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ENTREPRENEURSHIP EDUCATION IN PESANTREN TO TRAIN AND STRENGTHEN SANTRI'S INDEPENDENCE IN THE ERA OF COVID-19

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ABSTRACT:

The aims of this study are finding and describing: (1) the entrepreneurship education models of santri in East Java Pesantren to train and strengthen santri's independence in the era of Covid-19, (2) the scope of character, multicultural, and entrepreneurship education models for santri's entrepreneurship in East Java Pesantren to train and strengthen of santri's independence in the era of Covid-19, (3) obstacles to implement entrepreneurship education model for santri in East Java Pesantren to train and strengthen santri's independence in the era of Covid-19, and (4) achievement of the entrepreneurship education model of santri in East Java Pesantren to train and strengthen santri's independence in the era of Covid-19. This research uses qualitative methods. This research takes places at Pesantrens in Jombang, Kediri, Ponorogo, Sidoarjo, Pasuruan, Lamongan, and Tuban. The data sources of this research are informants, namely the Pesantren caregivers, ustad, administrators, and santris. The data are collected by observation, interviews, recording, and taking notes. The data are analyzed by using descriptive and content analysis techniques. The data validity testing for this research uses triangulation, discussion, and seminars. The results of this study are model of entrepreneurship education in East Java Pesantren could provide students with independence to live in society in the era of the Covid-19 pandemic. The scope of entrepreneurship education in East Java Pesantren includes Pesantren cooperatives, agriculture, welding, drinking water, shops, and catering.

INTRODUCTION

Entrepreneurship education is one of the education models in Pesantren which aims to prepare and strengthen santri's independence, so that they will be able to live independently in the community and to survive from God's destiny, such as Covid-19 pandemic. Pesantren as non-formal educational institutions have been preparing for a long time, so that their students will have strong and independent character when they face various fates from God, such as Covid-

19. Pesantren have experienced so many changes, but are still able to maintain their distinctiveness. Pesantren is as one traditional institution which is able to have strong cultural resilience and flexible educational system, so that it is able to adapt to any changes, developments and challenges from time to time. (Wahid, 2011:5; Nasir, 2005:2).

The quality of Pesantren must be taken seriously by Pesantren caregivers as well, by the central and regional government in the context of facing changes in society, Covid-19 pandemic, and ASEAN Economic Community (AEC), so that the ten millions of santris can compete in the era of ASEAN Economic Community. Improving the quality of santri is crucial, so that they are able to fight in the AEC era. One of the best and fast approach to prepare qualified santris can be fulfilled by improving the quality of education (Supratno dkk., 2015; Anjana, 2011: 306).

Entrepreneurship education can improve the character quality and santri's independence to face the AEC, changing times, Covid-19 pandemic. Based on the research findings of Supratno et. al., (2018-2019), character and multicultural education can be used as a medium to prevent radicalism in Indonesia and in a foreign countries which is often associated with Islam and terrorists, because radical action are mostly carried out by Muslims.

Education is a very strategic process in educating the nation and preparing the qualified human resources, so it must be done professionally to prepare the educated and skilled employees (Fatkuroji, 2014: 2 and 4; Fadli, 2014: 3-4). One of methods to prepare qualified and independent santri staffs at Pesantren, is character-based, multicultural and entrepreneurial education, both through formal and non-formal education. Character and personality education is an integral part of cultural education and play a very significant role. (Tilaar, 2002:455), 2011: 297; Chrisiana (2005: 83).

LITERATURE REVIEW

According to Supriyaningsih (2012: 104,) entrepreneurship education is one kind of education applying principles and methodologies towards life skills for students through curriculum integrated with every development occurring in schools and community, especially in the field work or companies ([http://journal of Economic Education 1 \(2\) 2012](http://journal of Economic Education 1 (2) 2012). Accessed on April 5, 2016). Entrepreneurship education aims to encourage the concept of entrepreneurship as science, to instill an entrepreneurial spirit, to make entrepreneurial planning, and to practice entrepreneurship in real life or real condition. (Murtini, 2011: 401) (<http://journal.um.ac.id>, Accessed on April 5, 2016).

