



PESANTREN DAN PENDIDIKAN *ENTREPRENEURSHIP*

PESANTREN AND ENTREPRENEURSHIP EDUCATION

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Abstract

This study discusses the development of pesantren, its value system, its challenges, its response through the curriculum. Pesantren is part of produce a generation for national development through the formation of entrepreneurs in society. This pesantren has existed since the colonial period and exists until now. Pesantren experienced development in the form of salafiyah, combination and the form of Ashriyah. This education is in the midst of rapid scientific development with positive and negative effects, this era was also marked by economic cooperation between nations in the world that must be responded by pesantren education. Research using library methods with a qualitative approach. The results of the study show that both the scriptures and empirical facts show that the pesantren and entrepreneurial spirit are in line. Therefore, pesantren which have millions of students is an important part of building the nation through entrepreneurial graduates. Through the curriculum, it can be formed so that they can compete in this era.

Keywords: *Curriculum; Entrepreneurship; Islamic boarding school*

Abstrak

Studi ini membahas perkembangan pesantren, sistem nilai, tantangan, dan responsnya melalui kurikulum. Pesantren adalah bagian dari menghasilkan generasi untuk pembangunan nasional melalui pembentukan wirausaha di masyarakat. Pesantren ini telah ada sejak zaman kolonial dan ada sampai sekarang, telah mengalami perkembangan dalam bentuk salafiyah, kombinasi dan dalam bentuk Ashriyah. Pendidikan ini berada di tengah perkembangan ilmu pengetahuan yang pesat dengan efek positif dan negatif, era ini juga ditandai dengan kerja sama ekonomi antar negara di dunia yang harus ditanggapi dengan pendidikan pesantren. Penelitian menggunakan metode pustaka dengan pendekatan kualitatif. Hasil kajian menunjukkan bahwa baik kitab suci maupun fakta empiris menunjukkan bahwa pesantren dan semangat wirausaha merupakan hal yang sejalan. Oleh karena itu, maka pesantren yang memiliki jutaan siswa adalah bagian penting dalam membangun bangsa melalui lulusan wirausaha. Melalui kurikulum, dapat dibentuk sehingga mereka dapat bersaing di era ini.

Kata kunci: *Entrepreneurship; Kurikulum; Pesantren*

INTRODUCTION

Pesantren (Islamic boarding school) education can be an important part of building a nation. *Pesantren* was established based on the independence of the ummah towards the importance of building human resources. People who study in *pesantren* like other people who want to achieve success in their lives and their success in the field of economics which can be the way to achieve merit and happiness now and later in the day later.

Pesantren is a place of learning for religion and science for students who live in a nation that is undergoing rapid changes in various ways, to help in preparing a competitive nation amid other nations. Changes that marked human life in various aspects throughout its history required a response by educational institutions including *pesantren* education. Now such changes are especially rapid in the fields of science and technology and are also accompanied by various changes in society that can shape the culture of an increasingly hedonistic and consumptive society, and also amid competition between countries in the field of trade among nations (Indra, 2017: 204). In dealing with this situation, *pesantren* education must present quality human beings who can represent their characters who are advancing to achieve progress in the life of the nation (Fuaduddin, 2007: 15).

In this case, *pesantren* education has a guide to the doctrine of Islam through its two content sources encouraging Muslims to be present amid their qualities. For example, *pesantren* must present the quality of its graduates is a demand from the word of God that " Muslims to have self-quality in the face of competition in the world of work, do not let Muslims give trust to weak people (QS. *Annisa'*,: 9). Al-Quran states about entrepreneurial spirit, that a group will not change its destiny if it does not change itself, so do the other verses, after Muslims carry out their Friday prayers, they scatter on the face of the earth (QS. *al-Jumu'ah*, 10). Regarding competence, one was hinted by the Prophet so that the younger generation of Muslims prepare the competence. This is also

emphasized by a hadith which means: "if a trust is given to someone who is not an expert wait for its destruction (Abu, 1987: 33).

