

Spiritual Entrepreneurship Education in Islamic Boarding School: A Case Study at Pondok Pesantren Sidogiri Pasuruan, Each Jawa, Indonesia

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Abstract

Islam governs human life so that they are happy and safe in the world until akhirat (hereafter), Allah SWT has ruled the believers to enter in the rules of Islam as a whole (kaffah), both life individually and socially, both related to Ibadah (worship) and muamalah (Social, Islamic commercial jurisprudence or Islamic economic). Many scholars propose that entrepreneurship is a part of Islamic life. As entrepreneurship is booming almost everywhere in the world, in Muslim world is still underdeveloped. Purpose of this study is to explored how the proses of entrepreneurship education in Islamic Boarding School. This study used qualitative case study approach. Results from these interviews were reflected on framework created for the purpose of this study. This framework shows how dimensions of religion, culture, tradition and institutional approach (driven out of culture, tradition and religion) affect entrepreneurial activity. On the basis of the results of this research, show that the proses implementation of entrepreneurship education in boarding school Sidogiri integrating with religious subjects especially, in *fiqh al-mu'āmalāt*, and extracurricular form senior students and alumni of Pesantren through strategy Students are trained to manage the existing economic institutions in boarding schools under the supervision and guidance of kyai (Head of Islamic Boarding school), teacher, administrators, senior student and Alumni of Pondok Pesantren Through spiritual values plus entrepreneurship that is internalized in boarding school Sidogiri is religious

and entrepreneurial values based on Ibadah (worship to God) and Khidmah (services for mankind), where all business and economic activities undertaken intended to worship Allah SWT; Reverence to the community. It can be concluded that religious teachings of Islam encourage economic and entrepreneurial activity, while cultural and traditional aspects discourage this kind of behavior. Institutional approach varies through different countries.

Keywords: Entrepreneurial learning; collaborative learning; Islamic Boarding School. Spiritual Entrepreneurship Education.

Introduction

Entrepreneurship has been identified as a key factor for economic growth and social transformation, and part of the current crisis is attributed to the lack of entrepreneurial dynamism in modern, western, economies (GEM,2012). Although researchers agree that creativity is a fundamental aspect of developing entrepreneurial opportunities (Corbett, 2005), there is little explicit attention given to creativity in the entrepreneurship literature (Zhou, 2008; Gielnik et al., 2012; Gemmell et al., 2012 in Nielsen, S. L., & Stovang, P. 2015). Although Abou-Warda (2016) In April 2009, the Global Education Initiative of the World Economic Forum issued a report entitled "Educating the Next Wave of Entrepreneurs," explaining the need for entrepreneurship and small business education. According to Ruskovaara et al, (2015) Entrepreneurship education has developed rapidly during the last two decades. Although some decades ago, some have said that entrepreneurship cannot be taught. But now entrepreneurship is a subject that can be taught in schools and has grown very rapidly. Many countries have begun to introduce a policy framework to support entrepreneurship education and training. As well as in Indonesia the knowledge of entrepreneurship is taught in elementary schools, high schools, colleges in various business and management courses as well as in Pesantren (Islamic Boarding School).

However, In the context of Indonesia, Act 20 of the National Education System of Indonesia (2003) states that national education serves to develop the abilities and form a civilized and honorable character in the framework of national development. It aims to develop student potential so that they will become human beings who have faith and taqwa in Allah and possess good character, health, knowledge, creativity, competence, independence and behave as democratic and responsible citizens (Anon, 2003). In its earlier development in Indonesia, Pondok Pesantren was traditionally taught in almost exclusively religious teaching and was the training grounds for religious leaders (Dhofier, 1985, 1999; Mastuhu, 1994; Anderson, 1990 as stated in Lukens-Bull, 2005). Today, it has been acknowledged as one of the educational institutions based on the National Educational System of Indonesia No. 20 article 30 2003 on the religious institution (Directorate Pendidikan Nasional (Ministry of National Education), 2003) and it has become an increasingly popular choice for Indonesian parents over the last decade or more (Diknas, 2006 as cited in Direktorat Jenderal Pendidikan Islam, Kementerian Agama RI Directorate General of Islamic Education, Ministry of Religious Affairs of Indonesia, 2009).

