

# Implementation Of Entrepreneurship Education At Pondok Pesantren At-Taahdzib Jombang East Java

*by Imam Turmudzi*

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## IMPLEMENTATION OF ENTREPRENEURSHIP EDUCATION AT PONDOK PESANTREN AT-TAHDZIB JOMBANG EAST JAVA INDONESIA

### Abstract

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**Latar Belakang.** Di tengah persaingan ekonomi dunia, lembaga pendidikan seperti Pesantren perlu menerapkan pendidikan kewirausahaan agar lulusannya mandiri dan memiliki wawasan kewirausahaan, serta dapat bersaing dan berdaya melalui wirausaha di masyarakat. Selanjutnya peneliti merumuskan bagaimana proses pelaksanaannya, apa saja faktor pendukung dan penghambat dalam penerapannya dan apa implikasi penerapan pendidikan kewirausahaan dalam membina kemandirian di Pondok Pesantren At Taahdzib Jombang Jawa Timur Indonesia.

**Tujuan.** Penelitian ini dilatarbelakangi oleh ketertarikan peneliti dalam pelaksanaan pendidikan kewirausahaan di pondok pesantren.

Pendidikan kewirausahaan di pondok pesantren dianggap sebagai bagian penting dari proses pembangunan nasional yang turut menentukan kemajuan bangsa.

**Metode.** Penelitian ini merupakan penelitian deskriptif kualitatif dengan latar belakang Pondok Pesantren At Taahdzib. Peneliti menggunakan teknik pengumpulan data dengan menggunakan observasi, wawancara, dan dokumentasi sebagai bahan utama, dan teknik analisis data dengan mereduksi data, menampilkan data, dan menarik kesimpulan. Pengecekan keabsahan data menggunakan teknik triangulasi.

**Hasil.** Hasil penelitian menunjukkan bahwa dalam pelaksanaan pendidikan kewirausahaan dilakukan (a) melaksanakan visi, misi, dan program berdasarkan manfaat bagi semua elemen yang terlibat, santri, pesantren dan mitra atau klien (b) menggunakan metode peer tutorial, menjadikan siswa senior sebagai mentor pendidikan. kewirausahaan (c) menumbuhkan kepedulian dan pemberdayaan bawahan secara adil dengan memperhatikan kebutuhan bawahan baik yang berkaitan dengan aspek materil maupun psikologis tugas dan keikhlasan.

### INTRODUCTION

Among developing educational institutions, Islamic boarding schools have strong characteristics in the context of forming creative and independent students. This is empirically proven in several modern and traditional Islamic boarding schools that are quite capable of realizing it, when compared to formal educational institutions, Islamic boarding schools are considered capable of forming students to live independently. The dormitory system in Islamic boarding school life and the characteristics of life in it encourages students to be able to fulfill and carry out the tasks of daily living independently.

According to Urbano et al, Educational institutions are the ideal scenario to join people with entrepreneurial experience for those who want to create new ventures<sup>1</sup>. Islamic boarding schools are believed to be able to give a considerable influence in the world of education, both physically, spiritually, and intelligently, because the source of religious values and norms is a frame of reference and ideal thinking and attitudes of the students. So that Islamic boarding schools are often referred to

<sup>1</sup> Urbano, D.; Aparicio, S.; Guerrero, M.; Noguera, M.; Torrent-Sellens, J. *Institutional determinants of student employer entrepreneurs at Catalan universities. Technol. Forecast. Soc.* 2017, 123, 271–282.

as tools of cultural transformation. The main function of Islamic boarding schools is to produce scholars and religious experts. Learning activities that occur in Islamic boarding schools are not just the transfer of certain knowledge and skills but the most important thing is the cultivation and formation of certain values to students. The three most important aspects of education, namely psychomotor, affective, and cognitive, are given in a stimulant and balanced manner to students.<sup>2</sup>

Educational institutions such as Islamic boarding schools are considered necessary to implement entrepreneurial education in growing independence to compete in the era of globalization. Because an alumnus of the pesantren is not necessarily a successful preacher, therefore besides being good at religious studies, students must also be good at entrepreneurship, so that in their missionary preaching, pesantren alumni can also use entrepreneurial media other than as independent preachers or preachers.

