

Thesis Research

**IMPLEMENTATION OF ENTREPRENEURSHIP LEARNING MODEL
OF PESANTREN KOPI IN DEVELOPING INDEPENDENCE OF
ISLAMIC BOARDING SCHOOL
(Case Study in Islamic Boarding School of At-Tanwir Slateng Village,
Ledokombo District, Jember Regency)**

Submitted By:

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DEPARTMENT OF SOCIAL SCIENCE EDUCATION

FAKULTY OF TARBIYAH AND TEACHER TRAINING

**STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG**

2020

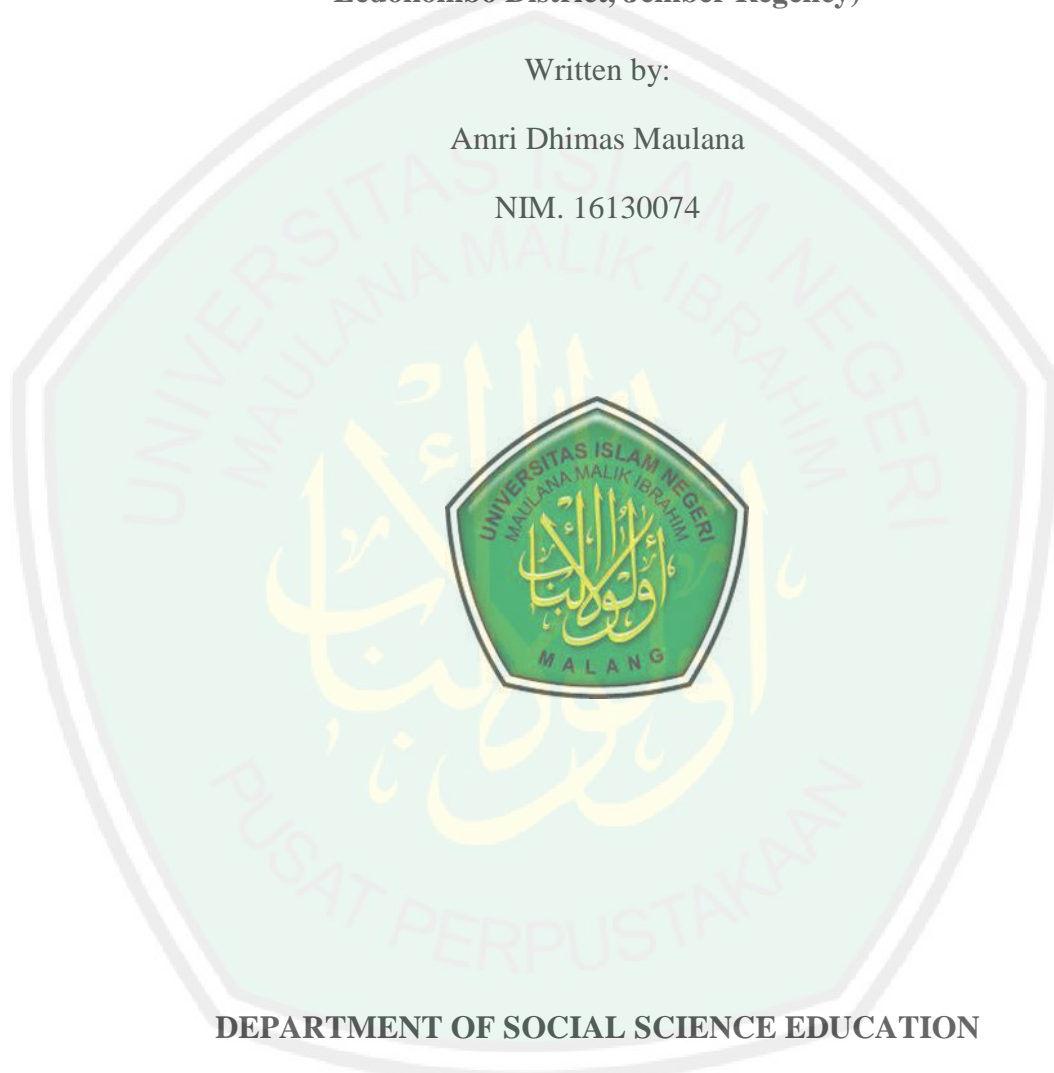
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 (Case Study in Islamic Boarding School of At-Tanwir Slateng
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LEGITIMATION SHEET

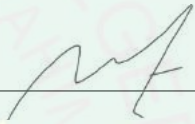


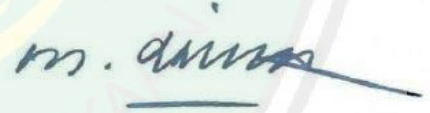
Implementation of Entrepreneurship Learning Model of Pesantren Kopi in Developing Independence of Islamic Boarding School (Case Study in Islamic Boarding School of At-Tanwir Slateng Village, Ledokombo District, Jember Regency)

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DEDICATION

Thanks to Allah because of his blessing and guidance, Sholawat and salam always bless to our prophet Muhammad SAW because of him we get brilliant religion.

Alhamdulillah rabbil 'alamin

This Thesis is dedicated to my beloved parents,

(Mr Slamet and Mrs Gamalia Nur Buantini)

Thanks for always giving me compassion, advicing, supporting, and praying.

This thesis also dedicated to my beloved sister,

(Aprilia Restiana, A.Md)

Who already helps, prays, and gives motivation for me

Not forget for my Pesantren Kopi Community and my biggest family of ICP Social Studies Education Department 2016 who always support, suggest, and discuss in the completing of this thesis. I would like to say thanks everything.

MOTTO

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Janganlah kamu bersikap lemah, dan janganlah (pula) kamu bersedih hati, padahal kamulah orang-orang yang paling tinggi (derajatnya), jika kamu orang-orang yang beriman. (QS. Ali Imran : 139)

“Bekerjalah bersama hati, kita ini insan bukan seekor sapi”

“Diam dan mati adalah milik dia yang tidak bisa berdiri di kaki sendiri”

“Berbicara satu kali, berpikir tiga kali, dan bertindak enam kali”

(Penulis)



Dr. Alfiana Yuli Efiyanti, MA
Lecturer Tarbiyah And Teacher Training Faculty
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Matter : Thesis of Amri Dhimas Maulana
Appendixes : 4 (four) Exemplars

Dear,
Dean of Tarbiyah and Teacher Training Faculty
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Assalamualaikum Wr. Wb

After carrying out several times for guidance, both in term of content, language, and writing techniques, and after reading the following thesis :

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As the advisor, I considered that this thesis is qualified to be proposed in the examination.

Walaikumsalam Wr. Wb

Malang, 15th April 2020

Advisor



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CERTIFICATE OF THESIS AUTHORSHIP

I certify that thesis is originally written by Amri Dhimas Maulana, student of Social Studies Education Department (P.IPS) the requirement for degree of Sarjana Pendidikan (S.Pd). This research writing does not incorporate any material previously written or published by another person, except those which are indicated in the notes, quotation, and bibliography. Therefore, i'm the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, 6th April 2020

Author,



Amri Dhimas Maulana
16130074

PREFACE

Bismillahirrohmanirrohim

All praises be to Allah the Most Gracious and the Most Merciful, the only one lord in this universe. Thanks to Allah because of all blessing and guidance, so writer is able to finish this Thesis entitled “Implementation of Entrepreneurship Learning Model of Pesantren Kopi in Developing Independence of Islamic Boarding School (Case Study in Islamic Boarding School of At-Tanwir Slateng Village, Ledokombo District, Jember Regency)”. As the final instruction activities on the Maulana Malik Ibrahim State Islamic University of Malang.

Sholawat and *salam* always be presented to our beloved Prophet Muhammad SAW who has guidance us from the darkness to the lightness in this world and who can give the blessing in the hereafter. This thesis is written to submitted as a part of the requirement for obtaining Bachelor Degree in Social Science Education Department, Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University of Malang would not have been completed without the contributions and supports from many people.

Thus, I want to express my deepest gratitude to my advisor, Dr. Alfiana Yuli Efiyanti, MA who has given me his valuable guidance, inspiration, and patience. Which finally lead me to finish the process of thesis proposal writing. Furthermore, I also want to express my sincerely thanks to:

1. Prof. Dr. Abdul Haris, M.Ag as the rector of Maulana Malik Ibrahim State Islamic University of Malang, who has given me the hidden spirit and motivation to develop academical competences well as Islamic studies.
2. Dr. H. Agus Maimun, M.Pd as the Dean of Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University of Malang, who always support the students to study hard and develop science.
3. Dr. Alfiana Yuli Efiyanti, MA as the Head of who always support the students.

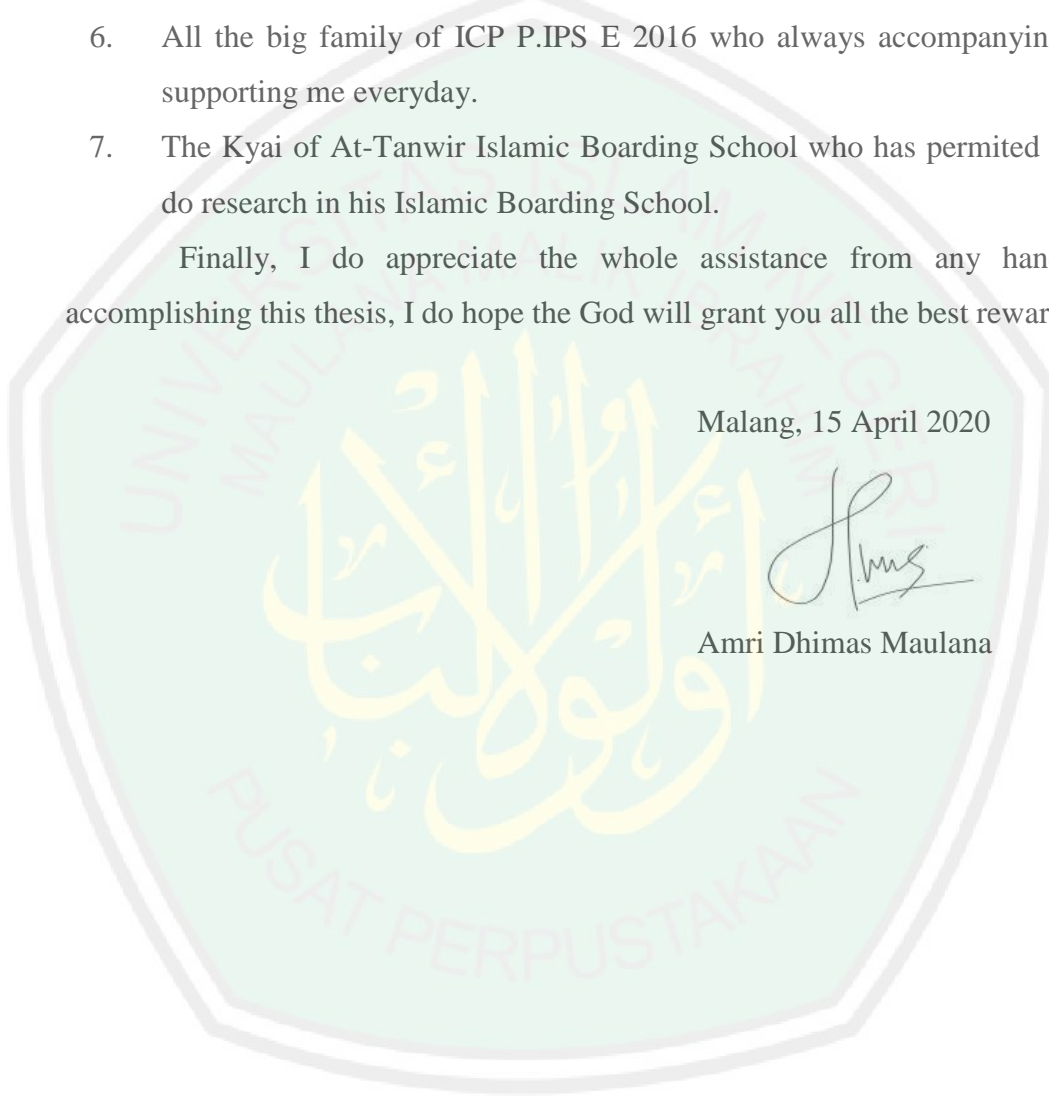
4. All my lecturer in Social Science Education Department and also all of the lecturer in the Maulana Malik Ibrahim State Islamic University of Malang who have give the valuable knowledge and experience.
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Finally, I do appreciate the whole assistance from any hands in accomplishing this thesis, I do hope the God will grant you all the best rewards.

Malang, 15 April 2020



Amri Dhimas Maulana



TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this thesis utilize the translation guidelines based on agreement and decision together between Ministry of Religion and Ministry of Education and Culture of Republic of Indonesia No. 158, 1987 and No. 0543b/U/1987. That is could explained as follow:

A. Singular Consonant

Letter	Name	Letter of Latin	Explanation
ا	Alif	No denoting	No denoting
ب	Bā'	B	-
ت	Tā'	T	-
ث	Sā'	S	S (with point above)
ج	Jīm	J	-
ح	H(ā'	H(H (with point below)
خ	Khā'	Kh	-
د	Dāl	D	-
ذ	Ẓāl	Ẓ	Z (with point above)
ر	Rā'	R	-
ز	Zai	Z	-
س	Sīn	S	-
ش	Syīn	Sy	-
ص	S)ād	S(S (with point below)
ض	D(ād	D(D (with point below)
ط	T(ā'	T(T (with point below)
ظ	Z(ā'	Z(Z (with point below)
ع	'Ain	'	Inverted comma above
غ	Gain	G	-
ف	Fā'	F	-
ق	Qāf	Q	-
ك	Kāf	K	-
ل	Lām	L	-
م	Mīm	M	-
ن	Nūn	N	-
و	Wāwu	W	-
هـ	Hā'	H	-
ء	Hamzah	'	Apostrof
ي	Yā'	Y	Y

B. Vowels

Arabic vowels such as the Indonesian language, consist of singular vowels or monophthong and vocal double or diphthong.

1. Singular

Vokal tunggal bahasa Arab lambangnya berupa tanda atau harakat yang transliterasinya dapat diuraikan sebagai berikut:

Mark	Name	Letter of Latin	Name	Example	Writting
◌---	<i>Fath(ah</i>	a	a		
◌---	<i>Kasrah</i>	i	i	مُنِيرَ	<i>Munira</i>
◌---	<i>D(ammah</i>	u	u		

2. Double

Double Arabic vowels with the symbol of a combination of digits and letters, transliterated as follows:

Tanda	Name	Huruf Latin	Nama	Contoh	Ditulis
ي ◌---	<i>Fath(ah dan ya</i>	ai	a dan i	كَيْفَ	<i>Kaifa</i>
و ◌---	<i>Kasrah</i>	i	i	هُوْلَ	<i>Haula</i>

C. Maddah (long vocal)

Maddah or long vowels with symbols and letters, transliterated as follows:

Fath(ah + Alif, ditulis ā	Contoh سَالَditulis <i>Sāla</i>
◌fath(ah + Alif maksūr ditulis ā	Contoh يَسْعَىditulis <i>Yas'ā</i>
◌Kasrah + Yā' mati ditulis ī	Contoh مَجِيدَditulis <i>Majīd</i>
D(ammah + Wau mati ditulis ū	Contoh يَقُولُditulis <i>Yaqūlu</i>

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ABSTRACT

Amri Dhimas Maulana, 16130074, 2020, **Implementation of Entrepreneurship Learning Model of Pesantren Kopi In Developing Independence of Islamic Boarding School (Case Study in Islamic Boarding School of At-Tanwir Slateng Village, Ledokombo District, Jember Regency)**, Thesis, Department of Social Studies Education, Faculty of Tarbiyah and Teacher Training, State Islamic University of Maulana Malik Ibrahim Malang. Advisor: Dr. Alfiana Yuli Efiyanti, MA

Keyword: *Learning Model, Entrepreneurship, Independence*

Unemployment is a serious problem that must be solved together in Indonesia. This problem is not only duty of the government, but also must be synergy from all parties involved. The number of unemployment is caused by graduates who are less creative, innovative, and skilled. So that they are difficult to compete with graduates who have great soft skills. It was also initiated and prepared by one of the non-formal educational institution namely Islamic boarding school of At-Tanwir located in Slateng Village, Ledokombo District, Jember Regency to make their graduates have additional skill by utilizing the coffee potential which is integrated with the entrepreneurship learning model of pesantren kopi at islamic boarding school. This study aims to describe the implementation of entrepreneurship learning model of pesantren kopi in Islamic boarding school of At-Tanwir with sub discussion including: planning, implementing, evaluating, and also analyzing the successfull rate of independence of the At-Tanwir islamic boarding school.

The research method uses a qualitative research approach with the research type of case study. The results in this study will be described in a descriptive analytical form according to comprehensive conditions in the field. Primary data obtained through interview, observation, and documentation. Then secondary data obtained through journals and related theses

The results of this research concluded that 1) the form of planning is internalized in the form of subject, extracurricular, and islamic boarding school activity that are integrated with 3M (Man, Material, Money), (2) the implementation of entrepreneurship learning model of pesantren kopi is implemented directly in the field by focusing on the production and sale of coffee using cooperative learning method PBI (Problem Based Introduction) and mutual cooperation, (3) evaluation that must be improved in terms of marketing and selling that are less than optimal, these can be increased again using digital marketing such as website, instagram ads, and facebook ads in order to the selling will be optimum. Then the success rate of islamic boarding school can be viewed in terms of physical aspect which is sustainable development in boarding school and non-physical aspect which is projected through changes in education, social, and economic in islamic boarding school, farmer, and society around Subergadung.

مستخلص البحث

أمري ديماس مولانا، 16130074، 2020، تطبيق نموذج تعلم ريادة الأعمال في معهد القهوة على تطوير الاستقلالية في معهد الإسلامية (دراسة الحالة في معهد الإسلامية التنوير ليدوكومنو جيمبير) بحث الجامعي بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج كلية علوم التربية والتعليم قسم علوم الاجتماعية، المشرف الدكتور ألفيانا يولي إيفيانتي الماجستير.

الكلمات الأساسية: نموذج التعلم، ريادة الأعمال، استقلالية

البطالة هي مشكلة خطيرة جدا التي تحلّ بجماعة خاصة في إندونيسيا، هذه المشكلة ليس لحكومة الإندونيسيا فقط بل هناك المساعدة والتداخل من جميع الجهات المتعلقة. وتسبب هذا لأن أكثر المتخرجون من المدرسة أو الجامعة أقل إبداعا وإبكارا حتى يستصعبون في تنافس مع الآخرين. ويستعدّ هذا بأحد من المعاهد غير رسمية وهو معهد الإسلامية التنوير الذي يقع في ناحية ليدوكومنو جيمبير الذي سيصبح المتخرجين لهم إتقان الإضافي لينتفع احتمال القهوة الذي يتحد بنموذج تعلم ريادة الأعمال معهد القهوة في المعهد. يهدف هذا البحث: لوصف تطبيق نموذج تعلم ريادة الأعمال في معهد القهوة الذي يشمل فصل البحث على: تخطيط وتطبيق وتقييم وتحليل معدل نجاح الاستقلالية في معهد الإسلامية التنوير.

إن المدخل المستخدم هذا البحث هو المدخل الكيفي على نوع البحث دراسة الحالة. ونتائج البحث بشرح تحليل الوصفي مناسب بأحوال في الميدان. البيانات الكاملية يجد من المقابلة والملاحظة والوثائق وأما البيانات الفرعي يجد من المجلة العلمية وبحث الجامعي ورسالة الماجستير المتعلقة.

ونائج البحث هي: (1) شكل التخطيط الذي يدخل إلى بعض الجهات كمادة التعليم والأنشطة الإضافية وأنشطة معهد الإسلامية التنوير التي تتحد على ثلاثة ميم (الإنسان والأدوات والنقود)، (2) تطبيق نموذج تعلم ريادة الأعمال في معهد القهوة يقام في الميدان مباشرة الذي يركّز على إنتاج ومبيع القهوة باستخدام طريقة تعلم التعاوني ومقدمة قائمة على المشكلة وعمل الجماعي، (3) ويصلح التقييم من جهة التسويق والمبيعات التي غير الأمثل. وسيرقي هذا باستخدام تسويق الرقمي كمثل موقع الكتروني (*website*) والإنستقرام والقيسبوك لكي يكون المبيعات أمثالا. ثمّ معدل النجاح من معهد الإسلامية ينظر من جهة المادي على بناء المباني المتابعة في معهد الإسلامية ومن جهة غير المادي الذي يوجه إلى تغيير التربوي والاجتماعي والاقتصادي لمعهد الإسلامية والفلاح والمجتمع حول سوبرغادونج.

CHAPTER I

INTRODUCTION

A. Background of The Research

The development of sophisticated technology and information in various aspects of life presents a challenge for the community to continue to innovate, especially in the world of education. Education is a forum for bridging and introducing knowledge and renewal in order to print a superior and mature future generation. Education can be interpreted as an effort to educate the nation, instill moral and religious values, foster personality, teach knowledge, train skills, skills, provide guidance, direction, guidance, example, discipline, etc.¹ The renewal of the education system by following the cycle of times is projected to provide maximum services that emphasize the effectiveness and efficiency of students so as to provide an opportunity for them to continue to hone their abilities well. Therefore, educational institutions must be able to anticipate these developments by continuously striving for a program that is appropriate to the child's development, the development of the times, the situation, conditions, and needs of students.²

One of the factors that determine the effectiveness of implementing social change programs is the correct use of strategies, but choosing the right strategy is not an easy job. It is difficult to choose a particular strategy to achieve certain social change goals or targets, because actually the various kinds of strategies lie

¹ Nana Syaodih dan Erliana Syaodih, *Kurikulum & Pembelajaran Kompetensi*, (Bandung, PT. Refika Aditama, 2012), hlm. 1

² Udin Saefudin, *Inovasi Pendidikan*, (Bandung: Alfabeta, 2008), hlm. 2

in a continuum from the weakest level (the least) of coercive pressure from the outside, in the direction of the most (strong) pressure (coercion) from the outside.³

Education problems cannot be separated from the existence of a curriculum that is implemented by every educational institution. The curriculum applied by educational institutions must be able to project competitive teaching in terms of theories and practices that are packaged in interesting and unique learning methods or models. The learning model that is implemented is expected to be aligned with the educational objectives based on Law No. 20 of 2003 is a change for the better. Through education is expected to change the mindset from adolescence to adulthood which can be seen from changes in lifestyle and changes in attitude in life.

Entering the industrial revolution 4.0, it seems that the Indonesian people are starting to make a great breakthrough in terms of the creative economy. In a number of meetings, the president always expressed his focus on strengthening human resources as an asset to complete his vision for Indonesia as a developed and competitive country. Responding to this as a preparation for Indonesia to enter the conceptualization of the era of conceptualization with the integration IOT (Internet of Thing) provides homework by forming superior youth in the future based on the internet. One way is to be creative and skilled. Entrepreneurship can be considered as a forum to train young people who are creative and skilled. The role of youth in honing skills in the field of entrepreneurship is projected to increase creativity which can provide opportunities to create jobs, so as to help the unemployment rate in Indonesia.

The BPS (Badan Pusat Statistik) stated that the unemployment rate increased by 50 thousand people as of August 2019. This increase automatically increased the number of unemployed from 7 million people in August 2018 to 7.05 million people in August 2019. And there are other records put forward by BPS, the open unemployment rate (TPT) in August 2019 fell to 5.28 percent from the previous

³ Ibid., hlm. 2

2018 period of 5.34 percent. The decline in TPT was due to the number of labor force as of August rose from 131.01 million people to 133.56 million people. The increase is in line with the increasing number of people employed from 124.01 million people to 126.51 million people.⁴ The data illustrates that the problem of unemployment is not only a problem that must be resolved by the government, but the problems of this nation that must be solved together. Unemployment is a social problem faced by many developing countries like Indonesia. This has become a serious threat to the country's economic growth which must still be handled properly.

In 1995 the Presidential Instruction (Inpres) No. 4 of 1995 concerning the National Movement to Promote and Cultivate Entrepreneurship (GNMMK) was published. The follow-up to this movement resonates fairly well. Workshop seminars, symposiums, discussions, and entrepreneurship training are very strong. In short, at that time entrepreneurship or entrepreneurship became a booming keyword. Although sometimes it still seems sporadic, this activity is gradually being directed and is increasingly showing its pragmatic aspects.⁵ The impact given to the community on the enactment of this Inpres is the involvement of the general public in the context of entrepreneurship development, then there is the insertion of messages in the curriculum of formal and non-formal education.

Teaching conducted by formal and non-formal educational institutions is expected to provide a place for students to continue to explore their talents and interests by promoting their creativity and skills in terms of academic and non-academic. One education that is seen as a breakthrough way to hone skills is entrepreneurship. Entrepreneurship learning can be taught at all levels, so this learning can be used as a tool to hone students to foster creative and innovative entrepreneurial spirit.

Entrepreneurship education is an educational program that works on entrepreneurship aspects as an important part in debriefing learners' competence.

⁴ <https://www.bps.go.id/> (Diakses pada tanggal 18 November 2019)

⁵ Eman Suherman, *Desain Pembelajaran Kewirausahaan*, (Bandung: Alfabeta, 2008), hlm. 1

With this aspect, we hope students can live their lives. Entrepreneurship education is expected to provide added value for students related to their role in life. Added value in life is an important aspect because in every life activity we are faced with duties and responsibilities. Every task and responsibility of life is to solve problems that grow and develop in life.⁶

This is in line with the Word of God in surah at-Taubah verse 105 which reads:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۗ وَسَتُرَدُّونَ اِلَىٰ عَالَمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

That means : And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

During this time, the process of education and learning is oriented to provide maximum knowledge for students so that aspects of intelligence and intelligence or intellect become the main arable. However, it turns out that this is the biggest mistake in the process of education and learning in this country.

Society is too absorbed in working on aspects of intellectuality so that children only become theoretical figures, they only master the theory of life processes and have absolutely no ability to face life applicatively. They only know what and who, but lack knowledge of how things are in life.⁷

To condition this, one must apply the concept of togetherness in everything. We are orienting this together in an effort to equalize perception and appreciation of the concepts of education and learning. With this togetherness, it is expected

⁶ Mohamad Saroni, *Mendidik & Melatih Entrepreneur Muda*, (Yogyakarta: Ar-Ruzz Media, 2012), hlm. 45

⁷ Ibid., hlm. 46

that each planned program can be implemented and subsequently expected to provide maximum results. This is because the education and learning process is a shared process, which is a process that must be carried out together in an activity to be programmed. With togetherness, every aspect of education and learning can carry out its tasks and functions as well as possible.

Entrepreneurship education enables the cooperation process of many parties involved in the process. In the end, the education and learning process provides a plus condition for students. Students are not only able to intellectually, but also have the ability to carry out life activities. The community does not need to worry about the lives of our children after their education. They can already face life only with the provision of entrepreneurial skills that we provide in the process of education and learning and training in the school environment.

In this entrepreneurship education and learning program, it is not enough to just provide a theory or concept of entrepreneurship. During the entrepreneurship education and learning process, students are given a variety of applicative training that works on the applicative aspects of entrepreneurship in life. Entrepreneurial skills are a form of education that works on the aspects of applicable skills that can be a brand for students. This is actually what is being worked on in our education world. Entrepreneurship is a characteristic program for students so that the community can directly empower the abilities of children as creators of goods or services for the needs of people's lives.

Related to education and curriculum in an educational institution or institution in this country, there is an educational institution which is a pure product of this country which has a unique aspect in terms of curriculum. The institution in question is pesantren. Substantially, pesantren are religious institutions which cannot be separated from the community, especially rural areas. This institution grows and develops from and for people who position themselves as part of society in a transformative sense. In this context, pesantren education is basically education that is loaded with nuances of social transformation. The

pesantren endeavors to place its vision and work within the framework of social service which was initially emphasized on the formation of religious morals and then developed on more systematic and integrated development initiatives.⁸

However, even though a pesantren has many advantages it does not mean that it does not have weaknesses and shortcomings. According to Amien Rais, there are some weaknesses of pesantren that need to be addressed immediately, including: (1) pesantren alumni generally have a narrow mind and are not confident when in contact with real life in society that always develops in line with the progress of science and technology; (2) pesantren in general do not equip their students with a variety of skills that can be relied upon to face the challenges of life in this modern era; (3) pesantren are generally closed to accept changes so it is very difficult to keep abreast of developments.⁹

For this reason, improvements need to be made by reconstructing the existing education model. Improvements that need to be made are awareness in making changes to pesantren education, to renew or modernize Islamic education, eventually many boarding schools began to improve and modernize the education system, management and curriculum, especially by introducing general sciences such as teaching entrepreneurship to students. The above facts are proof that pesantren can renew their education. The changes and dynamics that have taken place in the pesantren to date have shown encouraging results. Some pesantren are able to compete with state schools under the Ministry of National Education and the Ministry of Religion. Most of the students mastered and had achievements that were superior to students in schools that were not boarding schools. They are able to compete in general subjects and religion. And even some pesantren always carry out education, guidance and development of students for excellence and perfection through a comprehensive and integrated education program.

Pesantren as a future-oriented educational institution certainly has goals, curriculum, vision and mission in an effort to form a more civilized nation. The

⁸ Ibid., hlm. 2

⁹ Amien Rais, *Cakrawala Islam Antara Cita dan Fakta*, (Bandung: Mizan, 1987), hlm. 24

objectives set by the pesantren are education that is in accordance with Islamic religious norms and is always *tafaqquh fi 'l-diin*.¹⁰ On the other hand the implementation of pesantren education itself has its own advantages over formal education. Although sometimes there are some parties who think that learning applied in pesantren is less structured. But if we look at it from another perspective, things that are more emphasized from pesantren are morality and religiosity, etc.

All parties do not doubt the contribution of pesantren education in educating the lives of Indonesian people, occasionally pesantren are able to show their uniqueness as an educational institution "marginal people". As one of the informal institutions in the community, pesantren has considerable concern to participate in intelligenceing civil society, especially through empowerment in the field of education.¹¹ In an effort to maintain these advantages pesantren must keep abreast of the times by creating creative and innovative programs that are integrated with appropriate technology. Thus, the wisdom of the pesantren itself can continue to be prioritized through a system that is structured by the use of technology and information without leaving the characteristics of the pesantren, so that the formation of quality santri resources can compete with other outputs from formal institutions.

