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Implementation of Economic Skills Education at Salafiyah

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Abstrak

Penelitian ini bertujuan untuk mengetahui implementasi pendidikan keterampilan ekonomi di pesantren salafiyah. Lokasi penelitian ini adalah Pondok Pesantren Al-Chikmatul Muballigoh Kabupaten Serang dan Pondok Pesantren Al-Mu'awwanah Kota Serang. Populasi penelitian ini adalah seluruh santri pondok pesantren Al-Chikmatu Muballigoh dan Al-Muawanah yang berjumlah 550 santri. Sampel dalam penelitian ini berjumlah 55 santri, 10 % dari jumlah populasi. Metode yang digunakan dalam penelitian ini adalah metode kualitatif. Metode pengumpulan data dilakukan dengan wawancara dan observasi. Metode analisis data menggunakan model Miles dan Huberman. Hasil penelitian ini menunjukkan bahwa Jenis keterampilan ekonomi yang diajarkan di dua pondok pesantren (Pondok Pesantren Al-Chikmatul Mubaligoh dan Al-Mu'awwanah) adalah keterampilan menjahit, keterampilan membuat kerudung dan peci, keterampilan budi daya jahe merah, keterampilan mengelola koperasi pondok pesantren, keterampilan seni marawis dan hadrah, Pelatihan jamur tiram berbahan limbah kayu, pelatihan tukang bangunan, ternak ayam dan penetasan telor, biro trevel ibadah haji dan umroh. Penyelenggaraan pendidikan keterampilan ekonomi tersebut dilakukan dengan metode kemitraan dan non kemitraan. Metode kemitraan dilakukan dengan menjalin kerjasama dengan perguruan tinggi, *non government organization* (NGO) dan pemerintah. Sedangkan metode yang kedua, pendidikan ekonomi kreatif di atas dilaksanakan secara mandiri oleh para ustaz dan pengasuh pondok.

Keywords: Pendidikan Keterampilan, Ekonomi, Pesantren Salafiyah.

Abstract

This study aims to determine the implementation of economic skills education in salafiyah Islamic boarding schools. The location of this research is the Al-Chikmatul Muballigoh Islamic Boarding School in Serang Regency and the Al-Mu'awwanah Islamic Boarding School in Serang City. The population of this study was all students of the Al-Chikmatu Muballogoh and Al-Muawanah Islamic boarding schools, totaling 550 students. The sample in this study amounted to 55 students, 10% of the total population. The method used in this research is the qualitative method. Methods of data collection are done by interviews and observation. The data analysis method uses the Miles and Huberman model. The results of this study indicate that the types of economic skills taught in two Islamic boarding schools (Al-Chikmatul Mubaligoh and Al-Mu'awwanah) are sewing skills, veil and cap making skills, red ginger cultivation skills, skills to manage cooperative boarding schools, marawis and hadrah arts skills, training on oyster mushrooms made from wood waste, training for builders, chicken farming and egg hatching, travel bureaus for hajj and umrah. The implementation of economic skills education is carried out using partnership and non-partnership methods. The partnership method is carried out by collaborating with universities, non-government organizations (NGOs), and the government. While the second method, the creative economy education above is carried out independently by the teachers and boarding school caregivers. training on oyster mushrooms made from wood waste, training for builders, chicken farming and egg hatching, travel bureaus for hajj and umrah. The implementation of economic skills education is carried out using partnership and non-partnership methods.

Keywords: Skills Education, Economics, Salafiyah Islamic Boarding School.

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INTRODUCTION

In the preamble to the 1945 Constitution, the results of the amendments contain the goals of the Indonesian nation, namely, "Promoting public welfare, educating the nation's life". In the statement above, there are two important meanings, namely welfare, and intelligence. Welfare is possible when someone has intelligence, intelligence itself will be possessed if it is trained through the process of education and learning. Therefore, the government deliberately placed these two statements in the Preamble of the 1945 Constitution. Educating the nation's life is related to education, which in the 1945 Constitution article 31 paragraph (3) states,(Lpwntb, 2022).

As an integral part of the National Education System, Pesantren has a very important and strategic position, function, and role. As the oldest educational institution after the household, Islamic boarding schools have made many major contributions to national development, especially the development of the quality and character of education human resources. Pesantrens shape the religious character of the Indonesian people, giving birth to many national leaders in the past, present, and even in the future.

