



Contents lists available at ojs.aeducia.org

Indonesian Journal of Character Education Studies

Volume 2, Issue 2 (2025), 10.64420/ijces.v2i2

Journal homepage: <https://ojs.aeducia.org/index.php/ijces>

IJCES

E-ISSN 3063-0401

P-ISSN 3063-1513

Research Article

Read Online: <https://doi.org/10.64420/ijces.v2i2.331>

Open Access

The Implementation of Islamic Entrepreneurship Education to Build Independence and Responsible Character in Students (Santri) at Islamic Boarding Schools

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ABSTRACT

Background: Islamic boarding schools (pesantren) play an important role in developing students' religious values and life skills, including entrepreneurship. However, the mechanisms through which Islamic entrepreneurship education contributes to character formation, particularly independence and responsibility, remain insufficiently documented. Integrating entrepreneurial activities with Islamic values is expected to strengthen students' character while preparing them for social and economic challenges. **Objective:** This study aims to examine how Islamic entrepreneurship education shapes independent and responsible character among santri in Islamic boarding schools. **Method:** This study employed a descriptive qualitative approach conducted in 2024 at Manager Tholabie Islamic Boarding School, Buring, Malang. Data were collected through observations, in-depth interviews, and documentation involving school leaders, teachers, and santri. Data credibility was ensured through source and technique triangulation. The collected data were analyzed using four stages: data collection, data reduction, data display, and conclusion drawing/verification. **Results:** The findings reveal that entrepreneurship education is systematically integrated with Islamic teachings through curriculum design, classroom instruction, practical business activities, and daily boarding school routines. This integrated approach encourages santri to develop independence, responsibility, discipline, honesty, and work ethics while applying entrepreneurial skills grounded in Islamic values. **Conclusion:** Islamic entrepreneurship education effectively promotes character development when entrepreneurial learning is consistently integrated with religious values, institutional culture, and experiential learning within the pesantren environment. **Contribution:** This study provides an empirical framework for integrating Islamic values and entrepreneurship education across curriculum, pedagogy, and institutional practices, offering practical guidance for educators and policymakers seeking to strengthen character education in Islamic boarding schools.

ARTICLE HISTORY

Submitted: September 4, 2025

Revised: October 24, 2025

Accepted: October 27, 2025

Published: November 29, 2025

KEYWORDS

Islamic entrepreneurship education;
Independent and Responsible character;
Santri;
Islamic boarding schools

1. INTRODUCTION

The development experienced in the world of Islamic boarding schools is very rapid. This development can be seen from the increasingly diverse models of Islamic boarding schools, and the variety of educational models taught, such as salaf, modern, semi salaf-modern Islamic boarding schools, and so on (Tebuireng, 2019). Islamic boarding schools are now able to compete with formal educational institutions and even become educational institutions that are believed to be able to influence the personalities of students (santri), both physically, spiritually, and scientifically

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How to Cite this Article:

Lucksha, S. I., & Baharuddin, R. (2025). The Implementation of Islamic Entrepreneurship Education to Build Independence and Responsible Character in Students (Santri) at Islamic Boarding Schools. *Indonesian Journal of Character Education Studies*, 2(2), 49-60. <https://doi.org/10.64420/ijces.v2i2.331>



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based on religious norms (Rahman, 2018). The learning process that runs in Islamic boarding schools is not only giving knowledge but also planting which will aim at the formation of students (santri).

The ideal person of santri has soft skills and hard skills so that later they can become resources with superior quality (Kabul & Mubarak, 2023). Soft skills possessed by a santri include an independent attitude and a sense of responsibility (Sulisno & Sari, 2019). Independence is a prominent thing when deepening knowledge in Islamic boarding schools. Likewise, with responsibility, students (santri) are required to be able to do what is their obligation and duty (Muntadziroh et al., 2022). Meanwhile, the hard skills relate to the individual's ability in the field of skills possessed.

Regarding the synonym of Islamic boarding schools in religious education, now one of them has developed by teaching entrepreneurship education (Fauzi & Nursikin, 2023). This field is currently quite widely chosen by Islamic boarding schools as additional knowledge, which directs students (santri) to be independent in the economic field. The meaning of entrepreneurship is the word entrepreneur, which is an entrepreneur or a person who manages a business by accepting all risks (Karamoy et al., 2024). With entrepreneurship education, students (santri) are directed to their passion in the field of business, be it animal husbandry, plantations, trade, and so on (Khorofi, 2021). The result of this learning activity is that students (santri) have an entrepreneurial mentality, which can compete in the economic field by using probabilities, full of innovation and creativity.

