

Entrepreneurship and Education Models of Millennial Muslim Youth in Pesantren: A Case Study on Al-Utsmani Santripreneur Indonesia

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ABSTRACT

This research examines the education and entrepreneurship model at Santripreneur Al-Utsmani, focusing on its impact on developing entrepreneurial skills among millennial santri. Using a field research approach, this study employs descriptive and evaluative case study methods. Data collection was conducted through triangulation, including participant observation, in-depth interviews, and document analysis, with data validity ensured through triangulation and member checks. The study highlights Al-Utsmani's entrepreneurship programs tailored to its students' unique abilities and interests. These programs foster creativity, competence, independence, and life and career skills while integrating religious and social values. Key initiatives include cooperatives, agricultural ventures, and educational businesses that are developed collaboratively and collaboratively. Findings show that these programs significantly enhance students' entrepreneurial spirit and contribute to their mental and economic independence, preparing them to achieve academic and religious excellence.

Keywords:

Santripreneur; Entrepreneurship; Education; Al-Utsmani.

ABSTRAK

Penelitian ini mengkaji model pendidikan dan kewirausahaan di Santripreneur Al-Utsmani, dengan fokus pada dampaknya terhadap pengembangan keterampilan kewirausahaan di kalangan santri milenial. Dengan menggunakan pendekatan penelitian lapangan, studi ini menggunakan metode studi kasus deskriptif dan evaluatif. Pengumpulan data dilakukan melalui triangulasi, termasuk observasi partisipan, wawancara

mendalam, dan analisis dokumen, dengan validitas data yang dipastikan melalui triangulasi dan member check. Penelitian ini menyoroti program kewirausahaan Al-Utsmani yang disesuaikan dengan kemampuan dan minat unik para siswanya. Program-program ini bertujuan untuk menumbuhkan kreativitas, kompetensi, kemandirian, dan berbagai keterampilan hidup dan karier, sambil mengintegrasikan nilai-nilai agama dan sosial. Inisiatif utama termasuk koperasi, usaha pertanian, dan bisnis pendidikan yang dikembangkan secara kolaboratif dan kolaboratif. Temuan menunjukkan bahwa program-program ini secara signifikan meningkatkan semangat kewirausahaan siswa dan berkontribusi pada kemandirian mental dan ekonomi mereka, mempersiapkan mereka untuk mencapai keunggulan akademis dan religius.

Kata kunci:

Santripreneur; Kewirausahaan; Pendidikan; Al-Utsmani.

1. Introduction

An Islamic Boarding School (*Pesantren*) is essential because three things underlie it. The first is to save the faith. Second, Islamic boarding schools guard sharia or religious law. Third, the boarding school oversees moral issues (Saifi, 2015). *Pesantren* have been essential motivators, innovators, and community dynamisers. The interactionist-cultural relationship between *Pesantren* and the community makes the existence and presence of *Pesantren* stronger in community change and empowerment (Saman, 2020). Based on data from the Ministry of Religion, there are 28,839 *Pesantren* in Indonesia, with a total of 3.65 million students. However, it must be admitted that the great potential possessed by the *Pesantren* has not contributed significantly to solving the social and economic problems of the people (Sjafrudin, 2018).

Data from the Ministry of Religious Affairs shows that with more than 28,000 *pesantren* and 3.65 million Santri, these institutions have enormous potential to address the entrepreneurship education gap. However, challenges such as the lack of systematic entrepreneurship programs, limited facilities, and inadequate training hinder their effectiveness. *Pesantren Al-Utsmani*, located in the highly religious Pekalongan Regency, stands out in its efforts to combine entrepreneurial activities such as cooperatives, agribusiness, and educational ventures, but this initiative requires optimization and scalability.

Pesantren are potential institutions that can move towards a people-based economy, as is their power. Not long ago, the Ministry of Industry (Kemenperin) launched a program for the growth of new entrepreneurs and industrial units (Santripreneur Program) in *Pesantren* (Siaran Pers Kemenperin, 2017). Most educational programs in *Pesantren* and outside *Pesantren* are currently only oriented to strengthening cognitive material knowledge, both religious and general knowledge. While the values related to the entrepreneurial spirit (entrepreneurship skills) are not touched, although they exist, they are still constrained. It should be realized that unemployment in Indonesia is increasing daily over time. Job seekers with or without a bachelor's degree must compete for a

limited number of jobs. The cause of the problem of educated unemployment is the large number of scholars whose only aim is to find work, not create jobs. Being an entrepreneur is one of the supporters that determines the economy's progress because the field of entrepreneurship has the freedom to work and be independent. This entrepreneur can create new job opportunities to absorb labor (Suparno & Saptono, 2018).

The growth in the number of entrepreneurs in a country is often considered an indicator of a country's progress. The benchmark is at least 2% of the population must work as entrepreneurs. With a population of 250 million, this country must have at least 5 million entrepreneurs. When compared to neighboring countries, it must be admitted that Indonesia is outnumbered. Singapore is at 7%, Malaysia is at 5%, Thailand is at 4.5%, and Vietnam is at 3.3%. America and Japan have gone far; that is, 10% of their citizens are in the business world (Kominfo, 2017).

Indonesia needs at least four million new entrepreneurs to help strengthen the national economic structure. Indonesia's current level of entrepreneurship is still far behind that of several countries in the Southeast Asian region. Currently, the percentage of entrepreneurs in the country has only reached 3.47 percent. Meanwhile, the level of entrepreneurship in neighboring Singapore has reached 8.5 percent. Also, Malaysia recorded its entrepreneurial level at 4.5 percent, which is not very different from Thailand. To have the status of a developed country, Indonesia must be able to raise the level of entrepreneurship to at least 4 percent (Yuniar, 2021).

