# CONCEPTION, SCIENTIFIC AND RE-METHODOLOGY PESANTREN SUNAN DRAJAT IN DEVELOPING ISLAMIC EDUCATION-BASED LEARNING OUTPUT

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**Abstract**: This study seeks to explain the Islamic education development strategy based on the output (output) in Pesantren Sunan Drajat, East Java. This study is very important, considering the main issue of Islamic education today is its output where to go in the development of industry and technology. Many people judge if output Islamic educational institutions are not able to compete with other educational institutions. So in this study, I will expose the antithesis of all the criticism that comes. The method used in researching is a descriptive qualitative analytic approach. It is taken directly from your data source field as the primary data by purposive sampling. This research concludes several things, including: first, the design of Pesantren Sunan Drajat is oriented towards two things; potential development of students as scientists and economists and prepare competent graduates of the schools to be healthy and competent at the development of the industrial era. Second, schools apply four methods of seed; 1) The flipped classroom method. 2) methods cooperative system. 3) corporate methods of rule. 4) The simulation method of practice. Third, to prepare a well-established and competitive output, then boarding apply two strategies; placing its graduates as the successor to struggle in the company and take advantage of the boarding business partner network to use the services of graduates as a capable force.
**Keywords**: Learning Method, Islamic Education, Output.

**Introduction**

In-depth questions about the existence of Islamic education up to now is the readiness of the output produced in filling the needs of the human resources aspects of the nation, even internationally. This gave rise to anxiety academic questions, given the blow the fast of technological era that requires readiness skills, intellectual and spiritual generation of the nation. Of course, one of the most dominant generation incubators is Islamic institutions.

Various challenges ranging from the concept of education, learning model to the objectives are formulated and updated. However, the concept updates give the ceiling to keep it out of the corridors of ethics and greatness of Islamic education institutions, in addition to master intellectually, too polite and ethical. Moral character, as a characteristic of the existence of Islamic education, cannot be changed.

In the end, all the problems and challenges of education narrowed to the desired result. Education was successful when graduates (product) can be a useful man to the nation and the state. Graduates can become qualified generation, useful and superior. In this case, they are required to have the relevant scientific, spiritual well-established and religious. So the real problem is the end product of education.[1]

Updates concept or model of education that has been done lately as transforming education into a semi-modern classic by mapping the students into specific spaces to get effective results;[2] add and subtract subjects by the prescribed curriculum;[3] Extra servings of general material as the demands of the curriculum and reduce the existing subjects,[4] a bundle various concepts changes lately.

Methodologically, the classical method applied by Islamic education (schools, read.) As *sorogan*, *bandongan* and rote gradually

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[1] Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Jakarta: Kencana, 2010), 262.

[2] Z. A. Tabrani, "Modernisasi Pengembangan Pendidikan Islam (Suatu Telaah Epistemologi Pendidikan)," *Serambi Tarbawi: Jurnal Studi Pemikiran, Riset Dan Pengembangan Pendidikan Islam* 1, no. 1 (2013): 65–84.

[3] Moh. Baidhowi, "Modernisasi Pendidikan Islam (Telaah Atas Pembaruan Pendidikan Pesantren)," *TADRIS: Jurnal Pendidikan Islam* 1, no. 2 (2006): 154–67, https://doi.org/10.19105/jpi.v1i2.198.

[4] Muhammad Zamroji, "Modernisasi Sistem Pendidikan Pondok Pesantren," *Murobbi: Jurnal Ilmu Pendidikan* 1, no. 1 (2017): 33–63.

abandoned and updated without reducing the existing substance.[5]In this case, there are three pattern updates performed; First, an update on the "wrap" it without curate the content of the model. Second, the renewal partly by changing the model changes to suit modern tastes. Third, change the appropriate of all it with digital replace it.[6]

From the aspect of the curriculum, Islamic education has several change settings on existing goals to frame subjects that are relevant to the needs of the era. In such cases, against three shades also performed. First, retaining the existing scientific treasures without any decrease or increase (*Salaf*/classical). Second, change by integrating religious instruction in public. Third, expand common subjects and investigate religious instruction.[7]

Various updates were made and formulated as a response and follow the development of modern science; some still maintain the old tradition and partly eliminate the tradition.[8] This happens because the education in Indonesia is democratic and autonomous, all forms of renewal fine to do to achieve the same goal. The aim to produce human intellectual and can humanize human beings.