Islamic boarding schools are educational institutions where implementing Islamic entrepreneurship education is increasingly necessary to meet contemporary demands (Fahrurrozi, 2022). By embedding entrepreneurial competencies alongside religious studies, pesantren can cultivate the independence and sense of responsibility that enable santri to navigate rapid social and economic change (Tantowi, 2022). In practice, this means integrating entrepreneurship into the curriculum and daily routines through authentic learning experiences such as school-based enterprises, project work linked to real market needs, mentorship from practitioners, and transparent stewardship of resources. These activities reinforce Islamic values like amanah and itqan while developing concrete skills in planning, problem solving, teamwork, and ethical decision making. The ultimate goal is that santri excel not only in da'wah and religious scholarship but also in creating value for their communities through viable, principled entrepreneurship, thereby strengthening both spiritual character and socioeconomic resilience.

Findings on integrated curricula, entrepreneurial practice habits, and zero-waste orientation align with the latest entrepreneurial competency framework, which emphasizes value-based learning, action, and social impact (Bacigalupo et al., 2016; OECD, 2019; Lackéus, 2015). Authentic practices, such as managing livestock, fisheries, and agricultural business units, strengthen independence and responsibility through direct experience and real-world performance assessments, in line with the recommendations of value creation and experiential learning-based entrepreneurship education (Lackéus, 2015). The integration of religious knowledge with 21st-century competencies is also in line with the ESD roadmap, which encourages a whole-institution approach, sustainability literacy, and character building through school routines (UNESCO, 2020; 2021). Pesantren's focus on circularity and waste reduction is reinforced by evidence of circular policies that link zero-waste practices with ethical entrepreneurship learning outcomes and resource efficiency (Ellen MacArthur Foundation, 2019). In the realm of religious policy, the strengthening of values such as moderation, trustworthiness, and work ethic in Islamic education provides a normative basis for integrating religious and entrepreneurial curricula in pesantren-based institutions (Indonesian Ministry of Religious Affairs, 2019).

Existing studies on entrepreneurship education in Islamic boarding schools largely emphasize cognitive outcomes and business skills, while the practical integration of religious values with character formation, specifically independence and responsibility, remains underexplored across curriculum, pedagogy, and institutional culture. The literature is often broadly descriptive, oriented toward economic outputs, reliant on surveys, and seldom probes the mechanisms of value internalization (e.g., worship intention, Islamic work ethics, trustworthiness) enacted through daily entrepreneurial activities; the roles of key actors (kiai, ustadz, unit managers); or authentic assessments of character. Models of integrated religion and entrepreneurship curricula and context-specific evidence from particular pesantren are limited, as are evaluations of sustainability and long-term behavioral impact. This study addresses these gaps by examining how Islamic knowledge and entrepreneurial practice are intentionally integrated into curriculum design, learning processes, and institutional routines to cultivate independence and responsibility among santri at Tholabie Buring Malang.

This research aims to (1) find out the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of students (santri) at Islamic boarding schools Manjer Tholabie Buring, Malang; (2) find out the implications of the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of students (santri) at Islamic boarding schools Manjer Tholabie Buring,

Malang; (3) find out what are the supporting and inhibiting factors in the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of students (santri) at Islamic boarding schools Manager Tholabie Buring, Malang.

2. METHOD

2.1 Research Approach

The research approach uses descriptive-qualitative research. Qualitative research is researching whose direction is to understand the phenomena that occur to subjects and objects by describing them (Saputra et al., 2023). Qualitative research seeks to describe the phenomenon or activity and its impact in a narrative manner (Fitrah, 2018). The research method uses field research, researchers provide information or describe in depth related to the facts in the field.

2.2 Research Location

This research was conducted at Islamic boarding school Manager Tholabie Buring Malang in 2024. In the process of implementing the research, the researcher directly went to see the facts in the Islamic boarding school Manager Tholabie Buring Malang. If there is an obstacle, the researcher collects data online, such as conducting online interviews with informants. The research began with the pre-research stage, and then the research activities began (data collection).