The main issue addressed in this study is the underutilization of pesantren in developing entrepreneurial skills among Santri. Despite their potential as agents of social change and economic drivers, pesantren have focused more on religious and academic education and neglected the development of entrepreneurial competencies. This is particularly important given Indonesia's urgent need for entrepreneurs to strengthen the economic structure and reduce unemployment.

Based on the facts and data above, the role of *Pesantren* is crucial for entrepreneurship in Indonesia because entrepreneurship can improve the quality of life, individual prosperity, as well as the welfare of society and the state; entrepreneurship is proven to be able to provide soft skills development in a person who can later provide community welfare in the form of new jobs, based on these arguments and reasons, entrepreneurship skills are things that must be intensified in *Pesantren*, the goal is that Santri is not only competent in the field of religion but also able to be economically independent. This will contribute significantly to economic life, especially in creating entrepreneurs from Santri.

Pesantren has an essential role in developing the national economy in the future. This is seen from the number of *Pesantren* and the number of students, the majority of whom are young, educated, have integrity, and are mentally tough (Hudaefi & Heryani, 2019). Therefore, *Pesantren* is an essential and strategic development agent in developing community resources in rural areas so that they become a necessary means of empowering the community's economy. Indeed, the main goal of the economic empowerment of *Pesantren* is the independence of *Pesantren* (Supratno et al., 2020). *Pesantren* will be free from that assumption if *Pesantren* becomes a vital institution, especially in the economic sector (Solichin, 2012).

Several problems exist regarding entrepreneurship in *Pesantren*, including the underutilization of *Pesantren* in promoting entrepreneurship and the lack of awareness of its potential for economic

development. However, the specific issue in this study is the lack of entrepreneurial skills among *Pesantren* students, called Entrepreneurs (Adinugraha, Sartika, & Sulthoni, 2023).

“Santripreneur” means Santri (people studying at *Pesantren*), who have businesses, and students who dare to open independent, productive activities. (Fachrurrozie, Mukhibad, Nurkhin, Hobar, & Sari, 2021). It can also be interpreted as a student who dares to take risks to run his own business by taking advantage of opportunities to create new companies or with an innovative approach so that the managed business develops into a large and independent company in the face of competitive challenges. A classic debate is whether entrepreneurs are born, which causes a person to have an outward talent to become an entrepreneur, or vice versa; entrepreneurs are formed or made. Another opinion reveals that entrepreneurs can be formed through entrepreneurship education or training (Supratno et al., 2020). Santri entrepreneurship education is a conscious and planned effort by *Pesantren* to increase students’ independence. The hope is that the students will have the skills to start a business.

Pekalongan Regency has a relatively religious solid climate, an indicator of the large number of existing *Pesantren*, 105 units, with the number of students reaching 12,226 people. Therefore, it is appropriate that the Pekalongan Regency is often dubbed the term “*Santri City*.” (Kementerian Agama Kabupaten Pekalongan, 2019).

Based on data from the Ministry of Religion of Pekalongan Regency, it is known that 105 *Pesantren* in Pekalongan Regency are registered at the Office of the Ministry of Religion of Pekalongan Regency, Al-Utsmani is one of the *Pesantren* whose number of students increases from time to time significantly and has entrepreneurial facilities for its students, such as gardening in the fields, trading in cooperatives, teaching Al-Qur’an Education Center, and so on. Al-Utsmani is also one of the leading *Pesantren* in the Pekalongan Regency. For this reason, the development of the quality of human resources at the Al-Utsmani in Pekalongan is a demand that must be considered, especially in the economic field.

The formulation of entrepreneurial innovation at the Al-Utsmani and the need for support and active participation from students who incidentally are millennial Muslim teenagers as the implementation of Santripreneurs is essential and urgent in welcoming the development of entrepreneurship in *Pesantren*. Optimizing the utilization of the social, economic, and cultural potential of local communities and the millennial generation in *Pesantren* is a rationalization for developing entrepreneurship (Rajagukguk & Sofianto, 2019).

Millennial Muslim youth in Indonesia are starting to be literate in entrepreneurship development. Both have potential opportunities for the growth of entrepreneurship activities in *Pesantren*. The students, who incidentally are millennial Muslim teenagers, are more responsive to changing times and technology, so they are faster to innovate and be creative to capture potential opportunities for entrepreneurship in *Pesantren* because this can also have a positive impact on state income and village income (Shofi’unnafi, 2020).

Entrepreneurship development in *Pesantren* occurs due to character education, which makes students economically independent. *Pesantren* is currently transforming into the main foundation of community economic development. *Pesantren* has proven to have a role as a social community institution that can assist the government in disseminating development innovations to the community.

There has been a harmonious interaction between Pesantren and the surrounding community, especially village communities, even though their involvement is significant in entrepreneurial activities. In addition to engaging in education and developing and disseminating Islamic religious knowledge. *Pesantren* is an institution that has the power to create an entrepreneurial spirit. Nowadays, *Pesantrens* are not only focused on studying Islamic religious studies. *Pesantren* has increased its function as a place to develop entrepreneurial skills.

Pesantren has a strategic role, especially since almost 40% of the total *Pesantren* have economic potential in both the financial and entrepreneurial fields. The resilience displayed by *Pesantren* in facing the pace of development of the times shows *Pesantren* as an educational institution that has succeeded in forming a spirit of independence. *Pesantren*-based community economic empowerment and entrepreneurship-based Santri empowerment effectively reduce poverty in Indonesia.

