

Boarding School Entrepreneurship Curriculum

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Abstract

The purpose of writing this article is to find out the entrepreneurial curriculum and learning process both in Al-Kasyaf Bandung Boarding School and YBM PLN Thursina Bogor Entrepreneur Boarding School in building the character of entrepreneurial independence of students which includes curriculum, learning activities and student activities. The research used was field research using descriptive qualitative research methods. Data was obtained through the process of observation, direct interviews and documentation. From the research conducted, the first result is that in the application of different entrepreneurship curricula, Al-Kasyaf Bandung Islamic Boarding School and YBM PLN Thursina Bogor Entrepreneurial Boarding School have the same goal, which is to form students' attitude of independence and responsibility in entrepreneurship, which includes having mental courage in entrepreneurship, being able to manage time between running business activities and learning activities, and being able to manage finances without depending on others. Second, the learning activities of students in religion-related subjects are almost the same as those in ordinary boarding school, which use memorisation, *sorogan* and *bandongan* methods. In entrepreneurial learning, in addition to direct coaching and training, students also receive motivation from guardians both directly (through meetings) and indirectly (through Whastapp social media). Thirdly, student activities in the boarding school environment, apart from deepening religious knowledge by participating in book discussions, Khitobah and seven-minute lectures, and giving lectures to the community, are also filled with managing independent businesses owned by the boarding school.

Keywords : Curriculum, Boarding School, Enterpreneurship.

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Abstrak

Tujuan penulisan artikel ini adalah untuk mengetahui kurikulum

wirusaha dan prosesnya pembelajarannya baik di pondok pesantren Al-Kasyaf Bandung maupun pondok pesantren Enterpreneur YBM PLN Thursina Bogor dalam membangun karakter kemandirian wirusaha santri yang melingkupi kurikulum, kegiatan pembelajaran, dan kegiatan santri. Penelitian yang digunakan adalah penelitian lapangan dengan menggunakan metode penelitian deskriptif kualitatif. Data didapatkan dari proses observasi, wawancara langsung, dan dokumentasi. Dari penelitian yang dilakukan, didapatkan hasil: Pertama, penerapan kurikulum kewirusahaan yang berbeda pondok pesantren Al-Kasyaf Bandung Dan pondok pesantren Enterpreneur YBM PLN Thursina Bogor mempunyai tujuan yang sama yakni untuk membentuk sikap kemandirian dan tanggung jawab santri dalam berwirusaha, yang melingkupi mempunyai keberanian mental dalam berwirusaha, mampu mengatur waktu antara menjalankan kegiatan usaha dan kegiatan belajar, dan mampu mengatur keuangan tanpa bergantung kepada orang lain. Kedua, kegiatan pembelajaran santri dalam masalah ilmu agama hampir sama dengan pesantren pada umumnya yang menggunakan metode hafalan, sorogan dan bandongan. Dalam pembelajaran wirusaha, selain mendapatkan pembinaan dan pelatihan secara langsung, santri juga mendapatkan motivasi dari pengasuh baik secara langsung (bertemu) maupun tidak langsung (lewat media sosial whastapp). Ketiga, kegiatan santri dilingkungan pondok pesantren selain memperdalam ilmu agama dengan mengikuti kajian kitab, khitobah dan kuliah tujuh menit (kultum), dan ceramah kepada masyarakat, juga diisi dengan mengelola usaha-usaha mandiri milik pondok pesantren.

Kata Kunci : Kurikulum, Pondok Pesantren, Kewirusahaan.

A. Introduction

As a perfect religion, Islam is always trying to keep up with the times, both locally and globally. Muslims are called upon to nurture their Ummah to become a quality generation characterised by Ummah self-reliance in the midst of an increasingly competitive global civilisation. One way to achieve self-

reliance is to foster the spirit of entrepreneurship among Muslims. Indeed, the Prophet Muhammad, as a role model for Muslims, set the example of an entrepreneurial person. However, there are still many problems of unequal prosperity among Muslims in Indonesia. The solution for Da'wah and Islamic propagation as well as improving economic growth is

through educational institutions, both general and Islamic educational institutions (Boarding School).

