

Teaching Methods of Biological Values and Entrepreneurship at Home Tahfidz Entrepreneur

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Abstract: Home Tahfidz Entrepreneur (HTE) Sekarbela Mataram is proof that there is a new breakthrough or new innovation in the field of education that offers a combined concept of education and entrepreneurship in order to create a quality social order, namely education and an advanced economy. The purpose of this study is to characterize the teaching of religious values and the style of teaching entrepreneurial principles at Home Tahfidz Entrepreneur. This research is a qualitative case study, with data collected through observation, interviews, and documentation. The topics researched included Tahfidz House leaders, instructors, and students. Meanwhile, source triangulation is utilized to ensure that the data is accurate. The research results show that the pattern of teaching religious values through activities is: a) daily congregational tahajjud prayer, congregational morning prayer, reading wirid al-ma'tsurat, morning study halaqoh, HTE students' khidmah, memorization deposit activities; b) weekly recitation meeting activities, Islamic jurisprudence, and Arabic language training; c) monthly Tasmi' memorized; d) semester Memorization Exam; e) annual Holiday Tahfidz Camp (HTC), Al-Qur'an Second, the pattern of teaching entrepreneurial values at Home Tahfidz Entrepreneur (HTE) Sekarbela Mataram is obtained via activities: a) daily Pawon Santri (Culinary Arts), Pawon Anak Santri (Marketing the kids' work); b) weekly study of entrepreneurs, Galang, and HTE LAZ DASI; c) annual students of THE takjil menu every month of Ramadhan.

Abstrak: Rumah Tahfidz Entrepreneur Sekarbela Mataram menjadi bukti adanya gebrakan atau inovasi baru di bidang pendidikan yang menawarkan perpaduan konsep pendidikan dan kewirausahaan guna mewujudkan tatanan sosial yang berkualitas yaitu pendidikan dan perekonomian yang maju. Tujuan penelitian ini adalah untuk mengeksplorasi pengajaran nilai-nilai agama dan gaya pengajaran prinsip-prinsip kewirausahaan di Rumah Tahfidz Entrepreneur. Penelitian ini merupakan penelitian kualitatif jenis studi kasus, dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Topik yang diteliti meliputi pimpinan Rumah Tahfidz, pengajar, dan santri. Triangulasi sumber digunakan untuk memastikan keakuratan data. Hasil penelitian menunjukkan bahwa pola pengajaran nilai-nilai keagamaan melalui kegiatan adalah: a) Shalat Tahajjud berjamaah setiap hari, Shalat Subuh berjamaah, membaca Wirid al-Ma'tsurat, belajar pagi halaqoh, khidmah santri, kegiatan titipan hafalan; b) kegiatan pertemuan pengajian mingguan, yurisprudensi Islam, dan pelatihan bahasa Arab; c) Hafalan Tasmi' bulanan; d) Ujian Hafalan semester; e) *Holiday Tahfidz Camp* (HTC) tahunan, Al-Qur'an Kedua, pola pengajaran nilai-nilai kewirausahaan di Rumah Tahfidz Entrepreneur Sekarbela Mataram diperoleh melalui kegiatan: a) keseharian Pawon Santri (Seni Kuliner), Pawon Anak Santri (memasarkan hasil karya santri); b) kajian mingguan terhadap pengusaha, Galang, dan HTE LAZ DASI; c) menu takjil setiap bulan Ramadhan.

INTRODUCTION

Obviously, good education can adapt to any change in the times, including scientific and technological breakthroughs. Indonesia, which is currently growing and expanding educational quality, presents both a challenge and a duty to education practitioners, particularly educators. How can an educator or teacher offer learning that actually alters students' thinking patterns and actions for the better? In other words, improving the quality of human resources (HR) is possible if teaching staff are competent in accordance with the teacher competency standards outlined in Law No. 14 of 2005, Article 10, Paragraph 1, which states that teacher competence includes pedagogic competence, personality competence, social competence, and professional competence. When an educator possesses the four competencies listed above, the hope is that they will be able to fulfill the law's mandate to "intelligent the life of the nation" and deliver students to personalities who are intelligent, independent, and devoted to God Almighty, in accordance with the goal of education, which is to "develop the potential of students." Educated to become human beings who believe in and commit themselves to God Almighty, have noble character, are healthy, informed, capable, creative, independent, and democratic and responsible citizens (Mulyani, 2017)

