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A Sufism-Based Management Model for Developing Student Entrepreneurship in Indonesian Pesantren: A Case Study of Salafiyah Abu Zairi Bondowoso

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Abstrak

This study examines santri entrepreneurship management at Pondok Pesantren Salafiyah Abu Zairi Bondowoso through a Sufism-based management perspective, analyzing planning, implementation, and evaluation within the pesantren education system. A qualitative descriptive-analytical approach was employed, using interviews, observations, and documentation involving leaders, administrators, educators, santri, alumni, and stakeholders. Data were analyzed using the Miles, Huberman, and Saldaña model, with validity strengthened through source and technique triangulation. Findings show entrepreneurial development is managed through integrated strategic planning, curriculum development, practical entrepreneurship, mentoring, digital marketing, partnerships, and continuous evaluation. The vision of "Pesantren Entrepreneur Berbasis Sufisme" integrates entrepreneurial competencies with religious and ethical values. Entrepreneurship is implemented through practical learning, production, marketing, and business activities, while nonformal education emphasizes independence, discipline, responsibility, and work ethic, creating synergy between entrepreneurship, santripreneurship, and sociopreneurship. Evaluation is holistic through monitoring, periodic meetings, and muhasabah, emphasizing economic performance alongside character, honesty, amanah, intention, and social responsibility. The study concludes that Sufism-based pesantren management can integrate entrepreneurial development with spiritual formation and economic independence without abandoning pesantren identity.

Keywords: *Manajemen Pesantren; Entrepreneur Santri; Santripreneurship; Sociopreneurship; Sufisme.*

Abstract

Penelitian ini mengkaji manajemen kewirausahaan santri di Pondok Pesantren Salafiyah Abu Zairi Bondowoso melalui perspektif manajemen berbasis tasawuf, dengan menganalisis perencanaan, pelaksanaan, dan evaluasi dalam sistem pendidikan pesantren. Pendekatan kualitatif deskriptif-analitis digunakan, melalui wawancara, observasi, dan dokumentasi yang melibatkan pemimpin, pengurus, pendidik, santri, alumni, dan pemangku kepentingan. Data dianalisis menggunakan model Miles, Huberman, dan Saldaña, dengan validitas diperkuat melalui triangulasi sumber dan teknik. Temuan menunjukkan pengembangan kewirausahaan dikelola melalui perencanaan strategis terpadu, pengembangan kurikulum, kewirausahaan praktis, pendampingan, pemasaran digital, kemitraan, dan evaluasi berkelanjutan. Visi "*Pesantren Entrepreneur Berbasis Sufisme*" mengintegrasikan kompetensi kewirausahaan dengan nilai religius dan etika. Kewirausahaan diimplementasikan melalui pembelajaran praktis, produksi, pemasaran, dan aktivitas bisnis, sementara pendidikan nonformal menekankan pembiasaan kemandirian, disiplin, tanggung jawab, dan etos kerja, menciptakan sinergi antara *entrepreneurship*, *santripreneurship*, dan *sociopreneurship*. Evaluasi dilakukan secara holistik melalui *monitoring*, pertemuan berkala, dan *muhasabah*, menekankan kinerja ekonomi sekaligus karakter, kejujuran, amanah, niat, dan tanggung jawab sosial. Penelitian ini menyimpulkan bahwa manajemen pesantren berbasis tasawuf dapat mengintegrasikan pengembangan kewirausahaan dengan pembentukan spiritual dan kemandirian ekonomi tanpa meninggalkan identitas pesantren.

Keywords: Manajemen Pesantren; *Entrepreneur* Santri; *Santripreneurship*; *Sociopreneurship*; Sufisme.

