

## **Developing Students' *Life Skills* Through *Entrepreneurship and Agropreneurship* Education at Al-Itqan Islamic Boarding School, Depok**

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### **Abstract**

This research aims to examine the entrepreneurship and agropreneurship education program that is implemented optimally at the Al-Itqan Islamic Boarding School by highlighting several aspects that influence its success, including the concept that combines Salaf Islamic boarding school education with entrepreneurship education as a means of developing entrepreneurial potential so that students have a combination of religiosity and entrepreneurial mentality by conducting skills training and managing Islamic boarding school business units with all students as well as a gradual and integrated guidance system through various activities such as entrepreneurship workshops (entrepreneurship seminars), direct practice in the field, special mentoring, and Al-Itqan comparative studies. Islamic boarding schools have succeeded in developing students' life skills which include theoretical and practical entrepreneurship skills, students are also able to manage businesses so that they become tenacious and responsible individuals. Islamic boarding schools can also develop the Islamic boarding school economy independently.

**Keywords:** Education, Entrepreneurship, Agropreneurship, Life Skills.



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## **Introduction**

The Ministry of Education and Culture has said that so far the world of education in general and Indonesian society has not paid attention to the importance of instilling entrepreneurship and agropreneurship education to students to the fullest. The orientation of educational values in most schools so far has only prepared the workforce, not paying attention to the growth of student character in order to become human resources with entrepreneurial and agropreneurship character and spirit (Haratua & Wijaya, 2020). Thus, the importance of developing the intensity of instilling entrepreneurship and agropreneurship education values in a general educational institution and Islamic educational institutions, which aims to answer challenges in the era of disruption and the industrial revolution 4.0, namely how students are able to build a creative and innovative economy after completing their studies. Thus, the program can change the mindset of students or santri from "after graduating from school looking for work to creating jobs after graduating from school" (Sutini, 2021).

Competition between individuals in the world of education is getting tighter and the low interest and motivation of students for entrepreneurship has caused unemployment in Indonesia to increase. One thing that cannot be denied is that currently many Muslims are still below the poverty line (Subroto, 2015). This is based on a report from the Central Statistics Agency (BPS) which states that the poverty rate in Indonesia in March 2021. There were 27.54 million people below the poverty line until the first quarter of 2021 (Kencana, 2021).

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On the other hand, the limited number of jobs in the country is a reason for citizens to work abroad. Based on survey results collected by the World Bank, the number of Indonesian migrant workers reached 9 million by the end of 2017. This is due to the low number of entrepreneurs, which triggers a lack of entrepreneurial skills and ethos (Soemanagara, 2018).

Islamic boarding school alumni have only been seen as prioritizing the ukhrawi life and ignoring the worldly life. Islamic boarding schools are also considered as organizations that contribute to the low capacity of the workforce in the world of work, so that they become one of the unemployed due to the lack of skills obtained during their education in Islamic boarding schools. The Boarding School Statistics Agency noted that in 2022-2023 a total of 23,497 or 59.99% of boarding schools only taught book-based education. While a total of 15,670 pesantren or 40.01% organized book studies and other educational services (Buku Saku Statistik Pontren 2022-2023).

Thus, education and training related to economic empowerment must be provided to boarding school students in order to reduce unemployment. In this context, there needs to be a systematic innovation based on entrepreneurship in the pesantren education system to support the competence of santri in the fields of business and agriculture so that later they will not only become alumni who are faqih fi al-din but have the integrity of the ability to develop the wheels of a nation's economy, by contributing or providing feedback in the form of skills in creating jobs or businesses not only in the local sector but also in developing businesses to the export and import sector (Ali et al., 2013).

Syawqi Ahmad Duniyā stated that working in order to develop the economy of a nation is an obligation for every Muslim and ahlu al-bilad and has a high value from a religious aspect (Duniyā, 2002). In line with the statement conveyed by Syawqi, an opinion conveyed by al-Jundi, he said that the Qur'an, Sunnah, Ijma', Qiyas, 'Urf and the Shahabi Mazhab show that Islam firmly calls for a fardhu ain obligation on every Muslim to work and build an independent economy that is creative in order to benefit the survival of the surrounding environment such as family and reduce the inflation rate of a country (Dawwābah, 2006). Imam Syafe'i in his research highlighted that pesantren are partners of government agencies in improving the quality of education, becoming a place that focuses on increasing qualified human resources in all fields while still emphasizing the excellence of ethics and morality (Syafe'i, 2017). As a practical example, Pesantren Al-Ittifaq in Bandung shows its role in fostering students to build entrepreneurship in addressing the potential of natural resources in the pesantren environment. Similarly, Darussalam Gontor Pesantren Putri 1 is optimally pursuing an entrepreneurial education to produce creative and innovative students (Andriyani et al., 2018).

Entrepreneurship education in an Islamic educational institution such as a boarding school does not only occur in boarding schools located on the islands of Java, but this also occurs in several areas outside Java such as West Nusa Tenggara Province, precisely on the island of Lombok, West Lombok Regency. Pondok Pesantren Nurul Haramain Narmada West Lombok, which is an Islamic educational institution, is also known as a pesantrenpreneur-based da'wah educational institution, where its alumni are not only skilled in the field of religion but also skilled in the field of entrepreneurship. (Nurul, 2021).

This illustrates that education in Islamic boarding schools needs to continue to innovate and be dynamic by familiarizing students to integrate with various aspects such as economic development skills so that they can bring them towards a better future (Mukaffan & Siswanto, 2019). The paradigm of being an entrepreneurial and agropreneur student must be formed and developed through an interactive learning process with the development of curriculum units in Islamic boarding schools. Thus, it is hoped that in the future the students can see several business opportunities or businesses which can then be implemented into an applicative solution in answering the needs of community interests and the global market (Noviyanti, 2017).

Zaenal Abidin in his research states that not all santri will become religious figures such as kiai or ustadz in their respective regions. Most of the santri become entrepreneurs, farmers, fishermen, and there are even those who are involved in political aspects such as becoming a politician. The role of Islamic educational institutions such as Islamic boarding schools in fostering and guiding students so that they are able to form alumni who excel in their fields, where in fact many become entrepreneurs, farmers and breeders. This then strengthens the benefits of the existence of a pesantren to be very clear, not only focusing on the aspect of regeneration of religious figures but also can be a door to regeneration in all fields including entrepreneurship. (Abidin et al., 2023).

