

Enterprise-Based Empowerment Strategy for Santri in the Agribusiness Sector in Creating an Influential (*Infa'*) Generation

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ABSTRACT

Public skepticism about the relevance of Islamic boarding school graduates in the modern job market creates a gap between the traditional curriculum and the demands of economic independence. An applied educational transformation is urgently needed so that students become not only religious figures but also strong economic actors. This study aims to analyze strategies for empowering students based on agribusiness entrepreneurship and describe the profile of the "Influential Santri Generation" as an output of the integration of economic independence and da'wah values at the Fathul Ulum Islamic Boarding School, Jombang. This study uses a qualitative approach with a field case study type. The study was conducted for six months, from January to June 2025, located at the agribusiness business unit of the Fathul Ulum Islamic Boarding School, Jombang. Data were collected from 25 respondents consisting of boarding school caretakers, business unit managers, and active students through in-depth interviews, participatory observation, and documentation studies. Data analysis was carried out inductively through data reduction, presentation, and verification. The results show that empowerment is carried out through systemic agribusiness technical training and strengthening business units with a fair profit-sharing model. Despite successfully improving practical competency and independent character, the study identified significant obstacles in the form of conventional business management and low digital technology literacy. However, this model has proven effective in forming a "Generation of Infa' Santri" who are economically competitive without abandoning their spiritual identity. This study offers an original model of "Infa' Synergy," a unique integration of upstream and downstream agribusiness sectors with Islamic boarding school values that goes beyond the usual concept of entrepreneurship. Its novelty lies in positioning agribusiness not simply as a business unit, but as an instrument of social da'wah that creates an inclusive economic ecosystem in rural areas.


KEYWORD:

Strategy, Empowerment of Islamic boarding school students, Entrepreneurship, Agribusiness.

ABSTRAK

Adanya skeptisisme publik terhadap relevansi lulusan pesantren di pasar kerja modern menciptakan kesenjangan antara kurikulum tradisional dan tuntutan kemandirian ekonomi. Transformasi pendidikan yang aplikatif menjadi urgensi agar santri tidak hanya menjadi figur religius, tetapi juga pelaku ekonomi yang tangguh. Penelitian ini bertujuan untuk menganalisis strategi pemberdayaan santri berbasis kewirausahaan agribisnis serta mendeskripsikan profil "Generasi Santri Infa'" (Influential) sebagai output dari integrasi kemandirian ekonomi dan nilai dakwah di Pondok Pesantren Fathul Ulum, Jombang. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus lapangan (field research). Penelitian dilaksanakan selama enam bulan, terhitung dari Januari hingga Juni 2025, berlokasi di unit usaha agribisnis Pondok Pesantren Fathul Ulum, Jombang. Data dihimpun dari 25 responden yang terdiri dari pengasuh pesantren, pengelola unit usaha, dan santri aktif melalui teknik wawancara mendalam, observasi partisipatif, serta studi dokumentasi. Analisis data dilakukan secara induktif melalui reduksi, penyajian, dan verifikasi data. Hasil penelitian menunjukkan bahwa pemberdayaan dilakukan melalui pelatihan teknis agribisnis sistemik dan penguatan unit usaha dengan model bagi hasil yang adil. Meskipun berhasil meningkatkan kompetensi

praktis dan karakter kemandirian, penelitian mengidentifikasi hambatan signifikan berupa manajemen usaha yang masih konvensional dan rendahnya literasi teknologi digital. Namun, model ini terbukti efektif membentuk "Generasi Santri Infa'" yang memiliki daya saing ekonomi tanpa meninggalkan identitas spiritualnya. Penelitian ini menawarkan model orisinal "Sinergi Infa'", sebuah integrasi unik antara sektor agribisnis hulu-hilir dengan nilai-nilai pesantren yang melampaui konsep kewirausahaan biasa. Kebaruannya terletak pada pemosisian agribisnis bukan sekadar unit bisnis, melainkan instrumen dakwah sosial yang menciptakan ekosistem ekonomi inklusif di lingkungan pedesaan.

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1. Introduction

Pesantren have a pluralistic perception as institutions that support Islamic preaching in Indonesia. Pesantren can be considered as ritual institutions, moral guidance institutions, or preaching institutions. Islamic boarding schools are most often regarded as Islamic educational institutions and have faced many internal and external challenges. Long before Indonesia's independence, pesantren had already emerged and developed.(Qamar, 2002) The oldest Islamic institutions in Indonesia are also part of the country's cultural heritage.(Megracia, 2021)

Pesantren can also function as institutions that develop human resources and empower students, alumni, pesantren families, and the surrounding community. The function of pesantren has led to interesting dynamics in the relationship between the economy, education, politics, and social society. Economic status, quality, and educational quality have improved along with the influence and culture that has been created and developed.(Rahman Nurul Amin & Panorama, 2021) Islamic boarding schools are essentially aimed at providing religious education. However, in line with community demands and educational developments, Islamic boarding schools now concentrate more on improving the resources of students to meet the demands of the times.