Furthermore, when we should infuse entrepreneurship into education is increasingly clear in theory, but in practice much remains to be done. In theory, we should start at an early

age with a wide definition of entrepreneurship embedded across the curriculum and relevant to all students, preferably in preschool and primary school. Later in the educational system we should complement with a parallel voluntary and more business-focused approach, applying a more narrow definition of entrepreneurship. In practice however, explicit entrepreneurial activities on primary education levels are rare. And on secondary and tertiary levels most initiatives are business start-up focused, lacking embeddedness into other teaching subjects. In vocational education and training, entrepreneurial activities are frequent in terms of value creation for other people, but they are seldom connected to the entrepreneurship domain and its tools, methods and processes for creating value (Lackéus et al., 2015).

In fact, how to make students more entrepreneurial is probably the most difficult and important question in this domain. Many researchers claim that the only way to make people more entrepreneurial is by applying a learning-by-doing approach. But then the question of learning-by-doing-what needs to be properly answered. There is increasing consensus among researchers that letting students work in interdisciplinary teams and interact with people outside school /university is a particularly powerful way to develop entrepreneurial competencies among students. However, if this kind of experiential learning based activity is to be classified as entrepreneurial, some kind of value needs to be created for the people outside school or university in the process. It is not sufficient to just interact with outside stakeholders without a clear end result. For this to work in practice, teachers can draw on the entrepreneurship domain which contains many useful value creation tools, methods and processes. This report will outline some of them (Lackéus et al., 2015).

Thus, Bruyat and Julien (2001) state that studying the entrepreneur (or team) in isolation is inherently wrong, as it is not solely from the entrepreneur that entrepreneurship occurs. Entrepreneurship is as much about the change and learning that the individual entrepreneur experiences by interacting with the environment as the change and value creation the entrepreneur causes through his/her actions. Learning and value creation are thus seen as two main aspects of entrepreneurship. This view aligns better with the learning focused aims of educational institutions than many other definitions of entrepreneurship. It forms the basis of a resulting definition of entrepreneurial education leaning on value creation as a main goal for students. Letting students try to create value to outside stakeholders will then result in development of entrepreneurial competencies, regardless of whether successful value creation is being achieved or not. Alluding to famous educational philosopher John Dewey's notion of "Learning-by-doing" the author of this report has proposed to label this a "Learning-by-creating-value" approach grounded in the field of entrepreneurship (Lackéus et al., 2013). According to this definition of entrepreneurial education in line with this has been proposed by Danish Foundation for Entrepreneurship (Moberg et al., 2012, p.14): "Content, methods and activities supporting the creation of knowledge, competencies and experiences that make it possible for students to initiate and participate in entrepreneurial value creating processes". This definition of entrepreneurial education leans on the following underlying definition of entrepreneurship: "Entrepreneurship is when you act upon opportunities and ideas and transform them into value for others. The value that is created can be financial, cultural, or social." (p.14), (Lackéus et al., 2015).

As well as a religious perspective on entrepreneurship is distinct, as it commonly entails specific and detailed narratives and practices, a defined scriptural source and a distinct meta-physical objective. A holistic approach to entrepreneurship research which incorporates religion may hence complement and enrich existing entrepreneurship theory and practice. Habermas (2001) argues that we are in a post-secular society. Contrary to the conventional understanding of modernity as secular, religion continues to have a major role in society. Berger (1999, p. 2), formerly an advocate of secularization theory has shifted his view: "The world today, with some exceptions [...] is as furiously religious as it ever was, and in some places more so than ever. This means that a whole body of literature by historians and social scientists loosely labeled "secularization theory" is essentially mistaken." (Gümüşay, 2015)

We may not exclude religion from our research attempting to analyze a secular social science, when the social is not secular. The study of science as a social activity through the sociology of scientific knowledge (Berger and Luckmann 1967; Bloor 1976; Kuhn 1962) positioned science within a sociological realm. Science related research is a social activity and management as a social science is research by, about, and for people. As some of those people are religious, entrepreneurship specifically and management research and practice more generally need to integrate the meta-physical.