In the past, Islamic boarding schools were most prominent in mobilizing, leading, and carrying out the struggle to expel the invaders and proclaim independence(Shafrawi, 2019). This is because the pesantren people, in general, are devout and reliable Muslims. The role of pesantren as education providers at this time is also still very strong. The role of Islamic boarding schools in the future is still and will continue to be large(Tafsir, 2004).

As an educational entity, Pesantren is a religious nationalism movement in the formation of Indonesian human characters who are intelligent, skilled, and have high fighting power. Based on the teaching system, educational facilities, and management, Islamic boarding schools are grouped into Modern Islamic Boarding Schools and Salafi Islamic Boarding Schools. Unlike Modern Islamic Boarding Schools, in Salafiyah Islamic Boarding School education system and learning patterns are carried out in a non-formal, traditional and simple way. Santri as a student is more directed to study the Al-Quran and classical books about Islam known as the Yellow Book and the practice of worship. Students who have completed their education period are not given a diploma (though nowadays a diploma is a "prerequisite" to be able to work in the formal sector). The period of education is not based on learning time as in Modern Islamic Boarding Schools but on the mastery and understanding of science and "tool science" whose measurement of understanding and mastery is monitored continuously and tested by Kiai and Ustadz(Shafe'i, 2017).

The legitimacy of the graduation of the Santri is the authority to deepen knowledge further and the authority to teach the knowledge that has been learned to carry out the sacred task of irfani (mission Sacre) amar ma'ruf nahyi munkar. Namely upholding goodness and eliminating evil in society through education and da'wah, as did the Kiai and Ustadz who guided them. (Muslih, 2021).

The Salafiyah Islamic Boarding School education system does not direct its graduates to work as employees or laborers in the formal sector and does not equip them with the skills to become entrepreneurs. (Fauzan, 2017). Yet their challenges ahead are getting bigger. In 2015, ASEAN member countries have agreed to the ASEAN Economic Community Blueprint 2025 (Cahyo et al., 2016). The AEC Blueprint 2025 will build on the AEC Blueprint 2015 which consists of five characteristics that are interrelated and mutually reinforcing, namely: (a) an integrated and integrated economy full; (b) a competitive, innovative and dynamic ASEAN; (c) Improved sectoral connectivity and cooperation; (d) a resilient, inclusive, people-oriented and people-centered ASEAN; and (e) global ASEAN. AEC 2015 aims to improve the welfare of ASEAN which has the characteristics of being a single market and production base, a more dynamic and competitive ASEAN region, having equal development, and accelerating economic integration in the ASEAN region and with regions outside ASEAN. (Ministry of Foreign Affairs, 2015).

So that the spirit and spirit of independence need to be fostered by the Santri through the transformation of knowledge and understanding of entrepreneurship, as well as training in productive skills (life skills). So that they can compete and have the competitiveness as graduates of formal schools. Similar research was conducted by(Masruroh, 2016),(Muslih, 2021),(Fauzan, 2017),(Nadzir, 2015),(Shafe'i, 2017), the difference between this study and previous research, this research focuses on examining the implementation of skills education in salafiyah Islamic boarding schools, while the above research examines skills education in formal schools, and several studies examine salafiyah boarding schools, only their research focuses on studying character education. this study aims to determine the implementation of economic skills education in Salafiyah Islamic Boarding Schools.

Research with the scope of this study has been conducted by (Fatchurrohman; Ruwandi, 2018), (Masrur & Arwani, 2020), (Putri et al., 2017), (Irfan et al., 2022), (Hamzah et al., 2021), the difference between this study and previous research lies in the limitation of the study on the implementation of the economic skills of santri in a salafi Islamic boarding school in Serang Regency.

METHOD

The research method used in this research is a mix of social explorative-based research and developmental-based research with a qualitative descriptive approach. The data collected for this research is in the form of primary data and secondary data. Primary data is collected directly from the field, while secondary data is collected through documentation studies and relevant sources. Data collection techniques used in this study are:

- a) Documentation Study on official documents and previous research results that have relevance ;(Ferdinand, 2002)
- b) Field Observation, namely data collection by observing the implementation of Salafiyah Islamic Boarding School activities in the field;
- c) Structured Interview, conducted to obtain the required information through direct verbal communication with the respondent (Bungin, 2015);
- d) *Focus Group Discussion*(FGD) or focus group discussions “key informants” to explore the information and data obtained previously so that the accuracy level is verified (Narbuko & Achmadi, 2015);