Education, teaching, and training are all common terms in modern education, and they are typically employed in similar and complimentary ways. In reality, numerous terms are regarded as related to the definition of education, including Al-Tarbiyah, At-Ta'lim, At-

Ta'dib or al-Adab, At-Tahzib, Al-Wa'adz or Mau'idzah, Ar-Riyadhah, At-Tazkiyyah, Al-Talqin, At-Tadris, At-Tafaqquh, At-Tabyin, At-Tazkiroh, and Al-Irsyad. (Imroatun & Ilzamudin, 2020)

Other sources also include terminology like Al-Islah, At-Tahir, As-Siyasah, and others. However, at the first world conference on Islamic education, held in 1977 in Jeddah by King Abdul Aziz University, it was emphasized that education according to Islam was defined in three terms: Tarbiyah, Ta' Lim, and Ta'dib (El Hakim & Fahyuni, 2020)

Tarbiyah is the mashdar form of the fi'il madhi (verb) rabba, which has the same meaning as the term rabb (Allah's name). The phrase tarbiyah does not appear explicitly in the Qur'an, although it is synonymous with other terms such as ar-rabb, rabbayani, murabbi, rabbiyun, and rabbani. According to al-Jauhari, at-Tarbiyah is synonymous with rabban and rabba, which mean feeding, nursing, and fostering. The term tarbiyah is synonymous with the word rabb, referring to the process of leading something step-by-step toward the completion of events and functions. At-Tarbiyah refers to the process of growing and developing students' potential (physical, intellectual, social, aesthetic, and spiritual) so that they can grow and develop optimally by nurturing, caring for, repairing, and managing them in a systematic and sustainable manner (Dana, 2020)

The educational objectives outlined in the National Education System Law highlight the need for self-competence for each individual, as well as being competitive for jobs and

achievement. Ideally, persons who work in education from youth to maturity will not be 'unemployed'. It's only that the reality that emerges in society is asymmetrical, with expressions like 'after graduation, be prepared to be jobless', 'welcome to the world of unemployment, graduates', 'educated unemployed', and others. This is supported by undergraduate unemployment figures issued by Indonesia's Central Statistics Agency, which show that diploma-level university graduates (Diploma I, II, and III) climbed by 8.5% and bachelor degrees increased by 25%. This is undoubtedly a bad reputation for students who are still attending university, particularly those who have graduated but have yet to find work (Assingkily & Rohman, 2019)

Edupreneurship is a type of entrepreneurial activity that occurs in the educational sector. Entrepreneurship is a creative or inventive enterprise that entails identifying or generating possibilities and turning them into something of added value (economic, social, etc.). Entrepreneurship in the social sector is known as sociopreneurship; in the educational sector, it is known as edupreneurship; inside an organization, it is known as interpreneurship; and in the technological business sector, it is known as technopreneurship (Diandra & Azmy, 2020)

Edupreneurship is the practice of schools that consistently implement transformative innovations without regard for existing resources, capability, or national pressure in order to generate new educational possibilities and quality. (Suhartini et al., 2022)

Edupreneurship is defined as schools' creative and/or inventive efforts to attain school excellence in the form of accomplishments while also increasing money. School accomplishments may not immediately result in monetary gains, but schools that thrive are more likely to obtain incentives, help, and improved student involvement. With this achievement capital, the school will progressively rise to the level of a top school. Excellence may not have an immediate financial impact, but it does pave the way for a more profitable future. options and options to generate additional cash will become more accessible as a school improves (Tamam & Muadin, 2019)

The existence of Home Tahfidz Entrepreneur (HTE) Sekarbela Mataram demonstrates that there is a new breakthrough or new innovation in the field of education that offers a combined concept between education and entrepreneurship, with the potential to be a solution for creating a quality social order, specifically education and an advanced economy.

