Entrepreneurship Education Management In Realizing The Independence Of Boarding Schools In Langkat

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ABSTRACT

Every educational institution, including Islamic boarding schools, is facing challenges that arise along with the progress of the times, namely the modernization of education. Every educational institution is required to have a good management system, so that it is able to plan, organize, implement, control and evaluate its own educational institutions. Islamic boarding schools as educational institutions that have been synonymous with conventional management systems and do not keep up with the times, feel the need to make several changes in order to become independent institutions, especially from the aspect of economic independence. One alternative that can be chosen by institutions to achieve institutional independence is entrepreneurship education. Islamic boarding schools that implement entrepreneurship education are Darussaadah Islamic Boarding School Pangkalan Susu and Al-Habib Sei Lepan Islamic Boarding School. This study aims to analyze and find, 1). entrepreneurship education strategy in realizing the independence of Islamic boarding schools, 2). implementation of entrepreneurship education strategies in realizing the independence of Islamic boarding schools 3). implications of entrepreneurship education strategies in realizing the independence of Islamic boarding schools. This research uses a qualitative approach with a multi-site study type. The data collection technique uses in-depth interviews, participant observation and documentation. Data analysis used the Myles Huberman model of data reduction, data presentation, verification and drawing conclusions. Data is analyzed from single site and cross site data. Test the validity of the data through credibility, transferability, dependability and confirmability. The research results show 1). The entrepreneurship education strategy used is student engagement in each stage of entrepreneurial activity and designing meaningful learning, 2). the implementation of entrepreneurship education strategies at Islamic boarding schools uses peer tutorial, trial and error methods and students as entrepreneurship education mentors also use a prophetic approach, namely not basing entrepreneurial activities solely on obtaining financial benefits, but also for spiritual motives, 3). the implications of entrepreneurship education in Islamic boarding schools are increasing economic independence and institutional management as well as increasing the independence of students. The formal finding of this study is that entrepreneurship education is based on the development of aspects of entrepreneurial knowledge (knowledge), entrepreneurial skills (skills), attitudes (attitudes), and individual and environmental spirituality (spirituality).
Keywords: Entrepreneurship Education Management, Islamic Boarding School

A. INTRODUCTION

Competition in various lines of life is getting tougher. The demands presented by the modern era are also increasing. No exception in the field of education. The direct impact of the modern era on education itself has presented a new term, namely education modernization. Not only formal education, education in Islamic boarding schools also gets the direct effect of modernization. Given its important role in society, especially regarding the study of religious knowledge, Islamic boarding schools which are synonymous with traditional systems, also receive demands to continue to exist with the education they have.

Islamic boarding schools are also believed to have given birth to many national figures whose thoughts color the dynamics of Indonesia's journey. The religious pattern or character in Indonesia which is accommodating and full of tolerance is also believed to be a contribution from the pesantren (Wahid, 2000). This is of course a gift, considering that the Indonesian nation is a multicultural nation, namely the attitude of pluralism is a necessity that cannot be denied.

Pesantren itself comes from the root word santri, which gets the prefix pe and the ending an. The terminology is then interpreted as the place for the santri. According to Nurcholish Madjid, there are two arguments about the origin of the word santri, namely from the Sanskrit sastri which means literacy. The next argument is that the word santri originally came from the word cantrik in Javanese, which means people who follow teachers wherever and wherever (Madjid, 2006). In contrast to this opinion, Zamakchsyari Dhofier said that the word santri comes from two syllables, namely sant which means a good human being, and tri which means like to help. The combination of these two syllables is understood as a human who has kindness, likes to help, and can work together (Luken, 2004).

The meaning of Islamic boarding schools is Islamic boarding schools in which Islamic values are taught by using special techniques or methods that are typical of Islamic boarding schools. The characteristic of each Islamic boarding school is that it is led by a kiai who is usually also the owner of the Islamic boarding school as well as the policy makers in it. In carrying out a series of activities at the pondok, a kiai will be assisted by his children, ustaz or teachers (Halim, 2005).

Islamic boarding schools do not only exist in Indonesia, or more specifically Java. Islamic boarding schools as traditional Islamic educational institutions based on dormitories also exist in almost all parts of the world. Several regions have different terms to refer to Islamic boarding schools (Zakaria, 2010). In Aceh the term used to refer to boarding-based schools is Dayah, while the Minangkabau people know Islamic boarding schools as surau. Malay

countries such as Malaysia, Brunei Darussalam and Southern Thailand recognize the term Arabic school or simply pondok (Dhofier, 1984).