Education in *Pesantren* area is fascinating phenomenon that attracts many social and religious researchers. Nasir (2005), did research for his dissertation that has been published entitled "*Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan*". The results of this study have found an ideal education typology format for *Pesantren* in Jombang. It is applied in the education system in *Pesantren Mambaul Ma'arif Denayar Jombang, Pesantren Darul Ulum*

Rejoso Jombang, *Pesantren Bahrul Ulum* Tambakberas Jombang, and *Pesantren Salafiyah Syafi'iyah* Tebuireng Jombang.

Arifin and Slamet (2010), has done the research that was published under the title "*Kepemimpinan Kyai dalam Perubahan Manajemen Pondok Pesantren Kasus Ponpes Tebuireng Jombang*". The results of the research included the leadership and management of the *Pesantren*, the profile of *Pesantren* Tebuireng Jombang, and the leadership of *Kyai* and the Management Change of *Pesantren* Tebuireng Jombang.

Sumardi (2012), has done the research title "*Potret Pendidikan Karakter di Pondok Pesantren Salafiah*". The research result was about character education that has been strongly implanted by typical patterns and techniques of *Pesantren*. Character education does not have to be tied to a formal curriculum. It is integrated with the hidden curriculum. Character education does not have to be taught only in the classroom. But simultaneously, it is taught both inside and outside the classroom area. The success of character education will be influenced by role model and real examples in daily life through learning activities.

Hidayat (2012), finished his research entitled "*Perbedaan Penyesuaian Diri Santri di Pondok Pesantren Tradisional dan Modern*". The result showed that there is a crucial difference in adjustment between traditional and modern *santri* of *Pesantren*. The self-adjustment of students in traditional *Pesantren* is better than those of students in modern *Pesantren*.

Slamet (2013), completed his research entitled "*Revitalisasi Pendidikan Karakter Berbasis Ajaran Tasawuf, Studi Kasus Ajaran K.H. Ahmad Asrori Al Ishaqi RA di Pondok Pesantren Assalafi Al-Fitrah Surabaya*". The result of this research were about Sufism education taught at *Pesantren* Assalafi Al-Fitrah Surabaya are done by three methods, namely *wadlifah* activities, *syiar* activities, and by formal and non-formal education. Revitalization of character education is carried out by means of *istiqomah*, maintaining and supervising the *wadlifah* implementation by providing assistance, supervision and control as well as intensifying intra and extra education.

Slamet (2007), finished his research entitled "*Kepemimpinan Kyai, Studi Kasus Pondok Pesantren Tebuireng Jombang*". The results of this study showed implementing changes in *Pesantren* Tebuireng, Jombang. *Pesantren* caregivers face two things: inhibiting and supporting factors. The inhibiting factor is the low level of human resources concentrated on the educational aspects: in terms of discipline, school administration management, learning methods, and mastery of English.

Supratno et.al., (2015-2016), has done his research entitled "*Pendidikan Kesehatan Lingkungan Berbasis Karakter (Studi Kasus Pondok Pesantren di Kabupaten*

Jombang)". The result of this research was about the management of water sanitation, food, dorm, waste, the environment inside and outside *Pesantren*, which is generally not good, especially for small and medium *Pesantren*. Meanwhile, the role of *Pesantren* in community empowerment in religious sector is generally good. However, empowerment in the economic sector is still decreasing.

The role of entrepreneurs in Indonesia is significant to support entrepreneurship education in *Pesantren* and to improve the national economy. To increase the role of the national economy, improving the quality of human resources is crucial, either through holding entrepreneurship education, training, sharing experience, and monitoring entrepreneurial attitudes. (Rakib, 2010: 122). (<http://journal.um.ac.id>. Accessed on April 5, 2016). Entrepreneurship education is education applying principles and methodologies towards life skills for students through curriculum integrated with development that occurs in school and community environment. Entrepreneurship education is essentially a process of cultivating entrepreneurial values through habituation and maintenance of behavior and attitudes as well as entrepreneurship education as an art and a science. (Supriyaningsih (2012:104); Murtini (2011: 401).