Based on the above description of the problem, the researcher wishes to conduct research on the pattern of teaching religious values and entrepreneurship at Home Tahfidz Entrepreneur, titled "Pattern for Teaching Biological Values and Entrepreneurship at Home Tahfidz Entrepreneur

Zaenal Afandi did a similar study entitled "Entrepreneurship Education Strategy at the Al-Mawaddah Kudus Islamic Boarding School." This journal by Zaenal Afandi outlines the Al-Mawadah Kudus Islamic Boarding School's plan for introducing entrepreneurial education

for its pupils. (Afandi, 2019) The author's piece and Zaenal Afandi's journal both describe how Islamic boarding schools develop entrepreneurial spirit in pupils. Meanwhile, the distinction is in how Islamic boarding schools or institutions teach tarbiyah ideals. The author's essay will also include a discussion on religious practices

Ismail Suardi Wekke's second work, titled "Pesantren and Entrepreneurship Curriculum Development: Study of the Roudahtul Khuffadz Islamic Boarding School in Sorong, West Papua," examines how the curriculum is implemented at the Roudahtul Khuffadz Islamic Boarding School in Sorong, West Papua (Wekke, 2012) The author's topic and Ismail Suardi Wekke's discussion are comparable in that they both explore how instruction is implemented by Islamic boarding schools or institutions, whether in education or entrepreneurship. Meanwhile, the journal of Ismail Suardi Wekke focuses more on curricular extension. Islamic boarding schools focus on entrepreneurship rather than religious education.

According to the description above, the purpose of this research is to explain the teaching of religious values as well as the pattern of teaching entrepreneurial principles at the Tahfidz Entrepreneur House in Sekarbela Mataram, West Nusa Tenggara

METHOD

In this study, researchers will conduct qualitative research using descriptive data presentation. Qualitative research technique is

defined as a research approach that generates descriptive data in the form of written or spoken words from individuals and their observed behavior (Sholikhah, 2016)

The research facility is the Home Tahfidz Entrepreneur Institute, which is located at Jln. Swakarya Raya No. 14, Kekalik Jaya, Sekarbela, Mataram, NTB. All female students at this institution are taught how to memorize the Qur'an while also participating in economic activities.

The data source is the subject from which data may be gathered to finish this research, therefore the researcher prepared primary data for the Tahfidz Entrepreneur House's leadership, Musyrifah, and Tahfid House pupils. Meanwhile, secondary data is in the form of informants and data directly from the institute, both in the form of data from students, religious teachers, and other archives that can be taken from the research location.

There are three basic approaches utilized in gathering qualitative research data, which are: First, observation is a strategy used to directly or indirectly observe religious and entrepreneurial value teaching patterns (Ichsan & Ali, 2020). Second, interviews are a type of data collection that involves questioning respondents directly (communicating with them) (Rachmawati, 2007). Third, this document approach is often employed to supplement the two prior procedures (interviews and observations) (Jailani, 2023)

In this study, the data is analyzed qualitatively and descriptively. A qualitative descriptive researcher conducts research using data gathered from Home Tahfidz

Entrepreneur through interviews, observations, and videos. The data acquired using the various approaches listed above is then analyzed using a flow data analysis model. The implementation of the analysis begins with the stage of reducing the data. Then it continues with the data presentation stage and ends with a conclusion (verification).

In qualitative research, validating data entails increasing involvement, paying close attention, and triangulating findings. Meanwhile, the qualitative research stages take place before, during, and after the fieldwork. Researchers focus on the field process in addition to data collection, namely the pre-field stage, field work stage, and data processing (Akinyode & Khan, 2018)

FINDINGS AND DISCUSSION

Methods of Teaching Biological Values at Home Tahfidz Entrepreneur

Teaching patterns are vital for accomplishing objectives since they include techniques, processes, and varied attempts to reach them. When establishing a program, it is essential to use proper instructional patterns. This is consistent with the definition of pattern, which is a form or model that is often utilized to create or generate a product or portion. Meanwhile, teaching or education refers to the process of developing, strengthening, and polishing all human qualities and potential (Qasim & Maskiah, 2016)

Based on the idea of teaching patterns and the study findings, we can conclude that a teaching pattern is a technique or form of instruction

utilized at an institution to fulfill learning objectives. This teaching approach is applied by the institution or its teachers. In the context of this study, we can consider a teaching pattern as a method or model used by the institution or teaching staff at Home Tahfidz Entrepreneur Mataram to attain a learning objective. Meanwhile, tarbiyah is described as the process of developing, guiding, or transferring knowledge in order to build good potential, including knowledge, conduct, and attitudes.

