

Santripreneur Based on Islamic Business Ethics: Entrepreneurial Self-Reliance Practices at Ar-Ridho Sentul Modern Islamic Boarding School

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Abstract

This study explores how entrepreneurial self-reliance among students is developed through the integration of Islamic business ethics at the Ar-Ridho Sentul Modern Islamic Boarding School in Bogor, Indonesia. Employing a qualitative case study approach, data were collected through in-depth interviews with key stakeholders and documentation of entrepreneurial activities, including canteens, cooperatives, and online businesses managed by students. The data were analyzed descriptively to identify patterns related to entrepreneurial self-reliance, ethical practice, and institutional support. The findings indicate that Islamic business ethics are positioned as a moral foundation for students' entrepreneurial activities, supported by leadership commitment, ethical guidance, and practical involvement in business units. The study also notes limitations related to experience and human resources and discusses opportunities and potential threats in relation to the application of ethical principles such as justice, transparency, and social responsibility. The study concludes that integrating Islamic business ethics into entrepreneurial practices in this pesantren is closely associated with the development of students' entrepreneurial self-reliance and value-based entrepreneurship aligned with Islamic teachings.

Keywords: *Santripreneur; Entrepreneurial Self-Reliance; Islamic Business Ethics; Islamic Boarding School; Character Education*

Abstrak

Penelitian ini mengeksplorasi bagaimana kemandirian kewirausahaan siswa dikembangkan melalui integrasi etika bisnis Islam di Pesantren Modern Ar-Ridho Sentul, Bogor, Indonesia. Dengan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam dengan pemangku kepentingan utama serta dokumentasi kegiatan kewirausahaan, termasuk kantin, koperasi, dan jual-beli online yang dikelola oleh siswa. Data dianalisis secara deskriptif untuk mengidentifikasi pola terkait kemandirian kewirausahaan, praktik etis, dan dukungan kelembagaan. Temuan menunjukkan bahwa etika bisnis Islam diposisikan sebagai landasan moral bagi aktivitas kewirausahaan siswa, dengan dukungan komitmen kepemimpinan, bimbingan etis, dan keterlibatan langsung dalam unit usaha. Studi ini juga mencatat keterbatasan pengalaman dan sumber daya manusia serta membahas peluang dan potensi ancaman dalam kaitannya dengan penerapan prinsip keadilan, transparansi, dan tanggung jawab sosial. Kesimpulannya, integrasi etika bisnis Islam dalam praktik kewirausahaan di

pesantren ini berkaitan dengan pengembangan kemandirian kewirausahaan siswa dan kewirausahaan berbasis nilai yang selaras dengan ajaran Islam.

Kata Kunci: *Santripreneur; Kemandirian Kewirausahaan; Etika Bisnis Islam; Pondok Pesantren; Pendidikan Karakter*

A. Introduction

In the contemporary global economy, entrepreneurship is widely recognized as a strategic instrument for addressing unemployment, poverty, and economic inequality. Entrepreneurs are not only economic actors but also agents of change who transform ideas into valuable products and services. To become successful entrepreneurs, individuals must develop essential characteristics such as positive attitudes, adaptability, creativity, risk-taking, and practical experience. These characteristics are shaped through continuous interaction between personal motivation, social environment, education, and real-life practice.¹ The entrepreneurial process requires individuals to identify opportunities, formulate strategic plans, and continuously innovate in response to dynamic market conditions, while simultaneously managing uncertainty, competition, and various operational risks.²

However, entrepreneurship cannot be separated from ethical considerations, particularly in societies where moral and religious values play a central role in social life. From the perspective of Islamic Business Ethics (IBE), entrepreneurship is not merely an economic activity aimed at maximizing profit but a moral endeavour grounded in the principles of the Qur'an and Hadith. Islamic teachings emphasize that business activities must be conducted with honesty (*sidq*), justice (*'adl*), transparency, trustworthiness (*amanah*), and social responsibility. Furthermore, Islam strictly prohibits unethical practices such as *riba* (usury), *gharar* (excessive uncertainty), fraud, and exploitation, as these practices can harm individuals and society at large.³ These ethical principles position entrepreneurship as a means to achieve

¹ Marco Caliendo, Maximilian Goethner, and Martin Weißenberger, "Entrepreneurial Persistence beyond Survival: Measurement and Determinants," *Journal of Small Business Management* 58, no. 3 (2020): 617–47, <https://doi.org/10.1080/00472778.2019.1666532>; Yong-Qiu Wu et al., "The Secrets to Successful Entrepreneurship: How Occupational Experience Shapes the Creation and Performance of Start-Ups," *International Journal of Entrepreneurial Behaviour & Research* 29, no. 2 (2022): 354–84, <https://doi.org/10.1108/ijeb-09-2021-0748>.