The influence of the entrepreneurial model can come in many forms<sup>3</sup> including the thought process of prospective entrepreneurs.<sup>4</sup> This entrepreneurship program is designed and run for adult

students who have the will to implement it and also who have an entrepreneurial spirit within the students, the entrepreneurial program that is run already has several entrepreneurial business units located around the boarding school whose processing involves students, such as chicken and cattle farming business units, freshwater fish farming, pesantren cooperatives (kopontren) and convection.<sup>5</sup>

Thus Pesantren At Tahdzib Jombang, East Java, Indonesia, has a very large role in producing independent young entrepreneurs.

From the application of entrepreneurial education in the Islamic Boarding School, the author then attracted the author to research the application of entrepreneurial education at the At Tahdzib

Islamic Boarding School, Jombang, East Java, Indonesia.

## LITERATURES REVIEW

The implementation of entrepreneurship begins with innovation. These innovations are influenced by various factors, both personal and external, such as education, sociology, organization, culture, and the environment. These factors shape the locus of control, creativity, innovation, implementation, and growth which then develops into a great entrepreneur.<sup>6</sup>

Implementation is a final action carried out by individuals or groups from the results of the plan<sup>7</sup> that had originally been prepared in detail and care. Usually, implementation is carried out after all planning has been considered complete or perfect. Meanwhile, Nurdin Usman argues that what is called implementation is an activity that is not just an ordinary activity but has already been planned to achieve a goal.<sup>7</sup>

In the application or implementation of character entrepreneurship education, several principles must be considered, these principles are as follows:

1. The process of developing entrepreneurial values is a long and continuous process starting from the beginning of students entering until the completion of an educational unit.
  2. The material on entrepreneurial values is not ordinary teaching material. This means that these values are not used as the subject of discussion, as is the case when teaching a concept, theory, procedure, or fact as in subjects. Integration into subjects can be through materials, methods, and assessments.
  3. The process of educating entrepreneurial values is carried out by students, not by teachers.
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<sup>2</sup> Uci Sanusi, "Pendidikan Kemandirian Di Pondok Pesantren"- "Studi Mengenai Realitas Kemandirian Santri Di Pondok Pesantren Bahrul Ilham Tasikmalaya", Ta'lim, Jurnal Pendidikan Agama Islam Vol. 10 No. 2, Bandung: UPI, 2012.

<sup>3</sup> Lafuente, E.M.; Rialp, J.; Vaillant, Y. *Regional differences in the influence of Role-Models: Comparing the Entrepreneurial Process of Rural Catalonia*. *Reg. Stud.* 2007, *41*, 779-795.

<sup>4</sup> Fry, F.L.; Van Auken, H. *The Influence of Role Models in Entrepreneurial Intentions*. *J. Dev. Enterp.* 2003, *11*, 157-167.

<sup>5</sup> Observasi di Lokasi Penelitian

<sup>6</sup> Bygrave, *The Portable MBA: Entrepreneurship*, (Jakarta: Binarupa Aksara, 1996), h. 3

<sup>7</sup> Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum* (Jakarta: Grasindo, 2002), 70.

learning process is carried out in a learning atmosphere that creates a sense of fun.<sup>8</sup>

From this understanding, and based on expert opinion regarding the word implementation, it can be concluded that implementation is a series of activities that have been planned, not only consisting

of one activity and is always carried out in earnest according to the values and special norms that are

indeed deliberately used as a reference to achieve certain goals.

Suardi explained that educational goals are a set of educational outcomes achieved by students after educational activities are held.<sup>9</sup> Meanwhile, John Dewey, a social education leader, stated that the purpose of education is to shape children into good members of society, namely community members who have practical skills and can solve everyday social problems well.<sup>10</sup>

Thus we can conclude that the purpose of education is a component that comes from the education system which contains a set of educational outcomes achieved by students where these results are achieved after holding educational activities.

The term entrepreneurship was first introduced and popularized in the early 18th century by the French economist Richard Cantillon. Richard Cantillon argues that according to him entrepreneur is "an agent who buys means of production at certain prices to combine them". The etymological meaning of entrepreneurship or entrepreneur comes from Sanskrit, consisting of three syllables: "wira", "swa", and "sta". Wira means superior human being, exemplary, tough, virtuous, big-hearted, brave, hero, pioneer, warrior/warrior of progress, having great character. "Swa" means alone, and "sta" means standing.

