



Initiating a Modern Pesantren with Agribusiness Skills as an Effort to Prosper the Community Ciherang Village, Kec. Ciomas, Kab. Bogor, West Java

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ABSTRACT

Islamic boarding schools are traditional Islamic educational institutions that exist only in Indonesia, have become an integral part of the culture of Islamic education in Indonesia and are synonymous with studying the yellow book away from the hustle and bustle of the business world. The purpose of this research is to determine the education process, design an education model in a modern Indonesian Agro Boarding School with agribusiness skills. This research also conducted a SWOT analysis to determine management strategies, as well as the internalization process. The object of research is a modern boarding school in West Java. The research method used qualitative analysis using SWOT analysis. Collective data is done by distributing questionnaires and indept interviews. Informants used as data sources are boarding school administrators. The results prove that the educational process in pesantren is grouped into two parts of learning religious knowledge and enterpreunership skills. The enterpreunership education model is designed according to the talents of the students in the field of agribusiness with each accompanied by a tutor. Based on the results of the Swot analysis, the management strategy that can be applied is a growth strategy and strengthens the internalization of management. The implications of the research change the paradigm of the pesanterm cottage as a place to create Islamic entrepreneurship and competitiveness

INTRODUCTION

Pondok pesantren are an integral part of the life of the Muslim community in Indonesia. They have played an important role in spreading Islam, education, and culture in the country, and continue to play a role in the character building and education of Indonesian society.

One of the main characteristics of Islamic boarding schools in Indonesia is their intensive focus on Islamic religious education. Students in boarding schools are usually given in-depth study of the Quran, hadith, tafsir, fiqh, and other religious sciences. Quran memorization is an important part of the curriculum in many boarding schools.

Islamic boarding schools often teach classical Islamic books, such as Sahih Bukhari's Hadith, Al-Ghazali's *Ihya Ulumuddin*, and other books that discuss Islamic theology and ethics. The teaching of these books is one of the hallmarks of education in Islamic boarding schools.

(Nasution & Nawawi, 2022) *Entrepreneurship* is a system or process in an effort to create something of added value in the economy. (Thomas. W. Zimmerer, 1996) Entrepreneurship is the result of a discipline, a systematic process of applying creativity and innovation in meeting economic needs and opportunities. (Ida Nuraini, 2006) However, if entrepreneurship is associated with the process of economic development, entrepreneurship is usually defined as an activity / attitude of self-reliance to create economic-based programs by optimizing the advantages and skills it has.

Inspired by the definition of entrepreneurship from the experts above, the author defines *entrepreneurship* as the independence of individuals to face various problems they face, based on their potential and strengths. *Entrepreneurship* education in schools or pesantren can be done through various methods. One of them is by integrating it into all subjects or integrated into extracurricular activities, through student self-development, changing the learning approach from theory to practice, integrating into teaching materials, pesantren culture and local content.

(Sullivan, 2000) emphasizes the importance of client-mentor matching for successful mentoring to produce effective learning. Furthermore, Rae explains that the development of entrepreneurial skills is influenced by drive, individual values, competencies, learning, relationships, and desired goals. Meanwhile, Minniti and Bygrave proved through a dynamic model in entrepreneurial learning, that the failure and success of entrepreneurs will enrich and renew the stock of knowledge, and entrepreneurial attitudes so that he becomes more capable in entrepreneurship (Anita, 2012).

The material skills taught in entrepreneurship education include facts versus myths against entrepreneurship, testing reality, creativity, tolerance of ambiguity and attitudes, identifying opportunities, assessing business, actions to establish business units, strategies in business, assessing careers, assessing the environment, assessing ethics, completing transactions, networking, and harvesting (Winardi, 2004).

Pondok pesantren, an Islamic education system, is traditionally considered a traditional system. However, nowadays there is a tendency for Islamic boarding schools to develop their system from a traditional education system to a modern education system. (Zarkasyi, 2015). Modern pesantren have adapted their curriculum to be combined with the school curriculum in the general sense.

Economic independence through *interpreneurship* activities and the role of pesantren in its development are two interrelated aspects. This research wants to create a concept of realizing the independence of pesantren through *interpreneurship activities* in the pesantren environment by involving santri. With the involvement of santri in *interpreneurship* activities, it is hoped that they will have the ability of independence that is useful for themselves and can provide guidance to the community which in turn can help prosper the community. The focus of economic independence on land products (agrarian), fisheries, plantations and livestock either in the form of direct results, through or processed and packaged in a modern way.

Islamic boarding schools are one of the community institutions that are very potential and strategic in developing agribusiness activities. Agribusiness-based entrepreneurship is a necessity in pesantren in facing the demands and needs of the wider community. In line with the government's increasing attention to the development of agribusiness in pesantren as an effort to create pesantren independence.

The economic independence of pesantren through self-generated business activities and businesses with the ability to maximize the potential of human resources so that the potential of natural resources can be optimized through the absorption of technology transfer.

The agribusiness system is designed by involving various parties who are competent in the field of economic management. Agribusiness in this case will be directed into agro-industry, so that it is expected to produce more added value for agricultural commodities. The *multiplier* effect of this idea is the creation of business opportunities. In strengthening the people's economy, agribusiness is a *necessary condition*, which ensures a conducive macro climate for the development of the people's economy, which is mostly in the form of agriculture (Syahza, n.d.). (Syahza, n.d.).

The concept to be developed in this research is that entrepreneurship-based education must be in line and in harmony with pesantren education where santri who graduate from pesantren are not only good at preaching with the provision of qualified religious knowledge, but also able to become agents of change and community companions in achieving prosperity. Santri who come from *orphans and the poor* not only learn religious knowledge to reach the degree of 'ulama but also become successful *interpreneurs* who are able to raise their economic strata. It can be imagined if in 1 year the pesantren is able to graduate 100,000 santri (scholars) who have agribusiness expertise. Of course, it is very significant in the welfare of the community characterized by fewer poor people.

The focus of agribusiness activities to be developed are the livestock, fisheries and plantation sectors:

Livestock; the business to be developed is cattle and goats. This livestock entrepreneurship model is carried out in two ways, *first, the kandasari system*, which is in collaboration with the community in maintaining it by sharing the results, *second by being managed directly by the students by making cages around the pesantren area*. In its implementation, every 20 students are supervised and guided by at least 2 experts in their fields.

Fisheries; several large fish farms are made as a place to practice fish farming for santri. The agribusiness entrepreneurship management model used in this fishery is directly managed. Daily maintenance and security are handled by students with the guidance of experts in their fields. The pond management model (fish pond) uses the best technology. The types of fish to be cultivated are tilapia, gabus fish and goldfish. The types of fish are very marketable.

Plantation; practice cultivating various types of chili, potatoes and others. Sales of the results of entrepreneurial activities in the agribusiness sector are pursued through 2 (two): *First, sold through the marketplace with mutually beneficial cooperation. Second, a joint cooperative is created with members of pesantren that have a variety of products according to the conditions of their respective environments*. This will create a new market with the name "pesantren market". In the pesantren market, it is possible to exchange products between one pesantren and another. With the exchange of products between pesantren, the distribution and promotion of products will be more efficient and wider.