Tahfidz Al-Quran learning is a technique of memorizing Al-Quran verses in which all verse substance and specifics of its sections, such as pronunciation sounds, endowments, and so on, must be recalled from the start until recall is complete (Mudinillah & Putri, 2021) An entrepreneur is someone who generates ideas or concepts and works in an imaginative and creative manner to identify possibilities and transform people's lives.¹⁸ Based on the theory above and the research findings, we can conclude that the pattern of teaching religious values at the Mataram tahfidz entrepreneur's house is a model or method of working for educators at the Mataram entrepreneur's tahfidz house in teaching religious values through prepared activities or programs. Home Tahfidz Entrepreneur Mataram's activities might be daily, weekly, monthly, or even annual. Tarbiyah values, which comprise physical and spiritual values, are acquired by pupils via a variety of experiences. This is especially true while memorizing the Koran, since this exercise enables students to be closer to Allah by reading His Word and then applying it in everyday life.

Home Tahfidz Entrepreneur Mataram uses ta'lim and ta'dib educational techniques to teach tarbiyah ideals through activities.

1. Daily Activities

Home Tahfidz Entrepreneur Mataram female students typically engage in the following everyday activities:

a. Tahajjud Prayer

Tahajjud prayers in congregation are developed into a systematic program because they help pupils develop excellent morals, become used to discipline, and enhance their spirituality or spiritual difficulties.

b. Congregational Morning Prayer

Fajr prayer in the congregation is a necessary exercise designed to acquaint kids with discipline. Students who fail to attend morning prayer in congregation without a valid cause shall face consequences.

c. Read the Wirid al-Ma'tsurat.

Reading wirid or dhikr in the morning and evening has become a daily ritual for the pupils and musyrifah at the Mataram entrepreneur's tahfidz residence. This seeks to develop pupils' spirituality.

d. Morning study (halaqoh)

This exercise is often carried out per halaqoh, with each halaqoh conducted by a musyrifah. Morning halaqoh activities generally include religious and other instruction. We completed the halaqoh exercise that morning after reading the wirid al-ma'tsurat. The halaqoh activity was led by a musyrifah, which included reading the book, general affairs, and entrepreneurship. Halaqoh, this

morning is scheduled until morning break time before the rote deposit activity.

e. Student services.

The Khidmah Santri Home Tahfidz Entrepreneur activity is a Koran teaching exercise for elementary school-aged children organized by Home Tahfidz Entrepreneur Mataram students. This Khidmah Santri activity takes place during Asar prayers until 5:00 WITA.

f. Memorization of deposit transactions

Al-Qur'anic memorizing exercises at Tahfidz Entrepreneur's House: Al-Qur'an memorization activities take place in the morning, from 7:30 to 10:00. And efforts for repeated memorization, or murojaah, are carried out in the evening, namely after evening prayers, until 21:30 WIB.

2. Weekly Activities

Home Tahfidz Entrepreneur Mataram conducts weekly activities as part of its routine. This activity is performed once every week.

a. Ligo's Activities (Recitation Meetings)

This liqo, or meeting activity, focuses on religious studies. Ligo activities are classified into two types: liqo for Santri festivities on Thursday nights and liqo for Musyrifah on Friday nights. The liqo's activity is filled with ustadzah from the outside.

b. Fiqh and Arabic language instruction.

To help kids grasp the Koran, Mataram Entrepreneur Tahfidz House established an Arabic language training program. Furthermore, the Tahfidz House conducts fiqh training

activities to ensure that the contents of the Koran are accurately applied. Arabic language instruction exercises typically include studying vocabulary in Arabic, followed by practice with Arabic conversation. Meanwhile, fiqh training activities are usually filled with the practice of ablution, prayer, and so on. This activity is attended by all students every Friday night of every week.