Some research results show that Islamic boarding schools that combine Islamic religious education with entrepreneurship education have a significant influence on entrepreneurial activities in the pesantren environment. Corroborated by the research of Galbraith (2007) and Carswell & Rolland (2007) stated that the benchmark of business activities is reflected in the religion adhered to by the business actors. The same statement was also put forward by Aziz that entrepreneurship education applied from an early age can

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indirectly form a positive perception of the development of a mindset that has implications for the value of success and success in business development (Azis, 2016).

Referring to this statement, based on the results of observations made by the author, one of the boarding schools in the Depok area that implements salaf pesantren education and entrepreneurship and agropreneurship education simultaneously is Pondok Pesantren Al-Itqan Depok (Observasi, 2022). The focus of learning is not only concerned with teaching religious knowledge, but also general knowledge and life skills. In this case, the expertise that emerges in santri is not only in religious disciplines, but also in entrepreneurial disciplines such as cooperative businesses, livestock trade and agriculture. The fact shows that one of the alumni of this pesantren named Abdulloh Syafei has succeeded in becoming a successful rice entrepreneur (Wawancara Ahmad Syafei, 2022).

Furthermore, the profits are also used as one of the operational sources of the boarding school which can provide welfare to the students who are mostly from the lower middle class or the poor to orphaned students. Based on the diverse backgrounds of these students, the life skills learning program is very necessary in this boarding school, which aims to be able to help the economic welfare of the students in the future after they leave the boarding school. Therefore, education that is oriented towards life skills is an alternative to prospective educational reform in facing future challenges. The author also assumes that Islamic educational institutions, in addition to being part of a religious development strategy, cultural strengthening, can also be used as a tool to improve the economy and reduce the inflation rate of a country. In this context, it is an Islamic educational institution in the form of a boarding school.

Based on the background description described above, it is interesting to study more deeply the entrepreneurship and agropreneurship education programs that have been optimally implemented at the Al-Itqan Islamic Boarding School in developing the life skills of the students.

### Method

This research uses descriptive qualitative approach (Nardi, 2018), where researchers explore data related to entrepreneurial and agropreneurship education *programs* in *developing life skills*. students of the Al Itqan Islamic Boarding School, Depok. Meanwhile, the type of research used in this research is the case study method. According to John W. Creswell, case studies are a form of design in qualitative research in terms of the research object and research results (Creswell & Creswell, 2017).

Data collection was obtained through interviews, observation and documentation. interviews taken directly from 15 informants. With the following details: 1 caretaker at Al Itqan Islamic Boarding School Depok, 1 vocational program coordinator, 4 *musyriks* at Al Itqan Islamic Boarding School Depok, 3 *musyriks*, 2 male student informants, 2 female students, and 2 alumni of Al Islamic Boarding School Itqan Depok. Second, partial (*moderate participant*) *involved observation* of the practices and reality of phenomena that occur at the Al-Itqan Depok Islamic Boarding School as a sample in this research. Third, important documents related to *entrepreneurial* and *agropreneurship* education programs in developing *life skills*. Al Itqan Depok Islamic Boarding School students who can make it easier for researchers to collect data.

Data analysis is carried out through the stages of processing or preparing the data for analysis, reading all the data, analyzing in more detail by coding the data, applying the coding process to describe the settings, people, categories and topics to be analyzed, showing how these descriptions and topics will be reformatted in narratives or qualitative reports, and interpreting or interpreting data. Meanwhile, the validity of the data in this research is data triangulation and extension of observation time in the field.

### Results and Discussion

#### 1. Concept of the Entrepreneurship and Agropreneurship Education Program at the Al Itqan Islamic Boarding School, Depok

The concept of *entrepreneurship* and *agropreneurship* education program at Pondok Pesantren Al-Itqan Depok is a concept that combines salaf pesantren education with entrepreneurship education. This concept is intended as an education for prospective entrepreneurs or entrepreneurs specifically for orphaned and poor santri so that each santri has a combination of *religiosity* and entrepreneurial mentality, namely an attitude of independence, and expertise so that they are capable of becoming an *entrepreneur*. In the past, pesantrens were identified with the yellow book curriculum material that focused on studying religious material, but now the pesantren curriculum is developing into the realm of entrepreneurship by holding skills training and managing pesantren business units with all students such as agriculture, plantations, fisheries, animal husbandry, sewing, aqiqah catering, and catering. Entrepreneurship education in this pesantren does not only focus on theoretical aspects, but rather on practical skills that are sustainable to produce independent, creative, innovative and socially beneficial santri.

Thus, the existence of the Al-Itqan Depok Islamic Boarding School has balanced the needs of society. If up to now Islamic boarding schools have only functioned as a place for the transmission and transfer of various Islamic knowledge, as a center for preserving traditions in Islam, and as a center for creating various forms of Islamic cadres, now Islamic boarding schools are also developing their function, namely as a place to provide *life skills* . ) for all students to face the world of work in the future (Kompri, 2018) . Entrepreneurial skills and various *skills* (skills) given to students in Islamic boarding schools function as *tools* for change, innovation, and train students to find productive social and economic changes for humans. The Islamic boarding school concept has been able to answer the needs of society as well as become a new model in the world of Islamic boarding schools today.

Mun'im stated that so far Islamic boarding schools have only focused on religious education (deepening the Islamic religion) . However , the development of increasingly sophisticated safe environments requires Islamic boarding schools to improve themselves (Mun'im et al., 2021) . Islamic boarding schools are not only places for religious learning, but also for general education and entrepreneurship . "With this transformation, Islamic boarding school alumni (*output*) will not only become religious teachers or Koran teachers, but they will be able to occupy strategic positions in various fields of society including politics, economics or government" (Febrianto, 2012) .

Therefore, in this global era, Islamic boarding schools have an important role in introducing entrepreneurship to students. Entrepreneurship education is able to improve entrepreneurial abilities and encourage students' interest in becoming entrepreneurs as a means of earning a living after completing their education at Islamic boarding schools. Entrepreneurship learning is expected to produce student graduates who have professional competitiveness with the ability of students who have a number of life skills and knowledge in the spiritual, emotional and creative fields which is the hope of every Islamic boarding school institution. Santri graduates who are qualified and competitive and always prioritize affective, cognitive and psychomotor aspects will certainly have added value for society where the santri not only have affective and cognitive abilities in the field of religious studies, but also have psychomotor abilities in facing the world. work and create your own business or field of business. The more students who become entrepreneurs when completing their education at Islamic boarding schools, the more new job opportunities will be available. If more and more new jobs are available, the workforce in the community will be increasingly absorbed, which will gradually reduce the unemployment rate and be able to develop the economy of the surrounding community.