As non-formal pesantren institutions should not be silent to see this, as if what is maintained must remain consistent and relevant in carrying out the identity values of pesantren so that there is no reason for pesantren to preserve the culture of the past without projecting a future with more integrity. An effort to respond to the challenges of the globalization era from the pesantren should review and evaluate as consideration of the curriculum that has been implemented in daily activities.

There have been many pesantren lately that have tried to implement entrepreneurship education that is carried out in the business fields. This

¹⁰ Abd. A'la, *Pembaharuan Pesantren*, (Yogyakarta: LKiS, 2006), hlm. 24.

¹¹ Syamsul Ma'arif, *Pesantren Vs Kapitalisme Sekolah*, (Semarang: Need's Press, 2008), hlm. 104.

entrepreneurship education is projected to produce pesantren outputs that are competent in the field of entrepreneurship and can compete from the game of the digital economic market that is beginning to influence the daily lives of the people. Therefore, with this renewal, it is hoped that pesantren graduates will be able to survive and practice knowledge in more complex life challenges and be sure to return to entrepreneurship-based boarding schools such as this that there will be a transition and renewal in their learning.

At-Tanwir Islamic Boarding School is a salaf boarding school like pesantren in general that conducts the teaching of Islamic values in accordance with *ahlussunnah waljamaah*. Islamic teaching applied in this pesantren began to be actualized with modern learning that emphasizes the creativity, intellect, and religiosity of students. But according to researchers this boarding school has unique and different characteristics compared to boarding schools in general. The different characteristic lies in the aspect of asset utilization found in the pesantren environment. This pesantren grows and develops by promoting a vision of the discipline and independence of students. Thus, the discipline and independence of students is made a priority in character-based teaching and good character in the future.

The location of the pesantren in the mountain valley makes its own uniqueness and identity of this pesantren. the pesantren parties live and are cultured by utilizing the natural potential in the mountainous area as an independent boarding school. One of the results of amlah that has been exploited is the potential of coffee which is on the slopes of Mount Raung. At-Tanwir Islamic boarding school is known as the pesantren kopi, because the product they produce is called pesantren kopi. The history of the pesantren is conceptualized by the arrival of lecturers and students of UIN Maulana Malik Ibrahim Malang (Pesantren Kopi Team) who carried out empowerment and community service programs in Sumbergadung village, Ledokombo district. They carry out a service program of exploiting the potential of coffee by empowering and assisting coffee farmers, managerial related matters and coffee packaging are taken over by the

pesantren. In supporting the activities, not only the community and the team contributed to this, but the pesantren also invited the students to participate and contribute as a means of developing the soft skills of the students.

At-Tanwir Islamic boarding school has an orientation not only to equip its students with religious sciences, but also to try to equip their students with the ability to think and act creatively, innovatively, never give up and not be dependent on others (mental entrepreneurs). This orientation is implemented in the daily traditions of the management and students. There are several business sectors that are used as media for actualization of the mental / or spirit, namely, agriculture, plantation, empowerment, boarding cooperatives, etc.

In addition, this students in this pesantren have backgrounds from middle to lower class families. So during the learning process or boarding school, santri here are free of any cost in meeting their daily needs, all SPP costs and food needs are all borne by the pesantren from the management of coffee cultivation and marketing of coffee products managed by the santri and the Pesantren Kopi Team. Departing from the framework of thinking and the problem, the researcher is interested and desires to research about the concept and actualization of the learning model that is applied in pesantren based on entrepreneurship. Thus the researchers decided to conduct research for the completion of the final project by raising the title "**Implementation of Entrepreneurship Learning Model of Pesantren in Developing the Independence of Islamic Boarding Schools (Case Studi in Islamic Boarding School of At-Tanwir Slateng Village, Ledokombo District, Jember Regency)**".

B. Focus of The Research

1. How the entrepreneurship learning model of pesantren kopi is implemented in encouraging independence of At-Tanwir islamic boarding school?
2. How successfull did At-Tanwir islamic boarding school in establishing islamic boarding school?

C. Objectives of The Research

The goal is the target of a study. Against the background of the issues raised in the above research focus, the objectives to be obtained from this study are:

1. Analyzing the entrepreneurship learning model of pesantren kopi is implemented in encouraging independence of At-Tanwir islamic boarding school.
2. Analyzing is the successfull rate of At-Tanwir islamic boarding school in establishing islamic boarding school.

D. Significances of The Research

1. Academic Benefits
 - a. It can contribute thoughts in the form of theories or concepts, especially in the application of entrepreneurial learning models in schools or boarding schools.
 - b. To add new references in social science and community empowerment in the Faculty of Tarbiyah and Teacher Training.
 - c. To fulfill the final project requirements in completing undergraduate education at State Islamic University of Maulana Malik Ibrahim Malang.
2. Practical Benefits
 - a. This research is expected to contribute to the development of entrepreneurship learning models in pesantren.
 - b. Research can be used as an alternative or solution to efforts to develop students' creativity.
 - c. This research is expected to also benefit the wider community as well as input for education practitioners etc.

E. Originality of The Research

The purpose of the originality of research is to avoid plagiarism or context repetition of similar matters. Thus the researcher can provide a comparison of different glasses so that there are references referenced from previous studies that have similar research substance. Based on the results of searches conducted by

researchers, there are several previous studies that have relevance to the research that researchers will adopt.

Research conducted by Mahirotul Husniah in 2015 entitled: "The Development of Santri Entrepreneur Attitudes Through Life Skill Education at Al-Khoirot Islamic Boarding School Karangsono Pagelaran Lamongan". This research is a descriptive study with a phenomenological approach. The results obtained are in line with the expectations of developing life skills education at Al-Khoirot Islamic boarding school in accordance with Islamic values, namely honesty, trustworthy, dynamic, creative, innovative, professional, cooperation, responsibility, hard work, diligent, and tenacious.¹²

Subsequent research, namely from Rita Meiriyanti and Aprih Santoso in 2017 entitled "Implementation of Entrepreneurship-Based Curriculum to Capture Entrepreneur Generations in Dealing with Demographic Bonuses" provides findings including; 1) the implementation model of entrepreneurship-based curriculum will strengthen the position of tertiary institutions as one of the leading mediators and facilitators in developing the nation's young generation and has an obligation to teach, educate, train, and motivate their students so that they become an intelligent generation that is independent, creative, innovative, and able to create various job opportunities (business). With this change paradigm, eventually it will give birth to young entrepreneurs like "young heroes" who will be able to raise this nation from various downturns, 2) the university must proactively support an entrepreneurship-based curriculum so that not only curriculum based on courses but more rather than that there must be direct assistance from universities or utilizing an entrepreneurship center.¹³

Research from Siti Robiah Adawiyah in 2018 entitled "Entrepreneurship Education in Pesantren Sirojul Huda" provides findings including: 1) Entrepreneurship education activities in Sirojul Huda Islamic boarding school

¹² Mahirotul Husniah, *Pengembangan Sikap Entrepreneur Santri Melalui Pendidikan Life Skill di Pondok Pesantren Al-Khoirot Karangsono Pagelaran Lamongan*, Skripsi: UIN Maulana Malik Ibrahim Malang, 2015

¹³ Rita Meiriyanti dan Aprih Santoso, *Implementasi Kurikulum Berbasis Entrepreneurship Untuk Menetak Generasi Pengusaha Dalam Menghadapi Bonus Demografi*, Jurnal Penelitian, Volume 12, Nomor 2, Desember 2017, hlm. 1-21

students are fostered through the development of brooch business. It was intended that the students in addition to studying their Islamic religious knowledge were equipped with life skills, so that hopefully the students would be able to develop businesses so that the realization of economic independence of the people, 2) Entrepreneurship education efforts at the Sirojul Huda Islamic boarding school encourage development and fostering of the business of making brooches. This is very positive because pesantren is positioned as an agent of change in fostering the community, including in developing business for santri, 3) In developing the brooch business there are obstacles faced by the pesantren, namely regarding capital and marketing of brooch production. However, this does not become an obstacle in the implementation of entrepreneurship education for students in the Sirojul Huda Islamic boarding school.¹⁴

Research from RR Aliyah and S Rahmah in 2017 entitled "Entrepreneurship-Based Independence Education" which provides the following research results: Entrepreneurship-based independence education planning consists of compilation of plans that emphasize independence and entrepreneurship-based that occur in the Darussyifa Al-Fithroh Islamic Boarding School (Yaspida) Sukabumi. The planning was made because the aspects of the needs and interests of the Organizing Team through meetings and coaching by all boarding school managers. The goal of independence-based education produces graduates who are ready to face challenges, are reliable, and are not dependent on other communities. The implementation of educational activities that emphasizes independence and entrepreneurship-based in Darussyifa Al-Fithroh Islamic Boarding School is carried out through the implementation of ta'aruf by new students to shape the character of the students. The implementation of entrepreneurship-based independence education is carried out through the form of habituation and assignment activities. Habituation activities are always carried out by all Darussyifa Al-Fithroh Islamic Boarding School stakeholders. The activity was carried out by giving role models from the leadership of the boarding school,

¹⁴ Siti Robiah Adawiyah, *Pendidikan Kewirausahaan di Pondok Pesantren Sirojul Huda*, Jurnal Penelitian, Volume 1, Nomor 2, Mei 2018, hlm. 1-7

boarding school supervisors, boarding school heads, teachers, and students. Supervision is carried out academically and managerially. Supervision of entrepreneurship-based independence education is the responsibility of the leadership of the boarding school, while all boarding school managers are required to provide direction and guidance in terms of forming educational programs that emphasize independence and entrepreneurship-based. Program evaluation is carried out in a coordination and consultation meeting by the foundation.¹⁵

Research from the 2017 Ujang Suyatman entitled "Islamic Boarding Schools and Economic Independence of Santri (Case Study of the Fathiyah Al-Idrisiyah Islamic Boarding School Tasikmalaya)" provides the following findings: 1) The teachings of the tarekat and Islamic religious values in general are taught to santri and jama'ah are the foundation of values in businesses in the economy developed by Sufi entrepreneurs. Spirit personality, righteous intentions and big vision and mission are not only used as materials for religious spirituality, but also internalized in business practices that are run, and used as motivation and spirit of strength in every form of action and decision making. 2) Mechanism and organism paradigm is the paradigm of Islamic education developed at Fadris Islamic Boarding School. Both of these paradigms see that the material aspects of the world and the values of religious spirituality are not a dichotomous aspect of life, but are a unity in building a prosperous life in the afterlife. All aspects of that complement each other and is a form of manifestation of the results of human reasoning for the will of Allah Almighty contained in the Koran and al-Sunnah of the Messenger of Allah. 3) The contribution of the Islamic Boarding School Fadris to the development of the surrounding community, or its congregation in general, scattered in several parts of the archipelago, is not only limited to meeting the needs of ukhrawiyah, but also includes services for the community in terms of worldly affairs. This effort is carried out by developing and increasing

¹⁵ RR Aliyyah dan S Rahmah, *Pendidikan Kemandirian Berbasis Kewirausahaan*, Jurnal Penelitian, Volume 1, Nomor 1, April 2017, hlm. 143-153

the volume of business carried out with the participation of the community in the process and the enjoyment of its result.¹⁶

Table 1.1: Orisinality of The Research

No	Previous Research	Similarity	Diversification	Originality of Research
1	Mahirotul Husniah, "Pengembangan Sikap Entrepreneur Santri Melalui Pendidikan Life Skill di Pondok Pesantren Al-Khoirot Karangsono Pagelaran Lamongan". (Skripsi, 2015)	It is located in the similarity in researching about entrepreneursh ip education in pesantren	It is Located in, object, and focus of research.	The Implementation of Entrepreneurship Learning Model ofr in Developing Independence of Islamic Boarding Schools (Case Study at At-Tanwir Islamic Boarding School in Slateng Village, Ledokombo district, Jember Regency), in this thesis the writer is going to do is to focus this research on an entrepreneurial learning model integrated with the existence of coffee products that have been is in the At-Tanwir boarding school. thus the researcher wants to find out how the boarding school teaches the teaching and

¹⁶ Ujang Suyatman, *Pesantren Dan Kemandirian Ekonomi Kaum Santri (Studi Kasus Pondok Pesantren Fathiyah Al-Idrisiyah Tasikmalaya)*, Jurnal Penelitian, Volume 14, Nomor 2, Januari 2017, hlm. 1-17

				management of coffee as an entrepreneurial teaching material which results from the sale of the coffee as the independence of the boarding school to finance all students who are studying there without any charge
2.	Rita Meiriyanti dan Aprih Santoso, "Implementasi Kurikulum Berbasis Entrepreneurship Untuk Menetak Generasi Pengusaha Dalam Menghadapi Bonus Demografi", (Jurnal, 2017)	The similarity lies in researching entrepreneurship	The difference lies in the object, and research is carried out in the scope of tertiary institutions	The Implementation of Entrepreneurship Learning Model ofr in Developing Independence of Islamic Boarding Schools (Case Study at At-Tanwir Islamic Boarding School in Slateng Village, Ledokombo District, Jember Regency), in the thesis the writer is going to do is to focus this research on an entrepreneurial learning model integrated with the existence of coffee products that have been is in the At-Tanwir boarding school. thus the researcher wants to find out how
3.	Siti Robiah Adawiyah, "Pendidikan Kewirausahaan Di Pesantren Sirojul Huda" (Jurnal, 2018)	The similarity in this study is located in the object of research that also discusses entrepreneurship in the pesantren environment	The difference is that the researcher is more focused on the entrepreneurship learning model found in the pesantren environment	
4	RR Aliyah dan S Rahmah, "Pendidikan Kemandirian Berbasis Kewirausahaan"	It lies in the similarity in researching about entrepreneurship in boarding	It is located on the object, and the focus of research.	

	, (Jurnal, 2017)	schools based on independence		the boarding school teaches the teaching and management of coffee as an entrepreneurial teaching material which results from the sale of the coffee as the independence of the boarding school to finance all students who are studying there without any charge
5	Ujang Suyatman "Pesantren Dan Kemandirian Ekonomi Kaum Santri (Studi Kasus Pondok Pesantren Fathiyyah Al-Idrisiyyah Tasikmalaya), (Jurnal, 2017)	The similarity lies in the focus of his research which emphasizes the independence of students in islamic boarding schools	The difference is more visible in the topics to be discussed, if the writer emphasizes more on the entrepreneurial aspect, if the research from Ujang Suyatman discusses in more detail the economic aspects	

F. Definition of Key Term

As a basis for clarifying the understanding of the title that the researcher will adopt, the researcher will therefore explain the explanation of the terms listed in the title above to avoid misunderstanding in providing interpretations, the terms of this study can be explained as follows:

1. *Entrepreneurship Learning model* is a pattern or planning of students learning both inside and outside the classroom that is integrated with the concept of entrepreneurship. In this method students are more emphasized to exercise entrepreneurial soft skills by practicing selling products that are ready to be sold in order to train an independent, creative, and innovative mentality.
2. *Pesantren Kopi*, is a term given to the At-Tanwir boarding school because this cottage empowers the potential of coffee which is an asset around the pesantren. In addition to providing assistance to coffee farmers, the boarding school also has superior coffee products, such as Robusta, Lanang and Arabica coffee, and the coffee product is named Pesantren Kopi. And the results sold from this pesantren coffee product are dedicated to sustaining the life of the santri in the At-Tanwir lodge. And the coffee

boarding school is an empowerment-based research community commanded by UIN Malang Sharia lecturers, where the coffee boarding school team focuses on community service, research, trade, social activities that also involve several UIN Malang students.

3. *Independence of Islamic boarding school* referred to in this study is to focus on the vision of Islamic boarding school which emphasizes discipline and independence which is oriented so that all members of the boarding school including kyai, religious teacher, and students can work together in terms of the benefit of the people. So this independence is also applied from the daily life of students who have been conceptualized starting from eating students that are produced from cooking together that has been listed on the cooking picket. And funds from these activities come from the sale of coffee which is the proceeds of the sale to free students from studying in Islamic boarding schools

G. Systematic of Discussion

As an illustration to clarify the writing of this study, the authors provide a systematic discussion with several sections. The division is as follows:

CHAPTER I: contains an introduction that discusses the research probabilities or substance of researchers in writing this research as outlined in the background of the study, research focus, research benefits, originality of research, definition of Islam, and systematic discussion.

CHAPTER II: contains a Literature Review which will provide a complex explanation of the research sub-topics covering: implementation, hidden curriculum, coffee pesanten, entrepreneurship, and students' creativity.

CHAPTER III: contains research methods which include the approach and type of research, the presence of researchers, research locations, data and data sources, data collection techniques, data analysis, and research procedures.

CHAPTER IV: contain data exposure and research finding that researcher has observed in field exactly in the Islamic Boarding School of At-Tanwir

CHAPTER V: this contain about the discussion of research results that have been showing with the integration of theory. This chapter will explain about

the result 1) implementation of entrepreneurship learning model of pesantren kopi in developing independence of islamic boarding school, 2) the successfull rate At-Tanwir in establishing islamic boarding school.

CHAPTER VI : this chapter will explain about the conclusion and suggestion



CHAPTER II

REVIEW OF RELATED RESEARCH

A. Concept of Learning Model

1. Definition of Learning Model

Learning strategy according to Kemp is a learning activity that must be done by teachers and students so that learning objectives can be achieved efficiently. In line with his opinion Kemp, Dick, and Carey also mentioned that the learning strategy is a set of learning materials and procedures used together to produce learning outcomes for students or students. Efforts to implement the learning plan that has been prepared in real activities so that the objectives that have been compiled can be achieved optimally, then we need a method used to realize the strategies set. Thus a learning strategy can occur using several methods. Therefore, the strategy is different from the method. Strategy shows the planning to achieve something, while the method is a way that can be used to implement the strategy. In other words, a plan of operation achieving something; while the method is a way in achieving something. Thus some definitions of the learning model will be explained as follows.¹⁷

According to Babbage, Byers, & Redding (1999), the learning model is defined as follows:¹⁸

- a. A broad based philosophy with a theoretical underpinning and a prescribe range of technique.
- b. A philosophy which dictates approaches and methods and is usually presented as a whole packaged.
- c. A description of set of styles and suggested teaching practices which prescribe how pupils are taught.

Joyce and Weil argue that the learning model is a plan or pattern that can be used to shape the curriculum (long-term learning plan), design learning materials, and guide learning in other classes.¹⁹

¹⁷ Rusman, *Model-Model Pembelajaran*, (Jakarta: PT Raja Grafindo Persada, 2012), hlm.

¹⁸ Salim Al-Idrus, *Strategi Pembelajaran Kewirausahaan*, (Malang: Media Nusa Creative, 2017), hlm. 36

Learning model is a plan or a pattern that is used as a guide in planning learning in class and learning in tutorial. Learning learning refers to the learning approach that will be used, including teaching objectives, stages in learning activities, learning environment, and classroom management.²⁰ This is consistent with Joice's opinion that each model directs us in designing learning to help students achieve learning goals.²¹

Learning methods are a set of components that have been optimally combined for the quality of learning.²² In practice it cannot be released with learning theory, which asks whether the method to be used in learning design? When will it be used? The answer is the method and situation. Learning situations, including learning outcomes and conditions. Learning outcomes, the effect of each learning method. A similar learning method can distinguish the results of the chase, if the conditions are different.²³

2. Characteristics of Learning Model

The learning model has the following characteristics:²⁴

- a. Based on educational theory and learning theory from certain experts. For example, the group research model was prepared by Herbert Thelen and based on John Dewey's theory. This model is designed to train participation in groups democratically.
- b. It have a specific educational mission or goals, for example the inductive thinking model is designed to develop the inductive thinking process.
- c. It can be used as a guide for improving teaching and learning activities in the classroom, for example the Synectic model is designed to improve creativity in composing lessons.

¹⁹ Joyce & Weil, *Models of Teaching*, (USA: Allyn and Bacon A Simon & Scuster Company, 1980), hlm. 1

²⁰ Arends, *Classroom Instructional Management*, (New York: The Mc Graw-Hill Company, 1997), hlm. 7

²¹ Trianto, *Model Pembelajaran Terpadu Dalam Teori dan Praktik*, (Jakarta: Prestasi Pustaka, 2007), hlm. 1

²² Riyanto, *Pendekatan Dan Metode Pembelajaran*, (Malang: Departemen Pendidikan Nasional Direktorat Jenderal Pendidikan Dasar dan Menengah Proyek Peningkatan Pusat Pengembangan Penataran Guru IPS san SMP, 2002), hlm. 32

²³ Reigeluth, *Instructional-Design Theories and Models: An Overview of Their Current Status*, (London: Lawrence Erlbaum Associates, 1987), hlm. 1-5

²⁴ Ibid., hlm. 136

- d. It has parts of the model called: (1) sequence of learning steps (syntax); (2) the principles of reaction; (3) social system; and (4) support systems. These four sections are practical guidelines if the teacher will implement a learning model.
- e. It has an impact as a result of applied learning models. These impacts include: (1) learning impacts, i.e. measurable learning outcomes; (2) the impact of accompaniment, namely the long-term learning outcomes.
- f. It makes teaching preparations (instructional design) with guidelines for the chosen learning model.

The term learning model according to Kardi and Nur has a broader meaning than strategy, method or procedure. The teaching model has four special characteristics that are not owned by the strategy, method or procedure. These characteristics are: (1) logical theoretical rational compiled by the creators or developers; (2) rationale for what and how students learn (learning objectives to be achieved); (3) the teaching behavior needed for the model to be implemented successfully; and (4) learning environment that is needed so that learning objectives can be achieved.²⁵

3. Variables of Learning Model

There are learning model variables which are classified into three types namely:

a. Strategy of Learning Organizing

Strategies for organizing learning are methods for organizing the contents of the chosen field of study for learning. Organizing refers to an action such as the selection of content, structuring content, making diagrams of format and so on. Strategies for organizing learning can be divided into two types, namely organizing strategies at the micro and macro levels. Micro strategy is referring to a method for organizing learning that revolves around one concept or procedure or principle. While the macro strategy refers to a method for organizing learning content that involves

²⁵ Soeparman Kardi dan Muhammad Nur, *Pengajaran Langsung*, (Surabaya: Universitas Negeri Malang), hlm. 9

more than one concept or procedure or principle. Macro strategy is more concerned with how to choose, arrange order, make synthesis, and summarize the contents of learning (whether it is in the form of concepts, procedures, or principles) that are interrelated. This selection is based on the learning objectives to be achieved, referring to the structuring of the concepts needed to achieve that goal. Ordering content refers to decisions about how to organize or determine the order of concepts, procedures, or principles so that they appear to be related and easy to understand.

b. Strategy of Learning Delivery

Learning delivery strategy is a method for conveying learning is a method for conveying learning to learners or to receive and respond to input coming from learners. Therefore learning media is the main field of study of this strategy. learning delivery strategy is a component component of the method for implementing the learning process. This strategy has two functions, namely: 1). Delivering learning content to learners 2). Provide information or materials needed by learners to display performance such as exercises or tests. In full there are three components that need to be considered in describing learning delivery strategies, namely:²⁶

1) Instructional Media.

Learning media is a component of a delivery strategy that can be loaded with messages to be delivered to learners, both in the form of people, tools and materials. Martin and Briggs suggest that learning media includes all the resources needed to communicate with learners. This can be in the form of hardware, such as computers, televisions, projectors, and software used on these hardware devices. By using this limitation, the teacher is studying the delivery of learning strategies.

There are five ways to clarify learning media for the purpose of describing learning delivery strategies, namely:

²⁶ I Nyoman Degeng, *Ilmu Pengajaran: Taksonomi Variabel*, (Jakarta: Depdikbud, Dikti, Proyek P2LPTK, 1989)

- a). The level of accuracy of representation
- b). The level of interaction it can generate
- c). His special level of ability
- d). The level of motivation that results
- e). Cultural level required.

2). Learners Interaction with the Media

The interaction of the learner with the media is a component of the learning delivery strategy that refers to the activities carried out by the learner and how the role of the media in stimulating learning activities. The form of interaction between learners and the media is the second important component to describe learning delivery strategies. This component is important because the delivery strategy is incomplete without giving an idea of the influence that can be caused by a media on learning activities undertaken. Therefore this component is more concerned with the study of learning activities carried out by learners and how the role of the media to stimulate learning activities (Martin & Briggs, 1985).

3). Form of Teaching and Learning

The form of teaching and learning is a component of learning delivery strategy that refers to whether the learners are in large groups, small groups, individual or independent. Gagne (1985) suggests that "instruction designed for effective learning may be delivered in a number of ways and may use a variety of media". The ways to convey this learning refer to the second and third components of the learning delivery strategy. Submission of learning through lectures, for example requires the use of instructor media and can be held in large classes. Learning activities undertaken by learners are often more dependent on teacher stimulation. However delivery of learning in large classes requires the use of different types of media from small classes, as well as for individual learning and independent learning.

c. Strategy of Learning Management

Learning management strategies are methods for managing interactions between learners with organizational strategy variables and the delivery of learning content. This learning management strategy is a component of the learning method variable regarding how to organize interactions between learners and other learning method variables. This strategy is related to decision making about the organizing strategy and specific delivery strategies used during the learning process. There are four variables clarifying the learning management strategy which include:

1). Scheduling the use of learning strategies

Scheduling the use of learning strategies or components of a strategy, both for learning organizing strategies and learning delivery strategies is an important part of managing learning. Scheduling the use of learning organizing strategies usually includes the question "when and how long does a learner use each component of the organizing strategy", while scheduling the use of learning delivery strategies usually involves decisions, for example "when and for how long a learner uses a type of media".

2). Making notes on learner learning progress

Making notes on learning progress is very important for the needs of decision making related to learning processing strategies. This means that any decision taken must be based on complete information about the learning progress of the learner.

a) Motivational Management

The purpose of this is to increase learner motivation. Most fields of study actually have an attraction to learn, but learning fails to use it as a motivational tool, as a result the field of study loses its appeal and only a collection of facts, concepts, procedures or principles that are not meaningful.

b) Control of learning

Learning control has an important role in the management of learner interaction with learning, which is one of its uses to further enhance

learner motivation so that it has the maturity of learning that finally dares to make decisions, of course here is inseparable from the role of professional teachers as a companion.

4. Learning Model Based on Theory

a. Model of Social Interaction

This model is based on Gestalt learning theory (field theory). The social interaction model emphasizes harmonious relationships between individuals and society (learning to know). Gestalt learning theory pioneered by Max Wertheimer (1912) together with Kurt Koffka and W. Kohler, conducted experiments on visual observations with physical phenomena. His experiment, which is projecting points of light (the whole is more important than parts).

The point of view of Gestalt is that certain objects or events will be seen as an organized whole. Then an object / event is located in the whole form (gestalt) and not its parts. Learning will be more meaningful if the material is given in its entirety, not parts. Applications of Gestalt Theory in Learning are:

- 1) Experience (insight / insight). In the learning process students should have the ability to insight, namely the ability to recognize the interrelation of elements in an object. Teachers should develop students' ability to solve problems with insight.
- 2) Meaningful learning. The significance of the elements involved in an object will support the formation of understanding in the learning process. Content that students learn should have clear meaning both for themselves and for their lives in the future.
- 3) Aiming behavior. Behavior directed at a goal. Behavior in addition to being linked to the SR-bond, is also closely related to the objectives to be achieved. Learning occurs because students have certain expectations. Therefore learning will succeed if students know the objectives to be achieved.
- 4) The principle of life space. Developed by Kurt Lewin (field theory). Student behavior is related to the environment / terrain in which it is

located. The material presented should be related to the environmental situation in which students are (contextual).

This Social Interaction Model covers the following learning strategies:

- 1) Group work, aims to develop the skills involved in the community process by developing interpersonal relationships and discovery skills in the academic field.
- 2) Class Meeting, aims to develop an understanding of yourself and a sense of responsibility. both to oneself and to the group.
- 3) Social Problem Solving or Social Inquiry, aims to develop the ability to solve social problems by thinking logically.
- 4) Playing the Role, aims to provide opportunities for students to find social and personal values through artificial situations
- 5) Social Simulation, aims to help students experience various social realities and test their reactions.

Table 2.1 Model of Social Interaction

No	Model	Figure	Aim
1	Group Determination	Herbert Telen & John Dewey	Skills development for participation in democratic social processes through a combined emphasis on interpersonal (group) skills and academic determination skills. The aspect of personal development is important in this model.
2	Social Inquiry	Byron Massialas & Benjamin Cox	Solving social problems, mainly through social discovery and logical reasoning.
3	Laboratory Methods	Bethel Maine (National Teaching Library)	Interpersonal and group skill development through personal awareness and flexibility.
4	Jurisprudential	Donald Oliver & James P. Shaver	Designed primarily to teach jurisprudential terms of reference as ways of thinking and solving social issues.
5	Role Playing	Fainnie Shatel & George Fathel	Designed to influence students to find personal and social values. The child's behavior and values are expected to

			be a source for subsequent discoveries.
6	Social Simulation	Sarene Bookock & Harold Guetzkov	Designed to help students experience various social processes and realities, and to test their reactions, as well as to gain conceptual decision making skills.

b. Model of Information Processing

This model is based on cognitive learning theory (Piaget) and is oriented towards the ability of students to process information that can improve their abilities. Information processing refers to how to collect or receive stimuli from the environment of organizing data, solving problems, finding concepts and using verbal and visual symbols. Information / cognitive processing theory was pioneered by Robert Gagne (1985). The assumption is that learning is a very important factor in development.

The development is the cumulative result of learning. In learning, the process of receiving information is then processed to produce output in the form of learning outcomes. In processing information, interactions occur between internal conditions (individual circumstances, cognitive processes) and external conditions (stimuli from the environment) and interactions between them will produce learning outcomes. Learning is the output of information processing in the form of human skills (human capitalities) consisting of: (1) verbal information; (2) intellectual proficiency; (3) cognitive strategies; (4) attitude; and (5) motor skills.