These updates are intended for Islamic education can be quality education. Scientific developed through learning model, curriculum and educational goals intended to make educational institutions is comprehensive and perfect, the science of stock in the hereafter and science to life in the world. Borrowing language Suprayogo Imam, Islamic education like the analogy of a generation in his right hand holding the holy book while his left hand is holding scientific books and guides to develop skills.[9] In that sense, the reason, the heart, and the skills developed simultaneously and balanced.

The ideal result of this education started achieved through Islamic education. In Indonesia, few figures are controlling the Koran and sayings of the Prophet, but they are also a doctor, chemists,

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[5] Aan Fardhani Ubaidillah, "Pembentukan Karakter Religius Dan Mandiri Melalui Model Pendidikan Ala Pondok Pesanren," *Al-Wijdan: Journal of Islamic Education Studies* 1, no. 1 (2016): 1–16.

[6] Ahmad Damanhuri, "Inovasi Pengelolaan Pesantren Dalam Menghadapi Persaingan Di Era Globalisasi," *Ta'dibuna: Jurnal Pendidikan Islam* 2, no. 1 (2013): 19.

[7] Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Millenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 76.

[8] Haidar Putra Daulay, *Pendidikan Islam Dalam Perspektif Filsafat* (Jakarta: Kencana, 2014), 120.

[9] Imam Suprayogo, "Mengharapkan Kualitas Pendidikan Islam," 2018, https://uin-malang.ac.id/r/160701/mengharapkan-kualitas-pendidikan-islam.html.

engineers, physicists, biologists, sociologists, technology experts, historians, and others. And those majorities challenge both the discipline to mean studying in boarding schools as Islamic educational institutions and accredited public school or college.[10] In the end, they are known as a scholar as well as an intellectual.

In this era, it is more dominant Islamic education to create the ideal generation, because Islamic education Islam teaches the one hand and on the other side of general subjects. In college, in addition to learning on college campuses, I also built the boarding school (pesantren) to sustain its existence two above knowledge; Islamic and general knowledge. With this model, the chances of the younger generation than to learn Islamic teachings can also study general science.

But the ideal concept referred to above is not always easy to implement, because it requires a qualified teaching staff, adequate infrastructure and no less important is the work ethic, passion and priority of the generation who seek knowledge. Because whatever built the great concept, elements of teaching staff high intellectual, if not supported by the spirit and strong work ethic of the young generation, any ideal output destination will not be reached.

When all elements of the Islamic education race to find and implement the best concepts, there is one institution of Islamic education in the spotlight because it can combine two learning models, namely the Islamic teachings and science of standardized digital economy as a reference to the hang generation/students understand and master both the science. The Islamic educational institutions are in Pesantren Sunan Drajad, East Java.

Therefore, this study intends to explore the implementation model of Islamic education there, that carries the output-based education model. It has been many previous studies with similar problems, among which anxiety Priatmoko Sigit, who do research about the position of Islam in the era of education 4.0. research results reveal that changes in total should be carried out by Islamic educational institutions to obtain a useful output for the nation. If not, then the Islamic education will become extinct and less interest.

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[10] Asrori S. Kami, *Etos Studi Kaum Santri: Wajah Baru Pendidikan Islam* (Bandung: Mizan, 2009), 338.