3. Monthly activities

Monthly activities are activities that are habitually carried out by home tahfidz entrepreneurs every month, and these activities are carried out once a month, such as

a. Tasmi's Memorization

The tasmi' memorization practice involves depositing all memory to the mustami' or musyrifah every month. This activity is similar to the memorization deposit, except that the student's memory is deposited in its whole, or all of the memorization acquired by the student over the month. Tasmi's memorizing is like a memory evaluation activity for students; all students must deposit their memorization to their respective mustami' or musyrifah from one juz onwards, according on how much the student has learned, and for students who have memorized 30 juz, there is group listening session.

b. Activities by semester

Each semester's activities are carried out twice in a single academic year, in the odd and even semesters. This semester's activities include student memory examinations, which are administered during odd semesters and even semesters for graduation exams.

4. Annual Activities

a. Holiday Tahfidz Camp (HTC).

The Mataram Entrepreneur Tahfidz House organizes Holiday Tahfidz Camp on a regular basis. This activity takes place during the even-numbered semester's holidays. The Tahfidz camp vacation program is one in which all of the Mataram home tahfidz musyrifah and students participate in camping activities while learning about Al-Quranic ideals. This exercise attempts to acquaint the kids so that they constantly stay with the Koran, even when they are on holiday.

b. The Qur'an for Kids

Every year, Tahfidz Entrepreneur House hosts Al-Qur'an events for children, particularly during Ramadan. This exercise attempts to prepare students to broadcast the Koran in their communities. This practice prepares students to teach.

The teaching style at home at Home Tahfidz Entrepreneur not only trains the mind but also the human soul or spirit, resulting in human people of excellent character who follow the life principles of the Koran and Sunnah. In addition, Home Tahfidz Entrepreneur Mataram has carried out activities in accordance with the objectives of Islamic education, namely forming noble morals through religious studies and practicing them in everyday life, educating the mind through halaqoh science activities, and halaqoh memorizing the Al-Quran with the goal of educating the mind and soul so that they have noble character. Purifying the soul through the activities of reading weid al-ma'tsurat and reading the Koran are the core activities of the Tahfidz Entrepreneur

House, apart from entrepreneurial activities.

The daily activities at the Tahfidz Entrepreneur House are designed to retain and practice the values included in the Al-Quran, with the intention that students in entrepreneurship will be guided by the Al-Quran's teachings. Also to raise a creative Quranic generation. Apart from that, the goal of building Home Tahfidz Entrepreneur is to fulfill the aspirations of both the Santri guardians and the community.

Meanwhile, the Mataram Tahfidz Entrepreneur House's activities begin at 3 a.m. with the tahajud prayer in congregation, followed by the Fajr prayers in congregation and the reading of the wirid. The core activity of this Tahfidz house, namely memorizing the Qur'an, is carried out in the morning and evening, starting in the morning from 08.00–10.00 WITA and in the evening from 20.00–22.00 WITA. Apart from these activities, it is also filled with halaqoh knowledge activities and training every week, monthly, or even annual.

Methods of Teaching Entrepreneurship Values in the Residence of Tahfidz Entrepreneur Sekarbela Mataram, NTB

Based on the previously mentioned theory and research findings on teaching patterns, a teaching pattern is defined as a method or form of teaching employed in an institution to attain learning objectives. This teaching approach is applied by the institution or its teachers. In the context of this study, we might consider a teaching pattern

as a method or model used by the institution or the Tahfidz Entrepreneur House teaching staff to reach a learning goal (Nafi, 2019)

Entrepreneurship or in Indonesian known as Entrepreneurship is an effort to create value through recognizing business opportunities, managing appropriate risk taking, and through communication and management skills to mobilize people, money and raw materials or other resources needed to produce projects so that Well done. Entrepreneurship is also said to be an attitude, spirit and ability to create something new, which is very valuable and useful both for oneself and for others. Entrepreneurship is a mental and spiritual attitude that is always active or creative, empowered, creative, creative, simple and tries to increase income from its business activities (Saragih, 2017)

Entrepreneurship, or in Indonesian, entrepreneurship, is an effort to create value by identifying business opportunities, managing appropriate risk-taking, and using communication and management skills to mobilize people, money, raw materials, or other resources required to complete successful projects. Entrepreneurship is also defined as the mindset, spirit, and capacity to create something new that is valuable and beneficial to both the individual and others. Entrepreneurship is a mental attitude and mentality that is always active, innovative, empowered, creative, simple, and seeks to grow revenue from company operations

Home Tahfidz Entrepreneur is a new educational innovation. It offers an Al-Quran memorizing program

paired with entrepreneurial activities that can refine students' abilities to enter the business sphere. So the Tahfidz Entrepreneur House aspires to develop Tahfidz students who are entrepreneurs (Niswatul'aini, 2023)

Based on the research findings, it is possible to infer that the presence of Home Tahfidz Entrepreneur (HTE) Mataram represents a novel solution in the field of education and entrepreneurship. Also, to change society's perception that students may not only memorize the Koran but also become businesses and generate jobs. It is believed that the Mataram Tahfidz Entrepreneur House would allow students to put Al-Quranic teachings into reality in the field of entrepreneurship.