From the above concept, it can be understood that Al-Itqan Islamic Boarding School as a *pesantrenpreneur* makes a change for the better by creating innovations through the utilization of opportunities that exist in pesantren as a form of responsibility, care, and dedication to the future of the nation and state of Indonesia. (Masruroh & Zahirah, 2019). Especially in the economic field and as a new spirit and concern for millions of santri to be more advanced nationally and internationally. (Department of Youth, Sports, 2018).

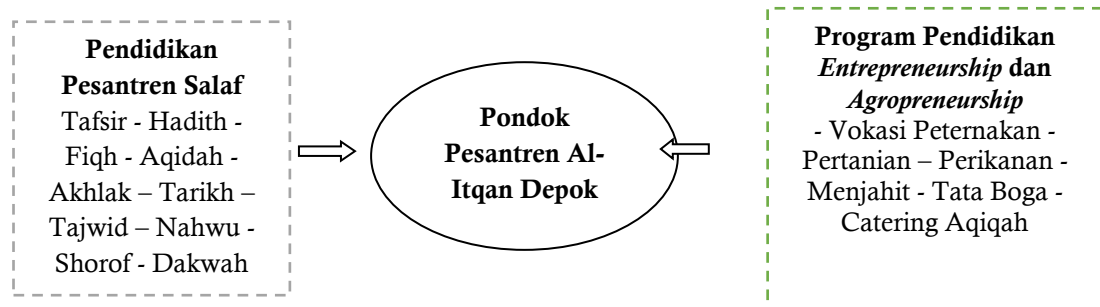
In this case, Islamic boarding schools have three main functions that must always be carried out as stated in Law Number 18 of 2019, namely: first, Islamic boarding schools become centers of educational facilities for prospective religious thinkers (*center of excellence*), second, Islamic boarding schools become institutions that can produce human resources , and the third is that Islamic boarding schools become institutions that have the ability to empower the community (*agent of development*). Islamic boarding schools also play a role and are involved in the process of social change (*social change*) in line with the changes that occur in society (Halim, 2007) .

*The entrepreneurship and agropreneurship* education programs implemented at the Al-Itqan Islamic Boarding School are part of efforts to teach, supervise and develop entrepreneurial potential to achieve harmony and perfection in the world and the hereafter. Norman M. Scarborough and Thomas W. Zimmerer stated that *entrepreneurship education* is basically a process of internalizing various *entrepreneurial values* in each student so that they have various character attitudes like an entrepreneur, where there are five main values in *entrepreneurship education*, including; courage in taking risks, being creative in facing various problems and opportunities, having a leadership spirit, being task and result oriented and having strong motivation and drive to be able to succeed in all fields (S. Suryana & Bayu, 2014) . Thus, *entrepreneurship education is a form of entrepreneurial values* as an important part of providing students with self-competence. This is because the challenges of each era are different, as Umar Ibnu Khattab said, educate your children, in fact they were born in different eras throughout your life (Masruroh & Zahirah, 2019) .

Entrepreneurship in education , especially Islamic boarding schools , is not solely related to money. The key words that we must keep in mind in educational entrepreneurship are systematic, creative, innovative, productive and responsive towards achieving educational goals. These keywords are the main capital for entrepreneurship, both commercial and non-commercial, both profit and non-profit.

Systematic can be understood as a systemized process, has clear organizational tools, there is leadership with a clear vision and mission in it. The meaning of entrepreneurship has also expanded. It is not just defined as an entrepreneur, but a person who has the ability to manage themselves and their environment creatively so that they will produce new ideas and discoveries (Margahana & Triyanto, 2019) . Zimmerer stated that entrepreneurship education is the ability to create new and useful ideas that can solve society's everyday problems and challenges (Zimmerer et al., 2008) .

In its development, Pondok Pesantren Al-Itqan Depok as a salaf *entrepreneur* pesantren chooses to preserve old traditions and actualize new traditions that are considered good as a scientific improvement (*al-muhafazhatu 'ala al-qadimi al-shalih wa al-akhdhu bi al-jadidi al-ashlah*). (Shek et al., 2021). In this case, Pesantren Al-Itqan provides opportunities for students to learn religion while developing entrepreneurial potential and skills. Note the table below:



**Figure 1 : Concept of Pesantrenpreneur Al-Itqan Depok**

In its concrete form, the Al-Itqan Depok Islamic Boarding School is renewing the substance or content of Islamic boarding school education by including general subjects and entrepreneurial skills, and renewing the function of the institution which not only has an educational function, but also includes socio-economic functions. This is as stated by Jusuf Amir Faisal in his book that Islamic boarding schools are Islamic educational institutions which have the aim of producing cadres of ulama who have skills and expertise that are relevant to the formation of religious communities, who can integrate their expertise and skills within an Islamic mindset and framework. (Feisal, 1995) .

The statement above is in accordance with the vision of the Al-Itqan Depok Islamic Boarding School , namely: "to produce people who are faithful, devout, have good morals, are knowledgeable, independent and tough." To achieve this vision, a mission was then formulated to better meet its aims and objectives, namely: "fostering the independence of students through planned and sustainable fisheries, agriculture, plantations and entrepreneurship programs ." With the target of equipping students with religious knowledge and entrepreneurship.

With this educational aim, Al-Itqan Islamic Boarding School Depok to become an Islamic educational institution that can realize independent and independent education. Independent means that institutionally, the Al-Itqan Islamic boarding school can manage all aspects of the Islamic boarding school with funding coming from the Islamic boarding school itself. So that this Islamic boarding school is no longer dependent on other assistance, whether voluntary or binding. Being independent means that the Al-Itqan Depok Islamic Boarding School can make its students both students and entrepreneurs. This entrepreneurial ability is also useful if students are no longer studying at an Islamic boarding school.