The eight phases of the learning process according to Robert M. Gagne are:

- 1) Motivation, the initial phase begins learning with the urge to take an action in achieving certain goals (intrinsic and extrinsic motivation).
- 2) Understanding, individuals receive and understand information obtained from learning. Understanding is obtained through attention.
- 3) Acquisition, individuals give meaning / perceive all information that arrives at him so that the storage process occurs in student memory.

- 4) Detention, withholding information about the results of learning so that it can be used for the long term. Long-term remembering process.
- 5) Recollection, re-issue information that has been stored, if there is a stimulus.
- 6) Generalization, using learning outcomes for certain needs.
- 7) Treatment, Manifestation of changes in individual behavior as a result of learning.
- 8) Feedback, individuals get feedback from the behavior they have done.

There are nine steps that must be considered by educators in class related to learning information processing. Among others:

- 1) Take actions to attract students' attention.
- 2) Provide information about learning objectives and topics to be discussed.
- 3) Stimulate students to start learning activities.
- 4) Delivering the contents of learning in accordance with the planned topic
- 5) Provide guidance for student activities in learning.
- 6) Provide reinforcement in learning behavior.
- 7) Provide feedback on the behavior exhibited by students.
- 8) Carry out process and results assessments.
- 9) Provide opportunities for students to ask and answer based on their experiences.

This Information Process Model includes several learning strategies, including:

- 1) Inductive teaching, which is to develop the ability to think and form theories.
- 2) Inquiry exercise, which is to search for and find information that is needed.
- 3) Scientific Inquiry, aims to teach the research system in scientific disciplines, and is expected to gain experience in the domains of other disciplines.
- 4) Concept Formation, aims to develop the ability to think inductively, develop concepts, and analytical skills.

- 5) Development Model, aims to develop general intelligence, especially logical thinking, social and moral aspects.
- 6) Advanced Organizer Model, aims to develop the ability to process information efficiently to absorb and connect knowledge units meaningfully.

Implications of Cognitive Learning Theory (Piaget) in learning among them:

- 1) The language and way of thinking of children are different from adults, therefore teachers should use language that is appropriate to the way of thinking of children. Children will be able to learn well if they are able to deal with the environment well.
- 2) Teachers must be able to help children to interact with their learning environment as well as possible. (facilitator, ing ngarso sung tulodo, ing madyo mangun karso, tut wuri handayani).
- 3) The material that must be studied should be felt new but familiar. Give children opportunities to learn according to their level of development.
- 4) In class, provide opportunities for children to be able to socialize and discussion as much as possible.

Table 2.2 Model of Information Processing

No	Model	Figure	Aim
1.	Inductive Thinking Model	Hilda Taba	Designed for the development of inductive mental processes and academic reasoning / theory formation
2.	Inquiry Exercise Model	Richard Suchman	Solving social problems, mainly through social discovery and logical reasoning
3.	Scientific Inquiry	Joseph J. Schwab	Taught for the research system of a discipline, but also expected to have an effect in other areas (social methods may be taught in an effort to improve social understanding and social problem solving).
4.	Concept Discovery,	Jerome Bruner	Designed primarily to develop inductive reasoning, also for the

			development and analysis of concepts.
5.	Cognitive Growth,	Jean Piaget Irving Sigel Edmund Sullivan Lawrence Kohlberg	Designed to influence students to find personal and social values. The child's behavior and values are expected to be a source for subsequent discoveries.
6.	Advanced Stylist Model	David Ausubel	Designed to improve the efficiency of information processing capabilities to absorb and link knowledge fields.
7.	Memory	Harry Lorayne Jerry Lucas	Designed to improve memory.

c. Personal Model

This model starts from a Humanistic theory, towards individual self-development. His main concern is the emotional of students to develop productive relationships with their environment. This model makes personal students who are able to form harmonious relationships and are able to process information effectively.

This model is also oriented towards the individual and the development of knowledge. Humanistic figures are Abraham Maslow (1962), R. Rogers, C. Buhler, and Arthur Comb. According to this theory, teachers must create conducive classroom conditions, so students feel free in learning and developing themselves, both emotionally and intellectually. Humanistic theory emerged as a humanizing movement. In this humanistic theory, educators should act as motivators, not restrain students' sensitivity towards their feelings.

The implications of humanistic theory in education are as follows:

- 1) Behavior and learning are observations.
- 2) Existing behavior, can be implemented now (learning to do).
- 3) All individuals have a basic drive towards self-actualization.
- 4) Most individual behavior is the result of his own conception.
- 5) Teaching is not important, but student learning is very important (learn how to learn).

- 6) Teaching is helping individuals to develop a productive relationship with their environment and view themselves as capable individuals.

This personal learning model includes the following learning strategies:

- 1) Non-directive learning, aims to shape abilities and personal development (self-awareness, understanding and self-concept).
- 2) Exercise awareness, aims to improve students' interpersonal skills or caring.
- 3) Synthetic, to develop personal creativity and solve problems creatively.
- 4) Conceptual system, to increase the basic complexity of personal flexibility.

Table 2.3 Model of Personal

No	Model	Figure	Aim
1.	Non-Directive Teaching	Carl Rogers	Emphasis on the formation of the ability for personal development in the sense of high awareness, self-understanding, independence, and self-concept.
2.	Mindfulness Training	Fritz Perls Willian Schultz	Improving one's ability for self-exploration and self-awareness. Much emphasizes the development of interpersonal awareness and understanding.
3.	Symmetric	William Gordon	Personal development in creativity and creative problem solving.
4.	Conceptual Systems	David Hunt	Designed to increase personal complexity and flexibility.
5.	Class Meeting	William Glasser	Development of self-understanding and responsibility to oneself and social groups.

d. **Model of Behavioral Modification**

This model starts from behavioristic learning theory, which aims to develop an efficient system for sorting learning tasks and shaping behavior by manipulating reinforcement. This model emphasizes aspects of changes in psychological behavior and behavior that cannot be observed. The characteristic

of this model is that the tasks that students must learn are more efficient and sequential.

The implementation of this behavior modification model is to improve the accuracy of pronunciation in children, the teacher is always concerned with student learning behavior, behavior modification of children whose learning abilities are low by giving rewards, as supporting reinforcement, and the application of individual learning principles to classical learning.

Tabel 2.4. Model of Behavioral Modification

No	Model	Figure	Aim
1	Contingency Management	B.F. Skinner	Facts, concepts, skills
2	Self-Control	B.F. Skinner	Social behavior / skills
3	Relaxation	Rimm & Masters Wolpe	Personal goals (reduce tension and anxiety)
4	Tension Reduction	Rimm & Masters Wolpe	Switching leisure to anxiety in social situations
5	Desensitational Assertive Exercise	Wolpe, Lazarus, Salter	Direct and spontaneous expression of feelings in social situations
6	Direct Exercise	Gagne, Smith	Behavioral patterns, skills

B. Concept of Entrepreneurship

1. Definition of Entrepreneurship

The word entrepreneur comes from the French *entreprendre*, which means undertaking or undertaking. In the context of business means starting a business. Merriam-Webster Dictionary writes the definition of entrepreneur as someone who organizes, manages, and calculates the risk of a business or company (one who organizes, manages, and assumes the risks of business or entrepreneurship).²⁷

²⁷ Winanrno, *Pengembangan Sikap Entrepreneurship dan Intrapreneurship*, (Jakarta: Indeks, 2011), hlm. 8

Some terms of entrepreneurship as an entrepreneur can be understood by describing each of these terms as follows:²⁸

Wira = main, brave, noble, brave, exemplary, and fighter.

Business (usaha) = creation of activities, and or various business activities.

The term entrepreneurship is often used to overlap with the term entrepreneur. In a variety of literatures it can be seen that the notion of entrepreneur is the same as entrepreneur as is the use of the term entrepreneur as is the same as entrepreneur.²⁹ In another sense, there is a term that connects the entrepreneur with the term merchant, although the same meaning in Sanskrit, but the meaning is different. Entrepreneurs consist of three words: self, self, sta, each meaning: entrepreneur is a superior human being, exemplary, virtuous, big-hearted, brave, hero / warrior of progress, and has a character of greatness, self means meaning and sta means standing. While merchants consist of two syllables, sau means one thousand and dagar means reason. So a merchant means a thousand minds.³⁰

Starting from the etymological expression above, the entrepreneur means courage, virtue and sensitivity in meeting the needs and solving life problems with the power that is in themselves.³¹ there is a view that states that entrepreneurs as a substitute for the term entrepreneur. There is also a view to the term entrepreneur for entrepreneurship. As for the term entrepreneurship, the term entrepreneurship is used. The term entrepreneur used above is not a substitute for the term entrepreneur, let alone replacing the term entrepreneur.³²

Entrepreneurship comes from English which means entrepreneurship. In terms of etymology, entrepreneurship comes from the words entrepreneur and business. *Wira* means warriors, heroes, superior humans, role models, virtuous, brave, brave, and of great character. While business means doing charity,

²⁸ Leonardus Saiman, *Kewirausahaan (Teori, Praktik, dan Kasus-kasus)*, (Jakarta: Salemba Empat, 2009), hlm. 43

²⁹ Alma Buchari, *Kewirausahaan*, (Bandung: Alfabeta, 1999), hlm. 4

³⁰ Salim Al Idrus, *Strategi Pembelajaran Kewirausahaan*, (Malang: Media Nusa Creative, 2017), hlm. 13

³¹ Wasty Soemanto, *Pendidikan Wiraswasta*, (Jakarta: Bumi Aksara, 1984), hlm. 43

³² Sumahamijaya, *Wiraswasta Orientasi Konsep dan Ilmu*, (Bandung: Tugas Wiraswasta, 1981), hlm. 157

working, doing something. So what is meant by entrepreneur is a warrior or hero who does something.³³

According to Scarborough, Zimmerer and Wilson the entrepreneur is someone who creates a new business by taking risks and uncertainties to achieve significant profits and growth by identifying opportunities and combining the necessary resources so that these resources can be capitalized.³⁴

In the 20th century the definition of entrepreneurship emerged as an innovator, namely individuals who developed something distinctive. The concepts of innovation and novelty become an integral part of entrepreneurship, where the task of the entrepreneur is not only to create and conceptualize something new, but also to understand all the strengths in the work environment. New things are not just new products, but can consist of new products to new distribution systems as well as new organizational structure development methods. Various examples of innovations from time to time can be seen from the construction of the pyramids by Egyptian dragons, the creation of the Apollo space shuttle, laser surgery technology, to wireless communication.

Histrich concluded that entrepreneurship is as follows; The process of creating something new and has value at the expense of time and energy, taking financial, physical, and social risks, and accepting monetary rewards and personal satisfaction.³⁵

The definition emphasizes four main aspects of being an entrepreneur, namely: 1) the process of creating new things 2) requires the sacrifice of time and energy 3) involves the reward of being an entrepreneur, and 4) carrying out risk reduction.³⁶

Entrepreneurship is the enthusiasm, attitude, behavior, and ability of a person to handle a business or activity that leads to efforts to find, create new

³³ Basrowi, *Kewirausahaan Untuk Perguruan Tinggi*, (Bogor: Ghalia Indonesia, 2001), hlm. 1

³⁴ Franky Slamet, dkk. *Dasar-Dasar Kewirausahaan Teori dan Praktek*, (Jakarta: Penerbit Indeks, 2016), hlm. 4

³⁵ *Ibid.*, hlm. 5

³⁶ *Ibid.*, hlm. 6

ways of working, technology, and production by increasing efficiency in order to provide good services and obtain greater profits.³⁷

In terminological terms, the definition of entrepreneurship has several meanings and understandings, the word entrepreneurship, also known as entrepreneur, is derived from the word entrepreneur and business. The word wira means an example or example, while business means a willingness to get benefits. Thus, entrepreneurship means a person who has a strong will in doing useful actions and actions that deserve to be set as an example. The word entrepreneur, as stated by Kuratko and Hotgetts comes from the French *entreprenre* which means to take a job (to undertake).³⁸

Schumpeter defines entrepreneur as an innovator, as an individual who has an instinctive ability to see material things as such that are then true, has enthusiasm, willingness and mind to conquer unchanging ways of thinking and has the ability to defend against social opposition. An entrepreneur has a role to look for new combinations, which are a combination of 5 (five) things, namely new introductions, new production methods, new markets, sources of supply of new raw materials and new industrial organizations.³⁹

Entrepreneurship is a term that is still fairly new in Indonesia. Historically, the concept of entrepreneurship was introduced in the 18th century in France by Richard Cantillon. In the same period, in England there was also an industrial revolution involving a number of entrepreneurs.⁴⁰

Furthermore, the idea of entrepreneurship was discussed in more depth by Joseph Schumpeter, a German economist, in 1911. Through Schumpeter's theory of economic growth, the concept of entrepreneurship has been placed in a very important position in carrying out development. In our own country, the concept of entrepreneurship is translated as kewiraswataan or entrepreneurship, while entrepreneurs as wirausaha.⁴¹

³⁷ Eman Suherman, *Desain Pembelajaran Kewirausahaan*, (Bandung: Alfabeta, 2008), hlm. 6-7

³⁸ Muh. Yunus, *Islam dan Wirausaha Kreatif*, (Malang : UIN Press, 2008) hlm. 27.

³⁹ Ibid., hlm. 41

⁴⁰ Agus Wibowo, *Pendidikan Kewirausahaan (Konsep Dan Strategi)*, (Yogyakarta: Pustaka Pelajar, 2011), hlm. 23

⁴¹ Ibid., hlm. 24

Zimmerer and Scarborough define entrepreneurship with someone who creates a new business by taking risks and uncertainties to achieve profits and business growth by identifying opportunities and combining the resources needed to set it up, a well-known and successful entrepreneur who builds a large business is generally not a risk insurer, but those who minimize these risks. If they succeed in defining risk then limiting it and they can systematically analyze various opportunities and exploit them, then they will be able to achieve the benefits of a big business.⁴²

Meanwhile, the Indonesian public dictionary defines entrepreneurs as "people who are smart or talented to recognize new products, determine the way for their businesses, new production, arrange operations for the procurement of new products, market it and regulate its operating capital."⁴³

Entrepreneurship education is defined as education that aims to create new goods or services that can produce higher economic value. Entrepreneurship education will shape entrepreneurship by increasing knowledge with business, and shape psychological attributes such as self-confidence, self-esteem, and self-efficacy. Entrepreneurship education should be able to build skills, negotiate, leadership, discover new products, think creatively and be open to technological innovation.⁴⁴

In the world of education, entrepreneurship education has an important role as forming the character of students such as independent attitude, responsibility, dare to take risks, competent and creative.⁴⁵

Entering the entrepreneurship curriculum, said the Minister of Education, Muhammad Nuh (2010), does not mean changing the total pattern of the education curriculum that has been applied, but only incorporating the substance of entrepreneurship education in the education curriculum. The substance of the

⁴² Idri, *Hadis Ekonomi: Ekonomi dalam Prespektif hadis Nabi*, (Jakarta: Prenadamedia Group, 2015), hlm. 287-288.

⁴³ Winarno, *Pengembangan Sikap Entrepreneurship Dan Intrapreneurship*, (Jakarta: Pt Indeks, 2011), Hlm 8

⁴⁴ Baharudin, *Psikologi Pendidikan; Reflex Teoritis Terhadap Fenomena*, (Yogyakarta: Ar-Ruzz Media, 2007), hlm. 49

⁴⁵ Tim Penulis Naskah Kewirausahaan, *Pengembangan Pendidikan Kewirausahaan*, (Jakarta: Kemendiknas Badan Penelitian Dan Pengembangan Pusat Kurikulum, 2010), hlm. 10

entrepreneurship-based curriculum, continued Muhammad Nuh, basically is the formation of entrepreneurial character in students, including curiosity, thinking flexibility, creativity and the ability to innovate. Creativity and innovation power will not grow if the thought models formed by schools are rigid thinking models.⁴⁶

Entrepreneurship learning certainly has a goal to be achieved in every learning in an institution. The entrepreneurial goals are as follows:⁴⁷

- a. Increase the number of quality entrepreneurs.
- b. Realizing the ability and stability of entrepreneurs to produce progress and prosperity for the community.
- c. Cultivating enthusiasm, attitudes, behavior and entrepreneurial abilities among people who are capable, reliable and superior.
- d. Develop strong and strong entrepreneurial awareness and orientation.

2. Objective of Entrepreneurship Model

Every activity carried out will certainly bring its own benefits and produce certain results. The existence of entrepreneurship learning in schools is expected to be beneficial for all students who are targeted in entrepreneurship learning. In detail the benefits of entrepreneurship learning according are as follows:

- a. Increase entrepreneurship motivation so that it can be useful for the future.
- b. Utilize the potential and make changes that exist in a person.
- c. Cultivating enthusiasm, attitudes, behavior, and entrepreneurial abilities that are reliable and superior among students and the community.
- d. Developing potential and practicing business skills.
- e. The growth of thinking and working hard among students by creating products that are in accordance with existing purchasing power.

While the benefits of entrepreneurship learning in Ismatullah's book are as follows:⁴⁸

- a. Cultivate independence and high creativity.

⁴⁶ Agus Wibowo, *Pendidikan Kewirausahaan (Konsep Dan Strategi)*, (Yogyakarta: Pustaka Pelajar, 2011), hlm. 23

⁴⁷ Winarno, *Pengembangan Sikap Entrepreneurship Dan Intrapreneurship*, (Jakarta: PT. Indeks, 2011), hlm. 61

⁴⁸ Dedi Ismatullah, *Kewirausahaan Teori dan Praktik*, (Bandung: CV Pustaka Setia, 2014). hlm. 19

- b. Dare to take risks.
- c. Action oriented.
- d. Cultivate the character of a hard worker.
- e. Understand the concepts of entrepreneurship.
- f. Have the skills or capability at school regarding entrepreneurial competence.

3. Entrepreneurship Learning in Institutional Context

Entrepreneurship learning can be started by reading one's abilities and potentials, the potential of the surrounding environment which is then processed through empirical experiments so that it becomes a profitable business opportunity. Asy'ari revealed the need for several stages carried out in connection with the entrepreneurship learning, namely:⁴⁹

a. Self Recognition Stage

Through intense self-recognition one can recognize the strengths and weaknesses that exist in him. Balance in recognizing and understanding himself both in terms of strengths and weaknesses, good and bad is absolutely necessary because without that balance can trap someone to the disadvantage. Each has its own abilities and is different from one another. The difference in ability must be well recognized and it must be realized in order that the synergic power can be established in the work team by combining all the potentials that exist to complement each other and develop into the strength to advance their business.

b. Introduction to Economic Potential, Environment and Community Environment

Because in the environment and community environment there is a large economic potential, which is different from one another so every business is always related to space, time, and the environment. The introduction of the economic potential of the environment needs to be done in depth from various aspects both from natural resources, human

⁴⁹ Musa Asy'ari, *IAIN dan Pengembangan Kewirausahaan*, Journal on Islamic Studies, No 59, 1996

resources, market situation, competition and the quality of production and technology, raw materials related to economic activities and their growth rates.

c. Real Action With Empirical Experiments

Based on a deep recognition of economic potential, both stored in the ability of self, as well as the potential that exists in the environment, then the economic calculation (feasibility study), then the business choices must be determined and followed with concrete action through empirical experiments. Empirical experiments can be carried out by apprenticeship in the real world of work. Internships are a way of deepening the business with the smallest risk. But usually in the apprenticeship process, a person will find it difficult to obtain the experience he needs, which is the key to the success of the internship business. Here intelligence and honesty and good attitude are needed so that the key to success can be understood without harming others.

d. Business Development Stage

This can be done after the empirical trial stage shows positive results. Usually positive results are sought by several empirical experiments, as the process of deepening the structure of the business. Business development can be done vertically and horizontally, but it is better for the development of vertical to take precedence later if the maximum point has been reached in accordance with the existing capabilities and can only be developed horizontally. This is due to horizontal business development by opening new businesses that are other than the business that was developed earlier in the process turned out to start from the beginning again. Usually the development of a business is often not followed by the speed of developing business management. Therefore, since the beginning of its business, it should start thinking about developing management by developing the professional capabilities of its human resources.

So if a person enters the world of entrepreneurship he will be faced with a series of planned business activities to make a profit and in a series of business activities there are at least four important fields of activity that must be controlled by an entrepreneur one with another constitutes an inseparable unit that is:⁵⁰

- a. Production sector, whether in the form of goods or services. A product besides being required, it must meet certain standards so that consumers are not disadvantaged. The demand to improve quality so that its use is satisfied and benefit is basically not only an economic demand, but also a religious call to do good with others.
- b. In the field of marketing, marketing is an activity that influences consumers so that they are interested in buying the products offered. Marketing activities must be able to increase sales in accordance with the amount produced, if not certain the company will suffer losses. The balance between the ability to produce goods / services and the ability to sell must be maintained and the increase must also be based on increasing the balance between the two.
- c. In the financial sector, business is like a body, then finance is its blood. A smooth financial flow to finance all company activities is the key to smooth business.
- d. In the field of human resources, the progress of a company will be determined entirely by the quality of its human resources. A company with low quality human resources will have difficulty developing and winning competition. A business development plan must be carried out in accordance with the development of the quality and professionalism of its human resources. Good quality human resources will automatically increase the level of productivity. Therefore, improving the quality of human resources must continue to be improved so that the company /

⁵⁰ Salim Al-Idrus, *Strategi Pembelajaran Kewirausahaan*, (Malang, Media Nusa Creative, 2017), hlm. 31

institution does not encounter any more difficulties so that the organization in the company / institution can run well and professionally.⁵¹

4. Characteristics of Entrepreneurship

Entrepreneurial characteristics generally describe a person's personal or psychological uniqueness which consists of the value dimensions of attitudes and needs. Nurhayati et al., In her research managed to find that entrepreneurial psychological characteristics significantly and positively affected entrepreneurial competence and business performance. This points to the importance of building entrepreneurial characteristics because entrepreneurial characteristics largely determine business success. Entrepreneurial characteristics are the key to maximizing the efficiency of the use of economic competitiveness development factors, enabling MSMEs to have a more positive mindset, build sensitivity to markets and create creative thinking.⁵²

Totok S Wiryasaputro stated that there are ten basic attitudes (character) of entrepreneurship, namely:⁵³

- a. Visionary (visionary) is able to see far ahead, always do the best in the present, while imagining a better future. An entrepreneur tends to be creative and innovative.
- b. Positive (positive attitude) is to help an entrepreneur always think good, not tempted to think about things that are negative, so he is able to turn challenges into opportunities and always think of something bigger.
- c. Confident, this attitude will guide someone in every decision and step. Confidence does not always say "yes" but also dares to say "no" if necessary.
- d. Genuine (original) an entrepreneur must have their own ideas, opinions and perhaps models. Not that he must create something truly new, he

⁵¹ Sudradjat, *Kiat Mengentaskan Pengangguran Melalui Wirausaha*, (Jakarta: PT Bumi Aksara 2005), hlm. 9

⁵² Nurhayati P, Tintin S., Heny KS., Yanti NM. *Analisis Pengaruh Karakteristik Kewirausahaan terhadap Kinerja Wirausaha pada Unit Usaha Kecil Menengah (UMKM) Agroindustri Di Kabupaten Bogor*, (Bogor (ID): Prosiding Seminar Unggulan Departemen Agribisnis, 2011)

⁵³ Ibid., hlm. 55

could have sold a product that is the same as another, but he must provide added value or new.

- e. Goal Oriented, always task and result oriented. An entrepreneur wants to always be achievers, profit oriented, persevering, working hard, and disciplined to achieve something that has been set.
- f. Persistent (hold the test), must go forward, have high energy and enthusiasm, never give up, not easily discouraged, and if it falls immediately rise again.
- g. Ready to face a risk (the risk is the most severe) is a business failure and money runs out. Be ready to face risks, competition, price fluctuations, sometimes profit and loss, items not sold or no orders. Must be faced with confidence. He makes estimates and careful planning, so that challenges and risks can be minimized.
- h. Creative (capture creative opportunities), opportunities are always there and pass before our eyes. Sharp attitude is not only able to see opportunities but also able to create opportunities.
- i. Healthy competitor (being a good competitor) if you dare to enter the business world, you must have the courage to enter the world of competition. Competition should not be stressful, but it must be seen to make us more advanced and think better. A positive attitude helps to retire and excel in competition.
- j. Democratic leaders (democratic leaders), have democratic leadership, are able to be role models and inspiration for others. Able to make others happy, without losing direction, goals, and being able to be with others without losing their own identity.

Yuyun Wirasasminta suggests several abilities that must be possessed by entrepreneurs, namely.⁵⁴

- a. Self knowledge that is having knowledge about the business to be carried out or occupied.

⁵⁴ Ibid., hlm. 56

- b. Imagination is to have imagination, ideas, and perspectives and not rely on success in the past.
- c. Practical knowledge has practical knowledge such as technical knowledge, design, processing, opening, administration, and marketing.
- d. Search skills, namely the ability to find, create, and imagine.
- e. Foresight, look far ahead.
- f. Computation skills, namely the ability to communicate, socialize, and relate to others.

5. Entrepreneurship Education in Islamic Perspective

Islam is now the majority for the population of Indonesia. The amount is almost 87% of the population of the entire population. With this majority, Muslims in Indonesia should become a solid economic power, especially if seen from the verses of the Qur'an and the Sunnah of the Prophet which gives encouragement in carrying out economic activities in daily life. However, at present the Muslim community, especially in Indonesia and generally throughout the world is being hit by a multidimensional crisis, from the akiadah crisis to the economic crisis which makes it backward compared to other Muslims.⁵⁵

Problems currently faced by Muslims include problems such as unemployment, poverty and welfare. This problem may be caused not only by the lack of seriousness of the government in dealing with the economic revival of the ummah, but there are other problems that are more likely to result in the economic setbacks of Muslims, namely the mentality problem of the Muslims themselves. In fact, the corruptors who consume state money are mostly Muslims. Likewise beggars and homeless people, mostly Muslims. Some of them may not be poor in wealth, but poor in faith and faith so they no longer reflect Islam in daily life.

On the other hand, as we all know that Islam has comprehensive teachings in overcoming a wide variety of problems, including in economic matters. The downturn of Muslims in economic terms can actually be overcome by the spiritual power that is already in the bosom of this people. entrepreneurial energy must be

⁵⁵ Agus Siswanto, *The Power Of Islamic Entrepreneurship*, (Jakarta: AMAZAH, 2016), hlm. 10-11

re-ignited in order to overcome the weaknesses of Muslims in the economic field, as well as to be corrected mentally and belief in God as a lover of nature.⁵⁶

Being an entrepreneur is one of the solutions to the economic problems of the Muslim community, especially the high unemployment. Creativity and innovation carried out by entrepreneurs are a solution in increasing employment opportunities for Muslims. Thus, it is clear that entrepreneurship will mark the rise of economic potential and contribute to the economic development of the people. The fact that there is now that the number of entrepreneurs in Indonesia is still small, and it is necessary to do a creative innovation and highly competitive. The problem is "why are Muslims not yet driven to entrepreneurship?" It could be that the problem is because of a lack of understanding of the teachings of Islam itself and Islam has not been a motivating factor in entrepreneurship, or Islam has not become an entrepreneurial energy for its people.

From the explanation above, it can be concluded that Indonesia is a country whose majority of residents are Muslims. In Islam there are living guidelines namely the Qur'an and the sunnah of the Prophet in which there is an order to trade (entrepreneurship). With this, it is hoped that Muslims can move to entrepreneurship with the aim of helping to reduce unemployment and prosper the Indonesian economy. As explained in Sura An-Nisa verse 29 that we are called to trade in making a living without doing the falsehood as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Means: O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

Islam emphasizes the importance of building and upholding an entrepreneurial culture in the lives of every Muslim. Muslim entrepreneurship culture is humane and religious, different from other professional cultures that do

⁵⁶ Ibid., hlm. 11

not make religious considerations the basis of their work. Being a Muslim entrepreneur will have the basic characteristics and behaviors that encourage entrepreneurs to become creative and reliable individuals in carrying out their business or carrying out activities in the company where they work. The basic characteristics that must be possessed by Muslim entrepreneurs are:⁵⁷

- a. Honestly, it is a basic skill that must be possessed by an entrepreneur because with honesty, the business and work they live will be more trusted by others so that every effort and results they get can be maximized, because other people already believe in personal and noble character, Like the word of God in the letter (Al-Ahzab: 70-71)
- b. Tolerant, can also be interpreted as tolerance, respect and grace,⁵⁸ with a tolerant attitude we will easily accept all the possibilities that we will face, because in the business world does not rule out the possibility of obstacles and problems that require us to be positive and expected with an attitude it is able to facilitate us to solve the problem that is in front of us. Tolerant is also useful to minimize the disappointment of a world case, because we have positioned ourselves as a weak servant who can only try and rely on the results only to God alone.
- c. Keeping the Promise, is one of the entrepreneurial traits that must be owned because every entrepreneur must have had a business agreement that requires an agreement both in terms of buying and selling and cooperation, for that a strong commitment to maintain the promise and contract in the beginning must be owned by Muslim entrepreneurs so that their business is able survive and get blessings because it is done by promoting a good way and in accordance with religious teachings. Like the word of Allah in the letter (Al-baqarah: 282, 283)
- d. Conscious Qada 'and Qadar, Always like and be aware of provisions and changes. Provisions are found among others in the concept of aqidah as in verse (Al-Anbiya': 125), while changes are made to the problems of

⁵⁷ Ichwan Fauzi et al., *Ensiklopedia Nabi Muhammad SAW Sebagai Wirausahawan*, vol. 8, (Jakarta : Lentera Abadi, 2015), hlm. 248 - 255

⁵⁸ Ehta setiawan, *KBBI (Kamus Besar Bahasa Indonesia)* offline, versi 1.2.

muamalah, including improving the quality of life as in the letter (Al-a'ir: 11) For humans there are angels who always following him in turns, in front of and behind him, they guard him at the command of Allah. Surely Allah does not change the state of things of a people so they change the conditions that exist in themselves. And if God wants evil against a people, then no one can reject it; and there is no shield for them except Him.