Therefore, changes to the way the innovation system, work needs to be done competently.[11]

To provide a framework formulation reform of Islamic education, Masdar Hilmy gives nomenklatura a new concept for Islamic education in the era of industrialization. According to him, industrialization is contrary to the concept of Islam because it has led to dehumanization. Supposedly, the industrialization of putting humans as subjects, not objects. And to put humans as subjects in industrialization, the answer is Islamic education where Islamic education should have a scientific concept of industry other than religion.

This article is arranged by doing field research with this type of qualitative research, where empirical phenomena to be targeted.[12] The style of this research closer and parallel to the study of social phenomena (sociological of phenomena).[13] Determination of the data source in this research is done through determination technique aims samples (purposive sample),[14] then only use primary sources. This study takes two data sources, namely primary and secondary. Primary sources obtained directly from the leaders and officials of institutions, while secondary sources obtained through books, books, journals, articles, papers, and other relevant sources.

Collecting data in this study begins with the collection of documents, books and journals and other appropriate support for research, then do two methods of data collection as follows; Interview (Interview). They were interviewing techniques used in-depth interviews (depth interview), where researchers ask questions to the informant as needed research.[15] For the election of snowballing

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[11] Sigit Priatmoko, "Memperkuat Eksistensi Pendidikan Islam di Era 4.0," *Ta'lim: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018): 221–39, https://doi.org/10.29062/ta'lim.v1i2.948.

[12] Cik Hasan Bisri, *Pilar-Pilar Penelitian Hukum Islam Dan Pranata Sosial* (Jakarta: RajaGrafindo Persada, 2004), 56.

[13] Peter Mahmud Marzuki, *Penelitian Hukum: Edisi Revisi* (Jakarta: Prenada Media, 2017), 132.

[14] Samples intended characterized by: (1) the sample design that arise can not be determined and drawn in advance; (2) the selection of samples carried out sequentially; (3) sustainable penyeseuaian of the sample; and (4) the election ends if it is repetition. See Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 225.

[15] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2012), 108.

informant using the technique of choosing key informants that affect the community; Documentation. Pengumplan engineering document-ation data is the retrieval of data obtained through documents.[16] Forms of documents here are all documentation available.

The collected data is not directly used as the original data is needed in research, but analyzed interactively, when there is a shortage in certain categories, do research data.[17] After the researchers believe it is complete, the data was analyzed through three stages, namely; First, reduce the data. At this stage, the data have the essentials, customizable categories and disposed of improper questions; second, the presentation of data. Once the data is reduced, it appears relations between the informants answer with another informant in the same category; The third conclusion. Once the data is presented in narrative form-related, then the data can be answered from the problems in the focus of research. The answer is again tested to the field to be an accurate conclusion.

The collected data, in the last stages of data, checked again before concluding. Data were tested by triangulation techniques, the data collected through interviews to selected informants, checked back through different techniques, namely the free observation.[18]

## The Concept of Knowledge in Islam

Knowledge (knowledge) is everything that is known concerning an object.[19] Mulyadhi says knowledge is the result of power after performing a search of the subject senses.[20]With that understanding, knowledge can be divided into two; theoretical knowledge and practical knowledge. In short, these forms of knowledge role in religious knowledge and general knowledge.

According to rhetoric ness, general knowledge, better known as science. Or even a word of knowledge, more commonly understood

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[16] Husaini Usman and Purnomo Akbar, *Metodologi Penelitian Sosial* (Jakarta: Bumi Aksara, 2006), 73.

[17] Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 246.

[18] Ibid., 274.

[19] Mohammad Kosim, "Ilmu Pengetahuan Dalam Islam (Perspektif Folosofis-Historis)," *Tadris: Jurnal Pendidikan Islam* 3, no. 2 (2008): 121–40, https://doi.org /10.19105/jpi.v3i2.232.