To start a real practice of entrepreneurship, real practical assignments as final assignments that must be practiced by all students can be given. So, they have experience as well as finding out various constraints and supporting factors to reap these experiences as learning materials in order they do not repeat the same mistakes (Murtini, 2011: 405) (<http://journal.um.ac.id>. Accessed on April 5, 2016). There is two kinds of entrepreneurship. Firstly is social entrepreneurship, which aims to improve community empowerment. Second, business entrepreneurship aims to seek material gain (Rahadi dan Zaniel (2015:1 ([http:// eprints.binadarma.ac.id](http://eprints.binadarma.ac.id). Accessed on April 5, 2016).

Education is one of the basic human needs as well as an investment in the future. Education for human is as tool for gaining various knowledges as provisions for living in society. It is also tool for changing their social status, standard of living, and their destiny. (Mu'in, 2011: 288); (Tilaar, 2002: 41).

Sudarminta (Tilaar, 2002: 455) stated that education as a cultural process must contain value or character education. Value or character education is an effort to help learners, for recognizing and realizing the importance of education, as well as living up to appropriate values that can serve as guidelines or examples of human attitudes and behavior as individuals and as members of society their life. Character and personality education is an integral part of cultural education. Beside in family

education, character and personality education of students, can also be taught in schools. Since the beginning of education emergence, character or personality education plays an important role as a process of empowering character education because it is formed since childhood and is heavily influenced by the environment (Abbas et al., 2020; Abbasi et al., 2020; Mu'in, 2011: 297, Tilaar, 2002:455; Chrisiana, 2005: 83).

Character education is significant to implemented in Indonesia, which is currently experiencing a number of events leading to disintegration of the nation and the ethics decline as well as public and national elites morals. It results Indonesia loses its identity as a religious, civilized and dignified nation. Meanwhile, the educational tradition seems immature to implement character education. Character education can be used as an asset to form young generation's character who is rooted to our nation's culture and religious values (Mu'in, 2011: 297; Tilaar, 2002:455; Afandi 2011: 86; Al-Kumaim et al., 2021; Arshad et al., 2020; Putri 2011: 206).

Character education can improve academic achievement. Religious behavior such as obedience to worship has an effect on patience, courtesy, honesty, diligence, persistence, impregnable, independence, and responsibility. Honest attitudes and behavior affect one's commitment. The attitude of appreciating achievement, willingness to acknowledge and appreciate the success of others has an effect on one's creativity. Attitude and behavior of patience, courtesy, and respect for different religious worshippers would affect the character of peace-loving and social care (Sucipto, 2013: 1). (<http://ejurnal.unesa.ic.id>. Accessed on April 5, 2016).

The scope of character education is based on religion, *Pancasila*, culture, and the national education goals including: religious, honest, tolerant, discipline, hard-working, creative, independent, democratic, curiosity, nationalism, loving to the country, respect for achievement, friendly/communicative, peace-loving, reading habit, caring for the environment, caring social, and responsible (Zulnuraini, 2012: 1) (<http://jurnal.pgsd.untad.dot.com>, Accessed on April 5, 2016).

Pesantren in general, such as large *Pesantren*, medium *Pesantren*, small *Pesantren*, salaf *Pesantren*, modern *Pesantren*, and mixed salaf *Pesantren*, previously only become centers for the development of religious knowledge. But now, many *Pesantrens* have also become science development center, because they have opened public educational institutions from elementary level to higher education institution in order to adapt to the community needs and its development (Mardiyah, 2012: 16); Rofik A. Et.al., 2005: 1-2; Balakrishnan et al., 2019; Wahid 2011: 3. According to Halim et.al., 2005: v) *Pesantren* can be categorized into three groups, such as: (1)

Pesantren that will do change; *Pesantren* that still understand the importance of change, (2) *Pesantren* that begin to change; *Pesantren* that have just realized the importance of change, and (3) *Pesantren* that have undergone changes; *Pesantren* that have long understood the importance of change.

Pesantren is a community or large family that is cared for by *Kyai* who is assisted by several *Kyai* and religious teachers. It has very strategic roles in community empowerment, especially rural communities, both in the education and socio-economic fields. Even, in this global era, *Pesantren* must act as agents of change and development in order to bridge and solve the socio-economic problems of rural communities. The elements of *Pesantren* consist of: (1) actors, consisting of *Kyai*, *ustad*, administrators, and *santris*, (2) facilities and infrastructures, such as mosques, *Kyai's* houses, *ustad's* houses, school buildings, dormitories, libraries, offices for administrators, cooperatives buildings, and (3) consumer equipment, such as curriculum, books, learning resources, computers, and classical books. The most important and central element in *Pesantren* is *kyai*, because he is the central figure who is being role model. He also determines the direction and style of *Pesantren* development. (Rofik A. et.al., 2005: 3; Taufik A. et.al., 2005: 5).