- e. Innovative, which differentiates from people other than Muslims, the Qur'an places humans as caliphs, with the task of prospering the earth, and making changes and improvements. If you know that you will die tomorrow, please plant a date or good practice today.

C. Theory of Independence

1. Independence of Islamic Boarding School Urgency

This research has a tendency to focus on the area of educational studies. The focus gives an indication that the themes and conditions studied related to independence are one of the indicators or specific points in the framework of achieving educational goals. This is based on several assumptions, namely:

- a. In RI Law Number 20 of 2003 concerning the National Education System it is stated that one of the educational goals to be achieved is independent learners.
- b. National education policy in 2010 which focuses on strengthening and internalizing the nation's cultural and character education. Independence is one of the expected character internalization values in eighteen (18) values of character education.
- c. Traditional Islamic boarding school as educational institutions that have distinctive characteristics indicate conditions that still exist regarding the pattern of independent student life.

In connection with Islamic boarding school, this institution is still seen as an educational institution that is able to implement independence in its students as a provision of life both in the living conditions of boarding schools and after the

students become alumni. The independence of students in Islamic boarding schools is at least strengthened by several assumptions, namely as follows:

- a. Islamic boarding schools instill the principle of independence in the learning process (recitation) and curriculum;
- b. Islamic boarding schools provide various kinds of skills to students so that they are able to apply them in their daily lives;
- c. Islamic boarding schools provide leadership knowledge and direct their application when students are still in Islamic boarding schools or have entered the community;
- d. Islamic boarding schools provide students with entrepreneurial knowledge (entrepreneurship) so that they are able to improve their economic and social environment;
- e. Islamic boarding schools still maintain a way of life that is full of endeavor that is not to rely on an instant way of life.

Independence is not only formed by personal encouragement, there are external actors who can influence certain individuals or communities to be independent. If related to the social environment of Islamic boarding schools, the roles and concepts of the kyai regarding life, and the facilities owned by Islamic boarding schools can encourage students to behave independently. As an example, in meeting food needs; santri do their own cooking, find their own ingredients, process their own food. In fulfilling neat appearance; they wash themselves, make their own beds, self-study and other behaviors. This further shows an assumption that Islamic boarding schools in particular traditional Islamic boarding schools still maintain the application of education based on independence. The boarding school in question is a salafi boarding school, not a (modern) khalafi boarding school. Salafi Islamic boarding school has a character that can encourage students to live independently with minimal indicators in meeting the needs of life in the cottage.⁵⁹

⁵⁹ Uci Sanusi, "Pendidikan Kemandirian Di Pondok Pesantren" Jurnal Pendidikan Agama Islam, Ta'lim Vol. 10 No. 2, 2012, hlm. 129.

2. Achievements in Santri's Independence

Education organized by Islamic boarding schools has indicators of success in achieving its goals, namely increasing the independence of students. Santri emotional independence is a dimension of independence that is associated with changes in students' emotional relationship with others, especially with their parents. When the child starts to enter the boarding school environment, the child's emotional independence changes very quickly. In a boarding school environment a santri must learn to take care of himself, and so the time spent by a parent on his child decreases very sharply. The development in social interaction of students changes from the family environment to the environment outside the family, meaning that so far when the santri is still not a student struggling in the family or family becomes the core environment in daily life, then when entering the boarding school environment it starts to decrease along by expanding the santri environment he experienced. Santri will try to break ties with his parents and try to be himself, and try to find the ideal model that suits his wishes. Thus education in Islamic boarding schools can indirectly reduce the emotional dependence of children on their parents with an indication of the increasing emotional independence achieved by students, even though the emotional ties of students to parents can never be completely broken.

The increase in independence of santri behavior in the boarding school environment is even more dramatic than the increase in emotional independence. Psychologically, students get independence in this behavior slowly starting from the distribution of authority given by their parents when students begin to enter the boarding school environment. Giving the trust of the religious teachers gradually to the students will provide a situation that is conducive to increasing the independence of student behavior. In the boarding school environment students are given responsibility, given the freedom to think, given the opportunity to start daring to take care of themselves so that students can use their

own abilities to solve problems, but students are still guided so as not to enter the territory of liberal freedom.⁶⁰

Descriptions of the development of independence in behavior achieved by students include:

First, the students have the ability to make decisions marked by:

- a. Be aware of the risks of behavior.
- b. Choose an alternative problem solving.
- c. Take responsibility for the consequences it takes.

Second, the students have the power to influence from other parties which is characterized by:

- a. not easily influenced in situations that demand conformity.
- b. Not easily influenced by peer pressure in making decisions.
- c. Entering social groups without pressure.

Third, the students have confidence which is characterized by:

- a. Feel able to meet daily needs at the hostel and at school
- b. Feel able to fulfill the responsibilities in the hostel and at school
- c. Feel able to overcome their own problems
- d. Dare to express ideas or ideas.

The third independence is value independence (value autonomy). Value independence is the ability of students to make decisions and make choices that are more adherent on the basis of individual principles they have, rather than taking the principles of others. Among the three components of independence, value independence is the most complex process, it is unclear how the process takes place and its achievement, occurs through an internalization process that is normally not realized, and generally develops the most recent and most difficult to achieve perfectly compared to the other two types of independence. Value independence becomes more developed after most of the decisions regarding educational ideals, work plans, and marriage are experienced and achieved. After experiencing the educational process at the pesantren, in general the value system of students and parents is so similar that the values of parents will be preserved in

⁶⁰ Uci Sanusi, *Pendidikan Kemandirian Di Pondok Pesantren*, hlm. 145.

adulthood. The development of value independence brought changes to the students' conceptions of morality, politics, ideology and creed issues.

The development of the independence of values achieved by students is characterized by:

- a. The santri way of thinking about everything is becoming more abstract
- b. Santri beliefs are increasingly rooted in general principles which have several ideological bases
- c. Santri beliefs become increasingly higher towards their own values caused not only by the value system instilled by the clerics and their scholars

The independence of values (values autonomy) achieved by students can be seen from their ability to resist pressure to follow the demands of others about beliefs both in terms of faith and sharia. There are three changes in value independence that occur in students. First, the belief in values is increasingly abstract, the behavior that can be seen is that students are able to weigh a variety of possibilities, for example students consider various possibilities that will occur when making decisions that are of moral value. Second, the belief in values increasingly principles (principle belief), the behavior that can be seen is to think and act in accordance with the principles they hold. Third, beliefs about the values formed in students that can be seen are students starting to re-evaluate their beliefs and values from others, think according to their own beliefs and values, and behave according to their own values.

The development of value independence can be traced to the characteristics of students' cognitive change. The more cognitive development of students, the independence of values is also increasingly growing and increasingly critical in looking at something. Therefore, the development of value independence brings changes to the students' conceptions of morality, ethics, politics, ideology, and issues of Islamic creed and sharia. The independence achieved by the students during the boarding school took place was not obtained at once, but gradually began from basic autonomy, increased to the stage of middle autonomy (middle autonomy) and then the students achieved high

independence (high autonomy), which is characterized by giving responsibility and authority by the kyai as senior santri.

In general, the stages of achieving students' independence and indicators of independence achieved by students can be seen in the following table on the stages of student's independence:⁶¹

Table 2.5. Achievement Stage of Santri Independence

Achievement Stage	Indicator of Independence
High Autonomy	Santri is at the stabilization stage: <ol style="list-style-type: none"> 1 Obtain responsibility and authority from the Kyai / Ustadz to supervise and guide the juniors of his class. 2 Given responsibility as senior students / servants in court 3 Having an establishment in the beliefs and principles of life
Middle Autonomy	Santri is in the stage of development: <ol style="list-style-type: none"> 1 Having discipline and responsibility in various matters 2 Have the spirit of achievement 3 Dare to make a speech 4 Dare to practice the skills learned (Language and Entrepreneurship)
Basic Autonomy	Santri is in the adjustment stage: <ol style="list-style-type: none"> 1 Start to be responsible for himself. 2 Starting to take care of their own needs. 3 Begin to be able to interact and establish relationships with other fellow students.

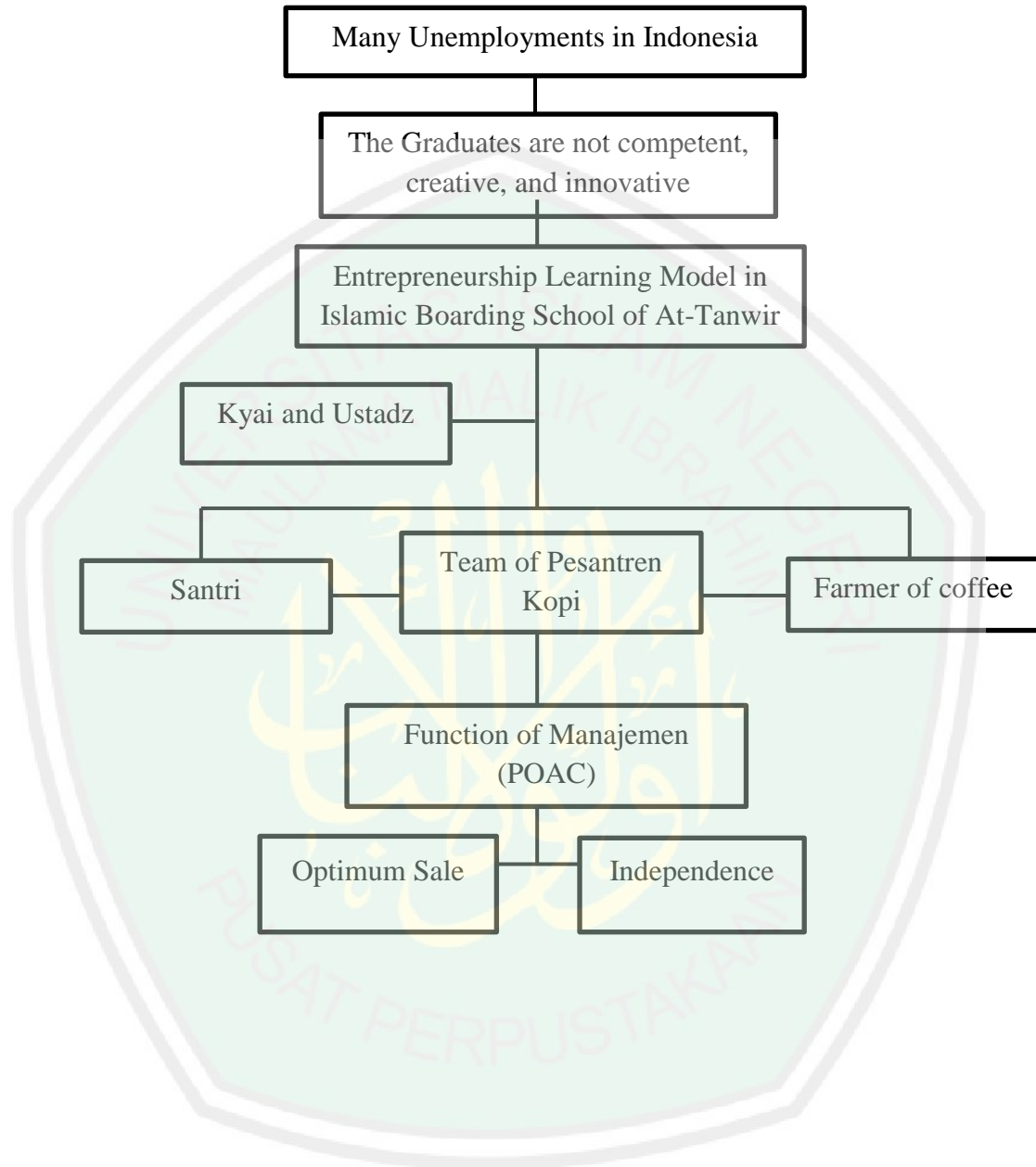
The concept of independence of students in Islamic boarding schools emphasizes the concept of independence that is in harmony with the values of monotheism, namely, insisting on Allah SWT. In this case the independence of students implies that someone who has a background in Islamic personality must also act according to Islamic law. Likewise with independence that must be based on the main sources of Islam namely the Qur'an and Sunnah. Thus, education with a life skills curriculum conducted by Islamic boarding schools globally has been able to increase the independence achieved by students both emotional independence, behavioral independence and value independence.

⁶¹ Agus Hasbi Noor, *Pendidikan Kecakapan Hidup (Life Skill) Di Pondok Pesantren Dalam Meningkatkan Kemandirian Santri*, Jurnal Empowerment Vol 3, No.1, hlm. 23

D. Research Roadmap

The problem of unemployment in Indonesia, which is still a lot of homework, must be taken seriously by all parties. Unemployment is a problem of this nation that must be solved together. One way is to open as many job openings by venturing for entrepreneurship or business. Entrepreneurship can be taught from an early age, mental reinforcement and experience gained will increasingly lead young people to innovate. Strengthening the competencies of the younger generation can be fostered from the moment they step on the school bench. Formal or informal institutions can be used as a place to facilitate young people to grow and develop in projecting their future.

One non-formal institution that is currently focusing on this is the boarding schools. Entrepreneurship education that is more modern and packed with innovative concepts presents its own challenges for Islamic boarding schools to teach entrepreneurship to their students. The output of the existence of entrepreneurship education is to teach students to be more independent and ready when they have graduated from pesantren. Mental entrepreneurship that has been taught indirectly will give confidence to students to encourage themselves to make their own business after graduation. At-Tanwir Jember Islamic Boarding School is one of the huts that is currently developing its students to be entrepreneurs with the management and empowerment of coffee in the location of the boarding school precisely in the mountainside area of Raung Ledokombo, Jember Regency. The empowerment of coffee has now been successful and has produced a product that is famous for the Pesantren Kopi. And the proceeds of the sale of the coffee are made into the independence of the Islamic boarding school to finance the daily lives of students without paying a penny to the cottage. From this explanation can be made a chart to facilitate understanding as follows:

Diagram 2.1 Research Roadmap Scheme

CHAPTER III

METHOD OF THE RESEARCH

A. Approach And Research Design

The research approach used in this study is a qualitative approach. Qualitative research approach is interpreted as research that produces descriptive data in the form of written or oral words from a number of people and can also be observed behavior.⁶² According to Moleong, qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example, behavior, perception, motivation, actions, etc. holistically, and by means of descriptions in the form of words and languages, in a context that natural and by utilizing various natural methods.⁶³

This type of research used in this research is a case study. This is consistent with the opinion of John W. Creswell, who said that case studies are research strategies in which researchers investigate carefully a program, event, activity, process or group of individuals. Cases are limited by time and activity, and researchers gather complete information using various data collection procedures based on a predetermined time.⁶⁴ Case study is a series of scientific activities carried out intensively, in detail, and in-depth about a program, event, and activity at the individual, group of people, institution or organization level to gain in-depth knowledge about the event. Usually, the selected event, hereinafter referred to as a case, is an actual (real-life event), which is taking place, not something that has passed.⁶⁵

The selection of case studies here aims to explore the implementation of the coffee pesantren entrepreneurship learning model in developing the independence of boarding schools located in Ledokombo At-Tanwir Islamic Boarding School, Jember Regency. Besides this there is a unique case from this study because the main focus in this study is how coffee products from pesantren

⁶² Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung, Remaja Rosdakarya, 2007), hlm. 4

⁶³ Ibid., hlm. 6

⁶⁴ John W. Creswell, *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*, Edisi Ketiga, (Bandung: Pustaka Pelajar 2008), hlm. 19

⁶⁵ Mudjia Rahardjo, *Studi Kasus dalam Penelitian Kualitatif: Konsep dan Prosedurnya*, (Malang: UIN Malang Program Pascasarjana, 2017), hlm. 3

can support all the needs of students in sustaining the daily life of the students, where these pesantren students do not pay at all because all costs have been funded by the cottage from the sale of its coffee is known as the pesantren kopi

B. Attendance of The Researcher

Research using qualitative methods absolutely requires the presence of researchers. The presence of researchers in the field as the main instrument in collecting data directly. Qualitative research must be fully aware that he is a planner, executor of data collection, data analyzer, and at the same time a reporter of research result.⁶⁶

Qualitative research is an approach that emphasizes the observations of researchers, so researchers as research instruments become a necessity.⁶⁷ Even in qualitative research, the researcher's position becomes a key instrument (The Key of Instrument).⁶⁸ As a key instrument, the presence and involvement of researchers in the field are more likely to find meaning and interpretation of research subjects compared to using non-human tools (questionnaires).⁶⁹ For this reason, the validity and reliability of qualitative data largely depend on the methodological skills, sensitivity, and integrity of the researchers themselves.

Therefore, researchers will be present directly to find, collect, and analyze data related to the form of planning, implementation, impact, and solutions of the learning model of entrepreneurship in Islamic boarding schools in developing the independence of boarding schools located in At-Tanwir Pesantren Ledokombo, Jember

In this study, researchers will try as much as possible in order to create harmonious relationships and establish the best possible communication with all informants so that researchers can dig up accurate data without anything being covered from the informant. Because, the most important thing from qualitative

⁶⁶ Ibid., hlm. 7

⁶⁷ Noer Mujahir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 2003), hlm. 8

⁶⁸ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan RnD*, (Bandung: Alfabeta, 2008), hlm. 223

⁶⁹ Nana Sudjana, *Penelitian dan Penilaian Penelitian*, (Bandung: Sinar Baru, 1989), hlm. 196

research is that we can obtain information naturally without any engineering given by the informant.

C. Setting of The Research

This research was conducted at the At-Tanwir Islamic boarding school located in Sumber Gadung village, Ledokombo District, Jember Regency. At-Tanwir Islamic Boarding School is a foundation that has two schools, namely Islamic Junior High School and Vocational High Schools. Both schools are under the auspices of the At-Tanwir Islamic boarding school which is managed by Kyai Danil.

The study chose a research location in the boarding school because the research location was motivated by the uniqueness, uniqueness, attractiveness, and suitability of the topics in this study. The reason is that this boarding school gives away all costs to its students without any money. And one of the sources of funds obtained by pesantren is by utilizing coffee management which is a superior asset in the village, namely coffee management which is on the slopes of Mount Raung Jember. Based on this, researchers are very interested in conducting research at these locations, given the coffee culture that is currently very promising and almost become a routine activity for teenagers. This becomes a challenge that needs to be prepared and practiced in the habits of students as the development of creativity in the field of coffee-based entrepreneurship.

D. Data and Data Source

Data is information or real material that can be used as a basis for analysis or conclusion studies. While the source of data is the subject from which data is obtained, retrieved, and collected. In this case what is meant by data sources in research is the subject from which data can be obtained.⁷⁰

1. Primary Data Sources

Primary data is data obtained, processed, and presented by researchers from the main sources.⁷¹ To obtain this data researchers will later obtain from field observation, note, and interview with people who would be able to provide

⁷⁰ Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2010), hlm. 172

⁷¹ Hadari Nawawi & Mimi Martiwi, *Penelitian Terapan*, (Jakarta: Rineka Cipta, 2002), hlm 107

broad and real information, such as caregivers at At-Tanwir Islamic boarding school, principal, teacher, vice principal, especially curriculum section, a number of students and the Pesantren Coffee Team.

2. Secondary Data Sources

Secondary data is data obtained, processed, and presented by other parties or in the form of publications or journals.⁷² This data is usually in the form of documents, photographs and objects used as supplementary data and supporting primary data.

The data sources in this study consisted of two sources, namely humans and non-humans. Human data sources have functions as key subjects or informants. While non-human data sources in the form of documents relevant to the focus of research, such as archives, photos, meeting notes or writings relating to the focus of research that serves as a support and complement of human data sources.

E. Technique of Data Collection

The technique used in this research is a case study, which is a research technique that has characteristics such as; 1). Describe in advance the search for scientific truth by finding the average of the frequency of events or the average of individual diversity or in other words to emphasize the depth and integrity of the object to be and is being investigated as a primary consideration in determining the significance of drawing conclusions; 2). The targets of research studies can be: individuals, groups, educational institutions, communities and so on.⁷³

In this technique it is very possible for researchers to be able to know a phenomenon that occurs in society in a fundamental and comprehensive way. This data collection method is very influential in the course of the research process because the success of research depends on the collection of data that researchers use. There are several data collection techniques used in this study among others:

1. Participant Observation

⁷² Ibid., hlm. 108

⁷³ Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 1996), hlm. 38

According to Bogdan and Taylor, participant observation is used to refer to research that is characterized by intensive social interaction between the researcher and the community studied in a milieu (environment) of the community under study, so far the data collected are systematically collected and be careful.⁷⁴ As well as to obtain through this observation of participation, researchers or observers (observers) try to enter into people's lives and the situations in which they conduct research (research). Researchers speak their language, joke with them, unite with them, and are equally involved in the same experience.

Based on the opinion above, in this study the researchers sought to enter the living environment at the At-Tanwir Islamic Boarding School in Ledokombo, Jember, such as participating or participating in activities there, and also following the activities of the cottage on a massive scale, as well as existing in the good learning foundations in schools and outside the school, so that researchers will know and understand the habits carried out by the clerics, clerics, teachers, and students at Pondok Pesanteren At-Tanwir. In this activity the researchers used a small notebook and an image recording device that was used to assist researchers in recording and capturing moments that were relevant to the focus of the study.

2. Interview

An interview is a conversation, an oral question and answer between two or more people who are sitting face to face physically and directed at a particular problem. Interviews involve two parties with different functions, namely information pursuers or questioners called interviews or interviewers, and other parties who function as providers of information (interviews or informants).⁷⁵ The information obtained from this method is clear directly from the informant so that it can be accounted for. The type of interview used is unstructured, in-depth or intensive interviews, because being flexible The question and wording may

⁷⁴ Robert Bogdan dan Steven J. Taylor, penerjemah A. Khozin Afandi, *Kualitatif Dasar-Dasar Penelitian*, (Surabaya: Usaha Nasional, 1993), hlm. 31

⁷⁵ Kartini Kartono, *Pengantar Metodologi Riset Sosial*, (Bandung: Mandar Maju, 1996), hlm. 187

change at the time of the interview, according to the needs and conditions encountered.⁷⁶

So to obtain the required data, researchers must certainly conduct in-depth interviews with several informants who are truly mastering and able to provide information as accurately as possible regarding the problem under study. The informants who will be interviewed by researchers are, boarding school caretakers, religious teachers / teachers, students, surrounding communities, coffee farmers on the slopes of Mount Raung Jember, and the Pesantren Kopi Team.

No.	Name	Position
1.	Kyai Danil	Caretaker
2.	Mr. Irham Basori Hasba	Advisor
3.	Mr Hafi	Teacher
4.	Mr Jono	Stakeholder
5.	Mr Edo	Student

Table 3.1 Informant List

3. Documentation

The document is a supporting method in the field to complement the previous media's reinforcement methods. This data collection method is a way to produce important records related to the problem under study, so that data will be obtained that are complete, valid, and not based on thought.⁷⁷ The document is a record of events that have passed, can take the form of writing, pictures, or monumental works of someone.⁷⁸

The use of this method is carried out to determine the tools or objects that are considered important to support research such as; management structure, organizational structure, official documents (decision letters, instruction letters, proof of activities issued by the relevant institutions), informal documents (memorandum, personal letters, etc.) in the At-Tanwir Islamic Boarding School.

⁷⁶ Ibid., hlm 177

⁷⁷ Basrowi dan Suwandi, *Memahami Penelitian Kualitatif*, (Jakarta: Rineka Cipta, 2008), hlm.209

⁷⁸ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan RnD*, (Bandung: Alfabeta, 2015), hlm. 329

These data are used to complement the data obtained from observation and interview activities. Through the documentation method, researchers will record history, vision and mission, profiles, data of teaching staff, and education, data curriculum for students / students and parents involved in the At-Tanwir Islamic Boarding School.

F. Technique of Data Analysis

Data analysis is the process of organizing and sorting data into basic patterns, categories, and description units so that they can be formulated in hypotheses as suggested by the data.⁷⁹ Data analysis in qualitative research is carried out when the data collection takes place and after the data collection is completed within a certain period. Data analysis techniques in this study will use Milles and Huberman's model data analysis techniques in which they reveal that the activities in qualitative data analysis are carried out interactively and continue continuously until completion. Activities in data analysis, namely data reduction, data presentation, and the conclusion or verification.⁸⁰

1. Data Reduction

Data reduction means summarizing, choosing the main points, focusing on the important things, looking for themes and patterns and not using things that are considered unnecessary. Thus the reduced data will provide a clearer picture and make it easier for researchers to collect further data.⁸¹ Researcher is continuously doing data reduction during the study in the field to sort and systematize the data. Data reduction as part of the analysis activities that sharpen, classify, direct, divert, unnecessary, and organize in such a way that final conclusions can be drawn and verified, so in this study the researchers conducted the analysis while choosing which data was needed and which which is not needed.

2. Data Presentation

After the data is reduced, the next step is to present the data. Through the presentation of data, the data will be organized and arranged in a relationship

⁷⁹ Ibid., hlm 91

⁸⁰ Ibid., hlm. 337

⁸¹ Ibid., hlm. 338

pattern, so that the data will be easily understood.⁸² Here the researcher tries to build a narrative text that is supported by data as a selected and simple information in a unified strong form. In addition to presenting through narrative texts, charts are also used that can make it easier for researchers to build relationships between existing texts. Thus, researchers easily design and combine the information that is summarized in a dense and easily understood form, so that researchers can simplify and make it easier to draw conclusions from the data found. A good data presentation is an important step towards achieving a valid and reliable qualitative analysis.

3. Conclusion or Verification

After the data is reduced and presented, the next step is to provide a conclusion or verification. According to Miles and Huberman in his book Sugiono, the initial conclusions put forward are still temporary, and will change if no strong evidence is found so that they can support the next stage of data collection. However, if the conclusions raised at an early stage are supported by valid and consistent evidence, then the conclusions are credible conclusions.⁸³ This activity is part of a complete configuration, because the conclusions that can be verified during the study. Through this activity, researchers provide conclusions or verification of the results of data analysis that will be done later and provide suggestions as recommendations for further research.

G. Checking of Data Validity

Qualitative research makes researchers as instruments. Therefore, it is likely to occur going natively in research. Therefore to avoid this, it is advisable to test the validity of the data. Checking the validity of the data in qualitative research, including: credibility, dependability, confirmability, and transferability.⁸⁴

1. Credibility

Credibility is the effort of researchers to ensure the validity of data by confirming the data obtained with the research conducted. The aim is to prove that

⁸² Ibid., hlm. 341

⁸³ Ibid., hlm. 345

⁸⁴ Ibid., hlm. 336

what the researcher observes is in accordance with what actually happened to the research object.⁸⁵ To achieve credibility in this study, the researchers did as follows.

2. Triangulation

What is meant by triangulation is checking data from various sources in various ways, and at various times.⁸⁶ The triangulation used by researchers in this study is the triangulation of data sources and data collection techniques. Triangulation of data sources researchers do by checking the data obtained from several sources. So not only for the principal, for example, but also from the teacher, even students. Then triangulation of data collection techniques, this researchers do by checking the data to the same source but with different techniques. For example, researchers initially obtain data from the results of interviews, the researchers check the truth back through observation or documentation.

3. Dependability

What is meant by dependability is an effort made by an independent auditor, or supervisor to audit the overall activity of the researcher in conducting research.⁸⁷ This effort was made so that the data remained valid and protected from mistakes in formulating research results, and so that research findings could be maintained or scientifically justified.

4. Confirmability

In qualitative research, confirmability is similar to dependability, so testing is done simultaneously. In this study, confirmation activities are carried out together with dependability. Testing confirmability means testing the results of research related to the process carried out.⁸⁸ In this process the researcher prepares the necessary materials such as: field notes about the forms of planning, implementation, and evaluation at the research location.

⁸⁵ Nasution, *Metode Penelitian Naturalistik Kualitatif*, (Bandung: Tarsito, 2002), hlm. 105-108

⁸⁶ *Ibid.*, hlm. 370

⁸⁷ *Ibid.*, hlm. 377

⁸⁸ *Ibid.*, hlm. 378

5. Transferability

This transfer value relates to the question, to what extent the research results can be applied or used in other situations.⁸⁹ So this effort was made with the aim of proving the results of research conducted at At-Tanwir Islamic Boarding School in Ledokombo, Jember, which could be transformed or transferred to other research settings. Therefore, here the researcher seeks to find and gather about the similarity of contexts related to this research.

H. Research Procedure

Research conducted by researchers consists of four stages that cover: 1) pre-research, which is the actions of researchers by making research proposals, 2) conducting research, which is the act of researchers carrying out data mining in the field, 3) data management, which is the actions of researchers making transcripts of research results, data reduction, data presentation, and drawing conclusions, 4) writing all the results of research by making research reports, 5) giving a comprehensive conclusion about all the research that has been done.

⁸⁹ Ibid., hlm. 379

CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDING

A. Description of The Research Object

At-Tanwir Islamic Education Foundation (YPI) is located on 01 Sumbergadung street Slateng village Ledokombo district, Jember regency is a islamic boarding school located on the slopes of Mount Raung. The existence of Islamic boarding schools with rural nuance is still thick and felt when visiting the Islamic Boarding School. YPI At-Tanwir is the only boarding school in the village of Slateng precisely in Sumbergadung Hamlet. This boarding school as a center for the development of education for children around there that emphasizes academic and non-academic aspects that are integrated with Islamic values in accordance with Al-Qur'an and As-Sunnah.

The existence of YPI At-Tanwir itself as a breakthrough and development of the quality of education for local residents and to accommodate young people who are in Sumbergadung is more broad-minded and emphasizes the level of modern Islamic religiosity. This boarding school was established under the care of the kyai Danil, under his care the development of the quality of education has always been a priority in order to make competitive, contributive, and communicative pesantren graduates immediately graduate from boarding schools.

At-Tanwir Islamic Boarding School is called the *pesantren kopi* because it is funded and supported by the results of Coffee which is indeed an extraordinary commodity there. This cottage in managing and caring for coffee also involves all the boarding school community members, ranging from caregivers, religious teachers, students, coffee farmers, in collaboration with the pesantren kopi Team from Malang. Therefore, there is intensive coffee management learning here as an additional soft skill development for the students.