In any case, pondok pesantren have contributed a lot in developing the quality of Islamic education and of religious and national life where the government can fight ignorance and solve the universal human problems. The context of the present study is the Sidogiri Islamic Boarding school, the purpose for this study, to explore spiritual entrepreneurship education in pondok pesantren Sidogiri, the reason is, to be support to Islamic education and religious-spiritual especially, in entrepreneurship education from the content, methods and activities supporting the creation of knowledge, competencies and experiences that make it possible for students to initiate and participate in entrepreneurial value creating processes from Islamic Value, anyway the researchers rarely do research related to this.

Literature Review

Pondok Pesantren Sidogiri Pasuruan

Pondok derived from the Arabic word "funduq" and means humble house (Wehr, 1976) and by extension, it means Islamic religious boarding school (Denny, 1995). The term Pondok is used in Malaysia and Southern Thailand, whereas Pesantren is used most often in Indonesia, especially in Java, and sometimes the two terms are combined as "Pondok Pesantren", to clarify it is "a traditional Islamic boarding school and not merely a religious day school (such as the more modern madrasa)" (Denny, 1995, p. 296). However, the researcher suggests that Pondok, Pesantren, and Pondok Pesantren are synonymous (Zarkasyi, 2005) and refers to Islamic educational institution that have a Pondok or boarding system where a Kyai or religious leader acts as a central Figure (as teacher, educator, and advisor), the mosque as the central element, and Islamic teaching that mould students' activities (Izfanna et al, 2012). It is within those pillars along with its spirit that pesantren education was very effective in developing morality and mentality, as well as intellectuality of the students. For a day Pondok Pesantren serve not only as educational and religious institutions as well as community empowerment

organization that plays an important role as an agent of development, an agent of social change, and the role of the Human Resources attempt to optimize the potentials.

Pondok Pesantren (Ponpes) Sidogiri is a traditional pesantren (Salafiyah), educational activities carried out consist of classical education Madrasah (School) and non-classical Ma'hadiyah (Institute). Madrasah education consists of education Madrasah Ibtidaiyah is equivalent to elementary school, Madrasah Tsanawiyah equivalent to Junior High School, and Madrasah Aliyah equivalent to Senior High School While ma'hadiyah education more leads to additional educational activities and training for students to later become khairu ummah (as well as Ummah) which emphasizes akhlakul karimah (Character) in every activity. And there are many other activities that will increase the life skill for students who will be useful after returning to the community. Pondok Pesantren Sidogiri does not provide formal education affiliated to the Ministry of National Education or the Ministry of Religious Affairs. As for the ma'had on the level of Aliyah there is a division to the majors or fan conducted by boarding schools in order to prepare graduates to be ready-made graduates and ready to serve the community.

Spiritual Entrepreneurship education

Spirituality is an area of interest for management and business (Udani et al, 2017). From the reviews, many research give different meaning of spiritual in business, Although Scholars from Australia, Canada, and Europe address aspects of the educational significance of spirituality. Joyce Bellous shows how faith operates in human lives by exploring conceptual relationships among the terms faith, spirituality, and education (Durka, 2007: 7-8). Some business people are comfortable using the word "spirituality" in the work environment, as it's more generic and inclusive than "religion." Instead of emphasizing belief as religion does, the word spirituality emphasizes how values are applied and embodied. Other people aren't comfortable with the word "spiritual" and prefer to talk more about values and ethics when describing the same things that others would call spiritual. But there are some businesspeople who talk about God as their business partner or their CEO (McLaughlin, 2005).

