

Development of Integrated Entrepreneurship Education Based on Local Wisdom Through *Jagong Maton*

Fantika Febry Puspitasari¹⁾, Sigit Priatmoko²⁾

^{1,2)} Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

e-mail: fantika@mpi.uin-malang.ac.id, sigitpriatmoko@uin-malang.ac.id

Received: 10-27-2021

Revised: 30-12-2021

Accepted: 14-01-2022

Info Artikel

Abstract

Keywords:

People's Islamic Boarding School; Entrepreneurship education; Jagong Maton, Pesantren

The high contribution of education graduates to the number of unemployed is suspected to be due to the lack of mastery of special skills, especially in entrepreneurship. While the development of entrepreneurship skills so far has only focused on vocational education such as vocational schools. Islamic boarding schools have substantial social capital in creating social change through entrepreneurship education from a historical perspective. This factor became the basis for the Al Amin Sumberpucung People's Islamic Boarding School to develop an integrative entrepreneurship education based on local wisdom through the Jagong Maton method. This study aims to determine the concept, implementation, and results of the development of entrepreneurship education through Jagong Maton at Pesantren Rakyat Al Amin Sumberpucung. This research is a field study that uses a descriptive method with a qualitative approach. The study results stated that: 1) The Jagong Maton method produced two bases of local wisdom entrepreneurs, namely the type of entrepreneur with local wisdom and the type of general entrepreneur, which was developed based on the local community's need. 2) Implementation of entrepreneurship education with a humanist-socio-cultural approach, meaning according to the interests of students' talents and the socio-cultural conditions of the surrounding community. Types of business include agriculture, animal husbandry, herbal medicine production, orchid cultivation, refilling mineral water, Javanese musical instruments, and puppets. 3) Entrepreneurial education results include the ability to meet personal needs, the formation of an integrative entrepreneurial spirit, and the formation of entrepreneurial abilities in students.

Kata kunci:

Pesantren Rakyat; Pendidikan Entrepreneurship, Jagong Maton, Pesantren

Abstrak

Tingginya kontribusi lulusan pendidikan terhadap jumlah pengangguran ditengarai karena kurangnya penguasaan keahlian khusus terutama dalam entrepreneurship. Sedangkan pengembangan keahlian khusus entrepreneurship selama ini hanya difokuskan pada pendidikan vokasional seperti SMK. Ditinjau dari segi historisnya, Pesantren memiliki modal sosial yang kuat dalam menciptakan perubahan sosial melalui Pendidikan entrepreneurship. Hal ini menjadi dasar bagi Pesantren Rakyat Al Amin Sumberpucung untuk mengembangkan pendidikan entrepreneurship integratif berbasis kearifan lokal melalui metode jagong maton. Artikel ini bertujuan untuk mengetahui konsep, implementasi dan hasil pengembangan pendidikan entrepreneurship melalui jagong maton di Pesantren Rakyat Al Amin Sumberpucung. Artikel ini merupakan studi lapangan yang menggunakan metode deskriptif dengan pendekatan kualitatif. Hasil penelitian menyatakan

bahwa: 1) Metode jagong maton menghasilkan dua basis entrepreneur kearifan lokal yaitu jenis entrepreneur berorak kearifan lokal dan jenis entrepreneur umum yang dikembangkan berdasarkan kebutuhan masyarakat lokal. 2) Implementasi pendidikan entrepreneurship dengan pendekatan humanis-sosio-kultural, artinya sesuai minat bakat santri dan kondisi sosial budaya masyarakat sekitar. Jenis usaha meliputi pertanian, peternakan, produksi jamu herbal, budidaya anggrek, isi ulang air mineral, karawitan dan wayang. 3) Hasil Pendidikan entrepreneur meliputi tiga hal meliputi kemampuan memenuhi kebutuhan pribadi, terbentuknya jiwa entrepreneur integratif, dan terbentuknya kemampuan entrepreneur pada diri santri.

PENDAHULUAN

Poverty and unemployment are social welfare problems that are still tough for Indonesia. Based on the Central Statistics Agency (BPS) report, as of the first quarter of 2019, the workforce amounted to 136.18 million people or 69.32%, increasing 2.24 million compared to 2018. A total of 6.8 million or 5.01% of them are unemployed. The amount is disaggregated by education level; Elementary level 2.65%, Junior High School 5.04%, Senior High School 6.78%, Vocational High School 8.63%, Diploma 6.89%, and Undergraduate 6.24% (Central Bureau of Statistics, 2019). Meanwhile, in the international context, according to the ILO report in the Work Employment and Social Outlook Trend in 2018, as many as 3.3 billion people, or 58.4 percent, have jobs, and 172.5 million are unemployed. Together these two groups make up the global workforce, which amounts to 3.5 billion people. This condition implies a global labor force participation rate of 61.4 percent. In 2019, the global unemployment rate was predicted to reach 173.6 million people (Badan Pusat Statistik, 2019).