² Colm Fearon et al., "Developing New Opportunities, Entrepreneurial Skills and Product/Service Creativity: A 'Young Enterprise' (YE) Perspective," *Studies in Higher Education* 46, no. 6 (2021): 1081–98, <https://doi.org/10.1080/03075079.2019.1672643>; Mauricio Castillo-Vergara and Domingo García-Pérez-de-Lema, "Product Innovation and Performance in SME's: The Role of the Creative Process and Risk Taking," *Innovation-the European Journal of Social Science Research* 23, no. 4 (2021): 470–88, <https://doi.org/10.1080/14479338.2020.1811097>.

³ Yusuf Sidani and Akram Al Ariss, "New Conceptual Foundations for Islamic Business Ethics: The Contributions of Abu-Hamid Al-Ghazali," *Journal of Business Ethics* 129, no. 4 (July 2015): 847–57,

not only material success but also spiritual fulfilment and social well-being, where economic activities are aligned with moral accountability before God and society.⁴

In the Indonesian context, entrepreneurship grounded in Islamic values holds significant potential, given Indonesia's status as the world's largest Muslim-majority country. This demographic advantage provides fertile ground for the development of Islamic-based economic activities, including ethical entrepreneurship. The growth of Islamic entrepreneurship is strongly supported by the presence of Islamic educational institutions, particularly Islamic boarding schools (pesantren), which have long been recognized as centres for religious learning, moral education, and community development. Pesantren play a strategic role in shaping students' spiritual, intellectual, and social capacities, making them ideal institutions for integrating religious values with practical life skills, including entrepreneurship.⁵ In recent years, pesantren have increasingly emphasized economic empowerment by fostering entrepreneurial values among students as part of their educational mission, aiming to produce graduates who are not only religiously knowledgeable but also economically independent and socially responsible.⁶

Previous studies have highlighted the importance of entrepreneurship education within Islamic boarding schools as a means of developing students' independence and self-reliance. Fahmi et al. found that entrepreneurial activities conducted in pesantren environments significantly enhance students' self-confidence and entrepreneurial independence. However, challenges related to limited market access, capital constraints, and managerial skills remain.⁷ These findings underscore the importance of continuous mentoring, practical training, and institutional support to sustain student-led entrepreneurial initiatives. Similarly, Aldo et al. demonstrated that the application of Islamic business ethics, such as honesty, fairness, and a

<https://doi.org/10.1007/s10551-014-2136-5>; Akrum Helfaya, Amr Kotb, and Rasha Hanafi, "Qur'anic Ethics for Environmental Responsibility: Implications for Business Practice," *Journal of Business Ethics* 150, no. 4 (July 9, 2018): 1105–28, <https://doi.org/10.1007/s10551-016-3195-6>.

⁴ Jawad Syed and Beverly Dawn Metcalfe, "Guest Editors' Introduction: In Pursuit of Islamic Akhlaq of Business and Development," *Journal of Business Ethics* (Kluwer Academic Publishers, July 2015), <https://doi.org/10.1007/s10551-014-2130-y>.

⁵ Grisna Anggadwita et al., "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behaviour & Research* 27, no. 6 (2021): 1580–1604, <https://doi.org/10.1108/IJEBr-11-2020-0797>; Samsul Maarif et al., "Pesantren Entrepreneurship: Harmonization of the Theories of Kasb Asy'ariyah and Locus of Control on Strengthening Santripreneur," *Qudus International of Journal Islamic Studies* 11, no. 1 (2023): 31, <https://doi.org/10.21043/qjijis.v11i1.17404>.