These things must be possessed by a graduate of education in Indonesia including *pesantren* to be able to contribute to the progress of nation because all this time according to Azra for more than a few decades since Indonesia was free from colonialism has not contributed significantly to the progress of the nation. This institution has not been able to provide a response or answer when it demands its role to overcome various problems of morality and mentality of the Indonesian nation. Islamic education today is often late in responding to changes and trends in community development (Azra, 2005: xi). For that in order the national education in within any *pesantren* has produced the same level competitiveness among the 12 countries lowest in Asia, the level now under the South Korea, with a score of 3.09 while in Southeast Asia the top Singapore with a score of 3.19, following Malaysia of 4.41, Philippines of 5.47, Thailand of 5.96, Vietnam of 6.21 and Indonesia of 6.56 (Thoyyib, 2007: 164). This shows how weak the competitiveness of Indonesian human resources compared to other Asian countries. Indonesia's ranking is low under Malaysia, Thailand, and Vietnam. And also the result of education in Indonesia has the level of an entrepreneur just 1.98 percent of all people, in Asia under the states such as Jepang, Korea Selatan, and Singapura (www.merdeka.com--2016; Bisnis.tempo.co—2016;www.republika.co.id. 2016).

Pesantren education is in the range of 29,535 institutions, 3,876,696 more students, and clerics whose numbers are approximately 160 thousand (Pendis, 2014: 88). They must prepare themselves to face a competition between nations. Nowadays, unlike the previous eras, the products must form humans who can compete with others. This education is not enough anymore just to be oriented to become a religious expert or religious leader in the community but a wider space. One of them is that they have to prepare themselves with an entrepreneurial spirit, competence, and skills to fill the existing fields of work.

Pesantren has existed in the development direction in the current free-market era demands a better quality standard of it that can enter any segment of the country due to a standard global agreement that allows this to happen. Educational material or curriculum must respond to provide broad insights for students, one with an insight into entrepreneurship, has competencies and skills for their lives (Muhaimin, 2007: 147). Pesantren should have paradigm, think locally act globally, it must be able to accommodate the development of all potentials at the regional, national and international levels by always being on the side of the Islamic values morality platform as the basis of its educational application.

Conceptual Framework

The term Pesantren consists of two syllables, namely *sant* (good person) and *tra* (to develop good people) (Sonhaji, 2007: 15). The word *santri* comes from the word *shastr* or *shastra* which means someone who has an understanding of religious books relating to religious knowledge. Pesantren that first established on the island of Java and at this time also developed outside the island of Java. Zamakhsyari Dhofier viewed pesantren as having 4 characteristics, namely: there are mosques, there are *kiai*/clerics, *santri* and *kitab kuning* (religious books) as sources of reference for studying religious sciences (Dhofier, 1994: 6).

This education begins in the mosque, initially learning to read the Qur'an then the learning material is increased, namely learning the science of religion such as the science of *Tawhid*, *Fiqh*, *Tafsir*, morals, and grammar of Arabic whose learning resources are generally from religious books. They are also taught the science of *mantiq*, *balaghah*, *faraidh*, and others they are learning through the yellow book guided by clerics (Indra, 2017: 74; look also, Arifin, 2014: 46; Soejoeti, 2002: 8).

The colonial-style education system in that era influenced the world of pesantren, especially in their subjects, they not only studied religion but also secular sciences. This was the peak of the dynamics of the pesantren at that time (Azra, 1998: 87). Learning

methods in this education generally use *sorogan*, *santri* individually learn directly to the cleric, the *bandongan* cleric method gives lessons in groups and *halaqah* methods, senior *santri* learn through peer discussion to study and understand a problem. That is the method of learning in salafiyah.

There are three kinds of pesantren; *salafiyah*, combination, and *ashriyah*. Firstly, *salafiyah santri* learn just Islamic knowledge through yellow books which are learning in class or not the class. This pesantren also trains *santri* in the field of skills such as sewing, carpentry, cooperatives, and some pesantren provide *santri* with experience in agriculture, fisheries, besides the center of community development. With the hope that after completing the boarding school they can utilize their experience to empower the community. This model boarding school can only be counted on the fingers or is still very rare.