2.3 Data Sources

Data for this study comprised primary and secondary sources. Primary data were obtained from Islamic boarding school leaders at Manager Tholabie Buring who hold managerial authority and oversee the provision of religious education. Secondary data functioned as supporting and complementary evidence to the primary sources and were drawn from institutional documents and relevant literature that align with the study's focus, as well as field documentation generated during the research process (e.g., observation notes, photographs, and related records).

2.4 Data Collection

The data collection process uses three methods including: (1) Observation. Researchers participated in the process of implementing Islamic entrepreneurship education at Islamic boarding schools Manager Tholabie Buring Malang; (2) Interview. Interviews were conducted by researchers with primary data informants. This interview used temporary notes and also the help of sound recording media to help researchers get accurate data. In addition, interviews were also conducted by researcher's offline and online according to the conditions of each informant; (3) Documentation. In this study contains photos, files, or videos regarding the profile of the Islamic boarding schools, the implementation of activities in the Islamic boarding schools, and everything related to the focus of research obtained directly by researchers at Islamic boarding schools Manager Tholabie, Buring Malang.

2.5 Data Validity Checking

Data validity checking uses triangulation. The triangulation technique is a technique of checking the validity of data through the use of something else. Researchers in checking the data used two triangulation techniques, namely technical triangulation and source triangulation.

2.6 Data Analysis

The data analysis process followed a systematic and iterative approach to ensure thorough interpretation and accuracy. Initially, in the first stage, all empirical materials from various sources such as observations, interviews, and documentation were meticulously compiled to form a comprehensive dataset. In the second stage, the data underwent reduction, where irrelevant or extraneous information was discarded, and the focus was placed on selecting and organizing the most pertinent details that aligned with the research objectives. The next stage involved displaying the refined data in clear, structured formats that allowed for easier visualization and interpretation of key patterns and relationships. Finally, in the last stage, conclusions were drawn based on the analysis, and these conclusions were rigorously verified by cross-referencing emerging patterns with the original data and ensuring consistency across different sources. This iterative approach helped maintain the integrity of the research process and ensured that the findings were both reliable and valid.

3. RESULT AND DISCUSSION

3.1 Result

- a) The form of education at Islamic boarding schools Manager Tholabie uses an integrated curriculum Application of Islamic Entrepreneurship Education in Shaping Independence Character and Responsibility Attitude

In this curriculum, the caregiver wants to connect world knowledge and religious knowledge. Thus, there is no limit or partition between the two.

As conveyed by the caregiver of Islamic boarding schools Manager Tholabie, said: "Here we use an integrated curriculum, meaning that everything is one unit. There is often a term for religious science and world science. Here, everything becomes one connected. Between religious science, world science, and psychological science. So that everything is interrelated and connected (N.A)".

The caregiver directly wants to teach how to do entrepreneurship or business through Islamic ethics and Sharia. The application of Islamic entrepreneurship education at Islamic boarding schools Manajer Tholabie comes from the form of education chosen by the caregiver to be able to create pious business students (santri) as stated by the caregiver of Islamic boarding schools Manajer Tholabie.

In the development process, Islamic boarding school Manager Tholabie chose not to separate world knowledge from religious knowledge. Because in the life of Muslims, both sciences are always needed and bound to themselves. Likewise, entrepreneurship education is provided by caregivers based on verses in the Qur'an. Therefore, in producing businesses in the Islamic boarding schools based on the concept of halal and thayib in all aspects, both materials, how to produce, how to get, marketing, and so on.

In delivering the material, the caregiver connects it with verses of the Qur'an or hadith, both material in the form of entrepreneurship and that leads to character building. In its implementation, there are strategies for shaping the independence and responsible attitude of students (santri) in the form of training; (2) learning by doing; (3) controlling and reporting daily activities; and (4) entrepreneurship units.

- b) Implications of the Application of Islamic Entrepreneurship Education in shaping the Character of Independence and Attitude of Responsibility of Students (santri)

The implications of the application of Islamic entrepreneurship education in shaping the character of independence and the attitude of responsibility of Santri, among others:

- 1) Formed independence and attitude of responsibility

The formation of independence and a sense of responsibility among students (santri) in Islamic boarding schools is a gradual process shaped by continuous guidance and the nurturing of specific values. Initially, the students may follow instructions passively, performing tasks as ordered by the teachers or caregivers. However, over time, as they become more involved in the activities around them, a sense of ownership begins to develop. The constant engagement in various tasks, combined with the mentorship and motivation provided by the educators, plays a key role in cultivating these essential traits. The environment in which the students are immersed encourages them to take initiative and become more self-reliant, gradually transforming them into individuals who understand and embrace their responsibilities. This shift is not immediate but evolves as the students internalize these values through experience and guidance.