The advantages of pesantren-owned products compared to products in general are in the aspect of certainty of halalness, blessings and competitive prices. Prices tend to be cheaper because they have sufficient sources of raw materials and are efficient because they are managed by santri.

Pesantren is a multifaceted institution (Muhammad Yasin, 2021) Islamic boarding schools have various roles and functions, not only as a creator of scholars, but also participate in the welfare of society (Sutikno, 2020). In the 5.0 era, pesantrens must be oriented to produce scholars who can play a role in the welfare of society. The virus of secularism that is rampant today has created a gap between the ulama, their religious knowledge, and the reality of the lives of people who work as farmers and breeders.

Therefore, on-farm da'wah must be a priority for scholars in the context of populist da'wah. One environmental activist scholar per village (Suprasetiawan, 2021). According to a report by the Ministry of Religious Affairs in 2022, there were no less than 26,975 pesantren in Indonesia with a total of 1.64 million students (Kusnandar, 2022). This large number is very strategic if managed properly, not only to produce a generation of people with good morals, but also as agents of change in improving the welfare of society.

Today, pesantren have made significant progress in adapting to the changing times. One important indication of their progress is their achievement in attaining economic independence. In the past, pesantren were usually opposed to the idea of undertaking entrepreneurial ventures. However, today, they are actively involved in self-reliance efforts by conducting economic activities, such as agribusiness, within the pesantren environment.

In line with Law No. 17/2007 on the National Long-Term Development Plan 2005-2025, which states that the vision of national development in 2005-2025 is an independent, developed, just and prosperous Indonesia. To realize the vision of independence, the government has taken several steps, one of which is to create a competitive nation.

Many pesantren have implemented agribusiness-based entrepreneurship, which has led them to success in achieving economic independence. Most pesantren are located in peri-urban or rural areas, which makes agribusiness activities a suitable option for them.

By engaging in entrepreneurial activities, santri in pesantren gain additional skills that complement their religious education. This equips them with the ability to spread their religious knowledge and participate in economic development activities with the community after graduation. In addition, santri who come from economically disadvantaged backgrounds are expected to become financially successful through the entrepreneurial skills they acquire while in pesantren. This idea paves the way for modern agribusiness-based pesantren to benefit the community.

The education system in pesantren today has become more modernized, and as a result, the institutions have become increasingly integrated with society and widely accepted. (Mastuhu, 1994). Nonetheless, the author expresses concern that the pursuit of modernity and independence has caused the basic characteristics of pesantren as centers of religious education to be compromised. The focus on business and entrepreneurship has been prioritized over religious education, ultimately leading to a decline in the quality of religious education in pesantren.

Throughout the author's observations, pesantrens that carry out entrepreneurial activities in pesantren and involve students have little adjustment or reduction in terms of religious lessons. Therefore, the author wants to research and explain the right concept or formulation so that the pesantren curriculum and the entrepreneurship curriculum in the form of agribusiness in pesantren can go hand in hand and in line optimally and maximally.

The idea of building a modern pesantren that is able to combine pesantren as an institution that produces Islamic scholars or thinkers and pesantren that actively and effectively help the welfare of the community. Because the perfect teachings of Islam must be able to be translated into the realm of reality. Because if Islamic teachings are applied perfectly in all aspects of human life, it will bring prosperity, security and happiness to all human beings in this world and in the hereafter. Welfare is a basic right for society. Welfare is a condition where basic needs such as clothing, food and shelter are fulfilled.

This research is a refinement of previous research with the same topic, namely about pesantren and entrepreneurial activities. This research tries to provide improvements in its implementation so that the goals of pesantren and entrepreneurial activities are in line and in line and produce better quality. (Anam, 2016) In reality, there is something that is defeated from both (boarding school activities and entrepreneurial activities) because basically the focus of the two sides of the learning will be reduced, which if presented can reach 50%. This means that so far pesantren and entrepreneurship have not been well integrated.

The distribution of SMK-level students who graduate from this pesantren will be sent to various regions in Indonesia as da'i who have competence in agribusiness. Graduates of the pesantren will be assigned to other pilot pesantren throughout Indonesia. Armed with their religious knowledge and expertise in the field of agribusiness, they will be able to at least *survive their* own lives, even be able to establish pesantren and become mentors in the community. In terms of adding religious knowledge, they will automatically be enrolled in the Hidayatullah Sharia College (STIS) Balikpapan. (Budi, 2021) preaching as well as building the community's economy. Allah swt says: "*And we have not sent you but to be rahmatan lil'alamiin*" (QS. 21:107). This is why agribusiness activities in

pesantren can prosper the community. Because graduates from pesantren are distributed proportionally in the community which will be part of efforts to grow the community's economic movement.

Profile of Bojong Sari village, Ciomas sub-district, Bogor. According to the website kecamatanciomas.bogorkab.go.id, Ciomas is a sub-district in Bogor Regency, West Java, 21 kilometers from the Regency Capital, Cibinong. Etymologically, Ciomas is taken from the name of the Tjiomas river (old spelling) which means ari (*tji*) gold (*omas*) in Sundanese. The river flow comes from Mount Salak. So that this location has many springs. Including one of them is in the pesantren that we are pioneering.

Ciomas has a total population of 170,486 people and includes Bojong Sari Village, which in terms of regional typology is a goods and services production area. The characteristics of the area are 60% residential, 25% agricultural land, 10% vacant land and the remaining 5% multi-functional land.

This regional profile is very suitable for the typology of pesantren that will be established, namely pesantren with agribusiness expertise in the fields of plantations, livestock and food. Where for animal husbandry, there are many food ingredients in the form of vacant land that is still very green with grass plants that are very sufficient and certainly very green and fresh. Likewise, for fish farming businesses, there is very much water available and even folds with very good quality. Likewise for agricultural activities. The large area of agricultural land allows farming activities to run and be developed even better.

LITERATURE REVIEW

Modern Islamic Boarding School

Modern Islamic boarding schools are a type of Islamic educational institution that has undergone significant transformation to integrate modern elements in Islamic and general religious education. The goal of modern boarding schools is to combine Islamic tradition with the needs and demands of modern times, so that santri (students) can have a strong religious understanding while preparing themselves to face the challenges of the modern world. Here are some important characteristics and components of modern boarding schools

First Integrated Curriculum: Modern boarding schools combine strong Islamic religious education with general subjects such as science, math, languages, and arts. This helps the students get a more comprehensive and relevant education for their future.

Second Use of Technology: Modern pesantren usually use information and communication technology (ICT) in the learning process. This includes internet access, computer devices, and digital educational applications to improve the quality of learning.