According to Arikunto (2010) and Sugiono (2019) Population is all individuals who are research subjects, and or generalization areas which include subjects/objects that have certain qualities, numbers, and characteristics that have been determined by the researcher to be studied and then drawn conclusions. The population of this research is the Salafiyah Islamic Boarding School as an institutional unit spread across Serang City and Serang Regency

The sample of this study is a representation of a certain part of the population that has predetermined criteria (Emzir, 2018), i.e. at two locations, Al-Chikmatul Muballighoh Islamic Boarding School, Pasagi Kembang Sindang Heula Village, Pabuaran District, Serang Regency. Al-Mu'awwanah Islamic Boarding School, Sukamandi Village, Kasunyatan Village, Kasemen District, Serang City. Sampling in this study was carried out purposively (purposive sampling) to 10% of the population who met the criteria for the sampling frame distributed in the two Salafiyah Islamic Boarding Schools as many as 55 respondents, namely 1) Salafiyah Islamic Boarding School Al-Chikmatul Mubalighoh as many as 350 people, and 2) Salafiyah Al Islamic Boarding School. -Mu'awwanah as many as 200 people taken proportionally. The consideration of using the purposive sampling technique and proportional distribution is an effort so that this research avoids potential generalizations that are biased because biased research has weaknesses that have the potential to cause problems or harm in implementation or follow-up in the future. Meanwhile, Key Informants are people who meet the following criteria: 1) Managers/managers of Salafiyah Islamic Boarding Schools, 2) active students and female students.

The method that the researcher uses to analyze the data collected through the above collection method is the data analysis method of the Miles and Huberman model. In the Miles and Huberman analysis model, there are three stages of qualitative data analysis activities, namely Data Reduction, Data Display, and Conclusion Drawing. (Sujarweni, 2015).

RESULTS AND DISCUSSION

1. Islamic Boarding School Salafiyah Al-Chikmatul Muballigoh

Al-Chikmatul Muballigoh Islamic Boarding School is a Salafiyah Islamic Boarding School, organized by the Al-Chikmatul Muballigoh Foundation which is led directly by Kiai Haji Masjuki as Founder and assisted by 21 Ustadz and Utadzah as well as Senior Santri who live in boarding schools and the surrounding environment. This Islamic boarding school is located in Pasagi Kembang Village RT/RW 11/04, Sindang Heula Village, Pabuaran District, Serang Regency.

Al-Chikmatul Muballigoh Islamic Boarding School was established in 1996 and has been registered at the Ministry of Religion of the Republic of Indonesia with Certificate Number: Kd.28.01/PP.00.8/361/2008 and Pondok Statistics Number: 512322004333. Currently, 375 students in this Islamic boarding school are recorded as Santri Mukim and Santri Kalong. Santri Mukim consists of 165 male students and 85 female students who come from outside Sindang Heula Village and from other sub-districts in Serang Regency / City, even from outside Banten Province such as from East Java. All of these students live in Pondok (Funduk, Dormitory) of the Islamic Boarding School. Santri Kalong consists of 122 people who come to Islamic boarding schools to participate in religious learning activities or the Koran, do not live in Pondok because they live around Sindang Heula Village.

Implementation of education and teaching and learning activities (KBM) at the Al-Chikmatul Muballigoh Islamic Boarding School is done informally, traditionally, and simply. Learning materials are more focused on Islamic religious education such as Tawhid or Aqidah Islamiyah, Ahlaq (morality), Islamic Dates (history), Muamalah (Fiqh, Usul Fiqh), language, Tahfidzul (memorizing) the Qur'an and Hadith, da'wah, and so on. concerning the Qur'an, Hadith books, and other classic books are known as the Yellow Book. To support the skills of the santriwati/female students in addition to the basic learning materials, the pesantren also facilitates the students with entrepreneurial insight and skills as well as various skills, including sewing skills, cooking, making veils, and clothing for students. and cap making.

2. Al-Muawanah Salafiyah Islamic Boarding School

Al-Muawanah Islamic Boarding School is a Salafiyah Islamic Boarding School, located in Sukamandi Village, Kasunyatan Village, Kasemen District, Serang City, about eight kilometers from the UNTIRTA Main Campus. Precisely to the north of Serang City towards the Great Mosque of Banten, Petilasan of the Sultanate of Banten.