In this case the education organized by the Islamic boarding school has a great responsibility, especially in preparing strong human resources in the

Sumbergadung region so that they are able to live in harmony in the changes themselves. Boarding school caretakers make education as a long-term investment whose results cannot be seen and felt instantly, so that boarding schools or schools as the spearhead in the field must have long-term development direction with clear stages of achievement and continue to accommodate the demands of current factual problems in Public.

1. History of At-Tanwir Islamic Boarding School

The establishment of the pesantren was motivated by a deep concern which was held by kyai Danil as the caretaker of the Atasan Tanwir Ledokombo Islamic Education, Jember. The caretakers themselves in the journey to establish boarding schools are not as easy as imagined. There were so many obstacles and problems that he faced that he moved three times. At home in-law for five years, then moved to grandfather's house for two years, and only in 2007 he began to build his own home with his wife named Nyai Siti Nur Hasanah. In his first home, which entered the alley and the access road was inadequate, the kyai often received criticism, insults, or unfavorable treatment from the neighbors.

The positive intentions of kyai Danil often get bad ratings from neighbors and the surrounding community because of differences in vision with him regarding life goals and programs that are run. Learning programs or the Koran taught by clerics is considered disturbing the neighbors and the community, because the learning process is considered busy and noisy. Long story short, responding to the issue of neighbors who are not good on the programs that are run, kyai Danil took the initiative to move back to another place that has more easy and affordable access, namely the location of the boarding school that currently stands. In the beginning, the kyai Danil did not have the intention to create or establish formal or informal education, he only believed and with sincerity, he wanted to be useful for others.

At that time the aim of the kyai danil's life in his new place was to just want to live a simple life, be useful for others, and live quietly with a small family

without being disturbed and not disturbing others. Over time, while the kyai took place in a new location, the kyai Danil began to gain the trust of the surrounding community and many people who entrusted their children to him to attend the Koran at his home, even though the new house was occupied there was no prayer room, school and bed. Seeing the positive intentions of the cleric Danil, began to be built little by little two classrooms each of 6 meters. One was made a place for teaching clerics and the other for sleeping where the construction of the class was purely derived from the non-governmental community.

Over time, many people began to entrust their children to the kyai Danil, even though at that time the kyai danil's house still could not be said to be like a standard boarding school, due to inadequate space and there were no rooms for students even though the bathroom. So, seeing this, Kyai Danil, with a brave attitude and believes that this is intended for worship, he accepts children who are entrusted with makeshift facilities where the two classes are used as a multifunctional room such as a place to study and sleep, which is for male students to sleep together kyai Danil, while female students sleep with kyai Danil's wife.

Seeing the situation and conditions of the increasing number of students who came to the kyai Danil, he began to think of making rooms for his students who were a bit like a boarding school in general. However, in the beginning the kyai only made beds for men in advance because of limited safety and comfort. So, made three rooms of men's huts made of bamboo. Alhamdulillah, after a while the At-Tanwir boarding schools began to transform better, with buildings such as prayer rooms, women's rooms, public kitchens, and bathrooms starting to build even though the buildings were simple, the most important was that the students could settle in the cottage comfortably and quietly when do learning and worship.

As time went on, the intentions of the good Danil clerics did not seem to be able to deliver sustenance that, thank God, they could make the hut more feasible and not made of bamboo anymore, but the magnificent building of the

walls began to be built. At that time, the cleric Danil was concerned about the condition of the people of Slateng Village, precisely in Sumbergadung Hamlet, which in fact the community only graduated from elementary school. It was very rare at that time for elementary school graduates to continue their education at the junior high school level, because the mindset that had been embedded in the village was that after elementary school the people there tended to have their children work like cattle herding, gardening, or being treated as migrant workers abroad.

In 2008 responding to this, Kyai Danil began to think and take the initiative so that how to make changes to the minds of the community who only want to send their children to elementary school level. Then, the kyai danil saw that most of his students were orphans, social orphans, and or poor people. He was looking for ways so that his students could continue in junior high school. Then, based on this background, teaching and learning activities were opened for junior high school students or what they called an open junior high school. Learning KBM in open junior high school at that time was still simple, the kyai only wanted how the santri wanted to preach in order to study even though it was only briefly, so learning began at 10 am to 12 noon.

With the opening of the open junior high school the kyai danil gets more students, but the challenges faced are increasingly complex. The community began to be pessimistic about the programs that the kyai danil realized. The community still thinks that the importance of education at the junior high school level which is considered three years is a waste of time, people think that three years if they raise cows, and their offspring will benefit from three cows. And the community assumes that what their junior high school will get.

The next challenge faced is the existence of an early marriage culture in the Sumbergadung community. The community always wants to marry their child directly after their daughter has graduated from elementary school. They assume that the task of a female figure is to do the job of serving a husband, not more like

cooking, giving birth, and doing activities at home. Early marriage becomes a culture that is almost difficult to eradicate in Sumbergadung sub-village, as if the emancipation of women seems to have been erased here, making a reconstruction of hereditary habits that is difficult to avoid.

In 2010-2011 became the year that was considered as the beginning to provide a change in terms of education in the At-Tanwir Islamic Boarding School, the At-Tanwir Islamic Middle School in the spotlight because of the increasing number of students continuing their junior high school education there. Girls who graduated from elementary school began to believe in continuing their higher education. Being a challenge for the kyai danil due to the many bad comments and criticism of the changes he made in Sumbergadung Hamlet. Being a new spirit for women graduates of elementary school there to improve their education levels so that little by little At-tanwir experienced a period where its establishment began to be recognized by the surrounding community.

At that time, Kyai Danil's students started from male and female students. The legality of Yasayan At-Tanwir Islamic Education and Formal Education began to be taken care of and organized in a structured and systematic manner in the Ministry of Religion and related Education offices. Construction began to be improved properly and properly. Then, by seeing the development of Islamic boarding schools that are getting better, began the establishment of further formal education namely At-Tanwir Vocational School with a major in fishing. The existence of the At-Tanwir Vocational School itself is projected as a follow-up to an increase in the development of education for the subergadung community, especially for students who have graduated from junior high school can immediately continue their education at a higher level at least a high school / vocational graduate.

At one time, the economic level of Danil's kyai could be said to be unfavorable and deteriorating. He began to be confused to support his students to eat and survive, where the needs of all students were fully funded by the

pesantren. Seeing this, Kyai Danil is in a position where he is financially very poor. The kyai's commitment to maintaining the Islamic boarding school and supporting his students continues to look for solutions, how to improve the cottage and private economy.

After that, Kyai Danil received many reports from teachers that many students who missed classes did not attend school, even nearly 60 percent of each class skipped school. Then, the kyai Danil asked the teacher why many of the students were truant, in fact most of the students who skipped were absent from school because they were gardening to take care of coffee in the garden and almost when asked the students answered that they were taking care of their parents' coffee.

Against this background, Kyai Danil began to study and draw blessings from the incident and find a solution. Then ideas emerged to raise the theme of coffee in Islamic boarding schools. Kyai danil and the clerics began to do research there, why coffee became excellent in the Sumberwadung area. Then the leaders of the boarding school began to study coffee in detail from the contour, geographical, and from how to plant to harvest.

Then a short story, the leaders of the boarding school and students follow SLPHT (integrated pest control secondary school) held by the Jember district government in the field of plantations. It was there that the leaders of the boarding school and students began to be trained and taught related to understanding plantations, especially coffee plants. After attending a training organized by SLPHT, the leaders of the boarding school began to study and research in the Sumbergadung Region, why coffee was used as a prima donna for them. It turns out that coffee there is the biggest commodity and the potential of coffee there is very good in quality where coffee can lift the economy of the community and the environment around the slopes of Mount Raung in Slateng Village especially Sumbergadung hamlet.

After learning a long time about the management and care of coffee, from the boarding school tried to be brave enough to manage their own coffee. Alhamdulillah, from the results of the management of the pondok pesantren coffee parties, the company received extraordinary benefits. They can build mosques, renovate junior high classes, and build other infrastructure. Coffee income is getting better and developing, making the leaders of the huts begin to think related to the development of modern coffee. Then discuss Kyai Danil with his nephew named Mr. Irham, one of the lecturers from the State Islamic University of Malang to discuss the follow-up of coffee management development which is increasingly profitable. Then from the discussion set as At-Tanwir Islamic boarding school nicknamed the pesantren kopi because from this islamic boarding school coffee can support all boarding schools starting from the ustadz to free the cost of students ranging from school, boarding, to the cost of daily living without any financial assistance from the government. And finally until now the Atok-Tanwir Islamic Boarding School in Ledokombo, Jember Regency has become known by many people and is increasingly recognized by outsiders to conduct studies, research, and as a place of education for people to foreign tourists who want to get to know more about the potential of coffee that is in Sumbergadung, Slateng village, Ledokombo District, Jember Regency.

2. Vision and Mission of At-Tanwir Islamic Boarding School

The following is the vision and mission of the Ledokombo At-Tanwir Islamic Boarding School, Jember Regency, as follows:

a. Vision of At-Tanwir Islamic Boarding School

Realizing and producing graduates of boarding schools that are superior, have character, have engineering, and benefit the community.

b. Mission of At-Tanwir Islamic Boarding School

- 1) Providing improved education from academic and non-academic aspects that prioritize religious values according to the Qur'an and Sunnah.

- 2) Bringing up the spirit of learning for the people of Slateng village as a manifestation of education in the future.
- 3) Providing broader learning opportunities for the people of Slateng Village, especially for orphans, social orphans, as well as poor people.
- 4) Providing education and free food expenses for all students studying at At-Tanwir Islamic Boarding School
- 5) Making educative, creative and competitive santri cadres.

3. The purpose of the At-Tanwir Islamic Boarding School

The following are the objectives of the establishment of the Ledokombo At-Tanwir Islamic Boarding School, Jember Regency, as follows:

- a. Eradicate the duplication inherent in Sumbergadung community related to increasing the level of education of children
- b. The realization of quality human resources that are competent, creative, productive, and independent.
- c. Lifting the emancipation of women found in the village of Slateng teruatam in Sumbergadung Hamlet
- d. The creation of a culture and high commitment that is ongoing in an effort to increase the level of education
- e. Making students and graduates who are disciplined in worship, morality, and intelligent in thinking.

4. Facilities and Infrastructure of At-Tanwir Islamic Boarding School

The following are the facilities and infrastructure provided by the At-Tanwir Pesantren Ledokombo, Jember Regency, as follows:

- a. At-Tanwir Islamic Middle School and At-Tanwir Vocational School
- b. Place of worship / Mosque
- c. Office
- d. The santri room
- e. Public Kitchen
- f. A shared learning room is queued up

- g. Library
- h. Santri Health Unit
- i. Guard Post
- j. Cottage Bathroom
- k. Sports Venues and Facilities
- l. Islamic Boarding School Store

5. Priority Programs of At-Tanwir Islamic Boarding School

The following are the programs implemented by At-Tanwir Islamic Boarding School Ledokombo, Jember Regency, as follows:

- a. Creating Islamic villages in the context of revitalizing youth and a more educated society.
- b. Accommodate children who come from poor families, orphans, social orphans, and are ready to struggle to foster community for free.
- c. Providing free education services on an ongoing basis, through junior high, vocational, and Diniyah.
- d. Channeling the talents and creativity of students by facilitating and accommodating through courses programs
- e. Bring professional speakers in their fields regularly and continuously.
- f. Organizing structured and systematic majlis
- g. Increasing the professionalism of teachers in their fields by taking courses, training, or continuing study to a higher level.
- h. Establish friendship and cooperation between organizations or institutions to make the vision and mission equal by forming an agenda in the form of discussions, seminars, or visits.
- i. Providing facilities for hafidz Al-Qur'an program for students
- j. Cultivate the existing coffee plantation land and cooperate with related agencies.
- k. Provides coffee-based entrepreneurship programs and provides instruction in marketing coffee products.
- l. Forming and developing Islamic business networks by optimizing Coffee Pesantren products.

- m. Providing extracurricular programs for students such as sports, pencak silat Pagar Nusa, and entrepreneurship.
- n. Pesantren Kopi Manajemnt

B. The Implementation Entrepreneurship Learning Model of Pesantren Kopi in Encouraging Independence of At-Tanwir Islamic Boarding School

At-Tanwir Islamic boarding school is one of the non-formal education programs that develops soft skills based on the concept by utilizing the abundant potential of coffee in the Raung Mountain area. The potential of coffee is abundant in kelolan and is designed with a coffee-based entrepreneurship learning model. This gives a special attraction for Islamic boarding schools because with these activities will hone the creativity and skills of all parties both teachers and students.

The use of coffee is managed jointly as a booster for the pesantren economy to be able to be independent in financing all activities in the boarding school. This activity is also a capital of students to be more creative, innovative, and contributory so that after graduating from Islamic boarding school students can manage coffee independently because most of their parents have a coffee garden.

In this case the researcher will provide exposure to data related to the research that has been carried out, as follows:

1. The Planning of Entrepreneurship Learning Model of Pesantren Kopi in Developing Independence of Islamic Boarding Schools.

Entrepreneurship education is one of the subjects used to introduce students to the business world. The provision of entrepreneurship subjects at the At-Tanwir Islamic boarding school is one of the efforts of Islamic boarding schools in fostering the interests of students in entrepreneurship so that after graduation they can have the courage to do entrepreneurship independently. To find out the planning of entrepreneurship learning models at At-Tanwir Islamic Boarding School in Ledokombo Subdistrict, Jember Regency, the researchers conducted interviews with caregivers, entrepreneurship teachers, coffee farmers,

students and also observed in the classroom and outside the classroom. The following is the interview of the researcher with the caregiver of YPI At-Tanwir Jember, Kyai Danil, about planning a model of entrepreneurship learning for coffee pesantren:

"For the planning of the pesantren kopi entrepreneurship learning model, we depart from the extraordinary potential of our village (Subergadung Desa Slateng), where the existence of coffee here can be said to be excellent prima donna and crops so that we can raise the theme of coffee as a start for learning together and exploring how coffee can grow and produce good fruit"⁹⁰

From the explanation of the boarding school caretaker it is very clear that the origin of the At-Tanwir boarding school in Jember raised the theme of coffee because coffee in the Sumbergadung area is a very good natural potential so that the leaders of the pondok project coffee as a theme or basic ingredient for implementing an entrepreneurship program.

Then the researcher asked the caretaker for reasons other than coffee in Sumbergadung Village to be the prima donna of the area:

"Another reason may be that aside from the extraordinary coffee we have, maybe we are now in an increasingly complex era of change, we are led to enjoy the ease of existing technology. And makes us to follow the cycle of times marked by easy access to social media. This age difference also has an impact on the changing culture of the existing society, we are led to become a more modern society. For example: the culture of coffee that is increasing in the community environment, especially on students / students. We can see together, the increasing culture of coffee is very influential with an increase in the number of coffee shops or cafes that are almost easy to find. Therefore, we who have good coffee products, consider it an extraordinary opportunity for us to introduce coffee products that we have, namely Pesantren Kopi products to be sold in coffee shops or cafes in Jember or Malang."⁹¹

From the above explanation it can be concluded that the next reason why At-Tanwir Islamic boarding schools chose basic ingredients or the theme of coffee as entrepreneurial learning is because there are extraordinary opportunities

⁹⁰ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 16 Februari 2020

⁹¹ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 16 Februari 2020

owned by Islamic boarding school for increasing number of coffee shop and cafe in the community, making leader of Islamic boarding school take the initiative to sell coffee products that they have as supplier coffee in each coffee shop or cafe with promising benefits.

Then the researcher asked the caregiver what the initial planning and initial capital that must be prepared for learning coffee-based entrepreneurship at the At-Tanwir boarding school:

"In the beginning, we thought about how we can conceptualize the results of our coffee well, starting with the 3M concept, namely man, material, and money. First is man, man can be interpreted as a human being consisting of teachers and students, basically the quality of good human resources will affect good outcomes as well. Both materials, namely materials, methods, and techniques of learning related to coffee which must be specific in teaching. Starting from planning how to grow coffee, take care of coffee, fertilize, until how to pick fruit that is a good harvest. Third money, which is money or initial capital that must be prepared to run all programs that have been planned related to financing."⁹²

From the explanation above, we can understand that the initial concept of planning an entrepreneurial learning model in At-Tanwir boarding schools is the 3M concept that they use as a basis. Which consists of man or HR, the material is learning / methods, and finally that is money which is money or capital as financing for the realization of the pesantren coffee program. From the 3M concept, we can learn that the projected learning entrepreneurship model planning is the integration of one another from the 3M concept. The combination of human resources, material understanding, and financing becomes the initial planning before implementing the pesantren coffee entrepreneurship.

Then the researcher also asked the entrepreneurship teacher Pak Hafi at the At-Tanwir Islamic boarding school regarding the learning plans used by the teacher before teaching the students about coffee products:

"If our learning planning is very simple, we provide modules first and provide material. However, we strongly emphasize direct practice in the field as maturation for students to understand correctly. And I provide material related to the use of coffee. The point is how students can plan

⁹² Interview with Kyai Danil, The caretaker of PP At-Tanwir on 16 Februari 2020

well by utilizing coffee as a basis and can then be sold and sold in the community."⁹³

From the results of the interview above we can understand that the entrepreneurship teaching teacher at the At-Tanwir Islamic boarding school is basically the same as what entrepreneurship teachers teach in general. He gives the material first, then emphasizes the practice in the field by utilizing the basic ingredients of coffee. Then, teach how the products from coffee management can be sold and accepted in the community by prioritizing the quality and taste of unique money.

Then the researcher asked what material was taught related to entrepreneurship subjects to the entrepreneurship teacher, and Mr. Hafi also answered:

"First, when I teach entrepreneurship, I always make groups first, after that students give basic material about three-dimensional graphic products. After that, my students told me to be as creative as possible to make innovative products, but there were still restrictions according to the material being taught. I give full freedom to students in making products, but usually the students are more creative than me, sometimes the products they produce are very unique such as handicrafts, processed products from coffee into creative products, until there are those who make coffee products but with packaging that is different"⁹⁴

From the above explanation it can be concluded that the entrepreneurship teaching teacher at At-Tanwir Islamic boarding school uses basic material of three-dimensional graphic products as the initial foundation of learning. After that the teacher creates several groups so that students can discuss with their respective groups. Then after that the teacher gives restrictions and then gives freedom to the students to be creative as possible to make products that can be sold with high selling value.

This is in accordance with the scope of entrepreneurship learning materials for high school education in general, that for the subject matter of craft and entrepreneurship includes crafts, engineering, cultivation and processing. The scope of the subject matter in high school equivalents such as madrasah aliyah

⁹³ Interview with Mr Hafi, TheTeacher of Entrepreneurship in PP At-Tanwir on 5 March 2020

⁹⁴ Interview with Mr Hafi, TheTeacher of Entrepreneurship in PP At-Tanwir on 5 March 2020

(MA) or vocational high school (SMK) is adjusted to the potential of the school, the local area, because the nature of these subjects adjusts to the conditions and potential that exists in the area.

Then the researcher asked about the preparation in teaching class, Mr. Hafi also explained,

"If the preparation is clear from the lesson plan, from there it is already listed how the steps or planning of our learning, so that's the most important. But if it is like a practice, I will prepare the groups, because here for production machines, tools and materials are limited. So for example next week, the material for processing coffee into one class will be divided into 3 groups to make it easier. Then also SOP (Standard Operating Procedure) what kind of formation / processing. Like for example next week there will be a practice of making coffee processed products, so before students are given directions or procedures for making (processing)."⁹⁵

For the most important preparation for teaching at the At-Tanwir Islamic Boarding School, especially learning at the At-Tanwir Vocational School is to make lesson plans, when the lesson plans have listed how we plan to teach. Making a lesson plan is very important for every teacher to do, because in the lesson plan contains the objectives of learning where each subject will have a different purpose. In addition, the RPP also includes material planning, planning of teaching aids, teaching methods and learning procedures. At least with teachers making lesson plans, teachers will know what material will be taught to their students tomorrow.

In the form of practice in terms of planning also need to be prepared SOP (standard operating procedures). The understanding of SOPs in the United States environmental protection agency book states that SOP essentially means a way to avoid miscommunication, conflict and problems in carrying out the tasks / work of an organization. In essence, SOP is a management tool to make uniform business patterns, uniform work patterns and uniform quality of a process or product to be made or implemented.

⁹⁵ Interview with Mr Hafi, TheTeacher of Entrepreneurship in PP At-Tanwir on 7 March 2020

Then the researcher asked Edo who is also one of the students taught by Mr. Hafi in the fisheries department at At-Tanwir Vocational School also telling how the preparation or planning carried out by Mr. Hafi before starting entrepreneurial learning,

"If before teaching, Pak Hafi usually asks questions of his readiness to learn, then later if it is time for practice, the father should explain the material first, such as what we can understand, for example, yesterday, before practice, his father said that we prepare the basic materials in advance. , then how do you process it so that before practice we really understand."⁹⁶

From Edo's statement it can be seen that before the learning process Mr. Hafi gave direction to his students regarding readiness to learn. This is in accordance with the learning activities in the lesson plan namely asking students' readiness before learning is the initial activity before the teacher conveys the learning objectives to be achieved. Mr. Hafi also provides SOPs or processing instructions as steps in processing a product with the aim that students understand more before practice begins.

2. The Implementation Entrepreneurship Learning Model of Pesantren Kopi in Encouraging Independence of At-Tanwir Islamic Boarding School

The implementation of the entrepreneurship learning model has an important influence on the At-Tanwir boarding school in determining future entrepreneurial attitudes. This also relates to preparing outputs or graduates from Islamic boarding schools who are projected to be independent and ready to face the world of work. The application of entrepreneurship learning model for pesantren coffee is in line with the independence of the boarding school resulting from the sale of coffee pesantren products. In this case the clerics have an important role in the learning process or instill entrepreneurial values to the students who are guided.

In implementing the entrepreneurship learning model, the teacher emphasizes more on how the teacher sets the example and also provides guidance

⁹⁶ Interview with Edo, The Santri of PP At-Tanwir on 7 March 2020

regarding entrepreneurial values that need to be instilled in students by integrating them into the learning process. To find out the process of entrepreneurship learning model for pesantren coffee, the researchers also conducted interviews with entrepreneurship teachers and also observed in the classroom and outside the classroom.

When researchers asked about the process of delivering coffee pesantren entrepreneurship learning in establishing pesantren related to their learning methods and models, At-Tawir Kyai Danil's boarding school caretaker explained how the boarding school taught its students:

"When talking about the problem of what learning model we are carrying out, the point is that in the At-Tanwir Islamic boarding school, we all put forward the aspect of mutual cooperation from all parties to manage the coffee that we have. Because this coffee is our shared asset and we can also enjoy the results together to support lives starting from teachers and students."⁹⁷

From the explanation of the boarding school caretakers above, we can conclude that the entrepreneurship learning model in managing coffee owned by the boarding school is mutual cooperation. So the point is in the management of coffee that there are all boarding school community members involved from students, teachers, leaders, until there is collaboration with farmers in the Sumbergadung area.

Then Mr. Hafi also added something related to the entrepreneurship learning model used at the At-Tanwir Islamic boarding school:

"So here entrepreneurship is not just telling stories. Submission of materials when learning entrepreneurship that is students were invited directly to do business. We focus on practice so that students understand the situation in the field. So when the process of entrepreneurial practice takes place indirectly the attitude is formed from the santri when conducting activities, then it can be seen that the santri can cooperate with the group or not, then its responsibilities, the honest attitude. The attitude itself is not only formed in the classroom can be outside the classroom like an internship. The name is also entrepreneurship, yes, in my opinion the

⁹⁷ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 8 March 2020

most appropriate method is to directly invite students to do business that begins with practice at school."⁹⁸

From the explanation of Mr. Hafi above, it is explained that entrepreneurship education is taught not just by telling stories but students are invited directly to do business. For giving the theory, it might be given in class, the rest will be focused on direct practice so that students are more mature and understand.

Then the researchers conducted an analysis of the lesson plan related to the learning methods used in implementing entrepreneurship education in establishing an Islamic boarding school, following the excerpt of the lesson plan in the At-Tanwir Islamic Boarding School:

"Learning methods: cooperative learning model problem based introduction (PBI)"⁹⁹

The learning method used at At-Tanwir Islamic Boarding School when entrepreneurship learning is not just about telling stories or lectures. In accordance with the existing lesson plan, that the method used in teaching is a cooperative problem based introduction model (PBI) that uses the learning approach of students in real life problems and is developed to help students develop thinking skills, problem solving and intellectual skills, learning various roles, through real life learning experience.

Arends in Trianto explained that problem based instruction (PBI) is a learning approach that uses authentic problems with a view to compiling student knowledge, developing inquiry and higher-level thinking skills, developing independence and self-confidence. Directly engaging in business is considered the most appropriate method of growing self-reliance in entrepreneurship with students.

The method in the learning process is one of the factors that determine success so that its existence cannot be separated. But the use of the wrong

⁹⁸ Interview with Mr Hafi, TheTeacher of Entrepreneurship in PP At-Tanwir on 9 March 2020

⁹⁹ The result of documentation RPP kelas XI SMKI At-Tanwir

learning method also affects the results of the learning process especially in students. Therefore, before learning takes place the teacher must plan the right method for each teaching or adjust to the characteristics of each material being taught so that it does not use the wrong method.

Then the researchers also asked what products and works that had been produced by students during class and outside the classroom practice, Mr. Hafi also answered:

"So far the products that have been produced by my students are quite varied and very unique, such as making clay handicrafts, earth sculptures, wood carvings, coffee chips, coffee chips, etc. The point is to give freedom to students to actualize their creativity according to their abilities and most importantly they can enjoy entrepreneurship lessons and I also hope they can develop their creativity to enter the entrepreneurial world after graduation."¹⁰⁰

From the explanation above, it is also very interesting to see the students' products that they make. Pak Hafi as an entrepreneurial teaching teacher always tries to always give freedom of creativity to his students in accordance with the competencies of their respective students. The most important thing is students can be creative and innovative in their work.

In this case Edo as a student taught by Mr. Hafi also added related methods of entrepreneurship learning,

"If I prefer practice than learning in the class mas. If given a lot of material in class, I tend not to understand and get confused. Let's just practice, because the practice is done together, so it is more fun to study with friends."¹⁰¹

Santri in At-Tanwir Islamic boarding school in entrepreneurship learning prefer to practice rather than learning in class, because they think it is more fun. By giving students practice they will understand more about the theories they have learned. Because they not only hear and see but also practice the theories they have learned.

¹⁰⁰ Interview with Mr Hafi, TheTeacher of Entrepreneurship in PP At-Tanwir on 9 March 2020

¹⁰¹ Interview with Edo, The Santri of PP At-Tanwir on 9 March 2020

After that the researchers also asked what was done first when they wanted to start the implementation of coffee management as an initial provision when all parties did not really understand good coffee management, then the caretakers of the At-Tanwir boarding school responded:

"At that time we initially took part in the training or training at SLPHT (integrated pest control secondary school) held by the Jember district government. From the beginning, we began to understand in detail and the specifics of how to manage coffee properly. Starting from the beginning of planting nurseries, care, to how to fertilize, and finally of course how we pick the coffee fruit itself properly."¹⁰²

The explanation above provides a statement that as a start to build understanding for leaders, teachers, and students related to the management of Islamic boarding schools. The pesantren participated in a training program that is SLPHT (sekolah lanjutan pengendalian hama terpadu) organized by the Jember district government.

Then the researcher also asked how to follow up after attending SLPHT (integrated pest control secondary school), then Kyai Danil answered:

"Well, sir, actually most of the students here are mostly familiar with coffee. Because most of them also often help their parents grow coffee in their gardens. So it was easier for us to organize it, first we made a special team related to coffee management in this cottage, we selected several teachers and students who were considered capable of taking care of it all. After that, the students who were not involved in the special team, their task besides helping the special teams, they were also encouraged to explore or study coffee as well so that they could understand, more or less like that."¹⁰³

From the explanation above we can understand together that the initial step from not following after attending the integrated pest control secondary school (SLPHT) organized by the Jember district government is the formation of a special team carried out by the pesantren as maximum coffee management. This is done in the context of coffee management that can be organized in a structured manner so that in its management it will produce optimal yields.

¹⁰² Interview with Kyai Danil, The caretaker of PP At-Tanwir on 8 March 2020

¹⁰³ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 8 March 2020

The researcher also asked a brief explanation from Kyai Danil regarding the process of harvesting, then he answered:

"The time of harvest here is generally in July and August that month can be called a big harvest. The duration of the harvest if it starts from seedlings (early planting) until it can be harvested, the duration is more or less three years, then it can be harvested. In the process of harvesting we can go up to three times the process of harvesting at one time. Because we harvest based on market needs alone. For middlemen they are usually easier, because they only demand bulk or mixed coffee. Unlike the demand for coffee organized by the Pesantren Coffee Team, they only want to harvest from red beans or in the best quality terms."¹⁰⁴

From the explanation above, it can be concluded that the harvest time in Sumbergadung is in July and August. Related to the demand for coffee harvested from the boarding school depends on the market demand that is needed. If the middlemen they tend to buy bulk coffee or what is called mixed coffee. In contrast to the demand of the pesantren coffee team which only wants the highest quality coffee or red coffee beans.

Then the researcher asked for a brief explanation related to the types of coffee harvested by the coffee boarding school team, then Kyai Danil answered:

"If there are various kinds of coffee harvest here, there are three types of coffee, green coffee, yellow coffee, and red coffee. Red coffee is also divided into three colors, namely maroon, ripe red, and very ripe red. Then there is also what is called mixed or curah coffee."¹⁰⁵

The explanation above can be concluded that the types of coffee yields are three variants namely coffee which is green, yellow and red. In terms of the quality of coffee, the best quality is red coffee, while the yellow one has middle quality, and the last one is green, that is, the yield of coffee is considered to be less than optimal because I am not ripe and still green.

After that the researchers asked about the management of post-harvest processing coffee to Mr. Irham as the head of the Pesantren Coffee Team:

"For post-harvest processing, that's where the pesantren coffee team from Malang entered to handle the collaboration with the pesantren and farmers.