In terms of developing human resources, Islamic boarding schools play an active role in shaping a generation of citizens with good character, morals and a commitment to truth, so that their existence cannot be separated from the country, whose population is the largest Muslim majority in the world. Islamic boarding schools have become a very potential place to continue expanding their role, not only as centres for spreading religion in their regions and producing cadres who are experts in religion, but also carrying out their role as counterparts for the development of the Indonesian government. This expansion is in the areas of political policy, economic empowerment of the people, and character education. With all their potential and strategies, Islamic boarding schools deserve to be pioneers of the Islamic economy. The influence of Islamic boarding schools in developing Islamic economic science requires improvements in curriculum, methods, strategies, and educational management. Pesantren currently have the role and function of fostering an entrepreneurial spirit and work management.(Herlintati et al., 2022)

The demands of the times continue to increase due to the dynamic flow of globalisation, especially in the increasingly competitive world of economics. This has led pesantren to implement various innovative models to increase their role and potential in

terms of empowering human resources. Many Islamic boarding schools today do not emphasise how to produce a kiyai, but with these innovations, the leaders of the boarding schools are also directing educational institutions to be more beneficial to the community and the sustainability of the boarding schools themselves. (Zohdi & Baidawi, 2023) On the other hand, Islamic boarding schools are deliberately being transformed by the government for two reasons. First, they are considered traditional institutions that are backward and lack participation. However, they have great potential to mobilise local resources, seek labour, and gain political support. In fact, they can become strong competing institutions. Second, Islamic boarding schools can be used as a tool to achieve development goals in various fields, such as the economy, as well as to create and maintain political power. Therefore, Islamic boarding schools have begun to make changes that they believe will give autonomy to students and produce a generation that is beneficial to society. (Al Asyari, 2022)

Islamic boarding schools today can also function as intermediary institutions that are expected to become dynamisers and catalysts for human resource empowerment and encourage development in all fields, especially in the economic field, because economic empowerment is a form of preaching through action and at the same time implementing the knowledge they have in a concrete (applicable) manner. The economy can achieve worldly and spiritual happiness because it is considered a means, not an end, in Islam. (Nadzir, 2015)

Preaching through action here is interpreted as preaching through action (*bilhal*), not only to improve the quality of faith of those being preached to (*mad'u*), but also as an effort to improve the standard of living of the community, that preaching has the aim of changing the conditions of society through economics in harmony with community empowerment. (Ansori, 2019) This is what is done by the Fathul Ulum Islamic boarding school, Dsn. Sanan, Puton Village, Diwek District, Jombang Regency. In addition to equipping its students with religious knowledge, the Fathul Ulum Islamic boarding school also equips its students with entrepreneur-based knowledge. Fathul Ulum Islamic Boarding School was established in 2006 and is led by KH Ahmad Habibul Amin. He explained that the background for providing entrepreneurship-based knowledge is because the community's trust in Islamic boarding schools has begun to decline, as the output of graduates from Islamic boarding schools is considered less promising in the world of work.

The Fathul Ulum Islamic Boarding School not only equips its students with religious knowledge but also with entrepreneurial skills. In this regard, KH Ahmad Habibul Amin's vision is to truly nurture the potential and creativity of the students so that they can become a generation that is *infa'*. The meaning of *infa'* is how the students can return home and benefit their surroundings according to each student's passion, while still maintaining religion as the main foundation, without necessarily becoming a cleric. In this context, *Infa'* is conceptually defined as a manifestation of Integrated Islamic Entrepreneurial Identity. It is not simply charity, but rather the capacity of graduates to become "empowering agents" with both economic independence and broad social leverage. *Infa'* transforms the traditional role of Islamic boarding school students (*santri*) from mere moral guardians to drivers of an economic ecosystem based on prophetic values. To measure the success of the formation of the *Infa'* generation at the Fathul Ulum Islamic Boarding School, four main indicators are used: Spirituality-Driven Innovation, Social Value Creation, Economic Resilience, Ethical Sustainability. (Huda et al, 2015)

This is where the interesting aspect arises, where according to the author, there are combined values, namely religious values specific to Islamic boarding schools and entrepreneurial values, such as honesty (*shidq*) and responsibility (*amanah*) taught in religion, which become the foundation practised in business ethics. Students are not only trained in business with the aim of profit, but also to avoid usury, deception, and cheating. This is a form of integration between ethical values in business and the morals taught in Islamic boarding schools. Furthermore, the measure of success in modern business is profit, whereas in *pesantren* culture, the measure of success is not only profit but also consideration of its blessings and benefits (*rahmatan lil 'alamin*). *Pesantren* businesses are directed to provide social benefits, meaning they support the economy of the *ummah* and strengthen *ukhuwah* (brotherhood). Not stopping there, the collaboration between entrepreneurial values and *pesantren* values also appears in building the character and spirit of *santri* (students) to be *Infa'* (sharing) and philanthropic, meaning that business profits are not only for personal gain, but also return to the *pesantren*, the surrounding community, and social activities, creating independence for the *pesantren* and so on. (Dusuki & Bouheraoua, 2011)

This empowerment strategy inherently implements the principles of *Maqasid al-Shariah* (the objectives of sharia), particularly in the following aspects: *Hifz al-Mal* (Protection of Property), *Hifz al-Nafs & Hifz al-Aql* (Protection of Life & Mind), and *Hifz al-Din* (Protection of Religion). The practice at Fathul Ulum aligns with the theory of Islamic Social Entrepreneurship (ISE). Unlike conventional social entrepreneurship that focuses on the triple bottom line (profit, people, planet), the model at this Islamic boarding school adds a fourth dimension: Prophetic Mission. According to Cader (2011), entrepreneurship in Islam is a form of worship (*muamalah*). Here, profit is viewed as an "instrument" and not an "ultimate goal." The profits of the agribusiness unit are reallocated for institutional independence and the welfare of the community, which in academic literature is referred to as the "Waqf-based Entrepreneurship" model or productive waqf-based entrepreneurship, where usefulness (*barakah*) is the highest indicator of success.