[20] Mulyadhi Kartanegara, *Menembus Batas Panorama Filsafat Islam* (Bandung: Mizan, 2002), 58.

as a science.[21] It has become a habit of the scientists, that science is often equated with science. While the science of religion, more identified with Islamic science, is taught in schools and universities Islam.

After science, the knowledge that a third is of philosophical knowledge. Science is very difficult to find the truth, because of the only justifiable logic.[22] Orientation logical thinking philosophy is patterned, whereas the method used in the form of rational. They are relying on sense thinking. But to understand this science is endless because each generation will be different ways of determining the truth based on logic.

Next is the mystical knowledge, the knowledge gained through the heart, intuition, and inspiration. This knowledge is acquired through training the way to feel and can not be captured by logic.[23] Knowledge of this type of object is beyond logic, namely supra-logic. The knowledge that is usually adopted by experts such as Sufi spiritual.

If religion is the revelation of God, the Qur'an that the content can be understood in science, there also can be understood as a philosophy, and most can be understood mystically.[24] Seen from the other side of the whole verse Qur'an must be accepted with confidence, it means that all incoming mystical knowledge. Thus the Qur'an that it no science, logic, and mystic. Above it is one way of dividing human knowledge. There is also another method of apportionment, namely: 1) knowledge is revealed, the knowledge received, this is the division according to Islam; 2) Knowledge gained, obtained intention is sought by the mankind.[25]

Islamic Education is a science-based on Islam. If so, then the science of Islamic education is a science education based on the Qur'an and the hadith sense. The use of this base sequence must Qur'an first, when no or seen in the hadith, when there is no sense thinking then be used, but the findings reason it should not be

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[21] Nurcholish Madjid, *Khazanah Intelektual Islam* (Jakarta: Bulan Bintang, 1984), 307.

[22] Ibid., 309.

[23] Harun Nasution, *Falsafah Dan Mistisme Dalam Islam* (Jakarta: Bulan Bintang, 1973), 11.

[24] Ridwan Abdullah Sani, *Sains Berbasis Al-Quran* (Jakarta: Bumi Aksara, 2014), 21.

[25] Sayid Qutub, "Sumber-Sumber Ilmu Pengetahuan Dalam al-Quran Dan Hadits," *Humaniora* 2, no. 2 (2011): 1339–50, https://doi.org/10.21512/humaniora.v2i2.3198.

contrary to the spirit of the Qur'an and hadith.[26] Therefore, the theory in Islamic education must be equipped with the verses of the Qur'an and hadith or arguments (reason) that guarantees the theory. Thus, the making and writing theory in the science of Islamic education is not much different from the manufacturing and writing theory in jurisprudence.

The above description has started to clarify what exactly science that Islamic education. So that everything is clearer, there are several concepts concerned with it that need to be further described, that is what exactly is the difference between science and philosophy of Islamic education.

The above question is very basic, indeed. The answer to that question would be an epistemological foundation for Islamic Education Sciences, at least for a part. The description of the answer to that question would also clarify the position of the Islamic Education Philosophy of Islamic Education has suggested that during this time is not clear. That answer will also show the position of Islamic education techniques in philosophy and science of Islamic education. Plot-plot that I think it must be clear. The answer to the three questions above will also remove confusion during the distinguish concept of philosophy, science itself in general. Strictly speaking, it can be readily where Islamic educational philosophy and theory where Islamic educational theories.

Here we know that the first kind of human knowledge is scientific knowledge. This is the exact translation for the word science. When science is translated by science, it will be the confusion that arises. Studies for Indonesian people, who generally have been influenced by a sense of the Arabic language, it can mean knowledge (knowledge).[27] That's why we invented the term natural sciences, chemistry, history, and others. Surprisingly in Indonesia, also known as philosophy. It is clear to the Indonesian generally defined as the science of knowledge.[28]

Sain science is a kind of human knowledge obtained by research on the empirical object the validity of a theory of science (science) is

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[26] Z. Alafi, *Pemikiran Pendidikan Islam Pada Abad Klasik Dan Pertengahan* (Bandung: Angkasa, 2003), 89.

