

Santripreneur as an Economic Transition Model for Santri After Pesantren: Entrepreneurship Training Study at Manbaul Ulum

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ABSTRACT

Introduction/Main Objectives: This study examines the santripreneur model as a strategy for supporting the economic transition of santri after completing their education in pesantren. The topic is important because many pesantren graduates possess strong religious competencies but still face challenges in achieving economic independence and adapting to the demands of the labor market and business sector. As pesantren continue to expand their role as educational and community empowerment institutions, entrepreneurship training has emerged as a strategic approach to strengthening the economic capacity of santri. **Background Problems:** The main issue addressed in this study is how entrepreneurship training contributes to the development of an effective santripreneur model that supports santri's economic transition after pesantren. **Novelty:** The novelty of this research lies in the integration of entrepreneurship education, Islamic economic values, and economic transition within the pesantren context, which has received limited empirical attention in previous studies. **Research Methods:** This study employs a qualitative case study approach at Manbaul Ulum Pesantren. Data were collected through observation, in-depth interviews, and documentation involving 30 respondents consisting of pesantren administrators, santri participating in entrepreneurship training programs, and alumni who have established businesses after graduation. **Findings/Results:** The findings indicate that entrepreneurship training enhances entrepreneurial knowledge, practical skills, business attitudes, and self-confidence while strengthening the internalization of Islamic values. The santripreneur model has proven effective in preparing santri to engage in productive economic activities. **Conclusion:** This study concludes that santripreneur is a promising economic empowerment model for strengthening santri independence and supporting the development of a pesantren-based Islamic economic ecosystem.

KEYWORD:

Santripreneur

Economic Transition

Pesantren

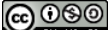
Entrepreneurship Training

Islamic Economics

ABSTRAK

Pendahuluan/Tujuan Utama: Penelitian ini mengkaji model santripreneur sebagai strategi untuk mendukung transisi ekonomi santri setelah menyelesaikan pendidikan di pesantren. Topik ini penting karena banyak lulusan pesantren memiliki kompetensi keagamaan yang kuat, tetapi masih menghadapi tantangan dalam mencapai kemandirian ekonomi dan beradaptasi dengan tuntutan dunia kerja maupun usaha. Seiring berkembangnya peran pesantren sebagai lembaga pendidikan dan pemberdayaan masyarakat, pelatihan kewirausahaan menjadi salah satu pendekatan strategis untuk meningkatkan kapasitas ekonomi santri. **Permasalahan Latar Belakang:** Permasalahan utama dalam penelitian ini adalah bagaimana pelatihan kewirausahaan berkontribusi terhadap pembentukan model santripreneur yang efektif dalam mendukung transisi ekonomi santri pasca pesantren. **Kebaruan:** Kebaruan penelitian ini terletak pada integrasi pendidikan kewirausahaan, nilai-nilai ekonomi syariah, dan proses transisi ekonomi dalam konteks pesantren yang masih terbatas dikaji secara empiris. **Metode Penelitian:** Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus di Pondok Pesantren Manbaul

Ulum. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi terhadap 30 responden yang terdiri atas pengurus pesantren, santri peserta pelatihan kewirausahaan, dan alumni yang telah menjalankan usaha setelah lulus. **Temuan/Hasil:** Hasil penelitian menunjukkan bahwa pelatihan kewirausahaan mampu meningkatkan pengetahuan, keterampilan, sikap bisnis, dan kepercayaan diri santri sekaligus memperkuat internalisasi nilai-nilai Islam. Model santripreneur terbukti efektif dalam mempersiapkan santri memasuki aktivitas ekonomi produktif. **Kesimpulan:** Penelitian ini menyimpulkan bahwa santripreneur merupakan model pemberdayaan ekonomi yang potensial untuk memperkuat kemandirian santri dan pengembangan ekosistem ekonomi syariah berbasis pesantren.

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1. Introduction

According to data from the Indonesian Ministry of Religious Affairs (Kementerian Agama/Kemenag) as of October 4, 2025, the number of Islamic boarding schools (pesantren) in Indonesia reached 42,391 institutions. The distribution of pesantren across the country indicates that the largest concentration is located on Java Island. West Java ranks first with 12,977 pesantren, accounting for approximately 30.6 percent of the national total. It is followed by East Java with 7,347 pesantren and Banten with 6,776 pesantren. Central Java recorded 5,347 pesantren, while Aceh ranked fifth nationally with 1,923 pesantren. The number of pesantren decreases in other provinces, such as Lampung with 1,357 pesantren and West Nusa Tenggara with 958 pesantren, along with other provinces throughout Indonesia (Kemenag RI, 2025). Of the total number of pesantren, approximately 24,634 institutions focus primarily on the teaching of kitab kuning (classical Islamic texts), while 16,036 pesantren integrate kitab kuning instruction with formal education programs (Kemenag RI, 2025).