In terms of language or etymology, the word pesantren itself comes from the root word 'santri' which gets a prefix and suffix in the form of pe- and -an, which is then interpreted as a place for santri to live. If you read Islamic encyclopedias, it is known that the word 'Islamic boarding school' is actually a word originally from the Tamil language which is interpreted as a teacher of the Koran. When juxtaposed with the Indian language 'shastri' or 'shastra' it means small books or religious books and or scientific books. Meanwhile, if we review the word 'Islamic boarding school' in terms of terminology, we know the meaning is an educational institution that teaches Islam that grows and grows and has been recognized by the community (Muthohar, 2007).

In its development, Islamic boarding schools are considered as educational institutions that do not keep up with the times. Some pesantren are considered to set aside other skills for students to learn and only focus on teaching religious knowledge. This results in a very natural if many graduates of Islamic boarding schools who ultimately do not master any field other than religion and morals. The consequence is that pesantren graduates fail to survive when they return to society. Islamic boarding schools do not offer an educational model capable of producing competitive graduates in the midst of modernization and progress (Azra, 1999).

In its development, several Islamic boarding schools began to realize the importance of providing education other than religious knowledge to the students to equip them with society. One of them is entrepreneurship education. Entrepreneurship education is considered important to be given to Islamic boarding school students so that students understand entrepreneurial practices and concepts, have an entrepreneurial spirit, and become entrepreneurs (Budi & Fensi, 2018).

But to achieve the above, of course, is not a simple matter. Because pesantren have been synonymous with traditional educational institutions for a very long time. For this reason, a strategy is needed so that entrepreneurship education in Islamic boarding schools runs effectively and is able to realize independence in these Islamic boarding schools (Ziemek, 1986).

Islamic boarding schools actually have great potential to achieve institutional independence if they are able to optimize their full potential. Apart from being an integral educational institution with the community, Islamic boarding schools also have the opportunity to instill greater values of independence and entrepreneurship because they have longer time together with students, namely 24 hours straight. This is evident from several Islamic boarding

schools which have been able to become private religious institutions which have been declared successful in demonstrating the independence of their institutions, both in terms of organizing teaching and learning activities to self-financing or the funding process. So apart from having a commitment to provide Islamic teachings to the students, Islamic boarding schools also have an important goal of regenerating Islamic scholars as well as encouraging the creation of self-sufficiency, a spirit of self-sufficiency and entrepreneurship within the community, especially those living around Islamic boarding schools. The goal is that people don't just depend on other people for their lives (Thoha, 1996).

In relation to entrepreneurship, Islamic boarding schools in fact have a significant contribution in developing every line of the community's economy. Since entering the pesantren, the students not only gain religious understanding or spiritual values, but also the enthusiasm to be independent and have an entrepreneurial spirit from an early age (Wahjoetomo, 1997).

Aside from being a center for religious development, Islamic boarding schools are also a place for developing entrepreneurship and supporting religious knowledge, namely entrepreneurship. In Islamic boarding schools, religious knowledge remains number one while general science or entrepreneurship science serves as a support. Finally, Islamic boarding schools combine religious knowledge and general science as an example is the science of entrepreneurship with religious nuances.

For this reason, pesantren must have innovation in developing curriculum to solve problems that occur in society. For example, activating Islamic boarding schools based on management, improving the quality of religious competence and entrepreneurship, changing Islamic boarding schools as an answer to the dynamics in society that the weakness of Islamic boarding schools is the lack of general knowledge applied in the Santri environment, and Islamic boarding schools aim to ease the burden on santri guardians, as well as make it easier for institutions to improve quality of education due to funding problems.

In addition, Islamic boarding schools also assist the government in developing Islamic boarding schools-based small and medium enterprises to participate in building Islamic boarding schools and residents around the Islamic boarding schools. Economic development in Islamic boarding schools has a significant share in the development of entrepreneurship. This is very important because students are taught to be self-employed and work independently and not depend on other people.

Of the existing Islamic boarding schools, there are at least two Islamic boarding schools that have attracted the attention of the authors to conduct research. According to the author, the

two Islamic boarding schools are able to maintain their existence in the midst of the times. The two Islamic boarding schools are Darussaadah Islamic Boarding School Pangkalan Susu and Al-Habib Sei Lepan Islamic Boarding School.

