

# Entrepreneurship Education and Its Impact on Human Resource Development for Islamic Boarding School In Indonesia

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## Abstract

Islamic Boarding Schools (IBS) play an important role in providing education for the Indonesian people. However, the implementation of education in IBS still mostly prioritizes religious material. As a result, many IBS graduates find it difficult to find work. Entrepreneurship education is one solution to further empower IBS. This study aims to explore the implementation of entrepreneurship education in IBS in Indonesia. This research was conducted at the Dalwa IBS located in Pasuruan Regency, East Java Province, Indonesia. The research data were obtained through field observations, in-depth interviews, and document studies. The results showed several phenomena as follows. First, entrepreneurial activities in IBS have started since the establishment of IBS. Second, entrepreneurial activities are carried out with the premise that IBS activities can run well if they are supported by appropriate financial factors. In particular, entrepreneurship education activities in IBS are aimed at making alumni have an entrepreneurial spirit and independence so that they are able to develop an economic sector that can support their da'wah activities. Third, entrepreneurship activities involve more IBS administrators and the surrounding community. This activity only involves certain students who have strong talents and business interests. In particular, entrepreneurship courses are not held in IBS. However, the students were briefed on entrepreneurship several times so that they also had insight into entrepreneurship. Fourth, entrepreneurship education provides positive benefits for students. Some of these benefits include increasing the interest of students in entrepreneurship so that they can live independently, allowing students to live noble lives, and allowing students to give a lot of alms to the community.

**Keywords:** entrepreneurship education, human resource development, Indonesian IBS

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## 1. Introduction

Islamic Boarding School (hereinafter referred to as IBS) is the oldest Islamic educational institution in Indonesia. In Indonesia, IBS is referred to as "Pondok Pesantren". As an educational institution, IBS play an important role in providing education for the Indonesian people, especially religious education. The presence of IBS in the midst of society is not only an educational institution, but also as a religious and socio-religious broadcasting institution. As a religious broadcasting institution, IBS carry out da'wah activities among the community, in the sense of carrying out activities to foster religious awareness to carry out Islamic teachings consistently as followers of the Islamic religion. As a social institution, IBS is involved in dealing with social problems faced by the community (Zulhingga, 2013).

Most of the education in IBS still prioritizes religious and moral material, there are still a few IBS that focus on material related to hard skills and soft skills. This resulted in many graduates of IBS still stuttering when returning to society. Many IBS graduates find it difficult to find work and even if they do work, most of them become non-professional workers, such as being ordinary traders in traditional markets. There are also many IBS alumni who are unemployed, even though the cost and time they need to seek knowledge in IBS are sometimes expensive and time-consuming. In fact, IBS graduates will also face complex challenges in this era of global competition (Fatchurrohman & Ruwandi, 2018).

On the other hand, Indonesia is currently lagging behind many other countries in its economic progress. One of the economic concepts suggests that the economic progress of a country is determined, among other things, by the number of entrepreneurs. Therefore, Indonesia must promote entrepreneurship education at all levels of education; starting from the elementary school level to the tertiary level, so that the entrepreneurial spirit in Indonesia continues to grow and develop through the implementation of entrepreneurship education (Kasih, 2013). Furthermore, Kasih said that awareness of the importance of entrepreneurship education is driven by understanding the economic concept which states that a minimum of two percent of entrepreneurs are needed from the population so that a country can become a developed country.

The government has issued Presidential Instruction No. 4/1995 on National Ideas to Promote and Cultivate Entrepreneurship. This instruction mandates the entire Indonesian people and nation to develop entrepreneurial programs. The government is well aware that the business world is the backbone of the national economy, so efforts must be made to improve it continuously. Through this movement, it is hoped that the entrepreneurial character will become part of the work ethic of the Indonesian people and nation, so that they can

give birth to new entrepreneurs who are reliable, tough, and independent. One of the efforts made by the Government is to include entrepreneurship in the National Education System (Widayati, 2018).