Secondly, the combination pesantren is only as a place to live, and they study outside the pesantren such as in public schools in the morning and the evening they study religion in the pesantren through the yellow book. The third, the *ashriyah* or modern pesantren is a place for religious students to study and also study non-religious knowledge. Students are given organizational skills and foreign languages and other skills. The use of foreign languages such as Arabic and English is emphasized in learning and also in the daily communication of students. In this education, it has been managed with a modern education system in-class learning and there is a planned evaluation of students (Azra, 1998: 91). *In Ziemek view the types of pesantren are influenced many things: a). whether the belong to certain mystical Islamic order, b). whether they concentrate on religious teaching only or have added a non-religious subject to their syllabi, c). whether they use traditional teaching methods only, d). whether they consider formal and no formal education, e). whether they see themselves as community learning centers and institutions for the development of rural Islamic groups. Be based on of things there kinds pesantren namely : A, only any mosque, and the house of cleric; B, any mosque, the house of cleric dan boarding;*

C, any mosque, the house of cleric, boarding and Islamic school; D, any mosque, the house of cleric, boarding and skill; E., modern pesantren and any university (Ziemek, 1986, 86, 105).

Santri in pesantren generally shapes their character such as respect for others, discipline, honesty, independence and so on. Through pesantren education, they are mentally independent and have a very strong mentality and do not easily discourage, the spirit of independence is a feature of this education (Indra, 2017: 189). In addition to being required the praiseworthy characters of students in facing the current competitive, the pesantren should be able to give attention to the issue entrepreneurship for his nation generation so that they are ready to compete. Dealing with it's in Soeparman's view, comes from the word entrepreneur, which means an ability to think creatively and behave innovatively as a basis, resources, driving force for goals, tactics, tips, and processes in facing life's challenges (Soemahamidjaya et al, 2013: 2). Regarding this implementation as Al-Qur'an tells how Noah could save his people from the great flood that threatened the lives of his people by making a ship (QS. *Nuh* 5-12, 26-27). How Siti Hajar and her son Prophet Ismail, who was left by her husband Prophet Ibrahim, on the orders of Allah (QS. *Ibrahim* 37 and *Al-Baqarah*, 158). Regarding competence, one was hinted by the Prophet so that the younger generation of Muslims prepare it, hadith which means: "if a trust is given to someone who is not an expert wait for its destruction, also about competences or skill (Abu, 1987: 33).

Entrepreneurship in other countries has long been encouraged, especially in countries that have little or no natural resources. Like Japan, South Korea and Singapore (Putra, EP. 2015; Ardyan, M. 2014; Tempo (2015). Meanwhile, Indonesia in the future era, the natural resource will finish, so pesantren must prepare graduates with entrepreneurship, competencies or skills that in this field of society give wide opportunities for them to work. Even then they are expected after graduation to be able to create their work and not depend on other parties.

Pesantren in facing this era must respond to various changes including the curriculum. Changes occur in pesantren hal biasa in carrying out its principle, that, "pesantren institutions choose old values and take good new values". The rules of *al-muhafazhatu 'ala al-qadimi al-shalih wa al-akhdzu al-jadidi al-ashlah*/maintain good old treasures and make new good ones (Indra, 2009: 217).

METHOD

This paper was library research through a qualitative approach. Data collection are used as a documented technique, divided into three phases: first in broad terms, which cover all sources both written and oral; second in the narrow terms of written documents only; third, documents in the form of laws and others (John, 2002: 104). Data sources were divided into primary and secondary sources. The overall data came from the literature. The data analysis process started from analyzing all available data from various sources of books related to one another with the theme of Islamic education, and the next step was to reduce data on categorization unit preparation and finally data interpretation.

RESULTS AND DISCUSSION

Pesantren Education and Its Value

This education has become part of national education through Law No. 20 of 2003, and Government Regulation No. 55, 2007 on Religious Education. Its education has several students in the range of 3,876,696; there are more than 129 thousand institutions, and 160,000 clerics (Pendis, 2014: 88), a very significant amount as a resource of the Indonesian people, they must be prepared to face the era of competition. All students need capital with their Islamic knowledge either through religious books or contemporary books, or other sources which also have economic insights and entrepreneurial, and have competencies and skills as capital to play a role in the middle of the nation and also for their lives after completing their studies.

Pesantren has values that come from the Qur'an and Hadith. The Holy Qur'an consists of 30 juz and 6600 more verses. The book discusses who created this universe and the

universe phenomena about humans and how humans live their lives. Hadiths as explanatory verses of the Qur'an delivered by the prophet in the form of words, deeds, and others. Al-Qur'an and Hadith must be followed by Muslims in all things not only certain things or pieces. For example, the relation between education in the Qur'an and the Hadith must be followed. From the Qur'an related to education are listed in the first verse in *Al-'Alaq- iqra', qolam, al-'alaq* and *rabbik* (QS. *Al-'Alaq*1-5). This verse relates to studying science as the word *al-'alaq* is a symbol of science. Searching for knowledge gets the emphasis from Hadith that Muslims and Muslimah are required to fulfill the knowledge and seeking knowledge from born to death. (Nasution, 1998: 140).

