STUDENT'S PERCEPTION OF BUILDING SELF-FULFILMENT IN ISLAMIC BOARDING SCHOOL BASED ON ARTIFICIAL INTELLIGENCE IN PMDG GONTOR DARUSSALAM

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ABSTRACT

This article draws on the fact that pesantren have been widely built in the country, as the oldest educational base ever in Indonesia. So various dynamics have been experienced according to current developments. Nevertheless, it is a social force that grows and develops within society. Pesantren has its character and concentration on scientific development and has a significant self-defense mechanism (struggle to survive) in building independence. So it is not excessive that various efforts have been made to build independence, including; developing agricultural businesses, agriculture, plantations, cooperatives, television, radio printing, and various other productive businesses. The objectives of this study are to (1) describe the various productive business activities of students that pesantren has developed, (2) to describe artificial intelligence used by students as a new force in developing pesantren businesses, (3) connect artificial intelligence with pesantren efforts in developing institutional independence. This research was located in Ponorogo, East Java. The selection of Gontor as a research location is because Gontor has a tradition of developing institutional independence that has been tested for more than 90 years. Furthermore, as many as 267 students as a population and a sample of 159 students as a sample in this study. The technique of measuring the sample magnitude using the Slovin formula $(n=N/1+N.e2)$. Data collection techniques are carried out by random sampling. Data analysis techniques with product moment (Pearson correlation). The results of the research findings: (1) Various conventional businesses (agriculture, plantations, fisheries, and so on) have been developed to build the institution's independence in Gontor. (2) Technology-based businesses have also been developed to support the development of business units run by "digital-based MSMEs". (3) There is a positive and significant relationship between students' perceptions of artificial intelligence development and institutions' independence in Islamic boarding schools, especially Gontor. Thus, this research proves that technological advances need to be addressed wisely by pesantren and not make them enemies but a medium for developing the independence of pesantren institutions, without having to remove the identity of the pesantren itself.

Keywords: Self-fulfilment; Islamic boarding school; artificial intelligence

1. INTRODUCTION

Education is essentially a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by the community, nation, and state. Furthermore, national education is based on Pancasila and the 1945 Constitution which is rooted in religious values, and Indonesian national culture, and is responsive to changing times. The functions and objectives of national education are stated in Law no. 20 of 2003, chapter II article 3.

Thus education is a process in which a nation prepares its young generation to live life and fulfill life goals effectively and efficiently. Then in simple sentences, it can be understood that education is a process in which a nation or state fosters and develops self-awareness among individuals. Besides that, education is something that is instilled in addition to forging physical, mental, and moral for individuals, so that they become cultured human beings who are expected to be able to fulfill their duties as humans created by Allah SWT, as perfect beings and elected as caliphs. HE on this earth who at the same time becomes a meaningful and valuable citizen for a country.

Furthermore, the ideals of the Indonesian people are very noble to become a big, strong, and respected country among the world's nations. After 76 years of independence in Indonesia, the achievement of these ideals has not been fully fulfilled. However, we are aware that progress has been made, and many achievements have been achieved in the fields of politics, security, economy, and people's welfare. However, we must remain aware and further improve our will and ability because many more complex problems and challenges must be resolved in the future. To achieve the ideals of the Indonesian nation, there are several educational pathways (Educational pathways are vehicles through which students can develop their potential in an educational process that follows educational goals. Law No. 20 of 2003 Article 13, paragraph 1 states that education pathways consist of formal, non-formal, and informal education.

The explanation below provides a more comprehensive view of the three educational pathways: (1) Formal education. Formal education is education held in schools in general. This educational path has a precise level of education, ranging from primary and secondary to higher education. (2) Non-formal education is an educational path outside formal education that can be carried out in a structured and tiered manner. The most non-formal education found at an early age and primary education are

the TPA, or Al Quran Education Park, which is widely available in mosques and Sunday schools, are found in all churches. In addition, there are also various courses, including music courses, tutoring, and so on. (3) Informal education is a family and environmental education path in the form of independent learning activities that are carried out consciously and responsibly. The results of informal education are recognized as equal to formal and non-formal education after students pass exams by national education standards.