The term entrepreneurship comes from the French word *entreprendre*, which means "between takers" or "go-between" which means carrying out or running, doing or doing a job/activity<sup>11</sup>. In the Middle Ages, the term entrepreneurship was used to describe an actor who led a production project, the full concept of entrepreneurship was put forward by Joseph Schumpeter, who was a person who broke the existing economic system by introducing new goods and services, by creating new organizational forms or processing raw materials. new. The person carries out his activities through a new or existing business organization.<sup>12</sup>

Besides that, entrepreneurship is an attitude, behavior, and a person's ability to handle a business or activity that leads to new ways of working, technology, and products. Entrepreneurs are people who can see and assess business opportunities, gather the resources needed to take advantage, and take appropriate actions to ensure success. Entrepreneurs try to work together by managing threats, new competitors, or also the bias of a partner, supplier, consumer. An entrepreneur is defined as an individual who takes risks, makes plans, supervises and monitors, organizes, and controls a business.<sup>13</sup> And need to consider contextual factors, such as the background of students in entrepreneurship education.<sup>14</sup>

Muhammad Saroni, in his book, defines entrepreneurship education as an educational program that deals with aspects of entrepreneurship and as an important component/part in equipping students with competencies. Entrepreneurship education will encourage students to start recognizing and opening a business or entrepreneurship.<sup>15</sup>

Meanwhile, pesantren, as described previously, is a religious institution based on Islam which is identical with noble values and traditions that have taken root and have become the characteristics of pesantren. The characteristics possessed by the Islamic boarding school have a great opportunity to potentially become the basis and to be able to respond to the impact of globalization and the problems

<sup>8</sup> Endang Mulyani, *Op.Cit.*, Lihat Juga, Marchella Pramadhana, *Penerapan Pendidikan Kewirausahaan yang Berkarakter Sebagai Pendidikan Dasar*, 2013

<sup>9</sup> Chairul Anwar, *Ibid*, h. 73. Lihat juga: M. Suardi, *Pengantar Pendidikan Teori dan Aplikasi* (Jakarta: PT. Indeks, 2010), h. 7

<sup>10</sup> *Ibid*, h. 75.

<sup>11</sup> Dedy Takdir, Mahmudin, *Kewirausahaan* (Yogyakarta: Wijana Mahadi Karya, 2015), h. 1.

<sup>12</sup> *Ibid* h 3

<sup>13</sup> Viramgami, H.S. *Fundamentals of entrepreneurship*; A.P.H. Publishing Corporation: New Delhi, India, 2007.

<sup>14</sup> Nabi, G.; Liñán, F.; Fayolle, A.; Krueger, N.; Walmsley, A. *The Impact of Entrepreneurship Education in Higher Education: A Systematic Review and Research Agenda. Acad. Manag. Learn. Educ.* 2017, 16, 277–299.

<sup>15</sup> Muhammad Saroni, *Mendidik dan Melatih Entrepreneur Muda* (Yogyakarta: Ar-Ruzz Media, 2012), h. 45.

that often block the way for Islamic boarding schools to develop, both specifically and the wider community in general. For example, nowadays pesantren have experienced a lot of shifts in values, especially concerning the world of work. Because nowadays, pesantren, which have been absent from the world of work, inevitably have to be literate with the process of developing entrepreneurship within the pesantren environment itself. This has also become a necessity, especially since the past until now developed by Islamic boarding schools is a matter of mental and soul in entrepreneurship.<sup>16</sup>

The purpose of Islamic boarding school entrepreneurship is to develop nature and maintain students, to always obey and obey the commands of Allah SWT. In addition, the existing education is also to prepare students so that they can have Muslim personalities, who have sufficient provisions in various sciences so that they can achieve perfection in life, are willing to participate in society, and have a good personality. It is hoped that the model of Islamic boarding school education based on morals and entrepreneurship can be the right education model in its efforts to achieve the above goals. The pesantren education model in question does not close itself off from the progress of the times of globalization. The implementation of this pesantren education model is certainly different from the pesantren education model in general, considering that the education model in this pesantren has the main goal of producing a generation of santri who have the skills and abilities, or as follows:<sup>17</sup>

1. Have a clear heart (Qolbun Salim)
2. Responsible and Independent
3. Have a Leadership Spirit
4. Have an Entrepreneurial Mental
5. Able to apply Islamic values and teachings in daily behavior.

