



Entrepreneurship-Based Pesantren Education Innovation Hamdanah¹

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Abstract

This study is based on the social reality of the phenomenon of the large number of automatic boarding schools and also more alumni of boarding schools, namely students scattered throughout the archipelago on the other hand the number of unemployed numbers, limited employment opportunities becomes a problem that cannot be ignored, therefore it is very appropriate if boarding schools make entrepreneurship-based policy.

The formulation of the problem in this research is how the innovation of Shofa Marwa Islamic boarding school education policy based on entrepreneurship and how Shofa Marwa boarding school strategy in developing the spirit of Entrepreneurship

The purpose of this study is to analyze elaborating and describing entrepreneurship-based pesantren education policy innovations and Shofa Marwa Islamic Boarding School strategy in preparing students to be able to develop the spirit of entrepreneurship, secondly what is the foundation and motivation of entrepreneurship activities in Shofa Marwa Islamic boarding school third benefit of entrepreneurship development for students, institutions and society.

This study uses a phenomenological approach with observation methods, in-depth interviews, focus group discussions and documentaries

The results of the study show that: Pondok Pesantren Shofa Marwa has innovated an educational policy based on entrepreneurship in the form of activities a. make a hydroponic green house. b. in collaboration with several restaurants and hotels to buy hydroponic vegetables. c. Cooperative. d. making various kinds of skills in the form of bags from beads, necklaces from beads, making various cakes and works of art by making various pieces of work from used materials but becoming unique and interesting items, e. making fish ponds whose results are in addition to being consumed by students also for business. rent rent land.

Motivation of entrepreneurship in boarding schools is with the intention of worship and instill a spirit of independence, responsibility and never ask to ask because it can improve the economy, develop integrity and balance between the interests of the habhunminallah ukhrowi and the worldly interests of hablunminannas.

Keywords: educational policy innovation, pesantren, entrepreneurship

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Introduction

Historically the presence of Islamic education in Indonesia coincided with the entry of Islam in Indonesia. In the beginning, Islamic education was marked by the existence of good relations and communication between the spreaders of the Islamic Religion and the local community, then in accordance with the current development and dynamics of Islamic development, the Muslim community was also formed, then that was when a house of worship (mosque) was formed which was used as a place of its occurrence Islamic education, in the period before independence boarding school not only as a place to deepen religious knowledge, but also serves as a place of coordination of the clerics. Pesantren not only instill religious values, but pesantren also influence the entire life of the community both those related to politics, social culture and economics, even the First President of the Republic of Indonesia Ir Sukarno before independence and after independence always consulted on coordination and communication with *Kyai* Hasyim Asyari, starting from the beginning of the spread of Islam, pesantren were the main witnesses for the spread of Islam in Indonesia. The development and progress of the Indonesian archipelago, especially Java, cannot be separated from the role played by the pesantren, even economic and political policies were played (Hanun 2001). During the occupation of the Dutch East Indies, the Islamic boarding school was the only Islamic educational institution that galvanized strong and persistent cadres of the ummah against the invaders. In the boarding school before Independence there was a strong patriotism and religious fanaticism (Muzayyin 2003)

In the next development Islamic institutions outside the mosque were born. These institutions in Java and Madura are known by the name of pesantren such as the Tebuireng Jombang boarding school which was founded by KH Hasyim Asyari in 1889. KH Istbat who founded the Islamic boarding school in Ba yuanyar Madura is among the 5. The oldest pesantren in Indonesia in 1787, this pesantren is developing very rapidly until now. In Madura, especially in the Pamekasan Regency, the Banyuanyar Islamic Boarding School had a significant influence. The education system in this pesantren adheres to a combination of salaf and modern systems, the mastery of the yellow book remains maintained and formal education in accordance with the government curriculum is also held to meet the challenges and demands of the zman. Wahid, 1989; 95). Furthermore, pesantren grew rapidly in Central Java. There was a



Jamsaren boarding school around 1950 and then in 1768 there was the Miftahul Huda Jwa boarding school in East Java, the East Java Buntet Islamic Boarding School in 1785. On the island of Sumatra, there was the Al Mushthofawiyah *pesantren*, This *pesantren* was founded around 1912 by Syeh Mushthofa Husaen Nasution (Hasbullah, 2001). In Aceh, *pesantren* are known by the name of the *rangkang* and *Dayah*, in West Sumatra it is known by the term *surau*.