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A. Introduction

Pesantren has long been an important institution in the development of Islamic education in Indonesia. Its educational function is not limited to the transmission of religious knowledge but also encompasses the formation of character, discipline, independence, social responsibility, and ethical behavior. Traditionally, pesantren education has been strongly associated with the study of classical Islamic texts, religious practice, and the formation of moral character. However, the development of contemporary social and economic conditions has encouraged pesantren to expand their educational orientation by equipping santri with practical competencies that can support their independence after completing their education. One of the increasingly important areas is entrepreneurship education, which allows santri to acquire knowledge, skills, experience, and attitudes necessary to recognize and develop economic opportunities.[1]

The development of entrepreneurship in pesantren is closely related to the broader transformation of pesantren management. Pesantren are increasingly developing formal and non-formal educational institutions, productive economic units, training programs, partnerships, and other forms of community empowerment. Entrepreneurship therefore cannot be understood merely as an additional learning activity, but also as part of an institutional strategy for strengthening santri independence and pesantren sustainability. Previous studies have shown that entrepreneurship education can contribute to the development of entrepreneurial character, practical competence, and economic independence among santri.[2] In this context, the management of entrepreneurship requires systematic planning, appropriate organizational structures, implementation strategies, mentoring, and continuous evaluation.

Nevertheless, entrepreneurship in pesantren possesses a distinctive character because it develops within an educational environment that places religious and moral values at the center of institutional life. The objective is therefore not simply to produce santri who are capable of establishing businesses, generating profits, or competing in the marketplace. Entrepreneurship is also expected to contribute to the formation of santri who are disciplined, responsible, honest, independent, and socially concerned. The thesis underlying this study emphasizes that pesantren management should integrate entrepreneurial development with the spiritual and

[1] Zaenal Abidin, 'Educational Management of Pesantren in Digital Era 4.0', *Jurnal Pendidikan Agama Islam* 17, no. 2 (2020): 203–16, https://doi.org/10.14421/jpai.2020.172-07.

[2] Balya Ziaulhaq Achmadin et al., 'The Future of Pesantren: Reconciling Tradition with Global Educational Trends', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 12, no. 2 (2024): 197–222, https://doi.org/10.15642/jpai.2024.12.2.197-222.

cultural foundations of pesantren.[3] Such integration makes entrepreneurship part of the educational process rather than an activity separated from religious education.

This perspective becomes particularly important when entrepreneurship is examined through the framework of Sufism. Sufism provides an ethical and spiritual orientation that can shape how economic activities are understood and practiced. Values such as sincerity, trustworthiness, humility, honesty, self-discipline, wara', zuhud, and social concern can provide a moral foundation for entrepreneurial behavior. From this perspective, economic activity is not necessarily viewed as contradictory to spiritual development. Instead, productive economic activity can become part of the process through which santri practice responsibility, independence, discipline, and service to others. Research on Muslim work ethics has similarly demonstrated the relevance of Sufi values in shaping attitudes toward work and economic activity.[4] Therefore, the relationship between Sufism and entrepreneurship deserves to be examined not only at the level of individual values but also at the level of institutional management.

The concept of santri entrepreneurship consequently requires a broader understanding. Santripreneurship refers not merely to santri who become entrepreneurs but to the development of entrepreneurial competencies within the distinctive cultural and spiritual environment of pesantren. ónia Avelar et al associate the character of santripreneurship with entrepreneurial behavior that remains oriented toward ethical and religious considerations.[5] Entrepreneurship education in pesantren can be delivered through theoretical learning, practical training, mentoring, coaching, and direct involvement in business activities. Such an approach provides opportunities for santri to experience the entrepreneurial process directly while simultaneously developing character and work ethics.[6]

However, a number of challenges remain. Entrepreneurial education may become fragmented when it is not supported by institutional management, qualified human resources, adequate mentoring, sustainable business networks, and systematic evaluation. The findings of the present study indicate that the development of entrepreneur santri at Pondok Pesantren

[3] Faruq Ahmad Futaqi and Hamida Faza Fadya, 'Peningkatan Kreativitas Santri Melalui Pembuatan Kaligrafi Dan Pelatihan Digital Marketing Di Pondok Pesantren "Al-Munjiyah Durisawo" Ponorogo', *Amaluna: Jurnal Pengabdian Masyarakat* 1, no. 1 (2022): 35–44, https://doi.org/10.21154/amaluna.v1i1.775.