Facing the above phenomenon, entrepreneurship education is one of the concrete solutions to empower IBS. Besides the spirit of independence that characterizes the IBS, it is also important to teach various kinds of skills and entrepreneurial spirit to the students so that later after graduation they are able to live a life by working professionally. Therefore, IBS not only teach religious sciences, but also provide students with various hard and soft skills, entrepreneurial spirit, and mastery of information technology needed for modern society (Fatchurrohman & Ruwandi, 2018).

According to Zamroni (2011), IBS have a very important position and role in the national education system. The law explains that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. This provision, of course, has already been applied and implemented in IBS. Even IBS has long been an institution that plays a role in shaping the character and civilization of the nation as well as educating the nation's life based on faith and piety to God Almighty, as well as having noble character.

One of the IBS that is still in great demand by the public is the Dalwa IBS, which is located in the East Java Province of Indonesia. The literature emphasizes that nowadays IBS need to make renewal and innovation in some or all aspects to be able to survive and develop. In this case, entrepreneurship education in IBS is one of the innovations to survive and thrive in the midst of the waves and challenges of modernization (Fatchurrohman & Ruwandi, 2018). This study aims to explore and analyze the efforts of IBS in implementing entrepreneurship education to develop its human resources. The focus of the problems studied through this research is on the planning, implementation, and evaluation of entrepreneurship education in IBS, as well as its impact on human resource development. This research considers that the study of the implementation of Islamic educational institutions, especially about IBS, is very important. Moreover, this study details many problems of IBS, one of which is the model of entrepreneurship education in the IBS itself. The results of this study will provide a new nuance in the treasures of entrepreneurship education, especially in the context of IBS in Indonesia.

## 2. Literature Review

### 2.1 Entrepreneurship education

The literature shows that entrepreneurship can be understood in various ways. For example, entrepreneurship can be understood as an attitude, soul and ability to create something new, which is very valuable and useful both for oneself and for others. Entrepreneurship is a mental attitude and soul that is always active or creative, empowered, creator, creative, humble and trying in order to increase income from its business activities (Purwana & Agus, 2017). Entrepreneurship also refers to the depiction of entrepreneurs who are able to manage their resources economically, from low productivity levels to higher ones. In addition, entrepreneurship can also be explained as the spirit, attitude, behavior and ability of a person in handling a business or activity that leads to efforts to find, create, apply new ways of working, technology and products. It aims to increase efficiency in order to provide better services and or obtain greater profits (Suryana, 2014).

Furthermore, according to Hendro (2011), the purpose of entrepreneurship education in the world of education is to cultivate a superior attitude, positive and creative behavior. Entrepreneurship education also aims to equip students with knowledge to earn a living, survive and thrive. Learning and practicing entrepreneurship is the best solution to face the future, considering the increasingly fierce business competition, while agricultural land, plantations are also getting narrower, so it would be wise if from an early age, students, students and youths have prepared themselves, learned about various things. related to entrepreneurship (Sudrajat et al., 2005). Similar, Kasih (2013) suggests that entrepreneurship education in an educational institution generally aims to develop an entrepreneurial culture within the educational institution environment to encourage the creation of new entrepreneurs, encourage the use of research and development results into tools that can be used by the community and have commercial value, create synergies the potential of higher education institutions with the potential of small and medium industries/enterprises so that they can develop independent small and medium-sized industries.

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Entrepreneurship education will give the character of education graduates to have strong mental and moral,

independent spirit, tenacious attitude, adequate knowledge and skills, and able to face global competition. Entrepreneurship education will provide opportunities for children's creativity and innovation to grow and develop. Entrepreneurial values will become the characteristics of students that can be used in socializing and interacting with their environment. In the end, individuals who have creative, innovative, and responsible, disciplined and consistent characters will be able to contribute in solving Indonesian human resource problems (Widayati, 2018).