Along with the development of the times, science and technology, some *pesantren* have made innovations so that there is improvement and renewal in the curriculum teaching system as well as administration and management as well as learning methods and communication patterns carried out by the clerics and the teacher. So now the *pesantren* does not only teach religious knowledge but for modern *pesantren* or a combination of *kholaf* and *salaf pesantren* adds a variety of curriculums ranging from mathematics, English to humanities, but still adheres to the values of *pesantren* that have been instilled by the *pesantren* elders and *kyai*, values that have never been abandoned by *pesantren* either *pesantren salaf pesantren kholaf* or modern *pesantren* are known

"*Al muhafadhotu 'ala alqodimi assholih wal akhdzu bi aljadidi alashlah*" maintain good old ones and take new ones that are better and more *mashlahah*" In this case Islamic boarding schools not only develop and instill religious values but also instill a spirit of entrepreneurship so that students after a better and more *mashlahah* graduating from Islamic boarding schools do not experience difficulties in finding work, but instead can grow labor for people around them. Here is the importance of this research.

a. Theory Study on Policy Innovation

Educational policy innovation according to Walker in Tyran and Sausgruber 2003: 4 "policy innovation is policy which is new to the states adopting it, no matter how old the program may be or how many other states may have adopted it" that policy innovation is a new policy for Countries that adopt it, regardless of how using the program or how many other countries have adopted before.

b. Theory Study of *Pesantren*:

Islamic boarding school as stated in the Republic of Indonesia's Minister of Religion regulation no13 year 2014 concerning Islamic religious education article 1



number 2 is an Islamic educational institution organized by the community that organizes Islamic boarding school units and / or integratedly organizes other types of education, therefore in general educational institutions Islam in Indonesia is called *pesantren*. According to Zamakhsyari Dhofir *Pesantren* is always synonymous with a hostel as a place for students to live together and study together under the guidance of an educator called a cleric, that is what distinguishes boarding schools and boarding houses with the traditional education system that takes place in the mosque of the dormitory mosque becomes an attraction alone because of the fame of the kyai figure as a central leader. So that many students and society came to boarding schools in the context of menumba knowledge, from some of these elements the clerics became a very essential element for a boarding school (Dhofir 1994: 43-45).

The education system in *pesantren* integrates between elements to run in a balanced and equal way. At first the *pesantren* education system was not like what we are witnessing now, in the era of technology and digital clerics as a central figure, it was very defining in all directions of the course of education. The curriculum is very simple, even unstructured. The clerics set up Islamic boarding school with the aim of forming Muslim personalities who have faith and devotion to Allah, and morality *mulya*, students are educated to be able to stand alone, free and firm personality, and spread the teachings of Islam in the midst of people's lives so that they have obedience to God so that they save the world and the afterlife (Mastuhu 1994).

If seen from the typology of Islamic boarding school in general there are three typologies of Islamic boarding school, namely (a). *pesantren Salafiyah*. (b). *Pesantren Kholafiyah*. (c) mixed or combination boarding school. In fact, there are already many Islamic boarding school institutions that combine these two patterns. Even though it is in the form of *salafiyah*, its implementation has followed the modern rhythm with various forms in accordance with the adaptations made. (Indonesian Ministry of Religion 2004: 15) On the one hand the existence of Islamic boarding schools is an institution that continues to maintain the clarity of the values of the teachings of Islam which is always taught in Islamic boarding schools both through interpretation and study studies of the book of the yellow, but on the other side the



boarding school is required to meet the needs of the community by making creative innovations so that graduates of Islamic boarding schools can do the community maximally

The existence of Islamic boarding schools is very much needed by the community in an effort to prepare sons and daughters of character and quality, therefore boarding schools are always innovating in order to meet the needs and challenges of the times, by sticking firmly to the teachings of the *Assolih Salaf* as stated in the rules of fiqh *almuhafadhotu ' alal qodimissholih wal akhzdu biljadidi al ashlah*. "Which has always been a source of inspiration for the pesantren world in making changes and development

