrasah Heads. Then, later revised by Regulation of the Minister of...
Religion of the Republic of Indonesia Number 24 of 2018 concerning Amendments to the Regulation of the Religion Minister Number 58 of 2017 concerning Madrasah Heads. Madrasah principals are required to carry out managerial duties, develop entrepreneurship, and supervise teachers and education personnel. In developing entrepreneurship in a madrasah, a madrasah principal must: a). creative, useful, and practical innovations for Madrasahs, b). working hard to achieve Madrasahs' success as effective learning organizations, c). have a strong motivation to succeed in carrying out their duties and functions as a Madrasah leader, d). having an unyielding attitude and always looking for the best solution in facing the obstacles faced by Madrasas, and e). have an entrepreneurial instinct in managing Madrasah production/service activities as a source of learning for students.

All Madrasah are required to develop an entrepreneurial culture. In that case, the vital instrument must be prepared the leaders (head of the Madrasah) as top management who control managerial functions, supervision, social actors, and individuals who must have the right leadership attitude. This proposition is not unfounded that there has been a recent shift in the context of education policy-making towards the idea of collaboration and partnership [4]. It is proven that the time disruptions need to be adequately anticipated by all Islamic education stakeholders. During fast-changing times, Islamic education is required to enter a new paradigm [5].

Collaborative leadership is fundamental to the educational success of institutions because the challenges of leadership in educational institutions are very complex and challenging. It demands that the head of the Madrasah has a particular unique strategy to cover up his weaknesses [6]. It must be admitted that many factors become obstacles for madrasah principals in carrying out their leadership duties in Madrasah, among others, a). work-related stress; b). fragmentation of time and poor communication patterns; c). unfavorable external environment; d). social problems assumed by schools in facing harsh reality about the reality of heterogeneous students; e). the constant pressure of change, which may not necessarily benefit education [7]. However, any obstacle must be faced and solved by the Madrasah's head by increasing self-commitment as a madrasah leader. Leaders are "actors", not "dreamers", "meaning that there are concrete steps taken by the head of the Madrasah in maximally elaborating madrasah resources through empowerment [8].

According to Suhartatik (2012) in Sutrisno [9], entrepreneurial leadership is believed to increase madrasah productivity. Entrepreneurial leadership is a leadership model that anticipates the development and globalization because entrepreneurial leadership can encourage organizations to be more dynamic, innovative, and empowering through learning that occurs from the individual, group to the organizational level.

The stated that the characteristics of school principals who apply entrepreneurial leadership are shown by generic and specific characteristics as follows: The generic characteristics are as follows: (1) Take the initiative to do something for the benefit of the organization; (2) create innovation in carrying out tasks; (3) Visionary with a strong orientation to the future; (4) Think strategically; (5) Have a strong achievement motivation; (6) Independent and optimistic; (7) Dare to take risks in doing something; (8) Take responsibility for what was done, not blaming others; (9) Able to change and manage change; (10) Dare to do something, even though it is different from others and out of habit; (11) Become a model in carrying out tasks well; (12) Learn and teach subordinates continuously to improve organizational competence/ability; (13) Seek and exploit opportunities effectively; (14) Encourage the creativity of employees/subordinates; (15) Communicate and empower employees/subordinates [8]. While the specific characteristics are (1) Strengthening and developing relationships with the community as well; (2) Empowering school committees; (2) Transforming the aspirations of students, teachers, education staff and school committees into the school's vision, and disseminating it to all educational stakeholders; (3) Facilitating Teachers and Education Personnel to improve competence through discussions, training and continuing schools; (4) Becoming a teacher partner in developing
the quality of the learning process; (5) Seeking actively information about the development of science, especially in the field of education and implementing policies from the educational superstructure to creatively strengthen and transform the learning process by using ever-evolving knowledge; (6) Focusing on improving the education/learning process rather than waiting for the results. Thus, the Madrasah’s head is the most critical factor in forming an active school [10].