The mission of the Fathul Ulum Islamic Boarding School is: 1) to provide *tafaqquh fiddin* education and life skills to produce alumni who are sensitive, independent, creative, faithful, pious, and intellectually, emotionally, and spiritually intelligent. 2) to implement an enjoyable learning process, create a creative, active, and communicative atmosphere for students, and consistently improve the quality of human resources and curriculum. (Sholikhah, 2020)

The business fields that have been running at the Fathul Ulum Islamic boarding school include: a department store (general store), booth making, sewing, screen printing, advertising, and many more. However, KH Ahmad Habibul Amin said that he was more inclined towards the agricultural sector or agribusiness-based businesses, because most of the population of Jombang are farmers, so he has a goal of becoming a cool farmer and being proud to be a farmer. In addition, he also develops businesses in the fields of animal husbandry, fertiliser management and fish farming. These four businesses are classified as agribusinesses.

Agribusiness itself is defined as a business based on agriculture or other supporting fields, both upstream and downstream. The terms 'upstream' and 'downstream' refer to the basic view that agribusiness works in the food sector chain, or food supply chain.

Agribusiness studies strategies for making a profit by overseeing the processes of cultivation, post-harvest, processing, and marketing. (Maulidah, 2012)

Although numerous studies have been conducted on the economics of Islamic boarding schools (pesantren), there are gaps in the literature that need to be filled. Previous research by Hafidhuddin (2015) and Beik & Arsyianti (2016) has extensively discussed the role of Islamic philanthropy and the economic empowerment of the community through religious institutions. Meanwhile, a study by Haneef et al. (2015) focused more on the integration of Islamic values into microfinance institutions. However, these studies were mostly conducted in urban settings, focusing on the service or general trade sectors, and rarely addressed the specifics of the upstream-downstream agribusiness sector as a primary instrument of empowerment.

This research positions itself to fill this gap by taking a unique locus at the Fathul Ulum Islamic Boarding School in Jombang, which consistently integrates the agribusiness entrepreneurship curriculum into the core structure of the boarding school. In contrast to common social entrepreneurship case studies that are solely oriented towards profitability, this research offers novelty through the concept of "Generasi Infa'." This concept is a synthesis of agribusiness economic independence with the mission of prophetic da'wah, where the success of students is not measured by the accumulation of personal capital, but rather by the scale of social benefits (social leverage) generated for rural communities. Thus, this research not only strengthens the theory of Islamic Social Entrepreneurship but also provides an operational model for agriculture-based Islamic boarding schools.

The key to this research is combining entrepreneurial professionalism or business with the spirituality of Islamic boarding schools, which shows that santri are not only experts in religion but also resilient in facing modern economic challenges.

2. Literature Review

Empowerment Strategy Concept

Strategy is fundamentally a conscious plan of action designed to achieve an organisation's long-term goals through the optimisation of resources. (Assauri, 2010) In an operational context, strategy encompasses three crucial stages: mission formulation, policy implementation, and performance evaluation to ensure the organisation's adaptability to environmental changes. (Raudhatul Jannah et al., 2023)

Empowerment itself is a transformative process to change subjects from a powerless to a powerful state. Unlike charitable assistance, empowerment requires four main principles, namely active community participation, independence to break external dependence, respect for social diversity, and sustainability of benefits for the environment and economy. (Fatkhullah, 2023) The success of empowerment is highly dependent on systematic stages, starting from awareness of rights, individual/organisational capacity building, to granting full authority to the community to manage their lives independently. (Bambang et al., 2023)

Therefore, the integration of these concepts forms an analytical model of Islamic boarding school (Santri Infa') entrepreneurship as follows:

- a. Awareness Level (Awakening): Internalization of entrepreneurial values as part of economic jihad (Strategy Formulation).

- b. Capacity Level (Empowering): Upstream-downstream agribusiness technical training (Policy Implementation).
- c. Impact Level (Infa'/Influential): Achieving sustainable economic independence and providing social benefits (Rahmatan lil 'Alamin).

Table 1. Theoretical Framework of Pesantren-Based Agribusiness Empowerment

Core Concept	Theoretical Indicator	Pesantren & Agribusiness Dynamics (Contextualization)
Strategy (Assauri, 2010; Raudhatul Jannah, 2023)	Resource Optimization & Long-term Planning. Focuses on mission formulation and environmental adaptability.	Managerial Ijtihad: Leveraging waqf (endowment) lands and santri human capital to transform traditional religious education into a productive agribusiness hub.
Empowerment (Fatkhullah, 2023; Bambang et al., 2023)	Transformation & Independence. Moving from a powerless state to self-governance through active participation.	Shift from Charity to Productivity: Moving beyond "donative dependency" by equipping santri with technical farming skills and managerial authority over agribusiness units.
Agribusiness (Soekarwati, 2011)	Value Chain Integration. Managing production, processing, and marketing for economic sustainability.	Halal-Toyyiban Ecosystem: Implementing ethical supply chains in agriculture that avoid riba (usury) and gharar (uncertainty), ensuring the pesantren's financial autonomy.
Infa' (The Goal) (Mulyadi, 2014)	Social Leverage & Prophetic Mission. Creating impactful individuals who benefit their surroundings.	The Influential Generation: Graduates who return to their rural origins as "social engines," applying agribusiness expertise to empower local farmers while maintaining spiritual identity.