Similarity, David Tacey probes 'Spirituality as a bridge to religion and faith.' He explores spirituality, which is about the personal experience of the sacred, as a vital and necessary bridge upon which lives can be reconnected with the traditional sources of wisdom known as 'religion.' The chapter by Inga Belousa of Latvia introduces a theoretical framework of spirituality as a pedagogical category that includes three aspects: existential, social and ultimate. The existential aspect explains a dimension of human reality either inherently possessed or given by God at birth. It reveals spirituality as a quality of essential need and experience of human nature. The social aspect describes a dimension of human reality that is attained and shaped by a variety of spheres such as education, culture, religion, and philosophy. The ultimate aspect expresses the transcendent nature of human being and the engagement in virtuous behaviors such as awareness, openness, connectedness, service, and harmony. It is manifested as an integration of the immanent and the transcendent (Durka, 2007:8).

However, From the reviews, many researches have proven that religious is the strongest factor that influence the morale of an individual and are highly correlated with their religiosity (example see Chusmir and Koberg, 1988; Scheepers and Frans, 1998; and Wimalasari and Abdul, 1996 in Baharun, R., & Kamarudim, S. 2001). Other researchers concluded that religious entrepreneurs are more discipline and accountable (Hambly, 1973; Wiebe and Fleck, 1980 in McDaniel and Burnett, 1990 and Sagie, 1993), honest (Hamby, 1973; Kahoe, 1974; Tate and Miller; 1971 in Kotey and Meredith, 1997), and influence the entrepreneur's performance (Ouchi, 1981; Kotey and Meredith, 1997). Most of the values that have been researched above are also values that have been determined in Islam according to the Holy book of Quran and Hadith (the sayings and acts Prophet Muhammad s.a.w) and the characteristics in Islamic ethics (Siddiqui, 1997). Furthermore, there are many studies which show the link between religion, business performance and entrepreneurship such as using a sample of Jewish respondents (Homola, Knudsen and Marshall, 1987; and Sagie, 1993), Confucian (Coates, 1987), Catholic and mixed religion respondents (Chusmir and Koberg, 1988) but none from Moslem or affiliates of Moslem. So that very little is known about the factor of values that have influence on Moslem entrepreneurs in their business activities especially in Malaysia (Baharun, R., & Kamarudim, S. 2001). As well as Indonesia.

However, the spiritual entrepreneurship has been thought in Islamic boarding school, according Gümüşay (2015) Entrepreneurship from an Islamic Perspective (EIP) is more than a simple summation of Islam and entrepreneurship. It is based on three interwoven pillars. The first pillar, based on the definition of entrepreneurship, is the pursuit of opportunities. The second pillar is socioeconomic or ethical. Effectively, EIP is guided by a set of norms, values and recommendations. The third pillar is religio-spiritual and links people to God with the ultimate objective of pleasing Allah.

This spirit in Pondok pesantren, according to Imam Zarkasyi (1995; 5-9), can be simplified into five spirits, Panca Jiwa, namely: Sincerity (al-ikhâlâs), Simplicity (albasâtah), Self-Reliance (al-î'timad 'ala-l-nafsi), Islamic Brotherhood (al-ukhuwah al-Islamiya), Freedom (al-huriyâh).

- (1). Sincerity is a principle for work, it is the spirit of all activities, the Holy Qur'an suggests that one should follow those who do not ask for salary and they are among the guided people.,
- (2). Simplicity is a way of behaving that is applicable to an individual conduct in his or her daily life, it is very positive conduct towards every situation of life. This implies that one should live based on his or her basic needs and not on demand, because this spirit will cultivate strength, courage, determination, and self-control.,
- (3). Self-Reliance is an important spirit applicable for both individual and institutional principle. This means the students of pesantren do not depend on others, each student manages his extramural activities independently, while students as a whole are given total responsibility to manage all their students' activities in the boarding system. The pesantren itself as an education institution is managed to be self-reliance which means it does not depend on the help of others. People may give financial or material support but pesantren develops not because of supports of others, pesantren has to rely on its own resources without having to be dependent on others for aids or assistance.