Pesantren have contributed to economic development. *Pesantren* has potential in technology, environment, society, religion, economy, and health. The potential of *Pesantren* as one of the centers of economic development is enormous if it can produce superior products. Through its set of resources, *Pesantren* has considerable potential to develop entrepreneurship. The *Pesantren* has succeeded in making itself the center of the Santri entrepreneurship development movement. *Pesantren* economic empowerment is a development strategy that relies on Santri and their managers. The role of *Pesantren* in one of the pillars of the blueprint for the development of Islamic economics and finance is the economic strengthening of Santri.

In developing Santripreneur, the role of students in Al-Utsmani becomes very important in this digitalization era. They can give a “touch” of innovation and creativity to every entrepreneurial activity in *Pesantren*. For example, the fact that they are very good at using the internet and social media is undeniable (Situmorang & Nugroho, 2020) Entrepreneurship at Al-Utsmani needs this in developing and marketing its business so that all people outside the Islamic Boarding School can access it. This study uses the Santripreneur theory and entrepreneurship empowerment model to analyze *Pesantren*’s role in promoting entrepreneurship.

This research offers an in-depth analysis of the entrepreneurship and education model at *Pesantren* Al-Utsmani through a descriptive and evaluative case study approach. A vital strength of the previous research discussed is the recognition of the role of *Pesantren* as social change drivers, community innovators, and economic empowerment agents, especially in educating santri to have financial and mental independence. Previous research shows significant limitations, including the lack of systematic integration of entrepreneurship education in *Pesantren*, the low utilization of *Pesantren*’s local economic potential, and the lack of facilities and training to develop Santri’s entrepreneurial skills. *Pesantren* often focuses on teaching religious and academic sciences without giving sufficient attention to entrepreneurial soft skills.

This research aims to overcome these limitations by developing a collaboration and participation-based entrepreneurship education model relevant to the Muslim millennial generation. The focus is empowering Santri through programs such as *Pesantren* cooperatives, agribusiness ventures, and education business units. This model supports Santri in developing entrepreneurial competencies and involves them in direct business management based on Sharia principles. The

scientific contribution of this research lies in the applicative approach to developing entrepreneurial skills relevant to the challenges of the digital era and globalization. This article introduces a new perspective in *Pesantren* education oriented towards integrating religious values, academics, and practical skills to create santri with mental and economic independence. This model also has the potential to be applied to other *Pesantren*, providing a broader impact on community-based economic development in Indonesia.

Based on the various potential backgrounds of the students and the conditions of the community who become their students, the administrators of the Al-Utsmani are trying to realize the ideas of economic independence through cooperation among the social ties that have been built to realize prosperity that is not only enjoyed by the *Pesantren* community but also the community in the surrounding environment. Because the challenge of Islamic boarding school education today is globalization, which can have both positive and negative impacts, students' independence in entrepreneurship through entrepreneurship skills is the solution. The specific question in this study is: How is Santripreneur entrepreneurship in Al-Utsmani being developed? This research focuses on interpreting the current Santripreneur development model.

This research aims to analyze and improve the Santripreneur development model at Al-Utsmani, emphasizing collaborative and Sharia-compliant entrepreneurship education tailored to millennial santri. By integrating religious values with practical business skills, this research aims to empower Santri with economic and mental independence, making them agents of economic transformation for the pesantren and the surrounding community. This model is expected to be a blueprint for broader economic empowerment in Indonesia.

2. Methods

2.1. Research Design

This type of field research is in the form of a case study, namely research that goes directly to the research location to recite and seek detailed information within a specific time (Moleong, 2018). Researchers use a holistic single-case study method to examine the problems described in the background. This research places a case as the focus of the research because case study research seeks to explain the lives and actions of students and administrators specifically at Al-Utsmani only centered on one case, with the subject matter examining the development of Santripreneur entrepreneurship at Al-Utsmani. This descriptive and evaluative research describes, explains, and explores entrepreneurs at Al-Utsmani. This research was conducted at Jl. Winong, Gejlig Village, Kec. Kajen, No.77, Kab. Pekalongan, Central Java 51161.

2.2 Sampling Technique

The sample selection in this study was purposive sampling. The selection of instances as sources is a party with a wide range of information and a broad perspective on the research subject so that data can be collected optimally. Selecting instances also needs parties with different backgrounds to avoid bias and prejudice. This research interviewed ten representatives who represented part of Al-Utsmani and the surrounding community and were asked their opinions on the

case under study. The informants interviewed in this study were administrators, managers, and students of Al-Utsmani and the surrounding community. Researchers chose these informants because they are essential in developing Santripreneur entrepreneurship at *Pesantren* Al-Utsmani.

The researcher first gained access to the field by approaching it informally. Then, the researcher applied for permission formally addressed to the Al-Utsmani Foundation. Researchers and participants have a neutral relationship and are free from personal interests, purely as partners in this research.

2.3 Data Collection

The data collection technique used in this research is the triangulation method, namely participant observation, in-depth interviews, and documentation. Then, it was analyzed using interactive analysis techniques. The validity of the data in this study is used to obtain the trust and validity of the research results and to simultaneously describe and explore the data based on the findings of facts in the field (Bowden & Walsh, 2000). This study tested the validity of the data using triangulation and member checks. Triangulation is done in three ways: triangulation of sources, techniques, and time. The triangulation of sources in this study relates to the entrepreneurial empowerment of students at the Al-Utsmani. The main source triangulation was obtained from stakeholders and students of the Al-Utsmani. Triangulation techniques were obtained by interviewing and then checked by observation and documentation. Time triangulation is done by participating in entrepreneurial activities at the Al-Utsmani at different times. Documents complement the use of observation and interview methods in this qualitative research. Data documentation is in the form of written relics, such as archives, memos, minutes, and photographs, and also includes books on opinions, theories, and so on related to this research problem.