These data indicate that a substantial number of pesantren have not yet incorporated pesantren-based economic curricula into their educational systems. Consequently, the discourse on Islamic economic empowerment increasingly emphasizes the strategic role of pesantren in fostering community-based economic resilience. Beyond serving as religious educational institutions, pesantren have been recognized as centers of economic empowerment through entrepreneurship education, community-based business development, and the strengthening of local economic capacities. Their involvement in entrepreneurial training, cooperative development, and microenterprise initiatives has contributed to enhancing economic self-reliance among both santri and surrounding communities (Fathoni & Rohim, 2019; Chamidi, 2023). Furthermore, pesantren possess significant potential to function as sustainable agents of socio-economic transformation by integrating Islamic values with economic empowerment programs that promote inclusive community development (Qalbia & Saputra, 2023; Firmansyah, 2025).

As one of the oldest Islamic educational institutions in Indonesia, pesantren are expected not only to function as centers of religious learning but also as agents of social and economic transformation. According to data from the Indonesian Ministry of Religious Affairs, the number of santri enrolled in pesantren during the 2025/2026 academic year reached 1,378,687 students. Of this total, 726,880 were male students and

651,807 were female students distributed across various provinces in Indonesia. The largest concentration of santri is found on Java Island. East Java recorded the highest number of santri, totaling 297,506 students, followed by West Java with 248,689 students. Central Java ranked third with 237,312 students, while Aceh occupied the fourth position with 119,384 students. North Sumatra ranked fifth with 46,506 students. In contrast, the provinces with the lowest numbers of santri were located in eastern and northern Indonesia, with North Kalimantan recording 774 students and East Nusa Tenggara 783 students (Kemenag RI, 2025).

Given the substantial number of santri, pesantren inevitably produce a large number of graduates each year. However, despite their strong religious and moral foundations, many pesantren alumni still encounter challenges in accessing productive economic opportunities and adapting to the demands of the modern labor market (Rahman, 2024; Warsah, 2020). These challenges are often associated with limited entrepreneurial exposure, insufficient vocational competencies, and the gap between traditional religious education and contemporary economic requirements. As a result, many graduates face difficulties in achieving economic self-reliance after completing their education. This condition highlights the urgency of developing adaptive models capable of bridging the gap between religious education and economic independence, particularly within the framework of Islamic economics (Rahman, 2024; Warsah, 2020).

In an effort to promote the economic self-reliance of santri, pesantren can adopt one of the emerging approaches known as the santripreneur concept. Santripreneur refers to an entrepreneurial model that integrates business competencies with Islamic values acquired through pesantren education. Conceptually, a santripreneur can be understood as an individual who possesses the ability to identify business opportunities, manage resources, and create economic value while adhering to pesantren values and the principles of Islamic business ethics. This concept emphasizes not only economic achievement and profit generation but also character development, self-reliance, social responsibility, and compliance with Sharia principles in all business activities (Hamzah, 2025; Sa'adah & Hidayah, 2025). Unlike conventional entrepreneurs, who are generally oriented toward business growth and profitability, santripreneurs perceive entrepreneurial activities as a form of worship (ibadah) and a means of empowering the Muslim community (ummah). Consequently, business success is measured not only by financial performance but also by social impact and the spiritual values generated through entrepreneurial practices (Sumpena, 2025). Therefore, the santripreneur concept has gained increasing attention as a potential strategy for strengthening the economic capacity of santri while preserving Islamic ethical and spiritual principles (Ridlwan et al., 2022; Fathoni & Rohim, 2019).

Despite its growing popularity, empirical studies examining how the santripreneur model is implemented within actual educational settings remain relatively limited, particularly those focusing on structured entrepreneurship training programs in pesantren environments (Thohir et al., 2024). Existing studies have largely concentrated on the conceptual and normative dimensions of santripreneurship, while evidence regarding its practical implementation and effectiveness in facilitating economic transition among santri is still insufficient. This gap highlights the need for more context-based research that explores not only the implementation process but also the outcomes of santripreneur

programs in preparing santri for sustainable economic participation and self-reliance after completing their education (Thohir et al., 2024; Ridlwan et al., 2022).

The main issue addressed in this study is how entrepreneurship training can effectively develop a santripreneur model that supports the economic transition of santri after completing their education in pesantren. Based on this issue, the study formulates the following research question: How does entrepreneurship training shape the santripreneur model in supporting the economic transition of santri? This question encompasses several dimensions, including the development of entrepreneurial skills, the internalization of Islamic values, institutional support, and the sustainability of economic practices undertaken by santri. Therefore, the scope of this research focuses on the relationship between entrepreneurship education processes, the economic empowerment of santri, and the application of Islamic ethical values within the santripreneur model. This study aims to examine how entrepreneurship training shapes the santripreneur model and facilitates the economic transition of santri at Manbaul Ulum Islamic Boarding School (Pesantren Manbaul Ulum). Specifically, it investigates the development of entrepreneurial knowledge, skills, and attitudes, as well as the integration of Islamic values within the training process. By doing so, this research is expected to contribute to both the theoretical and practical development of Islamic entrepreneurship studies and pesantren-based economic development (Yusuf & Kurniawan, 2020).