Source: processed by researchers (2026)

Santri and Entrepreneur

The term santri refers to individuals who study Islamic religious knowledge at Islamic boarding schools and possess noble moral characteristics (pious). Philosophically, santri are not only defined as residents of Islamic boarding schools, but also as individuals who love their country, care for others, and have great respect for their teachers.

The term Santri is theoretically rooted in the concept of Religious Social Capital. Beyond being residents of Islamic boarding schools, santri are defined by a specific "Habitus" (Bourdieu, 1977) that prioritizes Akhlaq al-Karimah (noble character), national loyalty, and a communal hierarchy centered on the Kiai (teacher). Philosophically, this identity functions as a moral compass, fostering individuals who are deeply rooted in social empathy and "Prophetic Social Activism" (Kuntowijoyo, 2006), where religious knowledge must manifest in service to the community.

Entrepreneur

Conversely, Entrepreneurs are theorized as Agents of Change within the framework of Innovation Theory (Schumpeter, 1934). The core of entrepreneurship lies in the "entrepreneurial mindset", the psychological readiness to undertake risk, identify long-term opportunities, and apply the principle of "getting things done" (Megracia, 2021). Fundamental assets here include creative destruction and a commitment to business ethics, focusing on economic efficiency and value creation.

On the other hand, entrepreneurs are agents of change who have the courage to take risks and the ability to create new things (innovation). The main characteristics of an entrepreneur lie in a mindset that focuses on long-term opportunities and the principle of 'getting things done' (Megracia, 2021). Fundamental values such as creativity and business ethics are the main assets of an entrepreneur. When the identity of santri is intertwined with the entrepreneurial spirit, strong economic potential is created because they are able to utilise the social network of Islamic boarding schools for the welfare of the wider community while reducing unemployment (Arifin et al., 2022).

When the identity of the santri is strategically intertwined with the entrepreneurial spirit, a unique economic potential emerges. This is not a merger of definitions, but an application of Resource-Based View (RBV) theory. By utilizing the extensive social networks and trust (amanah) inherent in the pesantren ecosystem, santri can apply entrepreneurial innovation to foster community welfare and reduce unemployment (Arifin et al., 2022). In this context, the santri provides the ethical foundation, while the entrepreneur provides the technical mechanism for sustainable economic independence.

Agribusiness

Essentially, agribusiness is an activity in the field of agricultural industry or agro-industry that utilises the principles of business management. According to Subyakto Tjakrawerdya (2005), agribusiness generally encompasses all operations related to the production and distribution of products, production activities, processing and marketing. According to Subyakto Tjakrawerdya (2005), agribusiness generally encompasses all operations related to the production and distribution of products, production activities, processing and marketing. (in Pratiwi et al., 2021)

Agribusiness is not just farming, but an agricultural industrial system that integrates business management principles throughout its value chain. (Djazuli & Hidayat, 2024) Conceptually, this system is divided into four interrelated subsystems: Upstream Subsystem: Provision of production facilities such as seeds, fertilisers, and agricultural machinery.

1. Production Subsystem: Cultivation or on-farm activities.
2. Downstream Subsystem: Processing of agricultural products (agro-industry).
3. Marketing Subsystem: Distribution of processed products to end consumers. (Effran, 2023)

Agribusiness management plays an important role in improving operational efficiency and profitability through strengthening logistics and appropriate market strategies. This sector is considered dynamic because it is able to provide significant value added to raw products, while also driving the economy through the creation of jobs in rural areas. (Sugito et al., 2025)

The Infa' Generation

Etymologically, the concept of Infa' is rooted in Arabic, meaning usefulness, utility, and benefit to others. The philosophical basis of this concept is grounded in prophetic values that emphasise that the best quality of a human being is measured by the extent of their positive contribution to other human beings (*khairunnas anfa'uhum linnas*). (Kusumandari et al., 2023)

From an empowerment perspective, the infa' generation is not merely those who are financially successful, but rather a generation that possesses independence and integrity of character. They are expected to be able to provide multidimensional benefits covering spiritual, social, and economic aspects, so that their existence becomes a solution to problems in their environment. (Al-Maany, 2024)

3. Method

This study uses a qualitative approach with field research. The researcher went directly to the location to collect data from informants in order to interpret the phenomenon of empowerment strategies in a natural setting (Agustini et al., 2023). In this design, the researcher acts as a key instrument that prioritises depth of meaning over mere statistical generalization (Rukin, 2022). The researcher acted as the key instrument, engaging with a total of 25 purposively selected informants. This group included the head of the pesantren (1), agribusiness unit managers (4), local community leaders (2), and active students/santri (18) involved in the agricultural programs. Primary data were gathered through in-depth interviews, with each session lasting between 45 to 90 minutes. To maintain accuracy, all interviews were recorded and transcribed verbatim with the informants' consent.

Data analysis followed a systematic inductive process using Thematic Analysis. The coding process was divided into three stages:

- a. Open Coding: Initial identification of concepts such as "spiritual motivation" and "technical farming skills."
- b. Axial Coding: Categorizing these concepts into broader themes like "Empowerment Strategies" and "Infa' Generation Profiles."
- c. Selective Coding: Integrating categories to build a comprehensive theoretical framework of agribusiness-based empowerment.