One of the features of the Darussaadah Islamic Boarding School is that the students, who are mostly from underprivileged and orphaned families, still exist in the world of education. Darussaadah Islamic Boarding School makes entrepreneurial activities one of the "motivations" for these students to keep trying because everyone has the right to achieve success. This Islamic boarding school has several entrepreneurial activities carried out by the students and has succeeded in supporting the needs of the students as well as for the operation of the institution. The Darussaadah Islamic Boarding School is also a partner of the government, namely the police and the micro, small and medium enterprise service or MSMEs in which there is cooperation in alleviating poverty and as a implementing small businesses in the fields of fisheries, agriculture and animal husbandry.

Meanwhile, the Al-Habib Islamic Boarding School which is located on Jl. Groove Dua Kec. Seilepan, Langkat Regency, North Sumatra, is no less interesting. This pesantren, which is about 35 km from the center of Stabat City, can also be considered an independent pesantren. Apart from success with various achievements in the field of extracurricular activities for students, such as marching bands that won various events, this pesantren also has various entrepreneurial units. Most of the needs of the santri related to "primary needs" have been covered by the business units owned by the pesantren. Such as the business unit of bottled mineral water, tempeh, ponds and convection.

Even though both of them apply entrepreneurship education and have transformed into Islamic boarding schools that are economically independent and manageable, there are differences in patterns between entrepreneurship education at Darussaadah Islamic Boarding Schools and Al-Habib Islamic Boarding Schools in terms of management. Therefore, researchers feel the need to conduct research related to the management of entrepreneurship education in order to increase the independence of institutions.

According to Cope, research on the theme of entrepreneurship education that has been carried out so far has not revealed the dominant theoretical paradigm. So it is not surprising that the understanding of entrepreneurship education remains out of reach. Research on entrepreneurship education so far has focused more on business activities alone and not on discussing entrepreneurship education itself (Cope, 2005). Based on the description above, as an effort to realize and maintain the independence of the current institution, researchers want

to carry out further research which is summarized in the title, "Management of Entrepreneurship Education in Creating Islamic Boarding School Independence"

B. LITERATURE REVIEW

Entrepreneurship Education Management

Based on etymology, the word management comes from the Latin manus which means to manage, lead, guide or handle. Husaini Usman also revealed that management which comes from Latin has been translated into English to become to manage which when translated into Indonesian means management (Usman, 2013). Management is a process consisting of planning, organizing, mobilizing, and monitoring actions carried out to determine and achieve the goals set by the use of human resources and other resources (Terry, 2012).

According to J. Panlaykim and Hazil Tanzil in Management; An Introduction, as cited by Abudin Nata in Educational Management, management is functionally equated with a series of stages starting from planning, the existence of organizing or an organizing system which also includes staffing or filling of positions in each organizational structure that There is. Then, proceed with actuating (implementation of planning), and finally controlling or some kind of action used to supervise the work of all parties within the scope of the organization. In this case, there is also an additional form of evaluating or work evaluation in the form of assessments of the results that have been carried out since the beginning of planning. If it is felt that in these activities there are mistakes and deficiencies, then improvements or supervision are carried out (Nata, 2012).

1. **Management of Islamic Boarding School Entrepreneurship Education**
   a. Planning

   One of the most important things and has an important role in management is planning or planning. What is meant by planning is the initial process before the activity is carried out with a specific purpose (Kurniadi, 2013). The position of planning is indeed urgent in building management, especially the organization. Without careful planning, it is impossible for an event, activity or big agenda to run according to its purpose.

   The importance of planning can at least be seen from the following aspects. First, through planning it is hoped that the things to be implemented can be directed, clear and optimal in achieving the desired goals. Second, through planning, one can make predictions about everything that will be done, both in terms of time and so on. Third, the best way or an alternative can be chosen with advance planning. Through planning

one will have the opportunity to choose. Fourth, the priority scale of each different individual will be compared through planning. Fifth, planning can be used by someone as a measure of success or as a standard of quality, supervision, and so on (Makmun, 2007).

The importance of the role of planning, as described above, can be a provision for an institution to be able to make education management, the initial basis of which is planning. Likewise with institutions or Islamic boarding school foundations which also have the same space to take advantage of existing human potential, namely students to start managing and developing the potential that exists around them. This opportunity, besides being able to bring in the creativity of the students, will also create a feeling of mutual need and belonging between one student and another.

b. Organization

After organizing planning or planning, the next thing is organizing. This is a structured process in which there are also several stages such as managing, distributing or, allocating work and existing resources as well as authority to all members in the organization. Basically in every organization there are four stages that need to be passed, as follows (Lecturer Team, 2011):

1) Finding and determining the existence of resources used for activities. This is so that the goals of the organization are achieved.