The high contribution of education graduates to the number of unemployed is suspected to be due to the lack of mastery of special skills or soft skills. So far, the focus on developing entrepreneurship skills is still focused on vocational schools such as Vocational High Schools (Vocational High Schools) and course institutions such as BLK (Job Training Centers). Meanwhile, the pesantren has not received priority. Historically, pesantren is an educational institution much older than schools, so the roots of tradition and social capital are much more substantial. Moreover, since the issuance of Law Number 20 of 2003 concerning the National Education System, Islamic Boarding Schools have been recognized as a sub-system of national education (Ansori, 2020; Supian et al., 2020).

The development of entrepreneurship education in Islamic boarding schools finds it is urgent when faced with the fact that pesantren are currently facing complex challenges. On the one hand, Islamic boarding schools must maintain the axis of Islamic education to display a friendly Islam typical of the Nusantara archipelago consistently (Zuhdi, 2018). However, on the other hand, Islamic boarding schools must also equip their graduates to be compatible with the demands of the times. In addition, the characteristics of the pesantren education system that prioritize the growth and development of students' independence can be a substantial capital for the expansion of entrepreneurship education (Hidayatulloh et al., 2019).

Pesantren Rakyat Al-Amin is one of the pesantren in the Malang Regency that pays attention to the development of entrepreneurship education. Even though it was only established in 2007, this pesantren, which Abdullah Sam nurtured, has attracted a lot of attention from the public. Currently, there are around 300 branches of the Al-Amin People's Islamic Boarding School in various regions. The resident students also come from multiple areas and levels of education. In addition to teaching Islamic religious knowledge, Pesantren Rakyat Al-Amin also provides general knowledge teaching through its formal educational institutions, ranging from

kindergarten/RA to high school. The great concern of the Al-Amin People's Islamic Boarding School on the development of entrepreneurship education can be seen from the existence of business units such as cattle, agriculture, and MSMEs (Micro, Small, and Medium Enterprises), which are partners.

Afandi's research (2019) on santri life skills shows that the development of santri life skills can be carried out in two forms, namely internalization in every activity and emphasis on the education or teaching system. This condition is in line with the efforts of the Al-Amin Islamic Boarding School above. To support these efforts, the synergy of roles between kyai, santri, and alumni has an important position in developing entrepreneurship in Islamic boarding schools, as shown by (Siswanto, 2018) research. The two studies have revealed how the process of entrepreneurship development in Islamic boarding schools has not been linked to the local wisdom of the local community. Thus, the author's research can complement the two studies, namely by linking entrepreneurship education in Islamic boarding schools with local wisdom owned by the local community.

As for the context of its relationship with community empowerment, Syukri & Liriwati's (2020) research on the management of entrepreneurial boarding schools in community economic empowerment shows that entrepreneurship education in Islamic boarding schools can maintain good relations between pesantren and the community. This is supported by Nugroho's research (2017) on the reorientation of the role of pesantren in the development era which shows that in the development era, the role of pesantren needs to be expanded. The expansion is socio-political, empowering the people's economy and character education. The results of Alfi's research (2019) on the strategy of pesantren in community empowerment in the 4.0 era also show that the consistency in the peculiarities of religious knowledge and the practice of santri, being an agent of peace, and being an agent of community empowerment are strategies used by pesantren to maintain their existence. Although they have linked entrepreneurship education in pesantren with the community, these studies have not elaborated on how pesantren can use methods to involve the community in developing entrepreneurship education, as shown in the author's research.

The peculiarity of developing entrepreneurial education at the Al-Amin people's boarding school based on local wisdom can be seen from the method used in developing the type of entrepreneur that is followed up. Kyai Abdullah Sam calls it the term "*jagong maton*". *Jagong maton* is digging information naturally through dialogue with the surrounding community. So, the development of the kinds of businesses undertaken by the Al-Amin people's boarding school is based on the kyai's daily conversations with the district. This conversation with the community was then followed up as a type of entrepreneur, which is the potential of local wisdom of the local community. One example is the conversation with spice farmers who have difficulty because their crops get low prices from intermediaries, so these crops are bought and processed into ready-to-drink herbs by the people's boarding schools.

