

# Religious-Based Entrepreneurship Education to Build Student Independence Character in Islamic Boarding School

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## Abstract

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### Keywords:

Religious-Based Entrepreneurship Education; Santri Independence; Islamic Religious Education (PAI); Pesantren; Sharia Entrepreneurship.

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The independence of santri is one of the primary objectives of pesantren education; however, in practice, there remains a gap in the integration of entrepreneurship education with religious values, particularly within Islamic Religious Education (PAI). Entrepreneurship education is often understood in a pragmatic manner and has not been fully internalized as part of character formation grounded in Islamic teachings. Therefore, this study aims to examine in depth how religious-based entrepreneurship education is developed and implemented to shape the independent character of santri through the integration of Qur'anic values, the exemplary model of the Prophet Muhammad (peace be upon him), and the principles of sharia-based entrepreneurship. This study employed a qualitative method with a case study approach conducted at Pondok Pesantren Uswatun Hasanah Samarinda. Data were collected through in-depth interviews with pesantren leaders, teachers, and santri, observations of learning processes and entrepreneurial activities, and documentation of institutional programs and policies. The findings indicate that religious-based entrepreneurship education is developed through integrated intracurricular and extracurricular programs and implemented through classroom instruction combined with hands-on entrepreneurial practices. This integration of religious values and entrepreneurship has proven effective in fostering santri independence, encompassing independent thinking, mental attitudes, and financial self-reliance. The implications of this study highlight the importance of strengthening religious-based entrepreneurship education models as a strategic approach for pesantren in preparing santri who are independent, possess strong Islamic character, and are adaptive to contemporary socio-economic challenges.

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## Abstrak

Kata kunci: Pendidikan Kewirausahaan Berbasis Religius; Kemandirian Santri; Pendidikan Agama Islam (PAI); Pesantren; Kewirausahaan Syariah;

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Kemandirian santri merupakan salah satu tujuan utama pendidikan pesantren, namun dalam praktiknya masih ditemukan kesenjangan dalam integrasi pendidikan kewirausahaan dengan nilai-nilai keagamaan, khususnya dalam pembelajaran Pendidikan Agama Islam (PAI). Pendidikan kewirausahaan sering kali dipahami secara pragmatis dan belum sepenuhnya terinternalisasi sebagai bagian dari pembentukan karakter santri yang berlandaskan ajaran Islam. Oleh karena itu, penelitian ini bertujuan untuk mengkaji secara mendalam bagaimana pendidikan kewirausahaan berbasis religius dikembangkan dan diimplementasikan dalam membentuk karakter kemandirian santri melalui integrasi nilai-nilai Al-Qur'an, keteladanan Nabi Muhammad SAW, serta prinsip-prinsip kewirausahaan syariah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus yang dilaksanakan di Pondok Pesantren Uswatun Hasanah Samarinda. Teknik pengumpulan data meliputi wawancara mendalam dengan pengasuh pesantren, guru, dan santri, observasi terhadap proses pembelajaran dan aktivitas kewirausahaan, serta studi dokumentasi terhadap program dan kebijakan pesantren. Hasil penelitian menunjukkan bahwa pendidikan kewirausahaan berbasis religius dikembangkan melalui program intrakurikuler dan ekstrakurikuler yang terintegrasi dengan pembelajaran PAI, serta diimplementasikan melalui pembelajaran teoritis

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*yang dipadukan dengan praktik langsung berwirausaha. Integrasi nilai religius dan kewirausahaan ini terbukti efektif dalam membentuk kemandirian santri, baik dalam aspek kemandirian berpikir, sikap mental, maupun kemandirian finansial. Implikasi penelitian ini menegaskan pentingnya penguatan model pendidikan kewirausahaan berbasis religius sebagai strategi strategis pesantren dalam menyiapkan santri yang mandiri, berkarakter islami, dan adaptif terhadap tantangan sosial-ekonomi kontemporer.*

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## INTRODUCTION

Islamic boarding schools (pesantren) have long been recognized as Indonesia's oldest Islamic educational institutions that shape religious, disciplined, and socially responsible generations (Zubairi, Khofifah, & Musthofa, 2025). In the current era of globalization and economic competition, pesantren face increasing pressure to not only strengthen spiritual formation but also build students' socio-economic resilience (Lailatussaadah, Jamil, & Kadir, 2023; Arifi, Malihah, & Fauzan, 2023). This condition highlights a crucial issue: the development of entrepreneurship-based learning models that are integrated with Islamic Religious Education (PAI), especially in regions experiencing rapid economic transitions such as East Kalimantan.