The Salafiyah Al-Muawanah Islamic Boarding School is a traditional and simple Islamic Boarding School. The current number of students is 200 Santri and Santriwati who come from the local area, and from other areas in Serang City/Regency, even many who come from outside Banten Province such as from East Java Province, Lampung Province, and Bengkulu Province.

The environment around this Islamic boarding school is in the form of rice fields and is adjacent to secondary irrigation canals and residential areas. There are many Panglongs in this village, namely the sawmill industry that processes logs into blocks and boards of various sizes and manufactures various wood-based products such as frames and doors/windows, cabinets, benches, and so on.

Like the Salafiyah Islamic Boarding School in general, the Al-Muawanah Islamic Boarding School is a relatively simple traditional Islamic boarding school, occupying an area of two hectares mixed with the residence of the family of a Kiai as the organizer and six families of the Pesantren Trustees.

The implementation of education is focused on Islamic religious education typical of Islamic boarding schools. Educational facilities and infrastructure are relatively limited, with as many as 200 students/Santriwati who generally come from a weak economic background. Therefore, the contribution of education costs is relatively low, namely Rp. 150,000 for registration fees, and tuition fees of Rp 20,000 per month per student, therefore the availability of operational costs for the implementation of education is highly dependent on the organizers and coaches.

Until now, this Islamic boarding school has not received any assistance from the government for its educational facilities and infrastructure. To meet the operational costs of providing education, apart from the contribution of the students, the Pesantren Management utilizes the potential of the environment around the pesantren, including the utilization of sawn wood waste which is widely available for oyster mushroom cultivation, and the use of land owned by the pesantren for planting plants. vegetables and freshwater fish ponds whose management is still simple.

3. Implementation of Economic Skills Education

Education is a learning process that produces experiences that provide personal well-being, both physically and mentally, while skills are the ability to operate work more easily and precisely (Melati et al., 2016). Skills education aims to form job skills. Job skills are skills or proficiency to do a job that is only obtained from the practice, either through practical training or from experience (Maringan et al., 2016).

The types of economic skills developed at the Salafiyah Islamic Boarding School Al-Chikmatul Muballigoh are sewing skills, veil and cap making skills, red ginger cultivation skills, marawis and hadrah arts skills, and cooperative management skills. While the types of creative economy skills developed at the Salafiyah Al-Muawwanah Islamic Boarding School have several types of skills, namely: oyster mushroom cultivation made from wood waste, builders, chicken and egg hatching, travel bureau for Hajj and Umrah.

The implementation of creative economic skills education for salafi Islamic boarding school students is carried out using two methods, namely the partnership method and the non-partnership/independent method. The implementation method is as follows:

1. Learning Economic Skills Through Partnerships

a. Partnership with Universities

The Salafi Islamic Boarding School Al-Chikmatul Muballigoh collaborates with the University of Sultan Ageng Tirtayasa through a community service program in making Entrepreneurship Training and making various headscarves and caps in increasing the economic independence of the pesantren. The students are trained by instructors who are experts in their fields (trust convection), and the implementation of this activity is carried out for three days. On the first day, entrepreneurship socialization with the aim that students have entrepreneurship to students. The second day of training to make caps for students. The third day of hijab training for female students. The purpose of this activity is to train female students to make various border veils and to train male students to make various caps. So that the students are skilled and have independence after leaving the pesantren education.

As in the Al-Chikmatul Muballigoh Islamic Boarding School, at the Al-Muawwanah Islamic Boarding School, the UNTIRTA lecturer team conducted entrepreneurship training and cultivated oyster mushrooms made from wood powder waste. The argument why oyster mushroom cultivation is made from wood powder waste is because the surrounding area of the pesantren has local potential with a lot of wood waste that has not been utilized optimally. The implementation of this activity was carried out for two days, the first day of entrepreneurship skills training. On the second day, training on the use of wood waste so that it has the marketability to support the economy. Until now it is still managed by students.

b. Partnership with NGOs

In teaching the creative economy to students, salafi Islamic boarding schools cooperate with Non-Government Organizations (NGOs). Of the two Salafiyah Islamic Boarding Schools, Al-Muawanah and Al-

Chikmatul Muballogoh, the last Salafi Islamic Boarding School is said to have cooperation with Non-Government Organizations (NGOs). Al-Chikmatul Muballigoh in collaboration with the Amil Zakat Institute for the Hopeless Dhuafa (LAZ HARFA).