2) Designing and developing groups whose contents consist of several people to work together and hand in hand.

3) Assign assignments to individuals or teams under one umbrella to complete their respective functions and responsibilities.

4) Giving trust and authority to individuals to carry out tasks in accordance with their duties and functions.

So in the research conducted by the author, organizing has a clear goal, namely positioning all the resources owned according to the planning that has been done beforehand.

c. Actuating

When referring to the meaning of the word actuating, it can be understood that what is meant by actuating is the result of the implementation of a program that has gone through a planning and organizing process from the start. In the mobilization process, all elements within the organization will be motivated to do productive things with full awareness and without coercion (Sule & Saefulloh, 2010). The urge to participate in

doing something, work together sincerely, and in accordance with the plan, none other than because each individual has received the same motivation, namely achieving the goals of the organization in which he takes shelter (Kambey, 2006).

If adapted to the context, namely taking the management of entrepreneurship education at Islamic boarding schools, then the mobilizing function will be carried out by the leadership of the Islamic boarding school or also caregivers. The method is to provide stimulation to each of the personnel in the Islamic boarding school to carry out existing tasks with enthusiasm and enthusiasm so that common goals can be achieved.

d. Controlling

Talking about supervision, cannot be separated from the personal role of the person in control of an organization. Supervision itself is interpreted as a control to know the limits of achievement of realization in the field. By carrying out supervision, it will be known that each individual has carried out their duties in accordance with their duties and responsibilities or not, everything is according to plan or there are deficiencies, and so on. So, the supervision model that is carried out is never separated from the established principles, such as the following (Kambey, 2006).

1) Have strategic goals to be able to achieve the target.

2) There is feedback that can be used as material for improvement or revision.

3) Be dynamic, flexible, and also responsive or responsive in dealing with environmental changes.

4) Have compatibility with educational organizations.

5) Can be used as control for yourself.

6) It is direct in nature.

7) Humanize humans or pay close attention to the nature of human existence.

Along with management principles, namely the three universal steps in carrying out supervisory actions, things such as measuring daily performance, making comparisons by setting clear standards, and always making improvements if there are deviations in actions can also be applied. which is conducted. By applying the principles of management, entrepreneurship education as mentioned above, it can be ascertained that Islamic boarding schools actually can and are able to realize institutional independence.

The Independence Of Islamic Boarding Schools

Taking the meaning from KBBI, independence comes from the basic word independent, meaning that it can stand alone or not depend on others. This basic meaning is also used as an initial understanding of independence (KBBI, 2005). Quoting Yulianti, who used the opinion of Bernadib, said that what is meant by independence is the state of the individual's soul that can influence responsible decisions without the influence of anyone. The independence that each individual has can also be used to minimize dependence on others.

Independence is also defined by Greenberger with several terms, such as independence, autonomy, or self-reliance. Independence is a movement of adjustment between the needs perceived by oneself against the demands given by the environment or the influence of other people. An independent person will be critical of any influence directed by others on him. Autonomy is the basis or tendency that a person has in doing everything. With this tendency, an individual will have readiness to act in accordance with what he decides himself with the consequences and responsibilities imposed on himself. Self-reliance is a behavior that is based on personal ijtihad and is done individually in accordance with what is expected (Masrun, 1986).

C. METHODS

This research method includes approaches, types of research, presence of researchers, research locations, data sources, data collection techniques, data analysis techniques, techniques for checking research findings, and research stages.

Research on Entrepreneurship Education Management in Creating Self-Reliance in Islamic Boarding Schools uses a qualitative approach. This approach is used to reveal the meaning behind the data that researchers need from informant sources about things they do, feel, and experience and are directly related to research studies. Qualitative research, namely making a data analysis process in which facts are summarized systematically about the state of the object (Anwar, 1999). This type of qualitative research sees the research object as something dynamic, the result of thought construction and interpretation of the observed symptoms, as well as being holistic (holistic) because every aspect of the object has a unity that cannot be separated (Sugiyono, 2008).

The type of research used is a multi-site study design. A research design with multiple locations is a qualitative research design that includes multiple locations and research topics and it is believed that the research topics have the same characteristics. As noted by Bogdan and Biklen, multisite studies are a qualitative research model and can be used to produce

theories that originate from the same research location and can ultimately be applied to more advanced lines (Ulfatin, 2015).

