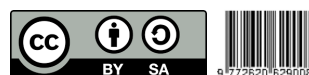


Islamic Boarding School Education Management in Forming the Independence of Students

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Abstract

This topic was raised because the management of Islamic boarding schools in shaping the independence of students is very much needed. Santri in Islamic boarding schools are given the transfer of knowledge, values and life skills. Armed with expertise, when students are in the community, they will not be confused about getting a job. The purpose of this study was to observe and study how the real activities at Pondok Pesantren Al-Ittifaq Ciwidey Bandung on attitudes, skills and independence. With the management of Islamic boarding schools, students can determine business opportunities and are given knowledge about the methods or methods developed by the Prophet Muhammad. The value of honesty through what it is, what it is and objectively affects the attitudes and behavior of the students to be honest, not manipulative, especially in entrepreneurship. Obstacles and opportunities are encountered in the process, but all stakeholders strengthen each other to survive, focus on goals and seek problem solving. Existing opportunities are used as well as possible to create independent students. This is taken into consideration considering that it is not possible for students who graduate from Islamic boarding schools to become kiai as a whole, and when entering the world of work today it is very difficult to get a job without life skills. Pondok Pesantren Al-Ittifaq Ciwidey Bandung really hopes that with the provision of life skills, students will be able to create their own jobs without depending on others.

Keywords: *Santri, Islamic Boarding School, Community, Education, Management.*

INTRODUCTION

Within the framework of efforts to empower the nation's young generation, education is required to be able to develop dynamically to changes and developments that occur, especially in society. In this case, education is not only focused on the development of intelligence or cognitive progress, but must

also focus on the formation of a personality that is creative, proactive and independent in life. Especially in the face of global competition.

In article 3 of the National Education System Law no. 20 of 2003 is clearly stated about the function of national education, namely:

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 are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

In this case, the government established various educational institutions, both formal and non-formal education. The government also supports education that is held independently by the community, such as Islamic boarding schools, recitations and so on.

In its implementation, the implementation of pesantren education is in accordance with policies, including; first, the presidential instruction (INPRES) number 1/1994 confirms; "Education units known as pesantren are allowed to organize separate basic education programs whose equivalence with basic education is approved by the Minister of Education and Culture". Second, a joint agreement between the Minister of National Education and the Minister of Religion Number; I/UX.B/2000 and Number; M/86/2000, concerning "Salafiyah Islamic Boarding School as a pattern of compulsory basic education". Third, the joint decree of the Director General of Basic Education and the Director General of Islamic Institutions, Number; E/83/2000 and Number; 166/C/kep/DS/2000, concerning "guidelines for the implementation of Salafiyah Islamic boarding schools as a pattern of compulsory basic education". With the enactment of law number: 2/1989 and law number; 20/2003 on the national education system. These policies are the legal basis for pesantren education as providers of religious education as well as general education.

Questioning about Islamic boarding school education as the focus of research, according to (Ayung D, 2007: 1301) that the presence of Islamic boarding schools as Islamic educational institutions in the midst of Indonesian society is a cultural product that produces cultural products that are not only reflected in the way of life of the students and the whole society. institutional activities, but also in the community and its environment in a broad sense. As a socio-religious institution, since the beginning of its growth, the activities of this pesantren have been based on a system of values and values that serve as the basis for reference. However, this value system changes from time to time due to changes in understanding among pesantren caregivers in responding to new situations, or also due to various factors that come from outside.

Today, pesantren introduces various skills, (Daulay 2007:26) introduces three "Hs" to their students. The first H, head means head, meaning to fill the students' brains with knowledge. The second H, heart means heart, which means filling the hearts of students with faith and piety, and the third H, hand means hand. From these three things, of course, pesantren is expected to be able to produce quality generations of religion and nation in terms of thought, heart, and skills.

In its development, now many Islamic boarding schools are slowly opening up and responding positively to the changes that occur in maintaining their existence in the community, although there are still many Islamic boarding schools that refuse to change and follow textual, original (traditional) understandings.