The Islamic boarding school is a type of Islamic educational institution in Indonesia that emerged with the arrival of the Walisongo, which was about 300-400 years ago. Its existence functions as a learning centre to explore religious knowledge (Tafaqquh Fiddin) as a guide to life by emphasising the moral importance of life in society (Mastuhu, 2005). From a historical perspective, the boarding school is not only synonymous with the meaning of Islam, but also with an educational system that was born and developed from an indigenous culture (Madjid, 2007). Therefore, boarding school have a close relationship that cannot be separated from their surrounding community. Throughout the historical facts, boarding school always show a role that is never neutral or passive, but always productive, acting as a dynamiser of social change in every historical process of the nation's struggle, as well as a place for the spread and socialisation of Islam during the colonial period. The boarding school is a

representation of a dissident institution against colonial policies (Iskandar, 2003).

In Islamic education, the evolving curriculum aims to produce scholars, scientists and entrepreneurs of the future. It contains a package of subjects, experiences and opportunities to be pursued by students. The basic structure of the curriculum is the teaching of religious knowledge at all levels and educational services in the form of guidance to students individually and in groups (Nafi, dkk., 2007). In line with Imam Suprayogo's opinion in the second and third points above, regarding the objectives of Islamic boarding schools in the present and future, boarding schools must be ready to face the era of globalisation and the challenges of the times, so that they are able to prove and answer the wishes of the community for a better and more prosperous life. For this reason, their human resources (HR) must be qualified and highly competent to compete regionally, nationally and internationally. At the heart of global competition is the competition for human resources, or the shift from comparative

advantage to competitive advantage, one of which is through entrepreneurial boarding schools.

However, there are not many Islamic boarding schools in Indonesia that provide entrepreneurship / entrepreneurship education, especially in the West Java region, so the West Java regional government in particular has initiated entrepreneurship programmes, one of which is the One Pesantren One Product (Opop) programme. According to West Java Governor Ridwan Kamil, with the existence of the programme, he was able to encourage both Salaafiyah and Khalafiyah Islamic boarding schools to conduct entrepreneurial education and learning in the fields of agribusiness, agro-industry, agro-technology, IT and literacy, so that more than 3,000 Islamic boarding schools in the West Java region have their own Shariah businesses. "For three years, we have been implementing the Opop programme directed by the Vice President, so with the implementation of the One Pesantren One Product (Opop) programme, there are less than 3,000 entrepreneurial boarding schools, and now

there are more than 3,000 boarding schools that have businesses," said Ridwan Kamil when he accompanied the Vice President to the inauguration of the digitalisation of agriculture at Al-Ittifaq Islamic Boarding School in Bandung on Tuesday (22/3/2022). In fact, Ridwan revealed that about 17 percent of the 3,000 boarding school have used digital technology in their business. This is the result of the socialisation and education of the community through entrepreneurship programmes implemented in several Islamic boarding schools.

In the face of such a phenomenon, entrepreneurship education is indeed an appropriate choice if it is related to the current state of our nation and is one of the concrete solutions to further strengthen Islamic boarding schools. In addition to fostering the development of the spirit and building independence that characterise boarding school, it is also important to teach students various kinds of skills and entrepreneurial spirit so that they can continue their lives after graduation by working responsibly, independently and professionally. Therefore, boarding school

does not only teach Islamic subjects, but also equips students with various hard and soft skills, entrepreneurial spirit and mastery of information technology, which are necessary for life in modern society.

B. Research Methodology

This type of research was field research that is concerned with symptoms or events that occur in community groups. So this research can also be referred to as case research or case study with a qualitative descriptive approach (Arikunto, 2013).

There are 5 types of research methods that use qualitative approaches, which are: ethnography, case study, grounded theory, interactive research and classroom action research (Suryabrata, 2018). The type of research used in this study was a case study, which is an in-depth description and analysis of particular phenomena or social units such as individuals, groups, institutions or society.

Qualitative research is research that tries to understand phenomena in their natural setting and context (not in a laboratory), where researchers do not try to

manipulate the observed phenomena (Sarosa, 2012).

Qualitative research explores participants' perspectives using strategies that are interactive and flexible. Qualitative research aims to understand social phenomena from the perspective of the participants. Thus, the definition of qualitative research is research used to study natural object conditions where the researcher is the key instrument (Arifin, 2001).