[4] Muhammad Kharis Fadillah and Wildan Miftahussurur, 'KITAB KUNING, LITERASI, DAN PEMBENTUKAN DAYA NALAR SANTRI: EVALUASI PENDIDIKAN DI PONDOK SALAF MODERN [KITAB KUNING, LITERACY, AND THE FORMATION OF STUDENTS'REASONING POWERS: AN EVALUATION OF EDUCATION AT A MODERN SALAF BOARDING SCHOOL]', *Al-Ihtiram: Multidisciplinary Journal of Counseling and Social Research* 4, no. 2 (2025): 709–26.

[5] Sónia Avelar et al., 'Confluence of Sustainable Entrepreneurship, Innovation, and Digitalization in SMEs', *Journal of Business Research* 170 (January 2024): 114346, https://doi.org/10.1016/j.jbusres.2023.114346.

[6] Divina Mahardika Dewi et al., 'Faktor-Faktor Yang Mempengaruhi Implementasi Pedoman Akuntansi Pesantren', *Jurnal Maksipreneur: Manajemen, Koperasi, Dan Entrepreneurship* 13, no. 1 (2023): 219–33, https://doi.org/10.30588/jmp.v13i1.783.

Salafiyah Abu Zairi Bondowoso faces challenges related to santri readiness and the courage of the institution to develop businesses on a larger scale. Some santri still demonstrate hesitation in initiating businesses after leaving pesantren, while the institution continues to strengthen its capacity to move beyond small-scale entrepreneurial activities. The response includes strengthening entrepreneurial mindsets, continuous mentoring, and the involvement of alumni who have established independent businesses.

Pondok Pesantren Salafiyah Abu Zairi Bondowoso provides an important empirical context for examining these issues because its institutional vision explicitly emphasizes the development of a "Pesantren Entrepreneur Berbasis Sufisme." This vision is translated into a management orientation that connects entrepreneurship with spiritual formation, educational development, and institutional independence. The pesantren develops entrepreneurship through formal and non-formal educational settings, entrepreneurship classes, practical business activities, mentoring, digital marketing, and cooperation with external stakeholders. The development of entrepreneurial competencies is also connected with leadership, kitab kuning learning, language skills, technological literacy, and the formation of a religious learning environment.

The management process at Salafiyah Abu Zairi demonstrates that entrepreneurship development involves interconnected managerial functions. Planning includes the formulation of the pesantren's vision and mission, entrepreneurship programs, curriculum, human resources, facilities, and partnerships. Implementation involves practical entrepreneurial learning, production, marketing, mentoring, digital technology, and participation in pesantren business units. Evaluation is conducted continuously through monitoring and periodic meetings involving pesantren leaders, educational managers, and teachers. Significantly, evaluation is not limited to economic indicators such as sales or business outcomes. It also considers learning processes, discipline, responsibility, character development, and spiritual dimensions through a process of muhasabah, emphasizing honesty, intention, trustworthiness, and the blessing of business activities.

The study further identifies a developmental relationship between entrepreneurship, santripreneurship, and sociopreneurship. Entrepreneurship provides practical economic competencies; santripreneurship connects those competencies with the identity and values of santri; while sociopreneurship extends entrepreneurial activity toward social benefit and community empowerment. This integration allows entrepreneurship to function simultaneously as a means of developing individual independence, strengthening pesantren economic capacity, and cultivating social responsibility. The involvement of alumni and external partners also

creates an entrepreneurial ecosystem in which santri can obtain practical experience, access networks, and gradually develop greater confidence in entering the economic sphere.

Despite increasing attention to entrepreneurship in pesantren, studies that examine the management of santri entrepreneurship as an integrated Sufism-based institutional model remain limited. Existing discussions tend to focus on entrepreneurship education, curriculum, economic empowerment, productive business units, or entrepreneurial character. Less attention has been given to how planning, implementation, organizational coordination, practical learning, digital adaptation, partnerships, and spiritual evaluation can be integrated into a single management framework for developing santri entrepreneurship. This study addresses that gap by examining the management model implemented at Pondok Pesantren Salafiyah Abu Zairi Bondowoso.