The problem then arises at the level of leadership implementation of madrasah heads. Is there a guarantee that each madrasah principal has or at least understands the five keywords for the entrepreneurial competence of madrasah principals regulated in the Regulation as mentioned above of the Minister of Religion? If the answer is not, what is the strategy for developing an entrepreneurial culture in Madrasah? What is the best approach for realizing an entrepreneurial culture in Madrasah? This paper does not discuss the issue of ensuring the entrepreneurial competence of madrasah principals, nor it discusses strategies for developing an entrepreneurial culture in madrasahs rather than focuses on finding approaches that may be used by education policymakers within the Ministry of Religion of the Republic of Indonesia in order to produce madrasah heads who have entrepreneurial leadership qualifications to create an entrepreneurial culture in Madrasah. So, leadership with an entrepreneurial insight is believed to be able to create a madrasah entrepreneurial culture.

Discussion
Entrepreneurial Leadership as Madrasah Culture

Madrasah, as an organization, have unique characteristics. Madrasah basically a form of religious education institution in Indonesia [11]. According to [12] Madrasah culture as a keyword that needs serious attention from education managers. Madrasah culture needs to build the strength of the local cultural characteristics of the community where the Madrasah is located. Madrasah culture is the center of Madrasah itself. Its formulation must be carried out with a clear and measurable commitment by the madrasah community, namely teachers, students, madrasah management, and the community.

According to [13] the madrasah head leadership has a significant influence on madrasah culture. The management of Madrasah developed to include the direct role of the madrasah head by carrying out management activities which include planning, organizing, motivating, and evaluating through the team information that is responsible for organizing activities, scheduling, direct coordination with subordinates and supervisors at the Madrasah, as well as direct review and supervision, or indirectly as a consideration in evaluation [14].

Leadership and organizational culture have a significant positive effect on human resource performance, organizational culture has a significant positive effect on organizational commitment, and organizational commitment has a significant positive effect on human resource performance [15]. A decent reward system also affects employee productivity [16].

The madrasah culture that must be developed in order to improve quality is the benchmarking and transformation strategies. Benchmarking is one of the efforts made by madrasah principals to make improvements in madrasah management that lead to madrasah transformation. Benchmarking as a measure will be used as a measure of performance in Madrasah. Implicitly, benchmarking is a concept in which the goals formulated must be achieved because this has been achieved by other institutions [17].

According to Syafaruddin (2005) in Choiri (18) there are several things that need to be done in order to improve the quality of Madrasah as follows; a) equalizing the commitment to achieving quality by madrasah principals, teachers and related parties (stakeholders) including; vision, mission, goals, and objectives to be realized; b) improving school quality program including; improving curriculum implementation, coaching students, coaching teachers, transparent and accountable financial management, realizing cooperation with various parties; c) improving
madrasah administrative services; d) effective leadership of madrasah principals; e) clearing graduate competency standards; f) good and wide cooperation network; g) effective madrasah governance and h) creating a conducive madrasah climate and culture.

The entrepreneurial culture developed by Madrasah is a value creation process by using various resources to face opportunities. Take the process in the form of identification of opportunities, development of new (concepts), evaluation and the necessary resources collection, implementation of concepts, utilization, and reaping of the results of the implemented concepts.

**Entrepreneur culture in madrasah**

Entrepreneurship culture as a form of madrasah culture requires Madrasah to elaborate it in such a way as to the internal and external needs of the Madrasah. As a formal organization, Madrasah should have an entrepreneurship culture that allows them to maximize the education system function in their environment. The educational ecosystem is considered a "field of study" where the relationships between individuals, groups, and organizations are always changing [19] in [20]. Recently the evolution, tools, dimensions, interactions, and other aspects of the higher education ecosystem have been the subject of debate and conversation. The idea of an entrepreneurship environment emerges a popular topic around the world and economic development, as seen as a solution to social and economic problems.