**2. The Implementation Process of Entrepreneurship and Agropreneurship Education Program at Pondok Pesantren Al Itqan Depok**

The implementation process of the *entrepreneurship* and *agropreneurship* education program begins with building a pesantren business unit and a mentoring system that is carried out in stages and integrated from preparation, implementation, to implementation evaluation. In general, the preparation carried out by the pesantren is the preparation of a management structure that must be carried out so that the implementation is neatly organized, both in terms of management and regeneration starting from the coordinator, secretary, treasurer and field implementation team, preparation of a budget plan, procurement of infrastructure for each vocational program, recruitment of students based on the interests and talents of students in each field of entrepreneurship, and the formation of a daily student picket schedule.

In its implementation, the students carry out several activities to become competent *entrepreneurs* . The students participated in this entire implementation actively, participatively and

continuously. These activities consist of: *entrepreneurship workshops* (entrepreneurship seminars), direct practice in the field, special assistance, and Al-Itqan *study tours*, as explained below as follows:

**a. Entrepreneurship Workshop (Entrepreneurship Seminar): Key Initial Steps**

The initial stage in implementing *entrepreneurship* and *agropreneurship* at Al-Itqan Islamic Boarding School is scientific transformation through *entrepreneurship workshops*. The *entrepreneurship workshop* is designed comprehensively based on the needs of the students, educators only act as facilitators to meet the intellectual needs of the students, in general the material taught by the students will influence the level of understanding in entrepreneurial practice. This workshop is filled with theory-based material as follows: agriculture, material taught about how to manage land, seed and nursery material, plant land preparation, plant maintenance, fertilization and harvesting of agricultural products. The agricultural material carried out is not just an insight into traditional farming, but also includes new techniques based on research that is increasingly developing and is followed by the use of technology that is starting to develop as well. Fisheries Sector, catfish cultivation training, aimed at entrepreneurial members, students, both members and non-members. The material taught also consists of: *leadership*, raising and marketing goats.

Organizing theory-based *entrepreneurship workshops/seminars* This is done so that students can explore and enrich their knowledge about the world of *entrepreneurship* and provide motivation so that students have the urge to do the same thing and achieve common goals. Thus, in an effort to increase thinking power and broad insight regarding entrepreneurship, the Al-Itqan Islamic Boarding School held a *workshop entrepreneurship* (entrepreneurship seminar), this seminar is to form students with independence and responsibility who can be skilled at entrepreneurship. This activity is one of the activities that can be done to change things entrepreneurial *mindset* in students.

This entrepreneurship *workshop* not only instills a *mindset* but also shapes the character of the santri's personality. In addition, with these activities students will know the requirements to become an *entrepreneur*. This activity is carried out every Saturday of the week with various themes or materials that have been compiled by Al-Itqan Depok Islamic Boarding School. The material is conceptualized theoretically including the development of the entrepreneurial spirit, and knowledge about agriculture, namely how to grow crops, develop superior seeds, process agricultural products, and others. Other materials are about fisheries science such as how to make ponds and maintain fish, how to develop fish farming, how to process fish products, and so on.

**b. Entrepreneurship Learning on Practices in Pesantren Through Pesantren Business Units**

*Entrepreneurship* and *agropreneurship* education does not have to add to the curriculum, but instead provides a variety of education that is contextual and can be practiced in real daily life, so that it has added value both in terms of science and socio-economics. Santri who are equipped with *entrepreneurship* and *agropreneurship* education can develop their intelligence, skills, intellect, have many ideas, be able to communicate well, so that the spirit referred to in the National Education System Law No. 20 of 2003 is answered. Likewise, Al-Itqan Depok Islamic Boarding School, in the implementation of *entrepreneurship* and *agropreneurship* education does not refer to an additional curriculum, but with contextual program applications and real daily practices.

Institutionally, Al-Itqan Islamic boarding school has become *best practice* in actualizing the spirit of independence by building social entrepreneurship in the form of establishing business units owned by Islamic boarding schools such as agriculture, plantations, fisheries, animal husbandry, sewing, aqiqah catering, and culinary arts. It is hoped that practice through real work in business units at Islamic boarding schools will pay more attention to students' interests, so that students are better prepared to live independently with their entrepreneurial skills. It is also hoped that this effort can be the right solution to prepare them to become independent humans with entrepreneurial activities.

The *entrepreneurship* and *agropreneurship* education programs provided to students through the pesantren business unit at Al-Itqan Depok Islamic boarding school are as follows:

1) Livestock Field

The livestock developed in Al-Itqan pesantren are goats, cows, chickens, and others. The purpose of this livestock program is to train students on how to raise good livestock, so as to produce quality livestock (fat and healthy) and how to market their livestock to existing traders or consumers.

In this field, the students who are prioritized for managing and caring for livestock

are male students at the aliyah level. Activities para Students around knowledge How caring for livestock with medication and care such as providing worming medication (Kalbazen SG, Albendazole), registering livestock that will be given worming medication, administering treatment to sick ones (eyes, diarrhea, and oral or mouth disease), cleaning the cage area before leaving the cage , and cleaning the grass storage area. Students are also equipped with knowledge of making fertilizer, namely preparing dry feces, preparing a place for feces, processing, drying and packaging.

An interesting ability of the students in this field is making silage (fermented animal feed), which starts with providing grass and cassava skin 1 day before making, preparing the formula (molasses if not available can be replaced with granulated sugar, EM4, bran), preparing Carry at least 2 units including lids and rings. then keep it for 3 to 7 days.

The livestock business is full of dynamics and full of challenges so it needs special handling, because what we are dealing with are living creatures that move and of course have their own characteristics. Therefore, additional mental preparation is needed, so that it continues to exist and is able to meet the demands of market needs . However, the results of this livestock business are widely used for the needs of Islamic boarding schools, such as when there are social activities or religious activities such as sacrificial services. So Islamic boarding schools no longer need to spend a budget to buy animals such as goats, so this livestock business really helps Islamic boarding schools financially in carrying out social and religious activities.

Every student who takes part in this activity has experience and skills that they will later face when they enter society. They learn to prepare feed, manage and utilize waste and are able to cultivate maggots. This knowledge is difficult to obtain outside Islamic boarding schools, because breeders usually think that if they share they will become competitors. Meanwhile, in Islamic boarding schools, students can put ideas into practice and digest any information that develops.

## 2) Fisheries Field

*Entrepreneurship* development in the field of *agropreneurship in* pesantren is not only based on the livestock sector, but also with its creativity in developing the fisheries sector in building economic independence in pesantren. Fisheries business is one type of business developed in Al-Itqan Islamic boarding school, the types of fish cultivated in this pesantren are tilapia and catfish.