Meanwhile, to be able to achieve these goals, educational programs were started to be made in response to efforts to form a young generation who have good morals as well as abilities in the field of entrepreneurship. Educational institutions make an annual effort to provide students with entrepreneurial role models in the classroom.<sup>18</sup> This is necessary, given the rapid progress of the times, both in the fields of technology and business or also the economy, it requires special skills and skills to deal with it. So this model of moral and entrepreneurial education is expected to instill an entrepreneurial spirit for students, so they can compete with the outside world after graduating from their education.

The Islamic boarding school that stands as the basis for the birth of an independent young generation is an education system with the opportunity to create human resources who are proficient in all fields with a fairly large percentage with three main competencies, which in the boarding school system are developed into four elements as follows:<sup>19</sup>

1. Religious knowledge competence. This competency is given to the santri of the Islamic boarding school so that each of them has a strong mental and spiritual foundation so that they can filter culture that are not bad and not following the nation's culture, which is not productive and often leads to the younger generation. General knowledge competence. As agreed by many parties, general knowledge has many functions. One of them is as a provision to read natural phenomena and make the younger generation able to be creative according to the knowledge that has been learned and possessed. Furthermore, these competencies can be utilized, processed so that they become something productive and can prosper many people. The focus of individual attention on active opportunities i.e. pursuing entrepreneurial activities that aim to create one's own business<sup>20</sup>.
2. Skills. When the religious knowledge and general knowledge are already owned by the students, then there must be balance so that each individual can still be creative. So space is needed to channel creativity and hone students' skills. With the provision of skills, students can certainly

<sup>16</sup> Anshori, "Model Pengembangan Kewirausahaan Santri Melalui Pondok Pesantren Berbasis Budaya Agribisnis Tanaman Palawija", Jurnal Didaktik STKIP Siliwangi Bandung, Vol. 8, No. 1, Maret 2014, 6.

<sup>17</sup> Ibid., 7.

<sup>18</sup> Bosma, N.; Hessels, J.; Schutjens, V.; van Praag, M.; Verheul, I. *Entrepreneurship and Role Models*. *J. Econ. Psychol.* 2012, 33, 410–424.

<sup>19</sup> Ibid., 8.

<sup>20</sup> Venkataraman, S. *Regional transformation through technological entrepreneurship*. *J. Bus. Ventur.* 2004, 19, 153–167.



work, create something according to their new ideas, or take advantage of something according to their interests.

3. Ability. So students also need to be equipped with an ability that can consist of several aspects such as managerial, business, marketing, and leadership aspects. As for the means to realize all of these things, namely by giving practice space and fully facilitating it, plus a little training so that a firm

personality is formed and has more value. So when the Islamic boarding school can become a forum for developing the abilities of students, then it can at the same time raise the degree and

welfare of the community around the cottage so that it can become better.

This type of training offers students the opportunity to become entrepreneurs, as well as the opportunity to be introduced as potential future entrepreneurs.<sup>21</sup> Another method used by Islamic boarding schools is to involve students in running entrepreneurial units that have been developed earlier by the boarding school including taking initiatives, regulating socio-economic mechanisms, and accepting the risk of failure.<sup>22</sup> Be a leader and innovator<sup>23</sup>.

In addition, with a direct learning model, students or students can better understand the form of practice that will be carried out. As for the teachers, they will be more respected and appreciated because they have been able to convey and practice everything that is taught to the students. So it's not just a theory.<sup>24</sup>

The factors that underlie entrepreneurial decisions include developing the desire and confidence to create their own business.<sup>25</sup> Entrepreneurship education brought in the pesantren world is important because it can be used to build and develop many concepts of independence for the students. They even have provisions to live life after completing their education at Islamic boarding schools. The development of agribusiness taught by Islamic boarding schools, in its various forms, also indirectly or in the long term will be able to help students understand the context of developing independence carried out by Islamic boarding schools. One of them is to build the character of students who are independent and can provide facilities to the community in the form of empowerment.<sup>26</sup>