Accordingly, this study aims to analyze the Sufism-based management model for developing santri entrepreneurship at Pondok Pesantren Salafiyah Abu Zairi Bondowoso. It focuses on three interconnected dimensions: the planning of entrepreneurship management, the implementation of entrepreneurship programs, and the evaluation of entrepreneurial development. Through a qualitative study of the pesantren's management practices, educational activities, stakeholders, and entrepreneurial programs, this research seeks to explain how entrepreneurship can be institutionally integrated with the spiritual identity of pesantren. The study positions Sufism not merely as a set of supplementary values but as an ethical and managerial orientation that shapes the objectives, practices, relationships, and evaluation of santri entrepreneurship.

B. Discussion

1. Sufism-Based Management of Santri Entrepreneurship in Pesantren

The findings demonstrate that the development of santri entrepreneurship at Pondok Pesantren Salafiyah Abu Zairi Bondowoso is managed as an integrated institutional process rather than as a supplementary economic activity. Entrepreneurship is incorporated into the broader educational and managerial direction of the pesantren through planning, organizing, implementation, and evaluation. The central orientation is reflected in the institutional vision of "Pesantren Entrepreneur Berbasis Sufisme," which positions entrepreneurship within the spiritual, educational, and social identity of the pesantren. The management model therefore seeks to develop santri who possess entrepreneurial competencies while maintaining religious commitment, ethical behavior, and attachment to pesantren values.[7]

[7] Toto Hermawan et al., 'How Santri Learn Entrepreneurship: A Case Study', *Proceeding of Annual International Conference on Islamic Education and Language (AICIEL)*, 17 December 2025, 613–22.

The first dimension of the management process is strategic planning. The findings show that the planning of santri entrepreneurship begins with the formulation of the vision, mission, and objectives of the pesantren. This process does not emerge independently from the institutional history of Salafiyah Abu Zairi. Rather, the formulation of the entrepreneurial vision is connected to the identity of the pesantren, the aspirations of its leadership and alumni, and the perceived economic challenges faced by santri after completing their education. The vision "Pesantren Entrepreneur Berbasis Sufisme" consequently functions as a strategic direction that links economic independence with spiritual formation.[8]

The planning process can be summarized into four interconnected components: formulation of the Sufism-based entrepreneurial vision and mission, preparation of strategic programs and documents, development of entrepreneurship curriculum and learning, and planning of resources, stakeholders, and partnerships. These components indicate that entrepreneurial development is not dependent on individual initiatives alone. It is embedded within an institutional planning mechanism that determines the direction, resources, actors, and forms of implementation.[9]

Table 1. *Management Components in the Development of Santri Entrepreneurship*

Management dimension	Main findings	Sufism-based orientation	Expected outcome
Vision and mission	Formulation of "Pesantren Entrepreneur Berbasis Sufisme"	Entrepreneurship is connected with spiritual development	Clear institutional direction
Strategic planning	Preparation of programs and strategic documents	Economic independence remains connected with pesantren identity	Sustainable entrepreneurship programs
Curriculum and learning	Integration of entrepreneurship with religious and Sufism-based learning	Ethics, discipline, honesty, responsibility, and spirituality	Entrepreneurial and religious competencies
Human resources	Involvement of leaders, educators, administrators, santri, and alumni	Collective responsibility and mentoring	Stronger entrepreneurial capacity
Partnerships	Cooperation with government, entrepreneurs, institutions, and alumni	Entrepreneurship oriented toward broader benefit	Expanded networks and opportunities
Implementation	Entrepreneurship classes, practical business, production, marketing, and mentoring	Learning through practice while	Practical entrepreneurial skills

[8] Abidin, 'Educational Management of Pesantren in Digital Era 4.0'; Siti Halimah et al., 'Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 9, no. 3 (2024): 648–66, https://doi.org/10.31538/ndhq.v9i3.16.