There are two poles of differences in education opinion stakeholders in Madrasah, start from madrasah supervisors, madrasah principals, teachers, education personnel, and students in interpreting entrepreneurship in Madrasah that the government wants. The first group understands that entrepreneurship in Madrasah is similar to the ability of a person or group of people to do business. The second group sees entrepreneurship in Madrasah as values that are believed by madrasah citizens as innovative and creative efforts by developing ideas and empowering madrasah resources to find the ability to face challenges and fixing weaknesses. These values in compiling strength (strength) and advantages.

The first group sees Madrasah as institutions responsible for producing graduates who are professional and ready to face the demands of the industrial world. Professionals marked the readiness for competitiveness while being ready to face the demands of the industrial world, professionals marked it by skills. This difference in views is motivated by ontological differences in seeing madrasah organizations. The first group assumed that Madrasah is institutions for making prospective workers in the industrial world. However, in general, the institutional framework for leadership has not been accompanied by visionary leadership [21].

Meanwhile, the second group assumed that Madrasah is “kawah candra dimuka” institutions that provide an environment that allows each student to develop independently after receiving treatment, stimulus, and positive motivation. The core paradigm held by the second group is that every individual deserves and has the right to become a professional, developer, and visionary person. The second group argued that relevant aspects of the entrepreneurship environment are the alignment of institutional goals, access to universities and other regional resources, coordination of research initiatives, and participation of the business community and local government.

They suggested that the necessary dimensions of the entrepreneurship environment were governance, innovation, infrastructure, and organizational culture. The difference in viewpoints above cannot be separated from the identification made by Sharma and Chrisman (1999:12) in [22]. One group focuses on entrepreneurship characteristics (such as innovation, growth, uniqueness) while the second group focuses on entrepreneurship outcomes (such as value creation). The degree to which madrasah activities in the domain (curriculum, co-curricular, and research) are closely connected and aligned with external demands and the extent to which Madrasah are deeply committed to these dimensions (infrastructure, resources, people and culture) determine the ecosystem role of Madrasah [20]. So that madrasah culture is expected to create a culture of entrepreneurship that is expected to build a madrasah ecosystem.
Actor-network theory as an analysis approach

Actor-Network Theory was initially been an approach in the study of Science, Technology, and Society (STS). Anthropologist, Bruno Latour, always attached this approach to ANT. STS is a multidisciplinary and transdisciplinary study that examines how technology affects changes in political systems, economics, and people's behavior. STS study is seen as a more in-depth study of how technology is changing social structure and behavior that occurs through a network of political debates. This means that the STS study is not just a function study and humans technology use, but also regarding the manufacture and application of technological forms. The STS study was done by ANT with the offer to revisits the dichotomous between humans and technology. The dichotomous debate between humans and technology is often referred to as culture-nature dichotomic. ANT also provides a methodological framework for understanding the essence of social networks and science-technology knowledge in the context of organizational networks. The ANT approach views that humans are strictly related to material culture (non-human).

Since the development of ANT theory in the 1980s from Bruno Latour, which was developed by Michel Callon and John Law to study the relationship between human and non-human in such designed scenarios, ANT approach is rooted in French philosophy and semiotics. In a recent development, it was found that ANT was not only used in STS studies. There have been many studies that have been dissected with the ANT approach, such as the fields of environment, history, archeology, health, infrastructure, culture, and others. According to Yuliar & Anggorowati [23] research on technology governance in society related to the coordination and influence of technology using the ANT approach. Meanwhile, efforts to place technology as part of the social context that contributes to social entities and communities have been made [24].

Research by [25] showed that: 1). Change of technology and media can influence participation among stakeholders; 2). There is a similar complex set of factors covering different school systems in the two countries; 3). Every context has unique and complex factors; 4). The school system operates in a dynamic social and environmental context, so relevant citizen participation needs to be considered in this social and dynamic context. Citizen participation is a multidimensional process with many factors; 5). ANT is a relevant tool for investigating citizen participation to increase the technology-dominated world. It is powerful in capturing the influence of technology and associated media in the participatory process; 6). Research on ANT non-key concepts can provide other new and interesting insights to ANT; 7). Technology implementation in a particular context/environment must include non-technological factors; 8). Various comparative case studies are useful for bringing out the differences and similarities between case studies.