2.4 Data Validation

The researcher checked the data from the information provided as the implementation of the member check. The aim is to find out the suitability of the data and information found in the field, then agreed upon by the informants (Sugiyono, 2018) If suitability and agreement are met, the data obtained in the field is valid (can be trusted). Researchers always discuss any data obtained in the field with informants at Al-Utsmani before describing it in research findings.

Member check in this study is done by checking the data obtained by the researcher and the data giver. A member check aims to determine how valid and credible the data obtained is based on what the data giver provides. If the data giver agrees with the data found, the data is valid, so it is increasingly credible / trusted. However, if the data giver disagrees with the data found by researchers with various interpretations, then the researcher needs to discuss it with the data giver. If it is very different or contradictory, then the researcher changes his findings and adjusts to what the data giver provides. So, the purpose of a member check is to ensure that the information obtained is what is meant by the data source or informant.

Member checks were implemented in this study after one data collection period or after obtaining a finding or conclusion. The method is done individually using researchers coming to the data provider. Researchers convey their findings to the data providers. The provider may agree upon,

add, reduce, or reject data in the confirmation meeting. After the data is mutually agreed upon, the data givers are asked to sign it to be more authentic and as evidence that the researcher has conducted a member check. This stage is carried out to ensure that the interpretation of the findings of this research on the data becomes more guaranteed accuracy and consistency.

2.5 Data Analysis

Researchers use interactive analysis techniques, including data reduction and presentation stages, and drawing conclusions and verification. As shown in the following figure (Miles & Huberman, 2014):

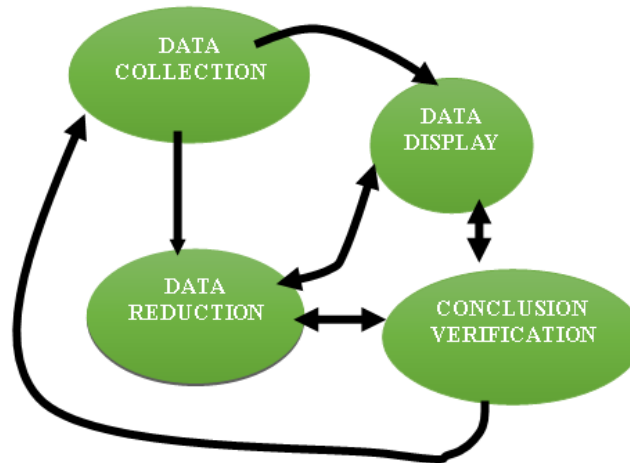


Figure 1. Interactive Model Data Analysis

First, they start with data collection by formulating problems regarding Santri's entrepreneurial activities at Al-Utsmani and the opportunities and challenges of becoming a Santripreneur at Al-Utsmani, described in the research background. This method refers to secondary data analysis relevant to Santripreneur at Al-Utsmani.

Second, researchers tried to explore as much data as possible at the data reduction stage. Researchers selected the main things, summarised them, focused on things influenced by the empowerment of Santri entrepreneurship at Al-Utsmani, and sorted out irrelevant data. The data explored is about the management of Santri entrepreneurship at Al-Utsmani and the role of the millennial generation Santri in developing entrepreneurship. During the research process, researchers carried out this reduction simultaneously and systematically. The goal is to make it easy for researchers to present data and draw temporary conclusions.

Third, the next stage is data presentation; researchers select and specify data on the focus of research problems. The data is presented by the development of Santripreneur entrepreneurship at Al-Utsmani. Researchers see a picture of the research data in part or whole. This data organization aims to make the presented data more transparent and complete. Researchers present data in the form of narratives, descriptions, tables, graphs, and images describing the entrepreneurial empowerment of students at Al-Utsmani.

Fourth, the final stage is drawing and verifying the conclusion. This stage is carried out simultaneously and systematically during the research process. Researchers analyze, search for, and explore the meaning of the data collected, for example, by looking for patterns of themes and relationships of similarities and then pouring in the form of conclusions that are still tentative. This process is carried out starting from the first time the researcher enters the field and during the data collection process, which involves the interpretation of the researcher so that grounded conclusions can be found; the goal is that researchers can answer the formulation of research problems and be able to find new findings regarding the empowerment model and management of student entrepreneurship at Al-Utsmani.

3. Results and Discussion

This research examines the educational model for developing the entrepreneurial spirit in Pesantren Al-Utsmani, which focuses on empowering students (Santri) through various business units and educational activities. The entrepreneurial activities include cooperative management, canteens, multimedia, agriculture, and academic enterprises such as the Al-Qur'an Education Center. These programs have equipped students with practical entrepreneurship skills while integrating religious values.

The research found that: 1) Facilities and Management: Al-Utsmani has provided robust support for entrepreneurial activities, including cooperative systems, training infrastructure, and administrative support, though gaps remain in training curricula; 2) Economic Impact: Students earn income and gain entrepreneurial experience, contributing to economic independence and reducing local unemployment; 3) Challenges: Some students' lack of innovation and creativity, limited infrastructure, and time constraints were identified as barriers to scaling the entrepreneurial ecosystem.