More comprehensively, the pattern of National education can be described in Table 1 below.

Table 1. The pattern of National education

Formal Education	Non-formal education	Informal education
- Place of learning in the school building. - There are special requirements to become a student. - The curriculum is clear. - Learning materials are academic. - The educational process takes a long time - There is a formal exam - Education providers are government or private. - Teaching staff has a certain classification. - Organized with uniform administration	- The place of learning can be outside the building - Sometimes there are no special requirements. - Generally do not have a clear level. - Certain programs are specifically to be handled. - Practical and special. - His education is short - Sometimes there are exams - Can be done by government or private	- Places of learning can be anywhere. - No requirements - Not tiered - No formally planned program - There is no specific material that must be presented formally. - No exams. - There is no institution as the organizer.

Education channels in Indonesia include formal, non-formal, and informal education channels. All three have differences that complement and complement each other. As already explained, the educational path is a vehicle through which students can develop their potential in an educational process under educational goals. That's why the government has introduced an education route. More specifically, education in Islamic boarding schools is identical to informal education, which is growing and developing rapidly amid society based on self-help and self-funding as an effort to actively participate in the community in improving the quality of education in the country. Experts interpret the definition of pesantren, both terminologically and etymologically, differently. Before discussing the historicity of Islamic boarding schools, the author will first discuss the meaning of pesantren. The word pesantren is a word formed from the primary word santri with the addition of the prefix "pe-" and the suffix "-an", which means the residence of the students. While the word santri comes from

the word 'shastra', which means sacred books, Gertz (dlm. Zamakhsyari Dhofier, 1990:41) suspects that the meaning of santri may come from the Sanskrit language "shastri", which means Hindu scientist who is good at writing, which in use Modern language has a narrow meaning and a broad meaning. In a narrow sense, it is a student who studies in a religious school or what is commonly called a boarding school, while in a broader sense, santri refers to the part of the Javanese population who adheres to Islam earnestly, who prays to the mosque on Fridays, etc.

The fact is that Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Apart from being an educational institution, it also functions as a social institution, meaning that the existence of an Islamic boarding school with its surrounding environment influences each other. Therefore, the education system in pesantren has developed in line with the developmental phases of the surrounding community.

Furthermore, Islamic boarding schools can be said to be a manifestation of the development process of the Islamic education system, which also requires innovation in education, not only in Islamic education but general education, which students also need. "Humans must be able to live in a balanced way between the world and the hereafter, outwardly and inwardly, individuals and society." (Tafsir, 2001: 201). Then education in Islamic boarding schools generally prioritizes religious education, because religious education is seen as a significant part of education and relates to aspects of attitudes and values. Religion regulates human relations with Allah SWT, humans with humans, humans with nature, and humans with themselves, which can ensure harmony, balance, and harmony in human life, both as individuals and as members of society in achieving inner and outer happiness.

Thus, Islamic boarding schools have enormous demands and responsibilities in realizing the goals of national education (educating the nation's life), for the realization of intellectually, emotionally, and spiritually intelligent students. In this case, it is called 'santri' to be independent human beings and has extra skills, so that later they will have the provision to face the diverse life and challenges of the times.

As one of the educational institutions, Islamic boarding schools can greatly influence the world of education, both physically, spiritually, and intelligently, because the source of religious values and norms is a frame of reference and thinking and ideal attitudes of the students. So pesantren is often referred to as a tool of cultural transformation. The main function of pesantren is to produce

intellectual scholars. Learning activities that occur in Islamic boarding schools are not just the transfer of certain knowledge and skills but the most important thing is the cultivation and formation of certain values in students.