## METHOD

Research on the Implementation of Entrepreneurship Education at the At-Tahdzib Islamic Boarding School, Jombang, East Java, Indonesia, uses a qualitative approach. This approach is used to reveal the meaning behind the data that researchers need from informants about what they do, feel, and experience and are directly related to the research study. Qualitative research is to make a data analysis process that includes facts that are systematically summarized about the state of the object.<sup>27</sup> This type of qualitative research sees the object of research as something dynamic, the result of reconstructing thoughts and interpretations of the observed phenomena, and is holistic because every aspect of the object has an inseparable unity.<sup>28</sup>

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<sup>21</sup> Gibb, A.A. *Entrepreneurial core capacities, competitiveness and management development in the 21st century*. In Proceedings of the IntEnt98-Conference, European Business School, Schloß Reichartshausen, Frankfurt, Germany, 27–29 July 1998.

<sup>22</sup> Shapero, A.; Sokol, L. *The Social Dimensions of Entrepreneurship*. *Encycl. Entrep.* 1982, 72–90. Available online: [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1497759](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1497759) (accessed on 6 February 2020).

<sup>23</sup> Schumpeter, J.A. *The Crisis in Economics-Fifty Years Ago*. *J. Econ. Lit.* 1982, 20, 1049–1059.

<sup>24</sup> *Ibid.*, 8.

<sup>25</sup> Lafuente, E.M.; Rialp, J.; Vaillant, Y. *Regional differences in the influence of Role-Models: Comparing the Entrepreneurial Process of Rural Catalonia*. *Reg. Stud.* 2007, 41, 779–795.

<sup>26</sup> *Ibid.*, 9.

<sup>27</sup> S. Anwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1999), 6.

<sup>28</sup> Sugiyono, *Metode Penelitian Pendidikan*, (Bandung : Alfabeta, 2008), 17

Data collection techniques in this study using natural setting techniques (natural conditions). Data collection techniques that are considered appropriate are observation, in-depth interviews, and document analysis.<sup>29</sup>

Internal data analysis was carried out inductively. Considering that qualitative research begins with very accurate data. So the researchers went directly to the field, namely the two Islamic boarding schools that became the research sites, observed and studied the situation and conditions there, analyzed the observations, interpreted them, and only then dared to conclude the phenomena they had witnessed.<sup>30</sup> The type of research findings when researching the location can be from a theory or law which is the result of developing data in the field.<sup>31</sup> When the researcher observes in each case that occurs, the researcher uses the theory of Miles and Huberman which presents two main models of analysis, namely:<sup>32</sup>

## DISCUSSION

The implementation of entrepreneurship education carried out by the two Islamic boarding schools in realizing institutional independence begins with the implementation of the vision, mission, and entrepreneurship education programs. There are several steps taken by the two Islamic boarding schools in implementing or implementing the vision, mission, and entrepreneurship education programs.

Entrepreneurship education in Islamic boarding schools is not only intended to seek financial gain. This confirms that students are not only taught to seek profit. But more than that, how to be a good entrepreneur according to Islam. In simple terms, it can be termed looking for blessings in entrepreneurship. From a religious perspective, Islam offers no clear indication of entrepreneurship. Only a few words in the Quranic verse indirectly refer to entrepreneurship. In one verse Allah says: *Meaning: When the prayer has been performed, then you are scattered on the earth; and seek the bounty of Allah and remember Allah so that you may be successful. (Q.S. Al-Jumu'ah: 10)*<sup>33</sup>

It can be concluded from the verse above that if the prayer is fulfilled, it will spread across the earth seeking gifts from Allah. So the idea of a prospective entrepreneur is to dare to work hard by going through some phases where the phases that must be passed must be risky. And people who dare to take the risk and go further will be lucky.

In the history of the Prophet, the wife and companions of the prophet were qualified international traders and entrepreneurs. He is a role model for those around him. It is not strange to say that intellectual entrepreneurship has been embedded in the lives of Muslims since the 13th century AD. This gave rise to the idea to integrate entrepreneurship programs into the management of Islamic boarding schools which are related to entrepreneurship education and this has a positive impact on the survival of students. It must be recognized that entrepreneurship is a discipline that examines the values, skills, and behavior of a person in overcoming life's challenges to get opportunities with various risks that they can face. In the business context, according to Thomas W. Zimmerer in Muhammad Anwar, entrepreneurship is the result of a disciplined and systematic process that uses creativity and innovation to meet market needs and opportunities.<sup>34</sup>

Therefore, to develop the potential possessed by the students in equipping themselves to be able to provide benefits both for themselves and the community in general, the steps that must be taken by Islamic boarding schools are entrepreneurship education. Entrepreneurship activities are carried out at

<sup>29</sup> Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, (Jakarta: Kencana, 2011), 143.