On the other side, Qur'an encourages Muslims to reach science through the encouragement that has controlled the economy. The economic part of the description of Qur'an that should be attempted by the Muslims in their life, "Actually I (God) has glorified the descendants of Adam (human), I carried them on land and at sea, I give them a sustenance from the good thing, and I debate them with the advantages of most creatures I have created" (QS. *Al-Isra* ': 7). Then in another verse states: "When it has fulfilled these prayers, then increasing you all on Earth and seek the grace of God (sustenance/property) and remember to God a lot and you're lucky" (QS. *Al-Jumu'ah*: 10).

Human activity in the economical efforts driven by human instincts given by God, has inherent love of treasure and jewels, as described in the Qur'an, "God has made human the love instinct the opponents sex, children, as well as the treasures in the form of gold, silver, horses, pets, cattle, rice fields and field" (QS. *Ali-Imran*: 14). In addition to the above verses, there are also Islamic teachings relating to *zakat, sadaqah, and infak*, things that hinted for someone having more than the primary needs to be issued. In other words, *infaq, sadaqah, and zakat* recently materialized with the wealth and riches to be gained by way of hard work and with skills that have been owned by them. The Prophet looked at once the importance of mastering economics to

develop Islamic teachings so that the prophet propose *Khadija*, the rich widow in developing Islamic backed by the rich as the companions of Abu Bakr, and others. *The spirit of the Qur'an has pushed the Muslim Ummah in the classical century in the Umayyad and Abbasid eras to reach its golden civilization. The teachings of zakat, shadaqah, and infaq should also be used as Muslim ethos to have wealth because, with that wealth, he will reach heaven and be able to do good deeds and get merit all the time. This work ethic which according to Max Weber as the work ethics of the Protestants, he believes that wealth can bring Protestants to reach heaven later in life, at least with wealth owned anxiety can be avoided. This is the impetus for the Protestants to achieve the glory of the world and the hereafter or as a way to reach their paradise* (Nugroho, 2016:62).

The development of economic aspects deals with the soul of Moslem entrepreneurship as exemplified by prophet Muhammad. The Prophet himself exemplifies his life looking for prosperity tirelessly even since the age of the children. The Prophet does the trade to a country that is far from the city of Mecca which now known as Suria. At the same time, the prophet shows the soul of his entrepreneurship since the young man.

About the entrepreneur, Muslims have message from Qur'an, they are not changes unless they change (QS. *Ar-Ra'd*, 13: 11), Al-Qur'an states about entrepreneurial spirit, that a group will not change its destiny if it does not change itself, so do the other verses, after Muslims carry out their Friday prayers, they scatter on the face of the earth (QS. *Al-Jumu'ah*, 10). Regarding competence one was hinted by the Prophet so that the younger generation of Muslims prepare it, as emphasized by Hadith which means: "if a trust is given to someone who is not an expert wait for its destruction (Abu, 1987: 33). So skill is very necessary in pesantren education to prepare graduates to have that to respond to the world of work. and learn from Siti Hajar, Ibrahim's wife. She and her children, Ismael, are looking for water and she is around 7 times from Shafa to Warwa and meets water in pilgrimage hajj at Macca. The soul of

entrepreneurship shown by Siti Hajar the wife prophet Ibrahim at that time she has soul entrepreneurship (Www.eramuslim.com/QS. *Ibrahim*, 37, and *al-Baqarah*, 158). About skill, a verse said, and learn to Daud made an iron shirt for you to maintain in wars, due to be grateful (QS. *Al-Ambiya*, 80).