There are three most important aspects of education, namely psychomotor, affective, and cognitive, which are given in a stimulant and balanced manner to students (Rahim, 2001: 26). An educational institution will be judged successful by the community not only seen from the high value of students' subjects, but more on the ability of Spiritual Quotient and Emotional Quotient, which means the ability to restrain oneself, control emotions, understand other people's emotions, have resilience in dealing with various problems, being patient, having confidence, and being independent is much more important.

Among the ideals of Islamic boarding school education is to produce students (santri) who are independent and develop themselves so as not to depend on others for their lives (Rahim, 2001: 26). As one of the educational institutions, Pondok Pesantren has proven that it has succeeded in producing independent students, at least not always depending on other people (independent) for their lives. This is because while at the boarding school the students live far from their parents. The students are required to be able to solve the problem independently.

Independence in learning and working is based on self-discipline, students are required to be more active, creative, and innovative. As evidence and examples of entrepreneurship development developed by Islamic boarding schools, to shape the character of the independence of students, Pondok Modern Gontor Darul Ma'rifat Kediri, East Java has developed thirty-three business units (entrepreneurial institutions) that are useful in supporting the independence of the cottage, including (1) Goat Farming. (2) Cattle farming. (3) Dairy Factory. (4) Ice cream factory. (5) Bread Factory. (6) Mini Market. (7) 10 canteens. (8) Corn plantation. (9) Palawija plantations. (10) Agriculture (rice fields). (11) Poultry farming. (12) Publishing of books and magazines. (13) Building material equipment shop. (14) Bakery. (15) Gontor Voice Broadcasting Radio. (16) Mattress rental for guardians of students. (17) Sales of Meatballs. (18) Rental of the accommodation for the residence of the guardian of the santri. (19) Sportswear shop. (20) Bookstore. (21) School and sports shoe shop. (22) Vehicle rental. (23) Printing. (24) Hotels. (25) Laundry. (26) Photocopy Shop. (27) Office supply store. (28) Drug stores or pharmacies. (29) A shop selling mattresses and sheets. (30) Umrah Travel. (31) Wooden wardrobe shop. (32) Drinking water company. (33) Hospital.

2) METHODS

A literature study is an activity to collect relevant information about the topic or problem that is the object of research. This information can be obtained from books, scientific works, theses, dissertations, encyclopedias, the internet, and other sources. By conducting a literature study, researchers can take advantage of all the information and thoughts relevant to their research. The role of library research before research is vital because this activity makes the relationship between problems, relevant studies, and theories more evident. In addition, research will be more supported by existing theories and real evidence, namely research results, conclusions, and suggestions.

Thus, the literature study is a task that is continuously carried out during research activities. The research will produce scientific work because it must be able to contribute to the progress of science. A careful examination needs to be carried out, starting from choosing the title, so that there is no duplication of problems researched by others.

Although entirely new problems (original) are very rare, previous studies or research results should not be imitated entirely, unless the techniques used are proven to be incorrect or the research results and conclusions are dubious, or new information has been found that can provide other solutions. . Once the title has been determined, it will be very important to review all material relevant to the title. The study or literature review shows how the problem being researched is related to the results of previous research or studies. For certain subjects, it is necessary to look at the problem and a theoretical framework, so it is necessary to review other needed theories.

The researcher will conduct a literature study before and during the research. The literature study contains a systematic description of the literature review and the results of previous studies that are related to the research to be carried out and endeavor to show the state of the art. The literature study conducted before conducting the research aims to:

1. Find a problem to research.
2. Looking for information that is relevant to the problem to be studied.
3. Review some basic theories that are relevant to the problem to be studied.
4. Looking for a theoretical basis which is a guide for problem-solving approaches and thinking for the formulation of hypotheses to be tested in research.

5. Deepen the researcher's knowledge about the problem and the field to be studied. Review the results of previous studies related to the research to be carried out.