Third Modern Facilities: Modern boarding schools often have more modern and comfortable facilities, including classrooms equipped with audiovisual equipment, computer labs, digital libraries, and

sports areas. *Fourth Innovative Teaching Methods:* The teaching methods used tend to be more interactive, creative, and innovative. These include group discussions, research projects, and the use of modern learning media. *Fifth Character Building:* Besides academic education, modern boarding schools also focus on character building and moral values. Santris are taught to be responsible, ethical, and contribute positively to society. *Sixth Openness and Tolerance:* Modern boarding schools encourage openness, tolerance, and interfaith dialog. This helps students understand and respect differences in an increasingly multicultural society. *Seventh Professional Training:* Some modern boarding schools also offer professional training programs or practical skills to prepare santri for economic and employment challenges in the modern world. *Eighth External Cooperation:* Modern boarding schools often collaborate with other educational institutions and organizations to support the development of more modern and relevant education.

Modern boarding schools aim to bridge the gap between religious and general education and help students integrate Islamic values in their daily lives in the modern world. This approach tries to blend tradition with innovation to achieve a more holistic and relevant education. Learning methods in modern boarding schools often include various approaches that aim to integrate Islamic values with knowledge and skills that are relevant in the modern world. Here are some of the commonly used learning methods in modern boarding schools: *First, the Integrated Approach:* This method combines Islamic religious education with general subjects such as science, math, language, and arts. The aim is to create continuity between religious and secular education. *Second Project-based Learning:* Santris are given research projects or creative assignments that allow them to delve deeply into a particular topic. This develops research and problem-solving skills. *Third Group Discussion:* Group discussions are used to encourage social interaction, exchange of ideas and a deeper understanding of the learning topic. Students are taught to have open discussions and respect the opinions of others. *Fourth Case-Based Learning:* This method involves using real cases to learn concepts in religious and general education. These cases provide a more concrete and relevant context. *Fifth Technology-based learning:* Information and communication technology (ICT) is used to support learning. This includes the use of computer devices, internet access, learning software and digital libraries. *Sixth Simulation:* Simulation-based learning is used to teach practical skills, such as financial management, entrepreneurship, or problem solving in daily life. *Seventh Group Work:* Santris work in small groups to complete specific tasks. This develops collaboration and communication skills. *Eighth Process-Based Approach:* Focus is given to the learning process, not just the end result. Students are taught to think critically, ask questions, and design solutions. *Ninth Action*

Oriented Learning: Students are expected to put the knowledge and skills they learn into action, both in the community and in their immediate surroundings. *Tenth Life Skills Teaching:* In addition to academic skills, modern boarding schools also pay special attention to the development of life skills, such as communication skills, time management, and leadership. *Eleventh Professional Training:* Some modern boarding schools offer professional training programs or practical skills to prepare santri to face economic and employment challenges in the modern world. *Twelfth Value-Based Approach:* Learning is always linked to Islamic values, such as ethics, morality, and social responsibility.

Boarding School Management

Pesantren management refers to the effective use of resources to achieve goals. Management is an art that emphasizes the role of humans as management actors, using a scientific and professional approach. There are two pesantren management models that reflect openness to global changes, namely salafi pesantren and khalafi pesantren. Salafi pesantren are conservative, while khalafi pesantren are adaptive to changes and developments in education caused by advances in science and technology. The difference between traditional and modern pesantren can be seen from a managerial perspective. Modern pesantren can be managed systematically by following generally accepted managerial rules, while traditional pesantren operate naturally without any effort to manage effectively. Therefore, this management discussion mainly concerns modern pesantren to optimize them as Islamic educational institutions that have a broad role, given the multidimensional challenges they face. (Mujamil Qomar, 2007).

Entrepreneurship

Entrepreneurship is a concept that has various definitions and views from different experts. Here are some definitions of entrepreneurship according to several experts. Peter Drucker defines entrepreneurship as the process of creating value through identifying, taking opportunities, organizing resources, and managing businesses to achieve goals. While Joseph Schumpeter defines entrepreneurship as "the main force in the process of capitalism that creates economic growth through innovation and the development of new technologies. Howard Stevenson, said that entrepreneurship is "the taking of creative and innovative actions to capitalize on business opportunities and create economic or social value. Jean-Baptiste Say: One of the classic definitions is that entrepreneurship is "the art of combining all factors of production to create goods or services that have economic value. William D. Bygrave and Andrew Zacharakis: They define entrepreneurship as "the process that includes all the actions involved in identifying opportunities, developing products or services related to those opportunities, and bringing them to market. Richard Cantillon: This 18th century French economist is considered one of the early figures in

entrepreneurship thinking. According to him, entrepreneurship is the ability to identify business opportunities and take risks in implementing them.

Each of these definitions highlights important elements of entrepreneurship, such as risk-taking, innovation, value creation, and taking action to develop business opportunities.

METHODOLOGY

This research is a qualitative research according to (Creswell, 2013) Qualitative research is research with a focus on humans or society. Researchers create a complex overall picture, analyze, summarize opinions in detail. The object of research is a modern boarding school in Bogor, West Java with informants from the boarding school management. Collective data is done with indept interviews and questionnaires. Data analysis using SWOT analysis.

RESULT

Work Program of Modern Boarding School Based on Entrepreneurship

The results of interviews with administrators of modern entrepreneurship-based boarding schools can be explained as follows "The work program of modern entrepreneurship-based boarding schools can cover various aspects, ranging from religious education, formal education, skills training, to business development. The following is the work program of modern Islamic boarding schools based on entrepreneurship: (1) Religious Education consists of teaching Al-Quran, Hadith, Fiqh, and Akhlak to students, developing an inclusive and moderate understanding of religion, daily worship activities, such as congregational prayer and Al-Quran tadarus. (2) Formal Education consists of: Providing a formal education curriculum in accordance with national standards, Providing tutors or teachers for general subjects such as Mathematics, Indonesian, and English, Conducting periodic exams and evaluations to measure the academic progress of students. (3) Skills Training consists of Organizing skills training such as fashion, cosmetology, handicrafts, and agriculture, Inviting instructors or experts in various fields to provide training, Facilitating the development of information technology skills. (4) Business Development consists of Establishing entrepreneurial units in pesantren, such as farming, handicrafts, or canteens, Involving santri in the management and operation of entrepreneurial units, Teaching business and management principles to santri, Encouraging innovation in product or service development. (5) Economic Empowerment consists of: Building santri cooperatives for joint management of resources and income, Conducting training in entrepreneurship, financial planning, and financial management, Providing access to santri for financing small and medium enterprises (SMEs).(6) Character Education consists of Emphasizing the formation of a strong character, including values such as

honesty, responsibility, and hard work, Developing social awareness and concern for the surrounding community, Encouraging tolerance and cooperation between santri.(7) Social Empowerment consists of Involving santri in social activities and community services, Building good relationships with the surrounding community and running useful social programs. (8) Evaluation and Monitoring consists of Conducting periodic evaluations of program implementation. Monitoring the academic progress and skill development of students, Adapting and improving the program based on evaluation results. (9) Partnership and Networking consists of Building partnerships with educational institutions, government, and non-governmental organizations to support pesantren programs, Joining modern pesantren networks and entrepreneurs to share experiences and resources. (10) Facilities and Infrastructure Development consists of Providing adequate facilities for learning and training, Ensuring the safety and comfort of the pesantren environment.