[27] M. Dawam Rahardjo, *Ensiklopedi Al-Quran Tafsir Sosial Bersadarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 2002), 120.

[28] Mohamamd Muslih, *Filsafat Ilmu: Kajian Atas Asumsi Dasar, Paradigma Dan Kerangka Teori Ilmu Pengetahuan* (Yogyakarta: LESFI, 2013), 19.

determined by logical or absence and presence or absence of empirical evidence.[29] When the theory was logical and empirical evidence, the theory of science that is true. When only logical he is philosophical knowledge. If it is not logical but the empirical evidence, it's called an imaginary knowledge. For example: when there is an eclipse of the sun, strike the gong, the eclipse will disappear. However, if they do not hit too lost, therefore, because it is illogical, even if no empirical evidence, this kind of knowledge is not science. I call this knowledge only imaginary. However, knowledge of this type is widely shared by our society.

So, the conclusion is logical knowledge of science and have empirical evidence. I use this rule for Islamic Education. The theories in the science of Islamic education in a test logically must get and simultaneously empirical. When less than one, then he is not Islamic education.

The philosophy is a kind of logic of human knowledge, about the abstract objects.[30] Bias A concrete research object, but he wanted to know was part of the abstract. A philosophical theory correctly when it can be justified logically and forever will be proven empirically.[31] When a time it can be proven empirically, it soon turned into a theory of science. Based on the philosophy that Islamic education is a collection of Islamic educational theories that can only be justified by a logical and will not be proven empirically.

To complete it all at once, I describe three types of knowledge, namely knowledge suprational or meta-rational that in my other books called mystically. Now I leave the mystical term. In the past, the mystic is a term that I use while before it found a more appropriate term. Now the more appropriate term is suprational or meta-rational. This knowledge is not acquired by the senses as in science, nor in any sense as a rational philosophical knowledge—this kind of knowledge obtained by suprational.[32]

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[29] Fariz Pari, "Epistemologi Dan Pengembangan Ilmu Pengetahuan," *Jurnal Ilmu Ushuluddin* 5, no. 2 (2018): 190–210, https://doi.org/10.15408/iu.v5i2.12781.

[30] Osman Bakar, *Hierarki Ilmu, Membangun Rangka Pikir Islamlisasi Ilmu* (Bandung: Mizan, 1998), 68.

[31] A. Sonny Keraf and Mikhael Dua, *Ilmu Pengetahuan : Sebuah Tinjauan Filosofis* (Yogyakarta: Kanisius, 2001), 37.

[32] John Hedley Brooke, *Science and Relegioun: Some Historical Perspectives* (Cambridge: Cambridge University Press, 1998), 97.

## Methods of Islamic Education

Methods taste of words *metodos* (Greece), the way the investigation. In Arabic is called *ṭarīqah*, *minhāj*, and *niẓām*. The meaning of this word, to give an idea, that the method is a flow path that must be passed so that the goal can be achieved (Jalaluddin, 2016).[33] The method is a method performed by everyone in conveying something. Sometimes people do different methods against any student or people he taught. Methods in Islamic education and western education methods are different, the method performed by much western education practised by people or called by a common method, while the method of Islamic education is still a bit of that use. Islamic educational methods did not refer to the means employed but refer to the development of effective order to form an individual Muslim.[34]

Engineering is how someone runs the method used because the technique is the way someone would apply the methods that he uses. The techniques and methods are integral and inseparable. The techniques contained in the Islamic religion there are several kinds, namely; *ekspositori* learning techniques, learning the techniques of inquiry and cooperative learning techniques.