The purpose of entrepreneurship education is to produce new entrepreneurs, not just to produce graduates who know about entrepreneurship or understand entrepreneurial activities. The purpose of entrepreneurship education is the formation of an entrepreneurial mindset and spirit of students. Graduates produced from entrepreneurship education must actually produce graduates who can turn worthless goods into valuable goods. The concept of entrepreneurship education in IBS needs to be developed, made explicit, and linked to the context of everyday life. Thus, entrepreneurship education is not only at the cognitive level, but also touches on internalization and real practice in the daily lives of students in society (Widayati, 2018).

## 2.2 Definition and objectives of IBS

IBS is a traditional educational institution, where students (in Indonesian called "Santri") live together and study under the guidance of a teacher who is better known as "Kyai" and has a dormitory for the students to stay. Meanwhile, IBS is a place to study Islam, where the main activity is to study and explore Islamic religious knowledge (Fatchurrohman & Ruwandi, 2018). Traditionally, IBS can be understood as a traditional Islamic educational institution to understand, appreciate and practice the teachings of Islam by emphasizing the morals of the Islamic religion as a guide for daily life in society. IBS means the residence of the students. In addition, IBS can be referred to as dormitories and places for students to study the Koran or as places where people gather to study Islam. According to Zamroni (2011), IBS are multi-functional institutions that are not only concerned with the development of Islamic education, but also play a very important role in the progress of the development of the surrounding environment. Furthermore, Zamroni stated that IBS, in addition to carrying out their main duties as Islamic educational institutions, are also directly involved in development activities and empowerment of rural communities. IBS play an active role in community development in various aspects such as social, economic, technological and ecological.

Furthermore, Nasir (2005) suggests that IBS are religious institutions, which provide education and teaching as well as develop and disseminate religious and Islamic knowledge. IBS were established for various purposes. Among the goals and functions of IBS are as institutions for the spread of Islam, so that the place and its surroundings can be influenced in such a way, so that people who previously did not or have never accepted the teachings of Islam can change and accept them and even become devout adherents of Islam. Meanwhile, Sudarnoto (2008) suggests that the function and role of IBS can also be measured from the teaching materials served to the students. Because teaching materials are part of the curriculum that can shape the mindset and gait of students in the community in the future. At least every IBS provides their students with six knowledges, namely sharia knowledge, empirical science, knowledge that makes critical thinking skills and broad insight, knowledge of character building, community skills training, and mental and character development.

According to Soebahar (2013), IBS includes various basic elements. The basic elements of this IBS include mosques, teaching classical books, students, and teachers. Along with the times and the demands of society on the need for better education, now many IBS provide general education in IBS, so the terms Salaf IBS and Khalaf IBS have emerged. Salaf IBS are IBS that teach purely religious material, while khalaf IBS have used a modern teaching system and formal education curriculum from the government. The working mechanism of IBS is unique compared to the system applied by educational institutions in general. Some of these uniqueness include the following. First, the IBS uses a traditional system that has complete freedom compared to modern schools so that there is a two-way relationship between the students and the teachers. Second, life in IBS shows a democratic spirit because they practically work together to overcome their non-curricular problems. Third, the IBS system prioritizes simplicity, idealism, brotherhood, instilling self-confidence, and the courage to live (Zulhimma, 2013).

Initially, the IBS was a very simple learning institution. There is no class classification, there is no curriculum, nor is there a standard rule in it. As a religious learning institution, there has never been a contract or request for students to teachers to review a book, let alone regulate in detail the materials to be taught. Everything depends on the teachers as the axis of the IBS's learning system. Starting from the schedule, methods, even the book to be taught, all are under the full authority of a kiai. As an Islamic educational institution, IBS initially only taught religion. However, in line with the times and the demands of the need to take part in development, general subjects are included (Zulhimma, 2013).