This qualitative method used due to several considerations, specifically qualitative methods are more capable and easy to adapt when dealing with multiple realities. This method presents the nature of the relationship between the researcher and the informant directly and this method is more sensible so that it can adapt and a lot of joint influence sharpening on the value patterns faced by researchers (Tanzeh & Suyitno, 2006).

The characteristics of qualitative research cannot be separated from participant observation because the role of the researcher determines the whole

scenario (Moleong, 2017). In this study, the researcher was both an actor and a data collector, and the role of the researcher here as a data collector in the field was by making observations. The researcher engaged in social interaction with the subject over a long period of time, and during this time data was collected in the form of field notes. In the field, the researcher did three main things. First, the researcher conducted interviews with the guardian (Kiai), the head of the boarding school, the head and deputy head of the curriculum, several ustadz, and male/female students. Secondly, the researchers asked for some documentary evidence in the form of writings and pictures relating to various things that have been conveyed by the above informants. Thirdly, the researchers made observations, this was to prove some informant statements and documentation that has been obtained.

C. Results and Discussion

1. Profile

Al-Kasyaf Orphan and Poverty Boarding School (PPYD) Al-Kasyaf was established on 2 June 2013 in Bandung.

PPYD Al-Kasyaf is located in Sukamaju Village RT 04/10 Cimekar Village, Cileunyi District, Bandung Regency. The legality of Alkasyaf is based on the Decree of the Minister and Human Rights of the Republic of Indonesia No: AHU - 7586.AH.01.04.Year 2013. The renewal of the legality of the boarding school is based on the decision of the Director General of Islamic Education Number: 7385 Nomor Statistik Pesantren (NSP), Izin DINSOS LKS: 062/6926/PPSKS/17/2021.

PPYD Al-Kasyaf was founded by Giovani van Rega, an Islamic scholar who has a social concern for the people of Indonesia, especially for the children of poverty who are included in Asnaf. Al-Kasyaf Islamic Boarding School was originally established in 2013. Pesantren Al-Kasyaf was inspired by the situation at that time where it was very difficult for people to get free education, which really favoured people who could not afford orphans and 8 asnaf. At that time between 2010-2013, I was still an active lecturer at 5 universities, including UNINUS and UIN Sunan Kali Jaga (UIN) Bandung. But at that time I saw and felt many street

children, and around the place where I lived, many unemployed children who did not go to school, wanted to go to school, and boarding school was expensive. Even if there are free ones, there are many requirements. From there, I intend to establish a free, quality and affordable pesantren for orphaned and poor street children. Eventually I want to musyarah with my family to release 5 campuses and I want to focus on taking care of free orphan pesantren. There were so many children at that time who were unemployed and needed education to have a better life and future. At the end of that time, after I had set up the orphanage boarding school and given up my responsibilities as a lecturer, our family's economy gradually collapsed and deteriorated. But I had the intention and was encouraged by my family and strong motivation like that because I was an orphan from childhood, then I lived on the streets and sold hawkers, cilok and anything as long as it was halal, more or less this street life I lived for 15 years. Then I went to school with a scholarship and the money I earned from selling.

Alhamdulillah, with the earnings from my own efforts and with the help of scholarships, I was able to finish school and study up to the S3 level. But in the process of pursuing my career, which is quite good and thank God it can be said that it is successful, there is something that I feel and become my thoughts and like blocking in my heart because at that time on one hand I felt happy living with my wife and child's family but on the other hand I saw many orphaned street children and children who were poverty stricken not going to school and living on the streets, from this I made a decision it was time for me to dedicate myself to orphans and street children and it was time for me to establish a school. I wanted to help and facilitate Dhuafa and street orphans so that they could have a decent life and get free and quality education.

PPYD Al-Kasyaf has a vision to create a generation of Muttaqeen with Rabbani character and skills that can benefit the universe including:

- a. PPYD Alkasyaf is a free, lifelong boarding school specialising in

education, life skills and care for orphans and poor children.

- b. PPYD Al-kasyaf is committed to providing quality education to orphans and poor children without charging fees.
- c. PPYD Al-Kasyaf is committed to producing students who are well prepared to be independent in the future.

PPYD Al-kasyaf students range in age from 4 to 18 years. The number of PPYD Al-kasyaf students is increasing every year, from 3 children in 2013 to 250 children in 2022.