Islamic boarding schools that have been influenced by modern education patterns, their textual meanings have been balanced by contextual understandings. This kind of development is quite conducive to sustaining innovation, especially when it is associated with efforts to prove the goodness of innovation itself in the life system of the community. The integration session indicated how a new idea or practice could be developed in the curriculum to bring about changes that lead to improvement or improvement of the quality of pesantren graduates. (Ayung D, 2007:1320).

Among the developments and challenges of modernity, pesantren are faced with social problems, and are required to be able to solve them. (Azyumardi Azra, 1998) for example, gave the example of the Suryalaya Tasik Islamic boarding school in West Java which practiced drug healing with a religious approach. Azyumardi Azra also gave an example of the phenomenon of pesantren which must be responsive to globalization by establishing higher education. According to him, there are only a few Islamic boarding schools that provide higher education, such as: the Gontor Islamic Boarding School with the Darussalam Institute of Education and the Tebuireng Jombang Islamic Boarding School with its Hasyim Asy'ari University. Most pesantren, according to him, only provide Ibtidayyah, tsanawiyah, and 'Aliyyah levels of education. (Azyumardi Azra, 1998: 97 and 103).

In its growth, Islamic boarding schools have undergone several stages of development. The results of research by LP3S Jakarta, as quoted by Nawawi, have noted 5 kinds of physical patterns of Islamic boarding schools as follows:

1. Islamic boarding school which only consists of a mosque and a kiai's house. Islamic boarding schools like this are still very simple, where the kiai still use them for teaching, then santri only come from the area around the pesantren itself.
2. Islamic boarding schools, apart from mosques and kiai's houses, also have huts or dormitories where students come from faraway areas.
3. Besides having the above pattern by using the weton and sorogan systems, this Islamic boarding school has organized a formal education system such as madrasas.
4. In addition to the patterns above, pesantren already have a place for skills education, such as animal husbandry, plantations and others.
5. In addition to having the fourth pattern, there are buildings such as; libraries, public kitchens, dining rooms, administrative offices, shops and so on. The Islamic boarding school has developed or can also be called a development boarding school. (Nawawi, 2006: 5)

From the description above, in its development several Islamic boarding schools have had their own characteristics in their respective fields, and continue to look for forms to develop their patterns according to the flow of development that continues to experience growth.

As the previous dissertation research, which discussed "The Management of Islamic Boarding Schools in Fostering and Realizing the Entrepreneurial Attitudes and Skills of Santri (Qualitative

Studies at Pesantren Darunnanjah DKI Jakarta and al-Asariyah Nurul Iman Bogor, Parung, West Java)".

Assuming from previous researchers, with the same research focus, but different research objects. Researchers in the discussion will be more explicative, namely expanding the discussion, from the discussion of previous researchers.

The researcher wants to focus his dissertation on two Islamic boarding schools. The first is the Pondok Pesantren al-Ittifaq Ciwidey Bandung, West Java, which is now the second generation; from his father who passed it down to his son, has experienced various growths and changes in the management of his pesantren.

The management of this Islamic boarding school, although in its development has changed, but still maintains the old traditions that are considered still relevant (*al-Muhâfazah 'ala qodim sha-lih*), then take and develop new patterns (*al-Akhdzu bil Jadidil ash -lah*).

Studying the yellow books (books in Arabic written by 'medieval scholars') in stages, for example, this is an old tradition used in the pesantren until now, and the addition of new programs implemented now is the existence of formal schools in the pesantren. allotment for students who want to take general lessons formally, in addition to lessons at Islamic boarding schools.

In addition to being equipped with religious sciences and general knowledge, the students are also equipped with individual skills, by providing land for students to cultivate crops, gardening, cultivating livestock, and so on.