Based on the data used in Actor-Network Theory by many experts as above, it can be concluded that ANT, as a method for conducting in-depth research, has been used in other fields of science. ANT focuses on the relationship between human and non-human entities that are part of the study problem. ANT is a useful tool for seeing, understanding and explaining the relationship between actors as well as a good complement to other theoretical concepts such as innovation systems. Bruno Latour’s thoughts on "Reassembling the Social - An Introduction to Actor-Network-Theory" have become clear evidence of the above assumptions. The technology study has been widely studied, such as the techno-economic network by Callon and Thomas Hughes "Evolution of Large Technology Systems" [26]. So, both humans and non-humans can be seen as “actors” who have the same contribution if they can carry out an action that impacts on others. Contrary to the paradigm, while some people see non-human factors as not contributing to a social entity.

Actor-network theory as an analytical framework for madrasah entrepreneurship culture

Educational institutions must be able to provide human education resources in facing the various challenges of life. It is not enough
for the world of education to only master theories but also able to apply them in the social life of society. This education, later known as entrepreneurship, is a spirit of courage and a willingness to face life’s problems, a creative spirit to find solutions and solve problems, an independent spirit to other people [27].

Contemporary Islamic education, which was initiated by [28] should be the basis for thinking about developing Madrasah. Three minimum demands must be watched out for improving the quality of Madrasah, namely (1) how to make Madrasah a vehicle for fostering the spirit or the practice of Islamic life; (2) how to strengthen the existence of Madrasah so that they are equal to the school system; (3) how Madrasah can respond to future demands in anticipation of developments in science and technology and the global era [29].

The book [28] entitled "Thought and actualization of the development of Islamic education" contains a hidden message that the studies of Islamic education have been normative, theoretical in nature and have discussed many matters such das sollen (what should be), less balanced. with a study of empirical problems or actual issues developing in local, national and global communities (das sein), so that Islamic education seems less grounded. This paper seeks to bridge the two interests so that the study is not only concerned with matters of a theoretical and foundational nature but also examines and anticipates actual problems and issues in the field of Islamic education. Madrasah entrepreneurship activities can be viewed from three perspectives, namely Human Capital Theory (Investment in Human Capital), Status Allocation/Competition Theory, and Social Strata Reproduction Theory [27]. Because Madrasah is seen as an organization, the activities of madrasah organizations cannot be separated from human and non-human factors. ANT theory focused on social studies is very relevant to be used in framing the socio-organizational analysis of Madrasah. In comparison, Madrasah, as organizations that are concerned with educational activities, Madrasah are included in complex organizations. Madrasah cannot be viewed from one perspective only, but also reviewed comprehensively from multiple perspectives.

In order to gain a better understanding of this theory, that actor-network theory (ANT), better known as the sociological approach adopted in this study to explore the collective sociocultural process of Madrasah and analyze human and non-human actors who play a role in the network, this complex is known as a community. However, the ANT approach is often used in the sociological research of science and technology