1. Daily Activities

Daily activities are actions that entrepreneurship students carry out on a daily basis in the subject of entrepreneurship, including:

a. Pawan Santri (Santri Kitchen)

This practice is comparable to the culinary arts. This program seeks to help students improve their culinary and other abilities. Students are urged to be as imaginative as possible while developing items that will eventually be commercialized. In the Pawon Santri activity, each Musyrifah is responsible to the Santri for teaching how to prepare cakes and other things with the goal of developing entrepreneurial abilities, from product development to marketing, while the superior institution provides business funding.

b. Pawon Kanak Santri

Pawon anak santri is an extension of the preceding action (pawon santri). In this project,

students learn how to promote the things they create. This exercise is usually carried out by Mataram Entrepreneur Tahfidz House students between 11:00 and 20:00 WITA. This exercise also intends to raise students' awareness of the market environment as a location to promote items or labor for sale.

2. Weekly Activities.

a. Study of Entrepreneurship

This exercise includes an introduction to entrepreneurship, from the beginning stages to the stage of being a successful entrepreneur. This exercise seeks to guarantee that the students of Home Tahfidz Entrepreneur (HTE) Sekarbela Mataram understand or comprehend the theory of entrepreneurship. So, Home Tahfidz Entrepreneur (HTE) students have a strong entrepreneurial spirit and are prepared to handle field situations since they are well-versed in the world of business. or entrepreneurship

b. Fundraising Activities and LAZ DASI

This activity is a program from a higher university, namely LAZ DASI NTB, in which all students participate in fundraising activities and promote the things they have created.

Tahfidz, a Mataram entrepreneur, conducts fundraising events at his home for humanitarian purposes. The cash raised will be utilized to assist the needy, disaster victims, mosque construction, and other charitable purposes.

3. Annual Activities

The HTE Santri Takjil Menu is an activity that they participate in during Ramadan. The activities

include selling takjil in front of the dormitories. Because there were a lot of people walking past the dorm.

The teaching methodology used at Home Tahfidz Entrepreneur (HTE) Sekarbela Mataram is 30-70%: 30% for teaching entrepreneurial values and 70% for memorizing the Koran. In addition to tahfidz, there are religious halaqoh study activities, weekly study activities, Arabic and fiqh language instruction, and an annual activity known as Holiday Tahfidz Camp (HTC). Then, according to the curriculum, entrepreneurship learning takes place every week in the form of theory or material on entrepreneurship, as well as practical entrepreneurial activities for each day.

CONCLUSION

The Pattern of Teaching Biological Values and Entrepreneurship, the researcher drew the following conclusions: that the Pattern of teaching religious values at Home Tahfidz Entrepreneur (HTE) Sekarbela Mataram is implemented through activities; a) Daily; congregational tahajjud prayer, congregational morning prayer, reading wirid al-ma'tsurat, morning study halaqoh, HTE students' Khidmah, memorization deposit activities; b) Weekly; Liko' activities (Recitation Meetings), Fiqh and Arabic language training; c) Monthly; Tasmi' memorized; d) semester; Memorization Exam; e) Annual; Holiday Tahfidz Camp (HTC), Al-Qur'an For Kids (Learning Al-Qur'an for children) and the pattern of teaching entrepreneurial values at Home Tahfidz Entrepreneur (HTE) Sekarbela Mataram are obtained through activities; a) daily; Pawon

Santri (Culinary arts), Pawon anak santri (Marketing the students' work); b) Weekly; Study of entrepreneurs, Galang and HTE LAZ DASI; c) Annual; HTE santri takjil menu every month of Ramadhan.

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