The Prophet Mohammad, not only received revelation but since he was young he actively worked, struggling with the problems that existed in the community. The Prophet is not like an ascetic who can only say but does not roll up his sleeves, to move the community. Attitude must be created in pesantren education in facing the present and future eras. In a nation that is in this era of openness, pesantren is part of another component of the nation so that this nation still exists, so that the nation's children remain host in their own homes and become a quality nation to compete with other nations. *Qur'an and Hadith can be realized through pesantren educational institutions it curriculum that can respond to the times to form graduates who are ready to compete amid existing challenges and pesantren should establish economic institutions or economic development.*

Pesantren Education and Its Challenges

Pesantren is expected to produce graduates who have an entrepreneurial spirit. These things must be formed in pesantren education to face the present and future eras. Preparing pesantren graduates in this era is the face of an open society where there are no more national borders, very problematic and complex faced by billions of human children, this era is called the era of globalization and even the era in the digital 4.0. The reason according to Mulyana was because of technological developments, economic progress, and sophistication of means of information. Science and technology development occurs through the number of international meetings held every year. So it's not too excessive if we nominate the word globalization as a world of the year (Arifin, 2014: 165; Azizy, 2004: 19). We note fundamental progress in various fields, including in the fields of medicine, outer space, biotechnology, energy, and materials.

Science and technology suddenly became one of the important prima donnas in human life. It is estimated that new technological discoveries are popping up every day.

The advances above have brought tremendous changes in the history of human life. Monthly changes in coverage are instantaneous in the speed of penetration. Distance becomes relative, and the universe is summarized from end to end. This is the first time when the West faces the East directly on a massive scale. In contact with civilization, collaboration and mutual understanding are needed. Not only for survival but to get the best of all civilizations, all customs, all areas of life. Wisdom is also needed so that domination and hegemony of values are inevitable so that pluralism and heterogeneity can be grown.

Besides, the progress of science and technology has great benefits to humanity, with science and technology community being helped and easier to meet their needs (clothing, food, shelter, learning facilities, medical treatment, etc.). On the contrary, the progress of science and technology makes people increasingly trapped in the "apocalypse" produced by their own hands. Ozone becomes thinner, water contaminated with industrial waste, the gap between the rich and the poor is increased, criminal acts are increasingly sadistic, nuclear threatens.

Globalization is just a continuation of modernization which contains secularization whose contents are a continuation of modern missions and postmodernism which are increasingly secular, increasingly advanced and increasingly away from religion (Mas'ud, 1999: 15). On the other hand, globalization is the process of integrating the national economy into the world economic system based on the belief in free trade which has been proclaimed since the days of colonialism. Critical theorists have predicted that capitalism will develop towards global-scale economic, political and cultural domination after a long journey through the era of colonialism (Faqih, 2003: 210). Globalization in the economy is characterized by trade liberalization (Furchan, 2004: 39). This has been started since the international trade agreement known as GATT. Then NAFTA, trade agreements between

Americans and Mexico, and Sijori between Singapore, Johor and Riau Indonesia and MEA. The progress of the times and the free trade system raises the positive and negative sides. Western culture embraced by Western society honors the world with the advancement of science and technology and information, a country like Indonesia become a consumer and having customs and ancestral cultures upholding values of politeness and religious spirituality, are easy targets to be influenced. Western society, rational society, efficiency, technicality, individuality, mechanistic, materialistic, will erode the religious values of society (Muhaimin, et al, 2014: 84).

Globalization in addition to causing negative impacts such as free living in the western style also requires preparation in competition, competition is also related to abilities and achievements. Facing this competition Muslims need to prepare themselves. Prepare mentally in the competition and at the same time prepare capabilities so that they can compete. This will cover all aspects of life in terms of trade, services, and others. The competition also requires self-confidence (Azizy, 2004: 26).

From the aspect of employment, some opportunities are open to employment with various needs for diverse expertise. Besides, a good opportunity for entrepreneurs to find the best workers by the desired criteria. But in terms of education and productivity, Indonesia is still unable to compete with workers from Malaysia, Singapore, and Thailand as well as the industrial foundation which makes Indonesia ranked fourth in ASEAN (Republika, 2015).

Today's society is intelligent and rational in that the values are based on ratio consideration. Value struggle will continue in the mass media, in books and even in places of worship. The values of science that are delivered blankly with a rational approach will be difficult to accept by modern society. Modern society offers values that are contrary to religious values. In addition, Islamic values based on rationalism also develops the value of materialism and hedonism that is contrary to the ideology adopted by the Indonesian people. Even rationalism raises the same value that

does not believe in God at all. For this reason, pesantren education to face rationalism must be prepared in addition to the *Nash* approach-a rational scientific perspective.

This era is a challenge for pesantren to prepare their graduates to have a better understanding of religious values with a rational scientific perspective and they are also required to compete with other education graduates from inside and outside. In the era of competition, pesantren should produce santri who are prepared to become fighters in a wave of values that are often in conflict with Islamic values but they remain firmly standing. Besides, graduates must be able to compete in this era so that graduates need entrepreneurial spirit and competence or skills, one of them is through educational instruments such as the curriculum.