Developing this type of business in the *pesantren* has become a forum for problem-solving for the local community. In addition, the design of entrepreneurship education in this *pesantren* is also directed so that its graduates can create jobs. In addition, the entrepreneurship education model developed is based on Islamic values and based on local wisdom. On this basis, researchers are interested in studying integrative entrepreneurship education based on local wisdom developed by the Al-Amin People's Islamic Boarding School using a best practice approach model. The research results are expected to enrich the treasures of Islamic boarding schools, especially in terms of developing entrepreneurship education.

METHOD

This Research was conducted through field research. The study uses a descriptive method with a qualitative approach. Data collection techniques are based on primary data (key informant) and secondary data (supporting informant) through observation, interviews, and documentation. Data validity techniques using data triangulation. Data analysis techniques through data reduction, data presentation, and withdrawal of conclusions. This research was conducted at Pesantren Rakyat Al Amin Sumberpucung Malang.

RESULT AND DISCUSSION

The Background of the Founding of the Al Amin Sumberpucung People's Islamic Boarding School

Pesantren Rakyat Al Amin Sumberpucung is a boarding school founded by Abdullah Sam in 2007 as an Islamic educational institution that solves social problems in the Sumberpucung area. The area of this people's boarding school was once a den of thugs, many disobedience around it.

Kyai Abdullah Sam packaged the people's boarding school with a humanist-socio-cultural approach. In the context of taking heart and contributing to the surrounding community, Pesantren Rakyat packs social programs that attract people to get closer to the *pesantren*. The people of Pucung at that time were slums, a lot of water pooled when it rained. Meanwhile, the people's interest was not in studying religion but in traditional arts. So, the people's boarding school accommodates all forms of needs of the surrounding community as incidental programs oriented to the benefit of the people, such as making infiltration wells.

Various approaches to the community were carried out to gain community support. This people's boarding school requires approval and harmony with the surrounding community. This condition is because the orientation of establishing these people's boarding schools also improves the community's standard of living. So, the concept of establishing the Al-Amin people's boarding school must synergize with the district. There should be no partition or exclusivity between the *pesantren* and the community. Through a populist approach, the people's boarding school has succeeded in gaining the complete trust and support of the community. Integrative entrepreneurial boarding schools based on local wisdom are also oriented towards community approaches, namely in the context of. 1) Gaining sympathy and support from the district. 2) Contributing to Community Empowerment, c) Contributing to educating the community. 3) Educating the soul of the *Santri* (student in Islamic Boarding School) community.

Concept of Development of Integrative Entrepreneurship Education Based on Local Wisdom through *Jagong Maton*

Jean-Baptiste, a French textile entrepreneur, an economist, once wrote that the human contribution to economic growth could be divided into three types: scientists, workers, and entrepreneurs (Kee et al., 2012). However, the emergence of the economic theory linking entrepreneurship and economic growth can be traced to Schumpeter's early work. He saw that entrepreneurs play a vital role in the world economy. Through the hands of entrepreneurs, the innovations of scientists can be developed en masse and then can be accessed by the wider community. From here, the relationship between the business world and the progress of a country can be seen.

Referring to the statement, Pesantren Rakyat Al Amin views the importance of developing entrepreneurship education in pesantren. This condition is because Islamic boarding schools are

educational institutions with robust cultural ties to the community. The people's boarding school stands with a noble philosophy of struggle. To improve the standard of living and welfare of the community, Kyai Abdullah Sam then initiated an entrepreneurship program as one of the focuses of cultivation and religious knowledge. The concept of this entrepreneurship program is to form the entrepreneurial spirit of students and support local businesses that can be followed up.

The Al Amin people's boarding school entrepreneurship program was initiated in 2019. This program is unique when compared to entrepreneurship programs in other educational institutions. Entrepreneurship developed by Kyai Abdullah Sam is a field practice of entrepreneurship by students based on local wisdom. The concept of local wisdom is relevant to the SBM curriculum (School-Based Management), which was established in 1999. Officially, the competition related to SBM is regulated in Law no. 22 of 1999, which was enhanced by Law No. 32 of 2004 concerning Regional Government Law and Law No. 33 of 2004 concerning Financial Balance between Central Government and Regional Governments. Consequently, education management is adjusted to the spirit and spirit of autonomy. This condition has resulted in central-based education management to school-based education management or madrasah (Hamid, 2013).

School-Based Management was first coined in the United States to criticize criticism directed at schools. The school curriculum is considered irrelevant to the demands and developments of the local community. Thus, School-Based Management emerged as a form of expanding school autonomy within national education policies (Sutarto et al., 2014). Community involvement is also one of the characteristics of MBS. The idea of entrepreneurship based on local wisdom stems from the *Jangong Maton* phenomenon. Through this process of *jagong maton*, Kyai Abdullah Sam identified various types of entrepreneurs that could be followed up and developed by students of the Al-Amin People's Islamic Boarding School.