This study aligns with previous research highlighting the potential of Pesantren in fostering economic independence and entrepreneurship. Studies by Mahmud et al. (2020) and Wahid & Sa'diyah (2020) identified the "Santripreneur" model as a promising strategy to create economically independent Pesantren and empower students. Incorporating Sharia-compliant business ethics in Pesantren entrepreneurship aligns with findings by Wagdi & Hasaneen (2019), emphasizing ethical and religious guidelines as fundamental to Islamic entrepreneurship. While earlier research often focused on theoretical frameworks or single entrepreneurial models (e.g., agricultural ventures), this study provides a broader perspective by examining multiple business units within a single Pesantren. Additionally, it sheds light on the socio-economic impact of Santripreneurship, particularly among millennial and Gen Z students, bridging a gap in the literature concerning the role of digital technology and innovation.

The unique contributions of this research are: 1) Comprehensive Ecosystem Analysis: Unlike previous studies, this research evaluates a holistic entrepreneurial ecosystem, including diverse sectors (agriculture, cooperatives, multimedia, and education); 2) Focus on Digital Millennials: It explores how millennial and Gen Z students adapt to entrepreneurial challenges, leveraging creativity and digital tools, which previous studies have not adequately addressed; 3) Practical Implementation: This research highlights specific operational strategies, such as cooperative debt systems and alternate schedules, to foster hands-on entrepreneurship, a departure from the largely theoretical focus of prior

work; 4) Integration of Religious Education: By intertwining religious education with entrepreneurship, this study underscores the dual development of students' spiritual and practical skills, offering a more holistic model for Santripreneurship.

Future studies should explore models in other Islamic organizations and investigate emerging technologies in Pesantren entrepreneurship. Comparing different Pesantren ecosystems could yield insights into best practices for replicating and scaling these initiatives nationally and internationally.

3.1 Educational Model for Entrepreneurial Spirit Development

The current local potential of the *Pesantren* Al-Utsmani is generally more towards commerce, such as food stores, *Kopontren* (cooperative of *Pesantren*), minimarkets, and canteens. Previously, the local potential was directed at goat and fish farming, plantations by planting mango trees, and multimedia, namely radio and screen printing. However, at this time, this potential is no longer there; there are even some Pesantren that, from the past until now, did not know their local potential because the Islamic boarding school did not have natural resources, so there was no entrepreneurial activity in the Islamic boarding school.

The program for creating millennial Muslim youth entrepreneurs (Santripreneurs) at the Al-Utsmani is currently directed at multimedia, screen printing, cap making, culinary, and commerce. But what can only run until now is only commerce and culinary. This program is not explicitly held, but uniforms are not exclusively included in the learning curriculum in schools (Baharuddin & Ab Rahman, 2021). Its development activities involve giving complete trust to managers and processing and managing all types of work in their respective fields. The hope is that when the boarding school students graduate, it can be a provision for students as independent entrepreneurs or become Santripreneurs (Rohim, Diana, & Rofiq, 2021).

The entrepreneurial management system in Al-Utsmani has been partly based on Sharia, such as paying attention to the halalness of the products sold and the profit-sharing system according to Sharia. However, the boarding school manager regulates the financial management system, not the students; the students are only business executives (Sadali, Fikri, & Adinugraha, 2024).

Empirical studies on *Pesantren* and the creative economy show that knowledge and skills are the instruments to achieve work competence (Al Hasyim, 2019). *Pesantren* has ethically trained its students by increasing their economic competence. After returning to their community, the *Santri* (Santripreneur) can become role models for productive economic empowerment. In addition, *Pesantren* can carry out its role in developing human resource management (HR by creating an entrepreneurial spirit following the potential of natural resources in *Pesantren*). These values are embedded in the teaching of boarding schools as responsibility, trust, and an entrepreneurial spirit can uphold the spirit of autonomy among the students (Bawono, 2019).

The facilities or infrastructure owned by the Al-Utsmani, which the students use for entrepreneurship, are generally excellent. Support for facilities at the Al-Utsmani has reached 80%, namely in the form of an organizational system, area, and support from the mentors and support from cooperatives such as the need for laundry, canteens, even for managing the kitchen, starting from cooking, vegetables, side dishes, and others. -other. Meanwhile, the infrastructure that is still needed

is training and guidance on product development because, so far, the students of the Al-Utsmani have not yet had a production curriculum.

The facilities of the Al-Utsmani in entrepreneurship development, such as cooperatives and canteens, are adequate. Cooperatives at Al-Utsmani have been running, while cooperatives already have administrators who hold them. Not only is one Al-Utsmani cooperative, but each complex has its own, such as men's cottages, women's cottages, flats complexes, and Al-Utsmani cooperatives. Obstacles in preparing Santri equipment sometimes do not always match the requests of students, such as cooperatives that provide school uniforms, headscarves, sarongs, and toiletries; everything students need is facilitated by the cooperative because, in addition to entrepreneurial purposes, it also has the aim of keeping students from leaving the cottage area, so Al-Utsmani provides all needs. Santri, especially those in the Madrasah Tsanawiyah tier, often order uniforms because they are lost or too small. In a situation like this, the cooperative needs to wait for orders from tailors.

Based on the observations and interviews, it was found that in addition to caregivers who directly contributed to the development of entrepreneurship in *Pesantren*, administrators, teachers, management, and students participated in good cooperation. As in managing the care of the cooperative, some register and then coordinate and schedule the guard to serve buyers when they need something, the same as in the canteen (Bunyamin, 2022).