In particular, this pesantren divides its students into two categories, namely; first: salaf students who do not attend formal education in public schools. Second: khalaf students who attend formal education in addition to those who also take lessons in Islamic boarding schools. The division and naming of these two categories of santri are in accordance with what is explained by (Zamakhsari Dhofier, 1982: 41) that pesantren is divided into two categories, namely the salaf category and the khlaf category. This salaf pesantren is a type of teaching classical Islamic books as the core of education, by implementing the madrasa education system to facilitate the sorogan system and without introducing general lessons. Meanwhile, the khlaifi pesantren have included general lessons in madrasas that were developed or created a type of public school in the pesantren environment.

Furthermore, as the second research location, researchers chose the entrepreneurial boarding school of Lantabur, Cirebon City. This Islamic boarding school seeks to equip students with entrepreneurial skills. This is in accordance with the mission of the Lantabur Entrepreneurial Islamic Boarding School in Cirebon City, which is "to organize Islamic boarding school education and entrepreneurial training that integrates skills (ability), knowledge (knowledge), attitude (attitude/establishment), intellectual intelligence, emotional intelligence, and spiritual intelligence" (Dede M, Leader of the Lantabur Islamic Boarding School, 2019).

More than just the interaction between kyai and santri, even pesantren also interacts with the surrounding community. This interaction ultimately undergoes a transformation of meaning and role, which leads to change, development and empowerment of students, which is manifested in various forms, including concern for the problems faced, especially economic problems.

This is where the potential of pesantren by carrying out its role as a social institution to increase initiative and creativity from the community as the main source of development and which emphasizes the material and spiritual welfare of the community as the goal of the development process (Kuntowijoyo, 1991: 248).

In this regard, the Lantabur Entrepreneurial Islamic Boarding School in Cirebon City, which is one of the Islamic boarding schools in West Java, has a great commitment to developing entrepreneurship for its students and surrounding residents. Entrepreneurship programs provided to students and several entrepreneurial business units that are already running include: goat farming, vegetable plantations and catfish pond fisheries (Dede M, Leader of Lantabur Islamic Boarding School, 2019).

METHOD

The approach used in this research is a made of inquiry qualitative interactive approach, which is an in-depth study using data collection techniques directly from people in their natural environment (Sukmadinata, 2008: 61).

The method that the researcher uses in this research is by using most of the research, namely the qualitative approach; analytical descriptive method with a variety of case studies. Analytical descriptive method is a research method that emphasizes efforts to obtain information about the status or symptoms at the time of research, provides an overview of phenomena, also further explains the relationship, and draws the meaning of a desired problem.

RESULT AND DISCUSSION

In fostering independence, and training the entrepreneurial spirit of the students, creativity is needed, especially in the early stages. The students at each pesantren can determine these business opportunities. The students also need to be given knowledge about the ways or business methods that are managed and developed by the Prophet Muhammad. The methods and ways of developing the Prophet's business become a model that should be used as an example. The value of honesty by disclosing what it is and being objective about the conditions of the products and services offered are needed. A student who runs a business (both products and services) will of course always be honest with his various actions and behaviors. They will always dare to speak the truth (frankly), without lying or being manipulative. In general, the characteristics of honest attitudes and personal characteristics include: always keeping the promises that have been made, carrying out commitments to the end, being faithful in the little things entrusted to us, saying what they do and doing what they say, daring to admit weaknesses and mistakes. and apologize.

The systems approach to management seeks to view the organization as a unified system with a specific purpose consisting of interrelated and interacting components. So the systems approach is an integral part of looking at an inseparable organization and its environment (Fattah, 1999). One of the leaders of modern management theory is Dessler (2003) who says that the management process involves every function: planning, organizing, staffing, leading, and controlling.

Good management is indispensable in every organization to maintain the survival of the organization and its development. Organizations that do not have a good management system will not be able to

develop rapidly and even experience setbacks. Management science can play a role in developing procedures for analyzing and solving problems using technology in order to make a decision.