The work program of this enterprise-based modern Islamic boarding school aims to create students who not only have religious expertise, but also entrepreneurial skills that can help them become economically independent and make a positive contribution to society.

The Education Process at the Modern Agrobusiness Indonesian Boarding School

When the term pesantren is mentioned, what comes to mind is an Islamic educational institution run by kiai or ulama, which prioritizes religious education over general education. According to Hamid (2018), pesantren function as educational institutions to study religious sciences, which include various subjects such as hadith, kalam, fiqh, and tasawwuf.

In addition to providing Islamic education, pesantren also carry out a community role to intervene in social conditions in a religious approach. Thus, the pesantren referred to in this context is an Islamic educational institution established in the community, consisting of caregivers or educators, students, educational facilities, and certain goals to be achieved.

Zarkasih (2019) describes pesantren as dormitories and places where students acquire religious and general knowledge, as well as being educated to live independently. This aspect is very important in overcoming moral decline caused by the concentration of scientific and technological advances which are currently almost evenly distributed even in remote villages. It must be recognized that technology has many positive impacts on human life, but it cannot be denied that technology also brings negative impacts, especially in the field of spiritual and mental development.

The idea of building Pesantren Agro Indonesia (PAI) in Ciherang, Bogor, Indonesia, is an effort to maintain, develop, broadcast, and preserve Islam in the face of Western cultural influences and technological advances. This pesantren functions as a *Tafaqquh fi al-Din* institution, which focuses on the nurturing and mental education of its students.

One important aspect of PAI pesantren is their engagement with the community through social services and religious activities. Recitations and lectures are organized for the general public and the santri themselves, contributing to the dissemination of Islamic teachings and values. This engagement with the community strengthens the role of pesantren as custodians and promoters of Islamic principles.

The pesantren also emphasizes the development of independent life skills among its students. In addition to academic studies, students are educated to be self-reliant and equipped with the necessary knowledge to thrive in both the pesantren environment and the wider community.

The teaching structure in PAI pesantren is reminiscent of traditional pesantren, with a systematic progression of lessons that are repeated at various levels. The repetition of similar discussions over the years ensures a comprehensive understanding and reinforcement of key religious concepts and teachings. This pedagogical style is in line with the broader tradition of pesantren education in Indonesia.

PAI has to be able to play an important role in community development. Recognized as educational, religious, and social institutions, pesantren have been instrumental in shaping the cultural and religious fabric of Indonesian society. PAI boarding schools, with their focus on the preservation and transmission of Islamic knowledge, continue this legacy by serving as an intrinsic part of society and contributing to its ongoing development. Islamic boarding schools not only contribute to community development but also act as agents of social change and liberation.

PAI does not only follow a non-classical approach in the learning process, where students are taught using Arabic books written by renowned scholars. However, PAI will follow the times and the need for independence by making the pesantren education system make entrepreneurship one of the flagship programs. This system will create a learning process that goes beyond the classical approach and incorporates practical experience in the field.

It is expected that PAI contributes to the development of human resources through its educational activities. The boarding school functions not only as an educational institution, but also as a social and religious broadcasting institution. The educational process in Islamic boarding schools involves the transmission of Islamic sciences, the preservation of Islamic traditions, and the reproduction of religious knowledge and practices.

In line with these functions, boarding schools play an important role in shaping the values, knowledge, and skills of their students, thereby improving human resources in society. By combining religious teachings with general education and incorporating practical elements, pesantren prepare their students to actively participate in society, both in religious and social contexts. Overall, the diverse educational approaches of PAI pesantren contribute to community development, social change, and the development of empowered individuals who have a sound knowledge of Islamic teachings and are equipped with the necessary skills to thrive in various aspects of life.

PAI students are not only educated academically but also in terms of moral behavior. They are regarded as honorable beings entrusted by Allah SWT, instilling in them a sense of duty and responsibility to preserve and disseminate their knowledge of Islam to others. The students are encouraged to dedicate their time and energy to lifelong learning.

The santri's knowledge is evaluated based on the number of books they have studied and the scholars who have guided them. Pesantren institutions have set a number of standard Arabic books (*kutubul muqarrarah*) that must be read. Therefore, classical Islamic books (kitab kuning) serve as subjects and also as a tool to measure the learning ability of santri. Santris are grouped based on their ability to learn and understand the books, not solely based on age. Pesantren PAI will provide a flexible learning environment that accommodates the individual needs and preferences of the students so as to create comfort and safety for the students.

The education and teaching process in PAI pesantren will be designed by incorporating elements of democratization and following the typology of pesantren in general. There are two types of learning systems applied in pesantren:

Traditional Learning System

This system includes sorogan, bandongan and wetonan teaching patterns, which revolve around the study of religious books commonly called "kitab kuning" written by medieval scholars.

The sorogan system is learning by being listened to directly by teachers which allows students to quickly understand the topics covered in the books they hold by presenting the material in front of the kiai. This individualized learning approach allows for direct interaction between student and teacher. Learning

sessions with the sorogan system in PAI pesantren are usually conducted in a special room.

In addition to the traditional system, PAI pesantren also incorporate a general learning system that complements the religious education provided. This system introduces various subjects outside of religious studies, including entrepreneurship. The aim is to equip the santri with broader knowledge and skills relevant to their personal and social lives.

This combination of traditional and general learning systems in pesantren reflects a holistic approach to education, which includes both religious and secular knowledge. By incorporating elements of democratization, allowing students to have a say in determining their level of learning and curriculum, pesantren encourage students' active participation and sense of ownership in their educational journey.

Overall, the education and teaching process at Pesantren Mukmin Mandiri balances traditional Islamic teachings with modern educational approaches, creating a dynamic and comprehensive learning environment for students.

Modern Learning System

The modern education and teaching system at Agro Indonesian Pesantren (PAI) combines traditional teachings with innovative approaches to provide a comprehensive and well-rounded education for students. The classical system focuses on religious teachings as well as general knowledge in various disciplines. It emphasizes the integration of religious and secular education to create a holistic learning environment. In addition to the classical system, a course system is also implemented to develop language skills, such as Arabic and English. The aim is for the students to become independent individuals who can create their own opportunities and contribute to society.

In addition, the training system plays an important role in developing students' psychomotor abilities. Practical training programs are offered in various fields such as plantation, animal husbandry, fishery, entrepreneurship. These programs aim to improve students' practical skills and prepare them for a career in agriculture and related fields.

Overall, the modern education and teaching system at Agro Indonesian Pesantren (PAI) aims to provide a balanced education that combines religious teachings with practical skills. This encourages students to become independent, knowledgeable, and capable individuals who can contribute to the overall development of society and the country.

Indonesian Agro Boarding School Agrobusiness Entrepreneurship Model

This expansion of the curriculum reflects the recognition of the importance of equipping students with practical skills and knowledge in the field of agribusiness. The Agro Indonesia Pesantren Agribusiness Entrepreneurship Model at Pondok Pesantren Mukmin Mandiri integrates religious teachings with agribusiness and entrepreneurship principles. The santri not only learn about Islamic principles and religious knowledge, but also receive education and training in various aspects of agribusiness.