<sup>30</sup> Margono, *Metodologi Penelitian Pendidikan*, (Jakarta: Rineka Cipta, 2004), 38.

<sup>31</sup> Sugiyono, *Metode Penelitian...*, 336.

<sup>32</sup> A. Maicel Huberman and B Miles Mathew, *Qualitative data Analysis*, Edisi Bahasa Indonesia, (Jakarta: UII Press, 1992), 16-20.

<sup>33</sup> Departemen Agama, *Al Qur'an dan Terjemahan*, (Kudus: PT. Menara Kudus, 2006), 415

<sup>34</sup> Muhammad Anwar, *Pengantar Kewirausahaan Teori Dan Aplikasi*, (Jakarta: Prenada Media Group, 2014), 14.

certain hours outside of the Koran and worship hours. This certainly makes it easier for students in the process of entrepreneurship education. In addition to making it easier, this is done to instill in the students that the Koran and worship are more important than entrepreneurship. Because those two things were their initial purpose in being in the Islamic boarding school.

The concept of Islamic teaching, God created humans to worship him and become Caliph on earth. In this context, it can be seen that according to Islam, work (entrepreneurship) has a highspiritual dimension. Entrepreneurship does not only mean survival but also reflects the human caliphate according to the purpose of creation. With this view, the basic dignity of all people in the workplace is a divine mandate and awareness, as affirmed by Allah, that one of the purposes that has created life and death is to see who is the best in their profession. In Islamic teaching, work is an obligation that requires high fame. Through work, people can also increase their dignity and values in the eyes of society (people) in the presence of Allah SWT. This is the value that students want to convey.

The principle of "Trial and Error" to find business formulas. This is done so that students are not afraid of making mistakes in entrepreneurship. Santri are expected to be able to learn from mistakes to continue to be good at managing and developing business units owned by Islamic boarding schools and when students have graduated from Islamic boarding schools. The trial and error method is generally well known and does not require a detailed explanation. The trial and error method is referred to as "learning by acting" rather than "learning by thinking". All methods are presented in a simple form which includes reflection. Reflective thinking is also referred to as "trial and error through ideas." Reflection, the solution is solved in imagination. Check by reflection and imagination what works and what doesn't. Effort and error on an ideological and imaginative level save time, energy, and often in life itself.

Using the concept of peer teaching in entrepreneurship learning. This provides convenience and comfort in learning entrepreneurship. Senior students or those who already know, are expected to be able to guide their friends who do not know. With this concept, the fear or embarrassment possessed by students can be minimized so that the material presented can be absorbed properly.

The peer teaching method is one or more students who are appointed by the teacher as teacher assistants to guide classmates. This makes it easier for students to receive other friends' information because there is no reluctance or shame to ask questions because it shows that the learning process does not have to come from the teacher. Students can teach each other with other students so that meaningful entrepreneurship learning objectives can be achieved. In the context of entrepreneurship, peer teaching methods are needed that encourage students to organize and describe what they have learned and explain the material to others. In addition, peer teaching can increase social bonds between students in learning activities. This technique is also an effective way to improve academic performance for tutors and teachers. It is useful for problem-solving and helps develop creativity, experimentation, problem-solving skills, and deep learning of concepts.

Based on the results of the research that the researchers obtained in the field, it is known that the implementation of facilitation in the two Islamic boarding schools was carried out by First; The idea of developing a business unit from the students was conveyed to Kyai or Bu Nyai. Second; Provide flexibility to students to manage and develop their business units. Third; The caretaker of the boarding school acts as a supervisor and manager of student entrepreneurial activities. Fourth; Senior santri and congregations who have expertise in certain fields are lined up to become tutors in entrepreneurship education.