To achieve data saturation, the researcher continued the interview process until no new information, themes, or insights emerged from the informants. Transparency was further maintained through triangulation (comparing interview data with field observations of agribusiness activities and pesantren documentation). This rigorous approach ensures that the findings reflect a credible and deep interpretation of the phenomenon rather than mere statistical generalization (Rukin, 2022).

Informants were selected purposively, i.e., subjects were determined based on rational considerations and functional positions that best understood agribusiness strategies in Islamic boarding schools (Sahir, 2022). Data sources consisted of: Primary Data in the form of direct information from the head of the Islamic boarding school (KH. Ahmad Habibul Amin) and the manager of BUMP (M. Syaifudin) through in-depth interviews. And Secondary Data in the form of supporting documents such as pesantren profiles, business unit reports, and relevant books and journals on the theme of pesantren economics.

The researcher used three main techniques to ensure that the data collected was comprehensive: Observations were carried out by directly observing the work processes and

daily activities of students in the agribusiness sector. Structured Interviews are in-depth question and answer sessions using a prepared interview guide to explore strategic data. And Documentation in the form of data collection in the form of photos, videos, and organizational archives such as vision, mission, and management structure (Sugiyono, 2016).

The analysis process was carried out systematically following the Miles and Huberman model, which includes the stages of data collection, data reduction (sorting out key points), presenting data in narrative form, and drawing conclusions or verification. To ensure the validity of the findings, the researchers conducted triangulation (of sources, techniques, and time) to check the consistency of the data from various perspectives and instruments (Sugiyono, 2016).

Table 2. Trustworthiness Criteria in Qualitative Research

Aspect	Qualitative Method
Truth Value	Internal Validity
Application	External Validity (generalisation)
Consistency	Reliability
Naturalness	Objectivity

4. Result and Discussion

Entrepreneurship-Based Empowerment Strategy in Agribusiness at Fathul Ulum Islamic Boarding School, Jombang

The empowerment model at Fathul Ulum Islamic Boarding School (Jombang) is anchored in the vision of creating an Infa' Generation. This vision transcends traditional religious pedagogy by applying Tilaar's Integrative Education Theory, which posits that spiritual and practical skills must remain indivisible (Sulaiman, 2022). Our field findings suggest that this vision manifests through a "Triple-Helix" of Da'wah, Independence, and Social Utility. By transitioning from the role of a traditional scholar (mu'allim) to a Socio-preneur, the santri embodies Yunus's Social Entrepreneurship Model, where profit is a secondary vehicle for social welfare (Nurhayati, 2016). As one senior mentor noted:

"We do not just teach them to plant; we teach them that a successful harvest is a form of 'Dakwah Bil Hal' (preaching through action)." (Interview, 2026).

The interview results above show that the vision of Fathul Ulum Islamic Boarding School to produce a generation of infa' shows that the empowerment carried out by Fathul Ulum Islamic Boarding School is not only aimed at economic aspects, but also the integration of da'wah, independence, and social benefits. This is in accordance with Tilaar's concept of integrative education, which emphasises the importance of education that does not separate spiritual, social, and practical skills aspects. (Sulaiman, 2022) The vision of the Fathul Ulum Islamic Boarding School to produce a generation of infa' basically contains three main aspects: usefulness (infa'), independence, and da'wah. This vision not only places santri as individuals who are spiritually ready, but also as socio-economic actors who are able to make real contributions to society. The paradigm of santri as an infa' generation shifts

the traditional role of santri, who were previously only successors to scholars and religious experts, towards a new role as socio-preneurs. This is in line with Yunus' view of social entrepreneurship, that entrepreneurship is not only about pursuing profit but also social benefits. (Nurhayati, 2016) Thus, the empowerment of santri at Fathul Ulum can be seen as a form of dakwah bil hal through economics.

The empowerment strategy at Fathul Ulum Islamic Boarding School is implemented through several main stages, namely:

a. Human Resource Development (HRD)

Human resource development for students at Fathul Ulum Islamic Boarding School is carried out through various complementary strategies. This process begins with provision of materials, motivation, and training. This stage serves to foster critical awareness among students that entrepreneurial skills are very important for their future. Although training activities are not yet conducted on a regular basis, the experiences provided, such as training in greenhouse management in Bandung, are a concrete form of experiential learning. Through these direct experiences, students not only understand the theory, but also experience the practical realities of the business world.

Furthermore, the development strategy is directed at determining businesses that match the students' passions. This approach is participatory, where students are not forced to follow a certain path but are guided based on their personal interests, family backgrounds, and the potential of their regions of origin. This strategy is in line with Julian Rappaport's principle of empowerment, which emphasises that empowerment will be more effective if individuals are actively involved and feel a sense of ownership towards the business they are running. In this way, students are encouraged to work independently in their chosen fields.

The students' experience is also enriched through field trips or rihlah iqtishadiyah. These activities take students to various economic centres so that they can witness first-hand the dynamics of the business world. This strategy is in line with Kolb's experiential learning theory, which emphasises the importance of real-life experiences in strengthening understanding. Through these visits, santri gain broader insights into business management, marketing strategies, and production patterns in the field.