(4). Islamic Brotherhood is a principle through which every student learns how to build strong friendship and empathetic solidarity towards others, and how to respect each other. Fighting, quarrel, or other types of dispute among students are regarded as a crime.

(5). freedom is concerned, it is a mental attitude in which one should be free of group fanatics. This spirit makes santri optimistic in facing the problem of life, freedom in shaping his future and selecting his way of life.

Furthermore, Entrepreneurship education becomes one of the concrete steps to further empower the pesantren. In addition to the spirit of independence that has become his trademark, it is also important to teach various skills and entrepreneurial spirit to the santri so that after graduation they can continue to live by working professionally. The entrepreneurial spirit is the soul of self-reliance to seek a source of income by opening a business or channeling creativity that belongs to one and then made a land for income (Kasmir, 2006: 20). While KH. Abdullah Gymnastiar (2012) Business is worship (Ibadah) because the activity of a Muslim should be a worship to God, Terms of worship there are at least two things, Intentions for God and the way in accordance with the example of the apostle / really exist in the ridho of Allah.

Methods

The study uses a case study approach to research design to explore the proses of spiritual entrepreneurship education at Pondok Pesantren Sidogiri Pasuruan. In this study, researchers as the main instrument. In the data collection through the field using in-depth interview techniques with kyai and mentor, observation participation and document stud. In this study, triangulation of sources, data, theories, and methodologies were applied to check the validity of the data. In addition, focus group interviews were also conducted with 5 students in both junior and senior high school. In addition, the researcher also carried out extensive observations for one semester in 2016. Data were analyzed using qualitative analysis, of which according to Miles and Huberman (1992) there are three stages: data reduction, data presentation and conclusion.

Result and Discussion

The researcher discusses the findings in the context of the following:

- Spiritual Entrepreneurship Education Integrating by Islamic Science
- Spiritual entrepreneur leaning by practices in cooperate Syariah.

Spiritual Entrepreneurship Education Integrating by Islamic Science

Pondok Pesantren Sidogiri is a traditional pesantren (Salafiyah), educational activities carried out consist of classical education Madrasah (School) and non-classical Ma'hadiyah (Institute). Madrasah education consists of education Madrasah Ibtidaiyah is equivalent to elementary school, Madrasah Tsanawiyah equivalent to Junior High School, and Madrasah Aliyah equivalent to Senior High School While ma'hadiyah education more leads to additional educational activities and training for students to later become khairu ummah (as well as Ummah) which emphasizes akhlakul karimah (Character) in every activity. And there are many other activities that will increase the life skill for students who will be useful after returning to

the community. Pondok Pesantren Sidogiri does not provide formal education affiliated to the Ministry of National Education or the Ministry of Religious Affairs. As for the ma'had (school) on the level of Aliyah there is a division to the majors or fan conducted by boarding schools in order to prepare graduates to be ready-made graduates and ready to serve the community. Fan da'wah (invite to Islam) prepared to become a cadre of da'wah in various regions, tarbiyah fans are prepared to become religious teachers in madrasah environment Sidogiri or who require religious teachers, while muamalah (Sosial) fan prepared to be the field of economic and labor development of economic institutions that have been developed or will be developed by the boarding school. Ponpes Sidogiri trains the santri (student) to handle the economy. The establishment of cooperatives as a container for learning independence, entrepreneurship and devotion for the santri. While the entrepreneurship education is not applied in the curriculum of the pesantren but the one in the form of hidden curricula, extracurricular from senior santri and alumni, integrates from the religious books even more in the majors of muamalah (Islamic commercial jurisprudence or Islamic economic) trained santri and practiced in economic institutions Ponpes Sidogiri.