¹⁰⁴ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 11 March 2020

¹⁰⁵ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 11 March 2020

First we do the sorting or sorting coffee from green, yellow, to red. After that there are a number of process methods after harvesting, the first is the wet process (full washed) and the dry process (natural / dry process)."¹⁰⁶

From the explanation above, it can be understood that there are several things done after harvest, namely sorting activities and then there are methods after sorting, namely wet process (full washed) and dry process (natural / dry p From the explanation above, it can be understood that there are several things done after harvest, namely sorting activities and then there are methods after sorting, namely wet process (full washed) and dry process (natural / dry process).

Then the researcher asked about how to choose coffee to be divided into lanang and robusta coffee, then Mr. Irham answered:

"So this is amri, if you differentiate robusta or lanang coffee, it's simple, we can see from the structure of the coffee fruit, if the coffee when opened there are two beans is robusta, whereas in coffee called lanang or male, the condition of the fruit is different, the state of the coffee is that in one fruit there is only one coffee bean or whole. Because it grows differently, lanang coffee beans finally have a stronger flavor than ordinary coffee beans. The price of lanang coffee is also more expensive than the price of Robusta coffee."¹⁰⁷

From the above explanation it can be concluded that the difference between robusta coffee and lanang coffee can be seen in terms of the structure of the coffee fruit. If the Robusta coffee is opened, two beans will be seen, whereas if the lanang coffee is opened, there will only be one whole bean. Even from the selling price, lanang coffee is more expensive than Robusta coffee because the flavor produced by lanang coffee is stronger and more delicious.

Then the researchers also asked Kyai Danil about the price of raw coffee from farmers sold to middlemen or coffee boarding teams:

"So the selling price of our raw coffee is very varied, if coffee is mixed / bulk farmers usually sell at a price range of Rp. 23,000 / kg, if Robusta Medium coffee farmers usually sell at a price of Rp. 27,500 / kg, Robusta Premium with a range of Rp. 35,000 / kg, while for Lanang coffee it is approximately Rp. 50,000 / kg "¹⁰⁸

¹⁰⁶ Interview with Mr Irham, The Manajer of Pesantren Kopi on 14 Februari 2020

¹⁰⁷ Interview with Mr Irham, The Manajer of Pesantren Kopi on 14 Februari 2020

¹⁰⁸ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 11 March 2020

In this case the pesantren coffee team entered in order to provide increased sales of coffee sales to farmers. Here the pesantren coffee team cuts prices to compete with middlemen at higher prices. It can be seen the details of the prices above, which price is quite promising, while middlemen usually only buy bulk / mixed coffee with a price range of Rp. 23,000, while coffee pesantren offer and buy at higher prices to farmers.

After that the researchers also asked about the packaging process of the pesantren coffee product before it was sold to Mr. Irham:

"The packaging we made is very simple, we pack coffee pesantren products using unique and attractive standing pouches, then we write in the form of stickers that we give coffee Pesantren Coffee and types of coffee such as Robusta Medium, Robusta Premium, or Lanang."¹⁰⁹

Related to the explanation above, the pesantren coffee team made their product packaging using a standing pouch, where standing pouches are uniquely and attractively packaged with stickers to enhance their packaging.

The researcher then asked about the prices of coffee sold by the Pesantren Kopi team after packaging it to Mr. Irham:

"This is the thing that we want after we do the service process that is long enough, and the result we just enjoy it. We sell at very far prices when we buy to farmers. This price we follow the price of coffee in cafes in general, and these results will be used to support boarding schools. For the price of Robusta Medium we give a price of Rp. 15,000 / 100gram, Robusta Premium Rp. 20,000 / 100gram, and then our Lanang coffee sets the price of Rp. 25,000 / 100gram."¹¹⁰

From the above statement it is clear that the market play carried out by the Pesantren Coffee Team to cut prices by buying coffee to farmers at a higher price, then sell their coffee back in the form of packaging at a very favorable price. This is the background for the independence of Islamic boarding schools. The extraordinary profit from the selling price, they can use this result as capital or finance all the teachers and students from the profit of selling coffee.

¹⁰⁹ Interview with Mr Irham, The Manajer of Pesantren Kopi on 14 Februari 2020

¹¹⁰ Interview with Mr Irham, The Manajer of Pesantren Kopi on 14 Februari 2020

Then the researchers questioned the collaboration or work partners that have been carried out by the At-Tanwir boarding school as so far to Kyai Danil:

"The collaboration that we have done so far with Tanoker Ledokombo is a park and learning tour for Lodokombo youths, which is the access for students to interact outside in order to be communicative and active. In addition, related to marketing, we also continue to work closely with the Tanoker and Coffee Boarding School Management in Malang, usually the team in Malang, the segment they are aiming at is the cafe and coffee shop in the campus area."¹¹¹

From the statement above, it was explained that the collaboration of the Pesantren Kopi that has taken place so far with Tanoker Ledokombo and the Management of the Pesantren Kopi in Malang. This collaboration is carried out as an optimization of santri resources and marketing of coffee products. This collaboration is very positive for At-Tanwir Islamic boarding school as a place to develop their students to be more pro-active in honing their skills in selling and also this collaboration is used as a momentum to expand the network for pesantren to introduce their coffee products.

Finally, the researcher also gave closing questions to Kyai Danil regarding the expectations of the Islamic Boarding School for the future:

"My hope is very simple, I just want the At-Tanwir boarding school to become an independent boarding school financially so that we are able to finance our students continuously for free, secondly I hope that our students get good experience here related to the knowledge that has been feel good while studying here so that they can be useful people in the environment and the community, and third I ask for prayers and support to all parties, hopefully this coffee product that we have has become an icon for the At-Tanwir boarding school so that it can be better known by the community large."¹¹²

3. Evaluation of Implementation of Entrepreneurship Learning Model of Pesantren Kopi in Developing Independence of Islamic Boarding School

¹¹¹ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 18 March 2020

¹¹² Interview with Kyai Danil, The caretaker of PP At-Tanwir on 18 March 2020

The highly complex process of entrepreneurship learning for pesantren coffee has positive and negative impacts for all parties. From the boarding school boarders also gained new knowledge related to the management of more modern coffee after the Pesantren Coffee team devoted about one year. A process that is quite long and complicated, but the results are extraordinary and provide changes for the At-Tanwir boarding school. From this of course the researcher will conduct an in-depth analysis related to the entrepreneurial learning process in depth. Therefore, researchers will provide evaluations related to applied entrepreneurship learning. Thus the researcher will evaluate from two aspects, first in terms of the impact caused, then will provide solutions related to the learning model of the pesantren coffee entrepreneurship so that it is better for the future.

Then the researchers tried to interview Kyai Danil regarding the positive impact obtained by the At-Tanwir boarding school from the existence of the pesantren coffee entrepreneurship program in establishing a boarding school run:

"Regarding the positive impact that we got during the process of managing this coffee which appeared in terms of education, social, economic, mas, if for students maybe students can be more communicative and active, it becomes an extraordinary provision for students to prepare their future independently. related to coffee management, coffee packaging, to marketing. Secondly from the socio-economic point of view, we from the boarding school can eliminate all education costs for our students and we provide free meals every day to students, and we can also provide teacher salaries from the sale of coffee. The point is that optimal coffee sales help us in the process of establishing this boarding school that we built, starting from scratch."¹¹³

From the explanation above we can conclude that there are positive impacts received by At-Tanwir Islamic boarding school in terms of education and socio-economy, including:

- a. Santri is more ready and mature when he comes home to manage his own coffee.

¹¹³ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 20 March 2020

- b. Santri know better about packaging and marketing so that they understand how to market coffee sold in the market to get maximum benefit.
- c. The economy of the pesantren has greatly improved when managing coffee.
- d. Free education program and providing free santri meals.

Then the researchers also asked about the positive impact received by coffee farmers and the surrounding community. And the kyai Danil answered:

"For the positive impact received by the community, of course, the new knowledge they get from a more modern coffee management process, such as Robusta and Lanang coffee. Then from the results of this coffee we also often make health experts bring to give workshops to the community related to the introduction of diseases and how to prevent them."¹¹⁴

The explanation above concludes that there are some positive impacts received by farmers and surrounding communities, among others:

- a. New knowledge related to Robusta and Lanang coffee management which they had not previously obtained. Because previously farmers only knew bulk or mixed coffee.
- b. The provision of health workshops funded by the Pesantren Kopi is related to the introduction of diseases and prevention methods.

After that the researchers also asked Anas as a member of the management team of the Islamic Boarding School for the negative impacts received:

"The negative impact that may be received, the first claim to farmers related to the needs of the Pesantren Coffee Team which only asks for red beans, it complicates farmers in the process of sorting, secondly related to coffee marketing that is less than optimal. We find it difficult to market because the price of coffee according to consumers is too expensive, the three problems are less attractive packaging and less active sales to sell online. Then the last negative impact, namely the management which deals with coffee is only three people, only me (Anas), Rosyid, and Pak Irham, so we

¹¹⁴ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 20 March 2020

are a little overwhelmed to manage everything because of lack of human resources"¹¹⁵

From Anas's explanation above, it can be concluded and understood that there are several obstacles or negative impacts received, among other things:

- a. The demand given by farmers is related to the needs of the Pesantren Coffee team, which only wants to buy red coffee beans. This is considered to illustrate the difficulty for farmers to sort out compartments, because usually if the middleman buys, the middlemen directly buy mixed seeds, without sorting through.
- b. Marketing is less than optimal.
- c. Less unique packaging
- d. Lack of active sales of coffee on online sites.
- e. The Pesantren Coffee Team Management has only three people and lacks human resources to handle coffee sales.

It can be concluded from the explanation above there are some impacts from the implementation of the coffee pesantren entrepreneurship learning model in developing the independence of boarding schools, namely: 1). Knowledge, 2). Skills, 3). Experience, 4). Social and Economic.

Of the obstacles received by the Islamic Boarding School of course they continue to fix it so that it is better in the future. But here the researchers also provide solutions related to these problems, including:

- a. To improve marketing, it might be possible for the management of the Pesantren Kopi to collaborate with a branding agency such as Friends of Indonesia UKM located in Sawojajar, Malang. By collaborating with friends of UKM, pesantren coffee will be able to consult related to their products, create unique and attractive packaging designs so that sales will be optimized because in collaboration with UKM friends will be given solutions related to packaging money more modern, and also be taught

¹¹⁵ Interview with Mr Anas, The Member of Pesantrem Kopi Management on 25 March 2020

related to optimization of online sales through websites, instagram, and facebook to increase repeat orders for consumers.

- b. Make a good website so that this will also increase sales.
- c. Frequent communication with various coffee communities and SME communities around, this is useful for holding discussions to discuss related products.
- d. Make product licensing and optimize sales in cafes and coffee shops.
- e. Planning to open a Pesantren Coffee shop in the campus area to optimize sales and introduce branding to the public.

C. The Success Rate of At-Tanwir Islamic Boarding School in Establishing Islamic Boarding School

Jer basuki mawa bea, one of the Javanese proverbs or philosophies which means that if you want success, sacrifice is needed. To be more productive and develop rapidly, educational institutions managed by a pesantren foundation must think creatively. Every educational activity requires a fee. For this reason, education funding is a very influential factor in the smooth running of the education process, for example for the construction of student dormitories, funding for educational development, maintenance of Islamic boarding schools, and other teaching and learning activities.

One source of funds that has continued to flow in several boarding schools comes from donors. Donations as sources of education funding cannot be used as a benchmark because the flow of funds cannot be ensured. For this reason, a foundation must be able to create independence that does not depend on donors, but must also develop creativity.

For certain circles, the inability and limitations will give birth to a creativity that can form a soul of independence. One of the boarding schools which is currently trying to transform into an independent boarding school is Yayasan At-Tanwir Islamic Education Ledokombo Jember. The boarding school is trying to hone their skills by utilizing the natural potential they have, namely

the potential of coffee which is excellent in the boarding school area, precisely in the slope area of Raung Sumbergadung, Slateng Village, Ledokombo District, Jember Regency. Development of the independence of this boarding school by managing coffee well and then sold in the market. This promising coffee sale is well managed by the At-Tanwir Islamic boarding school to establish this boarding school. In this case, the At-Tanwir Islamic boarding school free all of its student financing from the cost of education to the cost of meals for the students. Following up on this, researchers conducted interviews with boarding caretakers and informants involved regarding the success rate of Islamic boarding schools in developing the independence of Islamic boarding schools.

Researchers ask about the extent to which the At-Tanwir boarding school can eliminate all tuition fees to Kyai Danil:

"Regarding education funding here, God willing, everything is free, starting from the establishment of the At-Tanwir pesantren we are committed to providing free education without paying anything, we even feed students twice a day. Regarding eating santri, we have conceptualized cooking together. So, from the boarding school only supplies raw materials such as rice, vegetables, and potluck side dishes. The main point is that all students can eat, and are not confused about the issue of food costs."¹¹⁶

From the above statement it is clear that related to the costs of education and meals for students all borne by the boarding-school. So students do not need to think about anything related to it. The commitment of this kyai, God willing, will continue and will be endeavored to provide free education for the development of the quality of community education in Sumbergadung.

Then the researcher asked Kyai Danil about the underlying reasons for this boarding school wanting to stand on its own without any help from the government:

"Actually, the independence that exists at At-Tanwir hut is not solely from the coffee we sell, but also from the involvement of the Sumbergadung community, namely the self-help from the community that helps and supports the positive activities that we program. Our foundation is to

¹¹⁶ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 21 March 2020

become an independent boarding school that is, not apart from my desire to provide enthusiasm for learning related to improving education for the people here. I want the young people here to have a new view that the importance of education as their capital in the future. I am sure with the program that we provide, especially parents do not have to think about financing problems because we have to bear all of them. What I need is a passion for learning and a willingness to learn in society, and God willing we will do and give our best."¹¹⁷

From the above explanation the researchers concluded that the strong foundation that was planted by the At-Tanwir boarding school was the determination of those who wanted to provide a better change related to educational problems that were still lacking in Sumbergadung. They consider that education is a valuable manifestation of children's future success. The existence of At-Tanwir as a forum for the surrounding community to improve the quality of their children's education.

Then the researchers also asked the clerics of Danil regarding the success rate of Islamic boarding schools in establishing Islamic boarding schools:

"If the success rate of boarding schools from the coffee products we sell is the first, the construction of mosques, school classes, and rooms for students. All of that development resulted from our joint efforts in coffee management which we then sell in markets. Then after the community empowerment team from Malang promoted by Mr. Irham made our coffee sales more optimal. Secondly, in terms of knowledge for all pesantren involved, starting community empowerment conducted by lecturers and students of UIN Malang makes us increasingly understand related to postharvest coffee management, such as the classification of Robusta and Lanang coffee which we previously did not understand related to the science and it will be a new and good experience for us going forward."¹¹⁸

From the delivery of the Danil kyai it is very clear that the success rate of the At-Tanwir Islamic boarding school can be viewed from two aspects, namely in terms of material and knowledge. In terms of material, the pesantren has carried out various renovations to build a better mosque, class, and santri room. Then in terms of knowledge, from the boarding school to gain experience and new knowledge related to the management of postharvest coffee from the process of

¹¹⁷ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 21 March 2020

¹¹⁸ Interview with Kyai Danil, The caretaker of PP At-Tanwir on 21 March 2020

sorting, drying, sorting coffee beans and robusta, etc. From this it appears that the level of success of the At-Tanwin Islamic boarding school in establishing an Islamic boarding school can already be said to be successful. This is inseparable from the good cooperation of all parties so that the independence of the At-Tanwir boarding school can be used as a model for Islamic boarding schools in Indonesia.

Then the researcher also asked Mr. Irham as a lecturer at UIN Malang who empowered Sumbergadung, the success rate of the coffee boarding school:

"If we look at the aspects of the success of the At-Tanwir Islamic boarding school in managing coffee, there are a lot of amri, firstly in terms of boarding schools that finance the entire life of all santri students, secondly sustainable development carried out by boarding schools starting from classes, mosques, bathrooms, and can buy a coffee plantation which belongs to an Islamic boarding school of approximately 70 hectares, then the third is to finance the teachers at the At-Tanwir school to continue their studies at the first level because most of the teachers here are alumni who only graduate from SMK, therefore as an improvement in the quality of resources, the boarding school has the initiative to finance their tuition fees."¹¹⁹

From the explanation above, it is clear that the success rate of the At-Tanwir boarding school becomes an independent boarding school not only in physical terms. But also in terms of tuition financing for teachers who are teaching in Islamic boarding schools. This is done as a development of the quality of teacher resources so that the implementation of learning can be of higher quality.

In addition, researchers also asked one of the communities who also work as farmers in terms of the impact received by the community related to the activities of empowering coffee pesantren. Then Mr. Jono also answered this:

"I started the At-Tanwir Islamic boarding school in Subergadung. There were a lot of positive things that we got. Especially after the coffee empowerment that has been carried out by Islamic boarding schools in cooperation with the coffee boarding community in Malang, we are very grateful for the program. The first positive thing we got was knowledge in terms of coffee management after harvest, which taught us how to manage

¹¹⁹ Interview with Mr Irham, The Manajer of Pesantren Kopi on 14 Februari 2020

coffee precisely where we could find out how to make Robusta and Lanang coffee. Second, from the social and economic aspects, from this we have also experienced an increase in terms of sales income so that profits increase and society can be more prosperous. Third, from the boarding school At-Tanwir often holds free health workshops for the community so that we can know the types of diseases and their mitigation

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From this it can be concluded that there are positive things to get from the aspects of education, social, economics, and health. Thus the level of success obtained not only in terms of physical, but non-physical can also be felt by the surrounding community.

Researchers also asked for future expectations of the existence of coffee pesantren entrepreneurship activities for the Sumbergadung community. Then Mr. Jono answered:

"We want this activity to continue every year when we harvest coffee. Because apart from an improved economy, we are also open to anyone who wants to make a difference in our village. We also want the management of the pesantren coffee to learn how to package, market internet-based products so that we understand how to sell in cafes or online.”¹²¹

The explanation above concludes that there is a great desire from the community to continue learning new things about how to manage coffee and how to package and sell it in cafes or online. This hope also arises in order to improve a better generation in the future in managing coffee, not only in terms of planting and harvesting, but the community also wants to be taught how to package products properly and how to market them.

¹²⁰ Interview with Mr Jono, one of the society on 14 Februari 2020

¹²¹ Interview with Mr Jono, one of the society on 14 Februari 2020

CHAPTER V

DISCUSSION OF RESEARCH RESULTS

A. Implementation of Entrepreneurship Learning Model of Pesantren Kopi in Developing Islamic Boarding School

Human in essence is a person who develops according to the law and the natural power that God has bestowed. The function of education is to provide conditions that support the development of existing potential and capacity. It should be stated that what is meant by education is the effort to help the development of all aspects of human personality so that humans can strive for their own lives.¹²² This education is formal (ie through schools from elementary to tertiary level), non-formal (through courses, Islamic boarding schools), and informal (for example, education of parents or family at home).

Wasty Soemanto said that the only struggle or way to realize human beings who have moral, attitudes, and entrepreneurial skills is with education. With education, individual insights become more confident, able to choose and make the right decisions, increase creativity and innovation, foster moral, character, intellectual, and improve the quality of other human resources so that they are finally able to stand on their own.¹²³

The problem of improving the quality of human resources is not solely applied in formal education such as schools or colleges, boarding schools are one of the non-formal education which is currently also competing to transform to improve the quality of learning that they apply. Non-formal education is an organized and systematic activity, outside the schooling system which is carried out to serve certain students in achieving their learning goals. Non-formal education is provided for citizens who need educational services that function as substitutes,

¹²² Wasty Soemanto, *Pendidikan Wiraswasta*, (Jakarta : Bumi Aksara, 2002), hlm. 28

¹²³ *Ibid.*, hlm. 78

enhancers, and complementary formal education. It can be understood that the role of non-formal education is as follows:¹²⁴

- a. As a substitute of school education, it means that non-formal education can replace the formal education pathway.
- b. As a school education supplement, it means that non-formal education is added to increase knowledge, skills that are lacking in schools.
- c. As a complement to school education, it means that non-formal education is carried out to complement the lack of knowledge and skills.

In the research that researcher has done, researcher chose a model of entrepreneurial learning that is focused on how to implement an entrepreneurial learning model that is integrated with the coffee potential in Subergadung Hamlet which is utilized by the At-Tanwir Ledokombo cottage. In this case the researcher will explain how the form of implementation of the pesantren kopi entrepreneurship learning model will be explained one by one starting from planning, implementation and evaluation. As a follow up to the data exposure that the researchers have done, the researcher will explain the results of the study starting from the planning, implementation, and evaluation as follows:

1. The Planning of Entrepreneurship Learning Model of Pesantren Kopi in Developing the Independence of the Islamic Boarding School

The research findings show that the importance of entrepreneurship education is learned at At-Tanwir Islamic Boarding School. According to Thomas W Zimmerer entrepreneurship is the result of a discipline and a systematic process of applying creativity and innovation in meeting market needs and opportunities.¹²⁵ The entrepreneurship learning model of pesantren kopi is an investment for the students in the future in order to become individuals who are independent and courageous to be involved directly in the world of entrepreneurship. The implementation of entrepreneurship education in Islamic boarding schools will

¹²⁴ Fauzi Ibrahim, Implementasi Model Homeschooling Di Komunitas Sekolah Rumah Pelangi Ciputat, (Skripsi, UIN Syarif Hidayatullah: 2010), hlm. 13

¹²⁵ Abas, dkk, Kewirausahaan, (Yogyakarta, Andi Offset, 2011), hlm. 1

hone students' creativity and mentality so that entrepreneurial attitudes can be strongly internalized in each individual student.

Viewed from a macro scale, the presence of entrepreneurs is expected to increase economic growth which in turn absorbs new workers. This is needed because the current economic growth has not been able to provide new jobs for the unemployed.¹²⁶ In an effort to create strong entrepreneurs, education is an institution that has an important role in helping the nation's economic problems. In this case, the nation's generation is required to be able to create works that can have high selling value. Even better when he can open up jobs for others.

In determining the competencies that must be mastered by students, not only based on the willingness of the teacher or the principal or madrasa, but also must pay attention to various needs. That is why before determining or choosing the direction that must be headed, then the policy maker about planning must have a variety of information in determining and selecting the competencies that will result from the learning process that will be carried out. Information seeking can be done through various measurement and assessment processes both on internal factors (the needs and expectations of all school or madrasah organizers and the ability of schools or madrasahs to provide resources) and external factors (the needs and expectations of school or madrasah stakeholders).¹²⁷

In developing the independence of Islamic boarding schools, At-Tanwir Islamic boarding schools utilize coffee as a promising potential in the Sumbergadung area. Utilization of coffee results is also integrated with a unique and interesting entrepreneurship learning model as the main theme raised. Coffee-themed entrepreneurship learning makes this pesantren a distinct power. In the process, the pesantren only wanted to equip students to get to know more details about coffee, due to the background of students who were mostly familiar with coffee because most of their parents owned coffee plantations.

¹²⁶ Muh. Yunus, *Islam dan Kewirausahaan Inovatif*, (Malang, UIN Press, 2008), hlm. 64

¹²⁷ Sugeng Listyo Prabowo dan Faridah Nurmaliyah, *Perencanaan Pembelajaran*, (Malang, UIN Maliki Press, 2010), hlm. 1-3

Initial efforts undertaken by the At-Tanwir Islamic boarding school in implementing the coffee pesantren entrepreneurship learning model were to collaborate with several related communities and institutions, such as the Pesantren Kopi team, SLPHT (Sekolah Lanjutan Pengendalian Hama Terpadu), and the Tanoker Ledokombo community. This was done as an optimization of the management, maintenance, harvesting, and sale of coffee products for Pesantren Kopi.

As initial planning carried out by At-Tanwir Islamic boarding school in implementing the coffee pesantren entrepreneurship learning model in developing the independence of boarding schools there are several components that are used to align common goals, namely management elements consisting of man, material, and money. These management elements serve as the initial foundation for pesantren before implementing coffee pesantren entrepreneurship and as a form of initial organizing before going directly into the field. According to the opinion expressed by Manullang as quoted by Mastini about the management elements, consisting of humans, materials, machines, methods, money and markets, each of these elements has an explanation and role for a management in order to know that management has elements these management elements need to be utilized. To find out this can be explained elements of management as below:¹²⁸

a. Man (Human Resource).

Important means or the main means of each manager to achieve the goals set by individual individuals or people. Various activities that can be done in achieving goals such as those that can be viewed from the perspective of the process, planning, organizing, staffing, directing, and supervising or we can also review them from a field perspective, such as sales, production, finance and personnel. Man or human or also often termed with human resources in the world of management is a very important and decisive factor. Humans who design goals,

¹²⁸ Agustini, *Pengelolaan dan Unsur-unsur Manajemen* (Jakarta: Citra Pustaka, 2013), hlm. 61

set goals and humans also who will carry out the process of achieving these goals. It is clear, without humans there will never be a work process because humans are basically working creatures. But in the process of implementing it, the man at the Atanwir boarding school is divided into two, namely the teacher and the santri which in the implementation process there will be coordination and collaboration between the teacher and the santri.

b. Material

In the process of implementing activities, humans use materials or materials. But in the pesantren of coffee, in carrying out the material activity referred to is material or education in the form of concepts related to learning given to students. Therefore, the material is also considered as a tool or means of management to achieve goals.

c. Machine

In technological advancements, humans are no longer machine assistants as they were in the past before the Industrial Revolution. In fact, on the contrary the machine has changed its position to become a human helper.

d. Method

To carry out activities in an effective and effective manner, humans are faced with various alternative methods of how to carry out the work so that the way they do can be a means or a management tool to achieve goals.

e. Money

Money as a management tool must be used in such a way that the desired goals are achieved. Activities or irregularities in the management process are more or less influenced by financial management. In the management process carried out by At-Tanwir there is a money component that must be prepared, because money has to do with aggregate financing related to initial planning, management, development, etc.

f. Market

For bodies engaged in industry, other important management tools such as markets or markets. To find out that the market for production results. Obviously the goal of industrial companies is not impossible that all of them can be decomposed in part from the main problem in industrial companies is to at least maintain the existing market. If possible, look for new markets for their products. Therefore, market is another important management tool, both for industrial companies and for all agencies that aim to make a profit.

From some of the management elements above it can be concluded, that humans are the main elements and means to achieve the goals that have been determined in the process of implementing entrepreneurship learning in pesantren coffee. Various activities that can be done in achieving goals such as from the perspective of processes, planning, organizing, staffing, directing, and controlling can only be done by humans or are often termed human resources in the world of management are very important and decisive factors. A good management process will produce a good output as well, in the implementation of entrepreneurship learning model of coffee boarding school the main thing desired from the boarding school is independence in terms of all operational costs of the cottage, independence in freeing the cost of education, and the last can lead to an independent attitude for the students.

Entrepreneurship learning is applied so that students are taught various attitudes and activities in entrepreneurship. Therefore, good planning is needed before learning activities are carried out. Learning planning refers to Permendiknas No.41 of 2007 regarding the standard process:¹²⁹

- a. Teaching material contains facts, concepts, principles and procedures that are relevant, and written in the form of items in accordance with the formulation of indicators of competency achievement.

¹²⁹ Permendiknas No. 41 Tahun 2007 tentang Standart Proses

- b. Time allocation is determined in accordance with the requirements for the achievement of basic competencies.
- c. Learning methods are used by teachers to realize a learning atmosphere and learning process so that students reach basic competencies or a set of indicators that have been determined. The choice of learning methods is adjusted to the situation and conditions of the students, as well as the characteristics of each indicator and the competency to be achieved in each subject.
- d. Determination of learning resources is based on competency standards and basic competencies, as well as teaching materials, learning activities, and indicators of achievement of competencies.
- e. The maximum number of students per study group is 32 people.

According to Agus Wibowo in his book, entrepreneurship education programs in schools can be integrated through various aspects including:¹³⁰

- a. Integrated in subjects

The integration of entrepreneurship education in the learning process is the process of internalizing entrepreneurial values in learning activities. Through this integration, students are expected to gain awareness of the importance of entrepreneurial values, the formation of entrepreneurial character, and the habituation of entrepreneurial values in conducting daily life through learning processes that take place both inside and outside the classroom.

The process of integrating entrepreneurship education can be done when delivering material, through a learning method, capable of through an assessment system. In other words, the integration of entrepreneurship education in subjects is carried out starting from the planning, implementation, and evaluation of learning in all subjects.

¹³⁰ Agus Wibowo, *Konsep dan Pendidikan Kewirausahaan Strategi*, (Yogyakarta: Pustaka Pelajar, 2011), hlm. 60

b. Integrating with extracurricular activities

Extracurricular activities are educational activities outside the subject and counseling services, which aim to shape the development of students in accordance with their needs, potential, talents, and interests, through activities specifically organized by educators and / or educational staff whose abilities and authorities at school .

c. Entrepreneurship education through self-development

Self-development is an educational activity outside the subjects, as an integral part of the school curriculum. Self-development activities are efforts to shape the character of entrepreneurship and personality of students, which are carried out through counseling services relating to personal and social life problems, learning activities, and career development, and extracurricular activities.

In self-development, planning and implementation of entrepreneurship education can be done through integration into daily activities at school, such as bazaar activities, student work exhibitions, adiwiyata program development, and so on.

d. Integration in materials or textbooks

This textbook is intended so that students have an understanding, realize the importance of values, mental and entrepreneurial character, and practice it in real life.

e. Integration through school culture

The development of values in entrepreneurship education in school culture includes activities carried out by principals, teachers, counselors, administrative staff when communicating with students and using school facilities, such as honesty, responsibility, discipline, commitment and an entrepreneurial culture within the school environment .

f. Integration through local content

The subject of local content (mulok), provides opportunities for students to develop their abilities, which are considered necessary by the area concerned. Therefore, mulok subjects must contain the characteristics of local

culture, skills, noble cultural values and raise social and environmental issues which, in the end, therefore students are now beginning to be equipped with entrepreneurship education in each school in order to grow their entrepreneurial spirit and as provisions in their life in the process of creating jobs

Basically the planning of entrepreneurship learning model for pesantren kopi in setting up pesantren is focused on two parts, the first is entrepreneurship education learning from the At-Tanwir islamic boarding school foundation which is focused on managing coffee sales and management as a process of independence of boarding schools and the second is entrepreneurship learning that is implemented at SMK At-Tanwir which in the learning process is internalized through subjects, extracurricular activities, school activities, local content, and books or teaching materials.