⁶ Moh. Syaiful Bahri and Derry Ahmad Rizal, "Pemberdayaan Masyarakat Berbasis Pondok Pesantren Dalam Mewujudkan Santripreneur," *Jurnal Empower* 8, no. 1 (2023): 39, <https://doi.org/10.24235/empower.v8i1.11278>.

⁷ Rahmat Fahmi et al., "Santripreneur: Education on Empowerment of Students through Agribusiness Activities," *Empowerment* 11, no. 1 (2022): 28, <https://doi.org/10.22460/empowerment.v11i1p28-34.2223>.

balance between profit and social responsibility, contributes positively to business sustainability, particularly among small and medium enterprises.⁸ Businesses that adhere to Islamic ethical principles tend to build stronger trust with consumers and communities, which enhances long-term viability.

Furthermore, Afif et al. emphasized that integrating Islamic business ethics into entrepreneurship education in Islamic boarding schools produces students who are not only competent in technical business practices but also possess strong moral character.⁹ This integration equips students with a solid ethical foundation that guides decision-making processes, risk management, and social engagement in business activities. Entrepreneurship education grounded in Islamic values encourages students to view business not solely as a profit-oriented endeavour but as a form of worship (ibadah) and service to society. Consequently, entrepreneurial activities become instruments for character building, fostering values such as discipline, responsibility, independence, and social care.

Despite these valuable contributions, existing literature broadly discusses entrepreneurship and Islamic business ethics in general or conceptual contexts, with limited empirical exploration of how these principles are practically implemented in students' daily entrepreneurial activities within pesantren settings. Many studies focus on curriculum design or the theoretical integration of ethics into entrepreneurship education. In contrast, fewer studies examine how students internalize and practice Islamic business ethics in real business operations managed within pesantren environments. This gap indicates the need for in-depth, context-specific studies that explore how Islamic business ethics shape students' entrepreneurial independence in real institutional settings, particularly through lived experiences and daily practices.¹⁰

Ar-Ridho Sentul Modern Islamic Boarding School is one such institutional context in which entrepreneurship and Islamic business ethics are integrated into students' daily lives. At this pesantren, students are actively involved in various entrepreneurial activities, including

⁸ Rudi Aldo, Agustina Mutia, and Muhammad Nazori, "Implementation of Islamic Business Ethics In Small And Medium Micro Enterprises (Msmes) In Jambi City," *Journal of Management and Business Innovations* 4, no. 02 (December 31, 2022): 47, <https://doi.org/10.30829/jombi.v4i02.12874>.

⁹ Ali Afif, Febriati Febriati, and Reni Dwi Widyastuti, "Model of Forming a Sharia Entrepreneurial Spirit In Islamic Boarding Schools," *Devotion : Journal of Research and Community Service* 3, no. 14 (December 14, 2022): 2604–10, <https://doi.org/10.36418/dev.v3i14.312>.

¹⁰ Ahmad Lukman Nugraha, "Islamic Business Ethics and Islamic Microfinance in Pesantren Gontor," *Shirkah Journal of Economics and Business* 2, no. 1 (2018): 87–108, <https://doi.org/10.22515/SHIRKAH.V2I1.28>; Nasirudin Nasirudin, Mustopa Mustopa, and Nasikhin Nasikhin, "Entrepreneurship Education Strategy at Salaf Islamic Boarding School: Case Study at Pesantren Darul Muttaqien Kendal," *Ta'dib* 26, no. 1 (2023): 53, <https://doi.org/10.31958/jt.v26i1.9199>.

managing canteens, cooperatives, and online businesses. These initiatives are designed not only to meet students' daily needs but also to cultivate independence, responsibility, leadership, and ethical awareness. Through direct involvement in business operations, students gain practical experience in decision-making, financial management, teamwork, and customer service, all within an ethical framework guided by Islamic values.

Initially, the introduction of entrepreneurial activities at Ar-Ridho Sentul Modern Islamic Boarding School raised concerns among caregivers and students, particularly regarding the potential disruption of religious learning activities such as Qur'anic recitation and the study of Islamic sciences. Caregivers feared that entrepreneurial engagement might distract students from their primary religious obligations. However, these concerns gradually diminished as entrepreneurial activities were reframed as complementary practices rather than competing demands. According to the caretaker of the pesantren, KH. Ir. Hudori, MSc, students are encouraged to develop competencies across multiple domains without neglecting their religious responsibilities. Through structured time management, supervision, and ethical guidance, entrepreneurship is positioned as a form of service, discipline, and character-building aligned with Islamic teachings.