In addition to the educational practices implemented by Islamic boarding schools, which focus on developing entrepreneurial skills, students (santri) actively engage in the process of cultivating independence and responsibility in themselves. The implementation of Islamic entrepreneurship education serves as a practical platform for fostering these characteristics, as students learn to take ownership of their actions and decisions. By involving them in activities related to entrepreneurship, the students are encouraged to develop critical thinking and problem-solving skills, both of which are crucial for becoming independent and responsible individuals. Moreover, these experiences teach them the importance of accountability, as they are entrusted with tasks that require careful planning, execution, and follow-through.

The personal initiative displayed by students (santri) also contributes significantly to the development of these character traits. According to the findings from interviews conducted by the researchers, students often demonstrate their commitment to independence and responsibility by resisting the temptation of laziness, maintaining a strong work ethic, and actively engaging in discussions about personal growth. They also exhibit a growing sense of responsibility by diligently completing their tasks and honoring their commitments. This proactive approach reflects the internalization of the values taught by the institution, as students take the initiative to develop their character

both inside and outside the classroom. These efforts are part of a broader process where the students gradually shift from mere followers of instructions to active participants in shaping their own paths toward independence and responsibility.

2) Bringing up the Spirit of Entrepreneurship

The manager of the Islamic boarding school, Tholabie, emphasizes the continuous development of students (santri) in all aspects of life, not just academically but also in terms of their attitudes, manners, and practical skills. Under his leadership, students are encouraged to pursue holistic growth, aiming for excellence in both personal and professional spheres. The boarding school provides an environment where students can hone their knowledge in religious studies and secular subjects while also focusing on the development of their character. The results of interviews with the students reveal a strong entrepreneurial spirit among them, driven by the leadership qualities nurtured at the school. This spirit manifests in students' aspirations to start their own businesses, such as opening restaurants, motivated by the practical knowledge and skills they acquire at the school. This entrepreneurial drive reflects a broader cultural shift where students are taught not only to rely on traditional knowledge but also to apply it in real-world settings to become self-sufficient and successful.

For many students, the desire to develop their skills extends beyond religious education. Students at the Islamic boarding school are increasingly motivated to pursue a wide range of hard and life skills that align with their personal interests and passions. Some students, inspired by the business-oriented education provided, aim to establish businesses that will allow them to contribute to society while achieving personal success. Others focus on acquiring technical expertise or improving their life skills in areas like communication, leadership, and time management. These skills, combined with the solid foundation of religious education, help the students understand the importance of being well-rounded individuals who can succeed in various aspects of life. By focusing on both practical and theoretical knowledge, Tholabie and the educators at the school provide the students with the tools they need to pursue their ambitions and make a meaningful impact on their communities.

Through the guidance and structure offered at the Islamic boarding school, students (santri) become increasingly aware of their future directions, especially regarding their independence after graduation. The boarding school's mission is to cultivate a generation of graduates who are self-reliant, both mentally and economically, allowing them to thrive in the competitive world outside. Each student is encouraged to identify their goals and take ownership of their development, understanding that achieving financial independence is key to securing a stable and fulfilling life. This sense of responsibility extends beyond personal goals, as many students also feel accountable for the well-being of their families. As they transition from students to graduates, they carry with them not only the knowledge imparted at the school but also a deep understanding of their responsibilities toward themselves and their communities. This focus on responsibility, independence, and personal growth ensures that the students are prepared to face the challenges of life with confidence and resilience.

c) Supporting Factors for the Application of Islamic Entrepreneurship Education in shaping the Character of Independence and Responsibility of santri

Supporting factors for the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of students (santri) include:

1) Figures and experts in the field of entrepreneurship.

In providing their knowledge, teachers also provide figures as examples of entrepreneurship by Islamic law. With the examples given, students (santri) not only understand in theory but also understand how the previous Companions did their business. Not only previous figures, but also experts in agriculture, animal husbandry, and fisheries or entrepreneurs are real examples of providing training in Islamic boarding schools.

2) Motivation of the students (santri).