Looking at the explanation above proves that the Islamic boarding school facilitates all ideas or ideas developed by the students. This certainly provides a positive value in developing the interests and talents of students, especially in entrepreneurship. Therefore, entrepreneurship education needs to be planned and designed in such a way as to obtain maximum results. The planning of entrepreneurship education is adjusted to the potential possessed by Islamic boarding schools, looking at the social and environmental conditions of Islamic boarding schools, also adapted to the skills possessed by students or students. It is hoped that with this entrepreneurship education, it can bring up learning outcomes in the form of economic empowerment by young entrepreneurs, who can read



opportunities and can find good breakthroughs to encourage added value in the economy, both for themselves and also for the community around where they live.<sup>35</sup>

Based on the results obtained, the implementation of educational development in Islamic boarding schools reaps maximum results. This is evidenced by the enthusiasm of the students with the direct practice learning model, a great sense of responsibility and the hard efforts made by the students in managing the business units of Islamic boarding schools, the variety of methods and mentors in the entrepreneurship education process and the practice of entrepreneurship education going well. In addition, Rae shows that the development of entrepreneurial skills is based on one's abilities and skills related to the desired goals.<sup>36</sup>

Meanwhile, in the dynamic entrepreneurial learning model, Minniti and William show that entrepreneurial failure and success will enrich and update knowledge and entrepreneurship to make it more entrepreneurial.<sup>37</sup>

There have been many discussions of business planning education in entrepreneurship education, but Honig's findings provide an overview of the best current model in entrepreneurship education. Three pedagogical models were compared, including two alternative experiential methods: simulation and the contingency approach. The contingency model, as introduced, uses Piaget's concept of equilibrium and asserts to provide cognitive tools and flexibility to accommodate uncontaminated environmental factors that entrepreneurs face in the future.

The scope of entrepreneurship education includes characters, concepts, and skills. Third, this scope must be fully conveyed to students. Meanwhile, the material presented includes (1) basic entrepreneurial skills; (2) entrepreneurial knowledge and attitudes; (3) creativity development; (4) developed business ideas; (5) preparation of business plans; (6) starting and growing a business; (7) entrepreneurial technical skills.

The first scope is character. In this study, baseline data on the entrepreneurial characteristics of students have been found. Based on these findings, efforts are needed to improve the four entrepreneurial characters of students which include the desire for achievement, hard work, enthusiasm, and innovation. Character education for students is included in soft skills education which is the foundation of overall entrepreneurship education. Starting from the mindset or mindset, because that mindset will affect a person's behavior to be able to have a good entrepreneurial character, polite must have a mindset as an entrepreneur. It is not easy to change or shape a person's mindset, because the mindset is formed from various influences that come from the environment during a person's life. In addition, students must be given an understanding of the importance of a positive mindset.

The basic problem is that educational institutions in Indonesia mostly only contain provisions on how students can learn a lot about entrepreneurship so that students can build a world of work, Sumanto's statement that the implementation of education should only provide provisions for finding work for students. If every student who has completed his education can create his job, the problem of educated unemployment can disappear. Entrepreneurship-based curriculum renewal is one of the reasons that universities of applied sciences have to create their jobs to keep pace with the times. To achieve these goals, schools must be more sensitive and creative in using and implementing a curriculum that is designed according to the potential and skills of students so that an entrepreneurship-based curriculum is expected to reduce unemployment and make students more creative and innovative.

## CONCLUSION

Implementation of entrepreneurship education for Islamic boarding schools at Pondok Pesantren At Tahdzib Jombang, East Java, Indonesia, is carried out in various ways as follows: (a) implementation of the vision, mission, and programs based on the benefits for all elements involved,

<sup>35</sup> Dedi Purwana dan Agus Wibowo, *Pendidikan Kewirausahaan...* 28.

<sup>36</sup> Rae, D. "Understanding entrepreneurial learning: A question of how?" *International Journal of Entrepreneurial Behaviour and Research* 6(3), pp. 145-159

<sup>37</sup> Minniti, M dan William, B. "A Dynamical model of entrepreneurial learning. *Entrepreneurship Theory*

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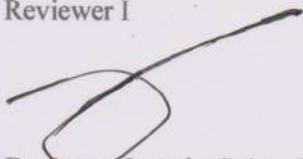
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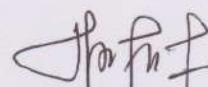
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