The curriculum includes agribusiness-related subjects such as agricultural engineering, crop cultivation, livestock management, fisheries, and sustainable agricultural practices. Students are taught practical skills and knowledge to engage in agricultural activities and agribusiness ventures. This includes learning about market analysis, business planning, financial management, marketing strategies, and entrepreneurial principles.

The aim of incorporating agribusiness entrepreneurship into the curriculum is to empower students to become self-reliant individuals who can contribute to the development of the agricultural sector and create economic opportunities in society. By combining Islamic values with agribusiness knowledge, students are encouraged to apply ethical and sustainable practices in their entrepreneurial endeavors.

The Indonesian Agro Pesantren Agribusiness Entrepreneurship Model recognizes the historical significance of Islamic educational institutions such as pesantren and aims to adapt and respond to the changing needs of society. By combining agribusiness and entrepreneurship education, Pesantren Mukmin Mandiri provides a comprehensive education that prepares students to deal with both religious and practical aspects of life.

The Impact of a Modern Islamic Boarding School with Entrepreneurship for Community Welfare

The results of interviews with informants of business-based Islamic boarding schools have an impact on the welfare of the community "The influence of business-based Islamic boarding schools on community welfare can be very positive. Here are some of the main influences that can occur (1). Improved Skills and Education: Enterprise-based Islamic boarding schools provide practical skills training to santri and the surrounding community. This can improve competencies and job qualifications, which in turn can increase individual income and welfare.(2) Job Creation: By opening small-medium enterprises (SMEs) or social businesses, Islamic boarding schools can create jobs for local residents. This helps to reduce the unemployment rate and increase community income. (3) Economic Empowerment: Through entrepreneurship training and support to develop businesses, boarding schools can help communities build their economic empowerment. This can help reduce dependence on precarious

employment and generate additional income. (4). Local Skill Development: Islamic boarding schools can promote and preserve local skills and culture, such as traditional handicrafts. This can be a way to boost the local economy and maintain cultural heritage. Character and Value Education: Boarding schools often emphasize character education and moral values. This can help build a more ethical and socially responsible society, which in turn can have a positive impact on community well-being. (6). Health and Welfare Improvement: Islamic boarding schools can provide health and welfare services to the surrounding community, such as free health checks, nutrition programs, or health facilities. This can help improve the physical and mental well-being of the community. (7). Good Relationship with the Community: Boarding schools that are active in social and cultural activities can build a good relationship with the surrounding community. This creates trust and cooperation that can promote joint solutions to social and economic problems. (8). Provision of Additional Educational Facilities: Boarding schools can provide additional facilities for informal education, skills training, or tutoring for children and youth in the vicinity, which can improve access to education. (9). Positive Social Influence: Enterprise-based boarding schools are often the center of social and cultural activities in the community. This can promote cultural diversity and strengthen social ties within the community.

SWOT Analysis

To determine the goals and strategies in achieving these goals, a comprehensive analysis of agribusiness activities at Pesantren Agro Indonesia (PAI) is needed, which generally includes internal and external aspects. By using SWOT analysis, PAI is expected to anticipate the weak side of PAI in the development of entrepreneurship by preparing mitigation in minimizing the potential problems arising from these weaknesses according to (Giovanardi et al., 2022) that it is important to seize the slightest open opportunity and develop the most effective and efficient way to overcome the threats that arise.

Strength

According to Pearce and Robinson quoted from (Karvela et al., 2021) strengths are capabilities that an institution can control by or are available to create advantages over its competitors. In this case, PAI has several things identified as strengths in managing agribusiness pesantren. There are five strengths possessed by Pondeok Pesanteren including abundant natural resources, low production costs, extensive pesanteren network, lean organizational structure and good brand image. Scoring results from six respondents who filled out questionnaires regarding the strength of the pesanteren can be displayed in the table below.

Table 1. Score of Strength

No.	STRENGTH	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5	Respondent 6	Total
1	Abundant natural resources	4	3	4	3	4	3	21
2	Low Production Cost	4	4	4	4	4	4	24
3	Extensive network of Message Centers	3	4	3	4	3	4	21
4	Organizational structure is quite lean	4	3	4	3	4	4	22
5	Good enough brand image	3	3	3	4	3	3	19
	Number	18	17	18	18	18	18	107

Table 2. Score of Strength

No.	STRENGTH	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5	Respondent 6	Total
1	Abundant natural resources	4	3	4	3	4	3	21
2	Low Production Cost	4	4	4	4	4	4	24
3	Extensive network of Message Centers	3	4	3	4	3	4	21
4	Organizational structure is quite lean	4	3	4	3	4	4	22
5	Good enough brand image	3	3	3	4	3	3	19
	Number	18	17	18	18	18	18	107

Weakness

According to Pearce and Robinson quoted from (Karvela et al., 2021) weaknesses are limitations or deficiencies in one or more capabilities of an institution against its competitors, which can be an obstacle in meeting its needs in achieving goals effectively. Pesantren Agro Indonesia (PAI) is well aware of the existing weaknesses. At least there are several things that are sources of weaknesses that we have detected in realizing the Agribusiness-Based Modern Islamic Boarding School for Community Welfare. There are four weaknesses owned by the pesantren such as poor quality human resources, weak information technology, unstable finances and untested product quality. Scoring results from six respondents who filled out questionnaires regarding the weaknesses of the pesantren can be displayed in the table below.

Table 3. Score of Weaknessess

No	WEAKNESSESS	Reponden 1	Responden 2	Responden 3	Responden 4	Responden 5	Responden 6	Jumlah
1	SDM kurang berkualitas	3	2	3	3	3	3	17
2	Teknologi Informasi yang masih lemah	2	3	3	3	2	2	15
3	Keuangan yg belum stabil	3	3	2	2	2	3	15
4	Kualitas Produk belum teruji	3	2	2	3	2	2	14
	Jumlah	11	10	10	11	9	10	61

Table 4. Score of Weaknessess

No.	WEAKNESS	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5	Respondent 6	Total
1	Less qualified human resources	3	2	3	3	3	3	17
2	Weak Information Technology	2	3	3	3	2	2	15
3	Unstable finances	3	3	2	2	2	3	15
4	Untested Product Quality	3	2	2	3	2	2	14
	Total	11	10	10	11	9	10	61

Opportunity

Pearce and Robinson (2002) opportunities are the main favorable situations in terms of the environment. In this case PAI has excellent environmental potential to develop businesses in the fields of animal husbandry, fisheries and plantations. There are four points that are opportunities for Pondok Pesanteren including the market segment is still growing, many potential new partners, available information technology providers, and increased government attention. The scoring results of the six respondents who filled out the questionnaire regarding the opportunities of the pesanteren can be displayed in the table below.