Pesantren is one of the community-based education models that are generally also established by Muslim communities which has main purpose to educate students, to give Islamic understanding and practice them well (Toriquddin, 2011: 25). It plays crucial role in moral development and society empowerment, especially the younger generation, because one of *Pesantren* characteristics is carrying out Islamic-based education. *Pesantren* can also empower the community, especially the surrounding community, including socio-culture, religion, and the economy. (Sumardi, 2012: 281; Hidayat, 2012: 109; Sholeh, 2005: 3).

In early 2020, various countries around the world were shocked by the spread of Corona virus or known as Covid-19. Covid-19 was originally only an epidemiological outbreak that developed in Wuhan City, Hubei Province, China. However, in a relatively short period of time, the Covid-19 virus has spread throughout the world. Covid-19 has even spread very quickly in parts of the world like Europe and America. Covid-19 has claimed many human victims. Thousands of people in America and Europe died. Countries with the most human victims are the United States, Italy, Spain, Germany, and Iran. Countries in the Asian Continent and ASEAN region are actually relatively slow in its development and do not infected too much human sacrifices. Eventhough countries in Asia and ASEAN Region, are geographically closer to the country that becomes center of the first spread of Covid-

19, namely in Wuhan, China. In fact, this virus has been discovered since December 2019 (Yuliana, 2020: 1 Zheng, Yi-Tong Ma, Jin-Ying Zhang, Xiang XIE, 2020: 1).

Covid-19 virus actually has similarity to the new SARS-CoV-2 virus called coronavirus and the disease is called Coronavirus disease 2019 (Covid-19). World Health Organization (WHO) named the new virus severe acute respiratory syndrome Coronavirus-2 (SARS-CoV-2), the name of the disease is Coronavirus disease 2019 (Covid-19). At first, the virus could not be known exactly, about how it spread, whether through animals or humans. However, finally, it can be seen that the spread and transmission of the Corona virus can be through humans to humans (Yuliana, 2020: 2; Hamid, 2020: 1).

In order to prevent the spread of corona virus, in some countries, it is necessary to maintain human distance and prohibit humans to assemble in group. So that, all activities which have potential to gather humans are prohibited, including education, places of worship in mosques, churches, temples, entertainment places, and recreation areas, except places related to the economy, such as markets, malls, airports, terminals and hotels. There are even some countries, such as Italy, Spain, Iran, Saudi Arabia, Malaysia, which immediately dared to implement Lockdown, closing all human accesses and transportations from outside country and from within the country to abroad, in order to break the chain of spreading Covid-19. There are also countries or cities parts that take such kind of policy to limit the people gathering, called PSBB (Large-Scaled Social Restriction), such as South Korea and Indonesia. Even in Indonesia, PSBB policy is only in a few big cities, such as Jakarta, Bogor, Tangerang, Bekasi, and currently it extends to West Java Province. Meanwhile, in East Java, it has only implemented PSBB in big cities such as Surabaya Raya, Sidoarjo and Gresik. PSBB in Surabaya Raya, Sidoarjo and Gresik starts from April 28 to May 11, 2020 (*Perpu Gubernur, 2020; Keputusan Gubernur, 2020; Perpu Wali Kota Surabaya, 2020*).

Humans who are affected by the Corona Virus have three symptoms, such as minor, moderate and acute. Symptoms that appear first is having fever above 38°C, cough and difficulty on breathing. There are also symptoms such as severe asphyxia, diarrhea, and other breath symptoms. According to Yuliana (2020: 3) there are three symptoms of humans being infected by the Corona virus:

1. No complications

The most minor condition. The symptoms do not appear specifically. Symptoms include cough, fever, sore throat, nasal congestion, headache

and muscle aches. There are some cases that are not characterized by fever and very mild symptoms.