The skills taught to students are Leadership, Achievement Motivation Training, Life Skills. Leadership skills are intended so that students are able to become leaders for themselves, and are able to be independent when entering the community. The nature of leadership does exist within each individual. Today, the nature of leadership has been widely studied and trained. This depends on each individual in adjusting to the organization or person he leads. Leadership is a key factor for an entrepreneur. With excellence in leadership, an entrepreneur will pay close attention to target orientation, work/personal relationships and effectiveness. Leaders who are oriented to the three factors above, always appear warm, encourage the career development of their staff, are liked by their subordinates, and always remember the goals to be achieved.

However, at the basic level, students are given simple leadership skills first, such as managing class organization, dormitories, Islamic boarding school structures, division of work tasks, and so on. This is intended so that the students understand the goals and functions of the organization they lead. The problems will be as simple as a lack of funds for equipment, social activities and others. Thus, the students are motivated to automatically solve the problems they face. Understanding skills in the context of learning skill subjects in schools, efforts to obtain agile, fast and precise competence in dealing with learning problems. In this case, skill learning is designed as a learning communication process to change the behavior of students to be agile, fast and precise. This skillful behavior is needed in the personality of the santri when in society.

The students who are supported by the parents of the students to stay at the boarding school. Learning to live independently by temporarily separating from their parents, and getting used to a simple life based on the same taste with fellow friends away from the all-inclusive facilities in their respective homes. In addition, for students who are new to the world of pesantren, first, they adapt to the surrounding environment; learn to accept differences between friends, take care of themselves, including taking care of pesantren in general. Likewise, the independence of students in the field of entrepreneurship in the early stages, they follow senior students to go to plantations and companies managed by Islamic boarding schools according to their respective potentials and talents. This is in accordance with research (Collin and Moores 1964:18) and (Zaleznik, 1976:22) saying that:

“The act of entrepreneurship is an act patterned after modes of coping with early childhood experience.” That what happens in the first years of life will make a significant difference in the next life. Thus, entrepreneurship education must be introduced from a young age”.

The planning function includes organizational goals, establishing an overall strategy for achieving those goals, and developing an overall plan hierarchy for integrating and coordinating activities. If there is no planning, there will be confusion. Planning is a means of exercising control. Planning provides direction that human resources, organizational facilities and infrastructure, and other resources are available to carry out various activities according to a predetermined work schedule. This means that planning means coordination. Moreover, planning is by nature forward thinking.

In relation to organizational planning, to realize cooperation in order to achieve organizational goals, in implementing management activities, it begins with planning. (Nawawi, 2000:52) asserts that:

“One of the management functions is related to planning. First, planning is the selection or determination of organizational goals, and the determination of strategies, policies, programs, projects, methods, systems, budgets and standards (benchmarks) needed to achieve goals. Second, planning is the selection of a number of activities to be determined as decisions about what to do, when, and how to carry it out, and who will carry it out. Third, planning is the systematic determination of appropriate knowledge to control and direct the trend of change towards the stated goals. Fourth, planning is a preparatory activity carried out through the formulation and determination of decisions, which contains steps for solving a problem or implementing a work that is directed at achieving certain goals”.

Life skills education for students is very important, because it becomes the capital for their next life. The life skills possessed by the students will provide more benefits for the students in carrying out their next life. Therefore, educational institutions, both public schools and Islamic boarding schools. Organizationally, Islamic boarding schools have an organizational structure with the main tasks, roles and positions of each being able to run their business comprehensively and thoroughly.

Life skills are educational orientations that synergize lessons into life skills that are needed by a person wherever he is, working or whatever his profession. Life skills are the ability and courage to face life's problems, then proactively and creatively seek and find solutions to overcome them.

In the principles of Islamic teachings, everything should not be done carelessly, but must be done in a neat and orderly manner and the processes must also be followed in an orderly manner. Actually, management in the sense of arranging everything so that it is done properly and thoroughly is something that is prescribed in Islamic teachings because in Islam the direction of *ghayah* (goal) is clear, a solid foundation and the right *kaifiyah* is a charity that is loved by Allah SWT.