Based on this background, this study aims to explore how entrepreneurial independence among students is developed through the integration of Islamic business ethics at Ar-Ridho Sentul Modern Islamic Boarding School. By examining this case, the study seeks to contribute to the growing body of literature on pesantren-based entrepreneurship by providing empirical insights into the harmonious integration of religious education, ethical values, and entrepreneurial practice. The findings of this study are expected to have practical implications for Islamic educational institutions seeking to develop ethical, independent, and socially responsible entrepreneurs to address contemporary economic challenges.

B. Research Methods

This study adopts a qualitative approach with a case study method to obtain an in-depth understanding of students' entrepreneurial self-reliance within the context of Islamic boarding school education. The research was conducted at the Ar-Ridho Sentul Modern Islamic Boarding School, Bogor, Indonesia, selected purposively because it has implemented student-based entrepreneurial programs, such as canteen management, cooperatives, and online businesses, guided by Islamic ethical values.

Informants were key stakeholders involved in planning, implementing, and supervising entrepreneurial activities, including the caretaker of the pesantren, institutional leaders, and

students who participate in entrepreneurial activities. Informants were selected through purposive sampling based on their relevance to the research focus. Data collection used in-depth, semi-structured interviews and documentation. Documentation included institutional records and materials related to entrepreneurial activities. Data were analyzed descriptively through qualitative procedures of data reduction, data display, and conclusion drawing to identify patterns related to entrepreneurial self-reliance and Islamic business ethics.¹¹ To enhance credibility, triangulation was conducted by comparing information across informants and data sources.

C. Results and Discussion

1. Entrepreneurial Independence of Students at Ar-Ridho Sentul Modern Islamic Boarding School

The issue of independence concerns individuals' ability to organize themselves in accordance with their rights and obligations, and to be responsible for every decision, action, and feeling they take, both physically and psychologically. In the 21st century, various countries compete in developing strategic technologies. These technological advancements, along with the increasingly rapid and widespread flow of capital, allow many people to own, buy, and use advanced technology even though they are not yet fully able to master or develop it themselves.¹²

In this situation, the most important step is to make optimal use of and develop the available resources. Developing countries must strive to avoid becoming passive consumers and lagging behind the increasingly advanced global economy. Thus, countries can minimize the negative impact of increasingly fierce competition.¹³ To strengthen the community's economy, many Islamic boarding schools have implemented various programs. One of them is the Ar-Ridho Sentul Modern Islamic Boarding School, which implements an entrepreneurial system aimed at fostering students' independence for their future.¹⁴ Some forms of

¹¹ Matius B. Miles, A. Michael Huberman, and John Saldana, *Qualitative Data Analysis A Methods Sourcebook* (Amerika Serikat: Sage Publication Inc, 2014).

¹² John Bester, "When Limiting Liberty, Tread Carefully: Autonomous Free Choices Should Not Be Overruled Because of the Beliefs and Values of the Decider," *American Journal of Bioethics* 22, no. 10 (2022): 70–72, <https://doi.org/10.1080/15265161.2022.2110973>.

¹³ Alper Aslan and Buket Altinoz, "The Impact of Natural Resources and Gross Capital Formation on Economic Growth in the Context of Globalization: Evidence from Developing Countries on the Continent of Europe, Asia, Africa, and America," *Environmental Science and Pollution Research* 28, no. 26 (2021): 33794–805, <https://doi.org/10.1007/S11356-021-12979-7>.