Furthermore, the literature also highlights the relationship between IBS and rural economic development. As one of the institutions that has deep roots in rural communities in Indonesia, Widodo & Nugroho (2014) provide an overview of the role of IBS in the economic empowerment of rural communities through IBS

agribusiness patterns. From there, it is hoped that IBS will be able to produce students who are ready to become entrepreneurs, so that they are able to overcome the problem of unemployment in rural areas. IBS has the potential to drive the economy of rural communities. Thus, IBS are able to become agents of development for both students and the surrounding community. Currently, the number of IBS in Indonesia is around 27,722 with a total of 4,175,531 students. This amount is very strategic and profitable for the development of the Indonesian nation, especially in the era of globalization, provided that this potential can be maximally empowered. According to Chotimah (2014), several factors that support the resilience of IBS include the unique pattern of life, the institutionalization of IBS in a cultural society that is able to absorb outside culture through an internalization process without losing its identity, high entrepreneurial spirit and spirit, and character. IBS leaders who stand out with their knowledge and vision.

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### **3. Research Methodology**

#### *3.1 Research design*

This study uses a qualitative approach to explore, understand, and translate the complexity of the problems of entrepreneurship education in IBS. Referring to Creswell (2014), this research process involves important efforts such as asking questions and procedures, collecting specific data from partisans, analyzing data inductively from specific themes to general themes and interpreting meaning. data. The method used in this research is a case study method. This method is used to study intensively about units related to entrepreneurship education in IBS.

#### *3.2 Data collection and analysis*

This study was conducted at the Dalwa IBS located in Bangil City, Bangil District, Pasuruan Regency, East Java Province, Indonesia. The students who study at this IBS come from various provinces in Indonesia, Southeast Asian countries, and Saudi Arabia. This research was conducted from February 2020 to February 2021. The research data were obtained through field observations, in-depth interviews, and document studies. Interviews were conducted using open-ended questions. Research respondents include seven elements; namely Kiai as caretakers of IBS, foundation administrators, head of dormitories, head of madrasas, musyrif of dormitories, senior students, and alumni associations.

### **4. Results and Discussion**

#### *4.1 Dalwa IBS: an overview*

The Dalwa IBS was founded in 1981 by Al-Habib Hasan bin Ahmad Baharun. This IBS is located in Bangil City, Bangil District, Pasuruan Regency, East Java Province, Indonesia. The IBS occupies an area of approximately 4 hectares which has been almost completely filled with educational facilities and student dormitories. The number of students is around 1,500 people who come from various provinces in Indonesia, Southeast Asian countries, and Saudi Arabia. The students are coached by no less than 100 teachers plus about 95 assistants who are involved in learning. The education level at the Dalwa IBS consists of three levels: Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah. In 1995, the leadership of the Dalwa IBS established a private university with the name Darullughah Wadda'wah Islamic Institute. In general, the Dalwa IBS has three main advantages in the development of its education. First, intensive mastery and teaching of Arabic. Second, have a network with Islamic educational institutions and universities abroad. Third, implementing an integrated program between the IBS curriculum and the national education curriculum.

At this time, many have recognized that the Dalwa IBS is an ideal example of the IBS concept in Indonesia. The system applied to the IBS allows the IBS to focus on strengthening the traditional model of Islamic religious education. In addition, IBS also provide formal education to support the da'wah of students when they return to society. The decision to open formal education proved to be one of the main considerations of public trust in IBS

because IBS did not change the orientation of traditional Islamic religious education, while at the same time accommodating the community's needs for formal education. After completing the Aliyah Madrasah level, the students are required to serve or teach at the Dalwa IBS for two years or can continue their education abroad.

The results of the observations show that the educational program at this IBS is in line with the vision of the IBS, which is to create a professional scholar figure who is intellectual and provides solutions to various educational problems today. More than that, the IBS seeks to develop itself as an Islamic educational institution to create an Islamic scientific society, so that the students have a solid faith and Islam. The graduates of the IBS are expected to become leaders, scholars and Muslim cadres who are tough and broad-minded, critical and have strong personalities.