At the At-Tanwir islamic boarding school as explained, the foundation has two formal education, namely at the junior high school and vocational school level. But in the context of teaching entrepreneurship education it is only applied at the Vocational School level because teachers find it easier to condition their students in class and teachers assume they are easier to communicate and collaborate. Entrepreneurship education in the At-Tanwir islamic boarding school always emphasizes the aspect of independence as a foundation for its students. Entrepreneurship education is considered capable of changing the mentality and attitudes of students to be more independent so that this activity is used as a superior program implemented at the At-Tanwir islamic boarding school as a process of strengthening human resources through the utilization of the potential of coffee.

In planning the entrepreneurship learning model of the At-Tanwir Islamic boarding school grouping the focus of their learning into the cultivation (management) of coffee, crafts, and the use of natural products. For coffee management material in collaboration with a special team of pesantren coffee,

hospitality material is handled by entrepreneurial teaching teachers with the development of contemporary graphic models, and finally the utilization of natural products by utilizing agricultural products that can be processed into unique food ingredients that can be sold on the market.

The scope of the subject matter of craft and entrepreneurship is as follows:¹³¹

a. Crafts

Crafts are associated with the value of education embodied in the manufacturing procedure. The production procedure is passed through various stages and several steps are carried out by several people. This performance grows insight, social tolerance and social corporateness begin understanding the work of others.

Making drawing patterns done by the designer drawings continued with coloring in accordance with local colors (local wisdom) is a sequential process and requires patience and accuracy and tolerance. If one person makes a mistake, the final result will not be as expected by the pattern maker and his decorative motifs. Such procedures provide educational value if implemented at school. Crafts that are produced or reproduced are repackaged with technology and ecosystem systems to be effective and efficient based on environmental potential.

b. Engineering

Engineering is defined as an effort to solve the problems of everyday life by rational and critical thinking so as to find an effective and efficient framework. The understanding of technology is very close to independent learning, such as frying meat with its own fat. Therefore, the concept of technology to develop themselves with the abilities obtained from learning. the word "engineering" is a free translation of the word engineering which is the design and reconstruction of objects or products to enable the discovery of new products that are more instrumental and useful.

¹³¹ Buchari Alma, Kewirausahaan, (Bandung: Alfabeta, 2008), hlm. 45

The principle of engineering is to recycle systems, materials and ideas that are adapted to the development of the era (renewable technology). Therefore engineering must be balanced and in harmony with the conditions and potential of the local area towards works that have high sales value.

c. Cultivation

Cultivation is based on cultivation, which is a work that strives to add, grow and realize objects or creatures to be bigger (grow), and develop (a lot). The educational benefits of this cultivation are fostering feelings, fostering abilities, understanding growth and uniting with nature (ecosystem) into children and workers who think systematically but humanely and patience.

Material and equipment of cultivation technology can actually be lifted from varied daily life, because each region has different potential. Cultivation has been carried out by the predecessor of this nation with traditional technology, but does not yet have a standard of accuracy with the atmosphere / climate and the economy that is developing, the learning of cultivation-cultivation is expected to be able to find ideas based on the development of traditional materials by taking into account the sustainability of the material.

d. Processing

Processing means making of creating basic ingredients into finished products so that it can be utilized maslahat. In principle, the processing work is to change raw materials into mature products by mixing, modifying the material. Therefore the processing work uses a system design converts inputs into outputs according to the design made. For example: making food or cooking food; This performance requires proper design but also requires feelings especially tongue taste and odors to be delicious. This work will train your sense and patience as well as practical and appropriate thinking. Cognition to memorize the flavor of seasoning, as well as concoctions that will require patience and patience.

In the planning stage, the lesson plan is designed so that the content and learning activities facilitate the integration of entrepreneurial values. The way to compile lesson plans that are integrated with entrepreneurial values is done

by adapting existing lesson plans by adding to the material, learning steps or assessments with entrepreneurial values.

But in practice because of the limited production machines at the At-Tanwir Islamic boarding school, in practice each class is divided into groups to make it easier, essentially the concept of mutual cooperation is still used as a classic concept that promotes togetherness. Then also need to be prepared SOP (Standard Operational Procedure) so that students know what kind of processing.

2. Implementation of Entrepreneurship Learning Model of Pesantren Kopi in Developing Independence of Islamic Boarding School

The implementation of entrepreneurship education is handled by teachers who have knowledge and experience in the field of entrepreneurship so that the lessons provided are not random. As stated by Oemar Hamalik, namely the task of teachers as forming potential human resources is expected to have special requirements to become a teacher, have the skills to be a teacher, have a good personality, have a healthy mentality, have extensive experience and knowledge, have the soul of Pancasila, and the teacher is a good citizen.¹³²

In the learning cycle theory, Munford states that learning is obtained from the learning process of the experiences gained in daily activities which are then concluded and become concepts and value systems that are used for success in the future. The implementation of entrepreneurship education programs is the core in shaping student attitudes. because entrepreneurship education will form the character of students who are independent, responsible, creative, and entrepreneurship education will introduce students to the entrepreneurial world early on. Independent attitudes, responsibilities and values in other entrepreneurship education will also be useful in the daily lives of students in social life.

¹³² Dimiyati Dan Mujiono, *Belajar Dan Pembelajaran*, (Jakarta: Depdikbud Dan Rineka Cipta), hlm. 102

The learning model used at the At-Tanwir Islamic Boarding School when entrepreneurship learning is not just about telling stories or lecturing. Because lectures are only used in conveying material, concepts, experiences or other information relating to the inculcation of attitudes, insights and the provision of knowledge, but students cannot experience direct activities. Directly entering into business is considered the most appropriate method of growing entrepreneurial attitudes towards students.

The method in the learning process is one of the factors that determine success so that its existence cannot be separated. However, the use of the wrong learning method also affects the results of the learning process especially in students. For that before learning takes place the teacher must plan the right method for each teaching or adjust to the characteristics of each material taught so that there is no use of the wrong method.¹³³

From the data exposure, researchers have received the entrepreneurship learning model of the At-Tanwir Islamic boarding school, which uses the mutual learning model and when quoting from the RPP that entrepreneurship teachers use, the At-Tanwir boarding school uses the PBI (problem-based introduction) cooperative learning model.

At-Tanwir Islamic boarding school makes mutual cooperation (family) as the principle in carrying out learning activities of coffee pesantren entrepreneurship. In relevance this is in line with the concept of mutual cooperation from Moh. Hatta is known as a people's economy which suggests that economic activities are carried out by way of self-help to manage the resources around it. The essence of populist economic politics is an entry point for carrying out a populist economic system involving two aspects, namely the aspect of justice and aspects of economic democracy that favor the people's economy.¹³⁴ His thoughts in economics, which are often referred to as populist economics, Indonesian-style

¹³³ Nana Sudjana, *Dasar-Dasar Proses Belajar Mengajar*, (Bandung: PT Sinar Baru Al Gesindo, 2000), Hlm. 98

¹³⁴ I, wangsa wijaya, *Mengenag Bung Hatta*, Cetakan kedua, (Jakarta : PT.Toko Gunung Agung, 2002), hlm. 36

socialist economy, religious socialist economy or Pancasila economy. The economic thoughts of Moh. Hatta to realize the ideals of the Indonesian economy based on cooperation and togetherness, namely by establishing cooperatives.¹³⁵

One of the most important parts is economic life that is all activities and efforts to regulate and achieve or meet the needs and necessities of life. All of these activities and efforts have also been regulated in the 1945 Constitution in article 33 paragraph 1 which reads: "The economy is arranged as a joint effort based on the principle of kinship". And in the explanation of article 33 paragraph 1 of the 1945 Constitution it is stated that building a business in accordance with that is cooperative.¹³⁶

In Islamic perspective mutual cooperation is a suggestion as a people to help each other help fellow human beings and the characteristics of Muslims since the time of the Prophet Muhammad. Please help in Islamic terms known as ta'awun, please help in the Qur'an also explained in Surah At-Taubah verse 71 as follows:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة : ٧١)

That is:

“And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.”

Based on the theory of mutual cooperation from Moh. Hatta is clear that this is in line with the application of the pesantren entrepreneurship learning model in At-Tanwir which develops coffee's potential as prosperity or independence to lift

¹³⁵ Rose Mavis, Indonesia Merdeka Biografi Politik Muhammad Hatta (Jakarta: PT Gramedia Pustaka Utama, 1991) , 15.

¹³⁶ Panji Anoraga & Ninik Widiyawati, Dinamika Koperasi, (Jakarta :Rineka Cipta, 2007), hlm. 9

the economy of the pesantren boarding school. In this case, the At-Tanwir Islamic boarding school uses mutual cooperation as a force to strengthen the capital of pesantren and village development that promotes togetherness as the identity of (traditional) rural communities.

Related to the learning model used at At-Tanwir Vocational School based on RPP, that is the PBI learning model (problem based Introduction) or problem based learning is a learning model that guides students to work on authentic problems with a view to compiling their own knowledge and thinking skills, developing their abilities independence and confidence in the acquisition of information and the development of understanding of topics, learners learn how to construct a problem framework, organize and invest problems, collect and analyze data, compile facts, about solving problems, both individually or collaboratively in solving those problems.

Problem-based learning is the interaction between stimulus and response, a relationship between two directions, learning and the environment. The environment provides input to students in the form of assistance and problems while the nervous system of the brain functions to interpret aid effectively so that the problems faced can be investigated, assessed, analyzed, and sought for a good solution. Learners experience gained from the environment will make it materials and materials to gain understanding and can be used as guidelines and learning objectives. PBI is a learning model where students work on their own problems, develop inquiry and higher-order thinking skills, develop independence and confidence.¹³⁷

Ibrahim and Nur stated that PBI is learning that presents students with authentic and meaningful problem situations that can make it easy for them to conduct investigations.¹³⁸ This PBI learning model is an effective approach for teaching high-level thinking processes, involving students actively in solving

¹³⁷ Trianto, Model-model Pembelajaran Inovatif berorientasi konstruktivistik,(Surabaya: Prestasi Pustaka, 2007), hlm 68.

¹³⁸ Ibrahim M & M.Nur, Pembelajaran Berbasis Masalah, (Surabaya: UNESA-University Press,2000), hlm 3

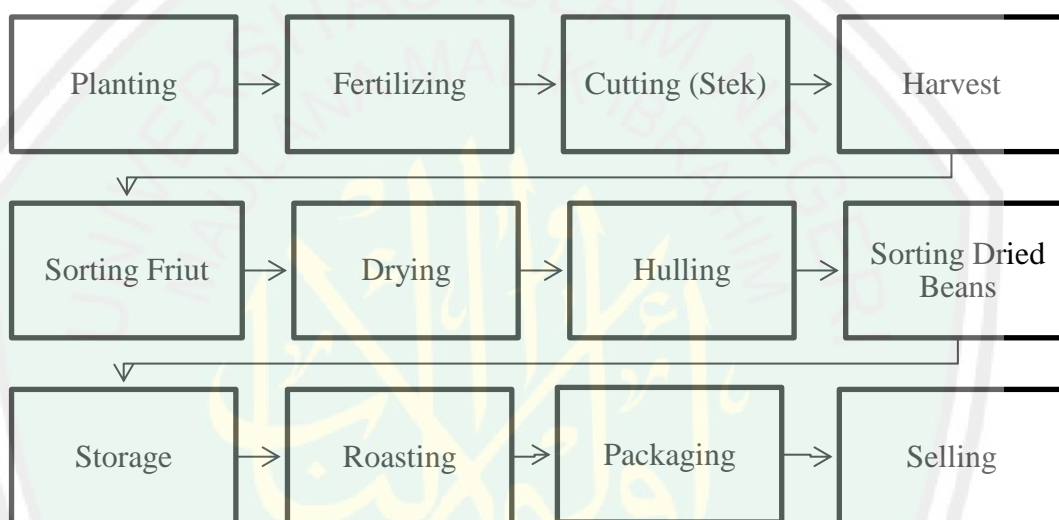
problems found in an environment, thus PBI is a learning environment in which using problems for learning. PBI is characterized by students working with partners / small groups to investigate real-life problems.

From the explanation above, it can be understood that PBI is a learning model implemented in At-Tanwir Islamic boarding school integrated with the natural potential of Sumbergadung, namely coffee. This abundant coffee commodity is used as an ingredient to develop the level of the economy in the At-Tanwir Islamic boarding school to be independent in terms of financing without any assistance from the government.

The entrepreneurship teachers use the PBI learning model because this method is considered appropriate because of the background of community empowerment in Sumbergadung related to coffee management conducted by lecturers and students of State Islamic University of Maulana Malik Ibrahim Malang in 2017 as an optimization of more appropriate coffee management, which at the time they use the participatory action research method, this method is a problem-based research method. So when it is connected with the entrepreneurship learning methodology of the pesantren coffee that is applied at the pesantren, the PBI method has a very relevant and appropriate connection.

PBI learning model analysis is realized with the initial problem faced by coffee farmers in Sumbergadung, namely the problem of selling to middlemen. Therefore, from the boarding school A-Tanwir tried to analyze the problems of middlemen with a solution to cut the market by presenting new buyers, the Pesantren Coffee Team. The role of the pesantren is to cut the market rather than selling coffee available to farmers in Sumbergadung. Coffee pesantren that promise higher profits become an attraction for farmers to sell their coffee. This is not apart from the desire to improve the welfare of farmers by buying coffee at a higher price. Thus, it will also indirectly raise the economic level of farmers in the Sunbergadung area.

The use of learning methods will certainly affect the optimal results. The optimal results of this pesantren coffee can not be separated from the existence of good management. And of course coffee management is very long, the duration of the coffee harvest once a year makes the coffee farmers must properly manage and maintain coffee. Therefore, researchers will explain the stages related to coffee management in coffee schools from the beginning to the end of the sale will be explained as follows:



Diaram 5.1 : Coffee Management Flow

The picture above is the stage of coffee management from upstream to downstream and up to the sales (marketing) stage. As a more detailed explanation all the above stages will be explained as follows:

- a. Planting: as an initial step, planting coffee seeds. For the planting phase until coffee can be harvested it takes approximately 2-3 years from the start of planting. In this process normally the parties of the Islamic boarding school work together with the farmers and their students. Santri here are expected to get to know the initial process of coffee cultivation which is accompanied by a team of pesantren coffee and farmers.

- b. **Fertilizing:** as a process to produce good fruit, the boarding school also fertilizes regularly so that the maximum yield. And usually the fertilizer used by At-Tanwir is Urea and ZA.
- c. **Cutting (Stek):** for the cuttings stage in coffee cultivation by the At-Tanwir Islamic boarding school, it is used as a robusta coffee producer. This breeding is done to multiply coffee trees that will produce Robusta coffee. For crops from cuttings, only Robusta coffee can be produced, and can not produce Lanang coffee.
- d. **Harvest:** harvest stage is the stage of picking coffee beans. Harvesting coffee fruit is done manually by picking ripe fruit. The size of fruit maturity is characterized by changes in fruit skin color. Fruit skin is dark green when young, yellow when half ripe, red when full, and black when over ripe (over ripe).
- e. **Sorting:** Sorting coffee fruit has actually begun since picking, but must be repeated at the time of processing. Sorting at the beginning of this processing is done after the coffee comes from the garden. Green coffee, empty, and attacked by powder put together, while the red colored coffee is separated. The level of fruit maturity that can be characterized by fruit skin color will affect the quality of the coffee beans produced. Coffee fruit which is picked when ripe will produce better quality coffee beans than coffee that is not yet ripe or through ripe. The way to separate coffee fruit is based on specific gravity, by soaking the coffee fruit with water in the tub. In the immersion the coffee fruit which is still young and attacked by powder will float, otherwise the old fruit will sink. After being drained, drying is carried out. At the farmer level, because of economic needs sometimes sorting is not done beforehand, but all the coffee fruit from the picking is directly dried by drying.
- f. **Drying:** Coffee that has been picked and sorted must be dried as soon as possible so as not to undergo chemical processes that can degrade quality. Coffee is said to be dry when stirring when a rustling sound is heard. Some farmers have a habit of boiling coffee and peeling the skin, then dried. The habit of boiling coffee and then peeling the skin must be avoided because it

can damage the chemical content in the coffee beans, thereby reducing quality. If the air is not sunny drying can use a mechanical dryer. Drying takes 2-3 weeks by drying.

- g. **Hulling:** Hulling in dry processing aims to separate the coffee beans from the fruit skin, horn skin and arinya skin. Hulling is done by using a peeling machine (huller).
- h. **Sorting Dried Beans:** The purpose of sorting is to clean coffee beans from dirt and foreign objects such as soil, dust, twigs, gravel, insects, and sorting by size. This sorting is usually done by reprocessors and exporters to get coffee that meets quality requirements. Sorting can be done with a Catador machine, with its separation based on specified specifications.
- i. **Storage:** after sorting dry beans, the thing done is to make coffee beans stored in sacks to be piled up and placed in warehouses.
- j. **Roasting:** the roasting stage is the stage of cooking coffee or roasting raw coffee beans. There are three levels of maturity in roasting namely light, medium, and dark roast. The function of the roasting process is to bring out the original taste of coffee beans so that it tastes more delicious. Usually from this stage, the management of the coffee boarding school in Malang has been handled. Roasting process carried out by the management of the pesantren is using a manual process.
- k. **Packaging:** At the packaging stage the management team of the pesantren coffee packs using a standing pouch as packaging, then is given a sticker that reads the name of the Pesantren Coffee product and the type of coffee.
- l. **Sales:** based on data that researchers have obtained, related to all existing coffee sales at At-Tanwir are handled by coffee boarding school management in Malang such as Pak irham (Uin Malang lecturer), Rosyid (UIN Malang student), Anas (UIN Malang student). Related to organizing starting from post-harvest processing, it was the three of them who coordinated directly with the At-Tanwir boarding school. In terms of pesantren sales, coffee is usually sold in cafes, coffee shops, and lecturers / students in accordance with market demand. And the marketing method used is door to door to every

coffee shop, and usually also uses online sales such as via WhatsApps, Facebook, Instagram and Website. Online sales that have been run by the management of the pesantren coffee have not been able to run optimally due to limited management resources in digital marketing. From the use of the WhatsApps platform, Intagram, Facebook marketing from management has not been maximized, because of the management of the pesantren coffee has not made sales via paid ads such as Instagram ads and Facebook ads. Instagram ads and Facebook ads is one of the activities of advertising or advertising through paid content on Instagram / Facebook to reach wider and more targeted consumers. Instagram ads and Facebook ads themselves are often used to increase brand exposure, website traffic, collect new leads. This is usually familiar with the term sales funnel which is a process that is carried out by a display platform to lead potential customers to become aware (see) of your advertise promo until purchase. From this, the management of the pesantren coffee still conducts various evaluations and discussions as a renewal to increase sales intensity more optimally by utilizing digital marketing that is more effective and efficient to increase repet orders from customers.

In terms of price, the management of the pesantren coffee sets quite a variety of prices starting from the price of Robusta Medium, Robusta Premium, and Lanang. This pricing is based on different coffee processing and coffee quality. With more details regarding the price that has been set will be explained using the table as follows:

Tabel 5.1 Pricelist of Pesantren Kopi Product

No	Type of Coffee	Price (Rp)	Quantity
1.	Robusta Medium	15.000,-	100 gram
2.	Robusta Premium	20.000,-	100 gram
3.	Lanang	25.000,-	100 gram

Selling and marketing of coffee products that are ready for sale from the management of the pesantren coffee also collaborate with students to provide

knowledge related to marketing management. Learning related to coffee marketing has so far been carried out with a learning model that emphasizes direct practice for students. Before marketing the students, they were also provided with a number of marketing concepts taught in the classroom.

The entrepreneurship learning model of the pesantren coffee that has been carried out in terms of marketing so far is still not optimal because the students' access to selling coffee is very limited with the existence of students living in Islamic boarding schools preventing them from knowing the market segment well. In terms of sales via digital marketing, the At-Tanwir Islamic boarding school has also not been able to be realized properly due to inadequate teacher resources in the digital field and the limitations of students with the regulations that are prohibited from carrying mobile phones. Actually, from the leadership, there had been discussions about learning digital marketing using mobile phones, but the caregivers still did not allow students to be afraid of abusing mobile phones and accessing negative content.

3. Evaluation of Entrepreneurship Learning Model of Pesantren Kopi in Developing the Independence of Islamic Boarding School

Based on the data related to the implementation of the coffee pesantren entrepreneurship learning model that researchers have obtained, there are a number of things that need to be evaluated for future consideration so that the implementation of the entrepreneurship learning model at the At-Tanwir boarding school can be even better. The evaluations that researchers have obtained are as follows:

- a. From the data obtained it can be concluded that the learning of coffee pesantren entrepreneurship that has been implemented at At-Tanwir boarding school does not only involve students, teachers, coffee boarding management teams, and boarding school leaders only, but from the pesantren also involves the surrounding community especially farmers coffee in Sumbergadung sub-village to collaborate and collaborate with coffee management which is more late than the existence of community empowerment related to coffee

management which is more appropriate from lecturers and students of UIN Malang. Collaboration and community empowerment activities at present are still ongoing in coffee management as an increase in the economic level of the surrounding community.

- b. Judging from the entrepreneurship learning model that has been applied, the At-Tanwir Islamic boarding school uses the 2013 curriculum which is very influential in the assessment system. From the data obtained by researchers that indicators of success in the form of knowledge can be seen from the questions and if in the form of skills can be seen from the results of practice. In the influence of the 2013 curriculum, it must also assess attitudes, namely starting observations of teachers starting from when practices which include independence, honesty, cooperation, responsibility, discipline, etc. through observation sheets.
- c. In addition to providing free education and the cost of living of students at the At-Tanwir Islamic boarding school, they also often provide free health workshops for the Sumbergadung community. This is done as an increase in public knowledge related to dangerous diseases and how to overcome them.
- d. Community empowerment carried out by UIN Malang lecturers and poor UIN students has a positive impact on the At-Tanwir boarding school, coffee farmers, and surrounding communities. Due to the empowerment of the community there gain new knowledge and experience related to the management of postharvest coffee more precisely so that it becomes a new experience for them to cultivate their coffee in the right way.
- e. In terms of sales for coffee farmers in Sumbergadung, coffee purchases from the Pesantren Kopi team are still inferior to the middlemen. Due to requests from the Pesantren coffee team which are considered difficult for farmers who only want to buy red coffee beans, while middlemen demand makes it easier for farmers because the middlemen directly buy bulk or mixed coffee which farmers there prefer to sell their coffee at the middlemen.
- f. Judging from the level of sales and marketing, coffee boarding school management should optimize sales through digital marketing, because it will

affect the branding of the pesantren products themselves. On the other hand, by utilizing sales via digital marketing will also affect the level of repeat orders from customers. And even more optimally from the marketing side of the At-Tanwir boarding schools, they can also work with agency branding which will more effectively package marketing processes in terms of marketing on the website, packaging, design, and advertising on Instagram, Facebook, etc.

Based on the discussion above, the researcher tries to analyze in detail related to the core problems of the At-Tanwir Islamic boarding school, from the existence of several evaluations that have been analyzed by the researchers, the researchers found problems that must be evaluated optimally, namely marketing management problems that are owned by the coffee boarding school. less than optimal. Following up on these problems the researchers tried to evaluate by linking marketing management problems at At-Tanwir by evaluating using Hotler's marketing mix theory known as 7P (product, promotion, price, place, people, process, packaging).¹³⁹ Mixing mix according to Kotler and Armstrong is a set of marketing variables that are used by companies to reach desired sales targets. Kotler argues that marketing has the aim of building mutually satisfying long-term relationships with those who have the primary interests of customers, suppliers, distributors in order to obtain and maintain their long-term business references and continuity.¹⁴⁰ Discussion regarding 7P will be explained as follows:

a. Product

Product strategies that must be kept in mind are those that relate to the product as a whole, starting from the product name, form, content, or packaging. The product strategy describes the actions used by the product component and the marketing mix to achieve the goals of an institution or

¹³⁹ Philip Kotler, *Manajemen Pemasaran Edisi Millinium 1*, (Jakarta: PT Prehindo, 1997), hlm.62

¹⁴⁰ Kotler Philip dan Keller K Lane, *Manajemen Pemasaran*. (New jersey, Prentice Hall. 2007), hlm. 15

business entity.¹⁴¹ Talking related to the product, of course we see from the physical goods that we make, essentially the product is all forms of offers made to buyers in accordance with the needs of the customer itself.

Product evaluations on coffee sales at At-Tanwir researchers reviewed the quality of the coffee's taste, product names, and product licensing. From several observations conducted by researchers in terms of product sales of coffee flavors from these pesantren coffee products have good quality and delicious, making it suitable for marketing and competing with other coffees. Secondly in terms of names, based on consultations conducted by researchers some time ago with the Malang City Cooperative Office related to the name of the product named "Pesantren Kopi" from the Malang City Cooperative Service suggested to distinguish between company and product names, he suggested that the name Pesantren Kopi better be used as a company name and make a new name for coffee products owned, such as the company Indofood which has a product called Indomie.

From a number of sales that researchers have done, from some shops cannot accept coffee products from pesantren because the product name carries a religious identity, namely "Pesantren". Most shops question this in relation to the name, so that the name of the pesantren is considered inappropriate if it is sold in Chinese stores because the names of the products are less common.

The next evaluation is related to the legality of coffee pesantren products. Coffee pesantren products already have a legality permit from the Jember Health office related to P-IRT (Produk Industri Rumah Tangga) whose scale is only regional and coffee pesantren products do not yet have a permit from BPOM whose provincial scale. Related to the legality of the management yesterday, it was difficult to market in large stores such as Indomaret etc. because they did not have P-IRT from Malang City Health Office. Actually it can be marketed in large shops in the Malang area even though it uses the

¹⁴¹ Justin G Longenecker dkk, *Kewirausahaan Manajemen Usaha Kecil*, (Jakarta: PT. Salemba Emban Patria, 2001) hlm.353

Jember P-IRT, but its products must be well-known or well-known in the Jember area. And also related to the MUI halal certificate that has not been taken care of by the management which also inhibits product sales.

b. Promotion

According to Philip Kotler promotion is all forms of persuasive communication designed to inform customers about goods or services, and to influence them to buy the goods or services, which include publicity, personal sales, and advertising. Promotion concerns both advertising and personal selling. The aim is to inform and persuade customers.

Advertising communicates the benefits of goods or services to prospective customers through mass media. Selling personally involves the art of persuading in sales on a face-to-face basis. Company promotion programs can have an important role in creating images in the minds of customers.¹⁴²

Promotions that have been done by management are still not optimal because of the management only doing marketing or promotions from WhatsApp, close friends, and door to door at coffee shops or cafes in the Jember and Malang areas. The management has not utilized the promotion by using paid advertisements on Instagram and Facebook or maximizing sales using the website. This is due to the limited and insufficient resources that will affect the level of marketing and minimal repeat orders from consumers.

c. Price

The price in question is the amount of money that must be paid by the user or consumer to get the product offered. In other words, someone will use the service or buy the product that we offer, if the sacrifice incurred (money or time) matches the benefits he wants to get from the product or service issued by the company.

Based on the observations and discussions of researchers with several members of management and consumers regarding the price that has been determined, the price of the pesantren coffee product is too expensive than

¹⁴² Hendar, Manajemen Perusahaan Koperasi, (Jakarta: Penerbit Erlangga, 2010), hlm. 90

other coffee products marketed in the market so that sales are less than optimal. Management should have to reduce prices according to market prices so that sales can run smoothly and maximum.

d. Place

Assembled the place of management of a pesantren coffee is located at home Tidar Estate. The management also conducted a product promotion at the venue and also sold there. But what needs to be considered again is that the Pesantren Kopi still does not have a coffee shop that can be directly visited by consumers so that this product cannot yet be famous in the Malang area due to a shop that does not yet exist. Actually from the management some time ago had a plan to build a shop behind UIN Malang precisely on the UIN Press page, actually from the campus of UIN Malang had given permission, but because of capital problems that have not been collected, making the Coffee Boarding School stall still cannot be opened .

e. People (Human Resource)

Overall, the human resources contained in the elements of the pesantren are very evenly distributed from each field, ranging from coffee farmers, special teams of pesantren coffee, santri competencies, to the management of coffee pesantren. The competencies of all these resources are very good both in teams and in collaboration. However, what needs to be improved is the management of the coffee pesantren (sales) which only has three resources, namely Mr. Irham, Rosyid, and Anas. Very little management really hampered sales optimization, which in this case the management lacked the resources that could understand digital-based marketing technology. Thus the management of the Islamic boarding school must look for experts in the field of digital marketing as a way to increase sales to the maximum.

f. Process

The process in question is the sequence of implementation or interrelated events which then together transform inputs into outputs. In terms of the process starting from planting, caring, managing, harvesting, and until after harvesting, there are several things that need to be considered, namely in

terms of sales of coffee after harvest. First the coffee desired by the boarding school is only red coffee, so here it will be difficult for farmers in terms of the process. Therefore, middlemen here benefit more because farmers prefer to sell their coffee to middlemen because the middlemen will immediately buy mixed coffee. Second, in terms of the sales process offered by the middlemen, it makes it easier for farmers because the middlemen buy mixed coffee directly, different from the pesantren, they only want to buy red coffee.

g. Packaging

In terms of actual packaging, the management has used a standing pouch, but what needs to be improved in terms of design is less attractive to buyers. Maybe the suggestion from researchers, as an increase in branding, from the management can collaborate with Sahabat UKM Indonesia in Sawojajar, Malang.