"Maintain old traditions that are still good, and take on new traditions that have more benefits". Islamic boarding schools will always respond to the development of the times so that Islamic boarding schools remain a choice of the community, in the choice of maintaining the strength and personal superiority of future generations, therefore according to Muhaimin the concept of developing Islamic education can be done quantitatively or qualitatively, said to develop quantitatively if has a greater amount evenly distributed and has a fairly broad influence in the educational process in general. Develops qualitatively when the results achieved have something better, in line with the ideas of know this; a basic value in Islam as a religion which is supposedly located in front in responding to the development of society and the challenges of education. (Muhaimin, 2011).

The definition of Interpreneurship according to Siagian (1999) is enthusiasm, behavior and ability to provide positive responses to opportunities to obtain benefits for themselves and / or better services to customers / society by always trying to find and serve more and better customers, and create and provide more useful products and implement more efficient work methods, through the courage to take risks. creativity and innovation and management ability.

According to Yunus Entrepreneur (entrepreneur) comes from the French Entrepreneur which means taking work (to undertake) Yunus 2008: 27) According to J Winardi Entrepreneur is also defined as the person who started (theoriginator) a new business that seeks to improve an organizational unit through a series of changes in productive material changes. . (Winardi 2008: 71)



Entrepreneurship is the ability to think creatively and the ability to innovate as an effort to take advantage of market opportunities. Entrepreneurship reflects enthusiasm, behavior and ability to provide positive responses to opportunities to gain benefits for yourself and / or better services and to create and provide more useful products and apply more efficient ways of working through the courage to take risks, creativity and innovation and management ability. Entrepreneurship intends to create added value by considering the risk of a business opportunity and resources as well as the ability of the organization to achieve goals, entrepreneurship refers to efforts to create, implement new ways of working, technology and products by increasing efficiency in order to provide better services and or obtain profits. the greater one. (Drucker, 1994, Kao, 1999, Siagian 1999, Angelucci 2009).

The benefits of entrepreneurship in the *pesantren* world are that students after leaving *pesantren* do not experience difficulties in finding work and instead santri will be able to create jobs for the community. According to Stoner, Entrepreneurship has several benefits, among others. 1. strengthen economic growth, 2. Increase productivity, 3. Creating new technologies, products and services, and 4, causing market changes and creating competition in the market. In the concept of entrepreneurship benefits, there are two factors related to social and economic life, namely human factors and social community factors. (Stoner, et al. 2004: 162).

Previous research

Abdul Jalil's Dissertation 2012, Spiritual Entrepreneurship (spiritual study of the Holy entrepreneur) IAIN Sunan Ampel Surabaya's Dissertation. The results of his research show that the transformation of the spirituality of the Holy businessman stems from the conversion of their faith which synergizes with elements of integrative religious formation, namely theology, ritual, intellect and experience.

Lieli Suharti and Hani Sirirne's research, factors influencing entrepreneurial intentions (enterpreneurial intenstion) 2011. The results showed the significance of



attitude factors, namely autonomy and authority factors of self-realization factors, belief factors and security factors in influencing student entrepreneurial intentions.

Michael Lorz's dissertation 2011, The impact of entrepreneurship education on entrepreneurial intention. The impact of entrepreneurship education on entrepreneurial intentions. The results of this study prove the significant impact of entrepreneurship education on entrepreneurial intentions. This significant impact is not driven by the length of an entrepreneurship education, but people who are employed at the end of the entrepreneurship program have higher entrepreneurial intentions at the start of the program, Michael Lorz recommends that entrepreneurship be triggered by entrepreneurship. the environment and a strong intention to become an entrepreneur.

Azel Raoul Reginald Research 2014. Social Entrepreneurship at Sidogiri Pasuruan Islamic boarding school, the results of the study showed that Sidogiri Pasuruan Islamic Boarding School applied social entrepreneurship by innovating the formation of internal social entrepreneurial institutions, such as the Sidogiri cooperative, as well as external owned institutions such as *BMT Maslahah*, *BMT Sidogiri* and applying Social Entrepreneurship by innovating the formation of internal social entrepreneurial institutions, such as the Sidogiri cooperative, and external owned institutions such as *BMT Maslahah*, *BMT Sidogiri* and Argo Sidogiri Koprasi established by the civil society boarding school in Sidogiri Pasuruan with the motto *Khodimatan lilma'had wakhodimatan lilummat*.