The source of the data needed in this study comes from the research location, namely the results of research data obtained directly by the researcher while at the research site and not through any intermediary media (Ibrahim, 1984). The main data sources in this study were the caretakers of the Islamic boarding school, ustadz, administrators, students, guardians of students, coordinators of each business unit and also the community around Darussaadah Islamic Boarding School and Al-Habib Islamic Boarding School. The method of selecting informants in this study was carried out by means of purposive sampling and snowball sampling.

Furthermore, regarding secondary data sources, namely research data obtained indirectly from the results of records or obtained from other parties or through intermediary media (Marzuki, 1991). To support the primary data that the researcher has obtained, secondary data has also been prepared for this research. As for the data, the researcher took from several supporting books and observational data or observations that are still related to the focus of the research being carried out. All of the existing data led to the findings of the researchers.

Data collection techniques in this study used natural setting techniques (natural conditions). Data collection techniques that are considered appropriate are observation, in-depth interviews, and document analysis (Bungin, 2011). As stated by Bogdan and Biklen regarding data collection techniques, below the researcher will use just a few, namely: as follows (Bogdan & Biklen, 1998).

Data analysis in this study was carried out inductively. Considering that qualitative research starts with very accurate data, researchers go directly to the field. The researcher went to the two Islamic boarding schools where the research was conducted, observed and studied the situation and conditions there, analyzed the observations, interpreted, and only then dared to draw conclusions from the phenomena that had been witnessed (Margono, 2004). The type of research findings when conducting research on location can be from a theory or law which is the result of data development in the field.

D. RESULTS AND DISCUSSION

1) Entrepreneurship Education Strategy in Realizing the Independence of Islamic Boarding Schools

Based on the research findings from the differences in each site, at Darussaadah Islamic Boarding School, Kec. Pangkalan Susu and AL-Habib Sei Lepan Islamic Boarding School, from each question indicator, it can be described in detail the final results of the study show that:

a. Entrepreneurship education in Islamic boarding schools is manifested in various formats, training or counseling, subject matter in schools managed by Islamic boarding schools, extracurricular activities and direct business unit management practices;

b. Each element in Islamic boarding schools has a proportional role and involvement. Each element supports the development of entrepreneurial activities, namely kiai, administrators, students, guardians of students and also the community. The students are not only involved in implementing entrepreneurial activities, more than that the students are also involved in several stages of planning;

c. The idea of opening a new business unit or developing an existing business often comes from the santri. The diverse backgrounds of the students add to the richness of business development ideas. Although the Leaders of Islamic Boarding Schools and administrators remain the highest authority in Islamic boarding schools, including in terms of business unit management;

d. Entrepreneurial activity planning is carried out carefully, namely by reading the potential possessed. Then, it is used as the basis for making the right decision;

e. Entrepreneurship education at Islamic boarding schools is designed with the concept of learning by doing, besides that students are involved (student engagement) in every educational management process.

2) Implementation of the Entrepreneurship Education Strategy in Realizing the Independence of Islamic Boarding Schools

Based on the findings of research results in two locations, both at the Darussaadah Islamic Boarding School, Kec. Pangkalan Susu and AL-Habib Sei Lepan Islamic Boarding School, the results of this study indicate that:

a. The implementation of entrepreneurship education is carried out referring to plans that have been prepared beforehand;

b. Implementation of Islamic boarding school facilitation of the initiation and entrepreneurial potential of Islamic boarding school students. This is done by giving the freedom to give initiative on what is the current trend, which is what Islamic boarding schools can do. By giving trust to carry out the business and even providing support, responsibility so that it is carried out with sincerity, optimism and creativity and still gets monitoring from Islamic boarding schools;

c. The implementation of entrepreneurship education in Islamic boarding schools uses the peer tutorial method, so it is the senior students or boarding school administrators who become tutors for the new students;

d. The orientation of entrepreneurial activities is not only profit, but more than that is the common good, especially Islamic boarding schools. If there is a loss in entrepreneurial activity, it will be shared. However, when there is profit, more is allocated for pesantren operations.