The Amil Zakat Harapan Dhuafa Institute (LAZ HARFA) has a Smart Care Action education program, including Tahfidz Qur'an, Harfa Skill Center (HSC), Orphan Achievement Scholarship, and Khadijah Islamic School. The collaboration of the Al-Chikmatul Muballigoh Islamic boarding school with LAZ HARFA in the Harfa Skill Center (HSC) Smart Care Action program. Smart Harfa Skill (HSC) provides training programs and free sewing courses. Smart Harfa Skill (HSC) was originally intended for orphans, poor people, and people of productive age who dropped out of school. Then LAZ HARFA expanded its scope to the students of the salafi Islamic boarding school Al-Chikmatu Muballigoh. The purpose of Harfa Skill Center (HSC) is to deliver trained students so that they have the opportunity to work in the Industry.

Sewing training is held in two levels, the first level lasts for three months, and the sewing skills taught are basic skills such as how to operate a sewing machine and others, after the students are considered proficient they continue at the second level which lasts for one year. The training mechanism was held directly at the salafi Islamic boarding school, and trainers from the Amil Zakat Harapan Dhuafa Institute (LAZ HARFA) came to the Al-Chikmatu Muballigoh Islamic boarding school, training female students in sewing skills, according to information from the advisor of the boarding school, this was also confirmed by the female students. The students were very enthusiastic about participating in the training, so within a few months, the sewing skills of the female students had begun to develop.

According to the advisor's statement, the training was completed on two levels. In the following years, the implementation of the sewing course was centralized at the Harfa Skill Center (HSC) in Ciwaru, and the female students who wanted to learn sewing courses had to study directly at HSC. After attending the training, the female students of the salafi Islamic boarding school Al-Chikmatu Muballigoh were able to make boarding school uniforms.

In addition to partnering with the Harapan Dhuafa Amil Zakat Institute (LAZ HARFA), Al-Chikmatul Muballigoh also partnered with Zaida Herbal which is located in Cipocok Jaya. The partnership program was established by Al-Chikmatul Muballigoh and Zaida Herbal in the field of red ginger cultivation.

Zaida Herbal provides counseling to all students of the salafi Islamic boarding school Al-Chikmatul Muballigoh, the counseling materials include how to plant, and manage red ginger and how to sell it. In addition, the students are guided practically to be able to plant, care for and sell red ginger plants. The land that was rolled out by the pesantren for the cultivation of red ginger plants was 2000 M, and the selling price per seedling was Rp. 2000.

The extension workers regularly come to the pesantren to provide counseling and direct guidance to the students. Products sold from red ginger cultivation are ginger seeds, harvested every two months. According to information from Suheli (the supervisor of the Salafiyah Al-Chikmatul Muballigoh Islamic Boarding School), the students are now able to plant and care for red ginger. They can also sell ginger seeds through Zaida Herbal.

c. Partnership with Government

The government pays attention to Islamic boarding schools by providing aid funds and procuring tools for developing the skills of students. Al-Chikmatul Muballigoh Islamic boarding school 2020 received a grant of Rp. 30,000,000 from the regional government of Banten Province. In addition, Al-Chikmatul Muballigoh also received assistance from several units of sewing machines from the Ministry of Social Affairs. These were then operationalized through training organized by LAZ HARFA as above.

All respondents from the two pesantren have hopes of learning how to operate computers, laptops and the like. Because they realize the importance of computers today. The unavailability of computer facilities in Islamic boarding schools makes it difficult for them to learn computer operating skills, so they have hope for

the government to provide computer unit assistance and operational training. (interviews with students of Al-Chikmatul Muballigoh and Al-Muawanah) The availability of computers and computer training can strengthen their skills to carry out financial records, report writing, and product marketing online.

2. Learning Creative Economy Skills for Non-Partnership Students

In addition to the partnership method, salafi Islamic boarding schools also independently organize creative economic skills education for students. As a learning medium for students, Al-Chikmatul Muballigoh Islamic boarding school established a santri cooperative. The cooperative administrators are students. With the cooperative, students can take care of everything related to cooperatives. Not only that but the students were also trained in the art of hadrah and marawis.

In the operation of the student cooperative, the students are divided into two parts, the shopping section, and the guard/cashier section, each section has different tasks but is still interrelated with one another, so good coordination is needed between sections. santri who gets a schedule in the shopping section is tasked with shopping at the market to buy goods that have been sold out, they carefully buy goods from wholesalers at relatively cheap prices, and the goods that are generally sold are goods for daily needs. santri day, such as toiletries, slippers, office stationery, caps, and so on.