Every organization including Islamic boarding school education has certain work activities in order to achieve organizational goals. One of these activities is management. With management knowledge, boarding school managers can lift and apply the basic principles and knowledge contained in the Qur'an and Hadith into the institution. Organization is a system of working groups of people to achieve common goals (Hadari Nawawi, 1989: 27). An activity will run smoothly according to a predetermined plan if it is supported by good organization. This also applies to Islamic boarding schools as Islamic educational institutions in Indonesia. The first step in organizing is realized through planning by determining the areas/functions within the scope of activities carried out by the organization. Forms of organization of *pesantren*

With good organization, the implementation of work and implementation of the planning of the *pesantren* will get the parts that are as precise as possible. The determination of the people is carried out objectively according to their abilities in their respective fields. The organization functions as a tool rather than management to achieve the goals expected by a *pesantren*.

In carrying out activities to establish the independence of students at Al-Ittifaq Islamic Boarding School, they take advantage of circumstances, outside the teaching and learning process in the classroom. Few of the students are directed by their parents to practice independence from an early age. In addition, teachers or *asatidz* encourage their students to practice and learn to be independent. However, the support and role of parents in supporting their children to study in Islamic boarding schools is also very helpful.

An understanding of patience, persistence, and independence in attitude must be conveyed repeatedly during classroom learning, and strengthened by the kyai's advice when giving direct directions to his students.

These impulses depend on several factors, including friends, experience, economic circumstances, and parental and family support. Another influential factor in shaping the independence of students is a strong commitment from both the students themselves, or from each of the students' parents. Therefore, the personal commitment of the santri or the commitment of the parents of the santri in placing their children in the Islamic boarding school is always emphasized by the kiai by asking whether they are ready and willing to be away from their parents, or parents away from their children.

The key to the success of an entrepreneur lies in his creativity and innovation. Innovation is an entrepreneur's special tool in exploiting change as new opportunities in different services. In an effort to develop business, it is necessary to have human resources at the Darunnajah and Al-Ashsariyyah Nurul Iman Islamic boarding schools that cannot be separated from the attitudes and actions of the kiai at the head of the boarding school. It can be seen that almost all efforts to improve the quality of students always come from the kiai. Although sometimes the idea can come from teachers or caregivers. But most of the creativity that emerges is the result of the initiative of the kiai. So that in terms of creativity, thoughts or ideas are still dominated by the kiai. This condition can be understood because the kiai who care for the pesantren already have a broad level of knowledge and insight that is supported by adequate experience and networks.

After the idea appears and automatically becomes a commitment to carry out. The model for making an assessment like this win is less than optimal or does not bring stability to the participants or workers who want to be educated, but what must be considered is that there are other favorable factors that can make the participants or those who will be trained to be optimal in carrying out the assessments unilaterally agreed. by the leadership of the Islamic boarding school, namely obedience and respect for the kiai.

In the opinion of the author, in this case, the Kiai dominates the management of the organization too much. The lack of full trust in the teacher has caused the students to respect the Kiai more. A kiai who has a strong Islamic character, will be reflected in his verbal speech, because oral is the embodiment of the attitudes and thoughts possessed by the kiai will immediately become learning material for the students. The students will imitate the style and polite manner as stated by Sauri (2006: 23) describing that there are 24 indicators of polite language, namely: true, honest, good, straight, smooth, polite, appropriate, respectful, solemn, optimistic, beautiful, fun, logical, eloquent, bright, precise, touching, in tune, impressive, calm, effective, generous, gentle, and humble.

The current era is full of life's uncertainty and dissatisfaction. The change must be seen as an opportunity and not seen as a threat in running the business. This can be done by a leader who has a vision, who can set an example, motivate his staff. In the theory of power, this pattern (Billah, 1978:32) is better known as the traditional authority relationship, which is characterized by highly personal relationships, not straightforward, unlimited obligations, an agreement between those who have and those who do not have, the relationship is vertical, and there is an effort to maintain the balance of the "top-down – top-down" relationship.