In addition to entrepreneurial activities at the Al-Utsmani through cooperatives and canteens, the Al-Utsmani also has other business units such as agricultural/field management and Al-Qur'an Education Center institutions (Tyas, 2022). Through agricultural development, which is taught to help manage, male students and religious teachers are usually taught how to farm and care for the fields, in the working stage to go directly into it. In contrast, not all students who are invited directly are only male students who have grown up if, like MTs, they have not been trained because of the limited time. Out of sync, they have to go to formal school first. Farming fields or gardens are still the private property of the caretaker, even though the foundation does not own the name, most of the management results will still go to the needs of the Islamic boarding school, such as the harvest from the field for the consumption of the boarding school itself and if the harvest is more usually distributed to residents. So, the management of Islamic boarding school fields is not used only as a business for consumption for Pesantren but also as a means of learning entrepreneurship development for its students.

The Al-Qur'an Education Center institution is the business unit owned by Al-Utsmani to develop the students' entrepreneurial spirit. So, this Al-Qur'an Education Center institution belongs to the Al-Utsmani Foundation; starting from the teacher who teaches his students, the learning method is Qira'ati, and the management is handled directly by the students. This Al-Qur'an Education Center institution uses the qiraati method, with the teacher who teaches it already having an official Shahadah and mastering the qiraati. The Al-Qur'an Education Center is near the cottage, while the Al-Qur'an Education Center students range in age from around 3-12 years. The Al-Qur'an Education Center teachers are a little overwhelmed because of the lack of teachers who teach. According to current data, there are 310 students, and there are 11 teachers who teach 25-30 children each in one class. Because the number of students of different ages is then grouped according to age, as seen from those who have not been to school-aged three years into one class, grade 1 and its equivalent are separated from other classes by recording data according to the age of students so that learning is delivered

according to the abilities of students besides that, the teacher can adjust how teaching methods to make it easier. As for the Al-Qur'an Education Center learning system, starting at 15:45, the students began to line up in front of the class; then, for 15 minutes, students were given material for reading prayers, short letters, and then imitating the teacher. After that, learning in class is 1 hour. In addition to seeing the condition of teachers lacking in teaching, Al-Qur'an Education Center institutions are also conducting teacher formation again.

Through this Al-Qur'an Education Center institution, students have been directly involved in the community; thank God the surrounding community is very supportive of the existence of the Al-Qur'an Education Center institution because as an educational institution to help develop the education of residents' children (Rashed & Halim, 2021) Entry is by registration, just like other Al-Qur'an Education Centers. There is a registration fee and sharia per month, and then a Qira'ati volume is provided for students. Teachers still get a monthly salary from the registration income and sharia payments.

In addition to the Al-Qur'an Education Center, which the students fully manage, a caregiver role encourages it to run well. Like Abah Shohibul Ulum (current caretaker of *Pesantren*), who consistently contributes to helping him, such the Al-Qur'an Education Center facility, there are volumes and books; Abah directly manages it, starting from registering orders from direct branches. Abah always asks about the development of the Al-Qur'an Education Center; besides being an entrepreneurial business unit for *Pesantren*, the Al-Qur'an Education Center institution is also a learning tool for other students (Saragih, Mesiono, & Nasution, 2021). Apart from entrepreneurship development, the researchers interviewed the resource persons for the Al-Qur'an Education Center management and Al-Qur'an Education Center teachers; they also have a view to teaching in their home village environment, not only here because one day for sure, when the Al-Qur'an Education Center teaching students bring in, they will share the knowledge they have on what they have studied (Nurani, Maulana, & Purwati, 2022). Ms. Desi, one of the interviewees interviewed by the researcher and as an Al-Qur'an Education Center teacher, was already viewed when she was at home that she would continue the educational institution that had been teaching Al-Qur'an Education Center so far.

Those are some business units for entrepreneurship development at *Pesantren*, which mainly involve their students and learning apart from seeking benefits that the Al-Utsmanis feel. Then, all discovered entrepreneurship development activities can be arranged well between learning in class. The involvement of students in this development has a good influence. The potential of the students to develop an entrepreneurial spirit can also be channeled to the Al-Utsmani. For example, research by Zakki et al. (2016) shows that entrepreneurship activities can sustainably benefit Kiai and Santri. Kiai, through *Pesantren*, always tries to make continuous improvements in aspects related to the needs of modern society without losing their self-worth or dignity as social beings, while Santripreneurs constantly develop and spread their entrepreneurial spirit to their younger students and the surrounding community in general (Zakki, Christiananta, & Koesmono, 2016).

3.2 Implications of Developing the Spirit of Santripreneur Entrepreneurship Education

Pesantren Al-Utsmani encourages millennial or Generation Z students in their cottages to have an entrepreneurial spirit (Antosa, Kiram, Gusril, & Firman, 2020). It is hoped that in the future, they

will become successful entrepreneurs and can color the national economy (Ryan, 2021). Be a successful entrepreneur not because of heredity, innate talent, or having significant capital but because of perseverance, hard work, and skills (Khairul Ahmad et al., 2019). So, students should start exploring their potential as early as possible at Al-Utsmani. In this regard, an understanding of entrepreneurship needs to be instilled from an early age among the students of Al-Utsmani.

Empowerment and management of entrepreneurship at the Al-Utsmani aim to make the students not only excel in the religious and academic fields but also have the skills that can lead to success in the future after graduating from the *Pesantren* (Syukri, Anwar, & Liriwati, 2020). Knowledge and mastery of religion, academics, and skills will complement each other and can provide a bright future for the students at the Al-Utsmani. In the future, the students of Al-Utsmani can become successful figures and can create jobs for other residents (Sulaiman, Djawahir, Sugito, & Weningsih, 2019). In addition to increasing students' knowledge that entrepreneurship is a noble job, the students of Al-Utsmani can create business opportunities that can reduce unemployment in the Pekalongan Regency.