#### *4.2 Entrepreneurship education at the Dalwa IBS*

The results of interviews with IBS leaders show that entrepreneurship in the Dalwa IBS has started since the founding of the IBS around 1980. At that time, several entrepreneurial activities at the Dalwa IBS included cooperative activities, renting several rented houses, and finding locations for the construction of IBS. Furthermore, around 2000, the Dalwa IBS established a photocopying, mineral water, super market, and hotel business. The establishment of these business units was carried out in order to improve the economy of the teachers in the IBS. Furthermore, the observations show that the background of students studying in IBS is heterogeneous. Some students come from rich families, while others come from poor families. IBS activities can run well if they are supported by appropriate financial factors. For that reason, IBS leaders develop an economic sector that can support IBS activities in educating their students.

In particular, the program of entrepreneurship education activities in Dalwa is aimed at making its alumni have an entrepreneurial spirit and independence so that they are able to develop an economic sector that can support their da'wah activities in the community. The program of entrepreneurship education activities is to create students who can live independently. Dalwa students do not depend on other people so that their lives become noble, even able to support the surrounding community. The capital for the entrepreneurial activities of the Dalwa IBS is sourced from the family, foundation, or IBS treasury. IBS never take funds from outside, let alone from government institutions. The capital originating from the IBS's treasury is rotated in such a way that the financing of the IBS remains covered while the business units also continue to operate. The leadership of the IBS must strive so that the finances of the IBS and business units are in a stable condition. The IBS leadership must determine the appropriate business fields to run. The leadership of the IBS must set a priority scale so that all needs can be fulfilled, while the efforts run by the IBS continue to run.

Furthermore, the results of the study show several fields of business run by the Dalwa IBS. The business fields that are quite advanced developed by the Dalwa IBS include the Dalwa hotel, Dalwa Mart, Dalwa Fried Chicken, Dalwa Roti, Dalwa Travel, Dalwa Laundry, and the Dalwa Umrah Travel Bureau. The marketing targets of the business sector include parents of students, alumni, taklim assemblies, and the general public. In nominal terms, the target market for this business sector is approximately 13,000 people. The main marketing strategy carried out by the Dalwa IBS in developing its line of business is the word of mouth approach, quality assurance, and timeliness of service.

Entrepreneurial activities at the Dalwa business are open to anyone who has special expertise in their field or to individuals who have knowledge in the field of marketing or to individuals who already have experience in business. Entrepreneurial activities at the Dalwa business involve more IBS administrators and the surrounding community. This activity only slightly involved the students, with the consideration that the students were more focused on studying the academic field in general, more specifically the religious field. Students are not expected to be workers, but are trained to become ulama. This activity only involves certain students who have strong talents and business interests. Several programs to improve the skills of entrepreneurship education provided to students include printing and making screen printing.

In particular, entrepreneurship courses are not held at the Dalwa IBS. However, the students at the Dalwa business several times received briefing or providing insight into entrepreneurship so that all students also had insight into entrepreneurship. For this reason, IBS administrators ask their students to see firsthand how the administrators and workers of business units run by IBS in carrying out their roles so that they indirectly learn from what they see. The values instilled in entrepreneurship education at the Dalwa business are honesty and trustworthiness. IBS are of the view that honesty, trustworthiness, and discipline are the main assets in entrepreneurial activities. According to respondents, there are several factors that influence the development of the Dalwa IBS business unit: the leadership of the IBS caregivers who are extraordinarily visionary, the involvement of the IBS caregivers in closely overseeing business activities, the executor of activities carrying out business activities with pleasure, and the executor of running a business with good motivation. high to advance the IBS.

IBS caregivers hold regular meetings to evaluate the implementation of entrepreneurship run by IBS. For example, the caretaker of the IBS holds a meeting every week to evaluate the extent of the performance achieved

by Dalwa mart in addition to monthly meetings to evaluate its sales results. Likewise for other business units. This evaluation meeting is carried out regularly so that all business units run by the IBS can progress together. Several efforts have been made so that the entrepreneurship education program can develop, among others, by inviting alumni throughout Indonesia and alumni from abroad to be involved in developing the people's economy. In addition, IBS caregivers increase the motivation of teachers and students and strengthen knowledge and skills through entrepreneurship training at the Dalwa IBS. In general, almost all environments and stakeholders support the entrepreneurship education program at the Dalwa IBS. They believe that entrepreneurship education can help the operationalization of IBS. However, it is necessary to realize that some of the implementing business units come from families who are not entrepreneurs so that the business units they run are slow to develop.