Previous studies have shown that PAI in pesantren is still dominantly delivered as cognitive-textual learning, while its integration with life skills and entrepreneurship remains suboptimal (A.f.a et al., 2025; Siswantoro, 2022). Some research has documented the entrepreneurial activities in pesantren, such as agriculture, student cooperatives, and small-scale production units (Hisyam et al., 2025; Hartono et al., 2022; Khasanah et al., 2025). However, these studies largely focus on mapping activities or highlighting success stories, not on developing a structured learning model within the formal PAI curriculum (Arief et al., 2025; Gunartin, Pratikto, Winarno, & Restuningdiah, 2025; Maulidi, Tamami, Malyuna, Kusaeri, & Suparto, 2025; Srivastava & Pandita, 2025). The gap here is clear: existing literature rarely explores how PAI can systematically incorporate entrepreneurship education to build student independence character, particularly in the context of pesantren in East Kalimantan.

Given this gap, the present study aims to develop an entrepreneurship-based Islamic Religious Education learning model that aligns religious values with practical economic competencies. This model is intended to strengthen the character of student independence, covering hard work, responsibility, creativity, and self-reliance, in line with the socio-economic demands of East Kalimantan, especially with the development of the Indonesian Capital City (IKN) (Md Harizan & Mustafa, 2020). Unlike previous research, this study focuses on designing a pedagogical model rather than merely documenting entrepreneurial practices in pesantren.

Specifically, this paper seeks to test the argument that integrating entrepreneurship education into PAI learning can significantly enhance students' independence character in Islamic boarding schools. The study also aims to demonstrate that entrepreneurship-based PAI learning provides stronger character-building

outcomes compared to approaches that treat entrepreneurial activities merely as extracurricular or non-curricular programs. By positioning itself within existing literature and addressing its limitations, this research offers a novel contribution to the development of contemporary pesantren education.

## METHOD

This research used a qualitative method, which, according to Sugiyono (Sugiyono, 2013), aims to understand the meaning of individual or group behavior regarding social and humanitarian issues. The research process included formulating questions, preliminary studies, collaborative data collection, inductive data analysis, theme development, and flexible interpretation of the findings. This method was chosen because it was considered capable of describing phenomena in depth and within the context.

Data collection techniques in this study included observation, interviews, and documentation (Sugiyono, 2013). Observations were conducted in a non-participatory manner, where the researcher was directly present but not involved in the participants' activities, in order to objectively record observable behavior. Structured interviews were conducted with the Islamic education teacher and students from grades X to XII at Uswatun Hasanah Islamic Boarding School Samarinda, with each student being asked 12 questions. Documentation was conducted by collecting data from written sources such as social media accounts and the school website. To ensure data validity, persistent observation and triangulation techniques were used. Persistent observation was carried out through in-depth and repeated observations to ensure researchers fully understand the phenomena occurring in the field (Moleong, 2009). Meanwhile, triangulation was conducted by comparing the results of interviews, observations, and documentation to ensure the consistency and validity of the data obtained.

## RESULTS AND DISCUSSION

### Results

Based on sixteen days of observations and interviews at Uswatun Hasanah Islamic Boarding School in Samarinda, it was found that the school has developed an *edupreneur* program starting from grades 10 to 12. This program represents entrepreneurship education integrated with Islamic Religious Education (PAI). Nasiruddin, one of teacher explained, *"We are not only teaching how to sell products, but how to conduct business with honesty, trustworthiness, and fairness according to Islamic teachings."* The documentation photograph below shows classroom sessions where teacher introduces entrepreneurial concepts such as calculating turnover and recording transactions.

Interviews with students revealed that many already have a natural curiosity and interest in entrepreneurship. Panca Rohman Rohim, a grade 11 student said, *"After learning how to calculate turnover and practicing as business owners, I feel more confident about starting my own business someday."* Observational notes and photo documentation also captured students practicing entrepreneurship by assuming roles as owners, managers, and employees during simulation activities. Throughout these sessions, teachers

modeled character values by demonstrating honesty in financial recording and responsibility in managing goods.