3) Implications of the Entrepreneurship Education Strategy in Realizing the Independence of Islamic Boarding Schools

Based on the findings of research results in two locations related to the implications of entrepreneurship education strategies, it shows that:

a. Providing benefits not only to institutions, but also to the personal involved in it, such as the santri as managers, kiai and pesantren administrators as well as partners or clients;

b. Growing mentality and spirit of entrepreneurship among Islamic boarding school students;

c. increasing the quality and competitiveness of institutions and graduates of Islamic boarding schools;

d. The professionalism of pesantren management. Welfare obtained from the results of entrepreneurial activities makes pesantren managers more focused on developing themselves and activities in Islamic boarding schools.

Discussion regarding the research findings that have been presented in chapter four with the theory in chapter two. Research findings related to entrepreneurship education management will be examined by taking into account related theories or concepts. The position of theories and concepts towards the findings is as reinforcement, comparison, and resistance to existing theories. In this discussion, an in-depth discussion will be carried out regarding 1) entrepreneurship education strategies at Darussaadah Islamic Boarding School Pangkalan Susu

and Al-Habib Sei Lepan Islamic Boarding School, 2) implementation of entrepreneurship education strategies at Darussaadah Islamic Boarding School Pangkalan Susu and Al-Habib Sei Lepan Islamic Boarding School 3) the implications of the entrepreneurship education strategy at Darussaadah Islamic Boarding School Pangkalan Susu and Al-Habib Sei Lepan Islamic Boarding School.

Entrepreneurship Education Strategy in Creating Self-Reliance at Darussaadah Islamic Boarding Schools Pangkalan Susu and Al-Habib Sei Lepan:

a. Optimizing the potential and resources of Islamic boarding schools in realizing the independence of Islamic boarding schools.

b. Identifying the environment in an effort to realize the independence of Islamic boarding schools.

c. Formulate indicators of the success of entrepreneurship education in realizing the independence of Islamic boarding schools.

d. Select, schedule, and carry out activities to achieve the short and long term goals of Islamic boarding schools

Implementation of Entrepreneurship Education in Creating Independence at Darussaadah Islamic Boarding Schools Pangkalan Susu and Al-Habib Sei Lepan:

a. Implementation of the vision, mission and student entrepreneurship education program

b. Implementation of Islamic boarding school facilitation of the initiation and entrepreneurial potential of Islamic boarding school students.

c. Implementation of the development of entrepreneurship education in Islamic boarding schools

Implications of Entrepreneurship Education in Creating Self-Reliance at Darussaadah Islamic Boarding Schools Pangkalan Susu and Al-Habib Sei Lepan:

a. The first implication is in terms of institutional independence

b. The second implication is the growing mentality and entrepreneurial spirit of Islamic boarding school students.

c. The third implication is increasing the quality, competitiveness of institutions and graduates of Islamic boarding schools.

1. **CONCLUSION**

Based on the focus, questions, data exposure and research findings on entrepreneurship education management in realizing the independence of Islamic boarding schools, the results of this study can be concluded as follows.

First, the entrepreneurship education strategy in realizing the independence of Darussaadah Islamic Boarding School Pangkalan Susu and Al-Habib Sei Lepan Islamic Boarding School is pursued through: (a) entrepreneurship education is designed to be meaningful learning, namely the material and educational model delivered are adapted to the conditions the students. (b) Materials, models, learning strategies in entrepreneurship education are adapted to the conditions of the students (c) Islamic boarding schools position themselves as facilitators, they facilitate and support the development and management ideas that come from the students (d) The students are involved (student engagement) in every aspect of entrepreneurship education management, which includes the stages of planning, organizing, implementing, and evaluating.

Second, implementing entrepreneurship education in realizing institutional independence at the Darussaadah Islamic Boarding School Pangkalan Susu and Al-Habib Sei Lepan Islamic Boarding School is carried out in various ways as follows: (a) implementing the vision, mission, and programs based on the benefits for all elements involved, students, pesantren, and partners or clients. (b) Using the peer tutorial method, making senior students as entrepreneurship education mentors. (c) Growing concern for and empowering subordinates with justice. This is done by paying attention to the problems of the needs of subordinates both related to the material and psychological aspects of duty and sincerity.

Third, the implications of entrepreneurship education in realizing self-sufficiency at Darussaadah Islamic Boarding School Pangkalan Susu and Al-Habib Sei Lepan Islamic boarding school include the following: (a) Islamic boarding school economic independence, so that it no longer relies on students' monthly fees and assistance from outside the Islamic boarding school. (b) Growing entrepreneurial mentality and spirit. (c) Entrepreneurship unit runs healthily and develops rapidly.

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