With the motivation provided, students (santri) are not only emotionally moved but also shown in their actions. Based on the results of interviews and observations, researchers show that the factors that support the implementation of Islamic entrepreneurship education at the Islamic boarding schools Manager Tholabie comes from the attitude shown due to motivation from oneself in the form of a sense of enthusiasm and also the encouragement given by the caregiver in the form of the attitude shown.

3) Adequate facilities

The facilities and infrastructure owned by the Islamic boarding school Manager Tholabie are quite adequate. The existing facilities are obtained from parties who become donors and who donate to Islamic boarding schools as well as the results of entrepreneurship carried out by students (santri).

d) Obstacles to the Application of Islamic Entrepreneurship Education in shaping the Character of Independence and Responsibility of Students (santri).

Inhibiting factors in the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of students (santri), including internal students (santri). Factors inhibiting the independence and responsibility of students (santri) through the application of Islamic entrepreneurship education are very influential. Attitudes that are still carried over from home such as laziness, indiscipline, lack of responsibility, and laziness that arise due to boredom and boredom felt by students (santri).

3.2. Discussion

a) Application of Islamic entrepreneurship education in shaping the character of independence and responsibility of students (santri)

Everything that is done in education has a system as a support that can later produce maximum activities by the expected goals. A good system will produce good activities and vice versa, so the success of the process can be seen from how the system is chosen and run. In the entrepreneurship education process, the main focus is the curriculum, the methodology used, the teaching materials, the skills development process, and the training process. The Islamic boarding schools use an integrated curriculum system in realizing the application of Islamic entrepreneurship education provided to students (santri).

With the integrated curriculum used by the Islamic boarding schools, the process of entrepreneurial activities is also adjusted to Islamic laws, where the concept of halal and thayyib becomes the handle. The characteristics of Islamic entrepreneurship are: Islam prioritizes honesty, forbids false things, is primarily halal and holy, the importance of a contract, and keeps away from usury (Maimun & Munawir, 2022).

The form of education using an integrated curriculum system is by the theory of Islamic entrepreneurship and the theory of focus in entrepreneurship education (Wardhani & Nastiti, 2023). In addition, the Islamic boarding school caregivers did the right thing by choosing this curriculum, because it will create students (santri) who not only understand business science well (Abidin, 2020) but also understand how business science is in Islamic Sharia so that it can create students (santri) who can compete and preach through entrepreneurship to the community (Feld, 2020). However, Islamic boarding schools still need to pay attention to matters related to Islamic boarding school administration such as observations, attitude assessment forms, evaluation result forms, and so on (Salmon et al., 2024).

Regarding the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of santri, it is divided into several aspects, the following explanation:

First, training. The training provided has become a support in shaping the independence and responsibility of students (santri). There are several forms of independence, among which are formed due to training is independence of thought, from this independence students (santri) can have free thoughts related to what is right and what has benefits for themselves. The training provided by the Islamic boarding schools opens the students (santri)' minds to be able to think for themselves, not because of coercion from others. Not only is that but the social independence of santri also formed where Santri will indirectly interact with those who provide training and some invitees who attend the training.

Second, learning by doing. The Islamic boarding schools equip students (santri) by conducting entrepreneurship where students (santri) practice directly business in the Islamic boarding schools. This direct practice is done so that students (santri) can apply well the knowledge given by the caregivers and the training that has been followed. Learning by doing is carried out continuously as an effort to form independence and an attitude of responsibility.

Third, controlling and reporting daily activities. Controlling and reporting daily activities at Islamic boarding schools Manager Tholabie influences shaping the independence and attitude of responsibility of santri. Students (santri) become accustomed to being sensitive and active in communicating. With daily control, if there are conditions that are outside the program or obstacles, they can be resolved immediately. The evaluation carried out also needs to make a clear and detailed evaluation result form, not only fixated on the control carried out. Because

with detailed recording, can be an additional factor to minimize obstacles that might occur again. In addition, with the daily activities that begin with worship to Allah, students (santri) always organize their hearts that what is their responsibility in the Islamic boarding schools is solely seeking the pleasure of Allah SWT.