The *Jagong Maton* process is a dialogue carried out by *pesantren* leaders with the community to map out business needs and opportunities that Islamic boarding schools can follow up. The follow-up to the *Jagong Maton* activity is divided into two bases of local wisdom entrepreneurs. First, the type of entrepreneur is a specialty of the surrounding community, including musical and *wayang* arts. Second, the general style of entrepreneur developed based on the needs and potential of the local Sumberpucung community includes agriculture, animal husbandry, workshops, mineral water refilling, orchid cultivation, herbal production, etc. The *pesantren* leader is responsible for ensuring that all students are engaged in a business field that matches their talents and interests.

Meanwhile, the development of entrepreneurship education can be carried out through three stages, including **First** pilot development of entrepreneurship programs. At this stage, the *pesantren* prepares teachers as facilitators by providing workshops that will increase the capacity for creativity and use Design Thinking models in learning. The next step is preparing supporting infrastructure such as an entrepreneurship corner and supporting learning resources. Next, make initial preparations for the collaboration process with the ABCGM ecosystem which includes Academy (schools), Business (business institutions, business organizations), Community (communities), Government (government), and Media (digital/online media) by approaching each element ABCGM to be able to cooperate in the entrepreneurship education process. Second, strengthening entrepreneurship programs and pioneering partnerships. At this stage, the *pesantren* chooses the type of entrepreneurial activity carried out by paying attention to aspects of regional potential, creativity, and collaboration of the ABCGM entrepreneurial ecosystem.

Furthermore, holding more integrated and integrated learning of Craft and Entrepreneurship subjects. *Pesantren* also establish partnerships with other *pesantren* to share

experiences in implementing entrepreneurship management. **Third**, transfer and sustainability. During the implementation phase, a management tool adopted from Total Quality Management (TQM) was applied, namely the Plan Do Check Action (PDCA) (Hastuti et al., 2020). With this technique, an assessment is carried out on an ongoing basis followed by improvements to each component of the implementation of entrepreneurship. First, consultation on the dissemination of the Entrepreneurship Program. Second, supervision of Entrepreneurship Program Dissemination. Third, the renewal of the Entrepreneurship Program Design.

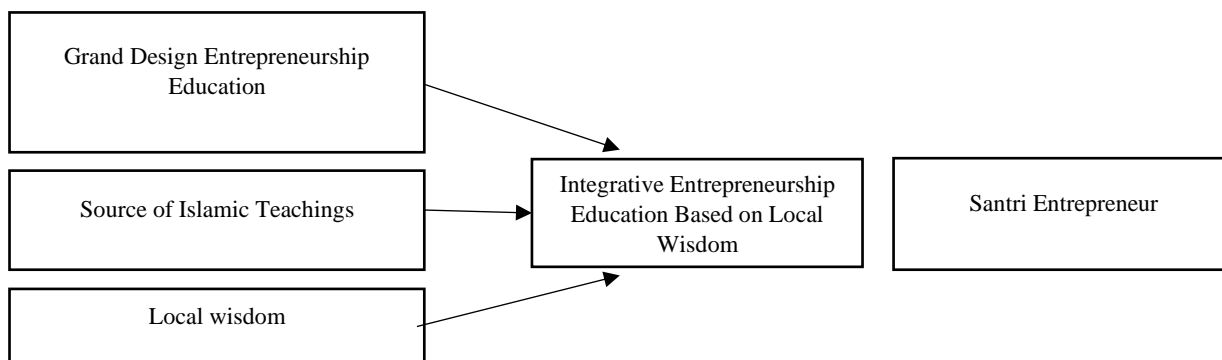
The concept of entrepreneurship education at *Pesantren* Rakyat Al Amin has accommodated these five stages with several creations and adjustments. In the facilitator preparation stage, the Al Amin people's boarding school does not use the workshop method but prepares facilitators who are already experts in their fields of business. Facilitators are also obtained through the *Jangong Maton* method. As in setting up a herbal business, the facilitator is the local community who are already engaged in the process of herbal medicine. The second example is the facilitator of *karawitan* art, so the *pesantren* takes a graduate from the Art Institute who is already an expert in the arts as a musical art teacher. While the evaluation stage is carried out naturally, for example, in evaluating musical skills, students are staged in front of officials or at specific performances.

The entrepreneurship curriculum of the Al Amin people's boarding school is not yet administratively structured. However, this does not imply that the development of this entrepreneurship program is not carried out seriously. In preparing a work practice-based entrepreneurship program, Kyai Abdullah Sam seeks to train as many diverse fields of entrepreneurship as possible. This condition refers to his thinking that every child has different interests and potentials. The preparation of these types of entrepreneurs refers to the cooperation obtained from the *jagong maton*.