Student activities are carried out every day based on the picket schedule that has been determined by the Islamic boarding school. The implementation starts in the morning and afternoon. In catfish cultivation activities, the students provide food, clean the pond, clean the kakaban, spawn, move the kakaban, and sorting. For fish seeds, students can buy from other areas provide seeds fish, Then raised in pools. Knowledge as well as Skills In fish farming it is very important, because in raising fish no easy, There is things Which need is known so that fish Nodied a lot and grew up quickly. In this fish cultivation program, para students gain knowledge about how to raise fish

## 3) Agriculture Sector

Vocational agriculture is one of the sectors targeted in *agropreneurship education at the A l-Itqan Islamic boarding school* . Through *agropreneurship education* , it is hoped that the students will have adequate abilities, starting from land management, plant cultivation, to marketing activities. The ultimate goal of all this education is that students can live independently, without depending on other parties (looking for work) after leaving the Islamic boarding school by pursuing the agribusiness business that has been taught.

The choice of plants cultivated at the Al-Itqan Islamic boarding school has basically been made with careful consideration, for example: rice because people eat rice every day, so over time the need for rice will definitely increase, so rice is one of the plant choices being developed, and at the same time taught how to cultivate, process, even the marketing stage.

The students who take part in entrepreneurial activities on agricultural land are male students. In program agriculture This, para Students educated For skilled in utilise land Which blank, so that Can used to plant something useful for himself And it can even generate income addition. The students are trained by *Musyrif* in proper farming, starting from cultivating the fields, seeding, caring for the plants, right up to the rice to be harvested.

The students practice directly with the aim of improving the students' expertise and skills. This activity is carried out according to a predetermined schedule so that students can balance their time studying religion and agriculture. This is done not only to gain financial

benefits but as a medium for developing skills to have an entrepreneurial spirit and become a mental learning experience for students. Develop Skills entrepreneurship in field agriculture means teaches students the importance of loving and caring for the earth by planting trees or plants .

Charter And McElwee & Bosworth, state that agriculture moment This will more Good If done by generation young because more farmers young And more trained in practice business will be more diversified , inclined own attitude positive to opportunity new market, more Good fulfil need customer And more Ready For participate in projects new (Carter, 2003) . Entrepreneurship in sector agriculture is also a Wrong One prospect Which important And very need especially equipped For relieve problem unemployment graduate of Islamic boarding school (Sargani et al., 2019) .

Imām Zakiyyuddin al-Mundhirī in *At-Targhīb wa at-Tarhīb min al-Ḥadīthi ash-Sharīf*, compiles a number of hadiths regarding the virtue of tree planting. Imām Zakiyyuddin al-Mundhirī by quoting a number of these hadiths motivates Muslims to plant trees considering the greatness of their benefits both for themselves and for other creatures.

#### 4) Plantation Sector

The plantation vocational program is carried out on the grounds of the boarding school which is intended for female santri. The vocational program in this pesantren is not only emphasized for male santri, but also for female santri. This is because vocational education is needed by santri so that they can survive in the community later. For pesantren, santri not only have the strength of the spiritual field of religion but are supported by a more adequate practical scientific spirit. This is embodied without distinguishing between genders. It becomes interesting when female santri are involved in vocational education, that gender is not a problem. This is also in line with Duckworth's findings that vocational education can become mainstream for women by acquiring *soft skills* programs in accordance with the needs and energy needed. (Duckworth et al., 2007)..

There are three categories in the plantation sector, namely fruit plantations, flower or ornamental plants, medicinal (herbal) plants, and vegetable plantations. There are five types of plants managed by the students in three stages, such as mustard greens, kale, rice, citrus fruit, guava, shallots, tomatoes, grapes, papaya, bananas, spring onions, etc. Fruit is one of the food elements that people always need, almost everyone, whether in small communities or elite communities, always needs fruit to complement their staple food. Likewise with vegetables.

Thus, the female students maximize their potential by growing their own vegetables, producing, and managing their own vegetables. Another interesting thing in this pesantren, students are not only taught traditional plant cultivation, but students are also taught how to cultivate plants in a modern way such as using hydroponic techniques. This technique is very useful, in addition to students being able to utilize narrow (limited) land, students can also produce fresher vegetable plants.

*Entrepreneurial* potential in agriculture and plantations according to Geoffreg G. Meredith makes institutions have the ability to find and evaluate opportunities, gather the necessary resources, and act to benefit from these opportunities. So in this case, students are educated to become leaders and they show leadership traits in the implementation of their activities. (Meredith, 2005).

This *agropreneurship-based* pesantren education system makes pesantren have the ability to manage and use time and resources effectively and efficiently. Of course, this confirms that pesantren today can synergize religious education with several aspects (including agribusiness) which are the potential of pesantren, for the development of the oldest educational institution in Indonesia.

#### 5) Sewing Skills

One type of entrepreneurship developed at Al-Itqan Islamic Boarding School for female students is sewing skills. The provision of this entrepreneurship is to support students who want to take part in the sewing program, because the sewing field is classified as a difficult field in learning because it requires diligence and perseverance in depth. Not only that, the existence of sewing complements the entrepreneurship in the boarding school and makes students become productive students.

Sewing skills are carried out in two stages, the first stage is carried out to attract some who are interested and talented in the field of sewing, because not all participants or students



who take part in the training have interest and can deepen these skills. The second stage is carried out to explore and perfect sewing skills

The sewing skills training process is still continuing, namely training aimed at younger siblings, so that the existing business will not be lost and will continue even though the senior employee students have returned to their respective homes. During this training, students are taught starting from basic sewing techniques to core techniques, how to measure, cut, make veils, make tablecloth sets, headscarves, masks, etc. which all use *handmade* embroidery.

#### 6) Culinary Skills

In the field of culinary arts developed by Islamic boarding schools, so far the interest is dominated by female students. Culinary practices are implemented as a means of learning for female students to gain knowledge. Knowledge is not only obtained from educational institutions or books and textbooks. Experience is also a source of knowledge, with practices implemented at the Al-Itqan Islamic boarding school for female students so that they can develop and train their cooking skills. The cooking practice runs according to a schedule that has been created and determined together, namely with four students every day. The menu you choose can be free from side dishes or other snacks. Apart from being a learning medium for students, the results are also useful for increasing the income of the Islamic Boarding School.