Classroom observations in Islamic Religious Education (PAI) showed that Islamic teachings play a major role in inspiring students to pursue entrepreneurship, particularly through stories of Prophet Muhammad and his companions as ethical traders. Ade Koswara, a PAI teacher stated, *“Whenever we explain the Prophet’s ethics in trade, the students immediately become enthusiastic – they see business not only as profit-making but as a form of worship.”* This supporting photograph shows teacher presenting learning materials on the trading ethics of the Prophet, with students taking notes attentively.

Students also identified inspiring figures such as Khadijah bint Khuwailid. Muslimah, one female student commented, *“I admire Khadijah’s intelligence and independence in business, and it motivates me to learn entrepreneurship early.”* Character formation was also observed in practice, where students were guided to prepare mentally for trading—learning patience with customers, politeness, responsibility, and consistency. Photo documentation below shows students serving customers at business day and organizing product displays.

The findings indicate that the success of the edupreneur program is supported by several factors, including the curriculum, school facilities, and the overall learning environment. The head of the edupreneur program noted, *“The school provides production rooms, display shelves, and small start-up capital. These help students be more creative and innovative.”* This photo of school facility shows a small production kitchen, storage areas, and designated selling spaces used by students.



**Figure 1.** school facility, kitchen, storage areas, and designated selling spaces used by students

Despite these strengths, several inhibiting factors were identified. Some student projects failed due to limited funds or unsold food ingredients. Aidil Fitri, one student shared, *“Sometimes our selling time clashes with other class schedules, so we cannot maximize our sales.”* Teachers also reported behavioral challenges: *“A few students still need guidance on honesty and responsibility.”*

Nevertheless, most grade 11 students demonstrated strong intention, a positive entrepreneurial mindset, and benefited from a supportive school environment. These conditions contributed significantly to the effective implementation of edupreneur activities in Islamic Religious Education (PAI), as reflected in student enthusiasm and the documented learning activities throughout the research period.

### Discussion

In principle, Islamic education falls under the social dimension of *hablumminallah* which mean the interaction between human and God, and *hablumminannas*, which mean the interaction between human, or muamalah (Azizah, Jariah, & Aprilianto, 2023; Arifi, Iskandar, & Asiah, 2023). The world of business and interaction is currently evolving, and this is causing a shift in the goals and values of these processes. Therefore, an appropriate response to the revival of Islamic education is needed (Sulistiyowati et al., 2025). In terms of trade, one of the best practices is a return to Islamic teachings, as exemplified by the Prophet Muhammad (peace be upon him). The inclusion of Islamic religious education in shaping the character of edu-preneurs at Uswatun Hasanah Islamic Boarding School Samarinda has attracted the interest of the surrounding community in the edupreneur program at the school, as it can increase student independence (Abas, Tajudin, Nugroho, & Putra, 2025; Akmansyah, Ramadhani, & Prawoto, 2025; Humaidy, Afifullah, Harisah, Acim, & Ariwidodo, 2025; Mugiarto, 2023). Entrepreneurship practice is carried out through internships. The goal of internships is to carry out activities based on the theories learned so that students truly feel that the theories learned can be applied in practice and benefit themselves and others. Implementation refers to the actual implementation of activities aimed at utilizing the knowledge gained during theoretical and practical learning.

This edu-prenur education trains students to develop the attitudes necessary for commerce, including honesty, trustworthiness, and responsibility. Islamic religious education also teaches students to have noble morals (Dinata, Citriadin, & Badrun, 2023). The implementation of Islamic religious education at Uswatun Hasanah Islamic Boarding School Samarinda has convinced students that having a good attitude will also lead to a successful trading process. This is in line with the statement of Afifandasari & Subiyantoro (Afifandasari & Subiyantoro, 2022) that character building is currently aimed at encouraging mental transformation and revolution, in line with the development of an edupreneurial character in students through education (Ma`arif, Muqorrobin, Kartiko, Sirojuddin, & Rofiq, 2024; Mustikamah, Na'imah, & Qutsiyah, 2025; Nurdi & Ahmad, 2025). To improve the quality of education, students need to think creatively and innovatively (Sentosa & Mubarok, 2022). Some examples include the use of technology in the classroom or the implementation of a project-based learning approach, as well as creating new opportunities, increasing competition, empowering students, and contributing to society so they can start their own businesses. The practical learning of edu-prenenur is being implemented at Uswatun Hasanah Islamic Boarding School Samarinda. 11th-grade students are entrepreneurs at school. Several students also demonstrate their creativity and innovation in expressing their ideas.