*First*, *ekspositori* learning techniques. Namely learning technique that emphasizes the process of delivering the material. How can a teacher packing material be conveyed as possible, attractive, so that the material presented was well received by the students? Second, the inquiry learning techniques emphasizing the process of thinking and critical analysis to seek and find their answers on issues. Third, cooperative learning techniques. Engineering determined cooperative learning more on problem-solving in groups.[35]

The procedure is the initial referral to go through before making educational methods. The procedure is an alternative to facilitate teachers in determining or making educational methods.

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[33] Nurjannah Rianie, "Pendekatan Dan Metode Pendidikan Islam (Sebuah Perbandingan Dalam Konsep Teori Pendidikan Islam Dan Barat)," *Management of Education* 1, no. 2 (2015): 105–17, https://doi.org/10.18592/moe.v1i2.350.

[34] Mumtazul Fikri, "Konsep Pendidikan Islam; Pendekatan Metode Pengajaran," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2017): 116–28, https://doi.org/10.22373/jiif.v11i1.66.

[35] Saifullah Idris and Tabrani Z.A., "Realitas Konsep Pendidikan Humanisme Dalam Konteks Pendidikan Islam," *Jurnal Edukasi: Jurnal Bimbingan Konseling* 3, no. 1 (2017): 96–113, https://doi.org/10.22373/je.v3i1.1420.

Procedures or steps that are to be followed are the aim of Islamic education, the mastery of the subject matter, and understanding theory-teaching theory. Besides, educators must understand the principles of teaching as well as the models and principles of evaluation, so intrinsically Islamic education takes place quickly and precisely.

The procedure of making the Islamic education method is to consider the factors that influence it, which include; 1) The purpose of Islamic education. Islamic educational purposes include three aspects, namely, cognitive, affective, and motoric psychology. 2) Learners. Methods submitted must be able to be well received by the students, so that the material presented can be absorbed well by the students. 3) situation. School and community environment is also a reference by teachers in determining the method to be used by the students. 4) Facility. Facilities teacher is a tool for conveying the material following the method to be performed. Amenities at this very assist teachers in implementing the learning process. 5) Personal educators.[36]

The role of method in Islamic education is very important because of education without method as cooking without salt, tasteless. Because the methods and education are integral and inseparable, the method is very helpful in education, no matter their method will not be able to be delivered properly to the students, and students may not be aware of what is delivered. Using methods that sometimes the students are still not able to understand the material well, especially there is no method.

## Output-Based Learning Methods

Islamic educational institutions in Pesantren Sunan Drajat, East Java, is not much different from other Islamic education. Educational institutions also divided into two forms; formal and non-formal. Formal institutions consist of MTs, Madrasah Aliah, Vocational High School, Vocational High School and the College of Marine Raden Qasim (STAIRA) in Ma'had Aly Sunan Drajat. As for the non-formal institutions such as Madrash Diniyah, Madrasatul Quran, Development Institute of Foreign Languages.

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[36] Afiful Ikhwan, "Metode Simulasi Pembelajaran Dalam Perspektif Islam," *Istawa: Jurnal Pendidikan Islam* 2, no. 2 (2017): 1–34, https://doi.org/10.24269/ijpi.v2i2.623.

Only educational institutions in this boarding school have a characteristic that differentiates it from other Islamic education. It is seen from the existence of pesantren, which carries the vision of creating students entrepreneur and become economically independent. Economic independence is not only processed through the micro-economy but in macro. Evidenced by the many companies that have collaborated by the agency, both for financial develop pesantren also develop the potential of students to be prepared to face increasingly rapid industrial development.

Education model implemented in these schools rather say embracing integrative learning method, a method of learning in education that combines classical Islamic education with modern education. Some classical methods are defended with arguments remain relevant and modern take on a new method in which if not damage the building of Islamic schools has been built. Several methods of learning in these schools are the first, flipped classroom. This learning method is a classic learning method that has Islamic education, it's just, polished into a more modern to adapt to the times.