Thus, practice-based implementation in the field through Islamic boarding school business units is realized in the form of building the independence of Al-Itqan Islamic Boarding School students. By using an entrepreneurship education system that is based on a balance of theory and practice, it is possible for students to be very successful in building a business.

Therefore, Al-Itqan Islamic Boarding School applies a practical learning pattern after theoretical learning. Most entrepreneurship education programs focus on best practices and incorporate interactive learning, experiential learning, role models, and community and business connections. Islamic boarding schools train students to think and act entrepreneurially in business units owned by the Islamic boarding school and are related to the Islamic boarding school's background.

Training and practice are carried out simultaneously and continuously. This is done to hone real entrepreneurial practice skills in the students. For example, students are divided into several groups to carry out agricultural production according to the students' interests, then the Islamic boarding school finances the process of cultivating the land and maintaining it themselves. So, not just theory, but real practice must be carried out by students through the forums provided by Islamic boarding schools to students. Therefore, in the teaching and learning process in the field of entrepreneurship education, it is very important to build an entrepreneurial culture among students. They require an active learning process where students use practical learning opportunities from the real world (Gangaiah & Viswanath, 2014).

Practice-based implementation in Islamic boarding schools is certainly different from education in schools, universities and other institutions. The educational process is based on a balance between theory and practice, a paradigm like this is rarely found in formal educational institutions, especially universities, which are based on theory and educators are not practitioners, but ordinary lecturers who have not mastered the problems when managing a business.

Cahyono and Endang Mulyani stated that teaching entrepreneurship requires entrepreneurial practices so that students have experience in entrepreneurship (Daryanto & Cahyono, 2013). Supported by Pittaway & Cope's theory that effective teaching in the field of entrepreneurship must emphasize action to build experience. However, a novice entrepreneur must learn with developed practice rather than theory (Pittaway & Cope, 2007).

Thus, implementing entrepreneurship education is not enough with theory alone, as stated by Oscarius YA Wijaya that entrepreneurship education is not enough with theory alone. Guidance (mentoring) of experienced people must be practiced. Furthermore, Wijaya also explained that the concept of entrepreneurship education that is capable of producing entrepreneurs is education that does not only rely on concepts and theories, but is also combined with real practice or business. Therefore, the terms "learning" or "teaching" entrepreneurship are less appropriate. So it would be more suitable if entrepreneurship is

trained and practiced with experienced people (Wijaya & SH, 2017) .

The regeneration of the students in this cottage will also continue and be sustainable. Because here the motivation of the students is that students learn entrepreneurship, not work. Learning entrepreneurship and learning religious knowledge with the hope that after graduating from the boarding school they have an independent business and qualified religious knowledge, or become entrepreneurs who have the soul of students, for example, students work as teachers, but teachers who are entrepreneurs. Because the students here have been equipped with knowledge about business, both in theory and in practice in the field. From that practice they have a *mindset* as an entrepreneur.

Successful entrepreneurs are generally those who have competence, namely someone who has the knowledge, skills, individual qualities that include attitudes, motivation, values and behavior needed to carry out work or activities. Education and experience are the keys to successful entrepreneurship (Basrowi, 2011). Entrepreneurship also requires experience, with direct experience, entrepreneurship learning is directed at achieving three competencies which include the cultivation of entrepreneurial character, understanding of concepts and skills, with a greater weight on the achievement of mental competence and skills compared to understanding the concept (Mahfudzoh & Hayai, 2011). (Mahfudzoh & Hayati, 2023)..

Chrchill said that education is very important for entrepreneurial success, he even said that an entrepreneur's first failure is because he relies more on experience than education. However, he also does not underestimate the experience of an entrepreneur. For him, the second source of failure is if an entrepreneur only has education but lacks field experience. Therefore, the combination of education and experience is the main factor that determines entrepreneurial success (Dewi, 2017) .

Thus, entrepreneurial activities must involve learning experiences. It is also hoped that the entrepreneurial experiences that students learn while studying at the Islamic boarding school can increase the students' interest in entrepreneurship. This is in line with the results of research conducted by Retno Budi Lestari and Trisnadi Wijaya where respondents who have work experience are more motivated to become entrepreneurs because respondents already know the ins and outs of how to start and operate a business based on work experience. Armed with business knowledge and sufficient capital, they plan to open a new business in the future (Lestari & Wijaya, nd) .

#### c. **Special Assistance**

Special assistance is applied at the Al-Itqan Depok Islamic Boarding School, which is actually a method taken from the previous stage, namely direct field practice. Because in this method the conditions and circumstances are still less efficient. For example, lack of tools or facilities when field practice takes place. This of course really hinders the ongoing process and sometimes does not meet expectations.

Al-Itqan Islamic Boarding School facilitates this activity by using senior alumni who are competent in their fields as resource persons or *top leaders* . In line with Wijaya's explanation, teaching entrepreneurship is teaching the realities of life. Therefore, a facilitator or mentor must be able to accompany students and remind them of the consequences of becoming an entrepreneur. Both the advantages possessed and the risks accepted by an entrepreneur *correspond* to the realities of life (Wijaya, 2017) .

Special assistance is provided by field coordinators and senior alumni to students intensively and regularly starting with training to direct practice, with intensive interaction and communication between students and caregivers, it is hoped that there will be a synergistic relationship between students and supervisors. If there is a problem with the students, a discussion is held to find a solution.

So, in the process of implementing the entrepreneurship program , the students are also given regular assistance in the form of land processing and plant maintenance as well as assistance when harvesting ( Uma, 2016) . cleaning land, caring for plants, making planting media, and preparing manure. By providing this assistance, it is hoped that it can provide a spirit of optimism to students to be more competent in carrying out entrepreneurship . This method turns out to be quite effective for the smooth running of entrepreneurship programs in Islamic boarding schools and the creation of a learning atmosphere and learning process that is not only limited to concepts but takes the form of experience or the students directly practice and practice entrepreneurship. Through education, it is hoped that the talents they already have will develop, be embedded and be imbued with the students .

#### d. **Al-Itqan Study Tour**

In an effort to optimize the implementation of *entrepreneurship* and *agropreneurship* education program activities, Al-Itqan Islamic Boarding School also facilitates students to carry out training such as in entrepreneurship science by holding *study tours* to visit directly to larger farms such as cow wadoh so that they know more specifically how to raise good livestock. Meanwhile, in plantation and agricultural science, visit the Bogor Botanical Gardens to find out how to garden and farm properly. Ari Prayoga, et al revealed that *study tours* can develop student motivation and optimize the implementation of entrepreneurship education programs in Islamic boarding schools (Prayoga et al., 2019).