The number of students enrolled in Boarding School Al-Kasyaf is increasing every day due to the need for quality education and the declining economic conditions, thus the number of students enrolled in Boarding School Al-Kasyaf is increasing every day.

2. Curriculum

The discussion about curriculum is actually not widely known in the boarding school sector. However, the term 'subject'

is better known and more easily understood in the boarding schools. Although it seems more appropriate to use the term curriculum to refer to the exposure to various activities both for intellectual development, skills, devotion and general personality. More than a century ago, the word curriculum was just beginning to be recognised in the world of education. According to Nasution, the term curriculum first appeared in 1856 A.D. In the Webster dictionary. The word curriculum is used in the context of sport, that is, a tool that takes people from start to finish. And the term curriculum begins to be used in the world of new education in 1955 AD, meaning a set of subjects in a college (Nasution, 2003).

Etymologically, the word curriculum comes from the Greek words *curir*, meaning to run, and *curere*, meaning a place for running (Idi, 2007). In Latin, curriculum comes from the word curriculum, which means a running or racing course, especially a chariot racing course. In French, curriculum is associated with the word *courier*, which means to run. It is then used to refer to a set of courses or

subjects that must be taken in order to obtain a degree or diploma (Idi, 2007).

According to Oemar Hamalik, the curriculum is an educational programme provided by educational institutions (schools) for students. On the basis of the educational programme, students carry out various learning activities in order to promote their development and growth in accordance with predetermined educational goals. The curriculum is not limited to a number of subjects, but includes everything that can influence the development of students, the school environment and others. Curriculum is interpreted to mean all the organised courses, activities and experiences that pupils have under the direction of the school, whether in the classroom or not (Hamalik, 2007).

Nasution concluded with several interpretations of the curriculum, including; Firstly, curriculum as a product. Secondly, the curriculum as a programme. In the third, the curriculum as something to be learned by students. And finally, the curriculum as a student experience (Armai, 2005).

3. Islamic Boarding School (Pondok Pesantren)

An Islamic boarding school is a traditional educational institution where students live and study together under the guidance of teachers, better known as Kyai, and have dormitories for students to stay in (Dhofier, 1983).

Pesantren (Islamic boarding school) is a term that does not come from Arabic, but from the Indian language. Similarly, the terms pondok (boarding school), langgar, surau (mosque) are not from Arabic but from Indian languages (Steentbrink, 2007).

Another view is that pesantren is derived from the root word santri (students) with the prefix 'pe-' and the suffix '-an', meaning a place where santri live. A.H. Johns and C.C. Berg, quoted by Zamakhsari Dhofier, argue that the term santri comes from Tamil, which means recitation teacher, and/or from the word shastri, which in Indian language means one who knows the holy books of Hinduism. The word shastri comes from the word shastra which means holy books, religious books or knowledge

(Zamakhsari, 2002). Meanwhile, M. Arifin (2003) defines pesantren as an Islamic religious education institution that grows and is recognised by the surrounding community. Abdurrahman Wahid (2009) or better known as Gus Dur gives a technical meaning that pesantren is a place where (students) live.

From some of the above definitions, it can be seen that pesantren is an educational institution that educates students as a whole in terms of meaning and nuances as a whole to learn Islamic religious sciences.

One of the aims and functions of pesantren is to be an institution for the propagation of Islam, so that in this place and its surroundings people who have not accepted or never accepted the teachings of Islam can be influenced to change and accept them and even become devout followers of Islam. Meanwhile, pesantren is a place to study Islam where the main activity is to study and explore Islamic religious knowledge. In boarding schools, there are basic elements that include huts, mosques, classical book teaching, santri and kyai (Madjid, 2007).

4. Entrepreneurship

The definition of entrepreneurship itself evolves according to one's perspective on the actions of an entrepreneur. For example, Joseph Schumpeter's definition of entrepreneurship: "Entrepreneur as the person who destroys the existing economic order by introducing new products and services, by creating new forms of organisation or by exploiting new raw materials" (Widodo, 2012).

Etymologically, the definition of entrepreneurship comes from two words, wira and usaha. The definition of wira, which is a superior human being, has a great character, hero, warrior, has a noble character and is also brave. And effort is working and doing something. Effort can also be interpreted as an act of charity (Anggiani, 2021).