6. Reviewing the results of previous research is directed at part or all of the research elements, namely: research objectives, methods, analysis, main results, and conclusions. Get information about which aspects of a problem have been researched to avoid researching the same thing

During the research, literature studies also need to be carried out, the objectives are:

1. Gather more specific information about the problem being researched

2. Utilizing the information that has to do with theories that are relevant to the research being conducted.

3. Collect and utilize information related to the material and methodology and research.

3) RESULTS AND DISCUSSION

Even though many types of entrepreneurship have been developed in Islamic boarding schools to develop the independence of institutions and students. But it is not yet complete to be able to keep up with the times. Considering that today we are in the 4.0 Revolution era where information technology has become the front line in the development of science and technology. Specifically, various studies that have proven the development of Islamic boarding school entrepreneurship, through certain forms of entrepreneurship to generate institutional independence (Islamic boarding schools and students) are described below.

Research by Miftahuddin (2011) with the title "Typology of Islamic Boarding Schools in the Constellation of Renewal of Islamic Education (Study of Islamic Boarding Schools in Kudus Regency)", found that the existence of Islamic boarding schools in Kudus is illustrated as follows: full day learning-oriented education, committed to tafaqquh fial-din, applying transformative methods, and community-based education. Thus, this format is found in pesantren which balances religious education and general education and is equipped with various skills education in it. Such a pesantren format that uses an integrative approach will be able to meet the demands and demands of today's developing society because this is the objective of Islamic education which emphasizes balance and harmony between aspects of the world and the hereafter.

Then research by Sri Yanto (2002) with the title "Profile of Islamic Education Boarding School (PPPI) Miftahussalam Banyumas (Relevance Analysis of Islamic Boarding School Curriculum with Community Needs)", found that pesantren is one form of Islamic education that aims to form good human beings. about Allah SWT and about humans. For this reason, Islamic boarding schools provide the necessary provisions to be able to have a good relationship with Allah in the form of carrying out ritual services such as prayer, zakat, fasting, and hajj. And other sunnah worship. In addition, Islamic boarding schools develop the knowledge and skills (science and technology) needed by students to be able to overcome worldly problems and obstacles in dealing with fellow human beings. In this regard, religious education in pesantren is combined with other educations to form a perfect human being.

Next, the research conducted by Reza Fahmi (2012) on "Empowering Madrasas through Small and Medium Industry (Study at Darul Ma'rifat Modern Islamic Boarding School in East Java)" found that: (1) Most of the distribution min (average) of the life skills of the students belong to the high category. This means that the students' life skills and entrepreneurial abilities at the Darul Ma'rifat Islamic Boarding School (Gontor 3) have been internalized in themselves and the behavior of their students. Which is the embodiment of the Five Souls taught at the Islamic Boarding School; Sincerity, Simplicity, Independence, Islamic Brotherhood, and Freedom. (2) Most of the distribution of the average score (min) of self-actualization of the students at Darul Ma'rifat Modern Islamic Boarding School is high; it means they want to get involved with all the business things that are run at the Islamic Modern Islamic Boarding School. Such as, in agriculture, plantation, trade, and services. (3) r score = 0.847. Then r table = 1.64 and p = 0.000 < 0.05. This means that Ho has been rejected and H1 is accepted. This means that there is a correlation between the ability of entrepreneurship and self-actualization.

Research by Rapita Rahmah (2020) on "Factors Affecting Entrepreneurial Interest in University of Lampung Students", aims to analyze the impact and perceptions of students on entrepreneurship courses, entrepreneurial personality, entrepreneurial motivation, and factors that influence interest in entrepreneurship at the University of Lampung students (Unila). This research was conducted by survey method. Data was collected at Unila in March 2019. The sample for this study was 99 Unila students from the Faculty of Agriculture, Faculty of Economics and Business, Faculty of Mathematics and Natural Sciences, and Faculty of Social and Political Sciences which were obtained by purposive random sampling. Descriptive statistics analyzed data, Kendal's Tau-b correlation test, and Binary

Logistics regression. The results show that Unila students think and agree that entrepreneurship learning is an important capital for successful entrepreneurship.