2. Minor pneumonia

Humans infected by the corona virus can cough or have difficulty on breathing. Symptoms of fever, cough and asphyxia appear. However, there was no sign of severe pneumonia. If it is affecting children, they usually get minor symptoms, or it can be marked.

3. Acute pneumonia

Humans affected by the Corona virus with acute symptoms are marked by fever or suspicious of a respiratory tract infection. Symptoms appearing are tachypnea, respiratory rate on 30X/minute, severe respiratory distress or patient oxygen saturation, 90% outside air.

To detect whether someone is infected by the Corona virus, people must go through such kind of examination. The results of the diagnosis can be grouped into 4 groups, they are:

A. The patient is under surveillance

1. A person who has a fever $<38^{\circ}\text{C}$ or a history of fever, runny nose or sore throat, minor to acute based on clinical and/or radiological images and is accompanied by at least one of the following conditions:
 - a) Have a history or travel track to China or other affected countries within 14 days before symptoms develop.
 - b) Health-care workers who become ill after treating patient with severe acute respiratory tract infection of unknown cause.
2. Patients with acute respiratory infections of minor to acute severity and one within 14 days before symptom onset:
 - 1) Close contact with s confirmed cases of Covid-19 patient.
 - 2) History of contact with infectious animals
 - 3) Working in or visiting health care facilities in the affected country.
 - 4) Have a history of travel to Wuhan and have fever $<38^{\circ}\text{C}$ or a history of fever.

B. People in Monitoring

- a. History of close contact with COVID-19 cases.
- b. Work or visit health facilities that are in contact with COVID-19 confirmed patients in China or other infected countries.

- c. Have a history of contact with infected animals in China or other areas with Probable Cases

Patients under surveillance who are examined for COVID-19 but inconclusive or someone with positive confirmation results.

C. Confirmed case

A person who is based on laboratory tests confirmed COVID-19 (Yuliana, 2020: 4).

RESEARCH METHOD

This study uses qualitative research method, based on some considerations such as: (1) the data source of this study is reasonable situation, it is an entrepreneurship education model to prepare and strengthen santri's independence of Pesantren in East Java during and after the Covid-19 era, (2) the researcher is as the main instrument of this research, (3) the data were collected in the form of descriptive data, (4) this research prioritizes processes and products, (5) this research prioritizes descriptive data from Pesantren in East Java, and (6) this research prioritizes the emic view (Nasution, 1988: 9-11, Meleong, 1990: 4-7; Supratno, 2010: 66-67; Creswell, 2016).

According to Valentine (Limb ed., 2001: 41), qualitative research method is qualitative research technique, in which the data are collected by interview, participant observation, and is focused on groups. Qualitative research is also often called descriptive research and ethnographic research as well as its relativistic, holistic, inductive, ideographic, grounded, and flexible characteristics. (Balikie, 2000: 244, Thomas (2003: 3).

The data were collected by observation and interview techniques. Both of them are supported by recording and taking notes. Recording technique is used to record or document the implementation of the entrepreneurship education model to prepare and strengthen santri's independence of Pesantren in East Java during and after the Covid-19 era. Recording technique is used to assist observation and interview. The results of observations and interviews will be recorded in block notes.

Then, the data were analyzed using descriptive analysis technique. The data analysis procedure for this research uses the following steps: (1) selecting the data that has been collected, the data in accordance with the research focus were used as research data for the first year (2) classifying the data according to the research focus (3) categorizing the data units were, (4) coding the data units according to the focus of the study, (5) checking the validity of the data, (6) making interpretations of the data to find the meaning and making conclusions according to research focus, (7) making research reports, (8) making articles for the seminar, (8) making final reports, and (9) submitting research reports.

FINDINGS AND DISCUSSION

The entrepreneurship education model in Pesantren is generally carried out through formal education and non-formal education, but there is more emphasis on the education model through non-formal education, through the cultural model in everyday life and direct daily practices. Entrepreneurship education models in Pesantren in East Java are generally various. There are

Pesantren that actually train their students to practice entrepreneurship seriously. There are also Pesantren that pay less attention to entrepreneurship education, but more emphasizing on religious education. The entrepreneurship education model in Pesantren is explained as follows.