Fourth, the entrepreneurship unit. The livestock unit contains chickens, maggots, and crickets, and the fisheries unit contains catfish, oyster mushroom cultivation, and bay flowers. In the entrepreneurial unit carried out, santri is also given teaching about caring for others. This is shown by the Islamic boarding schools's efforts to implement zero waste by providing food waste materials to maggots. The concern for the environment shown is an application of the teachings of Islam which places great importance on caring for both fellow humans and fellow living things. With the entrepreneurial units that are run, the independence and attitude of responsibility of students (santri) can be formed due to the efforts made during entrepreneurial activities. However, the existing units can be developed again, so that they can better match the interests and talents of the students (santri). In addition, it can also be an attraction for the community to register their children to carry out entrepreneurial education at Islamic boarding schools Manager Tholabie.

b) Implications of the Application of Islamic entrepreneurship Education in shaping the Character of Independence and Responsibility of santri

The changes that occur are felt in the students (santri), especially in their independence and responsibility. The students (santri) can carry out routine activities in the Islamic boarding schools in a disciplined manner, able to control themselves from lazy desires, able to manage time in entrepreneurial activities in the Islamic boarding schools, able to communicate as a form of accountability for what happens and what has been done by students (santri) in their entrepreneurial units and provide the best attitude in the process of entrepreneurial activities in the Islamic boarding schools.

The application of Islamic entrepreneurship education appears to shape santri independence and responsibility, as indicated by interview and observation data. Recent studies show that entrepreneurship education embedded in authentic, real-world activities strengthens self-reliance, persistence, and a sense of ownership over tasks and decisions (Lackéus, 2015; Walter & Block, 2016). Systematic reviews also find that program effects extend beyond entrepreneurial intent to include gains in competence, self-efficacy, and character-relevant dispositions tied to personal and social responsibility (Nabi et al., 2017). Cross-national evidence further suggests that project-based experiences and exposure to entrepreneurial ecosystems develop proactive attitudes and self-control when facing challenges, both of which are prerequisites for independence (Shirokova et al., 2016; Nowiński et al., 2019).

Within institutional contexts like pesantren that integrate school-based enterprises in animal husbandry, fisheries, and agriculture, experiential and value-creation learning facilitate responsibility through performance targets, process accountability, and transparent evaluation of results (Lackéus, 2015). Experimental and quasi-experimental research shows that programs emphasizing hands-on practice, mentoring, and structured reflection significantly improve decision-making skills, resilience, and responsible behavior toward tasks and resources (Fayolle & Gailly, 2015; Premand et al., 2016; Piperopoulos & Dimov, 2015). These findings align with field evidence that Islamic entrepreneurship education, when linked to religious values and daily routines, fosters the development of independent and responsible character in students.

Next is the entrepreneurial spirit. The emergence of entrepreneurship is by Mulyadi's theory of entrepreneurial characteristics, namely; self-confidence, aiming at tasks and results, courage, leadership spirit, self-originality, and looking to the future. The entrepreneurial spirit appears in the santri, indicated by sensitivity, leadership, and leading to the future (Karimah et al., 2023). Each santri also has a different view, where the desire or desire is based on themselves. The views of the santri do not only lead directly to entrepreneurial activities, but some also lead to the search for more knowledge so that they can do business according to their passion. This means that students (santri) have indirectly sharpened their minds whose context leads to the future. With this, the ambition and enthusiasm of the students (santri) will continue to be encouraged, besides that thoughts that are full of innovation, creativity, activity, and other entrepreneurial behaviors continue to develop in the students (santri).

The two implications mentioned above are the objectives of the Islamic boarding schools and the focus of this research. Even theoretically, both have shown suitability or connectedness. In addition, both implications are very important for every santri to have to enter the community. Santri will no longer depend on others but can be an example for others.

c) Supporting and Hindering Factors in the Application of Islamic Entrepreneurship Education in Shaping the Independence and Responsibility Character

Supporting Factors. Factors that support the application of Islamic entrepreneurship education in Islamic boarding schools come from internal students (santri) (santri) and the encouragement given by caregivers in the form of attitudes shown. The caregiver's position them-selves as like fathers in the Islamic boarding schools, if there are mistakes made, the caregivers directly and act decisively to tell and advise and guide continuously. On the other hand, when the Islamic boarding schools have events such as seminars, or paid workshops, the santri get a share of the money. In addition, some santri alternately also take part in rihlah together with the caregiver's congregation. Students (santri) who have high motivation are proven by their self-initiative in carrying out their routine activities every day without the need to be ordered first. So in this case, the attitude of responsibility has been shown. The initiative also helps in other units if the unit itself has been controlled (Wilson et al., 2018).