In Islamic literacy, he continued, there are many examples of figures who became successful entrepreneurs. Prophet Muhammad became a businessman, and his wife Sayidah Khadijah became a successful businessman. There are also companions of the Prophet, namely Uthman bin Affan and Abdurrahman bin Auf. They have become role models for Muslims, whom we can imitate to achieve success and blessings (Durak et al., 2020). To support the development of an entrepreneurial spirit for millennial students at the Al-Utsmani, which started from *Pesantren*, they must become a center of empowerment, especially in the economic sector, both the financial industry and the real sector (Kumar, 2019). The Al-Utsmani in Pekalongan Regency also supports and participates in the entrepreneurship program.

The programs carried out are as follows: Islamic boarding school cooperatives, agricultural businesses, and educational businesses such as (Kindergarten, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Al-Qur'an Education Center). The implication of developing an entrepreneurial spirit for millennial students at the Al-Utsmani is economic independence; from a financial perspective, students can earn their income, save money, and help their parents pay for meals and monthly expenses at the boarding school so that they can live independently from an early age.

Research suggests that the term "Ala Santri" was once used by the Datok Sulaiman Modern Islamic Boarding School in Palopo City, which means it is almost close to the term "Santripreneur," it has become a jargon in the promotional media for its Islamic Boarding School (Kumar, 2019). *Pesantren* is an institution that has the potential to support the independence of students through the Santripreneur program (Toha Masum & Muh Barid Nizarudin Wajdi, 2018). The significance of the entrepreneurial mindset from an early age is essential to open independent business opportunities for students at *Pesantren*. Therefore, research, education, and training of Santripreneurs can be an applicable solution today (Mahmud et al., 2020). Santripreneur skills are essential for the economic independence of *Pesantren* and future students (Abbas, Sumarsono, Satrio, & Priambodo, 2019).

Currently, Santripreneurs have been proven to be able to form an entrepreneurial spirit among millennial Muslim youth (Wahid & Sa'diyah, 2020). Santripreneur can be a potential model for developing student entrepreneurial empowerment in Indonesia today (Hilyatin, 2017). Becoming a

Santripreneur early can help students grow additional skills at Pesantren, which will help them advance their economic independence (Muhdi, Baedowi, Buchori, & Yunus, 2020). For example, in the Santripreneur Alwafi community, one form of business the students can develop is the hydroponic business (Fajri, C. Susanto, Suworo, Sairin, 2021).

Based on the above findings, this study's results suggest that future researchers should research Pesantren based on Muhammadiyah and other Islamic organizations to gain advantages in strategic, specific fields. For example, Pesantren excels in agricultural business, plantations, fisheries, and technology services.

This research has identified that Pesantren's collaboration and participation-based entrepreneurship program significantly shapes the students' entrepreneurial skills in academic and religious fields. The entrepreneurial skills developed include using *Pesantren* cooperatives, agricultural businesses, and educational institutions such as the Al-Qur'an Education Centre. The Santri, who mostly come from the millennial and Gen Z generations, respond excellently to the challenges of the times through creativity, innovation, and the adoption of digital technology. This program not only helps the *Pesantren* become economically independent but also enables the santri to contribute to alleviating unemployment and economic empowerment of the surrounding community.

The implications of this program include: a) Economic Independence: Santris can generate their income, help with daily needs, and create new jobs; b) Community Empowerment: The *Pesantren* can establish a harmonious relationship with the surrounding community through the sharing of crops and educational activities; c) Increased Santri Competence: The development of work skills and entrepreneurship is balanced with religious education, creating superior santri holistically.

3.3 Opportunities and Challenges to Become a Santripreneur at Pesantren Al-Utsmani

Based on Islamic Education Data, Directorate General of Islamic Education, Ministry of Religion, the number of *Pesantren* in Indonesia reaches 28,518 units throughout Indonesia, with the majority in Java. While the number of students is as many as 4,354,245 people (Wahyuni, Syahza, & Burhanuddin, 2021). Seeing this great potential, the Ministry of Industry has prepared a model for the Growth of New Industrial Entrepreneurs and the Development of Industrial Units in *Pesantren* through the Santripreneur "Industrial Santri" program.

Through the Ministry of Industry (Kemenperin), the Indonesian government has tried to provide an appropriate and targeted stimulus so Al-Utsmani can develop its business. The Ministry of Industry encourages students to have various skills after graduating from the Ministry of Industry, including becoming a Santripreneur (Warsah, 2020). Considering the large number of *Pesantren* scattered throughout the country, this effort was made, and it became a great potential to build an entrepreneurial ecosystem within the Santri environment, especially in Al-Utsmani (Adinugraha, 2022).

Currently, Al-Utsmani can meet the internal needs of *Pesantren* and even has a business unit that also serves the needs outside *Pesantren*. The leaders of the Al-Utsmani succeeded in growing and transmitting the seeds of entrepreneurship to the students (Fatchurrohman & Ruwandi, 2019). In today's era, where the development of technology and information is so fast, everyone must be able

to take advantage of opportunities, especially in growing the spirit of entrepreneurship or entrepreneurship. The challenges faced today are much more complex (Tiwari, 2022), so millennials must prepare themselves to be able to survive amid the swift currents of globalization in the era of Revolution 4.0 (ul zia, Burita, & Yang, 2022). One of the efforts to make it happen is to cultivate the spirit of entrepreneurship or entrepreneurship (Vaithilingam et al., 2022).

The government, the private sector, and the community must work hand in hand to strengthen national solidarity, continue to build creativity in various fields, strengthen the real economic sector, build food security, and develop micro, small, and medium enterprises (Rochmayanto, 2021) A large number of potential students have extraordinary potential for the nation's economic revival. Thus, the students need to get serious attention from all circles.