According to Edward Sallis in Yuniarsih (2003:10), argues that, "Quality management is a continuous improvement circle and places great emphasis on improvement and change".

Furthermore (Yuniarsih, 2003:12) writes that there are five pillars that support the success of quality management, namely: "Process, product, organization, commitment, and leadership." The five pillars have a very high interdependence and interrelation with each other. In this case, the implementation of quality management in education must be supported by a balance between the desire (target) to achieve the best quality with concrete efforts from all components towards the expected quality.

By understanding this concept, Al-Ittifaq Islamic Boarding School on the leadership side is able to give full trust to its members, the strategy side explains that leadership maximizes existing resources, on the teams side, leaders and teachers are very compact in running the organization.

On the system side and the quality of facilities and infrastructure, students immediately practice according to their respective interests. Such as going to fields, rice fields, plantations, boarding cooperatives, packing and so on. In terms of motivating members, Kiai always consults with teachers both in formal and informal events to get closer to their members, this can help the motivation process with a family approach.

In management practice, the initial step of the monitoring process begins with the planning process, setting goals, standards or targets for the implementation of an activity. This means that supervision helps the assessment of organizational leaders, whether planning, organizing, and leadership have been carried out properly, efficiently, and effectively. with established standards, determine and measure deviations, and take necessary corrective actions to ensure that all resources are used in the most effective and efficient manner in achieving organizational goals.

At the planning stage at the Al-Ashriyyah Nurul Iman Islamic Boarding School, a regular entrepreneurship introduction program was made. Thus there are stages that must be taken by students in order to understand entrepreneurship in an Islamic way. In relation to organizational planning, to realize cooperation in order to achieve organizational goals, in implementing management activities, it begins with making plans.

On the evaluation side, at the end of each semester, deficiencies in the teaching-learning process in entrepreneurial knowledge are reviewed and corrected in the following semester..

Furthermore, at the entrepreneurial pesantren, Lantabur Cirebon, the kiai's leadership approach in developing student entrepreneurship is through togetherness with various parties. This approach is carried out starting from the leader to subordinates who can be directly involved in various things. This approach is constructive for the progress of the pesantren. One of the characteristics of the pesantren family is Roan, who is followed by the kiai to all students according to their respective fields of expertise. Roan's term was like filial piety. Roan must be done by students because togetherness will strengthen fellow students from various cities in Indonesia. Roan can also strengthen the union. The implementation of Roan at the Islamic boarding school every Friday. Roan's results that can be seen as tangible evidence are mosques and dormitories in Islamic boarding schools which are Roan's results by students.

The purpose of the pesantren is to create and develop a Muslim personality who is loyal and devoted to Allah swt, noble, beneficial to society or society by becoming a servant, who becomes a public

servant and the personality of the prophet Muhammad SAW, able to stand alone, assertive personality, spread the religion of Islam and glory in upholding Muslims in the midst of society ('izzu al-Islaa m wa al-Muslimiin), and love of science to develop Indonesian personality (Ainiyah, 2017: 12-19). Islamic boarding schools apply strict rules for students. This is intended to maintain the security, order and safety of the students. Santri must also live in dormitories and comply with all applicable regulations in the hostel. Santri are not allowed to leave the pesantren complex without permission and a clear purpose. Such regulations are not meant to restrain the students, but rather to "protect" the safety of the students themselves and educate them to be able to enforce discipline and comply with regulations and more importantly, the circulation of the economy in the pesantren because all needs are provided. A very good education and learning process of course, because it will be useful for the students later when they have completed their education at the pesantren and return to the community by applying the spirit of mutual help.

The management of pesantren education to foster and realize the attitude of independence and entrepreneurial skills of students at the Wirausaha Lantabur pesantren, Cirebon, West Java, is the fruit of the concept mixed by the pesantren and its staff. The science of the world of religion and science that has been conceptualized into a teaching system, all of which aim to educate and form good morals for the students who are served, so that students feel satisfied studying at the pesantren. Once upon a time, the students were not at all confused about adapting to the work environment, because at the boarding school all knowledge and facilities were very complete and adequate for them to study when they became students.