Ideas related to the preparation of the type of entrepreneurship field according to the interests, talents, and potential of students are relevant to the thoughts of the figures. Carson views entrepreneurship as developing one's values, abilities, and behavior in creating and innovating. Meanwhile, Day, John, Reynald, Pane, Lancaster, and Geoff view entrepreneurship as a trait, characteristic, and character of a person who can realize innovative ideas into creative reality (Jurnali et al., 2013). Innovation and creation can be more optimal if they follow the interests and potentials of business actors.

Abdullah Sam designed the concept of this entrepreneur program with a humanist-socio-cultural curriculum. This condition means that efforts are made based on the interests and talents of students, based on the needs and opportunities within the social and cultural scope of the surrounding community. He did not emphasize the administrative aspects but more on the execution and inculcation of the entrepreneur mentality. He instilled an entrepreneurial mentality in the students and formed a creative thinking mindset. For Abdullah Sam, entrepreneurial abilities can be obtained through delivering discourses and insights and through field practice, where students will be confronted with the objective reality. This condition is expected to shape the creative thinking of the students. Creative thinking is one of the main assets for an entrepreneur because an entrepreneur must have the ability to empower all kinds of resources around him into a valuable product.

Figure 1. Concept Scheme of Entrepreneurship Education based on Local Wisdom



Implementation of Integrative Entrepreneurship Education Based on Local Wisdom

The implementation phase of entrepreneurship education begins with the search for business fields that can be worked on by students of the Al-Amin people's boarding school. Kyai Abdullah Sam is consistent with his Jagong Maton method to obtain platforms that can be used to develop entrepreneurship for the Al Amin people's boarding school.

The *Jagong Maton* method is an effective alternative in optimizing the social capital of Islamic boarding schools. As the oldest form of educational institution that has succeeded in getting full support from the community, Islamic boarding schools have a robust social capital base. The social capital of *pesantren*, which includes networks and public trust, is a strength that makes *pesantren* able to break through backwardness (Dakir & Umiarso, 2017). Even the social movements of Islamic boarding schools through the integration of religious values and areas of community life based on kinship and trust can become the basis of strong professional relationships. This capital is undoubtedly very effective in developing sustainable entrepreneurship education.

The *Jagong Maton* method is an effective alternative in optimizing the social capital of Islamic boarding schools. As the oldest form of educational institution that has succeeded in getting full support from the community, Islamic boarding schools have a robust social capital base. *Pesantren's* social capital, which includes networks and community trust, is a strength that makes *pesantren* able to break through backwardness. Even the social movements of Islamic boarding schools through the integration of religious values and areas of community life based on kinship and trust can become the basis of strong professional relationships. This capital is undoubtedly very effective in developing sustainable entrepreneurship education (Fathurrochman et al., 2019; Pasi et al., 2020).

The line of business that is being worked on is not only a forum for the entrepreneurial practice of students, but is also followed up as a source of income managed by the *pesantren*. The results of Islamic boarding school entrepreneurship support the accommodation and development of the Al Amin people's boarding school. Among them are agriculture, mineral water refilling, and orchid cultivation.

Figure 2. Mineral Water refill business



Figure 3. Orchid Cultivation



In training students in the field of agriculture, students practice directly in the field to cultivate the fields. The Islamic boarding school itself has a plot of land, but for practice the students use the community's rice fields. This utilization is of course based on the agreement and cooperation between the *pesantren* and the community.

The gallon water refill facility is used for the *pesantren's* needs and is a source of income. One of the benefits of developing entrepreneurship programs in Islamic boarding schools is to meet the financial needs of *pesantren*. So, in addition to forming a culture and entrepreneurial spirit in students, entrepreneurship programs in Islamic boarding schools are also valuable for supporting boarding school accommodation (Sudarsih, 2010). In addition, the entrepreneur is being pioneered in the cultivation of orchids. Due to the difficulty of planting and maintaining, Abdullah Sam sent two of his students to the Hana orchid garden, Pakel, Sumberpucung, for an internship in orchid cultivation. Santri works simultaneously to learn to develop orchid cultivation from scratch.

To develop the type of business of the Al Amin people's boarding school, Abdullah Sam collaborated with various kinds of Micro (Small) and Medium Enterprises (MSMEs) owned by residents. To provide a laboratory as a place for entrepreneurship practice for students, Abdullah Sam maximizes the social capital he has to optimize the development of the *pesantren* entrepreneur program. This condition is not due to financial limitations but to develop students' social spirit. Optimization of social capital can encourage social linking, which is helpful in network expansion to be able to create a valuable economy in the future (Nurohmah et al., 2021). With this aim, Abdullah Sam designed the concept of student entrepreneurship practices that directly intersect with the community. This condition means that students do entrepreneurship or practice real entrepreneurship in various environments.