The final stage that strengthens the empowerment process is continuous mentoring. Daily and weekly activities are carried out in a mentoring pattern, where junior santri are guided by senior santri, and the kyai are also directly involved in the mentoring process. This model not only fosters closeness between santri, seniors, and kyai, but also emphasises the integration of religious education with life skills development. Thus, the learning process does not stop in the classroom or training sessions, but continues in daily life, making students better prepared to face life's challenges and become a generation that is *infa'*, beneficial to society.

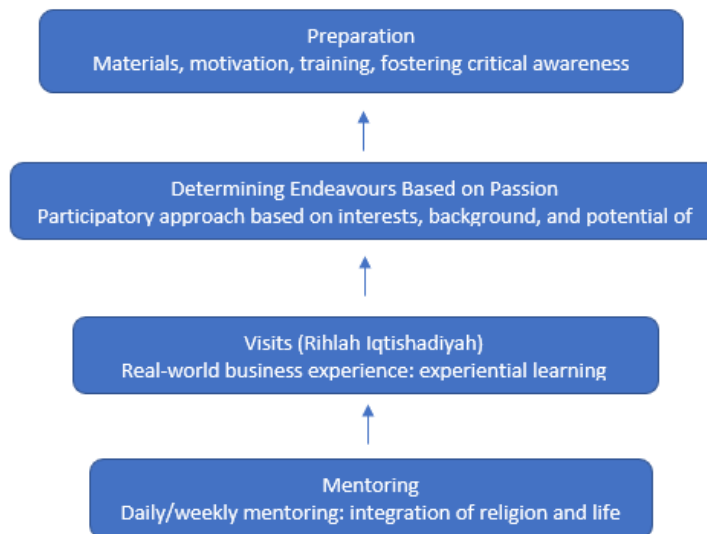
Using Kolb's Experiential Learning Theory, Fathul Ulum utilizes field trips (Rihlah Iqtishadiyah) and greenhouse management as primary pedagogical tools. However, an analytical breakdown of this process reveals a "Passion-Based" selection.

Table 3. Passion-Based Selection Codes and Their Theoretical Linkages

Code	Category	Theoretical Link
Critical Awareness	Motivation & Material	Freire's Conscientization
Passions-Mapping	Background Analysis	Rappaport's Empowerment
Direct Engagement	Greenhouse/Field Trips	Kolb's Experiential Learning
Hierarchical Mentoring	Senior-Junior Tutoring	Vygotsky's Scaffolding

While Julian Rappaport's Principle of Empowerment is evident in how students choose businesses based on family background, the lack of a standardized curriculum remains a risk. The current "Ad-hoc" nature of training in external locations like Bandung suggests a dependency on external partnerships rather than internal institutionalized training.

The author formulates the human resource development process carried out by the Fathul Ulum Islamic Boarding School as shown in the following figure:

Figure 1. The Human Resource Development Process

Source: processed by researchers (2026)

In the author's analysis, the human resource development strategy implemented by the Fathul Ulum Islamic Boarding School still has several shortcomings, namely that human resource development is more focused on technical implementation and continuity rather than on basic concepts. The concept is good, but if it is not accompanied by a strong system, adequate facilities, and the use of modern technology, the results will be limited. The entrepreneurship training activities provided to students are still incidental in nature, for example, the greenhouse training in Bandung, which was only conducted once. This means that the process of skills transfer has not been systematic and continuous. As a result, students have had few

opportunities to repeat and deepen the skills they have acquired, so the learning outcomes have not been optimal.

In addition, mentoring that directly involves religious teachers is indeed an advantage, but it also has weaknesses. Mentoring activities are highly dependent on the presence and involvement of religious teachers. If religious teachers have other commitments, the intensity of mentoring can decrease. This has the potential to weaken the continuity of the programme because there is no structured and institutionalised mentoring system. Furthermore, in the digital era, entrepreneurship is closely related to technology, whether in production, marketing, or access to financing. However, santri entrepreneurship programmes still make minimal use of technology such as e-commerce, social media, or sharia fintech applications. This makes santri businesses potentially lag behind in competitiveness with modern products that are more connected to the digital market.

A critical analysis of the Fathul Ulum model identifies three primary "bottlenecks" that could impede long-term sustainability: First, Charismatic Dependency (Kyai-Centricity) show that The strategy heavily relies on the Kyai's direct involvement. From a Management Theory perspective, this creates a "single point of failure." For true institutional transformation, the transition from charismatic leadership to bureaucratic systems is essential. Second, show that the Digitalization Gap, While students excel in technical farming, there is a marked limitation in Agrotechnology 4.0 and digital marketing. Without integrating digital value chains, the "Infa' Generation" may struggle to compete in a globalized market. Third, outdated Managerial Structures, which mean the current reliance on senior-junior mentoring (scaffolding) is effective for character building but lacks the professional rigor required for large-scale agribusiness management.

b. Economic Development of Fathul Ulum Islamic Boarding School

Fathul Ulum Islamic Boarding School has various business units, both agribusiness (agriculture, animal husbandry, fisheries, fertilisers) and non-agribusiness such as (department stores, sewing, advertising, screen printing, etc.). This business diversification is an important strategy in maintaining the financial sustainability of the pesantren. Business management is carried out in a measured manner with profit sharing: 30% for pesantren operations (daily needs of students, education, facilities and infrastructure), 30% for traditional funds (zakat, infaq, alms), and 40% for business development. This pattern reflects a balance between meeting short-term needs, social responsibility, and long-term business sustainability.