Based on the results of research that has been done in boarding schools Sidogiri Pasuruan it can be seen that boarding school has a different education system when compared with educational institutions outside the pesantren that became different is the education that focuses on tafaquhfi al-din (Religious science) comes from yellow books or classical literature. However, there are two forms of pesantren in which Pesantren which specialize in traditional learning is called pesantren salaf. The pesantren who have included the materials of general sciences and are characterized by classical or school system, commonly called pesantren khalaf (Modern). In general, the study material and the books that are taught in the pesantren according to Faiqah (2003) are: (a) Aqidah (b) Tajwid (recitation of the Qur'an) (c) Akhlak/Sufism (character and spiritual) (d) Arabic (e) Fiqh (f) Tafseer (g) Hadith (h) Tarikh (Islamic history). While in the modern education that became the main content is affective aspects (attitude), cognitive (intelligence) and psychomotor (skills). The purpose of education in boarding school is to make santri as an enforcer of Islam in the face of the earth, so the lesson that is delivered to students is in order to deepen the science of religion (tafaquh fiddin). Thus, pondok pesantren Sidogiri which is different from educational institutions outside the pesantren that became different is the boarding school Salafiyah centered on the deepening of the religious sciences through study classical books and religious attitude of life.

In the Pesantren Education System as we know it, it is usually founded by individuals (Kyai) as a sovereign central figure in managing and managing it. It is unique in the boarding school Sidogiri manage and manage it through the form of family Assembly that there is a nanny/Kyai assisted Family Assembly (as the highest policy holders in boarding school), Traditionally, a pesantren teaches a description of classical Islamic books by the system of sorogan (individual system of learning) and bandongan or wetonan (group system of learning), Hafal (memorization), musyawarah (discussion), muzakarah (consult, advice), and ta'lim assembly., In a pesantren using classical system, classical islamic texts are given to students in accordance with their level of study from the lower to the higher following particular schedule. In traditional pesantren, particularly those of under Nahdhatul Ulama. Students have to use

only classical texts categorized as Mu'tabarah (recognized or legitimate) which means classical Islamic books which are compatible with the doctrine of Ahlussunnah wal Jama'ah.

Base on spiritual entrepreneurship education integrating by Islamic Science, according to da Conceicao Azevedo & da Costa (2009) the concept of spirituality seems to be ambiguous. In fact, different cultures and religions define it according to their own specificities, and sometimes there even exists some confusion between the concepts of spirituality, wisdom, culture, faith and religion. The meaning of spiritual education will differ according to how we define spirituality, and also on the type of psychological, sociological, philosophical or other kinds of approaches adopted (Carr, 1996). In this chaos, Trousdale (2004) distinguishes two fundamental meanings of the term spirituality: 'a search of God', or a 'God-directed focus', and a naturalistic way of relating with the world. This is appropriate aid of Sidogiri Islamic boarding to deepen the science of religion, discussion a lot what relate between human and Greater (Allah), relationship between human and human, it was thought in Muamalah (Islamic commercial jurisprudence or Islamic economic) or social science subject, it relates Islamic value, moral, ethical in daily life. The way we understand Education and the imperfection of the human being, in accordance with Paulo Freire and others, led us to reflection on Spirituality (and spiritual education) and Creativity which was a logical follow on. This is closely related to our way of understanding Human Development. To supported this, A review of higher education by the Australian government (DEST 2002) calls for the realization of integrative purposes in higher education. The purpose of higher education is not only for the advancement of knowledge, but also for its contribution to social and economic progress. On the other hand, the purpose of higher education is much greater than preparing students for jobs. It needs to contribute to the fulfilment of human and societal potential. Wing On Lee, 2008 suggesting an integrative role to be taken by the university that takes into account all the changing expectations towards higher education under new economic and social circumstances. However, In boarding school did.

Spiritual entrepreneur leaning base on practices in cooperate Syariah.