Mohammad Al Zubeidi's dissertation, University of North Texas May 2005, Higher education and entrepreneurship the relationship between college Educational Background and all Business Success in Texas, the results of this study indicate that the relationship between education and learning factors in higher education contributes greatly to the success of business, economy and industry.

The results of his research indicate that entrepreneurship education must use a student-centered method that builds confidence within the students and develops skills that are important in carrying out the entrepreneurial process. From previous studies, this research has relatively different specifications from previous studies, if there are some in common then researchers try to develop and deepen it further.

Research methods



This study uses a phenomenological approach, this flow departs from the cultural definition which is widely held by cognitive anthropologists (Ahimsa Putra, 1984: 23). This phenomenological approach is expected to help researchers in (1) observation, (2) imagination, (3) abstract thinking, and (4) can feel or appreciate phenomena in the field. (Yuswadi, 2005: 35). The theoretical basis presented in this section is intended as a general framework (grand concept) that has not been detailed so that it can be used as a signpost so that it is possible to be developed further after considering the situation on the ground, because this research is in the form of ethnographic studies as suggested by Hammersley and Atkinson (1983 : 14) research must be more reflective by merging into part of the subject under study.

In qualitative research there are two stages of selecting informants. The selection of key informants (key informants) is determined purposively. Stop the selection of informants when it is considered that no variation in information has been found. In determining the informants in this study, initially the key informants were determined key informants were deliberately chosen through a purposive technique as explained by Bungin (2006: 53).

In this study there are three types of field data needed, first; School Principals as policy makers and Student Waka and students as subjects subject to rules. Second To obtain the data needed, this study uses the methods of life history, in-depth interviews (observation), observation, focus group discussions (FGD), and documentation (documentation). The informants consisted of supporting informants in this study were female students, walisantri and Waka Curriculum.

To test the validity of the data used field data notes (field notes, recorded documents and photos), results of data analysis (summaries, concepts) of the results of data synthesis (interpretations, conclusions, definitions, patterns of relationship literature, and final reports) and the process used (methodology, strategy design and procedures) while checking is carried out with informants, namely asking back statements that have been summarized in the researcher's understanding, to ensure the truth of the meaning that has been made. In this way crosschecks can be done and at the same time confirmation in drawing conclusions from information that has been recorded by researchers (Yuswadi, 2005: 44). While the data analysis uses Milles and Huberman (1984), our definition of data analysis contains three linked



Subprocesses data reduction, data display, and conclusion drawing / verification (Milles Huberman, 1994: 428-429). That the activities in qualitative data analysis are carried out interactively and take place continuously until finished, so that the data is already saturated. Activities in data analysis are data reduction, data display, and conclusion drawing / verification.

Research result. Data discussion and data interpretation and analysis.

The first strategy is boarding school Shofa Marwa Jember in entrepreneurship-based educational policy innovation, which is an effort to prepare students to be able to develop the spirit of entrepreneurship.

a. Entrepreneurship activity at Shofa Marwa Jember boarding school.

Existing activities in boarding schools are identical with worship and sholeh such as mangaji Alquran, reading *tahlil*, reading *burdah*, reading *sholawat*, *istighotsah*, studying and deepening the yellow book (interpretation of jalalain, al Azdkar, hadith al-arbain, bulughul marom, matan taqrib, embroidered safinah) , nashoihil ibad, talimul mutaallim, jurumiyyah, imriti, and others) *istighotsah* read manaqib and other religious deeds, while there is an assumption from some people that the business and entrepreneur world is not the world of boarding schools, therefore rarely boarding schools make policy and including entrepreneurship education and entrepreneurship in the material and curriculum of Islamic boarding schools, there are still some people who think that business problems are not appropriate to be introduced in Islamic boarding schools, even if there are scholars who manage business will be considered to violate the educational goals because they are considered concerned with the business world and forget about the pes cottage the antigens.