[9] Rabiatul Adawiyah et al., 'Manajemen Pendidikan Pesantren Dalam Konteks Kebijakan Pendidikan Nasional: Analisis Dan Rekomendasi', *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 2 (2024): 764–71, https://doi.org/10.47467/tarbiatuna.v4i2.7187.

		maintaining ethical values	
Technology	Digital marketing and technological skills	Adaptation without abandoning pesantren identity	Digital entrepreneurial competence
Evaluation	Routine monitoring, periodic meetings, and program evaluation	Muhasabah, honesty, intention, amanah, and blessing	Continuous improvement and character formation

The second dimension is the translation of strategic planning into curriculum and educational practice. The findings show that entrepreneurship is integrated into the educational environment rather than separated from religious education. Entrepreneurship materials are combined with Sufism-based values and character education. The purpose is to ensure that santri do not understand entrepreneurship solely as a mechanism for obtaining financial returns. Instead, entrepreneurial activity becomes a means for developing independence, responsibility, discipline, honesty, and work ethic. The thesis findings specifically indicate that entrepreneurship education is connected with Islamic ethical principles and the formation of santri character.[10]

This integration is particularly visible across different educational units. In the formal educational environment, entrepreneurship is connected with leadership, self-development, language skills, kitab kuning, technological competence, and an environment that remains religious while being open to innovation. In the non-formal Madin Hidayatullah, entrepreneurial development is implemented more gradually through habituation. Santri are trained to develop independence, responsibility, discipline, and work ethic through their daily activities. Thus, the management model adjusts entrepreneurial learning according to the educational context rather than applying a single uniform approach to all santri.[11]

The implementation of entrepreneurship also demonstrates the importance of practical learning. Santri participate in entrepreneurship classes, practical business activities, production, marketing, and business units managed within the pesantren. Such activities provide opportunities for santri to move beyond theoretical knowledge and experience the actual processes of economic activity. In this model, the business

[10] Pauzi Muhammad et al., 'The Digital Revolution of Islamic Entrepreneurship: A Study on Upholding the Principles of E-Commerce Legitimacy in Marketplaces', *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah* 9, no. 2 (2024): 321–37, https://doi.org/10.24235/jm.v9i2.18179.

[11] Yasin Nur Rohim and Bagas Brian Pratama, 'Santripreneur Education Model Based On The Maqashid Al-Syariah Framework For The Economic Empowerment Of Santri In Pesantren', *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 11, no. 1 (2025): 81–98, https://doi.org/10.36908/isbank.v11i1.1543.

environment becomes an educational laboratory where santri can learn how products are developed, marketed, managed, and evaluated.[12]

This finding is significant for understanding the relationship between pesantren education and entrepreneurship. Entrepreneurship is not positioned outside the educational mission of the pesantren. Instead, it becomes a pedagogical medium through which abstract values such as discipline, responsibility, independence, and honesty can be practiced in concrete situations. The findings therefore support an understanding of entrepreneurship as experiential education.[13] Santri learn entrepreneurial competencies through direct participation while simultaneously internalizing the values expected within the pesantren environment.

Another important dimension is the development of digital competencies. The findings indicate that Salafiyah Abu Zairi introduces santri to digital technology and digital marketing as part of its entrepreneurial development. This demonstrates an effort to respond to contemporary economic transformation while maintaining the pesantren's traditional identity. The use of technology is not presented as a replacement for kitab kuning, religious learning, or Sufism. Instead, technology becomes an additional competency through which santri can expand their ability to communicate, market products, and participate in contemporary economic activities.[14]

The management process is also supported by strategic partnerships. The pesantren facilitates cooperation with government programs, entrepreneurs, educational institutions, and other stakeholders through workshops, seminars, comparative studies, training, and business networks. These partnerships provide santri with access to broader knowledge and practical experience. The findings further show that santri can participate in pesantren business units and obtain opportunities to understand management and governance processes directly.[15]

Alumni constitute an important component of this institutional ecosystem. Alumni who have established independent businesses can become practical references and provide mentoring opportunities for other santri. This mechanism is particularly relevant

[12] Muhammad Arief Albani, *Santri-Pesantren Indonesia Siaga Jiwa Raga Menuju Indonesia Emas 2045* (Zahira Media Publisher, 2021).

[13] Lu'at Happyana et al., 'Integration of Tradition and Technology: Digitalization Strategies in Islamic Education at Pesantren in Banyuwangi, Indonesia', *Journal of Islamic Education Research* 6, no. 1 (2025): 1–18, https://doi.org/10.35719/jier.v6i1.446.