According to The UNESCO Conferences on adult education defined Education as a continuous process, from birth to death, whose intrinsic purpose is to bestow on each person the means that enables him/her to become more and more autonomous, that is to say, to satisfy their needs and aspirations up to the maximum of their possibilities, as an individual, but also as a member of society. A similar point of view has been presented by the Hamburg Declaration on Adult Learning: 'The objectives of youth and adult education, viewed as a lifelong process, are to develop the autonomy and the sense of responsibility of people and communities, to reinforce the capacity to deal with the transformations taking place in the economy, in culture and in society as a whole, and to promote coexistence, tolerance and the informed and creative participation of citizens in their communities, in short to enable people and communities to take control of their destiny and society in order to face the challenges ahead. It is essential that approaches to adult learning be based on people's own heritage, culture, values and prior experiences and that the diverse ways in which these approaches are

implemented enable and encourage every citizen to be actively involved and to have a voice' (<http://www.unesco.org/education/uie/confintea/declaeng.htm>, 2003).

Thus, Chotimah (2015) in Pesantren Sidogiri found that entrepreneurship education process implemented by santri strategy was trained to manage the existing economic institutions in boarding school under the supervision and guidance of the kiai and boarding school boarders. entrepreneurial values internalized in boarding schools Sidogiri is the value of entrepreneurship based on worship, where all economic activities undertaken are intended to worship Allah Almighty; As far as Abidin (2012) found that Pesantren was founded and designed by its founder not only for the commercialization of education and business orientation, but, pesantren and their student always try Istiqamah (sincerity) in endeavoring to sustain the life oriented to the goodness of the world and Hereafter. The tradition and existence of the pesantren developed is the embodiment of Islamic values embraced as the implementation of its relationship with nature, man and his God. The culture of pesantren is formed by referring to the teachings of Islam. In the Qur'an and hadith contains many doctrines and exemplary to do activities of entrepreneurship (entrepreneur) is good. Therefore, it is a necessity for pesantren to be able to give birth entrepreneurs who can fill the layers of small and medium businesses are reliable and independent. Philosophy of life to help each other and do not want to complicate others and fosters the soul of independence is a living philosophy that must be lived by the santri in living his life, one of them by becoming an entrepreneur or entrepreneur.

Thus Barreto (2012) the term entrepreneurship education is applied from most business experts. According to the Consortium for Entrepreneurship Education (CEE) Consortium for Entrepreneurship Education, entrepreneurship education seeks to prepare people, especially young people, to be responsible, enterprising individuals who can be entrepreneurs or entrepreneurial thinkers and thus contribute to sustainable economic and community development. The current state of research, albeit somewhat, suggests that entrepreneurship programs provide a mixture of opportunities for young people. Most entrepreneurship education programs focus on best practice and incorporate interactive learning, experiential learning, role models, and community and business connections. According to Reed E. Nelson, Anderson Santana, Matthew S. Wood, (2016), found a theory that describes the theory of the relationship between external and internal explanations for entrepreneurial thinking and action. The net impact is a new understanding of how the start-up thinking models and actions can be investigated. This can be found also in Pondok Pesantren Sidogiri Pasuruan where trained student entrepreneurial thinking and action in the business unit owned by pesantren and there is a connection of the background of boarding school.

Conclusion

Entrepreneurship is a part of Islamic religion, however Education in Islamic institution in Indonesia have made significant inroads into entrepreneurial decision-making through capitalizing of religiosity and spirituality, for the Conclusion of this study show that the implementation of spiritual entrepreneurship education in boarding school Sidogiri is integrating with religious subjects, and extracurricular form of senior students and alumni of Pesantren, through strategy Students are trained to manage the existing economic institutions

in boarding schools under the supervision and guidance of kyai (Head of Islamic Boarding school), teacher, administrators, senior student and Alumni of Pondok Pesantren. Through spiritual values plus entrepreneurship that is internalized in boarding school Sidogiri is religious and entrepreneurial values based on Ibadah (worship to God) and Khidmah (services for mankind), where all business and economic activities undertaken intended to worship Allah SWT; Reverence to the community.

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