In its development a new paradigm emerges that to cultivate a spirit of independence (which is one of the five souls of students), it is time for Islamic boarding schools to instill the spirit of entrepreneurship to students so that boarding schools are not always asking for contributions to the government or to benefactors. This spirit of independence is then internalized by Shofa Marwa's boarding school caretakers to students at the same time implemented by:

Creating a boarding school cooperative is the implementation of the values of Islamic teachings in the context of humanization and growing integrity to students



and integrating the importance of paying attention to the needs of ukrowi *hablun minallah* and the worldly needs of *hablun minannas*.

b. The strategy of boarding school

The strategy of boarding school Shofa Marwa Jember in preparing students to be able to develop the spirit of entrepreneurship, the activities of worship in line with entrepreneurial activities, entrepreneurs support the independence of boarding schools and become a source of funding to meet the needs of students and the needs of boarding schools. With entrepreneurship as a form of instilling a spirit of independence in students.

approach method used by boarding school caregivers in preparing students who are able to develop the spirit of entrepreneurship is to use the bottom up approach not by using the top down model, but using the bottom up approach, namely the caregiver asks input to students what are the hobbies and interests of students, the caregiver also tried to come to the santri residence to find out the background of the santri's parents as well as to get input on the ideals of the santri parent after his child graduated from the Islamic boarding school. namely instilling the spirit of entrepreneurship in students.

The strategic step taken by the caregiver of Shofa Marwa Islamic Boarding School Jember first by making educational policy innovations by including material on entrepreneurship in the boarding school education curriculum.

c. Making Entrepreneurship activities at Shofa Marwa Islamic boarding school in Jember

Making Entrepreneurship activities at Shofa Marwa Islamic boarding school in Jember by making hydroponic green houses, namely by utilizing existing land in the boarding school yard to plant hydroponics in the form of various kinds of vegetables, such as kaila, mustard greens, kale, red spinach, green spinach leaves and other etc. This is done to answer the opinion of some people that the activities in boarding schools are identical to worship and good deeds such as mangaji Alquran, reading tahlil reading sholawat, istighotsah, reciting and deepening the yellow book of *istighotsah* reading manaqib and other deeds of charity, there are the assumption of some people that the world of business and entrepreneurship is not the world of boarding schools, therefore there are rarely boarding schools that make policies and include entrepreneurship education and entrepreneurship in the



material and curriculum in boarding schools, there are still some people who have the notion that the problem business is not feasible to be introduced in Islamic boarding schools, even if there are kyai who manage business it will be considered mementkan the world of business and forget the boarding school, but in its development a new paradigm emerges that in order to instill a spirit of independence to students and boarding schools it is time to add entrepreneurship to students so that the boarding school does not always become the solicitor asking for donations both to the government and to the benefactors. This spirit of independence was later instilled by the caregiver of the Shofa Marwa boarding school for students.

d. Collaborate with several restaurants and hotels

Collaborate with several restaurants and hotels as recipients of hydroponic products. The results of hydroponic plants have no difficulty in sales problems, because Islamic boarding schools have collaborated with several restaurants and several hotels to buy various kinds of hydroponic vegetables from green houses in the boarding school Shofa Marwa, because the quality of hydroponic vegetables is better, crisper and free and safe from chemical drugs, compared to vegetables in general, the selling price of hydroponic vegetables is also special and more expensive than vegetables in general. From this hydroponic business the results can be used to increase the students' money as well as to increase the spending of students and for the benefit of Islamic boarding schools.