In another opinion, etymologically, entrepreneurship is the value needed to start a business (start-up phase) or a process in doing something new (creative) and different (innovative) (Suherman, 2008).

From the above definition it can be interpreted that entrepreneurs are people who break the existing economic system by introducing new goods and services, creating new forms of organisation or processing new raw materials.

A broader definition of entrepreneurship can be found in the book "The portable MBA in Entrepreneurship". The full definition is as follows: Entrepreneur is the person who perceives an opportunity and creates an organisation to pursue it.

5. Boarding School Entrepreneurship Curriculum Design

Entrepreneurship curriculum design for high school level at this time is very much needed and can be a reference material for Islamic boarding schools in Indonesia, because in the current era of globalisation, Islamic boarding schools must innovate to maintain their existence in carrying out all their activities and programs whether in providing teachings about AGAMA (Tafaqquh Fiddin) or providing hard skills and soft skills to

students including entrepreneurship education.

Seeing the development and learning process carried out by the two pesantren above, that the curriculum development design of the applicable and innovative curriculum pesantren is a learning centred design curriculum, namely a curriculum design that provides a place and freedom for students (santri) to explore and develop their potential, That potential is developed as a result of hard work and creativity with the learning and education process as a facility for creating quality teaching and learning situations, as well as encouraging and guiding students according to their needs, with all these processes it is hoped that students can be more comfortable with the education they follow without having a burden that contrasts with the abilities of students.

From the results of research and research from two different entrepreneurial boarding schools both at Al-Kasyaf Boarding School in Bandung and YBM PLN Thursina Entrepreneurial Boarding School in Bogor, West Java, it can be concluded / produced suitable and

appropriate entrepreneurship curriculum design to be replicated and implemented in several boarding schools that implement entrepreneurship education both

agribusiness, agro-industry or other types of entrepreneurial activities. The curriculum design that can be used as a reference and reference as follows:

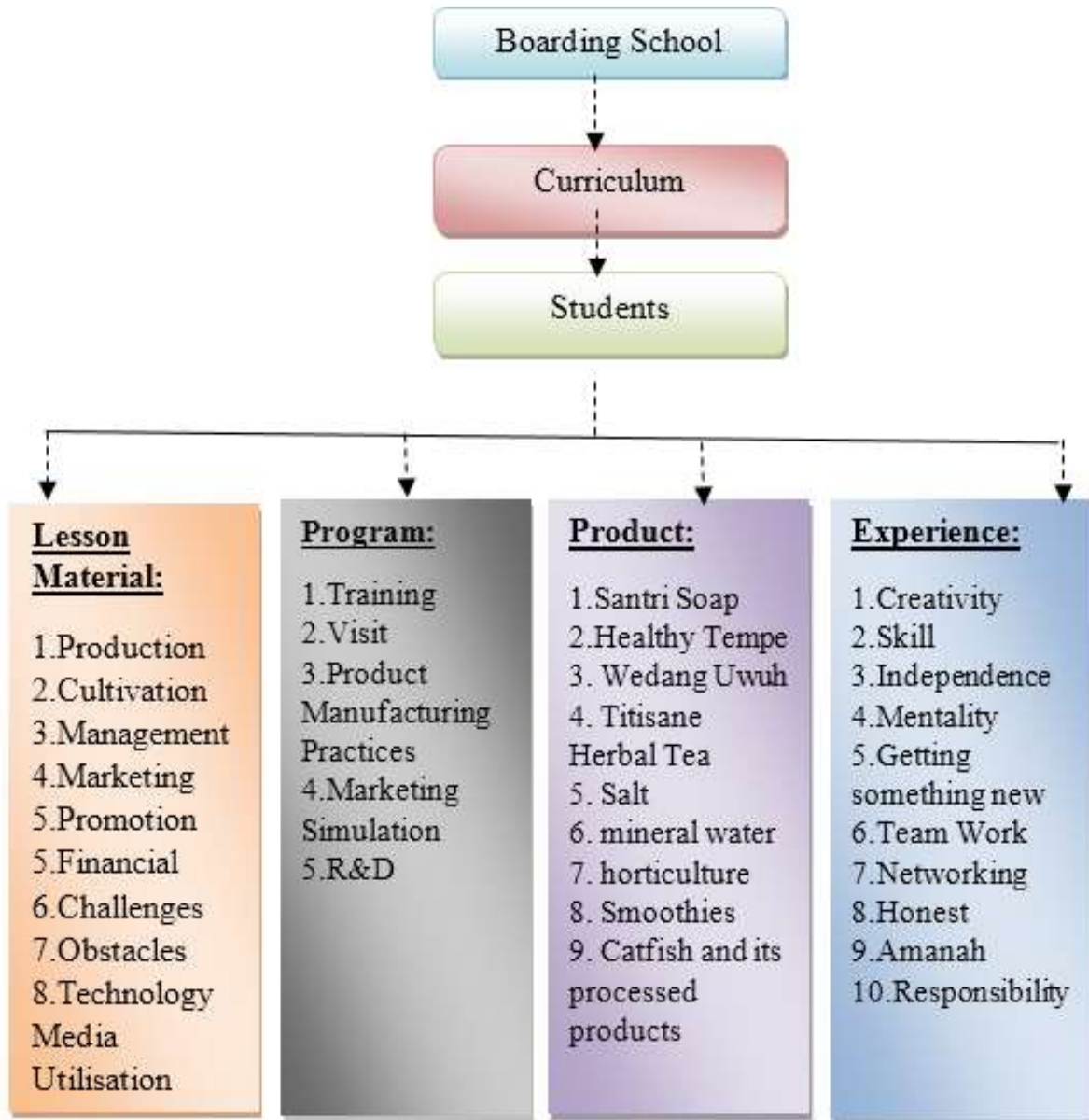


Figure C1. Curriculum design for high school entrepreneurship

D. Conclusion

Learning at PPYD Al-Kasyaf includes: classical book learning, general science, life skills and entrepreneurship. Classical Book Studies include: Safinah, Tijan, Nahwu, Sharaf, Imrity, Al Umm, Tafsir Ath Thabari and others, which are the books of the Nahdiyyin Salafiyah Pesantren. In terms of general knowledge, it includes mathematics, science and discipline from primary to high school level. In addition, santri are also required to always want to read, create written works and even become content creators in various social media. In terms of life skills, santri are taught to be independent from an early age, starting with washing their own clothes, participating in the upkeep of the pesantren environment and learning to survive by relying on what is available in the environment. Other life skills include sewing, baking, making soap and other household hygiene needs, growing vegetables using a hydroponic system, becoming a coffee and non-coffee barista and also a car driver.

Entrepreneurial activities at PPYD Al-Kasyaf have been programmed from

the beginning to require students to be creative and innovative in order to produce a product. Currently, students have started producing soap and selling it directly to households, providing biographical work services, creating school marching songs, carrying out cooperative activities for the daily needs of students, marketing mineral water and salt. In addition, in the food sector, PPYD Al-Kasyaf has started producing healthy tempeh, healthy hydroponic vegetables, herbal tea made from various edible flowers (Edibel Plover), and various other products produced by students in cooperation with various agencies and other companies.

PPYD Al-Kasyaf students are given the choice to continue their studies or open their own businesses. If the santri go to college, they will continue to be accompanied by the pesantren so that the santri can succeed and hope that the Al-Kasyaf graduates will be able to become Muzakki in the future after completing their education and open their own educational institutions in their respective regions. Meanwhile, those who open their own businesses are also still mentored by

Al-Kasyaf, even if the graduates need additional skills, capital, and also marketing can be bridged by Al-Kasyaf.

For high school graduates who choose to work, Al-Kasyaf students will have honest and trustworthy characters. In addition, graduates will become obedient and disciplined workers so that they can become reliable workers in a company or institution. Meanwhile, for Al-Kasyaf graduates who choose to get married, they will have the character of responsibility for the family, have love for the family and have a trustworthy character in fulfilling their family's needs. For graduates who choose to continue learning at a higher level, they will have disciplined skills in learning, communicative, good learners and can be relied upon to become managers at the meso level. Then for Al-Kasyaf graduates who are given scholarships to continue to the master's level or then they will have professional skills in their fields and can have leadership skills to become leaders at the macro level.

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