Personalities that can influence the entrepreneurial interest of Unila students are having a sense of responsibility, choosing moderate risk, having the confidence to get success, wanting immediate feedback, having enthusiasm and hard work, having a far-sighted orientation, having skills in organizing resources, and value achievement more than money. The motivations that can be applied to increase the entrepreneurial interest of Unila students are the desire to have a high income, the desire for a more satisfying career, the desire to be independent, the desire for prestige to become a business owner, the desire to implement new ideas and concepts, and the desire to contribute. to mankind. The factors that simultaneously influence the interest in entrepreneurship in Unila students are entrepreneurship learning, personality, motivation, family environment, friendship environment, and financial support. Still, only personality partially affects the interest in entrepreneurship in Unila students because it has an odds ratio of 0.015.

Research by Reza Fahmi (2012) on "The Influence of Entrepreneurship Learning on Entrepreneurial Interests of Students of the Ushuluddin Faculty of the State Islamic Institute (IAIN) Imam Bonjol Padang". The data for this study were obtained from respondents from the Ushuluddin Faculty of IAIN Imam Bonjol Padang, which consisted of four departments: Islamic Psychology (PI), Tafsir Hadith (TH), Comparative Religion (PA), Aqidah Philosophy (AF) with a total sample of 92 persons. Direct observation, questionnaires, and documentation collected data. The results showed that there was a significant influence between entrepreneurial learning and entrepreneurial motivation for students of the Ushuluddin Faculty of IAIN Imam Bonjol Padang. Based on the simple regression test results above, the value of R square = 0.839 (is the quadrant of the correlation coefficient, or 0.916 x 0.916 = 0.839). R square can be expressed as a coefficient of determination, which means that 83.9% of entrepreneurial motivation can be explained by entrepreneurial learning. While the rest (100% - 83.9% = 16.1%) is explained by other reasons.

Cheddar (2007) in "The Influence of the Use of Learning Environments as Conventional Learning Resources on Entrepreneurial Learning Achievement Judging from Entrepreneurial Interest in PGSD Students in FKIP UNS Surakarta 2007" found that the results of this study it was found that the use of the environment as a learning resource was a good predictor of influencing the achievement of learning achievement. The use of the environment as a learning resource in entrepreneurship

learning is a positive thing to increase the achievement of learning outcomes. From this activity, students gain direct experience from primary sources on various entrepreneurship-related matters. From the results of the data analysis, it is known that there is a significant difference in learning achievement between students with high entrepreneurial interests and low entrepreneurial interests. Interest in entrepreneurship is a good predictor of entrepreneurial learning achievement. From this research, it is known that there is a positive and significant interaction between the use of the environment and conventional learning with high and low interest in entrepreneurship on the entrepreneurial learning achievement of PGSD FKIP UNS students. This shows that the use of the environment as a learning resource and interest in entrepreneurship have a significant effect on the achievement of learning entrepreneurship in PGSD FKIP UNS students. So these two things together are good predictors to determine high entrepreneurial learning achievement. The research above illustrates that entrepreneurial learning affects an interest in entrepreneurship. Then this can generate entrepreneurial motivation among students.

Research conducted by Minsih (2013) on "Character Education Based on Multiple Intelligences in Establishing Independence of Santri SD Muhammadiyah Special Program for Surakarta City". The results of this study found that the implementation of character education in schools was developed through three approaches: Inquiry-based learning (an approach that stimulates children's interest), Collaborative and Cooperative Learning, and integrated learning. Intelligence development in schools refers to the concept of multiple intelligences (multiple intelligences), meaning that in addition to academic intelligence being developed, the school also develops other intelligence that is believed to help students later in life, including Verbal-Language Intelligence, Kinesthetic Intelligence, Image Intelligence, Musical Intelligence, Interpersonal Intelligence, Intrapersonal Intelligence, Natural Intelligence, Logical-Mathematical Intelligence, and Spiritual Intelligence. Developing independence through character education based on multiple intelligences based on students' main and actual potential. Three independence is developed in students at school: learning independence, life independence, and independence in determining the future.