Unlike the standardized Baitul Maal wat Tamwil (BMT) model which often operates as a formal cooperative/microfinance institution with external depositors, the Fathul Ulum model is an Internalized Social Enterprise. While a BMT focuses on intermediary functions (collecting and distributing funds), Fathul Ulum integrates the productive real sector directly with the social sector. This creates a more resilient circular economy where the surplus from the agribusiness unit (real sector) directly funds the Infa' mission without relying on external debt or third-party interest (Seibel, 2005).

The results of the economic development of the Fathul Ulum Islamic boarding school have contributed significantly to meeting the operational costs of the boarding

school. Based on interviews and observations, the business profits generated are used for three main categories of operational needs, namely: the daily needs of students and the pesantren, such as food, water, electricity, and environmental hygiene; educational needs, including the provision of bisyaroh to ustadz and pesantren administrators and the maintenance of infrastructure, such as dormitories, mosques, and facilities to support student activities. Analytically, this system shows that Islamic boarding schools have been able to create a sustainable internal funding mechanism. Dependence on external sources has decreased, and Islamic boarding schools have the capacity to be financially independent. From an educational institution financial management perspective, this is a strategic step to strengthen cash flow and institutional stability in the long term.

Business profits are allocated 30% to traditional Islamic boarding school funds, reflecting Islamic values that are strongly embedded in the economic management of Islamic boarding schools. These funds are used for zakat, infaq, sadaqah, and social assistance for the surrounding community. This step shows that Fathul Ulum Islamic Boarding School is not only oriented towards economic profit but also performs a socio-spiritual function. Pesantren become centres of empowerment and equitable welfare for the community, so that their presence is felt directly by the surrounding environment. From the perspective of Islamic socio-economic analysis, this approach reinforces the principle of pesantren economic barakah, namely the balance between worldly benefits and spiritual blessings. The values of ta'awun (mutual assistance) and ukhuwah (brotherhood) are also implemented in the profit management system, so that economic activities are not separated from moral and religious social values.

The 40% of profits allocated for business development is an indicator that the Fathul Ulum Islamic Boarding School is oriented towards growth and sustainability. These funds are used to expand capital, enlarge the distribution network, and increase production capacity. This strategy has two main impacts: first, it strengthens the competitiveness of the pesantren's business units amid increasingly competitive market competition; second, it opens opportunities for santri to be directly involved in entrepreneurship practices. The involvement of students in economic activities not only provides practical experience but also shapes their independence and work ethic. This is in line with the concept of pesantren entrepreneurship, which integrates religious values with modern economic practices. Thus, pesantren are not only educational institutions but also incubators for student entrepreneurship.

The economic management system at Fathul Ulum Islamic Boarding School shows progress and makes a real contribution to the independence of the boarding school. In practice, there are still several weaknesses and challenges that need to be addressed in order to maintain the economic sustainability of the boarding school optimally. The researchers found that the business units that support the pesantren's operational costs are still mostly managed in a simple manner and do not yet have a modern management system. Financial management does not yet use a digital accounting system, records are still kept manually, and there are no transparent and standardised periodic financial reports. In addition, efficiency in the distribution of profits for operational needs is sometimes unbalanced, especially when one of the business units experiences a decline in income. This weakness indicates that the

pesantren's operational management system still needs to be strengthened professionally. Dependence on internal systems makes financial stability less flexible when facing income fluctuations. Without a structured financial system, potential fund leakage or budget misallocation can occur. In the long term, this could affect the sustainability of the pesantren's economic function as the main source of funding for operational activities. Although 40% of profits are allocated for business development, most of the development is still internal and does not involve external cooperation. Business units are still engaged in traditional sectors such as agriculture, animal husbandry, screen printing, and general stores, which are vulnerable to market fluctuations and changes in consumer trends. In addition, business management is still limited to internal resources (students and administrators), who sometimes lack a strong managerial background and business experience.

Critical Analysis of Sustainability Risks Despite its structured distribution, this model faces several institutional risks: **Inflationary Pressures on Operations:** A fixed 30% allocation for student needs may become insufficient if the "Infa' Generation" grows faster than business profits. **Asset-Liability Mismatch in Islamic Institutional Economics:** Relying solely on internal business profits (40% reinvestment) without Sharia-compliant external financing may slow the adoption of Agrotechnology 4.0, leading to productivity stagnation. The lack of Sharia Auditing on the 30% social fund allocation requires professional Sharia governance to ensure compliance with the Asnaf (beneficiary) categories, moving beyond traditional "donation" management to professional social impact accounting (Askari et al., 2015).

From a business strategy perspective, this shows that Islamic boarding schools are not yet fully capable of competing in the open market. A lack of product innovation, the absence of a digital marketing system, and limited capital are the main obstacles to business expansion. In addition, business development activities are often hampered by the turnover of students (management regeneration), because after graduating, students with business experience usually leave the pesantren. As a result, the learning and business development process must start all over again with new students.