Along with Abdullah Sam's commitment to providing entrepreneurial fields for all students, the types of the entrepreneur at Al Amin people's boarding schools consist of various kinds. So far, the areas of entrepreneurship available at the Al Amin people's boarding school for its students include musical arts, agriculture, animal husbandry, workshops, refill water, orchid cultivation, herbal medicine.

Figure 4. Field of Musical Arts



Figure 5. Herbal Products



Figure 6. Animal Feed Production



Musical art is one of the interests of talent that is very thick with cultural skills that interest the surrounding community. As a musical coach, Bayu Sasongko, alumni of the Indonesian Institute of the Arts, Surakarta, facilitated this field. The average target set by Bayu is that the musical team must be able to play one *gendhing* or one song every week. In competitions and performances, the Al Amin people's *pesantren karamitan* team will usually play several pieces arranged into a beautiful and integrative mix of songs. There are messages of Islamic religious values in every combination of the songs. The people's boarding school activities can also be seen on the YouTube channel "Perak TV."

To support the entrepreneurship program, the Al Amin people's boarding school also carries out several programs that support the entrepreneurial skills of students, including training on the manufacture of organic liquid fertilizer facilitated by Agus Sucipto, a facilitator for the Family Hope Ministry of Social Affairs from Jabung District, Malang Regency. This is to support agricultural activities carried out by the students. In addition, the students who were accommodated by the Entrepreneur High School also made business visits to six companies, namely Tugu Media, PT Literindo Printing, Baba Fahry Housewares Factory, Fresh Pineapple Drinks Factory, Fisheries Business and Dairy Farms. The technical visit was carried out following a humanist approach, namely to accommodate the different interests and talents of students. This activity was carried out for 3 days with different business specifications covering media, production and livestock.

Figure 7: Organic Liquid Fertilizer Production Training



Figure 8: Al Amin People's Islamic Boarding School Business Visit



This entrepreneurial activity is daily for students outside of school and Koran activities. After school and rest, students return to their entrepreneurial routines like actual work activities. Entrepreneurship activities or practicing entrepreneurship are carried out until the afternoon or early evening. After carrying out entrepreneurial activities, students recite the Koran to equip themselves with religious knowledge. Abdullah Sam does not merely want to teach how to make money but also wants to give birth to successful entrepreneurs who have a strong mentality, are social in spirit, and have a solid and deep religious provision.

Even though it is based on the people, it does not mean that the boarding school stays silent in the stagnation and backwardness of the times. Moreover, in developing entrepreneurship in the digital era, the role of technology and information needs attention. So, *pesantren* needs to continue to update their informatics and technology capabilities as the basis for promoting *pesantren* and entrepreneurial products (Arif, 2016). Al Amin Islamic boarding school requires each of its students to hone IT skills through direct practices such as in making promotional videos for Islamic boarding schools, and so on (Anwas, 2015). Al Amin boarding school also plays the role of the website "*Pesantrenrakyat.com*" effectively and productively.

The implementation of Entrepreneurship Education at Pesantren Rakyat Al Amin is based on fundamental work practices carried out in collaboration with several micro and medium enterprises owned by the surrounding community. The concept of this cooperative relationship is based on the optimization of social capital and the context of forming the social spirit of students in entrepreneurship. The approach used is humanist-socio-cultural, meaning that entrepreneurial education carried out by the Al Amin people's boarding school is based on the concept of humanizing humans. Every student has the right to develop entrepreneurship according to their talents and interests without coercion. The entrepreneurship carried out also refers to the social and cultural context in the *pesantren* area itself. This condition means that the variety of entrepreneurship occupied is based on the needs and uniqueness of the community around the *pesantren* which is developed through the *Jangong Maton* method.

Results of Integrative Entrepreneurship Education Based on Local Wisdom

According to Abdullah Sam, the entrepreneurial education model at the people's boarding school is the right way to instill students' entrepreneurial spirit and abilities. The concept of entrepreneur education is aimed at three things. First, the ability of students to meet personal needs. This condition is fundamental to Abdullah Sam's anxiety about the phenomenon of higher education graduates who are still having trouble getting a job. According to him, this is the impact when someone does not have the skills and entrepreneurial spirit. This anxiety is based on researchers' predictions regarding the increasing unemployment rate in Indonesia in 2030 2030 (Handayani, 2015). So education must be able to face global challenges that will impact the country's economic conditions (Maryati, 2015).