In general, respondents acknowledged that entrepreneurship education provided positive benefits for students, teachers, and IBS administrators. Some of these benefits include increasing the interest of students in entrepreneurship so that they can live independently, allowing students to live noble lives, and allowing students to give a lot of alms to the community. Respondents generally stated that the source of funds needed to run business units at the Dalwa IBS was from internal sources. The nominal cost to run these business units is quite large. Furthermore, respondents generally stated that after they received entrepreneurship education at IBS, later they wanted to develop their businesses independently. They stated that many IBS alumni have dual professions: religious teachers and business people.

## 5. Conclusion

IBS is the oldest Islamic educational institution in Indonesia. IBS play an important role in providing education for the Indonesian people, especially religious education. The presence of IBS in the midst of society is not only an educational institution, but also as a religious and socio-religious broadcasting institution. However, the implementation of education in IBS mostly still prioritizes religious and moral material, there are still a few IBS that provide material related to hard skills and soft skills. As a consequence, many IBS graduates find it difficult to find work. In fact, the fees and costs they need to seek knowledge in IBS are sometimes expensive and take a long time. Entrepreneurship education is one of the concrete solutions to empower IBS.

This study aims to examine the implementation of entrepreneurship education in IBS in Indonesia. This research was conducted at the Dalwa IBS located in Bangil City, Bangil District, Pasuruan Regency, East Java Province, Indonesia. This research was conducted from February 2020 to February 2021. The research data were obtained through field observations, in-depth interviews, and document studies. Research respondents include seven elements; namely IBS caretakers, foundation administrators, head of dormitory, head of madrasa, head of dormitory, senior students, and alumni associations.

The results showed several phenomena related to entrepreneurship education at the Dalwa IBS. First, entrepreneurial activities at the Dalwa IBS have started since the founding of the IBS around 1980. The business fields that are quite advanced developed by the Dalwa IBS include the Dalwa hotel, Dalwa Mart, Dalwa Fried Chicken, Dalwa Roti, Dalwa Travel, Dalwa Laundry, and the Dalwa Umrah Travel Agency. Second, entrepreneurial activities in IBS are carried out with the premise that IBS activities in general can run well if they are supported by appropriate financial factors. For this reason, IBS leaders develop business units that can support IBS activities in educating their students. In particular, entrepreneurship education activities in IBS are aimed at making alumni have an entrepreneurial spirit and independence so that they are able to develop an economic sector that can support their da'wah activities in the community.

Third, the capital of the Dalwa IBS entrepreneurial activities is internally sourced. IBS never take funds from outside, let alone from government institutions. This capital is rotated in such a way that the financing of the IBS remains covered while the business unit also continues to operate. Furthermore, this study found that entrepreneurial activities at the Dalwa IBS are open to anyone who has the motivation to become entrepreneurship. This activity involves more IBS administrators and the surrounding community. This activity only slightly involves the students, with the consideration that the students are more focused on studying the academic field in general. This activity only involves certain students who have strong talents and business interests. In particular, entrepreneurship courses are not held at the Dalwa IBS. However, the students at the Dalwa IBS several times received briefing or providing insight into entrepreneurship so that all students also had insight into entrepreneurship.

Fourth, the values instilled in entrepreneurship education at the Dalwa IBS are honesty and trustworthiness. Dalwa IBS are of the view that honesty, trustworthiness, and discipline are the main assets in entrepreneurial activities. Fifth, Dalwa IBS caregivers hold regular meetings to evaluate the implementation of entrepreneurship run by IBS. This evaluation meeting is carried out regularly so that all business units run by the IBS can progress together. Lastly, entrepreneurship education provides positive benefits for students, teachers, and IBS administrators. Some of these benefits include increasing the interest of students in entrepreneurship so that they can live independently, allowing students to live noble lives, and allowing students to give a lot of alms

to the community.

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