Thus, student entrepreneurship education is a form of investment capital in the future when they graduate from Islamic boarding school. By providing teaching through several strategies implemented by Islamic boarding schools from various series such as "*spiritual, leadership and entrepreneurship*" education and by holding direct training and practice, students are expected to be able to comprehend, understand and be able to implement what has been taught by Islamic boarding schools.

In addition, the urgency of applying entrepreneurship education to santri is to open up insights or mindsets that tend to be narrow. Because if not, every graduate will be an "eternal" job seeker (forever and ever). So the subtext can be seen that *entrepreneurship* education aims to provide the ability for students who often appear to know (*to know*), do (*to do*), and become (*to be*) someone who has the spirit to do and provide the best for themselves, family, others and moreover the nation of the homeland. With the integration of the terms of these three elements, it is expected to increase the excellence of human resources. Thus, the purpose of *entrepreneurship* education is not merely to produce job-ready graduates. But it also prepares graduates to have the ability to solve problems, adapt and create jobs.

#### e. Implementation Evaluation

In its implementation, Al-Itqan Islamic Boarding School held an evaluation as a series of vocational program implementation in the pesantren. Program evaluation in entrepreneurship training is carried out with a *rolling* system that is carried out every 3 months in each pesantren business unit. In line with that, from the point of view of the entrepreneurship unit supervisor, they have a way of evaluating themselves before being submitted to the program coordinator. Each unit supervisor evaluates students in their respective units according to the performance or problems that occur in the field. All the results of the vocational program will be reported by the coach to the program coordinator to then hold a deliberation meeting with the caregiver. Because the coaching system at Al-Itqan Islamic Boarding School is entirely in the power and decision of the coordinator and approved by the caregiver.

Thus, evaluation is an attempt to find out the extent of the success of a program and whether the effort is in accordance with the plan which will produce the results as expected (Mubarok, 2018). With control and evaluation, we will know what actions will be taken in the future so that existing strategies can be improved and revised and if there are obstacles, new policies can be taken to solve problems with the ideas embedded within the students.

### 3. Implications of Implementing the *Entrepreneurship and Agropreneurship* Education Program at the Al Itqan Islamic Boarding School, Depok

#### a. Development of *Life Skills* (Life Skills) for Santri

The impact of implementing entrepreneurship and *agropreneurship* education programs in pesantren in developing santri's *life skills* is *vocational skills* or entrepreneurial skills, namely santri have theoretical and practical entrepreneurial skills, santri are able to manage businesses, and santri become tenacious and responsible individuals. The entrepreneurial skills of the students are described as follows:

- 1) The first student *entrepreneurship* skill is training theoretical and practical abilities.

The ability in this aspect is that students have insight into entrepreneurial knowledge both theoretically and practically. This ability includes the ability to compile reports neatly and other practical skills such as innovation in making fermented feed, namely fermenting grass and corn to feed goats and cows. Students who join the livestock sector want to own and develop a business in the livestock sector. This is because he already has sufficient basic abilities and skills to start a similar business. In the field of fisheries, students are able to care for ponds and fish such as catfish very well. And the students really understand step by step starting from the spawning or mating process, nursery to the fish rearing stage. In the agricultural sector, students can utilize less productive land to become productive land. The students are also able to carry out the stages that must be prepared in starting an agricultural

business, such as providing planting tools, planting materials (vegetables or fruit), providing manure, as well as ensuring the availability of optimal irrigation channels.

Thus, students' creative ideas often emerge when they are entrepreneurs, namely looking at something old and thinking about something new and different. This creative thinking skill is the ability to produce original ideas that are different from others. Creative thinking skills are also the ability to come up with something new that can break away from old patterns. *Creative thinking skills* This is a type of thinking ability that leads to new insights and new ways of understanding things and helps someone to see the world in an imaginative and different way so that it can be used in many areas of life.

- 2) The second aspect is the ability to manage a business.

In addition to practical skills, students and alumni are also trained in managing a business. This ability develops along with the experience of students participating in vocational activities at Al-Itqan Islamic Boarding School. They learn how to be a good member and also how when they have to lead with their experiences or observations. So that they have the principle of "ready to be led and ready to lead".

With their skills, alumni are able to be economically independent. They are even able to open jobs for other people, even their own families. The jobs created by alumni of Al-Itqan Depok Islamic Boarding School students are as follows: 1) Entrepreneurship includes a grocery business, and there are other parties who partner with businesses owned by pesantren; 2) Agriculture includes vegetable farming, rice farming; 3) Animal husbandry includes cattle farming; 4) Fisheries include catfish fisheries. This is a responsive attitude of pesantren that participates in overcoming real community problems such as poverty and unemployment through the cultivation of entrepreneurship in pesantren so as to create entrepreneurs among santri.

With the existence of an entrepreneurship education program at the boarding school, the boarding school is able to increase the value of pesantren graduates because in addition to having an adequate understanding of Islamic law, boarding school graduates also have good business management skills that can be used in later social life. Entering an era where humans live side by side with technology or what is often referred to as era 4.0, the entrepreneurship development program is one of the *life skills* improvement programs that has a great opportunity if it is applied in the world of education, especially Islamic boarding schools which have quite large santri resources.

Ciputra stated that entrepreneurship education can provide three significant benefits, namely: producing future people who are not poor, entrepreneurs *participate* in opening new job opportunities, participate in building new cities, develop agriculture, stimulate products needed by society, and providing quality public services (Ciputra, 2008). This concept can be explained that the goal of *entrepreneurship education* is actually to educate students to become a generation that is sensitive and cares about the welfare of society (*to know*), able to innovate creative new ideas to manage and create opportunities (*to do*), behave honestly and responsible and have the courage to take risks over challenges faced in life (*to be*).

Thus, it is clear that entrepreneurship education carried out in Islamic boarding schools correctly and consistently will be able to have a positive and profound influence on the skills possessed by students, which in the next stage will have a broad impact on increasing income, employment opportunities and welfare for the community (Abdurrahman, 2023). In other words, students who are able to implement entrepreneurial practices in Islamic boarding schools will make a real contribution after graduating from the Islamic boarding school, being able to become entrepreneurs and create employment opportunities for the surrounding community.