The santri caregivers will be ready to provide the best for the development of the pesantren, because the main task of the santri caregivers is to provide the right and best teaching provisions for the students. Furthermore, the responsibility of the santri is not only borne by the santri, but the role of the kiai is very influential on the development of the santri, especially in providing a strong foundation of knowledge. This is used as a motivation for the kiai to be a good leader for the students.

When the concept of entrepreneurship was introduced in Islamic boarding schools, the kiai really gave their support through various means such as providing facilities and knowledge for students who were fostered in establishing a business. The hard work given by Islamic boarding schools in producing students who are reliable in entrepreneurship and has a business knowledge foundation that is in accordance with Islamic law so as to produce blessings for students' businesses. This is what the kiai calls a student servant. All santri activities, santri facilities, and teaching given to students from Islamic boarding schools that have been conceptualized by the kiai as a form of service by the kiai to students in leading the boarding school.

In pesantren, in general, two-way communication is rarely carried out between kiai and santri, santri in general are afraid to express opinions. This is different in entrepreneurship-based boarding schools, students can express their opinions to the pesantren caregivers because every recitation or other activity is always given the opportunity to convey something that is not understood or wants to convey something.

Kiai have a high status in Indonesian society. because it rests on a complex set of beliefs and values. Kiai are traditionally seen as religious figures. His advanced religious learning, humble and pious personal lifestyle, virtue, wisdom and strength of Islam are manifested in the presence of the kiai (Priatna, 2018: 63-74).

Students who are persistent and diligent while studying at Islamic boarding schools will be able to reap success. The process to success is not easy, you have to go through a long process and sometimes go through obstacles. If students want to be successful in the world and in the hereafter, then students must have the knowledge of the world and the knowledge of the hereafter. All these provisions can be obtained by students at the Islamic boarding school. On the condition that you are persistent and diligent in studying at the Islamic boarding school.

The sciences being developed by Islamic boarding schools are religious science and entrepreneurship. All the knowledge taught can be applied by students for the provision of their lives. The kiai always prays every night and gives directions in the morning. This is done continuously because the prayers from the kiai are considered as parents and will be easily answered. Through the thoughts and prayers of the kiai to encourage students to innovate for entrepreneurship, it is hoped that it will give birth to alumni of Islamic boarding schools who are ready to compete in the global community. This is the inner emphasis carried out by the kiai through prayer and an inner approach.

Spiritual motivation, such as belief, religion, and mu'amalah motivation and pesantren leadership can affect students' economic independence. In fact, the coaching carried out by Islamic boarding schools with economic empowerment variables. This means that the coaching carried out by pesantren can have a positive impact on economic empowerment for the community around the pesantren (Umiarso, et al, 2011).

One form of appreciation for students who have served in the pesantren for a long time is to make housing to be occupied with their families. They opened a canteen for the students and some were asked to develop fisheries and the business eventually became fish traders who supply cities throughout East Java. The awarding of outstanding students is on a small and large scale depending on the achievements obtained by the Santri, this award aims to make students always better and develop.

Among Islamic boarding schools, kiai also give appreciation for students who can independently build their businesses. Santri get a special prize for being able to apply their entrepreneurial knowledge and succeed in its application. The existence of this award is expected to be able to spur students to develop a business spirit. Awards such as the provision of business funds are used as injections for students to compete in business development competitions.

CONCLUSION

The implementation of Islamic boarding school education to foster and realize the entrepreneurial attitudes and skills of students both at the Al-Ittifaq Islamic Boarding School in Bandung and the Lantabur Entrepreneurial Boarding School in Cirebon requires creativity, especially in the early stages. The students can determine business opportunities and are given knowledge about the methods or methods developed by the Prophet Muhammad. The value of honesty through honest and objective speech has an impact on the attitudes and behavior of the Saritri to be honest, not manipulative, especially in entrepreneurship. Each of the kiai in the pesantren has its own peculiarities.

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