The novelty of this study lies in its integrative analysis of the santripreneur model as a form of pesantren-based economic transition that combines entrepreneurship training with the internalization of Islamic economic values. Previous studies have generally focused on Islamic entrepreneurship, pesantren economic empowerment, or entrepreneurial intention separately (Ridlwan et al., 2022). However, limited research has specifically examined how structured entrepreneurship training within pesantren environments functions as a transitional mechanism that prepares santri for post-pesantren economic life. In addition, this study offers a contextual and empirical perspective by exploring the experiences of santri, alumni, and pesantren stakeholders within a real training ecosystem at Manbaul Ulum Pesantren. Therefore, this research contributes not only to the development of Islamic entrepreneurship literature but also to the broader discourse on community-based Islamic economic transformation through educational institutions.

The urgency of this study is closely related to the increasing economic challenges faced by pesantren graduates in adapting to competitive labor markets and entrepreneurial environments. Many santri possess strong religious knowledge but often lack adequate economic and entrepreneurial competencies required for sustainable livelihoods in contemporary society. At the same time, pesantren have significant potential to become centers of Islamic economic empowerment due to their strong social networks, cultural influence, and value-based educational systems (Warsah, 2020). Without adaptive economic empowerment models, the gap between religious education and economic independence may continue to widen. Consequently, this study is important because it provides an alternative framework for strengthening santri's economic resilience through entrepreneurship education rooted in Islamic ethics and pesantren culture. The findings are expected to support policymakers, educational institutions, and researchers in

designing more sustainable and inclusive pesantren-based economic development programs.

2. Literature Review

The study of pesantren-based economic empowerment has developed significantly in recent years, particularly within the discourse of Islamic economics and community development. Pesantren (*Islamic boarding schools*) are increasingly recognized not only as religious educational institutions but also as socio-economic agents capable of fostering grassroots economic transformation (Rahman., 2024). In this context, the integration of entrepreneurship education within pesantren has emerged as a strategic approach to equip *santri* with practical skills and economic independence. Islamic entrepreneurship itself emphasizes not only profit-oriented activities but also ethical values such as justice, honesty, and social welfare, which are rooted in Sharia principles (Diani & Nugroho, 2024). This makes pesantren a unique environment for developing entrepreneurship models that combine economic and spiritual dimensions.

One of the key theoretical frameworks relevant to this study is the concept of Islamic entrepreneurship, which integrates business practices with Islamic ethical values. According to recent studies, Islamic entrepreneurship is characterized by a value-driven orientation, social responsibility, and long-term sustainability (Sulaeman, 2025). In pesantren settings, this concept is further contextualized through the internalization of religious teachings into daily economic practices. This aligns with Human Capital Theory, which emphasizes that investment in education, training, and skill development enhances individuals' productive capacities and contributes to economic empowerment (Becker, 1964; Karim, 2019). In addition, Empowerment Theory provides a relevant lens to understand how entrepreneurship training in pesantren enables *santri* to gain control over their economic choices, develop self-reliance, and enhance their capacity to participate in productive economic activities (Zimmerman, 2000). Furthermore, Social Learning Theory explains that entrepreneurial competencies and behaviors are acquired through observation, imitation, and interaction within social environments, particularly through mentorship and peer learning in pesantren-based training contexts (Bandura, 1977). Therefore, entrepreneurship training in pesantren is not merely a technical activity but also a multidimensional process that involves skill acquisition, value internalization, and behavioral development. This integrative theoretical foundation supports the view that *santripreneurship* is not only an economic model but also an educational and moral framework. The concept of *santripreneur* has recently gained scholarly attention as a model that bridges religious education and economic empowerment by combining entrepreneurial competence with Islamic ethical principles and community-oriented values (Ridlwan et al., 2022).

Santripreneur refers to *santri* who engage in entrepreneurial activities grounded in Islamic values and pesantren culture (Ridlwan et al., 2022). Several studies have highlighted that *santripreneurship* can enhance economic resilience and create employment opportunities within local communities (Thohir et al., 2021). However, most of these studies remain conceptual or descriptive, with limited empirical evidence on how structured training programs contribute to the formation of *santripreneur* competencies, particularly in relation to the economic transition of *santri* after completing their

education. From a conceptual perspective, santripreneur can be characterized by several key indicators, including entrepreneurial knowledge (business understanding and opportunity recognition), entrepreneurial skills (financial management, marketing, and digital literacy), and entrepreneurial attitudes (creativity, risk-taking, independence, and resilience). In addition, the model emphasizes strong internalization of Islamic values such as honesty (*shiddiq*), trustworthiness (*amanah*), accountability, and social responsibility as integral components of entrepreneurial behavior (Ridlwan et al., 2022; Hamzah, 2025).

Furthermore, the santripreneur model is characterized by several essential features. First, value integration, which combines Islamic ethics with business practices. Second, experiential learning, where santri learn entrepreneurship through practice, mentoring, and real business engagement within pesantren environments. Third, community-based empowerment, which ensures that entrepreneurial activities contribute to local economic development. Fourth, sustainability orientation, which emphasizes long-term economic independence rather than short-term profit. These characteristics position santripreneurship not only as an economic model but also as a holistic educational approach that integrates spiritual, social, and economic dimensions (Thohir et al., 2021; Ridlwan et al., 2022).