A student who is an entrepreneur and carries out his worship with istiqamah is better and more noble than a cleric who only has a *maqam tajalli* (position only focused on worship without working) without *maqam kasbi* (efforts to work or entrepreneurship) that can prevent him from expecting human alms or human gifts. Imam Shā'rānī's explanation is based on scholarly consensus that the ruling on work or entrepreneurship is wajib muakkad (an obligation that takes priority over other obligations other than ain obligations such as prayer and others). (Shā'rānī, 2015). The Qur'an, sunnah, *ijma'*, *qiyas*, *'urf* and *madhhab shahabi* show that Islam calls for people to work and build the economy.

- 3) The last aspect is the tenacity and responsibility of the santri.

By being busy as students or santri who join the pesantren vocational program, they are trained to work hard, think critically, and continue to be active and responsible in

advancing a vocational field in the pesantren. They are able to complete tasks well and on time and never give up in facing challenges, they are also fully responsible for following the vocational field until the task is completed.

Thus, students who take part in vocational program activities have a big responsibility both to themselves, to other people and to their work. In this case, it is in accordance with the character of an *entrepreneur* according to Suryana & Bayu (2012), that a sense of responsibility (*desire for responsibility*), that is, an *entrepreneur* will have a sense of responsibility for the efforts he undertakes. These values are very supportive for students in becoming entrepreneurs in the future. Fadlullah in Mahbub also explains that *entrepreneurship education* in terms of *emotional spiritual quotient* (ESQ) trains one to be diligent, disciplined, caring and responsible (Rofiq, 2017).

Thus, the life skills possessed by santri are not only tied to narrow economic fields such as vocational skills, but also related to aspects of social culture, such as cooperation, tenacity or resilience, and a culture of lifelong learning. (Organization, 2014). In this case, Imran et al classify life skills as basic and indispensable skills for an individual in his interaction with everyday life situations, namely mental skills, for example: decision making, problem solving, business planning, time and effort management, self-control, managing conflict situations, conducting negotiation processes, managing crisis and disaster situations, practicing critical thinking, and practicing creative thinking. (Ash-Shamlān, 2013).

Based on several aspects above, it can be concluded that when students take part in the vocational program at the Al-Itqan Islamic Boarding School in Depok, the students have various experiences that can make them ready to become *entrepreneurs*. The skills that the students have acquired at the Al-Itqan Islamic Boarding School can be used as capital for the students to find work or set up a business. This is also supported by the fact that the economic businesses developed and managed by the Al-Itqan Islamic Boarding School all involve students, indirectly providing lessons and knowledge to the students on how to utilize existing resources, both from resources from the Islamic boarding school environment and other sources. human resources involved in Islamic boarding schools, including managers, supervisors, teachers and the students themselves. Research conducted by McLarty in England shows that the majority of university graduates are not ready to become entrepreneurs. This is because they do not have enough equipment to become an *entrepreneur*, because to become an *entrepreneur* who masters the business and *financial fields* requires practice (McLarty, 2005).

#### **b. Economic Independence of Islamic Boarding Schools**

Al-Itqan Islamic Boarding School's entrepreneurial activities make the Islamic boarding school financially independent and contribute to the boarding school's operations. Apart from that, by maximizing the economic potential of Islamic boarding schools through developed business units, it also contributes to land development and meeting the daily personal needs of students as well as waiving operational costs for Islamic boarding schools and schools. Indicators of the economic independence of an institution can be measured by the existence of economically controlled businesses or jobs. This means that the business or work is profit-oriented and does not depend on personal or group economic fulfillment on other parties (Djazaimah, 2004).

The idea of developing Islamic boarding schools in the economic field should have the connotation of meaning that Islamic boarding schools have their own economic *resources in* an effort to manage and develop Islamic boarding schools so that Islamic boarding schools have independence and are intended as educational institutions that do not depend on assistance from the community and government. Economic independence is basically an implementation of Islamic teachings studied in Islamic boarding schools.

Ngadi also stated that there are important benefits if Islamic educational institutions are managed using the entrepreneurial concept, namely that Islamic educational institutions are able to obtain funding sources to support the costs of the educational process organized by the institution. Because they obtain independent funding, Islamic educational institutions are free from strict intervention and are not bound by any consequences so they can freely allocate these funds according to their needs (National, 2005). This is supported by Bagale's theory which states that *entrepreneurship* and *agropreneurship education* plays an important role in preparing and developing workers who are competitive and professional, tough to face challenges, and independent to achieve socio-economic development (Bagale, 2015).

An independent pesantren is a pesantren that is able to fulfill all its needs without depending on others. As done by Al-Itqan Depok Islamic Boarding School. A fact also shows that many Islamic boarding schools are trying to be concerned about making entrepreneurial results as the header of their economic development or economic independence. In East Java, for example, as mentioned by Ahmad Zaini, Sidogiri Pasuruan Islamic Boarding School relies on agricultural products as part of their economic independence. (Zaini, 2012).

Likewise, Pondok Pesantren Al-Itqan Depok has become an Islamic education institution that can realize independent and independent education. Independent means that institutionally it can manage all aspects of the pesantren with funding from the pesantren itself. So that this boarding school is no longer dependent on other assistance, either voluntary or binding. Empowering means that Pesantren Al-Itqan Depok can make students as students as well as entrepreneurs. This entrepreneurial ability is also useful if the students no longer carry out their studies at the boarding school.

## Conclusion

The entrepreneurship and agropreneurship education program at Al-Itqan Depok Islamic Boarding School is intended as an education, teaching, and development of entrepreneurial potential specifically for orphaned and poor students to be capable of becoming an entrepreneur. The implementation process begins with building a pesantren business unit and a mentoring system that is carried out in stages and integrated from preparation, implementation of several activities such as entrepreneurship workshops (entrepreneurship seminars), direct practice in the field, special mentoring, and Al-Itqan study tours, to evaluation of implementation. This series of processes became the main points in the success of developing students' life skills at Al-Itqan Depok Islamic Boarding School. Thus, Al-Itqan Islamic Boarding School succeeded in giving birth to entrepreneurs from among students with various types of businesses, as evidenced by the number of pesantren alumni skilled in doing business independently and professionally. In addition, the pesantren can also develop the boarding school economy independently in supporting the subsidization of the daily needs of students.

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