Methods flipped classroom, are simply the students or the students are given the task to study the subject matter before entering the study room (class). Learners are required to master and make the synthesis or innovation of subject matter to be studied. The synthesis in question is a new understanding as a criticism or discussion on the development of the material. This method is similar to the method Remin *mudhākarah* or remembering the subject matter before teachers begin to matter.

In this method, the learner is given some reference by teachers/lecturers to learn outside the classroom. Then, in the face to face meetings before students present results of his reading to draw conclusions and give some notes on the material. Therein lies, where students conduct in-depth literacy by comparing numerous references at once to familiarize students to think logically and critically.

*Second,* Methods cooperative system. This method is very popular among modern education activists. In general, this method has many forms, but all forms are essentially dividing class members into groups. Some use the electoral system of numbers, each the same number into one group. There also are directly appointed according

to the odd-even his birth date, and so on. Then each group was given an issue (problem) to be solved.

Not only that, after the group managed to break with their I ways of thinking to find a solution, but the final stage is also the creation of new ideas (new ideas). In this realm, discussion groups are required to produce either physical or thoughts that are supported by theory. If the group can not afford to make the product, then the task is made assignments outside the classroom that still must be resolved.

*Third,* corporate methods of rule. It is this method that made the difference at once, plus compared with other educational institutions. Many people judge, this pesantren education method basis starting from the method, in which the basis is the "output" or output. This method is especially true outside of the classroom and in the classroom. In the classroom, schools shape the system's extracurricular routine or extra lessons. In this study, brought in a tutor or teacher of the practitioner, furthermore, who have a good position in a company to teach the students the economy and business.

By using simulation and practice method directly to the field-which indeed are based business- schools, the students can grasp quickly even dared to create a new idea of the delivery of the tutor. Learning outside the classroom, that is to say, the students create a new invention to develop a business enterprise owned boarding school. At first, the students were assigned to intern at one of the boarding-owned business enterprises, and in the end, will be tested to develop it.

When in the apprenticeship process, students are required to make a practical note, combined with an understanding of the theory. At each of the students who intern, one will find the idea of business development. So no doubt, businesses in boarding Sunan Drajad always evolving until now. The corporate methods performed hereditary armed with the integration of theory and practice.

*Fourth*, *the simulation of practice.* This method is a continuation of previous methods. This method is similar to the existing practice methods in classical scientific treasures. Where the children, usually, learn to master a straightforward manner to practice it. Learn procedures such as ablution ', then the lesson is drawn from reading the book and then practised. Only Sanya, the simulation method of

practice, is more inclined on all subjects, both religious and secular subjects.

The development is again; the simulation does not stop in the classroom or day-to-day practice. However, the simulation continues at business institutions, laboratories or other types applied. Thus, the knowledge gained is not suspended as a theory. But can be applied in real life and use to the general public. Therein lie the significance and the changes made by these schools.

That's four methods that do updates based on the output (output), as well many other methods are applied, such as lectures, discussions, problem-solving, *sorogan*, exemplary and others as well as other Islamic institutions. And this became a breakthrough because seeing other Islamic educational institutions are not as active as Sunan Drajad schools in fostering students from admission to its status when it comes out later.

## Market Orientation and Corporate Networks

Unique and special, that's how to describe the Islamic educational institutions in Pesantren Sunan Drajat Lamongan. How not, so far has been a lot of foreign companies create and work as a corporate or Islamic education company with modern management systems. This pesantren in addition to being an educational institution, as well as large companies, can support agencies and ensure the quality of its graduates (output) after exiting later.

Among the business units developed is 1) PT Sunan Drajat Lamongan, this unit began with the offer of an entrepreneur who has an area of 4000m2 dolomite grinding mill in 1981, later this factory managed by schools to produce fertilizer name dolomite. In its development, this public Banjarwati transferred to the village of 2 hectares and develop production not only in dolomite fertilizer, phosphate fertilizer nature but also agriculture. And in 1995, schools do *muḍārabah* with other managers, and boarding schools receive only a result.