Previous empirical research has shown that entrepreneurship education in pesantren can positively influence students' entrepreneurial intentions, skills, and attitudes (Thohir, 2020). Additionally, pesantren-based economic programs have been found to support community development and local economic growth (Yusuf & Kurniawan, 2020). Despite these findings, there is still a lack of in-depth qualitative studies that explore the process, dynamics, and outcomes of entrepreneurship training in shaping sustainable economic behavior among santri. Furthermore, existing literature has not sufficiently addressed how Islamic values are operationalized within entrepreneurship training as a mechanism for economic transition.

Based on the review above, a research gap can be identified in several more specific aspects. First, there is limited empirical research focusing on the implementation of santripreneur models through structured entrepreneurship training within pesantren, particularly studies that clearly explain the design and structure of the training model itself. Second, previous studies have not adequately examined the stages of internalization of Islamic values within entrepreneurship training processes, such as how values like *shiddiq*, *amanah*, and responsibility are systematically embedded and developed among santri. Third, there is a lack of evaluation studies that assess the outcomes or impacts of such training on alumni, particularly regarding their economic behavior, entrepreneurial engagement, and post-graduation economic transition. Fourth, there is still a lack of integrative analysis that connects entrepreneurship practices with Islamic economic values in a practical and measurable framework.

This study seeks to fill these gaps by providing an in-depth case study at Manbaul Ulum Pesantren, focusing on both the process and outcomes of entrepreneurship training. In line with these gaps, this research formulates the following research question: How does entrepreneurship training contribute to the formation of a santripreneur model in supporting the economic transition of santri after pesantren? This question guides the analytical focus of the study, emphasizing the interaction between training design, value

internalization stages, and economic outcomes. By addressing this question, the study contributes to the existing literature by offering a more comprehensive understanding of pesantren-based entrepreneurship and its role in Islamic economic development.

3. Method

This study employs a qualitative research approach with a case study design, aiming to explore in depth the formation of the *santripreneur* model through entrepreneurship training and its role in supporting santri's economic transition after pesantren. A qualitative approach is considered appropriate because it allows the researcher to understand social phenomena holistically and contextually, particularly those related to values, experiences, and institutional dynamics (Creswell & Poth, 2018; Sugiyono, 2022). The research was conducted as a field study over a period of approximately three months, from January to March 2026, during the implementation of entrepreneurship training activities. The research location was Manbaul Ulum Pesantren, which was selected purposively based on its active implementation of entrepreneurship training programs for santri and its relevance to pesantren-based economic empowerment. The selection of this site is also supported by its large number of santri and the existence of structured training activities, making it a suitable locus for examining the *santripreneur* model in practice (Huda et al., 2020). The focus of this study is to analyze how entrepreneurship training contributes to shaping entrepreneurial competencies and facilitating economic transition among santri.

The data sources in this study consist of primary and secondary data. Primary data were obtained from key informants, including santri participants, alumni, entrepreneurship trainers, and pesantren caretakers, selected using purposive sampling techniques based on their involvement in the training program (Etikan & Bala, 2017). Secondary data were collected from institutional documents, training modules, and relevant literature related to Islamic entrepreneurship and pesantren economic development. This combination of data sources enables a more comprehensive understanding of the research problem. The data collection techniques include observation, in-depth interviews, and documentation.

This study involves a minimum of 30 respondents selected purposively based on their direct involvement in entrepreneurship activities at Manbaul Ulum Pesantren. The respondents are divided into three categories: 10 respondents from pesantren administrators or caretakers, 10 respondents from santri participating in entrepreneurship training programs, and 10 respondents from pesantren alumni who have implemented entrepreneurial activities after graduating from the pesantren. Each category possesses distinct characteristics relevant to the objectives of the study. The administrators and caretakers are individuals directly involved in formulating policies and facilitating entrepreneurship training within the pesantren environment. The santri respondents consist of students who actively participate in entrepreneurship training activities and practical business programs conducted by the pesantren. Meanwhile, the alumni respondents are former santri who have applied the entrepreneurial knowledge and skills gained during their training after leaving the pesantren and entering broader economic life. The inclusion of these three respondent groups is intended to provide comprehensive

perspectives regarding the implementation, effectiveness, and sustainability of the santripreneur model in supporting santri economic transition.

Observation was conducted to capture real activities during the entrepreneurship training process, including participant engagement and practical implementation. In-depth interviews were used to explore participants' experiences, perceptions, and understanding of the *santripreneur* concept. Documentation techniques were employed to support and validate findings through written records, reports, and visual materials (Sulaeman., 2025). These methods are commonly used in qualitative research to ensure rich and reliable data. In terms of research procedures, the study followed several stages: (1) initial observation and identification of training activities; (2) data collection through interviews and documentation; (3) data organization and categorization; and (4) interpretation of findings. Although this study does not involve a laboratory experiment, the “experimental” aspect lies in the real-life implementation of entrepreneurship training as a form of social intervention, where the researcher observes its processes and outcomes in a natural setting (Yin, 2018). The data analysis technique used in this study is interactive analysis, which includes data reduction, data display, and conclusion drawing.