The second goal is the formation of an integrative entrepreneurial spirit in students. Besides having an independent spirit, Abdullah Sam also wants his students to have religious understanding and social flexibility. Utilizing social capital in implementing entrepreneurship can also be a way to build community harmonization in religious life (Futaqi, 2020). This condition means that students are targeted to become entrepreneurs who understand religion, master religious sciences, and have good social attitudes. This is also based on Abdullah Sam's concern regarding incompetent boarding school graduates after returning to society. Some graduates of Islamic boarding schools do not master religious knowledge and cannot live in community.

The third goal is the formation of entrepreneurial skills in students. This is the output target of the entrepreneurship education program. Each student is proficient in carrying out entrepreneurship according to their respective interests and talents. Some products or results have already been seen, and some still need time because this entrepreneurship program is also relatively new (Ma'arif & Nabila, 2020). The field of musical arts has several times participated in competitions, staged community activities, and puppet shows in front of officials. This musical is combined with a puppet show belonging to the Al Amin people's Islamic boarding school. Although no students can mastermind, this has been prepared to be the following forum. Meanwhile, the puppet show is still being staged by Bayu Sasongko.

Table 1. Entrepreneurship Results
(Source: Pesantren Rakyat Al Amin)

No	Jenis usaha	Hasil
1.	Musical and Puppet Arts (<i>Seni Karawitan dan Wayang</i>)	1. Competition 2. Puppet show 3. Community Activity Stage
2.	Herbal medicine (<i>Jamu Herbal</i>)	1. Sari Jahe 2. Sari Lempuyang 3. Sari kunyit 4. Sari kunci pepet 5. Sari daun-daun herbal lainnya
3.	Mineral Water Refill (<i>Isi Ulang Air Mineral</i>)	Meet the operational needs of Islamic boarding schools
4.	Orchid cultivation	1. Orchid care training 2. Preparation of orchid seeds
5.	Animal feed processing	Students' skills in processing animal feed

	independently
6. Agriculture	Students' skills in processing rice fields
7. Machine shop (<i>Bengkel</i>)	Student skills in mechanical engineering

The exciting output from the students is the form of social integration that appears in the students. Not only proficient in pursuing their respective fields, but each student has a good mastery of religious knowledge. Practically, some students memorize the Qur'an, master the art of Qiro'ah, memorize *imrithi*, interpret, and so on. The behavior of *tawadhu* 'is also seen in the students' attitude.

CONCLUSION

The development of integrative entrepreneurship education at the Al Amin Islamic Boarding School has a distinctive *Jagong Maton* method. It turns out that the *Jagong Maton* method is the method used in developing every aspect and program at Pesantren Rakyat Al Amin as a *pesantren* that dedicates itself to the community. So in developing entrepreneurship education, the *Jang Maton* method is the key. Islamic boarding schools can understand the needs and business opportunities in the community through the *Jang Maton* method. The *Jagong Maton* method becomes significantly relevant if it has functioned as a method of extracting data related to local wisdom. The form of local knowledge can be in the form of a distinct culture of the local community or the basic general needs of the local community.

REFERECES

- Afandi, N. (2019). *Pengembangan life skill santri di Pondok Pesantren Mukmin Mandiri dan Al Hidayah Sidoarjo: Perspektif entrepreneurship Islam* [PhD Thesis]. UIN Sunan Ampel Surabaya.
- Alfi, I. (2019). Strategi Pesantren dalam Pemberdayaan Masyarakat pada Era Generasi 4.0. *Prosiding FRIMA (Festival Riset Ilmiah Manajemen Dan Akuntansi)*, 2, 409–412.
- Ansori, M. (2020). Pengembangan Kurikulum Madrasah Di Pesantren. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(1), 41–50. <https://doi.org/10.31538/munaddhomah.v1i1.32>
- Anwas, O. M. (2015). Pemanfaatan teknologi informasi dan komunikasi pada pesantren rakyat Sumber Pucung Malang. *Jurnal Pendidikan Dan Kebudayaan*, 21(3), 207–220.
- Arif, M. (2016). Perkembangan Pesantren di Era Teknologi. *Jurnal Pendidikan Islam UIN Sunan Gunung Djati*, 28(2), 307–322.
- Badan Pusat Statistik. (2019). *Berista Resmi Statistik*. <https://www.bps.go.id/>
- Dakir, D., & Umiarso, U. (2017). Pesantren Dan Perubahan Sosial: Optimalisasi Modal Sosial Bagi Kemajuan Masyarakat. *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, 14(1), 1–22.
- Fathurrochman, I., Ristianti, D. H., & Arif, M. A. S. bin M. (2019). Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia. *Jurnal Pendidikan Islam*, 8(2), 239–258. <https://doi.org/10.14421/jpi.2019.82.239-258>
- Futaqi, S. (2020). Modal Sosial-Multikultural Pesantren dalam Membangun Harmoni Sosial Umat Beragama. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(2), 64–78.
- Hamid, H. (2013). Manajemen Berbasis Sekolah. *Al-Khwarizmi: Jurnal Pendidikan Matematika Dan Ilmu Pengetahuan Alam*, 1(1), 87–96.
- Handayani, T. (2015). Relevansi lulusan perguruan tinggi di Indonesia dengan kebutuhan tenaga kerja di era global. *Jurnal Kependudukan Indonesia*, 10(1), 53–64.