The assumption that underlies the paradigm of using Actor Networks Theory in this paper is how Madrasah Entrepreneurship Culture (MEC) can be developed through the Actor-Network Theory (ANT) approach. The following is a model that can be used to integrate MEC and ANT as a new model for developing a madrasah entrepreneurial culture. Human and non-human actors together contribute to madrasah efforts in developing a culture of entrepreneurship in Madrasah. Human actor entities collectively contribute to the embodiment of entrepreneurial culture. Likewise, with non-human actors who collectively influence the attitudes and behavior of human actors. The attitudes and behavior of human actors are influenced by the knowledge of the benefits that will be felt if cultivating entrepreneurship in Madrasah. Because they believe that the entrepreneurial culture of the Madrasah has been created, it will undoubtedly create a sense of comfort in the realization of an entrepreneurial culture in the Madrasah. Besides, if the knowledge and/or practical experience of the madrasah residents is negative, then it will undoubtedly result in madrasah community discomfort in realizing a culture of entrepreneurship, the intention of entrepreneurship culture may not grow. This assumption is based on Mifsud’s [31] book entitled Professional Identities in Initial Teacher Education, page 57. He stated that professional teacher careers are in high demand due to a network of interests from a group of people to elaborate on the hobby of sharing knowledge with a group of people, as well as the socio-economic factors behind it. The ANT approach is able to successfully identify and explore career options to become a teacher [31].
Figure 1. MEC – ANT combination model (adapted from Mhd Saeed Sharif [30])
Another reason that strengthened the opinion above is the opinion [32]. They have proven that the innovation landscape arises as a result of the collaboration between non-human actors and human actors together. Organizational System Development has also proven to be caused by the relationship factor of organizational management information systems due to technological advances [33]. Humans are responding to technological advances, while organizations behave following technological developments, and humans behave in developing organizations based on management information systems and technology.

Even so, ANT has less ethical by some community because ANT has reduced the role of humans as individuals who deserve respect in the organization [34]. Madrasah principals must be aware of the ANT approach weakness for creating an entrepreneurship culture. Steps that must be taken by the principal of Madrasah are to identify the competencies and skills of each human resource. The data obtained were then analyzed to be used as a basis for policymaking in Madrasah. However, madrasah principals need not worry in leadership studies; there are some differences in leadership paradigms, depending on the principle that tries to achieve, not the leadership theory and approach. Isn’t the madrasa principal focused on the goals that have been set with the madrasa community? This belief is supported by the findings [35] that ANT is one approach in providing proper treatment of all types resources, both human and non-human. Because thinking out of the box in leadership by a madrasa principal at this time is really needed. The entrepreneurial ecosystem in the context of the headmaster’s entrepreneurial competence is a system formed by interactions in the community and the madrasah environment as the antithesis of traditional and conventional approaches in developing learning organizations, digital innovation, organizational agility, entrepreneurship ecosystem, and organizational structure as the main subjects for achieving growth, innovation, new insights (creativity) Madrasah.

How can the principal of Madrasah build a culture of entrepreneurship in Madrasah can review the existing theories of building school culture. It should be stated here that, building a culture of entrepreneurship in Madrasah does not mean providing entrepreneurship learning and education, but creates entrepreneurship mental attitudes in madrasah strategic planning, madrasah programs, monitoring and evaluation systems, feedback and follow-up, brainstorming and so on. However, the experience of inculcating entrepreneurship education, according to several studies, had shown the importance of an entrepreneurial spirit for school/madrasah residents. For example [36] had proven that entrepreneurial culture has implications for building the individual character of students, while a culture of collaboration (partnership) is able to develop social responsibility, while character building and a culture of collaboration are predicted to increase institutional capacity (capacity building).

The following is the flow of the madrasah embodiment entrepreneurship culture from the Actor-Network Theory (ANT) perspective:

![Figure 2. Madrasah entrepreneurship culture creation flow](image)

Individual characteristics are the attitudes, interests, and styles of a person in carrying out work. The individual character can be positive and negative. Individual characteristics are characterized by expertise, competencies, needs, attitudes—excellent madrasah principals which able to identify individual characteristics of madrasah members. Data from the identification of individual characteristics of madrasah citizens are used as material for planning, organizing, delegating, etc. based on the needs of the Madrasah.

The participation of madrasah citizens is an essential organizational factor, as the social collaboration of madrasa citizens. The participation of madrasah citizens is marked by the
involvement of all madrasah citizens to achieve the vision, mission, and goals of the Madrasah. The participatory environment that emerges is believed to encourage the creation of a collective-collegiate culture among madrasah citizens. The prioritized interests are collective interests. Collegiate refers to a condition in which each member of the Madrasah feels like a peer, the same fate, and emotional contact.