Data reduction involves selecting and simplifying relevant information, while data display helps in organizing data systematically for interpretation. The final stage involves drawing conclusions based on patterns and themes identified during the analysis process (Miles et al., 2019). This approach allows the researcher to construct a comprehensive understanding of how the *santripreneur* model operates. To ensure the validity and reliability (trustworthiness) of the data, this study applies several techniques, including triangulation of sources and methods, member checking, and prolonged engagement in the field. Triangulation is conducted by comparing data obtained from different informants and methods to ensure consistency and credibility (Roulston, 2018).

Additionally, member checking is used to confirm the accuracy of the information provided by participants, thereby enhancing the trustworthiness of the findings. Finally, the research focus in this methodological section is directed at examining the process and outcomes of entrepreneurship training in forming a *santripreneur* model that supports santri's economic transition after pesantren. This includes analyzing how knowledge, skills, and Islamic values are integrated within the training process and how these elements contribute to shaping sustainable economic behavior among santri.

4. Result and Discussion

a. The Process of Entrepreneurship Training at Manbaul Ulum

The entrepreneurship training process at Manbaul Ulum Islamic Boarding School (Pesantren Manbaul Ulum) demonstrates systematic, contextual, and value-based characteristics that are consistent with the concept of pesantren-based economic empowerment discussed in the literature. Pesantren function not only as institutions of religious education but also as agents of socio-economic transformation capable of equipping santri with productive skills (Huda et al., 2020). In this context, the entrepreneurship training program, which is conducted regularly and systematically every week, reflects the integration of religious education and economic skill development. As explained by Ning Ifa, the Head of the Female

Dormitory, “This training program is designed to equip and develop the skills of santri, so that they not only study religious knowledge but also learn various entrepreneurial activities such as culinary training, sewing, graphic design, photo editing, and video editing” (Interview, July 11, 2025). This statement indicates that the pesantren consciously promotes the economic capacity of santri through planned and sustainable training activities.

The practice-based learning approach (learning by doing) reinforces the argument that effective entrepreneurship education should provide learners with direct experiences that enable them to develop practical competencies (Fauzi & Riyadi, 2021). The diversity of training programs, ranging from culinary arts, sewing, and handicrafts to digital skills such as graphic design, programming, and live streaming, demonstrates the pesantren’s efforts to respond to the changing demands of the modern economy. This finding is consistent with the concept of Islamic entrepreneurship, which emphasizes not only profitability but also sustainability and social benefit (Hasanah & Nugroho, 2023). One santri, Faisal, stated, “I really enjoy the social media training because we are taught how to manage social media responsibly. During the live-streaming training, we learned how to create stable video recordings, ensure clear audio quality, and produce content that is suitable for public audiences” (Interview, July 12, 2025). This finding suggests that the pesantren not only develops traditional vocational skills but also equips santri with digital competencies relevant to contemporary economic opportunities.

Furthermore, the training process places significant emphasis on the internalization of Islamic values, including honesty (shiddiq), trustworthiness (amanah), responsibility, and a strong work ethic. This aligns with the characteristics of value-driven Islamic entrepreneurship, in which economic activities are inseparable from moral and spiritual dimensions (Rahman et al., 2023). As expressed by Intan, an active participant in the entrepreneurship training program, “This entrepreneurship training is very beneficial. Besides providing us with various economic and business skills, it also teaches us the importance of pursuing worldly success without neglecting our responsibilities toward the hereafter. From the beginning, we have been trained to become Muslim entrepreneurs who do not focus solely on profit” (Interview, July 12, 2025). This statement demonstrates that the training process extends beyond technical skill development and contributes to the formation of entrepreneurial character and Islamic business ethics among santri.

In addition, the existence of annual competitions as an evaluation mechanism and the support provided through pesantren business units indicate that the training process does not end at the learning stage but continues into practical implementation. According to Hanum Maulida, a pesantren administrator, “These competitions serve as one of the indicators of the santri’s success in participating in the training programs organized by the pesantren. Another objective is to equip them with entrepreneurial competencies that can be applied after they graduate and become alumni” (Interview, July 11, 2025). This model is consistent with the concept of santripreneurship, which integrates pesantren education with

entrepreneurial activities aimed at achieving economic self-reliance (Ridlwani et al., 2022).