The entrepreneurship education model at Pesantren Urwatul Wutsqo. It is very interesting and unique which is different with other Pesantren in Jombang Regency. This Pesantren is under the leadership of K.H. Muhammad Qoyim Yaqub. The uniqueness of this Pesantren is that the majority of the students (80-90%) do not pay either for the education cost or living cost, from the Tsanawiyah to Higher Education levels. Entrepreneurship education has been running for a long time and has become one of the characteristics of Pesantren Urwatul Wusqo which is known as UW Pesantren. The entrepreneurial model is more emphasized on entrepreneurial behavior by directly practicing by inculcating habits or through the cultivating model.

The entrepreneurial culture model among santri has become a culture, both for female and male students. When Pesantren is building or renovating the Pesantren's building, everything is done by santris on the basis of sincerity and spirit of worship, which is known as good deeds. The santris are instilled with righteous deeds, it means that all of them are trained independently to do all the work in Pesantren environment without being paid, such as carpentry, welding, electrical installations, farming, gardening, cooking, sewing, teaching, and administrative work. All work in Pesantren environment is done by the santris themselves.

Generally, the santris come from the middle-lower class of society, either from the city of Jombang or its surroundings. In fact, many santris also come from outside Java, such as Sumatra Island, especially from the cities of Palembang, Riau, Kalimantan, Jakarta, NTB, NTT, and Aceh. Although general santris are from economically disadvantaged circles, they can still study at Pesantren Urwatul Wusqo because their daily lives such as housing, food, and education costs from elementary to tertiary levels are covered by Pesantren caretakers. The santris are empowered with an entrepreneurship education model by practicing directly in the work field, both male and female santris. Hard jobs such as building and rehabilitating buildings, welding, hoeing in the gardens or in the fields. Meanwhile, light jobs are done by female students such as planting rice and cleaning the environment.

The education model strategy is through cultivating and practicing in the field through various activities, such as constructing buildings, electrical weldings, plantations, and agricultures. By implementing entrepreneurship education model through cultural model and direct practice in the field, the santris are educated and trained to work hard, shaping their character, and being independent to prepare students to live in society. The entrepreneurship education model at Pesantren Urwatul Wusqo is basically delivered through formal and non-formal education, but it is more emphasized on non-formal education, through direct culture and practice.

- a. Entrepreneurship Education Model Through Nonformal Education
Entrepreneurship education through non-formal education is carried out every day from 05.00-09.00 a.m. This activity is carried out by all santri, both male and female according to their respective duties. This is called a righteous charity activity in order to educate students to

shape their strong character, to have spirit of hard work, not to be shy about doing every job, and to be independent to prepare santri to live in the society after leaving the Pesantren. In order they will become people with good attitude, independent, high morale and able to create jobs. Thus, after graduating from Pesantren, the santris do not confuse to look for jobs and do not depend on other people.

Entrepreneurship education through non-formal education implemented in Pesantren includes:

1) Hard work and independence

Starting from 05.00 to 09.00, the santris, both male and female, have been carrying out entrepreneurial activities in accordance with their respective duties, such as constructing building or carpentry, going to the garden for maintaining fruit and vegetable crops, going to the fields for planting rice, or cleaning the environment. At harvest time, they pick rice from the fields. When working on the fields, such as hoeing, clearing out weeds, and so on. They do not feel ashamed or insecure about doing their job because it has become their habit and has become a culture among the santris. The society around Pesantren is fully realizes and understands that the santris at Pesantren Urwatul Wusqo really have high morale, be independent, and have good character.

The students independently construct their own buildings, so that the Pesantrens and schools are built independently by the santris themselves. The senior santri already have experience on constructing their own buildings because they have been practicing since becoming junior santri. Junior santri have been learning carpentry from senior santri by helping them. All buildings in Pesantren were built by the santris themselves, except for the building provided by the Central Government, such as from the Minister of Public Works and Public Housing, which had to be done by working partner who becomes the colleague or by contractor.

2) Electrical installation

The building electricity installation in Pesantren environment is done by the santris themselves. If there is a broken electrical installation, the students will also repair it themselves.

3) Carpentry

The carpenters primarily made tables or chairs for interior purposes, but they also serve from outside Pesantren when there is demand. If there is broken table or chair, the santris are independently repaired it.