¹⁴ Deden Purbaya et al., "Empowerment Of Students In An Effort To Improve The Economy Of Islamic Boarding Schools (Case Study of Al-Ittifaq Islamic Boarding School in Bandung and Al-Idrisiyyah Islamic

entrepreneurship applied at the Ar-Ridho Sentul Modern Islamic Boarding School include the following.

a. Canteen

The Ar-Ridho Sentul Modern Islamic Boarding School has significant development potential. The cooperative run by this boarding school provides a range of daily necessities for students and teachers. Given the many needs of students and the boarding school's policy of limiting students' movement in and out of the pesantren area, the canteen now plays an important role in meeting daily needs, especially for students and teachers. The purpose of implementing independent entrepreneurship at the Ar-Ridho Sentul Modern Islamic Boarding School is to shape students' mindsets, making them more confident and better prepared to face various life challenges after completing their education. This view was also expressed by the caretaker of the Islamic boarding school (P1), who stated that the purpose of entrepreneurial activities is to prepare students to face real-life challenges in society, which will later become a significant responsibility in solving life problems.¹⁵

b. Cooperative

Pesantren not only function as religious educational institutions but can also serve as social and economic centres for students. In this context, the role of pesantren cooperatives in economic empowerment is crucial, particularly through improvements in institutional management, membership systems, financial administration, partnerships, and the development of business units to enhance the welfare of both the pesantren and its students.¹⁶ The cooperative at the Ar-Ridho Sentul Modern Islamic Boarding School has implemented an effective buying and selling system, making it easier for students to purchase daily necessities directly through the pesantren management. So far, cooperative activities have experienced significant growth, partly due to the boarding school's policy of limiting activities outside the pesantren environment.

c. Online Buying and Selling Business

The capital for online buying and selling businesses comes from a portion of the students' personal allowances, reflecting their desire to be economically independent and generate

Boarding School Tasikmalaya),” *International Journal of Graduate of Islamic Education* 3, no. 2 (2022): 251–73, <https://doi.org/10.37567/ijgie.v3i2.1230>.

¹⁵ Interview with KH. Ir. Hudori. MSc, Caretaker of Ar-Ridho Sentul Modern Islamic Boarding School, May 3, 2025

¹⁶ Angga Ade Saputra, Daud, and Sri Kadarsih, “Peran Koperasi Pondok Pesantren (Kopontren) Jarinabi Mart Dalam Meningkatkan Ekonomi Pondok Pesantren Jarinabi,” *Jurnal Ilmiah Ekonomi Islam*, 2023, <https://doi.org/10.29040/jiei.v9i3.10820>.

income. Caregivers (P1) consistently encourage students to develop an entrepreneurial spirit, starting from simple initiatives that can meet both personal and communal needs.¹⁷ This online buying and selling activity has existed for a considerable period and continues to operate sustainably. It is managed by students who have a strong interest in online business, and the income generated helps support some of their daily needs while strengthening their entrepreneurial skills.¹⁸ Based on the researcher's analysis, the Ar-Ridho Sentul Modern Islamic Boarding School emphasizes character formation through a heart-based approach, often referred to as educating with the heart. This approach reflects the belief that entrepreneurial spirit should be nurtured starting from students' spiritual and emotional development.

2. Perspective of Islamic Business Ethics in Entrepreneurial Activities at Ar-Ridho Sentul Modern Islamic Boarding School

a. Islamic Boarding Schools as Religious Education Institutions

Islamic boarding schools have long been recognized as educational institutions with a strategic role in shaping the character and spirituality of the younger generation. However, in responding to the challenges of an increasingly complex era, pesantren are required not only to teach religious knowledge but also to provide education that is more comprehensive and applicable to real-life situations. Learning religious theories alone, which are sometimes limited to normative and textual dimensions, is insufficient; students must also be equipped with practical skills that can be applied in daily life. Therefore, moral education and life skills are integral components of the pesantren education system.¹⁹

As Islamic educational institutions, pesantren have the responsibility to prepare a generation that not only masters religious knowledge but also possesses skills relevant to contemporary developments. This is where the importance of entrepreneurship education becomes evident. The Ar-Ridho Sentul Modern Islamic Boarding School, for example, seeks to integrate religious education with practical entrepreneurship training. To foster independent student generation, the pesantren develops various business activities that generate economic benefits for the institution while offering students direct experience in managing enterprises.²⁰

¹⁷ Umi Khotimah, "Online Buying and Selling from the Perspective of Maqasid Shariah," *Journal of Sharia Economics* 5, no. 2 (2023): 218–36, <https://doi.org/10.35896/jse.v5i2.595>.

¹⁸ Siti Nurzanah and Hendra Riofita, "Manfaat E-Commerce Terhadap Dunia Bisnis," *As-Syirkah* 3, no. 2 (2024), <https://doi.org/10.56672/syirkah.v3i2.221>.