Providing studies by bringing up figures and training from experts in their fields is by the theory and has adjusted to the conditions of children in this era, where providing education will be more strongly embedded because children tend to prefer figures who are real examples in carrying out activities. Furthermore, with the motivation provided by the caregiver between the students (santri) and the caregiver, there is no distance in it. Thus, they feel at home and make students (santri) accustomed to active communication. And related to adequate facilities, it is indeed an important thing in supporting activities that occur in the Islamic boarding schools to be able to make students (santri) comfortable in it.

Inhibiting factors. Regarding entrepreneurship run by Islamic boarding schools, there are still students (santri) who carry bad habits in themselves, so this triggers the formation of independence and an attitude of responsibility. The activities carried out by students (santri) in the Islamic boarding schools are quite dense, and everyday students (santri) must do it continuously and monotonously. This is based on the results of the interview that the inhibiting factors for the independence and attitude of responsibility of students (santri) through the application of Islamic entrepreneurship education are very influential. Attitudes that are still carried over from home such as laziness, indiscipline, lack of responsibility, and laziness that arise due to boredom and boredom felt by students (santri).

Factors that hinder the formation of independence include (1) a comfortable life, meaning that children are accustomed to being served by their parents both in everyday life and those related to education at school, (2) parents who are accustomed to pampering and praising children, where the child will continue to feel that what he does is right. Parents should be able to demand children to do what is their responsibility by themselves, (3) children are accustomed to being at home and left alone by their parents, this is related to the lack of socialization carried out by children and the lack of activities outside the home makes children bored and eventually become lazy, (4) The participation of other members, such as help from relatives.

The laziness that arises from children is carried over from home. What becomes a habit at home is still bound by the santri when they are in the Islamic boarding schools. Primarily, the activities in the Islamic boarding schools that always favor and encourage students (santri) to be able to do it by themselves and full of responsibility make students (santri) feel surprised and make all of it a demand. This shows that the application carried out by the Islamic boarding schools in shaping the independence and attitude of responsibility of students (santri) has obstacles, which therefore the Islamic boarding schools must continue to be able to overcome by approaching its students (santri) more.

The application of Islamic entrepreneurship education plays a significant role in shaping the independence and responsibility character of students (santri). Key supporting factors include strong guidance and mentorship from educators, which help foster entrepreneurial mindsets. Additionally, the integration of real-world entrepreneurial skills with religious teachings creates a balanced environment that nurtures both academic and personal growth. Within the Islamic boarding school setting, students are encouraged to take initiative, think critically, and develop leadership skills. This approach provides them with the foundation to build self-reliance and responsibility, essential traits for future success.

However, there are also hindering factors that can limit the effective implementation of entrepreneurial education. These include challenges such as limited access to financial resources, a lack of practical business opportunities, and traditional mindsets that prioritize academic achievements over entrepreneurial pursuits. These obstacles may prevent students from fully embracing the entrepreneurial education provided. To overcome these challenges, it is essential to adopt a balanced approach that combines theoretical knowledge with practical experience, while also shifting the mindset of students and educators to value entrepreneurship as a viable and valuable pathway to self-sufficiency and community development.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Implication

The findings imply that Islamic value-based entrepreneurship education should be institutionalized through an integrated curriculum that connects religious knowledge, enterprise practice, and character formation simultaneously; this requires ongoing capacity building for kiai, ustadz, and pesantren business managers to strengthen pedagogical, managerial, and authentic assessment competencies (observation rubrics for independence and responsibility, project portfolios, and value reflections). At the organizational level, pesantren should cultivate a trustworthy and sustainable entrepreneurship ecosystem through partnerships with sharia-compliant businesses, transparent financial management, and reinvestment of profits to expand programs and fund santri scholarships. For policymakers, the results underscore the need for regulatory support, incentives, and resources such as seed capital, incubation, and market networks so the integrative model can be replicated across institutions. Theoretically, the study enriches character and religious education literature by clarifying mechanisms of value internalization through daily practice. Empirically, future longitudinal and comparative studies are needed to assess long-term impacts, test effectiveness across diverse pesantren contexts, and develop reliable instruments for measuring character outcomes.