Research conducted by Yeyen Epta (2012) on "Independence Education Based on Islamic Boarding Schools at Al-Manar Bener Islamic Boarding School, Tengaran District, Semarang Regency in 2011-2012". Finding students in Islamic boarding schools are raised and educated in an Islamic boarding school environment without their parents. So the caregivers, administrators, ustadz, and clerics focus on these students. In general, there is a strong bond between the students and the

caregivers, administrators, ustadz, and ustadzah, or anyone around the environment. This can happen because, since the entry of students into the pesantren, attention has been focused on the students, and in subsequent developments, these students have the opportunity to interact with caregivers, administrators, ustadz and ustadzah, and their environment. As caregivers, administrators, ustadz, and clerics need to educate the students to grow up to be independent children despite many obstacles. Implementation of independent education based on Al-Manar Islamic boarding school.

Independence education in the field of religion developed to increase the religious awareness of students are: Islamic study forums, the art of reading the Qur'an, three-language 'khitobah' (Indonesian, Arabic, and English), prayers, congregational prayers, and dhuha prayers, sunnah prayers, warnings Islamic holidays and so on are all collected in daily activities, weekly activities, monthly activities, and annual activities. Second, the implementation of life skills independence education is also by prioritizing developing students' skills with mentors who are truly masters in their fields. While in its implementation, it is not only providing material or theory but also with direct practice. Life skill independence education taught is motorcycle automotive, electric welding, sewing, and cooking.

Research conducted by Fetrika Anggraini (2016) regarding the Development of Student Company Model Entrepreneurship Learning Modules at SMK Negeri 1 Godean, explained that this study aims to develop student company model entrepreneurship modules that are suitable for use in SMK. This research is research and development. The results of the study are as follows: (1) the Student company model of entrepreneurship learning module is feasible to use, (2) According to students, the module developed is of very good quality, and if viewed from the skewness value of the data distribution is normal, (3) Application of the module in the learning process In general, it can be implemented, (4) Increasing students' understanding by using the developed module in the medium category with a t-test average of 80.03 and an effect size of 13.97 with a percentage of student completeness of 95%. Learning using the module is also able to train students' independence in learning and be able to grow their ability to work together.

Research conducted by Nela Nofiria Dewi (2018) explains that the Al-Mawaddah Kudus Islamic boarding school is a boarding school that instills an entrepreneurial spirit in every student so that students can recite not only the Koran but also become entrepreneurs. This Islamic boarding school is located in Kudus City in Jekulo District. This study intends to determine the method of developing the entrepreneurial spirit of the Al-Mawaddah Islamic boarding school, Kudus students. This type of

research is qualitative research, with primary data sources, namely data obtained directly from the research object, namely the Al-Mawaddah Islamic boarding school Kudus, and secondary data sources in the form of articles and research reports) and interviews. Data were collected through observation, interviews, and documentation. The collected data was then analyzed using the descriptive-analytical method. The results showed that the method of Islamic boarding schools in developing the entrepreneurial spirit of Al-Mawaddah Kudus students was based on the philosophy of Gusjigang (good character, good at reading, good at trading) Sunan Kudus, the process was carried out by observation methods, practical methods, theoretical studies, motivation, facilitation, and exemplary. It can be seen from the perspective of Islamic economics, the method of developing the entrepreneurial spirit of students at the Al-Mawaddah Kudus Islamic boarding school is taken from the values of Islamic teachings about entrepreneurship contained in the Koran, Hadith and life practices of the Prophet Muhammad SAW.