The Impact of Entrepreneurship-Based Empowerment Strategies for Islamic Boarding School Students in the Agribusiness Sector on the Creation of a Generous Generation of Islamic Boarding School Students

The entrepreneurship-based empowerment strategy for Islamic boarding school students in the agribusiness sector implemented by the Fathul Ulum Islamic Boarding School has had a tangible impact on the creation of a generous generation of Islamic boarding school students who are beneficial to themselves, their boarding schools, and society. This empowerment does not only focus on the transfer of religious knowledge, but also integrates practical skills, values of independence, and an entrepreneurial spirit. Based on the findings, the impact of this empowerment can be seen in three main aspects, namely scientific, social, and economic.

a. Impact in the Scientific Aspect

The empowerment of santri in the field of agribusiness has contributed greatly to improving their scientific competence and practical skills (life skills). Through

training programmes, santri are equipped with the skills to manage agriculture, livestock, fisheries, and agribusiness product processing. This training encourages a transformation in the santri's mindset from being merely religious students to individuals who are adaptive to technological developments and innovation. Mastery of modern cultivation techniques such as greenhouse systems, hydroponics, and organic farming shows that santri do not only work traditionally, but are also able to utilise technological advances in the agribusiness sector. Through direct experience in organic fertiliser processing and crop yield management, santri begin to develop an entrepreneurial mindset, namely independent, innovative, critical, and solution-oriented thinking. They not only learn to produce but also understand the importance of product value addition, marketing strategies, and product packaging. Thus, the academic aspects in pesantren are no longer limited to religious knowledge but have evolved into a combination of practical, managerial, and spiritual knowledge.

b. Impact on Social Aspects

Agribusiness activities at the Fathul Ulum Islamic Boarding School also have a significant impact on shaping the social character of the students. The process of cooperation in agricultural activities, from land cultivation to harvesting, fosters values of mutual cooperation, responsibility, and solidarity among the students. In addition, the involvement of the surrounding community in various activities, such as harvest festivals or the sale of agricultural products, strengthens the social relationship between the boarding school and the community. The boarding school becomes a centre of socio-economic interaction that provides mutual benefits: the students gain experience in organisation and community life, while the community members gain employment opportunities and beneficial harvests.

Students also gain experience in communication and public service through direct interaction with consumers. Buying and selling agricultural products and livestock trains their ability to negotiate, understand market needs, and serve the community with good ethics. This process fosters self-confidence, social empathy, and interpersonal skills, which are important assets when students return to society. Thus, empowerment in the agribusiness sector has shaped students into individuals who are not only knowledgeable and skilled, but also highly socially-minded and capable of creating harmony between Islamic boarding schools and their surrounding communities.

c. Impact on Economic Aspects

The economic aspect is concrete evidence of the success of santri empowerment based on entrepreneurship. Santri no longer simply receive theoretical knowledge, but are able to generate their own income through agribusiness activities. The management of organic fertilisers, agricultural products, and livestock provides opportunities for santri to achieve financial independence, even while still in the pesantren environment. This success demonstrates a paradigm shift from dependence to economic independence for santri. They not only play a role as workers but also begin to understand managerial functions, production planning, and business management.

Agribusiness activities also have a broader economic impact on families and the surrounding community. During the harvest season, local residents are involved in the distribution of agricultural products, creating additional jobs and increasing local

income. The pesantren has also developed into a productive economic centre, where santri, pesantren, and the community work together to create mutual prosperity. Thus, empowerment in the agribusiness sector is not only a means of skills education but also a real instrument for community-based economic empowerment in pesantren.

d. Synthesis of the Impact of the Realisation of the Infa' Generation of Santri

Overall, the entrepreneurship-based empowerment strategy at the Fathul Ulum Islamic Boarding School has succeeded in creating a generation of santri who are infa', that is, a generation that is beneficial to themselves, the institution, and the community. Through a combination of increasing scientific capacity, shaping social character, and strengthening economic independence, santri become individuals who are ready to face the challenges of modern life without losing their spirituality.

The entrepreneurship-based empowerment strategy at Fathul Ulum Islamic Boarding School has theoretically fostered a "Generous Generation" (Infa') by integrating religious orthodoxy with agribusiness proficiency. While the impact is observable across scientific, social, and economic dimensions, a critical examination reveals structural vulnerabilities that could jeopardize long-term institutional sustainability. The integration of practical skills with pesantren values has transformed santri from passive recipients of knowledge into active socio-economic agents. Economically, the 30-30-40 profit-sharing model provides a safety net for the institution. Socially, the "Infa" mindset reduces the "donative dependency" often found in traditional religious institutions.

In summary, while Fathul Ulum has successfully created a model of Dakwah bil Hal (preaching through action), its long-term viability depends on its ability to professionalize its governance. The evolution from a charismatic-based empowerment to a systematic, digitalized, and bureaucratically sound institution is the primary challenge for the next decade of the "Infa' Generation."

5. Conclusion

The research concludes that the empowerment strategy at Fathul Ulum Islamic Boarding School successfully integrates religious education with economic independence through a structured agribusiness-based model. By implementing a 30-30-40 profit-sharing system and technical vocational training, the institution has successfully transformed the students' mindset into "Infa' Generation" or sociopreneurs who possess a balance of spiritual depth and technical agricultural competence. This model serves as an innovative prototype for Islamic institutional economics, demonstrating that pesantren can achieve financial resilience and produce graduates who act as influential economic agents within their communities.

However, the study also identifies critical areas for improvement to ensure long-term sustainability. The current model remains highly centralized around the charismatic leadership of the kiai, lacks a standardized training curriculum, and faces significant gaps in digital marketing and modern management practices. To overcome these barriers, the research recommends a strategic shift toward professionalized management and the adoption of digital technology in the agribusiness value chain. Addressing these challenges will solidify the "Sinergi Infa'" model as a scalable and sustainable framework for integrated Islamic education in the modern era.

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