Table 5. Opportunities Result Score

No	OPPORTUNITIES	Responden 1	Responden 2	Responden 3	Responden 4	Responden 5	Responden 6	Jumlah
1	Pasar Segmen masih tumbuh	4	3	4	3	4	3	21
2	Mitra baru Potential banyak	4	4	4	4	4	4	24
3	Tersedia penyedia Teknologi Informasi	3	4	3	3	3	3	19
4	Meningkatnya perhatian Pemerintah	3	3	3	3	2	2	16
	Jumlah	14	14	14	13	13	12	80

Table 6. Opportunities Result Score

No.	OPPORTUNITIES	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5	Respondent 6	Total
1	Segment market still growing	4	3	4	3	4	3	21
2	Potential new partners many	4	4	4	4	4	4	24
3	Information Technology providers available	3	4	3	3	3	3	19
4	Increased Government attention	3	3	3	3	2	2	16
	Number	14	14	14	13	13	12	80

Treath (Threat)

Pearce and Robinson (2002) threats are the main unfavorable situations in the pesantren environment. There are four types of threats for pesantren such as decreased purchasing power, frequent price wars, many traditional competitors and the emergence of new e-Commerce competitors. The scoring results of the six respondents who filled out the questionnaire regarding the opportunities for pesantren can be displayed in the table below.

Table 7. Score of Threat

No	THREAT	Reponden 1	Responden 2	Responden 3	Responden 4	Responden 5	Responden 6	Jumlah
1	Daya Beli masyarakat Turun	4	4	3	4	3	3	21
2	Sering terjadi Perang harga	3	3	3	2	3	2	16
3	Banyak Pesaing Tradisional	4	4	4	3	4	4	23
4	Munculnya Pesaing baru E Commerce	4	4	3	4	4	3	22
	Jumlah Treat	15	15	13	13	14	12	82

Based on the results of the questionnaire from respondents who have been scored, the next step is to carry out calculations based on the SWOT metric analysis. SWOT metrics are tools that can help measure and monitor performance based on the SWOT analysis that has been carried out. This metric will help measure the extent to which the level of success in overcoming weaknesses, capitalizing on strengths, pursuing opportunities, and facing threats that have been identified in the SWOT analysis. Here are the steps to calculate SWOT metrics.

Identify KPIs (Key Performance Indicators) Determine the relevant KPIs for each SWOT element. Relevant KPIs may include customer retention rate, customer complaint rate, or customer assessment of your product or service. Collect the data required to measure each KPI. This may involve customer surveys, sales data analysis, or internal performance measurements. Calculate and analyze the KPIs based on the data collected. Compare the results with pre-set targets or benchmarks. When measuring strengths, pay attention to the degree of successfully capitalizing on advantages whether the KPIs related to strengths have improved.

When measuring weaknesses, focus on the efforts that have been made to address them and whether the KPIs associated with the weaknesses have improved. When measuring opportunities, look at whether there has been success in taking advantage of the opportunities that have been identified and whether the KPIs associated with the opportunities have improved. When

measuring threats, look at the efforts that have been made to deal with them and whether the KPIs related to threats have decreased. Evaluation and Corrective Action, Based on the measurement results, evaluate whether it is on the right track to achieve the goals set in the SWOT analysis.

If you see unsatisfactory results, consider improvements or corrective actions needed to change the situation.

Continuous Monitoring, SWOT metrics should be part of the continuous monitoring process to ensure that the organization or project continues to adapt to changes in the environment and continues to develop effective strategies.

SWOT metrics are an important tool to measure performance and ensure that the strategy contributes to the achievement of your organization's or project's goals and success.

IFAS (Internal factor Analysis Summary Pondok Pesanteren Modern)

The steps for calculating the Analysis matrix based on internal factors are as follows: (1) Do the weighting of each factor statement from the strength and weakness dimensions. (2) The total weight of strengths and weaknesses is 1.0 or 100%. (3). Weighting is based on an assessment of how strong/weak each statement is relative to each other. (4). Make a rating of 1 to 4 for each statement based on how significant the statement is to the company. Rating 4 indicates that the statement is very important and has a significant impact on the company.

Below is the table IFAS (Internal factor Analysis Summary) Pondok Pesanteren Modern as follows

Table 8. Internal Factor Analysis Summary

IFAS (Internal Factor Analysis Summary						
A						
No	STRENGHT		Jumlah	Rating	Bobot(%)	Bobot X Eating
1	Sumber Daya Alam yang banyak		21	4	0.13	0.44
2	Biaya Produksi yang Murah		24	4	0.14	0.57
3	Jaringan Pesanteren yang luas		21	4	0.13	0.44
4	Struktur Organisasi yang cukup ramping		22	4	0.13	0.48
5	Brand Image yang cukup baik		19	3	0.11	0.36
	Jumlah Strenght		107		0.64	2.28
No	WEAKNESSESS					
1	SDM kurang berkualitas		17	3	0.10	0.29
2	Teknologi Informasi yang masih lemah		15	3	0.09	0.22
3	Keuangan yg belum stabil		15	3	0.09	0.22
4	Kualitas Produk belum teruji		14	2	0.08	0.19
	Jumlah Weaknessess		61		0.36	0.93
	Total IFAS		168		1.00	3.21
	Selisih					1.36

Table 9. Internal Factor Analysis Summary

No.	STRENGHT	Total	Rating	Weight(%)	Weight X Eating
1	Abundant natural resources	21	4	0,13	0,44
2	Low Production Cost	24	4	0,14	0,57
3	Extensive Message Network	21	4	0,13	0,44
4	Organizational structure is quite lean	22	4	0,13	0,48
5	Good enough brand image	19	3	0,11	0,36
	Total Strenght	107		0,64	2,28
No.	WEAKNESS				
1	Less qualified human resources	17	3	0,10	0,29
2	Weak Information Technology	15	3	0,09	0,22
3	Unstable finances	15	3	0,09	0,22
4	Untested Product Quality	14	2	0,08	0,19
	Total Weaknesses	61		0,36	0,93
	Total IFAS	168		1,00	3,21
	Difference				1,36

EFAS (External Factor Analysis Summary Pondeok Penseran Modern)

The steps of the Analysis calculation matrix based on external factors are as follows:

1. Weight each factor statement from the strengths and weaknesses dimension.
2. The total weight of strengths and weaknesses is 1.0 or 100%.
3. Weighting is based on an assessment of how strong/weak each statement is relative to each other.
4. Give each statement a rating of 1 to 4 based on how significant the statement is to the company. A rating of 4 indicates that the statement is very important and has a significant impact on the Company.