Furthermore, research by Maisaroh, and Tatik (2019) explains that the program to foster an entrepreneurial spirit at all levels of society is an important thing that must be done to overcome and anticipate increasing unemployment. Entrepreneurship training is one solution to foster an entrepreneurial spirit in the community. Islamic boarding school is one of the non-formal educational institutions in Indonesia, which functions as a source of values and morality, to produce qualified cadres and experts in the field of religion. Ar Risalah Islamic Boarding School is one of the Islamic boarding schools in the Mlangi Nogotirto Hamlet, Sleman. This cottage was founded by a kiai native to the Mlangi hamlet named Kiai H Abdullah Muhyiddin with a current number of students as many as 64 students, who come from cities in Central Java, West Java, and Sumatra. 90% of students have a formal education background from high school and below and do not continue their education to a higher level. The estuary of the problems faced by the students of the Ar Risalah Islamic Boarding School is that when they have completed their education at the Pondok and returned to their respective hometowns/towns, they finally do not have jobs for the future. Some students then succeeded in developing their religious knowledge by becoming recitation teachers in Islamic boarding schools or establishing small-scale cottages. Still, others who could not develop their knowledge became unemployed or worked odd jobs. To solve the problems above, several entrepreneurship training, both soft skills and hard skills training, will be conducted for the target group of students as a form of community service activities. This activity was chosen, with the hope that later the results of the training will foster entrepreneurial spirit and knowledge for the trainees, and they can start

learning entrepreneurship in boarding schools as an effort to forge entrepreneurial practices as well as solutions to earn income independently. The estuary is when they finish studying from the cottage and return to their community, they can practice and set up a business as a means of living.

The method/approach used in the service program is a participatory method. This method explores the level of involvement of target members in program planning and decision-making. The activities carried out are: 1) Program Socialization and Training Need Assessment, 2) Training program planning, 3) Conducting entrepreneurship training, and 4) Training evaluation and follow-up planning. The results of the training can be seen that the knowledge and enthusiasm of the training participants for entrepreneurship have increased, this can be seen from the enthusiasm of the participants in participating in the training from beginning to end, and the intention to establish a small business amidst the busy schedule of studying at the boarding school.

The explanation above illustrates that pesantren have developed entrepreneurship learning and instilled an entrepreneurial spirit. Through activities that combine theoretical and practical aspects. So that entrepreneurship learning is taught in a balance between theory and practice. Furthermore, entrepreneurship learning is adjusted to Islamic teachings, namely holding on to the Qur'an and hadith.

Next, if so far the independence of pesantren is assumed to be based on three things; first, the 'wealth' of natural resources owned by the Kiai. Second, the power of self-help and community participation in helping pesantren. Third, business activities in Islamic boarding schools are in the form of cooperatives and canteens. Research conducted by Mardyanto (2016) raised different dimensions at the two loci of Islamic boarding schools. In Pondok Pesantren (PP) Mukmin Mandiri relies on modern agribusiness governance. Namely, having qualified human resources, production equipment, and other things. As well as in PP. Nurul Karomah, orients the agricultural business at her Islamic boarding school to make direct profits without reproducing them into new products on a massive scale. Broadly speaking, governance is the same as a farmer looking after his farm. However, in the development aspect of PP. Nurul Karomah finally also made agricultural products. There are corn chips, reigning, and tobacco cigarettes. This agricultural production system is still manual and traditional. In a sense, the management is carried out by the surrounding community. Likewise, the marketing system is still using the traditional system. PP. Nurul Karomah optimizes the relationship and closeness of Islamic boarding schools with alumni, guardians of students, and the community. This type is a characteristic of pesantren developing their business processes. The explanation of the

research results above illustrates that pesantren also implement their learning on entrepreneurial management in the field of agribusiness (corn chips, rangginang, and producing cigarettes). This shows that pesantren is developing entrepreneurial learning and applying it in the field of agricultural business, although with simple and traditional methods.