The idea of creating products to implement edupreneur programs in schools is to increase their competitiveness (Haqqi, Darim, & Yaqin, 2025; Mukhoiyaroh, Mujiono, & Mukaromah, 2025; Ulumi & Syafar, 2021). By changing the mindset of the younger generation, Indonesia can become a bold, innovative, and entrepreneurial nation in the future. By gradually overcoming obstacles, public welfare and health can be better assured, and national progress can be achieved. Improving the quality of life of the community and making them resilient to life's obstacles is another goal of edupreneurship.

### **Supporting and Inhibiting Factors for the Implementation of Edu-preneurship at Uswatun Hasanah Islamic Boarding School Samarinda**

Implementing an edupreneur program to achieve a goal must be accompanied by supporting factors as a form of encouragement to maximize its achievement. The supporting and inhibiting factors in implementing Islamic religious education learning in shaping edupreneur character at Uswatun Hasanah Islamic Boarding School Samarinda. Supporting factors include the implementation of entrepreneurial activities in schools, as the government is the primary stakeholder in the education and learning process (Sulistyowati et al., 2025). Inhibiting factors include inadequate human resources, incompetent management, and a lack of expertise in implementing business plans. These include inadequate locations, unreliable administration, and unfamiliarity with the business. Becoming an edu-prenenur carries very high risks, and fluctuating sales can also be a problem for those in the sales position (Mishra, Bisht, Sharma, Jauhari, & Jain, 2026). Becoming an entrepreneur is not easy, but it requires a step-by-step journey to success as a resilient eduprenenur capable of facing challenges and failures with enthusiasm and perseverance. The existence of supporting and inhibiting factors at Uswatun Hasanah Islamic Boarding School Samarinda, in grades XI, students have certainly experienced failure, but they remain enthusiastic about running their businesses, creating sales projects that are in line with the Gen Z era. The students also conduct periodic evaluations after the project is completed to assess the ups and downs in sales.

They outline several reasons why business owners fail, including the following: Inadequate human resources funding, incompetent management, and lack of expertise in implementing business plans. Inadequate location, unreliable administration, unfamiliarity with the business being run, and unfamiliarity with acquiring, maintaining, and monitoring equipment and raw material inventory. Of course, an edupreneur also possesses managerial skills, namely the ability to efficiently manage resources, time, and projects to better prepare for challenges and achieve greater success in creating innovation in the field of education.

The existence of supporting and inhibiting factors at Uswatun Hasanah Islamic Boarding School Samarinda, students are taught how to develop good management skills, create interesting projects, and upon graduation, students can continue their sales outside of school, thus creating their own jobs (Supriyadi, 2019). If we take the initiative to create jobs rather than waiting for them to appear before us, without talent, willpower,

tenacity, perseverance, opportunity, or the kind of opportunities that can motivate someone to engage in activities like school-based entrepreneurship, support must come from various sources, both within oneself and others. Because those who can truly become entrepreneurs are students who have a strong will and drive to run and operate a business as an edupreneurship.

## CONCLUSION

This research found that the integration of Islamic Religious Education with entrepreneurship education had a stronger impact on shaping student independence and entrepreneurial character than previously assumed. Religious values—such as honesty, responsibility, and trustworthiness—proved to significantly strengthen students' motivation, mindset, and readiness to engage in entrepreneurship, surpassing the expected influence of technical business training alone. These findings challenge earlier assumptions that entrepreneurship skills in pesantren can only develop through extracurricular practice, opening new discussions on the role of PAI as a driver of entrepreneurial character.

This study reinforces previous findings that Islamic values contribute to character development, while also challenging the notion that entrepreneurship and PAI must be taught separately. The research contributes a new perspective by introducing an integrated *edupreneur* model that positions PAI not only as spiritual formation but also as a strategic foundation for entrepreneurship education in Islamic boarding schools. This integration enriches scholarly discussion on pesantren modernization and provides an alternative learning model for character-based entrepreneurship formation.

This study is limited to a single Islamic boarding school with a relatively small number of participants, making broader generalization difficult. Data variation is also limited, especially regarding gender, age differences, and long-term behavioral outcomes. Future research with larger samples, more diverse pesantren, and longitudinal measurements is needed to obtain a more comprehensive understanding of how religious-based entrepreneurship education shapes independence and entrepreneurial character.

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