4.2 Contribution

This study contributes in three domains. Theoretically, it enriches the literature on character education grounded in Islamic values by explaining the mechanisms of value internalization (niyyah, Islamic work ethic, amanah) through entrepreneurship practices integrated with religious learning in the pesantren setting. Methodologically, it demonstrates the application of a four-stage qualitative analysis framework (data collection, reduction, display, and conclusion/verification) and offers examples of authentic assessment to measure santri independence and responsibility (observation rubrics, project portfolios, and value reflections). Practically, it formulates an operational, integrated religion and entrepreneurship curriculum model along with the necessary institutional prerequisites, including sustained capacity building for kiai/ustadz and unit managers, transparent governance, and sharia-aligned partnerships, enabling replication across diverse pesantren contexts.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Limitation

The study has several limitations. First, it focuses on a single pesantren (Manager Tholabie Buring) during a limited time frame (2022), which constrains generalizability to other contexts. Second, the descriptive qualitative design, the absence of a comparison group, and the lack of longitudinal follow-up limit causal inference and understanding of the long-term effects on independence and responsibility. Third, reliance on interviews and documentation introduces potential self-report and social desirability biases, and researcher subjectivity may persist despite triangulation and reflexive procedures. Fourth, the authentic character assessment tools used were not fully psychometrically validated, and many indicators were qualitatively defined, which restricts measurement precision. Finally, unique contextual factors at Tholabie Buring may affect the transferability of the findings to other Islamic boarding schools.

5.2 Recommendation for Future Research

Future studies should broaden the scope to multiple pesantren across regions using a comparative design to enhance transferability, and adopt mixed methods that combine longitudinal tracking with quasi-experimental approaches to more robustly assess changes in independence and responsibility. Character assessment instruments should be developed and psychometrically validated (construct validity, reliability, and measurement invariance) using observable behavioral indicators. Mediation and moderation analyses (e.g., religious value internalization, quality of guidance by kiai/ustadz, unit-enterprise governance, and parental support) can clarify program mechanisms. Priority topics include gender differences, educational levels, and enterprise typologies (conventional vs. digital/creative economy), as well as cost-effectiveness, and policy and sharia-partnership impacts evaluated through system-level program assessments.

6. CONCLUSION

The implementation of Islamic entrepreneurship education at Islamic boarding schools Manager Tholabie provides entrepreneurship teaching that is connected to religious knowledge so that it can form the independent and responsible attitude of students (santri). The teaching provided is based on an integrated curriculum. The application is in the form of training from experts in the field directly, learning by doing, controlling, and reporting daily activities and entrepreneurial units that are integrated with the concept of zero waste in Islamic boarding schools.

The conclusion of the study shows that the implications of the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of santri are; (a) the formation of independence and an attitude of responsibility as shown by the attitude of sensitivity, initiative, a sense of belonging to the business unit carried out and so on. as well as the initiative of santri in trying to increase their independence and responsibility. (b) bring up the entrepreneurial spirit, certainly with the entrepreneurial activities carried out by the entrepreneurial spirit of the students (santri) will appear in him.

Supporting factors for the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of students (santri), namely; (a) Figures and experts in their fields; (b) motivation of students (santri), (c) adequate facilities. The inhibiting factors in the application of Islamic entrepreneurship education in shaping the independence and attitude of responsibility of students (santri), namely; (a) internal students (santri), in this case, the innate characteristics that exist in the students (santri) become an obstacle to the lack of enthusiasm in carrying out entrepreneurial activities in Islamic boarding schools, such as; laziness and laziness due to boredom, lack of discipline, and a low sense of responsibility.

Acknowledgments

The author would like to thank the management and caregivers of the Islamic boarding school Manjer Tholabie Buring, Malang for facilitating the author during the research process.

Author Contribution Statement

The authors contributed and carried out their respective tasks well in conducting the research and preparing the report in this study. Syarofina Idzni Lucksha: Conceptualization and Design, Methodology, Writing - Original Draft. Rahmawati Baharuddin: Writing - Review & Editing, Performed data collection and Analysis, Interpretation of the results.

Declaration of GenAI in Scientific Writing

The authors declare that Generative Artificial Intelligence (GenAI) tools were employed in the drafting and revision of this manuscript to check spelling and grammar, identify typos, grammatical errors, suggest paraphrases, reduce passive voice, and eliminate repeated words, sentences, and unnecessary adverbs. The suggestions provided by GenAI were critically evaluated and modified to ensure that the final draft remains representative of the authors' own work. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJCES Generative AI \(GenAI\) Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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First Publication Right:

Indonesian Journal of Character Education Studies

Article info:

DOI: <https://doi.org/10.64420/ijces.v2i2.331>

Word Count: 7368

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