Endang Sudarsih (2010) research on "Developing Entrepreneurs in Islamic Boarding Schools" explains that socialization and entrepreneurship development in Islamic Boarding Schools is very important. This will ease the funding of operational costs and increase the independence of the pesantren. On the other hand, it will also train students' independence after graduating from the pesantren. This activity is designed to equip students at Pondok Pesantren At-Taufiq with the skills and efforts to set up a business unit. The skills that are in demand are computers, while the businesses that are established are computer services. In Diwek District and its surroundings, it is very rare to find. The form of this voucher activity is an entrepreneurship training program: computer service and computer network installation, as well as making business proposals. As a continuation of the training, a set of computers was delivered as capital for establishing a computer services business unit at the At-Taufiq Islamic Boarding School. There are several obstacles in implementing this program activity such as human resources (HR) in Islamic boarding schools who lack the time and ability to absorb knowledge. So it takes more computer training several times before the computer service business unit can realize and fulfill entrepreneurial activity.

The explanation of the results of the research above illustrates that pesantren in developing entrepreneurship learning is not only based on agriculture alone. However, he has also developed a computer service business, computer maintenance, computer installation, and making business proposals. All forms of entrepreneurship in the field of information technology (computers) show that pesantren are not only oriented to traditional and manual fields in the agricultural or agribusiness sector but have also been involved in the field of artificial intelligence. What also needs to be underlined in research on the development of entrepreneurship learning at the At Taufiq Islamic boarding school? This is aimed at building the independence of the pesantren, on the one hand, on the other hand, it also builds independence among the students themselves.

Furthermore, the patterns of entrepreneurship development should change in line with the times, where Information and Technology-based entrepreneurship (techno-premiership) needs to be put forward. For example 1. Developing marketing of agricultural, livestock, or fishery commodities

developed in Islamic boarding schools with the help of information technology. So use social media; Facebook, Twitter, and Instagram to distribute the agricultural, plantation, and fishery products, with these social media.

Then at the same time, the website managers at the Islamic boarding school create an attractive company profile so that potential buyers believe that the company under the auspices of the Islamic boarding school is a trustworthy (credible) company in producing agricultural, livestock, and fish products that are affordable. quality and reliability.

Furthermore, the marketing process through social media can also help break the chain of forms of moneylenders or middlemen who are very detrimental to the trading system. So that consumers and producers can directly interact. Thus, the sellers and buyers will feel satisfied with their trading process.

Making various application products that can support religious activities needed by the community. For example, the application "Mubol" or Mubaligh online. This application program is used to help ustadz/ustazah (Mubaligh) to carry out the da'wah activities they run. Even if all this time, the missionaries carried out the da'wah that they did every week (filling in lectures or Friday sermons), often the process was recorded manually on a piece of paper. So that the recording process in such a way often results in scattered information about implementing these tasks.

Sometimes, they forget where they should be speaking or preaching this week. There are times when they have to argue about the schedule of lectures or Friday sermons because they seem to have overlapping lecture venues. After all, the recording process is not well organized. The "Mubol" application provides a well-organized recording process and records the number of mosques in an area (kelurahan, sub-district, district/city, and even province). Then at the same time, Mubol recorded the number of mebaligh in that area. So how many mosques are there and how many ustadz/ustazah are needed to give lectures or sermons at these mosques? Thus operationally the da'wah activities carried out by missionaries can be controlled more professionally and administratively.

This application will certainly be very helpful because, all activities can be observed from time to time, without being limited by space and time. After all, everything is carried out online with the application. This creative and innovative application model allows technology products to be traded on the play store. So that the creators of the application who are also ustadz or human resources at

the pesantren can benefit from either the royalty aspect or other aspects. On the other hand, the general public is greatly helped by the applications that have been produced by the educated personnel at the Islamic boarding school.

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