Moreover, alumni involvement in various productive businesses indicates that the training program has a long-term impact on the economic transition of santri after leaving the pesantren (Anwar et al., 2021). This is reflected in the experience of Zainudin Zuhri, a 2019 alumnus and owner of Caffe Giras, who stated, “The entrepreneurship training provided by the pesantren was extremely important. Through the culinary training program, I acquired the skills that eventually enabled me to establish and develop Caffe Giras. Some of my former colleagues who specialized in financial management have even established Islamic financial institutions” (Interview, July 20, 2025). Similar findings were reported by Alfan Fauzi, who explained, “The entrepreneurship training offered by the pesantren has had a real impact on us as alumni. It taught us how to manage Islamic-based financial systems and how to uphold trust and responsibility when entrusted by others. We continue to benefit from these lessons even after graduation” (Interview, July 25, 2025). These testimonies provide strong evidence that the entrepreneurship training model implemented at Manbaul Ulum Islamic Boarding School contributes not only to short-term skill acquisition but also to the long-term economic self-reliance of alumni through entrepreneurial development, productive employment, and the application of Islamic economic values in their professional lives.

b. Stages of the Entrepreneurship Training Process

The entrepreneurship training process at Manbaul Ulum Islamic Boarding School (Pesantren Manbaul Ulum) consists of several interrelated stages. First, the Planning Stage. This stage includes the preparation of training schedules, the selection of skill areas, and the alignment of training programs with the needs of santri and market opportunities. Such systematic planning reflects the human resource development approach in Islamic economics, which emphasizes the importance of preparing individuals to become both economically productive and morally responsible (Karim, 2019). The findings indicate that entrepreneurship training at Manbaul Ulum Pesantren has been designed in a structured manner through regularly scheduled activities held every Friday, with various training topics tailored to the needs of santri and the demands of the contemporary economy.

Second, the Implementation Stage. At this stage, the training is conducted regularly through a practice-based learning approach (learning by doing). This approach is consistent with entrepreneurship education theory, which emphasizes the importance of direct experience in developing entrepreneurial skills and attitudes (Fauzi & Riyadi, 2021). The diversity of training activities, including culinary arts, sewing, handicrafts, graphic design, photo and video editing, programming, and live streaming, demonstrates a competency differentiation strategy aimed at enhancing the competitiveness of santri. As explained by Ning Ifa, the training programs are intended to ensure that santri not only acquire religious knowledge but also develop entrepreneurial competencies that can serve as valuable assets for their future livelihoods (Interview, July 11, 2025).

Third, the Competency Development Stage. During this stage, santri simultaneously develop both technical and non-technical competencies. This finding is consistent with the concept of human capital development in Islamic economics, which emphasizes a balance between economic capability and moral values (Karim, 2019). The inclusion of digital-based training, such as graphic design, social media management, programming, and live streaming, illustrates the pesantren's adaptation to the growing digital economy. This finding is reinforced by Faisal's statement that social media and live-streaming training provided practical experience in managing digital content professionally and responsibly (Interview, July 12, 2025).

Fourth, the Value Internalization Stage. At this stage, the training process focuses not only on technical competencies but also on character formation based on Islamic values. This approach aligns with the concept of Islamic entrepreneurship, which emphasizes the integration of economic activities and ethical principles (Rahman et al., 2023). Values such as shiddiq (honesty), amanah (trustworthiness), responsibility, and a strong work ethic serve as the foundation for developing santripreneur competencies. As stated by Intan, the entrepreneurship training program not only teaches economic and business skills but also instills the understanding that entrepreneurial activities must be conducted in accordance with Islamic principles and should not be driven solely by profit motives (Interview, July 12, 2025). This finding suggests that value internalization occurs gradually through training activities, mentoring processes, and entrepreneurial practices within the pesantren environment.

Fifth, the Evaluation Stage. At this stage, the pesantren implements continuous evaluation mechanisms to assess the effectiveness of the training program. Evaluation is conducted through post-tests, practical assignments, direct mentoring, and annual competitions. After completing a training session, santri are assigned practical tasks related to the skills they have learned, such as producing eco-enzyme products following waste-management training. The pesantren administrators provide ongoing assistance until participants demonstrate mastery of the required competencies. If most participants experience difficulties, the training content is reinforced through additional instructional sessions. However, when only a small number of participants encounter challenges, the pesantren applies a peer-tutoring approach by appointing successful santri to assist their peers. This evaluation model reflects the principles of Social Learning Theory, which emphasizes learning through observation, interaction, and peer-based experiences (Bandura, 1977). Furthermore, annual competitions involving entrepreneurial and vocational skills serve as indicators of program success. According to Hanum Maulida, these competitions are used to assess the competencies acquired by santri after completing the entire training process (Interview, July 11, 2025).

Sixth, the Sustainability Stage. This stage represents the practical implementation of training outcomes, in which santri and alumni begin applying the skills they have acquired to real economic activities. The support provided by the pesantren through its business units and economic institutions creates an ecosystem that promotes the sustainability of entrepreneurial development. This finding is

consistent with the concept of santripreneurship, which emphasizes community-based economic self-reliance (Ridlwan et al., 2022; Anwar et al., 2021). The findings reveal that many alumni have successfully established culinary businesses, snack-production enterprises, and careers in garment manufacturing, Islamic financial institutions, multimedia services, and programming. As stated by Zainudin Zuhri, the culinary skills he acquired during his time at the pesantren became the foundation for developing Caffe Giras, the business he currently manages (Interview, July 20, 2025). Similar findings were reported by Alfau Fauzi, who emphasized that entrepreneurship training provided practical benefits in managing Islamic financial systems and implementing the principle of amanah (trustworthiness) in professional life (Interview, July 25, 2025).