Meanwhile, the collaboration between madrasah residents refers to a condition in which every member of the Madrasah helps each other, completes, and connects functionally according to their respective main tasks, functions, and authorities. The collaboration between the government and Madrasah has been well established [37]. Collaborating to realize “great-dignified madrasah” is the fundamental asset that every madrasah citizen must have.

An essential mission for improving the quality of Islamic education today is the development of institutional capacity and human resources in Madrasah [38]. The madrasah management is thought to still not meet expectations in terms of creativity and innovation in the field of madrasah management. Capacity building here is to build the integrity of the madrasah citizens. Integrity is shown by the quality, nature and condition of the Madrasah as full potential and ability that exudes the authority of the Madrasah. Integrity cannot emerge without the high commitment of madrasah citizens because physical-material attainments cannot build integrity. Integrity grows from the collaborative search of all madrasah citizens. Because each individual struggles to find it from the values and culture that developed in Madrasah. This is what is called the individual characteristics of madrasah citizens.

The implication of building the capacity (integrity) of Madrasah is the creation of a quality culture of Madrasah. Madrasah culture is a social construction formed by madrasah residents. Madrasah culture has characteristics, among others: a). the existence of a value system as a madrasah community believe; b). guide madrasa citizens in interpreting reality; c). become a habit or tradition of all madrasah members; d). the value system, attitudes, behavior, understanding, beliefs, expectations of all madrasah citizens are continuous; e). become the glue of the relationship between madrasah members so that they behave in accordance with the values and norms made; f). has a uniqueness that cannot be imitated by other madrasas.

Quality is a condition that matches or exceeds customer expectations [39] offers five characteristics of madrasah quality culture, there are a). open and continuous communication; b). mutually supportive internal partnerships; c). teamwork approach in implementing work programs and solving problems; d). broad involvement and empowerment of madrasah citizens; e). receive input and feedback from the wider community.

The culture of school quality is an essential factor in shaping students into human beings who have optimistic, courageous, skilled, resilient, disciplined, critical, creative, collaborative and communicative thinking. Schools that have the superiority of a quality culture can be seen from several variables such as school management, learning processes, extracurricular activities, library performance, and school health efforts, which lead to school achievement. Quality culture, according to (Purnama Nursya’bani, 2006: 78) in [40] is an organizational value system that produces an environment that is conducive to the continuity and sustainability of quality improvement. Quality culture consists of values, traditions, procedures, and expectations about quality promotion. A superior madrasah is a madrasah developed to achieve a competitive advantage. Competitive advantage in the output sector is the indicator most often assessed by the community—superior output as a result of superior input and process. A superior madrasah is a madrasah that has a competitive advantage in facing external competitors. Competitive advantage can be interpreted as the ability of Madrasah to display high-quality performance for their ownership of resources.

Madrasah, with an entrepreneurial culture, is characterized by strong madrasah leadership. One of the strengths of madrasah lead-
ership is marked by the entrepreneurship competence of the madrasah principal. The entrepreneurship competence of madrasah principals is marked by the first, creating innovations that are beneficial to school development; second, have a strong motivation to succeed in carrying out their main tasks and functions as learning leaders; third, motivating school members to succeed in carrying out their respective main tasks and functions; fourth, never give up and always look for the best solutions in facing the obstacles faced by schools; and fifth, apply entrepreneurship values and principles in developing schools.

The madrasah entrepreneurship culture will realize if madrasah principal has the ability to organize madrasah citizens to achieve common goals using a proactive approach to madrasah community behavior with an approach of optimizing risks, innovating to take advantage of opportunities, taking personal responsibility and managing change in the madrasah environment dynamically.

This is where the role of the Actor-Network Theory must be played by the head of the Madrasah. Every madrasah member is a key factor in the success of achieving the goals of the Madrasah. However, every madrasah member must be aware of the presence of other actors outside the Madrasah who move quietly or even significantly influence the dynamics of the Madrasah. Another group of actors that are no less important is non-human actors who are involved in the madrasah actor-network. So, the entrepreneurship competence of the head of Madrasah is seen as very decisive in encouraging the function of each actor to play a role according to their respective primary duties, functions, and authorities. Thus, the paradigm of the head of Madrasah in a comprehensive view of all actors in the madrasah network greatly determines the embodiment of the madrasah entrepreneurial culture.