¹⁹ Khasanuri I and Fariz Alnizar, "Pondasi Peradaban Pondok Pesantren," *The International Journal of Pegon Islam Nusantara Civilization*, 2023, <https://doi.org/10.51925/inc.v11i03.93>.

²⁰ Feri Sandria et al., "Entrepreneurship Management of Islamic Boarding Schools," *At-Turots*, 2024, 650–62, <https://doi.org/10.51468/jpi.v6i2.775>.

Businesses managed by the pesantren, such as canteens, cooperatives, and online buying and selling, serve as concrete examples of how religious education can be integrated with entrepreneurship. Through these activities, students not only engage in worship and religious learning but also participate actively in business management that supports their daily lives. This approach enables pesantren to produce graduates who are intellectually capable, economically independent, and prepared to create job opportunities.²¹

In addition, entrepreneurship education at this pesantren has a significant impact on students' future lives. Several alumni (former students) have successfully developed independent businesses, including online buying and selling enterprises, demonstrating the long-term benefits of entrepreneurship education provided during their time at the pesantren. This success highlights the important role of caregivers in encouraging and guiding students to develop entrepreneurial competencies.²²

Islamic boarding school caregivers consistently emphasize the importance of preparing students for future economic challenges. By providing entrepreneurship education, students are trained to think creatively and innovatively, enabling them to create job opportunities rather than relying solely on external employment. Thus, pesantren function not only as religious education institutions but also as centres for producing a generation that is spiritually grounded and entrepreneurially skilled.²³

Based on these findings, the entrepreneurship education implemented at the Ar-Ridho Sentul Modern Islamic Boarding School can serve as a model for other pesantren in preparing young generations who are not only knowledgeable in religious sciences but also capable of becoming strong, independent entrepreneurs.

b. Islamic Business Ethics in Entrepreneurship at Ar-Ridho Sentul Modern Islamic Boarding School

Islamic business ethics play a vital role in entrepreneurship, particularly for individuals who aim to run businesses that provide not only material benefits but also social and spiritual value. From an Islamic perspective, entrepreneurship is not merely about pursuing profit but also about conducting business in accordance with moral principles derived from religious

²¹ Bahri and Rizal, "Pemberdayaan Masyarakat Berbasis Pondok Pesantren Dalam Mewujudkan Santripreneur."

²² Dwi Nurul Fatwa, As'ad Isma, and Anzu Elvia Zahara, "Peran Pondok Pesantren Dalam Pengembangan Jiwa Islamic Entrepreneurship," *Santri* 2, no. 4 (2024): 184–97, <https://doi.org/10.61132/santri.v2i4.789>.

²³ Muhammad Fahmul Iltiham and Wiwin Ainis Rohtih, "Inspiring Entrepreneurial Spirit to Achieve Economic Independence for the Community Based on the Foundation of Islamic Boarding Schools," *Malia: Jurnal Ekonomi Islam Universitas Yudharta Pasuruan* 15, no. 1 (2023): 94–104, <https://doi.org/10.35891/ml.v15i1.4915>.

teachings, such as honesty, justice, trustworthiness, and social responsibility. Applying Islamic business ethics requires entrepreneurs to avoid practices that harm others, including fraud, usury, and exploitation, while encouraging the sharing of wealth through zakat, infaq, and alms.²⁴

At the Ar-Ridho Sentul Modern Islamic Boarding School, the application of Islamic business ethics is integral to nurturing students' entrepreneurial spirit. The pesantren has developed various business activities that not only meet students' daily needs but also serve as learning platforms for ethical entrepreneurship. Businesses such as canteens, cooperatives, and online buying and selling provide practical examples of how Islamic values can be applied in real business settings.²⁵

Through its vision and mission, the Ar-Ridho Sentul Modern Islamic Boarding School equips students with a strong understanding of the importance of responding to global economic changes through ethical entrepreneurship. This approach demonstrates how religious education institutions can help produce a generation with both technical business skills and a strong moral awareness. Although entrepreneurial activities have been practised for a long time, students' business initiatives continue to thrive and grow, indicating that the ethical principles taught in the pesantren remain relevant and applicable amid changing economic conditions.²⁶

c. The Relationship between SWOT Analysis of Islamic Business Ethics and Entrepreneurial Independence

The discussion of strengths, weaknesses, opportunities, and threats in this case can be organized as a SWOT framing to describe internal and external conditions surrounding ethics-based entrepreneurship at the pesantren. The strengths described include leadership support, an institutional vision that encourages entrepreneurship grounded in Islamic values, and ethical guidance in student entrepreneurial activities. The constraints noted relate to limited experience and human resources, as stated in this study.