In 2004, PT Sunan Drajad became a private company engaged in the making of dolomite fertilizer, natural phosphate and NPK solid. The monthly production capacity of 2000-5000 tons on average, 10,000-20,000 tonnes of fertilizer and 10,000 tons phosphate dolomite, with a market share of outside and inside NEERI. Outstanding excellence in the field of enterprise, and today, the

Performance Management already has a cooperation partner with outside companies.

*Second*, Koperasi Pondok Pesantren. In 1999, this *kopontren* became a small independent business unit. The turnover of the cooperative reaches 20-35 million per month, whereas the cooperative members then pick up from the environment around schools. However, blessing boarding owned productive enterprises, and small units can be great. Third, developing noni juice called "Sunan". Covering an area of 15 hectares reserved for noni tree planting, in 2004 realized as much as 11 hectares. At that time there were two productions Noni juice produced, first for local consumption in the country under the brand "Sunan" and the products overseas with the product name "Java noni".

*Fourth,* drinking in bottled water production "*Aidrat*". *Aidrat* is a water company container produced using reverse osmosis technology, the water filters that add clean sensation with oxygen so good for your body. In the country, bottled drinking water has been distributed to Lamongan, Gresik, Tuban, and others. Fifth, Smesco Mart. It is a small unit that is in boarding school, to be used as a shopping centre student or pupils.

Of the various units of the company owned by the boarding school, it is not the intention to socialize the business. But there is an interesting side of the pattern of development of the students through company-owned resources. When traced, all the elements that take care of the company consists of graduates of the schools that have been equipped with the theory and practice when studying. It is no wonder if the nuances developed by graduate students of the schools that keep the spirit of business ethics.

This is the intended output when students have completed level of education, they are facilitated by the agency to get a job position to produce for themselves and also for the institution. So the students were prepared carefully by mastering economic sciences, law, religion, and politics so that when discharged can participate in market share.

There are two strategies to empower the graduates of these schools. First, put to the corporate-owned schools should have a religious knowledge base such as memorizing the Koran, some interpretation, hadith, and books. And are also required to understand modern economics as well as devices such as management, micro and macro, accounting, quantitative and so on. In this position, the

students unconsciously mastered two important things; general science and theology.

*Second,* build a network with overseas companies, both domestically and abroad. So far, it has many local and foreign companies that have been clicking create. With this network, young entrepreneurs who have been printed can easily fill positions in the company's partner schools. So for graduates who want to deepen the practical economy by working, schools have opened the way. But some graduates want to choose another path; however, the organization does not impose.

All learning models polished and conceived to make graduates can participate in the development of the global industry. Pupils or students at the school must have contributed to developing a modern economy, as well as master and practice the science of religion.

## Conclusion

From the discussion above, we can conclude several important matters related to the research results. First, Pesantren Sunan Drajat has its uniqueness as schools that have two things orientation; potential development of students as scientists and economists; prepare competent graduates of the schools to a healthy and competent at facilitating the development of the industrial era graduates to occupy the posts of industrial enterprises.

*Second,* in preparing graduates who mastered the science of religion and public schools to apply four methods featured as a priority. 1) The flipped classroom method. The method requires that students undertake a literacy and generate logical thinking, critical and find new ideas. This method is done outside the classroom and then supported by a practical test. 2) methods of cooperative system. Methods that emphasized group to discuss a common problem of religion and science, then they can generate new finding practical. The output is the idea or product. 3) corporate methods of rule. The method provides an opportunity to learn from foreign and domestic tutor competent in companies evidenced by its strategic position. 4) The simulation method of practice.

*Third,* preparing the output to an established and competitive in the global world, then boarding apply two strategies. Namely by placing its graduates as the successor to struggle in the company, by way of filling the posts occupied position; utilize a network of

business partners to use the services of graduate schools as capable and qualified personnel.

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