Despite these achievements, the implementation of entrepreneurship training at Manbaul Ulum Pesantren continues to face several barriers and challenges. Internal barriers are primarily related to communication and participant motivation. In some cases, santri do not participate fully in training activities due to insufficient information regarding training schedules or because they are more interested in certain training topics than others. This condition presents challenges in maintaining consistent participation and engagement among all participants. In addition, external barriers include dependence on trainers from outside the pesantren, who may occasionally be unavailable or require training fees that exceed the institution's budget. These findings suggest that the success of entrepreneurship programs depends not only on the quality of training design but also on the availability of human resources, institutional support, and sustainable funding. Therefore, strengthening coordination mechanisms, increasing participant motivation, and developing internal trainers are important strategies for improving program effectiveness in the future.

Based on the findings above, it can be concluded that the entrepreneurship training process at Manbaul Ulum Pesantren demonstrates strong alignment with both theoretical perspectives and previous empirical studies while being firmly grounded in field-based evidence. The structured, practice-oriented, and value-driven training model, supported by continuous evaluation mechanisms and a sustainable entrepreneurial ecosystem, has contributed to the development of a santripreneur model that is economically competent and grounded in Islamic values. Although several implementation challenges remain, the program has demonstrated a positive impact on the economic self-reliance of alumni. Therefore, the pesantren plays a strategic role in bridging religious education and economic empowerment, thereby supporting the sustainable economic transition of santri.

c. Training Outcomes in Forming the Santripreneur Model

The results of the entrepreneurship training program at Manbaul Ulum Islamic Boarding School (Pesantren Manbaul Ulum) indicate that the program not only improves the technical skills of santri but also contributes to the development of a comprehensive santripreneur model encompassing entrepreneurial competencies, the internalization of Islamic values, institutional support, and economic sustainability. These findings are consistent with previous studies suggesting that

pesantren possess significant potential as community-based economic empowerment institutions capable of producing economically independent individuals with strong Islamic character (Huda et al., 2020).

First, from the perspective of entrepreneurial competency development, the regular and practice-based training programs have proven effective in enhancing santri's capabilities across various fields, including culinary arts, sewing, handicrafts, and digital skills such as graphic design, video editing, programming, and live streaming. The diversity of these training activities demonstrates that the pesantren not only prepares santri to participate in conventional economic sectors but also equips them with competencies relevant to the rapidly growing digital economy. As explained by Ning Ifa, the entrepreneurship training program is intended to provide santri with practical skills that can serve as valuable assets after completing their education at the pesantren (Interview, July 11, 2025). This finding supports the argument of Fauzi and Riyadi (2021) that experiential entrepreneurship education positively influences participants' competencies and work readiness.

Second, the training outcomes reveal the development of an entrepreneurial mindset among santri. Through practical activities and continuous mentoring, santri are encouraged to become independent, creative, opportunity-oriented, and capable of solving problems. This finding aligns with Human Capital Theory, which views education and training as investments that enhance individuals' capacities and increase their economic productivity (Becker, 1993). Therefore, entrepreneurship training at the pesantren not only produces technical competencies but also cultivates the psychological readiness necessary for santri to navigate economic life after graduation.

Third, entrepreneurship training at Manbaul Ulum Pesantren successfully integrates Islamic values into economic practices. Values such as shiddiq (honesty), amanah (trustworthiness), responsibility, and social benefit (maslahah) are embedded throughout the training process. As stated by Intan, the program teaches santri to become Muslim entrepreneurs who not only pursue profit but also uphold moral and spiritual values in their business activities (Interview, July 12, 2025). This finding reinforces the concept of Islamic entrepreneurship, which views economic activities as a form of worship and a means of social empowerment (Rahman et al., 2023). Consequently, the santripreneur model developed within the pesantren differs from conventional entrepreneurship by integrating economic objectives with spiritual and ethical commitments.

Fourth, regarding post-pesantren implementation, the findings demonstrate that many alumni have successfully applied the skills acquired during the training program by establishing their own businesses or working in various productive sectors. Alumni have developed culinary enterprises, catering services, snack production businesses, garment industries, Islamic financial institutions, and technology-based ventures. As explained by Zainudin Zuhri, the culinary skills he acquired during his time at the pesantren became a crucial foundation for establishing and managing his current business, Caffe Giras (Interview, July 20, 2025). This finding indicates that entrepreneurship training has a long-term impact on facilitating the economic transition of santri after graduation.

Fifth, the success of the santripreneur model at Manbaul Ulum Pesantren is strongly supported by the institutional ecosystem established by the pesantren. Various business units, including Islamic financial institutions, printing services, garment enterprises, Sharia-compliant hotels, and transportation services, function as entrepreneurial laboratories and incubation spaces for both santri and alumni. This condition confirms that pesantren-based economic empowerment initiatives become more effective when supported by strong institutional systems (Yusuf & Kurniawan, 2020). Through this ecosystem, alumni not only gain employment opportunities but also receive support and guidance for developing sustainable business ventures.