From the perspective of weaknesses, the pesantren is described as facing limitations in terms of human resources with professional entrepreneurial expertise and students' relatively

²⁴ Andi Syathir Sofyan et al., "Islam in Business Ethics Research: A Bibliometric Analysis and Future Research Agenda," *International Journal of Ethics and Systems* ahead-of-print, no. ahead-of-print (January 2024), <https://doi.org/10.1108/IJOES-02-2024-0058>.

²⁵ Maarif et al., "Pesantren Entrepreneurship: Harmonization of the Theories of Kasb Asy'ariyah and Locus of Control on Strengthening Santripreneur."

²⁶ Andrew Henley, "Does Religion Influence Entrepreneurial Behaviour," *International Small Business Journal* 35, no. 5 (2017): 0266242616656748, <https://doi.org/10.1177/0266242616656748>; Ervina Zulfa Bani Umar et al., "Transformational Leadership: Traditional Pesantren towards Sufism-Based Entrepreneurial Pesantren," *Leadership* 6, no. 1 (2024): 107–26, <https://doi.org/10.32478/leadership.v6i1.2881>.

limited exposure to the broader market. In this context, ethics-based entrepreneurship education is positioned as an approach that accompanies student involvement in business activities while reinforcing Islamic moral values.²⁷

In terms of opportunities, growing public interest in entrepreneurship and the increasing accessibility of information technology are identified as potential supports for the development of student-led businesses, including online buying and selling activities. At the same time, potential threats such as unethical competition are acknowledged. In this framing, Islamic business ethics—particularly justice, transparency, and social responsibility—are described as guiding principles for entrepreneurial practices in the pesantren.²⁸ At the Ar-Ridho Sentul Modern Islamic Boarding School, students are involved not only in religious activities but also in managing business units such as canteens, cooperatives, and online trading. These activities are described as part of the pesantren’s effort to integrate practical business involvement with Islamic ethical values, so that entrepreneurial learning remains aligned with religious and moral principles.

D. Conclusion

This study examined the integration of Islamic business ethics in entrepreneurial activities at Ar-Ridho Sentul Modern Islamic Boarding School as a context for developing students’ entrepreneurial self-reliance. Based on the case described, students are involved in several entrepreneurial units, including canteens, cooperatives, and online buying and selling, which function as practical learning spaces within the pesantren environment.

The discussion indicates that Islamic business ethics, such as honesty, justice, trustworthiness, transparency, and social responsibility, are positioned as moral guidelines that frame students’ participation in entrepreneurial activities. Leadership commitment, ethical guidance, and direct involvement in business practices are highlighted as important elements that accompany students’ entrepreneurial learning, while limitations related to experience and human resources are also acknowledged in this case. Rather than proposing a universally validated model, this study provides a contextual description of how entrepreneurship in an Islamic boarding school can be aligned with ethical and religious values. The findings suggest

²⁷ Iqvina Izzetillah, Abd Ghafur, and Moh. Samsul Arifin, “Implementation of Islamic Boarding School Cooperative Management in Forming the Entrepreneurial Spirit of Santri,” *Jurnal Ilmiah Manajemen Kesatuan* 12, no. 2 (2024): 355–64, <https://doi.org/10.37641/jimkes.v12i2.2463>.

²⁸ Zaid Oqla Alqhaiwi, Tamer Koburtay, and Jawad Syed, “The Interplay Between Islamic Work Ethic, Unethical Pro Behaviors, and Moral Identity Internalization: The Moderating Role of Religiosity,” *Journal of Business Ethics* 193, no. 2 (August 26, 2024): 393–408, <https://doi.org/10.1007/s10551-023-05527-5>.

that ethics-based entrepreneurship in the pesantren setting is closely associated with efforts to foster entrepreneurial self-reliance while maintaining consistency with Islamic teachings.

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