Below is the EFAS table (external factor Analysis Summary) Pondok Penseran Modern as follows

Table 10. External Factor Analysis Summary

No	OPPORTUNITIES	Jumlah	Rating	Bobot(%)	Bobot X Eating
1	Pasar Segmen masih tumbuh	21	4	0.13	0.45
2	Mitra baru Potential banyak	24	4	0.15	0.59
3	Tersedia penyedia Teknologi Informasi	19	3	0.12	0.37
4	Meningkatnya perhatian Pemerintah	16	3	0.10	0.26
	Jumlah Opportunies	80		0.49	1.68
No	THREATS				
1	Daya Beli masyarakat Turun	21	4	0.13	0.45
2	Sering terjadi Perang harga	16	3	0.10	0.26
3	Banyak Pesaing Tradisional	23	4	0.14	0.54
4	Munculnya Pesaing baru E Commerce	22	4	0.14	0.50
	Jumlah Treats	82		0.51	1.76
	Total EFAS	162		1.00	3.44
	Selisih EFAS				- 0.08

Table 11. EFAS (Exsternal Factor Analysis Summary)

No.	OPPORTUNITIES	Total	Rating	Weight(%)	Weight X Eating
1	Segment market still growing	21	4	0,13	0,45
2	Potential new partners many	24	4	0,15	0,59
3	Information Technology providers available	19	3	0,12	0,37
4	Increased Government attention	16	3	0,10	0,26
	Number of Opportunies	80		0,49	1,68
No.	THREATS				
1	People's Purchasing Power Declines	21	4	0,13	0,45
2	Frequent price wars	16	3	0,10	0,26
3	Many Traditional Competitors	23	4	0,14	0,54
4	Emergence of new E Commerce Competitors	22	4	0,14	0,50
	Number of Treats	82		0,51	1,76
	Total EFAS	162		1,00	3,44
	EFAS Difference				- 0,08

Strategic Direction of Modern Boarding Schools

The Company's strategic direction obtained by consolidating IFAS (Internal Factor Analysis Summary) and EFAS (External Factor Analysis Summary) into SFAS (Strategy Factor Analysis Summary) is as follows:

1. Determine the X-axis coordinate by finding the difference between the strength factor and the Weakness = $3.21 - 2.28 = 0.93$
2. Determine the Y-axis coordinate by finding the difference between the Opportunity and Threat factors = $1.76 - 1.68 = 0.08$
3. Determine the direction of the strategy based on the result of the X-axis and Y-axis alignment

Table 12. Direction of Modern Boarding Schools

NO	SWOT Dimensions	Total Score	Weighted Difference
1	Power	2,28	0,93
2	Weaknesses	3,21	
3	Opportunities	1,68	0,08
4	Threat	1,76	

Strategic Direction of Islamic Boarding School

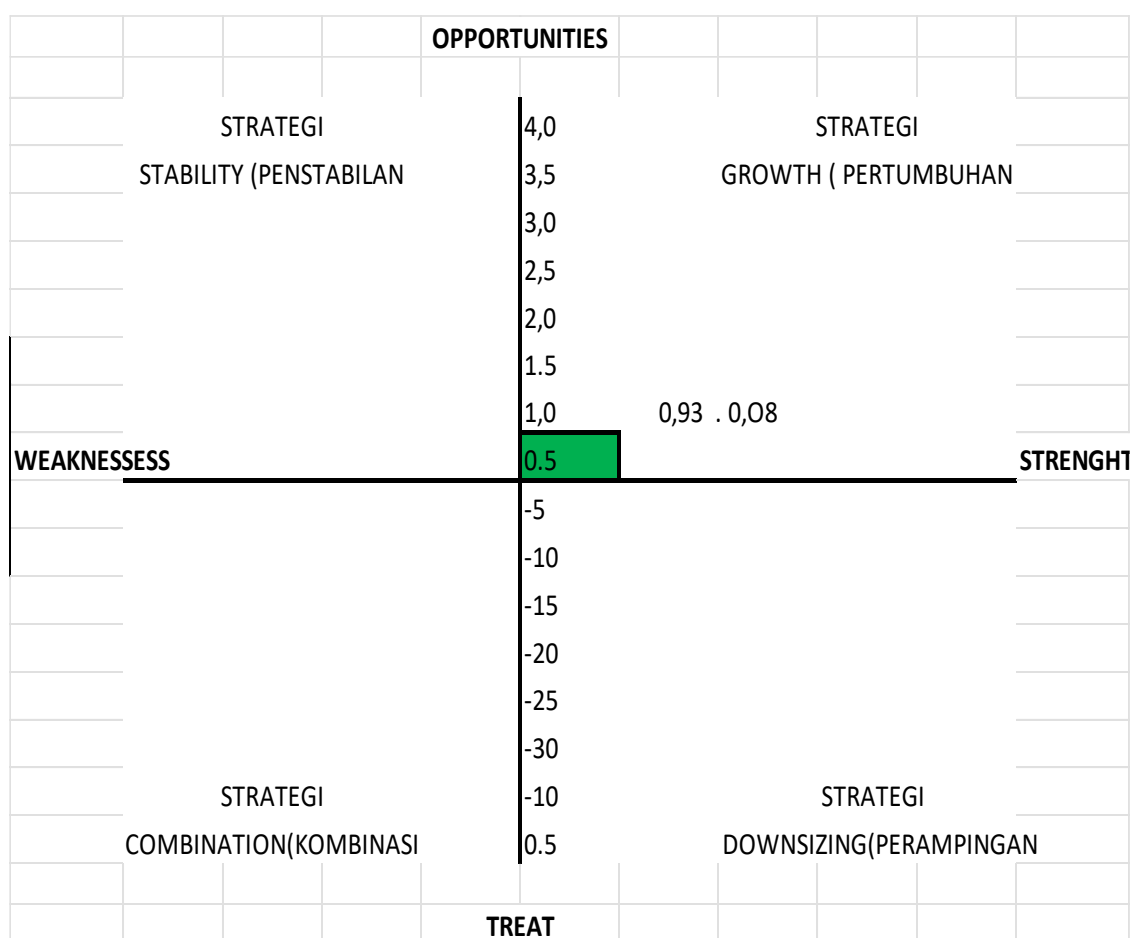


Figure 1. Strategic Direction of Islamic Boarding School

From the results of the SWOT Analysis matrix, it is evident that Modern Pondok Pesanteren can use a growth strategy by relying on aspects of the five strengths possessed by Pondeok Pesanteren including abundant natural resources, low production costs, a wide network of pesanteren, a lean

organizational structure and a fairly good brand image. besides the company also focuses on taking advantage of the opportunities that exist as much as possible.

Besides Modern pondok pesanteren also need to take advantage of opportunities, there are four points that become opportunities for pondok Pesanteren that must be utilized as much as possible including Market segments are still growing, Potential new partners are many, information technology providers are available, and increasing government attention.

Pondik pesantern needs to minimize the weaknesses it has, there are four weaknesses owned by Pondok Pesanteren that need to be addressed immediately such as less qualified human resources, weak information technology, unstable finances and untested product quality. For external interests, the company is also expected to be able to minimize threats from external parties, there are four types of threats for Pondok Pesanteren such as decreased purchasing power, frequent price wars, many traditional competitors and the emergence of new e-Commerce competitors.

Internalization of Santri Agribusiness Values

The integration of agribusiness education is implemented in the following ways:

First, integration in all subjects: Agribusiness and agro-industry values are integrated into the learning process of all subjects. This integration aims to raise awareness among students about the importance of these values and to develop entrepreneurial character. The values are internalized through daily behaviors and habits both inside and outside the classroom. This integration is planned, implemented and evaluated in all subjects, starting from the design of the syllabus and lesson plans. The syllabus is adjusted by including columns to integrate entrepreneurial values, and the lesson plans are modified by including materials, learning steps, or assessments related to entrepreneurial values.