4) Sewing

The santris are also trained to knit and sew, especially for the purposes of their own, such as knitting gray and white students' uniforms. Sewing charity hats, or hats made of cloth that they sew themselves and is worn for both male and female santris while doing work in the fields or in the garden.

5) Welding

If Pesantren makes a fence or trellis for their own necessity, the students also do the work themselves. Likewise, if the fence or trellis is damaged, the santris will also repair it themselves.

6) Office administration

The santris also carry out office administration in Pesantren, such as Pesantren administration and school administration.

7) Plantation and agriculture

The santris are also trained to work in the fields and garden. They are trained to plant rice or fruits, such as longans, guavas, durians, pumpkins, and vegetables. However, currently, it is more concentrated on plantations, some fruit trees, such as longans, guavas, durians, pumpkins. They are already growing fruits and can be used in Pesantren, some are sold to fulfill operational and financial of Pesantren.

8) Cook

In other Pesantren, generally they are not allowed to cook by themselves. Food has been handled directly by the Pesantren board as a form of entrepreneurship for the Pesantren administrator. In contrast to the model at Pesantren Urwatul Wusqo, the santris are actually trained for entrepreneurship by cooking their food by themselves in groups or in picket models. Santri who go to school or college in the afternoon, then, in the morning, they cook for santris who go to school or college in the morning. On the other hand, the santris who go to school in the morning, they cook for santris who go to school in the afternoon alternately. They also eat together by applying entrepreneurial principles. This means that all food ingredients, such as rice and vegetables, are all products of their hard work of the santris themselves, or taken from their harvest crops.

Entrepreneurship education that has been implanted and has been cultivated at Pesantren Urwatul Wusqo turns out to be that santris have strong character, have spirit of hard work based on sincerity and worship known as pious charity, independence, and confident about learning while working, as simple as his life at Pesantren, respecting everyone, especially the caregivers, kiai and ustad, discipline, responsibility, sincere, and helping each other. The entrepreneurial education model at Pesantren Nurul Jadid Paiton in Probolinggo is held by non-formal and formal education. The two multicultural education models are explained one by one as follows:

1. Entrepreneurship education model through non-formal education

The entrepreneurship education model at Pesantren Nurul Jadid Paiton is not prominent. This entrepreneurship education model is carried out through practicing directly inside and outside Pesantren. The practice of entrepreneurship education in Pesantren, among others, through shops, Pesantren cooperatives, and waste management. The entrepreneurship education model at Pesantren Nurul Jadid, Paiton Probolinggo includes:

a. Shops

Shops are entrepreneurship units at Pesantren Nurul Jadid Paiton Probolinggo which is managed by the board and santris. These shops provide basic necessities for the santris and family members of Pesantren's guardian. The basic necessities sold in these shops are books, classical books, stationery, snacks, rice, noodles, sugar, soy sauce, soap, sarongs, Muslims' hats, prayer mats, and so on.

This shop has been tried outside Pesantren managed by the alumni of Pesantren Nurul Jadid Paiton Propolinggo. However, the shop is currently closed due to losses or less professional handling.

b. Cooperative

This Pesantren cooperative also provides for the basic necessities of santri and Pesantren administrators, and family members of Pesantren's

guardian. The items provided are almost the same as those provided in Pesantren shop. The only difference lies in the savings and loan servants who are carried out in cooperative. Whereas the shop is only preparing the sale of items that can be purchased in cash.

c. Waste management

The waste management unit is one of the entrepreneurship education models handled by female students. The result of this waste management is in the form of compost which is used to fertilize plants in Pesantren. Some of them are sold to society around Pesantren.

2. Entrepreneurship education model through formal education

Entrepreneurship education model through formal education is implemented by integrating it into every cognitive subjects. The goal is to provide knowledge or basic concepts of entrepreneurship. The concept is applied through formal education by establishing shops, cooperatives, and waste management.

The entrepreneurship education model at Pesantren Nurul Jadid Paiton Probolinggo includes:

a. Shops

Shops are entrepreneurship units at Pesantren Nurul Jadid Paiton Probolinggo which is managed by the board and santris. These shops provide basic necessities for the santris and family members of Pesantren's guardian. The basic necessities sold in these shops are books, classical books, stationery, snacks, rice, noodles, sugar, soy sauce, soap, sarongs, Muslims' hats, prayer mats, and so on.