Entrepreneurship Education for National Development

Talking about entrepreneur deals with economic aspects. In Indonesia, economic development has begun since the New Order and debt has become a mainstay. The New Order economy had experienced good growth and was widely recognized in the international world. But this good growth is only the camouflage of the IMF, which is only pseudo economic growth because Indonesia's economic fundamentals are fragile because they are managed unprofessionally. The time they were unhappy with Soeharto who was close to Muslims at the time and through the calculation of fragile economic calculations could be a tool to bring down Soeharto, whose position was very strong. Suppose Soeharto was not close to Islam and made a balance in the legislature and overhauled the cabinet formation in strategic places in the economic sector such as appointing Mar'i Muhammad as Minister of Economy, perhaps economic calculations were not mocked and Soeharto did not fall. The economy in the nation is not healthy after some presidents like Habibie, Megawati, Abdurrahman Wahid, SBY, and Jokowi not yet health. The heavy burden of economic Indonesia to this day is still not healthy, still in debt with more than 5,000 trillion in debt (Okezone, 2015). The large debt in the thousands of trillions also weighed on

Muslims in generations to their descendants (Santoso, 2009: 2).

Although Indonesia has the richness of natural resources, the resources are not yet useful for people. In the next years, the natural resource will run out so human resources must be the mainstay to manage entrepreneurship. This soul is demanded by all nations in the world including the Indonesian people.

In a nation, education must respond to provide alumni who have an entrepreneurship soul. This entrepreneurial spirit can also be extracted from these verses: that people cannot change their destiny except for the people themselves (QS. *Al-Ra'd*, 11), so also should Muslims develop a strong generation, not a weak generation. The message of this entrepreneur can be seen also from the history of Prophet Ibrahim's wife, Siti Hajar, who continued to rotate as many as 7 rounds then she obtained *Zamzam* water to quench her and her son thirst was the teachings of an entrepreneur, as well as the symbol of the pilgrimage which round around seven times in the Ka'bah that depicts human efforts in life which are also teachings of entrepreneurs, as well as those inherent in the Prophet Muhammad, his wife and his companions. The Prophet became a shepherd from childhood, as did Khadijah and his Companions like Abu Bakr, Umar, and Usman who became rich because of their entrepreneurial spirit (Rohmah, 2009: 187). *The spirit entrepreneurship has been by pesantren for its students such as the pesantren Almawaddah Koper Jetis Ponorogo and also the Mukmin Mandiri Pesantren in Sidoarjo East Java*, (Rohmah, 2009: 187; *Mandiri.com/2019*), only, unfortunately, pesantren like this can be counted on the finger.

Pesantren Education Form Entrepreneur Santri

Santri pesantren is a part of the resource of this nation. This time Indonesia still has a lot of resource of nature but next time it will finish gradually. In the next era, a nation relies on the resource of human especially the human that must have the entrepreneurship soul. The conditions now are at the level of an entrepreneur just 1.98 percent of all people

under the level of Japan, South Korea, and Singapura states.

Pesantren is a part to provide a new generation whose products are in the range of 3,876,696 for students (Pendis, 2014: 88). They must prepare themselves to face this challenge, around 10 percent amount of 387 thousand be entrepreneurship amount of significant for this nation. In pesantren santri besides learning Islamic knowledge and also to form the independent characters as a kind human part of the entrepreneur. Pesantren had educated santri with the characters of the independent institution that developed because it relied on its capabilities by involving the surrounding community. Independence characters santri in the pesantren needs to be further developed in the present and future eras. To shape the soul it must be part of the pesantren's vision, mission, and curriculum. The vision and mission of the pesantren are to realize independent human beings by building the entrepreneurial spirit of the santri and becoming part of building this nation.