Santri from the guard/cashier section is tasked with guarding and serving students who are shopping, registering items that are sold out to be given to the shopping department, and recording financial circulation, money coming in, and money going out. The schedule for shopping and maintaining the cooperative is done outside of their regular activities for reciting the yellow book. In formal schools, activities in cooperatives are included in extracurricular activities. According to the information from the students, they felt more or less able to shop for goods that needed to be sold and understood how to record incoming money, and outgoing money and maintain the cooperative.

The art of hadrah and marawis is taught by the Al-Chikmatul Muballigoh Islamic boarding schools. Pondok facilitates Marawis tools to meet the needs of students studying. Students who are already capable of playing hadrah and marawis are sent to fill the celebration entertainment. Celebrations that generally invite marawis from the Al-Chikmatu Al-Muballigah Islamic boarding school are wedding celebrations and circumcision at the village and sub-district levels. The fees they get are managed by the students. According to one student, the pay they get varies, sometimes it's just food, sometimes rice, sometimes money. The learning that students get from here is that they are taught to have skills that have economic value and can sell their skills to the community.

In contrast to Al-Chikmatul Muballigoh, the salafiyah Islamic boarding school Al-Muawanah does not have many partnership programs to develop the creative economic skills of its students, although this salafiyah boarding school is open to collaborating with any institution. More creative economic skills are taught by the cottage independently. Creative economic skills taught independently are nuking/furniture skills, skills in managing and managing chicken farms, administrative skills, and tour guides in travel bureaus.

The students of the Salafiyah Islamic Boarding School, including the Al-Muawanah Islamic Boarding School, come from the lower middle class or rural communities where one of the tools to make a living is a carpenter. Realizing this, the caregivers of the Al-Muawanah Islamic Boarding School make a training program for builders/to make simple furniture. , taught directly by builders and furniture makers. Santri is trained by artisans starting from the dose of cement, sand, and stone sprit, making duck claws for high-rise buildings, woven iron for poles, to finishing, besides they are also trained to make chairs, benches, and tables. According to the information of the students who participated in the program, the students felt interested in joining the builder program and now they can more or less measure the cement dosage.

At the salafi Islamic boarding school Al-Muawanah, the students are also taught to be able to take care of a chicken farm. There are two lessons for students in the chicken farming program, first, students are trained to be able to raise chickens. Second, students are trained to sell chicken eggs. According to the

information from the teachers who is responsible for this program, the chickens are managed by the students with the guidance of the teachers. Santri can take care of chickens, even though in the disease season, many chickens die, santri are also able to sell chicken eggs, although still in the traditional way, they are distributed to the village community by using a cart. Santri earns income from selling chicken eggs. The income that goes into the pocket of the students is collected in the student treasury whose purpose is used for social funds, such as treating sick students.

In addition, students are also equipped with administrative skills and tour guides through the Travel Bureau and KBIH owned by the kyai or caretaker of the cottage. Through the Travel Bureau and KBIH media, students learn to record registration, take care of making passports for Umrah and Hajj registrants, and complete other required requirements. Through the Travel Bureau, the students learn to be tour guides for participants who take pilgrimage tours to the tombs of the guardians. According to information from the person in charge of the program, the students are skilled in handling the administration at the Travel Bureau and KBIH and are also able to more or less guide pilgrimage tour guides. They are given wages from travel for their services to help with administrative arrangements and become tour guides. The wages they get from travel and KBIH go into their pockets.

CONCLUSION

The implementation of economic education for students is a positive effort for salafiyah Islamic boarding schools to build and realize the goals of Islamic boarding schools in equipping students to master economic skills. The types of economic skills taught at the two Islamic boarding schools (Pondok Pesantren Al-Hikmatul Mubalighah and Al-Mu'awwanah) are sewing skills, hijab, and cap-making skills, red ginger cultivation skills, establishment of a boarding school cooperative, oyster mushroom training made from wood waste, , training for builders, chicken farming and egg hatching, and travel bureau for Hajj and Umrah. The implementation of economic skills education is carried out using partnership and non-partnership methods. The partnership method is carried out by cooperating with universities, non-government organizations (NGOs), and the government. While the second method, the creative economy education above is carried out independently by the teachers and boarding school caregivers.

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