Second, learning methods and assessment systems: Entrepreneurship education is integrated into learning methods and assessment systems. Learning methods are designed to facilitate the integration of entrepreneurial values, and assessments are customized to include evaluation of these values. The aim is to ensure that students not only acquire knowledge but also develop the skills and mindset necessary for entrepreneurship.

By internalizing agribusiness and agro-industry values through these methods, PAI pesantren aim to produce students who not only have religious knowledge but also have the entrepreneurial spirit and skills to contribute to the development of the agribusiness sector.

At Pondok Pesantren Mukmin Mandiri, extracurricular activities include educational activities outside of regular subjects and counseling services. These activities aim to facilitate the development of students according to their needs, potential, talents, and interests. This activity is specifically organized by educators and / or education personnel who have the ability and authority at school. The overall vision of these extracurricular activities is to encourage the optimal development of the potential, talents, and interests of students, foster independence, happiness, and usefulness for themselves, their families, and society.

Fourth, through santri self-development. Self-development is an integral part of the school curriculum that refers to educational activities conducted outside of regular subjects. PAI focuses on character building, including the entrepreneurial and personality traits of santri. These activities include counseling services that address personal and social life issues, as well as learning and career development activities. In addition, these activities may also involve participation in extracurricular activities. In the self-development program, the planning and implementation of entrepreneurship education can be integrated into students' daily school activities, such as organizing a "business day" event like a bazaar or exhibiting students' work.

Fifth, Integration into teaching materials/books. Teaching materials and books are important components in the learning process, which significantly affect classroom dynamics. Often, teachers simply follow the order of presentation of materials and learning activities that have been determined by the textbook authors, without making any meaningful adaptations. This integration ensures that entrepreneurship education permeates the teaching and learning experience, beyond mere adherence to standardized teaching materials.

Sixth, learning implementation: theory to practice. In the PAI education curriculum structure, entrepreneurship learning will be designed to involve three core competencies: entrepreneurial character development, concept understanding and skills, with greater emphasis on achieving character competencies and skills compared to concept understanding. The subject explicitly introduces entrepreneurial values, aiming to instill these values and encourage students to internalize them. One example of a learning model that fosters entrepreneurial character and behavior is the establishment of an honesty canteen, among others, which allows students to apply entrepreneurial principles in a practical setting.

Seventh, through pesantren culture. Pesantren culture refers to the overall atmosphere of pesantren life, including interactions between students, ustadz, administrative staff, and various groups in the pesantren community. The development of entrepreneurial values in the PAI culture involves activities conducted by pesantren caregivers, ustadz, and administrative staff when communicating with students and utilizing pesantren facilities. These activities promote values such as honesty, responsibility, discipline, commitment, and entrepreneurial culture within the pesantren environment. All residents of the pesantren are involved in entrepreneurial activities in the school environment. In addition, fiqh (Islamic jurisprudence) materials include some Basic Competencies that are directly relevant to the development of entrepreneurship education.

DISCUSSION

Islamic boarding schools can be categorized into two main types, namely conventional Islamic boarding schools and modern Islamic boarding schools. The difference between the two lies in the approach, educational methods, and focus of activities. The research discusses entrepreneurial-based Modern Islamic Boarding Schools located in Bogor Jawa Barat, the approach used is a more open approach: Modern boarding schools often have a more open and inclusive approach to education. They may integrate religious education with formal education and skills training. Similar to research (Hidayati et al., 2022) proves that Pesantren Mukmin Mandiri and Pesantren Nudul Karomah have carried out agribusiness activities using modern management and management approaches.

The work program built in this modern pesantren consists of ten work programs consisting of 10 items, namely Religious Education, Formal Education, Skills Training, Business Development, Economic Empowerment, Character Education, Social Empowerment, Evaluation and Monitoring, Partnerships and Networks, Facilities and Infrastructure Development, while research. (Hidayah, 2021) stated that research on boarding schools as the rise of a new Muslim middle class in Indonesian society has mostly focused on schools. The correlation with pesantren as an Islamic education provider has not been described in depth.

The management strategy of the SWOT analysis results proves that the Bogor Modern Islamic Boarding School implements a Growth strategy, Najih Anwar's research states The results of the study show planning, programs and aspects of their actualization on an ongoing basis so that they run very well and are measurable, The research did not explicitly explain the strategies used in order to face future management challenges.

Focus on Skill Development: Modern pesantren in Bogor emphasize the development of practical skills such as entrepreneurial skills, agriculture, or information technology skills. This research is similar to (Wahab & Suwito, 2001) has conducted business activities in the field of agribusiness using modern management and management approaches. Where in the management of agribusiness business is left to professionals and by using the latest technology.

More Modern Facilities, Bogor modern boarding schools do not have more modern facilities and better living conditions for students. It is important to remember that there are many variations in these two types of boarding schools, according to (Anggraeni et al., 2023) not all pondok pesantren will fit fully into either the conventional or modern category. Some may try to combine elements of both.

CONCLUSION

The modern education and teaching system at Agro Indonesian Pesantren (PAI) combines traditional teachings with innovative approaches to provide a comprehensive and well-rounded education for students. The classical system focuses on religious teachings as well as general knowledge in various disciplines. It emphasizes the integration of religious and secular education to create a holistic learning environment. Overall, the modern education and teaching system at Agro Indonesian Pesantren (PAI) aims to provide a balanced education that combines religious teachings with practical skills.

The curriculum includes agribusiness-related subjects such as agricultural engineering, crop cultivation, livestock management, fisheries, and sustainable agricultural practices. Students are taught practical skills and knowledge to engage in agricultural activities and agribusiness ventures. This includes learning about market analysis, business planning, financial management, marketing strategies, and entrepreneurial principles.

From the results of the SWOT Analysis matrix, it is evident that the Modern pesanteren cottage can use a growth strategy by relying on aspects of the five strengths possessed by the Pondeok Pesanteren including abundant natural resources, low production costs, a wide network of pesanteren, a lean organizational structure and a fairly good brand image. besides the Company also focuses on taking advantage of existing opportunities as much as possible. Besides Modern pondok pesanteren also need to take advantage of opportunities, there are four points that become opportunities for pondok Pesanteren which must be utilized as much as possible including Market segments are still growing, Potential new partners are many, information technology providers are available, and increasing government attention. Pondik Pesanteren needs to minimize the weaknesses it has, there are four weaknesses owned by Pondok Pesanteren that need to be addressed immediately such as less

qualified human resources, weak information technology, unstable finances and untested product quality. For external interests, the company is also expected to be able to minimize threats from external parties, there are four types of threats for Pondok Pesanteren such as decreased purchasing power, frequent price wars, many traditional competitors and the emergence of new e-Commerce competitors.

FURTHER STUDY

This research still has limitations, so further research needs to be carried out regarding the topic of the Skills for Implementing Agribusiness Systems on Production for Farmers. to perfect this research and increase insight for readers.

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