Nevertheless, the findings also reveal several challenges in the implementation of the santripreneur program. One of the primary challenges relates to mentor availability and expertise. The pesantren continues to face limitations in the number of qualified trainers in certain specialized fields, requiring the institution to invite external practitioners or utilize experienced alumni as trainers. This strategy has proven beneficial because it reduces training costs while simultaneously providing santri with practical examples of entrepreneurial success. As noted by Istirohah, alumni involvement as trainers enables the transfer of real-world business experiences that are highly relevant and easily understood by santri (Interview, August 1, 2025). However, reliance on external trainers remains a challenge when trainers are unavailable or when training costs exceed the pesantren's budgetary capacity.

Another significant challenge concerns access to capital. While santri are still enrolled at the pesantren, entrepreneurship activities are generally supported by funds managed at the dormitory level. However, after graduation, obtaining business capital becomes a more complex issue. To address this challenge, the pesantren facilitates access to financing through BMT Al-Yaman, an Islamic microfinance institution whose members are predominantly pesantren alumni. The existence of BMT Al-Yaman serves as a strategic mechanism for supporting the sustainability of alumni businesses by providing accessible Sharia-compliant financing. As explained by Rois Abu Nawar, financing obtained through BMT Al-Yaman has significantly contributed to the growth of his grocery store business (Interview, August 10, 2025). This finding demonstrates that access to capital is a critical factor influencing the success of alumni economic transitions.

In addition to capital, marketing represents another important factor influencing the effectiveness of the santripreneur model. The findings indicate that santri receive training in digital marketing through social media management, promotional design, and creative content production. These competencies enable santri to utilize digital technology as a marketing tool for entrepreneurial activities. After graduation, alumni market their products and services through alumni networks, pesantren communities, local business networks, bazaars, small-business exhibitions, and trade expos organized by local governments and the Provincial Government of East Java. Consequently, the pesantren not only equips santri with production-related skills but also provides them with marketing competencies that are essential for business growth and sustainability. Sustainability constitutes

another important dimension identified in this study. Program sustainability is reflected not only in the continuity of entrepreneurship training activities but also in the ability of alumni to maintain and expand the businesses they establish after graduation. Institutional support, access to financing, alumni networks, and the involvement of experienced alumni as mentors collectively contribute to the development of a sustainable entrepreneurial ecosystem. This finding is consistent with Empowerment Theory, which emphasizes the importance of resource availability, social networks, and individual capacities in achieving long-term economic self-reliance (Zimmerman, 2000).

Based on the findings above, it can be concluded that the santripreneur model developed at Manbaul Ulum Pesantren functions not merely as a strategy for enhancing entrepreneurial skills but also as a holistic approach that integrates competency development, the internalization of Islamic values, institutional support, access to capital, marketing capabilities, and business sustainability. Supported by a relatively strong entrepreneurial ecosystem, the pesantren plays a strategic role in fostering the economic independence of santri and facilitating their sustainable economic transition after graduation.

5. Conclusion

Based on the research findings, it can be concluded that entrepreneurship training at Manbaul Ulum pesantren plays a significant role in shaping an effective santripreneur model to support the economic transition of santri after leaving the pesantren. The structured, practice-based training process, integrated with Islamic values, has been proven to enhance santri's knowledge, skills, and entrepreneurial attitudes. In addition, the training successfully develops business character grounded in Sharia ethics, such as honesty, responsibility, and a commitment to social benefit. Therefore, the santripreneur model functions not only as a strategy for improving competencies but also as a holistic approach to building santri's economic independence. Empirically, this study provides evidence that pesantren-based entrepreneurship training generates tangible impacts on santri's economic readiness, both in terms of their ability to establish independent businesses and their involvement in productive employment sectors. Theoretically, this study enriches the discourse on Islamic entrepreneurship by presenting an integrative model that combines religious education, skills training, and the internalization of Sharia values in economic practices. From an economic perspective, this model contributes to strengthening community-based economic systems and creating new employment opportunities for santri and alumni. The novelty of this research lies in its empirical analysis of the implementation of a structured santripreneur model within the pesantren context, which has been relatively underexplored in existing literature.

However, this study has several limitations. First, it was conducted in a single pesantren using a case study approach, which limits the generalizability of the findings. Second, the relatively short duration of the study (approximately three months) may not fully capture the long-term dynamics of entrepreneurship training. Third, the use of a qualitative approach relying on informants' perceptions may introduce subjectivity in data interpretation. These limitations are primarily due to the chosen research method rather than procedural errors, implying that the findings are more contextual than generalizable.

Considering these limitations, future researchers are encouraged to employ more diverse approaches, such as quantitative or mixed methods, and to expand the research scope across multiple locations to achieve more generalizable results. Longitudinal studies are also recommended to examine the long-term impact of the santripreneur model on alumni's economic sustainability. For practitioners and pesantren managers, the findings of this study can serve as a reference in developing more structured, market-oriented entrepreneurship curricula and in strengthening collaboration with various stakeholders to build a sustainable pesantren-based economic ecosystem.

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