Based on the observations and interviews, it was found that the opportunities and challenges of being a Santripreneur are millennial students who are also learning to become successful entrepreneurs. They do not only study the Yellow Book and Islamic religious knowledge. *Pesantren's* education emphasizes *Santri's* independence, discipline, and honesty, which are significant capital for growing entrepreneurship. With systematic efforts, many successful entrepreneurs will be born from Santri. Entrepreneurship skills are not a matter of talent but a matter of mentality. The mentality that entrepreneurship is not always about making big profits. The most important thing is to continue living life with effort and prayer through Islamic teachings to become a successful entrepreneur in this world and the hereafter.

The students face the challenge of taking on all the risks and needing a lot of time. It should be noted that the principal capital of an entrepreneur is confidence and belief in one's abilities. Rest assured that you can face all the risks and challenges as an entrepreneur. Because the students' souls have been trained to learn discipline, patience, thrift, and honesty, it is hoped that students will be able to develop their entrepreneurship even more when they continue at home.

The obstacles faced in running this cooperative entrepreneurship are when the students want to buy necessities or snack food, sometimes they run out of money, and there is no schedule for visits, so the *Pesantren* Cooperative makes a cooperative system that makes it easy for example, the *Pesantren* Cooperative provides book notes to students to record food (Fogel, Hawk, Morck, & Yeung, 2009). What has not been paid is like a debt with evidence of book records; sometimes, some have deposited money first, then the Santri, if they want to buy something, don't pay anymore, bring a book and write it down. This system is applied only to cooperatives for male and female boarding houses for flat complexes consisting of students and students; this system is not applied. But with this system, thank God, the boarding school cooperative has never experienced an absolute income void. This form of entrepreneurship development of Islamic boarding school cooperatives is aimed at making profits. It provides learning to students by directly participating, such as having an alternate watch schedule so that students can train themselves to do entrepreneurship by directly seeing the field. To maintain the cooperative, there must be a permanent administrator whose special coordinator is for that; there is still a salary for the conversation. The salary is obtained from the profits of the developed cooperative.

The obstacles caregivers, teachers, and students feel in developing an entrepreneurial spirit are that they want to have the initiative to create creativity in new ideas because not all students have a

strong desire to develop an entrepreneurial spirit, and many boarding schools teach directly by going down. Hands-on practice, so not much theory is given, but understanding can be given to understand how to do entrepreneurship as activities go on (Wagdi & Hasaneen, 2019). Entrepreneurs need to follow some of the rules and business ethics outlined in Islam not to commit fraud, abuse, and so on, which ultimately lead to the collapse of the Islamic economy and threaten the welfare of society. The regulations contained in the Qur'an are as follows: Sincere intentions, Not getting involved with the practice of usury, avoiding elements of fraud, doing justice, and feeling trust in Allah (Ana Siti Sarpina Saripuddin & Zulkifli, 2015).

The results of this study can be used in a practical context. Practically, the results of this study are expected to raise collective awareness of the importance of internalizing entrepreneurial values in *Pesantren*. The findings and results of this study can also foster an entrepreneurial spirit that begins in the field of entrepreneurship education in *Pesantren*.

4. Conclusion

The findings of this research conclude that the scope of the community studied in this study rests on millennial generation students at *Pesantren* Al-Utsmani. Santripreneur based on the millennial generation at Al-Utsmani, Pekalongan Regency as an implementation of sharia business in Islamic Boarding Schools is proven to have made an academic contribution through the findings that the model of developing applicative and solution-based entrepreneurial skills for students who are included in the category of contemporary millennial generation Muslim youth in Pekalongan Regency, Al-Utsmani can be a representation because it has many business units or businesses. The entrepreneurship model implemented at Al-Utsmani uses a collaborative and participatory approach between students and managers/caregivers of Al-Utsmani with the principle of still seeking blessings from Allah. Al-Uthmani Islamic Boarding School has created students who excel in religion, academics, and superior entrepreneurial abilities. Entrepreneurship programs with a collaborative and participatory approach at Al-Utsmani are carried out as follows: *Pesantren* cooperatives, agricultural businesses, and educational businesses. The entrepreneurship program at Al-Utsmani has very positive implications for the development of the entrepreneurial spirit of millennial Santri, and it has been proven that they can have mental and economic independence. The main obstacle Santri faces is time management between learning and entrepreneurship, while the obstacle for *Pesantren* is the need for adequate entrepreneurial facilities and infrastructure. This research recommends that future researchers explore the application of the entrepreneurship model in Al-Utsmani in other *Pesantren*, based on these findings, to strengthen the relevance of the findings and the credibility of the results of this study.

The limitations of this study are as follows: a) Limited Research Location. This research was only conducted in one *Pesantren*, namely *Pesantren* Al-Uthmani. Therefore, the research findings cannot be generalized to describe conditions in other *Pesantren* with different characteristics, education systems, or entrepreneurship models; b) Specific Research Focus. This research focuses on entrepreneurship development among millennial santri at *Pesantren* Al-Uthmani. This narrow focus provides in-depth results but may not cover various aspects of entrepreneurship in *Pesantren*; c) Limited Supporting Facilities and Infrastructure. The research identified that entrepreneurship

facilities and infrastructure in *Pesantren* are still inadequate. This can potentially affect the effectiveness of entrepreneurship program development in the *Pesantren* environment; d) Time and Data Management. Time limitations in field data collection can affect data completeness. In addition, limitations in triangulating time and sources are challenging in ensuring data validity; e) Informant Involvement. The number of informants interviewed is limited, so the data obtained may not adequately represent the entire population of Santri and *Pesantren* managers.

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