This shop has been tried outside Pesantren managed by the alumni of Pesantren Nurul Jadid Paiton Propolinggo. However, the shop is currently closed due to losses or less professional handling.

d. Cooperative

This Pesantren cooperative also provides for the basic necessities of santri and Pesantren administrators, and family members of Pesantren's guardian. The items provided are almost the same as those provided in Pesantren shop. The only difference lies in the savings and loan servants who are carried out in cooperative. Whereas the shop is only preparing the sale of items that can be purchased in cash.

e. Waste management

The waste management unit is one of the entrepreneurship education models handled by female students. The result of this waste management is in the form of compost which is used to fertilize plants in Pesantren. Some of them are sold to society around Pesantren.

The entrepreneurship education model at Pesantren Tebuireng Jombang is carried out through non-formal education and formal education. Non-formal entrepreneurship education is more emphasized on practices such as waste processing, convection industry, catering, shops, and Pesantren cooperatives. Entrepreneurship education model through non-formal education includes:

a. Practical education in clothing convection laboratory. The clothing convection industry is still running in the midst of the Covid-

19 pandemic. This laboratory is a place for practicing entrepreneurship for female santris.

b. Waste management practices. This waste management laboratory is located outside Pesantren, but there is located in an area of land belonging to Pesantren Tebuireng Jombang.

c. Pesantren cooperative. This cooperative provides santris with basic daily necessities, such as soap, toothpaste, snacks, office stationery, books and classical books. This Pesantren cooperative is in Pesantren complex. It is located in the front yard of Pesantren. This cooperative is not big and seems less successful because in front of Pesantren there are also many shops which can be reached by walking across the road in front of Pesantren. Santris can also fulfill their daily necessities outside the Pesantren.

d. The catering for the Pesantren Tebuireng is quite successful because it is able to provide the food needs of all santris. Santri meals are managed or handled directly from the board of the Catering Services Unit. Even if there is a big celebration or official guests either from district, provincial or central government, all meals are handled by Pesantren Catering Services with good and hygienic nutritional standards.

e. Holding entrepreneurship seminars by bringing in experts or practitioners of entrepreneurship at Pondok Pesantren Tebuireng Jombang.

f. Conducting entrepreneurship training for santri and continued to practice at partner companies.

g. Empowering vendors around Pesantren. This activity is just a training program because the majority of vendors are actually come from outside Pesantren. During the Covid-19 period, this vendors was severely affected, because santris and pilgrims were no longer around, so many vendors were closed. The income of vendors community managers around the campus is also greatly felt because there are no visitors or pilgrims during the Covid-19 period. The learning process at Pesantren and pilgrimage to the Gusdur Tomb was closed during the Covid-19 pandemic.

CONCLUSION

Based on the description in results and discussion, it can be concluded that the entrepreneurship education model in Pesantrens in East Java is through non-formal and formal education. However, the most prominent is seen through non-formal education. Entrepreneurship education can provide students with independence to live in society and to shape the santri's character so that they are able to face the Covid-19 pandemic. The scope of entrepreneurship education in East Java Pesantren includes Pesantren cooperatives, agriculture, welding, drinking water, shops, and catering. The obstacles to entrepreneurship education in East Java Pesantren are generally the factor of capital, lack of professional management, and entrepreneurial spirit that has not been well-established by santris and administrators because Pesantren prioritizes religious education and general science education. The most successful entrepreneurship education in East Java Pesantren is generally

entrepreneurship education in the form of cooperatives, shops, drinking waters, and agricultures. Generally, entrepreneurship education in East Java Pesantren is still weak and need more attention. The most prioritized education is religious education, although in several large and modern Pesantren, general science education has been balanced.

The results of this study are expected to give contribution to the development of theory/science of entrepreneurship education and can be used as model for Pesantren managers or caregivers for implementing entrepreneurship education to prepare and strengthen the santri's independence during and after the Covid-19 era. The results of this study can also be used as a basis for the formulation of policies for Ministry of Education and Culture regarding the implementation of entrepreneurship education to prepare and strengthen the santri's independence during and after the Covid-19 era.

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