**Conclusion**

The strategy for developing an entrepreneurial culture in Madrasah can be done using Henry Mintzberg's Fife Ps of Strategy approach, namely: Plan, Pattern, Position, Perspective, and Ploy. A plan is a planning strategy that is carried out by a madrasah principal in a conscious and effective manner that provides clear guidance by a leader towards achieving maximum targets. Pattern understanding what has been done and what has to be done, and ascertaining what should be more detailed to do. Past strategic decisions must be evaluated to find weaknesses that have occurred, which are used as a basis for making decisions in the future. Understanding patterns is significant because patterns are formed by the intention or inadvertence of madrasah stakeholders in implementing madrasah strategic programs. The position is the identification of the position of the Madrasah in the competitive "market" with the internal and external contexts that surround it. Position identification results in the madrasah identity against competitors. Considering its strategic position helps Madrasah against competitors and gives the organization a secure place in the competitive market.

Perspective is how human and non-human actors perceive Madrasah according to the criteria set by each actor or group of actors. Data and information based on extracting the perspectives of actors are beneficial and valuable for madrasas in the era of big data. The ability of Madrasah to explore internal and external madrasah community perspectives and managing data can improve madrasah branding. The ploy is a method or tactic that must be taken by Madrasah in the face of competition. The tactics are identical to the tricks that won the Madrasah in the competition. Tactics aim to win one match, while strategy is a strategy to win all match events. The Actor Networks Theory (ANT) approach can be used by Madrasah principals to maximize the Five P Strategy Approach to build a madrasah entrepreneurial culture. The ability of Madrasah principals to organize madrasah citizens in achieving common goals using the behavioral approach of The Five P Strategy of madrasah citizens by optimizing risk, innovating to take advantage of opportunities, taking personal responsibility and managing change in the madrasah environment dynamically, effectively and efficiently are prerequisites for creating a cultural entrepreneurship in Madrasah. The Actor Networks Theory approach offers a new perspective for madrasa citizens in proportionally positioning...
human and non-human resources. This belief is based on a paradigm that human and non-human actors are collectively involved in a network of madrasah actors, where each other interacts individually and collectively in achieving the goals of the Madrasah.

**Limitation and Implication of the Study**

The ANT approach can be offered as a new alternative in developing strategic planning for the development of an entrepreneurship culture in Madrasah. However, this study is still limited to a theoretical study with a central source analysis approach. It must be confirmed with quantitative and qualitative research or even Research and Development to prove the usefulness of the ANT approach in strategic planning of entrepreneurial culture in Madrasah.

**Practical Implications**

The ANT approach is still relatively unknown to most madrasah principals in Indonesia as an approach that offers a new perspective based on social philosophy that positions human and non-human factors in madrasah organizations as a network of actors who contribute to achieving organizational goals. Education and training related to the ANT approach for madrasah principals is an alternative solution to filling the gap between the expectations of educational goals in Madrasah and the empirical reality faced by Madrasah. The question that arises is what the format of education and training is? What is the best approach in socializing training eyes? Who compiles the education and training curriculum and syllabus? How is the monitoring and evaluation system?

**Study Originality**

Theoretically, the ANT approach has been widely used outside of social research. However, there has never been a study of the ANT approach in planning the strategy of madrasah principals.

**Suggestion**

Madrasah education stakeholders should be aware that the changing paradigm of organizational management culture from time to time has experienced an astonishing shift. This reality must be addressed positively with a new perspective in madrasah management.

The demand for a new perspective does not mean disrespecting the past work, but Henry Mintzberg offer of the 5 P approach in strategic planning for madrasah management combined with the ANT Approach, at least a kind of campaign that invites anyone involved and responsible for madrasah management to disrupting itself in the arena of changing the madrasah management strategy paradigm in the era of the industrial revolution 4.0.

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