1. Creating a boarding school cooperative. The boarding school cooperative is managed by santri, for santri. from a very simple cooperative can embody the spirit of independence to students, the spirit of simplicity and the spirit of responsibility and cooperation.
2. Entrepreneurship activities are also carried out through a number of ssantri skills activities in accordance with the interests, talents and selection of students, for example in the following ways:
3. Making several small bags, bracelets and necklaces from beads and decorations from conch shells which are then sold to produce and can make money to be developed again.
4. Making various kinds of cakes starting with cake making courses then accepting orders from various shops and baking also entrusted to several stores so that the



- results can be used for the needs of students, this is the implementation of values of Islamic teachings in the humanist context and to instill integrity between the needs of ukrowi *hablun minallah* and the worldly needs of *Hablun Minannas*.
5. Make handmade works from materials that are very simple or used items into unique and interesting works, such as various kinds of replicas and toys that the results can be marketed either online through Fb IG or sold directly through the cooperative's cottage
 6. The cultivation of the spirit of entrepreneurship is also carried out with the land rent model with partly harvested for consumptive and others for trading.
 7. Fish ponds are not only used for santri consumption but also for sale, this is done in collaboration with fish traders in the market and incorporated into restaurants or restaurants.
 8. Sewing shirts Sports schools and making screen printing, students are taught screen printing by printing Sports shirts themselves, and accepting orders, by way of students who do screen printing will get a percentage of the sale of shirts.

The activities of worship go hand in hand with entrepreneurial activities, entrepreneurs support the independence of the boarding school and become a source of funding to meet the daily needs of students and boarding school needs and as a form of instilling an independent spirit and responsibility. The approach model used by boarding school caregivers in preparing students who are able to develop the spirit of entrepreneurship is to use a bottom up approach, namely the caregiver asks for input to students what are the hobbies and interests of students, caregivers also try to come to students' homes to find out the background parents of students at the same time to get input ideals from parents of students after their children graduated from the Islamic boarding school, from information and home visit experiences carried out then the caregiver made a policy to innovate pesantren education policy that is instilling the spirit of entrepreneurship in students.

ShofaMarwa boarding school policy approach and strategy model

- a. **Model Top-Down Approach.** Top-down approach that uses logic thinking from "above" and then mapping "down". Or in plain language a policy made by the kyai Nyai pondok pesantren and implemented by santri. . According to Sabatier (1986),



the top down approach is carried out by researchers with the following steps: "they started with policy decisions (usually statutes) and examined the extent to which their legally-mandated objectives were achieved over time and why". This approach is often also called "policy centered" because the focus of the researcher's attention is only on educational policy innovation at the Shofa Marwa Islamic boarding school and trying to obtain facts whether the policy when implemented achieves its objectives or not (Hogwood and Gunn, 1984).

Some leaders of the top-down approach are Nakamura and Smalwood (1980) Edward 111 (1980) and Grindle (1980). They are classified as top-down users because their way of working is in accordance with the steps outlined above, which starts with understanding the policy and see the effectiveness of achieving the policy objectives conceptualized from the perspective of policy makers at the center. This way of approach is also often referred to as the command and control approach, which literally means giving command and oversight. (P. Deleon and L Deleon;2002).

- b. Model bottom up approach. The bottom up model pioneered by Elmore (1978-1979) Lipsky (1971), Berman (1978) and Porter (1978). Followers of the bottom-up model approach emphasize the importance of paying attention to two important aspects in the implementation of a policy, namely bureaucrats at the lower level (street level bureaucrat) and the policy target group (target group) in this case santri. This point of view also reinforces that the political process not only stops when the policy has been decided, but also continues at the lower level of implementers which largely determines the success rate of implementation. The argument that becomes the basis of the importance of paying attention to the role of street level bureaucrats is closely related to its position in carrying out activities in realizing policies with the ability of target groups to be able to participate in policy implementation. Purwanto (2012; 41), besides street level bureaucrats according to bottom uppers bottom up supporters) implementation will also succeed if the target group is involved early in the policy planning process and its implementation in this case santri are involved before making policy.
- c. Model Synthesis or syncretism emerged around 1982 with popular characters Randall P. Riply and Grace Franklin. This Synthesis Model combines the two



previous models (Top Down and Bottomup) with the main pressures that can vary, ranging on the network of interactions between implementing actors to the sociological approach and others. This synthesis model in some theories is called the Hybrid model. This model basically assumes that there is no model that can be applied to every implementation. This means that each policy has diverse characteristics so that to implement there are also models that vary according to needs. Motivation of Shofa Marwa Islamic boarding school develops entrepreneurship policy innovation.