B. The Successful Rate of At-Tanwir Islamic Boarding School in Establishing Islamic Boarding School

In the national education perspective, Islamic boarding school is one of the education subsystems that has special characteristics. Legally, the existence of Islamic boarding schools is recognized by the spirit of RI Law No.20 of 2003 concerning the National Education System. One characteristic of life in Islamic boarding schools is the independence of students, as subjects that deepen religious knowledge in Islamic boarding schools. This independence is coherent with national education goals. On RI Law No. 20 concerning National Education System article 3 states that:

“National education functions to develop abilities and shape the dignified character and civilization of the nation in the context of developing the intellectual life of the nation, aiming at developing the potential of students to become people of faith and to fear Allah. The Almighty, having noble, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen.”¹⁴³

¹⁴³ Anonimous, Undang-Undang RI Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional, (Jakarta: Grafika, 2008), hlm.

Based on the statement above, independence is one of the objectives to be achieved in the education process. National education is not only aimed at developing the potential of students to become people who have faith and are devoted to Allah, virtuous, healthy, knowledgeable, capable, creative, and to be democratic and responsible citizens, but also aim to form independent students.

The national education objective above is a formula regarding the quality of Indonesian people that must be developed by each education unit. Therefore, if it is related to character education, the formulation of the objectives of national education becomes the basis in the development of cultural and national character education.¹⁴⁴

One way for Islamic boarding schools to survive is to renew the system and management patterns of boarding schools that were very simple in nature towards better management patterns. One of the highlights is related to the financial management of Islamic boarding schools. As an institution that is rooted in the community, pesantren depend on funding from the community so that if pesantren are abandoned by the community, not a few pesantren that experience decline even disappear from circulation due to funding problems. So today pesantren are demanded to be financially independent educational institutions without being dependent on just one source of funding.

In the midst of a change towards educational capitalization, today the pesantren is required to be able to become an independent institution. Therefore, the formation, management and development of Islamic boarding schools in line are directed to refer to: (1) independence, (2) formation of cadre of ulama, (3) place of birth of young scholars, (4) quality of boarding school education.¹⁴⁵ The implementation of the pesantren management function, in general we can see the pesantren management component: a) Leadership, b) Decision Making, c) Cadreization, and d) Conflict management.¹⁴⁶

¹⁴⁴ Badan Penelitian dan Pengembangan Pusat Kurikulum, Pengembangan Pendidikan Budaya dan Karakter Bangsa (Bahan Pelatihan:Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa),(Jakarta: Kemendiknas, 2010), hlm. 2

¹⁴⁵ Noor Mahfudin. Potret Dunia Pesantren, (Bandung: Humaniora, 2006), hal. 52

¹⁴⁶ Sulthon Masyhud, dkk. Manajemen Pondok Pesantren, (Jakarta: Diva Pustaka: 2003), hal. 23

Among the developing educational institution, islamic boarding school has different characteristic in the context of the formation of independent students (santri). This has been proven empirically in several Islamic boarding schools, especially in traditional Islamic boarding schools. One of the boarding schools that wants to transform into an independent boarding school is the At-Tanwir boarding school Ledokombo, Jember.

At-Tanwir Islamic boarding school strives to be financially independent by managing coffee to optimize the economy. The success rate of this boarding school is motivated by the existence of community empowerment which aims to make changes in terms of economy, knowledge and experience. This is inseparable from the desire of the At-Tanwir Islamic boarding school to do better development for Sumbergadung hamlet community, Slateng Village. Following up from that, the development is in line with the theory of economic development put forward by Rostow which states that economic development or the process of transforming a traditional society into a modern society is a multidimensional process. Economic development is not just a change in the structure of a country, but also must make a process of change in terms of economic orientation, social, investment, and changes in attitude in terms of knowledge. This is also in line with the concept of the 5 stages of the economic development process proposed by Rostow, namely: 1.) The traditional society, 2). The Preconditions for take-off, 3). The take-off, 4). The drive to maturity, 5). The age of high mass consumption. And the basis of the difference in economic development into five, namely the characteristics of economic, social and political change.

If seen from the physical success rate of the At-Tanwir Islamic boarding school it can be seen from the existence of sustainable development in terms of infrastructure starting from the construction of classrooms, santri rooms, and mosques. From the optimal sale of the pesantren, it is also independent in terms of funding education and student life such as food, etc. All of this has been said to have succeeded so far because the programs that have been implemented so far are still well realized.

1. The Success Rate Based on Educational Aspect

If seen from the other side, the success rate of At-Tanwir Islamic boarding school can be seen from the changes in the educational aspects that affect the psychological side. Education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training. So in this case education is a process or act of educating. Based on philosophy in essence the task and purpose of human life is to build or hold himself closer to the ideal human. This is what in philosophy is called self-realization. Self-realization is closely related to the view of human nature, which can be learned from sources of religion or philosophy. In terms of model education, there are three important things that the psychological influence of the community and students also change. According to Bloom psychological behavior includes three domains, namely:

- a. The Cognitive Aspect, the expected change is from not knowing to knowing, from not understanding to understanding, and from non-understanding to understanding about something that an individual learns.
- b. Affective Aspect , the expected change is a change from negative attitude to positive attitude, from wrong attitude to good attitude, and from refusing attitude to accepting attitude towards something learned by individuals.
- c. Psychomotor Aspect, which is the expected change is from not implementing to implementing, from not adopting to adoption, from unskilled to skilled.

Based on the results of research that has been done, the implementation of empowerment programs related to coffee management in Sumbergadung has a cognitive and psychomotor impact. Which can be seen from the existence of the community and students who know more about new knowledge and new experiences related to coffee management that is more appropriate.

2. The Success Rate Based on Sustainable Development

Sustainable development is development that meets the needs of the current generation without reducing the ability of future generations to meet their needs.

The purpose of development is essentially to improve the welfare and prosperity of the community.

The development of the concept of sustainable development needs to consider the needs that are socially and culturally reasonable, disseminate the values that create different consumption standards within the limits of environmental capability, and naturally everyone is able to aspire. However, there is a tendency that the fulfillment of these needs will depend on the need to realize economic growth or production needs at the maximum scale. Sustainable development clearly requires economic growth in a place where its main needs cannot be consistent with economic growth, provided the contents of growth reflect the principles of sustainability. However, in reality high production activities can occur simultaneously with widespread poverty. This condition can endanger the environment. So sustainable development requires that communities need their needs by increasing their production potential and at the same time guaranteeing equal opportunities for all people.

The method that can be done certainly requires a realistic policy strategy and can be implemented accompanied by an appropriate control system. Exploitation of natural resources should be recommended on natural resources that are replaceable or replaceable so that ecosystems or environmental systems can be maintained.

If based on Sutamihardja's thought, then the target of sustainable development in At-Tanwir Islamic Boarding School includes efforts to realize:

- a. Equitable distribution of benefits of intergenerational development outcomes (intergeneration equity) which means that the use of natural resources, namely coffee for the sake of growth, needs to pay attention to reasonable limits in the control of ecosystems or environmental systems and is directed at natural resources that are replaceable and emphasize the lowest possible exploitation of resources unreplaceable nature.
- b. Safeguarding or safeguarding the preservation of existing coffee and garden resources and preventing the occurrence of ecosystem disruption in order to ensure a good quality of life for future generations.

- c. Utilization and management of coffee resources for the sake of pursuing economic growth in the interest of equitable distribution of sustainable use of natural resources to inter-generational Islamic Boarding Schools.
- d. Maintaining the welfare of students and the community around the Islamic Boarding School that is sustainable both now and in the future (inter temporal).
- e. Maintaining the benefits of development or management of coffee and environmental resources that have long-term or sustainable long-term impacts on generations.
- f. Maintaining the quality or quality of coffee products between generations in accordance with their habitat.

There are four components that must be met in implementing each element of sustainable development, namely as follows:

- a. Development that Guarantees Equity and Social Justice

Equity-oriented development and social justice must be based on things such as the equitable distribution of land resources and factors of production, the even distribution of roles and opportunities of students, the even distribution of the economy achieved by balancing the welfare distribution of students and communities around Pondok At-Tanwir. But equity is not something that can be directly achieved. Equity is a relative concept and cannot be directly measured. The ethical dimension of sustainable development is comprehensive, the income gap between rich and poor countries is widening, even though equity in many countries has increased. Another ethical aspect that needs to be addressed by sustainable development is the prospect of future generations that cannot be compromised with the activities of present generation. This means that the development of the present generation needs to consider future generations in meeting their needs.

- b. Development that Value Diversity

The preservation of biodiversity is a prerequisite for ensuring that natural resources are always available sustainably for the present and the future.

Biodiversity is also the basis for ecosystem balance. Maintaining cultural diversity will encourage equitable treatment of everyone and make knowledge of the traditions of various societies more understandable.

c. Development Using an Integrative Approach

Sustainable development prioritizes the relationship between humans and nature. Humans affect nature in a way that is beneficial or destructive. It is only by making use of the understanding of the relationship between natural systems and social systems. By using this understanding, the implementation of a more integrative development is a development implementation concept that can be made possible. This is a major challenge in the institution.¹⁴⁷

Communities tend to value the present more than the future, the implications of sustainable development are the challenges underlying this assessment. Sustainable development requires an assessment that is different from the normal assumptions in the discounting procedure. Long-term perception is a perspective of sustainable development. Until now the short-term framework dominated the thinking of economic decision makers, and therefore needs to be considered. To realize sustainable development in the management of coffee production, quality components of the students and population are needed.

2. The Success Rased Based on Economic Aspect

Utilization of coffee resources into objects of sale which are packaged into several products is part of the Small Business Group that operates in the informal sector. According to Swasono, the existence of the informal sector is not just because of the lack of jobs let alone accommodate jobs that are wasted from the informal sector as a piar for the overall economy of the inefficient formal sector. And also as a reality that the informal sector has a lot to play in subsidizing the formal sector, besides the informal sector is an efficient sector because it is able to provide a cheap life.¹⁴⁸

¹⁴⁷ Askar Jaya, Konsep Pembangunan Berkelanjutan (Sustainable Development), Pengantar Falsafah Sains Intitut Pertanian Bogor.

¹⁴⁸ Much. Imron, Analisis Faktor-Faktor yang Mempengaruhi Tingkat Keberhasilan Usaha. Jurnal Ekonomi dan Bisnis, Vol. 5 No. 2 Oktober 2008.

According to Keith Hart, a researcher from the University of Manchester, England, provides a definition of the informal sector as a sector that is easily entered by new entrants, using local resources, owned by families, using technology that is tailored to the skills needed, which is not regulated by the government and engaged in a competitive market. The informal sector economy is an area of economic activity which does not require formal education and high skills to do so, and does not require licenses and large capital to produce goods and services.

The following are the characteristics of the informal economy:

- a. Business activities are not well organized because the emergence of business units do not use existing facilities or institutions in the formal sector.
- b. In general, business units do not have business licenses.
- c. The pattern of irregular business activities both in location and working hours.
- d. The technology used is primitive.
- e. The education needed to run a business does not require formal education.
- f. In general, business units are included in the one-man enterprise group and when using labor usually come from families, students, and the surrounding community.
- g. Sources of venture capital funds that generally come from own savings or informal financial institutions.
- h. The products or services are mainly consumed by low-middle income rural-urban community groups.

Success in business can be assessed quantitatively and qualitatively. Quantitative valuation indicators that use average daily income and average profit per day (average net profit per day).

Indicators used in the qualitative approach include opinions on whether or not there is a change in the size of the average daily producer, the number and completeness of goods, number of buyers, expansion of business space and average profit per day. If there is an increase in these things, it means that there is

a business success and vice versa if there is a decrease means that there is a business failure.

The economic success achieved by At-Tanwir has fulfilled all of the indicators, namely the coffee packaging method which was originally only in the form of coffee beans that are directly harvested from the garden, then packaged into ground coffee per kilo gram, and then sold by processing them into various processed products. Coffee brewing. In addition to the branding of pesantren coffee, many are interested in learning coffee in Sumber Gadung Village, this also has implications for the tourism sector in Sumber Gadung Village.

3. The Success Rate Based on Social Aspect

Community empowerment is an alternative development paradigm with the aim of bringing people to empowerment and independence. To go towards the independence of the community, efforts to achieve prosperity become very urgent. This empowerment effort becomes one of the impacts of the realization of social interaction, a prosperous society will be able to overcome the needs of life both materially and non-materially.

The essence of every holding of empowerment is expected to occur social changes to project themselves into other situations and that consciously and plannedly prepare themselves to make changes to improve the quality of life to anticipate circumstances and changes that will occur in the future. Therefore, good empowerment is community-based empowerment itself leading to conditions of expected quality of life improvement.

The process of implementing village empowerment is carried out based on the principles of implementing rural development carried out with the principle of community development, which seeks to increase a sense of awareness, sense of responsibility and ability through changing the mental attitude of the village community to build. This process includes 2 things:¹⁴⁹

- a. The process of increasing community dynamics and development is to increase the sense of awareness and responsibility to process coffee together.

¹⁴⁹ Yuli Setyowati, *Komunikai Pemberdayaan sebagai Perspektif Baru Pengembangan Pendidikan Komunikasi Pembangunan di Indonesia*, Jurnal Komunikasi Pembangunan, Juli 2019, Volume 17, No. 2.

- b. The process of utilizing rural potential such as coffee processing potential, starting from raw materials to finished products, will improve the living standards of Sumber Gadung villagers.

Community empowerment is an activity that requires an on going process, so good and intense communication is needed between the program initiator and the community members. The empowerment process will not reach the goal if it is not supported by participatory communication. In this case there has been active participation between Kyai, Santri Pondok Pesantren At-Tanwir with Sumber Gadung village community. The participation of villagers in empowering coffee products creates the formation of communicative actions in accordance with the character of the community itself.

In communicative interactions the community shows the existence of community empowerment in communication that can move them to a living condition based on mutually agreed norms. The form of social interaction inherent in Sumber Gadung village community is interpersonal communication. Active citizen participation before empowerment tends to be different after holding empowerment, that is, residents often hold formal forum discussions where previously there was discussion about coffee which would only be discussed at regular meetings or commonly referred to as cangkruk.

After the empowerment was held, the community's knowledge of coffee also increased with the Coffee Festival held by the Coffee Pesantren Community, on how to make various brewing coffee processed drinks with sophisticated equipment. Then the community also began to realize that awareness of the use of natural resources must start from themselves, this pattern of coffee empowerment succeeded in changing the stigma and habits of the people who previously only planted and harvested coffee from the garden, even though the community was the owner of the land, but for their own consumption the community chose to buy branded coffee that is widely sold in the market, even though they have very rich resources for their own consumption and can be used economically. After empowerment, the community is taught how to mix their own coffee so that they make use of available resources and can save on domestic expenses.

In relation to social processes, communication becomes a way of making social change. Communication bridges differences in society because it is able to re-attach the social system of the community in its efforts to make changes. In this case communication and interaction will never be separated from its social context, that is the process of communication will be colored by attitudes, norms, patterns and institutions of society.

Not only in the non-domestic sector, the influence of coffee empowerment also touches on the role of women residents around the At-Tanwir Islamic Boarding School, namely they make coffee chip products and coffee wrinkles. These products are marketed to the wider community, also marketed by santri when there is an annual festival, so that not only local people but also tourists or foreign tourists are aware of the products.



CHAPTER VI

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the results of research and discussion that have been carried out on the Implementation of entrepreneurship learning model of coffee boarding schools in developing independence of Islamic boarding school at YPI At-Tanwir, it can be concluded several things as follows:

1. Islamic boarding school of At-Tanwir is one of the non-formal educational institution that exploits the potential of coffee as an economic booster and the independence of Islamic boarding school. This is actualized by developing a entrepreneurship learning model of pesantren kopi from the existence of a more modern and appropriate empowerment program. Thus the implementation of entrepreneurship learning model of pesantren kopi in this study discusses about planning, implementation, and evaluation, with the following summary:
 - a. The planning of the entrepreneurship learning model of pesantren kopi in Islamic boarding school of At-Tanwir uses several stages including the stages of preparation, the stage of organizing, and the stage of implementation. This is integrated with the concept of 3M (Man, Material, Money) as a basis for optimizing the manajement, care, and sale of coffee. In its planning the entrepreneurship learning model of pesantren kopi are internalized from several forms such as subjects, extracurricular activities, and boarding school activities.
 - b. The implementation of the entrepreneurship learning model of pesantren kopi in Islamic boarding school is carried out directly in the field that is focused in production and selling. In its implementation, the entrepreneurship learning model used by the At-Tanwir Islamic Boarding School is the cooperative learning method of the PBI (Problem Based Introduction) model and mutual cooperation involving leaders, students, management of pesantren kopi, and coffee farmers.

- c. Evaluation of the implementation of the entrepreneurship learning model of pesantren kopi in establishing the At-Tanwir Islamic Boarding School in terms of packaging, marketing and selling which must be improved again. In terms of packaging, the management can improve the standing pouch design that is more unique and creative. Then in terms of marketing it must be done by utilizing digital marketing technology on the website, WhatsApps, Instagram Ads, and Facebook Ads so that in the future it can increase repeat orders and sales can be optimized.
2. The success rate of At-Tanwir Islamic boarding school in establish independence of islamic boarding school can be viewed from two indicators, namely physical and non-physical aspects. From the physical aspect of view the success rate can be seen from the existence of sustainable development that has existed such as renovation of mosques, school, and islamic boarding school facilities. Then in terms of non-physical success rate can be seen from how far the boarding school can affect the surrounding environment by providing a positive impact on educational, social, and economic aspects of the boarding school and Sumbergadung society.

B. Suggestion

Based on the results of research that has been conducted by researcher for seven months, there are several suggestions for future improvement, including:

1. Pesantren kopi management in managing sales must involve students in a massive manner, so that students are more leverage in knowing how the sales mechanism using digital marketing effectively and efficiently, so that after graduating they can apply independently even though they make different product.
2. Problem that must be corrected in terms of human resources from the management of pesantren kopi is too minimal, so that the management of coffee sales is not well organized. Lack of adequate human resources in each

job description, it is necessary to recruit new resources, especially from people who master in IT and digital marketing.

3. The thing that needs to be improved is packaging, this can be improved by collaborating with several branding agencies such as "Sahabat UKM Indonesia" that located in Sawojajar, Malang. It will also be given direction related to packaging recovery with an attractive and unique design so that customer can be interested in our product when looking at product packaging.
4. The core problem that must be seriously corrected is in terms of offline and online marketing. Offline marketing must be more effective by frequently participating in UKM events or can improve the distribution of cooperation in coffee shops or cafes so that the pesantren kopi brand is better known by the public. In terms of online can do improvisation in digital marketing by utilizing websites, intagram ads, facebook ads, and other social media status.
5. Islamic boarding school of At-Tanwir can be used as a place of education about coffee management for the community. So, for students or lecturers who want to research or explore the knowledge of coffee detailly, this place is very recommended for research and education related to coffee.

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APPENDIX
THE DIRECTION OF INTERVIEW

NO	RESPONDEN	INDIKATOR	PERTANYAAN
1	Pengasuh	<ul style="list-style-type: none"> ➤ Mengidentifikasi perencanaan model pembelajaran kewirausahaan pesantren kopi ➤ Mengidentifikasi pelaksanaan model pembelajaran kewirausahaan pesantren kopi ➤ Mengidentifikasi dampak dari pelaksanaan model pembelajaran kewirausahaan pesantren kopi ➤ Mengidentifikasi output dan outcome dari pelaksanaan pembelajaran kewirausahaan pesantren kopi 	<ul style="list-style-type: none"> ➤ Bagaimana histori dan perencanaan awal di adakan pengelolaan kopi oleh pihak pondok pesantren? ➤ Apa alasan pihak pondok pesantren memilih kopi sebagai tema utama ? ➤ Apa saja modal awal yang harus dipersiapkan sebelum melaksanakan pengelolaan kopi ? ➤ Bagaimana pondok pesantren mengajari tentang pengelolaan kopi ? ➤ Bagaimana kerjasama yang dilakukan oleh pihak pondok pesantren dalam melaksanakan pengelolaan kopi ? ➤ Bagaimana proses panen yang dilakukan oleh pondok pesantren ? ➤ Apa saja jenis-jenis kopi yang di panen ? ➤ Bagaimana pengelolaan kopi setelah panen ? ➤ Bagaimana harga jual kopoi yang diberikan oleh pihak pondok pesantren ? ➤ Bagaimana dampak positif yang telah diperoleh dari adanya pengelolaan kopi oleh

			<p>pihak pesantren ?</p> <ul style="list-style-type: none"> ➤ Apa saja yang perlu di evaluasi dari pelaksanaan pengelolaan kopi sejauh ini ? ➤ Apa harapan pengasuh kedepannya dari adanya pengelolaan kopi yang telah berlangsung dengan baik ? ➤ Apa saja indikator tingkat kemandirian pondok pesantren dari adanya hasil pengelolaan kopi ?
2	Guru Pengajar Kewirausahaan	<ul style="list-style-type: none"> ➤ Mengidentifikasi perencanaan model pembelajaran kewirausahaan pesantren kopi ➤ Mengidentifikasi proses pembelajaran kewirausahaan pesantren kopi di dalam kelas dan di lapangan ➤ Mengidentifikasi output dan outcome dari proses pembelajaran 	<ul style="list-style-type: none"> ➤ Bagaimana perencanaan proses model pembelajaran kewirausahaan pesantren kopi yang diajarkan di sekolah? ➤ Apa saja materi yang diberikan kepada santri terkait pengelolaan dan pemanfaatan kopi ? ➤ Bagaimana persiapan mengajar di kelas terkait model pembelajaran kewirausahaan? ➤ Bagaimana model pembelajaran kewirausahaan yang digunakan dalam mengajar dikelas ? ➤ Bagaimana metode yang diterapkan di kelas dalam mengajar materi kewirausahaan ? ➤ Bagaimana respon santri terhadap

			<p>metode pengajaran kewirausahaan yang telah dilaksanakan ?</p> <ul style="list-style-type: none"> ➤ Bagaimana hasil dari adanya model pembelajaran kewirausahaan di pondok pesantren ? ➤ Apa saja kendala yang diperoleh saat melakukan pembelajaran kewirausahaan berbasis kopi ?
3	Manajemen Pesantren Kopi	<ul style="list-style-type: none"> ➤ Mengidentifikasi proses produksi kopi setelah panen ➤ Mengidentifikasi proses penjualan dan pemasaran 	<ul style="list-style-type: none"> ➤ Bagaimana proses pengelolaan kopi setelah panen ? ➤ Bagaimana produksi kopi yang dilakukan oleh pihak manajemen ? ➤ Berapa harga tiap-tiap produk kopi ? ➤ Bagaimana proses pengemasan produk pesantren kopi ? ➤ Bagaimana proses penjualan dan pemasaran kopi ?
4	Petani Kopi	<ul style="list-style-type: none"> ➤ Mengidentifikasi dampak sosial dan ekonomi kepada petani terkait adanya pemberdayaan kopi 	<ul style="list-style-type: none"> ➤ Bagaimana dampak sosial dan ekonomi dari adanya pemberdayaan kopi ? ➤ Apakah ada perubahan setelah diadakan pemberdayaan kopi ? ➤ Bagaimana harapan kedepan para petani dalam mengelola kopi ? ➤ Bagaimana tingkat keberhasilan para petani setelah diadakan program pemberdayaan kopi ?

5	Siswa	<ul style="list-style-type: none"> ➤ Mengidentifikasi proses pembelajaran kewirausahaan pesantren kopi ➤ Mengidentifikasi hasil belajar dari model pembelajaran kewirausahaan pesantren kopi 	<ul style="list-style-type: none"> ➤ Bagaimana persiapan dan perencanaan yang dilakukan oleh guru kewirausahaan sebelum melakukan proses pembelajaran ? ➤ Menurut anda bagaimana pemberian materi model pembelajaran kewirausahaan? ➤ Bagaimana proses pembelajaram kewirausahaan kopi yang dilakukan di kelas ? ➤ Apa saja hasil model pembelajaran kewirausahaan kopi yang telah dilaksanakan ? ➤ Bagaimana dampak yang anda terima dari adanya proses pembelajaran kewirauahaan pesantren kopi ?
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PETUNJUK DOKUMENTASI

Implementasi Model Pembelajaran Kewirausahaan Pesantren Kopi Dalam Mengembangkan Kemandirian Pondok Pesantren Di Pondok Pesantren At-Tanwir Desa Slateng, Kecamatan Ledokombo, Kabupaten Jember

1. Melalui Arsip Tertulis

Profil Pondok Pesantren At-Tanwir:

- a. Sejarah berdirinya pondok pesantren At-Tanwir
- b. Visi dan Misi Pondok Pesantren
- c. Tujuan Pondok Pesantren
- d. Sarana dan Prasarana Pondok Pesantren
- e. Program-program pondok pesantren
- f. Struktur organisasi pondok Pesantren
- g. Arsip data pengelola pondok pesantren
- h. Arsip data santri

2. Foto

- a. Gedung atau fisik pondok pesantren At-Tanwir
- b. Gedung atau fisik SMPI dan SMKI pondok pesantren
- c. Lokasi perkebunan kopi
- d. Lokasi penjemuran kopi
- e. Kegiatan pameran kopi

THE DIRECTION OF OBSERVATION 1

Implementasi Model Pembelajaran Kewirausahaan Pesantren Kopi Dalam Mengembangkan Kemandirian Pondok Pesantren Di Pondok Pesantren At-Tanwir Desa Slateng, Kecamatan Ledokombo, Kabupaten Jember

Tanggal Observasi : 27 Oktober 2019

Pukul : 09.00-13.00 WIB

No	Komponen	Deskripsi
1	Mengamati kondisi fisik lokasi penelitian	Kondisi lokasi sangat strategis di area lereng gunung Raung
2	Mengamati sarana prasarana lokasi penelitian	Masih kurang memadai dan kurang layak



PETUNJUK OBSERVASI 2

Implementasi Model Pembelajaran Kewirausahaan Pesantren Kopi Dalam Mengembangkan Kemandirian Pondok Pesantren Di Pondok Pesantren At-Tanwir Desa Slateng, Kecamatan Ledokombo, Kabupaten Jember

Tanggal Observasi : 17-18 November 2019

Pukul : 08.00- Selesai

No	Komponen	Deskripsi
1	Mengamati kondisi fisik lokasi perekebunan kopi	Kondisi kebun masih tahap perawatan oleh para petani
2	Mengamati perawatan dan pengelolaan kopi oleh petani	Pengelolaan kopi oleh petani di laksanakan dengan baik menggunakan metode yang baru
3	Mengamati dan observasi ke rumah masyarakat petani kopi	Kondisi masyarakat disana masih sederhana, kultur gotong royong masih berjalan dengan baik

PETUNJUK OBSERVASI 3

Implementasi Model Pembelajaran Kewirausahaan Pesantren Kopi Dalam Mengembangkan Kemandirian Pondok Pesantren Di Pondok Pesantren At-Tanwir Desa Slateng, Kecamatan Ledokombo, Kabupaten Jember

Tanggal Observasi : 1-30 Maret 2020

Pukul : -

No	Komponen	Deskripsi
1	Mengamati kondisi fisik lokasi manajemen Pesantren Kopi di Malang	Manajemen Pesantren Kopi masih kekurangan sumberdaya untuk mengelola kopi setelah panen
2	Mengamati bagaimana proses produksi kopi	Produksi kopi dihandle dengan baik oleh manajemen
3	Mengamati proses pengemasan dan penjualan kopi	Pengemasan perlu di desain kembali dengan desain yang lebih unik dan menarik
4	Mengamati proses pemasaran produk pesantren kopi	Pemasaran masih perlu ditingkatkan lagi dengan memanfaatkan digital marketing



**YAYASAN PENDIDIKAN ISLAM
PONDOK PESANTREN AT-TANWIR**

Slateng – Ledokombo – Jember

Akte Notaris : Widhasari Wijaya, S.H., M.Kn No. 1055 Tanggal 26 Maret 2016
SK. Kementerian hukum dan HAM No. AHU-0018213.AH,01.12. Tahun 2016

Dsn. Sumber Gadung Desa Slateng Kec. Ledokombo Kab. Jember Kode Pos 68196 Telp. 085236403658

SURAT KETERANGAN

Nomor : 079/YPI.AT/S.1/III/2020

Yang bertanda tangan di bawah ini :

Nama : K.M Zainul Wasik
Jabatan : Pengasuh
Instansi : YPI Pondok Pesantren At-Tanwir

Dengan ini menyatakan bahwa :

Nama : Amri Dhimas Maulana
NIM : 16130074
Jurusan : Pendidikan Ilmu Pengetahuan Sosial (P.IPS)

Yang bersangkutan telah melaksanakan **Penelitian Skripsi** pada tanggal 29 September 2019 s.d 25 Maret 2020 dengan judul skripsi: “Implementation of Entrepreneurship Learning Model of Pesantren Kopi in Developing Independence of Islamic Boarding School (Case Study in Islamic Boarding School of At-Tanwir Slateng Village, Ledokombo District, Jember Regency)”.

Jember, 27 Maret 2020
Pengasuh



K.M Zainul Wasik

DOCUMENTATION



Image 1 : Mosque of At-Tanwir



Image 2 : View of islamic boarding school of At-Tanwir



Image 3 : In coffee festival with ustadz, kodim, santri, and society



Image 4 : Sorting with Kyai Danil & Mr. Irham



Image 5 : Coffee in farm



Image 6 : Drying coffee



Image 7 : Sorting with student



Image 8 : Sorting with studen II



Image 9 : Selling coffee product with santri



Image 10 : Event ICON UC In Sport Center UIN Malang



Image 11 : With the Caretaker of PP At-Tanwir



Image 12 : With farmers of coffee



Image 13 : With Mr. Jono farmer of coffee



Image 14 : With Mr. Hafi (Teacher of Entrepreneurship Subject)



Image 15 : With ustads and pengurus PP At-Tanwir



Image 16 : With santri of PP At-Tanwir



Image 17 : With santri in farm



Image 18 : With santri in POS



Image 20 : In class with students of SMKI



Image 21 : With farmer of coffee in farm



Image 22 : With Mrs Farida (FITK Lecturer) in Rektorat



Image 23 : Free Coffee for Yatim Piatu



Image 24 : Selling Free coffee for Yatim Piatu (2)



Image 25 : In event of UIN Malang Accreditation



Image 26 : Coffee of Lanang



Image 27 : Coffee of Robusta Premium



Image 28 : Coffe of Robusta Premium