In the curriculum, pesantren graduates are not only deep in their religious sciences but also open-minded, must also have an entrepreneurial spirit and even the competencies and skills that their students must possess. These things must be prepared by the pesantren for santri (Indra, 2017). Therefore, the curriculum in pesantren must be stressing the students to have the soul of entrepreneurship and the wider knowledge of economic and it calls the verses Qur'an and Hadith (QS. *al-Isra* ': 7; *al-Jumu'ah*: 10; *al-Imran*: 14; *an-Nisa*': 5). The spirit of verses that encourages entrepreneurial such as the verse states: "a people do not change unless the people themselves change it (QS. *Al-Ra'd*, 11), Hadith of the Prophet, "The upper hand is better than the lower hand", another hadith "poor Muslims tend to be infidels". The history of the prophet when he was a child left by his parents he became a shepherder, the story of companions who had wealth was strengthened, the Islam disseminated in the world.

This entrepreneurial spirit is closely related to work ethic (Koentjaraningrat, 2015: 51-56). Santri as part of the biggest Muslim from this country needs to reflect on whether

the majority number moves their potential so that they can participate in becoming a nation having a work ethic. The importance of this work ethic is not only the urge of the Qur'an and Hadith but the prophet himself who exemplified it. At present the work ethic of the nation is still soft, of which in the pesantren has not fully performed it, in addition to the younger generation of Muslims listening more to the values from mosque pulpit from *majelis taklim*, the mass media weakens their work ethic. Through pesantren education, it must form work ethic with values of life that are optimistic and progressive. This education can also produce the *da'i*, teachers who become motivators so that the next generation of people is ready to live to compete with others. In this regard, to support that vision in Pesantren, it is very important to establish economic centers or means to develop the economy. Do not let any pesantren owner or cleric have a large house or luxury car without having an economic business which is a bad example for his santri/students.

Now, the pesantren education is established not only for the ummah but Indonesia in the future. Pesantren education is not only a cadre of clerics but a cadre of the nation. Clerics are only a small group of people, in terms of *salafiyah pesantren*, where there are more than 1.8 million students. Students can become clerics if the number of 5 percent is enough, the other 95 percent will be involved in the community. Likewise, it relates to the education of combination and the modern or *ashriyah pesantren*, fewer becoming scholars and the others also involved in the community. So based on this analysis pesantren education which becomes part of the nation's potential must be visionary and have a mission to form graduates who have that entrepreneurial spirit and can be implemented in their curriculum. In the *salafiyah pesantren*, entrepreneurship can be integrated into the study of *fiqh muamalah*. The study of *fiqh muamalah* is carried out by the Four Imams in *Bidayatul Mujtahid*, (Imam, 520-H) not only how to live with Qur'an and Hadist ethics but also the message of the importance of economic development. In other words, the importance of the entrepreneurial spirit of Muslims, especially pesantren graduates, even

competency or skill mastery is also needed. Also in combination and *ashriyah pesantren*, it is necessary to give insight into the entrepreneurship. The insight of entrepreneurship in this institution with material that is related to the demographics of Indonesia's population, that this nation can no longer rely on its natural resources and the economy needs attention. In *ashriyah pesantren* or combination, pesantren can be given separate material about the economy and entrepreneurship while the *salafiyah pesantren* is provided integratively. For example, when talking about *muamalah* in the book of *fiqh, Bidayatul Mujtahid* can be inserted into the need for entrepreneurial spirit (Rahmatullah, 2016: 32-50).

Thus pesantren education can play a role as a nation generation builder who has an entrepreneurial spirit with competence or skill. This is important in the present and the future because natural resources are increasingly depleted, but only human resource exists. Now the entrepreneurs in this nation are smaller than other Asian nations, through their education curriculum in the form of *fiqh* religious books study. The *Muamalah* Chapter has a contemporary economic nuance, planting this entrepreneurial spirit in *salafiyah pesantren* through an integrative approach while in combination and *ashriyah pesantren* of economic subjects and the subjects of entrepreneurship alone will bring those entrepreneurs. This soul is also competence and skill must be formed to the santri, besides the importance of the establishment of economic centers in this education, these things are very important in the midst of a nation that continues to build.

CONCLUSION

Based on the concepts and studies developed from the scriptures and empirical facts in pesantren educational institutions, it has very clearly shown the commandment about the importance of building souls and entrepreneurial skills. Islamic boarding schools as religious-based educational institutions have developed science and technology curricula. And santri as students at Islamic boarding schools become the main subjects who learn and practice entrepreneurial values and skills.

Entrepreneurship was one of the curriculums taught to students in Islamic boarding schools. The government is obliged to motivate and facilitate the willingness and capacity to develop entrepreneurial spirit and skills, to pesantren that have not implemented an entrepreneurial curriculum.

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