- d. In Maslow's theory, known as Maslow's Hierarchy of Human Needs, there are some basic human needs that must be fulfilled namely,
- e. Physiological (food, water clothing, shelter); 2. Safety (Freedom from fear, security, protection, safety); 3. Belongingness (belonging, being accepted, giving and receiving love, connection to other; 4. Esteem. (Self confidence, worth, self respect, esteem of others; 5. Selfactualization (Reaching full potential develop on capabilities) (Maslow; 1987).
- f. Second What are the benefits of entrepreneurship for institutions, students, alumni and the community.

The foundation of the Shofa Marwa Islamic Boarding School in Jember was implicitly directing people to be motivated to pursue the world of entrepreneurs. This is stated in the Qur'an S: 62: 10

"When the prayer has been performed, then scatter you on earth and seek the gift of God and multiply remember Allah so that you are lucky"

Likewise the scholars took lessons from the history of the life of the Prophet, who from childhood to adulthood was known as an honest merchant, this further strengthens the theological foundation that trading is part of following the sunnah of the Prophet

In Maslow's theory known as Maslow's Hierarchy of Human Needs there are some basic human needs that must be met that is, 1. Physiological (food, water clothing, shelter); 2. Safety (Freedom from fear, security, protection, safety); 3. Belongingness (belonging, being accepted, giving and receiving love, connection to other; 4 Esteem. (self confidence, worth, self respect, esteem of athletes; 5. Selfactualization (Reaching fullpotential develop on capabilities) (Maslow; 1987)



Second, McClelland's motivational theory states that there are three prominent human needs, namely, the need for achievement, the need for affiliation and the need for power, according to Clelland's motivation for achievement (need for achievement) as a drive to achieve success in competing with a set of achievements (success in competition with some standard of excellence) David Mc Clelland 1976: 110)

According to Dun Steinhoff & Jhon F Burgess's Theory there are seven reasons a person has a desire for business activity, the desire for a higher income, the desire for a more satisfying career, the desire to be self-directed, the desire for the prestige that comes to be a business owner, the desire to run with a new idea or concept, the desire to build long term wealth, the desire to make a contribution to humanity or to a specific cause (Dun Steinhoff 1993: 6).

From a variety of theories of entrepreneurial motivation there is an orientation to get income and income just to meet basic needs namely food and clothing but also to get recognition and honor and prestige, but the motivation of the caregiver boarding school Shofa Marwa to innovate educational policies in the form the cultivation of entrepreneurial spirit to santri is in the context of developing intellectual integrity, integrity and achievement, motivation to develop religiosity in the sense that everything done by santri in the context of worship to God means developing the spirit of entrepreneurship if intended to worship, in addition to benefiting materially but will still be of worship value, by referring to the hadith of the Prophet in malam al-'amal binniyat "actually all charity depends on his intention", so even though the business will but if the intention to worship then there will be a value of worship in it, integrity is a concept related to consistency in actions, values, principles and expectations, developing the integrity of santri means instilling in santri to have a person who is tough, independent and has a strong character. The benefits of entrepreneurship development for students, and the community is very large for students will be very beneficial if students have left the Islamic boarding school students will not be awkward to create their own jobs and can even help others to provide jobs. The benefit for the community is that it can reduce the amount of unemployment available.

Theoretical implications.



Toritic implications such as the study of pesantren and the role of the clerics, theoretically the relationship between the clerics and students is the relationship between superiors and subordinates, but the results of this study break the theory because the kyai and hisi in deciding to innovate entrepreneurship education policy precisely after asking the opinions of the students So the policy is taken not based on top down but the bottum-up model, after getting input from new students then the kyai and Nyai make an education innovation policy about entrepreneurship which is then carried out together.

Conclusion

Shofa Marwa Islamic Boarding School in Jember has innovated an entrepreneurship-based pesantren education system by preparing students to be able to develop entrepreneurial spirit, while the foundation and motivation of entrepreneurship activities at Shofa Marwa Islamic boarding school is to instill a spirit of independence, a soul to help, a responsible soul and a simple life to students. The benefits of entrepreneurship development for students, and the community is very large for students will be very beneficial if it has come out of the Islamic boarding school students will not be awkward again to create their own jobs and even help others to get work. The benefit for the community is that it can reduce the amount of unemployment available.

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