- Hastuti, P., Nurofik, A., Purnomo, A., Hasibuan, A., Aribowo, H., Faried, A. I., Tasnim, T., Sudarso, A., Soetijono, I. K., & Saputra, D. H. (2020). *Kewirausahaan dan UMKM*. Yayasan Kita Menulis.
- Hidayatulloh, M. H., Widiastuti, T., Herianingrum, S., & Insani, T. D. (2019). Entrepreneurship Education Grows Santri's Entrepreneurial Spirit (Evidence from Indonesia's Islamic Boarding School). *KnE Social Sciences*, 594–601. <https://doi.org/10.18502/kss.v3i13.4233>
- Jurnali, T., Suparman, M., & Ariyanto, H. H. (2013). Model Penerapan Pendidikan Kewirausahaan Berbasis Minat dan Bakat di Sekolah Menengah Atas, Kejuruan dan Madrasah Aliyah di Batam Kepulauan Riau. *Jurnal Ipteks Terapan*, 7(1), 1–18.
- Kee, J., Rodrigues, P., Kundu, S., & Racine, J. L. (2012). Entrepreneurship Curriculum. *Jean Louis Racine, India*.
- Ma'arif, M. A., & Nabila, N. S. (2020). The Contribution Of Kiai Munawwar Adnan Kholil Gresik On Islamic Education. *Tribakti: Jurnal Pemikiran Keislaman*, 31(2), 218–236. <https://doi.org/10.33367/tribakti.v31i2.1126>
- Maryati, S. (2015). Dinamika pengangguran terdidik: Tantangan menuju bonus demografi di Indonesia. *Economica: Jurnal Program Studi Pendidikan Ekonomi STKIP PGRI Sumatera Barat*, 3(2), 124–136.
- Nugroho, T. (2017). Reorientasi Peranan Pesantren Pada Era Pembangunan Menuju Partisipasi Pemberdayaan Masyarakat Bawah. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 7(2), 147–155.
- Nurohmah, M., Subiyantoro, H., & Suja'i, I. S. (2021). Peran Modal Sosial dalam Pendidikan Pesantren di Era Society 5.0. *EQUILIBRIUM: Jurnal Ilmiah Ekonomi Dan Pembelajarannya*, 9(2), 133–141.
- Pasi, K. M., Rasyidin, R., & Harahap, R. M. (2020). Education System of Modern Islamic Boarding School in The Postmodern Era. *Nazhruna: Jurnal Pendidikan Islam*, 3(3), 311–323. <https://doi.org/10.31538/nzh.v3i3.805>
- Siswanto, S. (2018). The Exploration of Pesantren-Based Entrepreneurship Development Strategy Through Teleology Approach. *El Harakah*, 20(2), 191. <https://doi.org/10.18860/el.v20i2.5253>
- Sudarsih, E. (2010). Mengembangkan Wirausaha di Pondok Pesantren. *JURNAL SOSIAL HUMANIORA (JSH)*, 3(1), 70–77.
- Supian, S., Rahman, K. A., Daud, S. M., & Thohirin, N. (2020). Development of Pesantren Teachers In The Perspective of Uswah Nubuawah. *Nazhruna: Jurnal Pendidikan Islam*, 3(3), 371–388. <https://doi.org/10.31538/nzh.v3i3.693>
- Sutarto, M., Darmansyah, D., & Warsono, S. (2014). Manajemen berbasis sekolah. *The Manager Review Jurnal Ilmiah Manajemen*, 13(3), 343–355.
- Syukri, A., Anwar, K., & Liriwati, F. Y. (2020). Management of Pondok Pesantren Entrepreneurship in Empowerment of Community Economy in Riau Province. *International Journal of Research-GRANTHAALAYAH*, 8(3), 136–146.
- Zuhdi, M. (2018). Challenging Moderate Muslims: Indonesia's Muslim Schools in the Midst of Religious Conservatism. *Religions*, 9(10), 310. <https://doi.org/10.3390/rel9100310>