[14] Mutmainnah et al., 'Integrating Religious and Economic Education for Sustainable Development Goals (SDGs): An Analysis of Entrepreneurial Models in Indonesian Pesantren', *Profetika: Jurnal Studi Islam* 25, no. 02 (2024): 287–302, https://doi.org/10.23917/profetika.v25i02.7801.

[15] Akdon Akdon, 'Strategic Management for Educational Management', *Alfabeta, Bandung*, 2006, 2008–12.

because the research identifies santri readiness as one of the challenges in developing entrepreneurship. Some santri remain hesitant to start businesses after leaving pesantren. To address this problem, the pesantren encourages gradual development through mentoring and involvement with alumni who already have entrepreneurial experience.[16]

The final component of the management process is evaluation. The findings indicate that evaluation is conducted regularly through monitoring and periodic meetings involving pesantren leaders, educational managers, educators, and other relevant stakeholders. Evaluation examines program achievement, managerial performance, product quality, marketing, resources, and follow-up actions. Therefore, evaluation functions not only as an accountability mechanism but also as a basis for continuous improvement.

A distinctive characteristic of the evaluation process is the use of muhasabah. The evaluation does not focus exclusively on financial performance or business outcomes. It also examines the learning process, discipline, responsibility, character development, and spiritual dimensions of entrepreneurial activity. The thesis identifies honesty, intention, amanah, and the blessing of business results as important elements of this evaluative orientation.[17]

This finding provides an important distinction between conventional entrepreneurial management and the model developed at Salafiyah Abu Zairi. Conventional organizational evaluation may emphasize measurable outcomes such as productivity, profitability, market expansion, and efficiency. At Salafiyah Abu Zairi, these dimensions remain relevant, but they are complemented by educational and spiritual indicators. The question is therefore not only whether santri can generate economic value, but also whether entrepreneurial activities contribute to the development of responsible, disciplined, honest, and spiritually grounded individuals.

From the perspective of management education, this indicates that Sufism functions as a value framework that influences the entire management cycle. It shapes the objectives established during planning, the content and methods used during implementation, the relationships developed through partnerships, and the criteria applied during evaluation.[18]

[16] Andy Andy et al., 'MANAJEMEN STRATEGIS IKATAN ALUMNI DALAM PENGEMBANGAN PONDOK PESANTREN ANNAHDLAH MAKASSAR: ANALISIS KONDISI, FAKTOR, DAN STRATEGI', *PUSAKA* 14, no. 1 (2026): 1–20, https://doi.org/10.31969/pusaka.v14i1.1653.

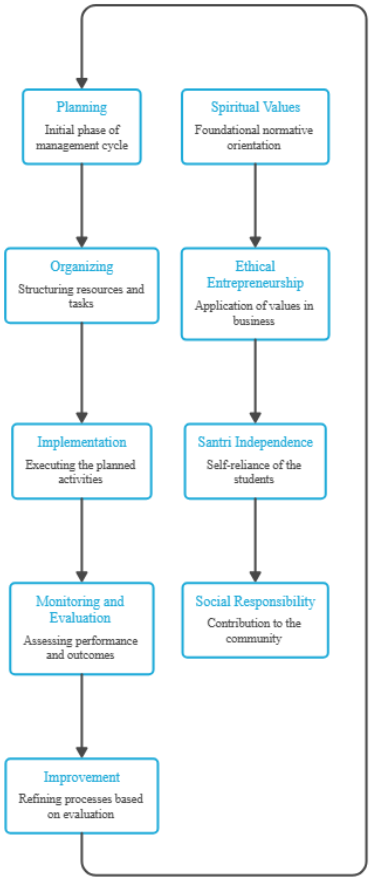
[17] Leo Anarki et al., 'Manajemen Sumber Daya Manusia dalam Meningkatkan Mutu Pendidikan Pesantren', *Jurnal Pendidikan: Riset dan Konseptual* 9, no. 1 (2025): 92–101, https://doi.org/10.28926/riset_konseptual.v9i1.1117.

[18] Gautam Anand et al., 'Improving School Management in Low and Middle Income Countries: A Systematic Review', *Economics of Education Review* 97 (December 2023): 102464, https://doi.org/10.1016/j.econedurev.2023.102464.

The findings therefore suggest that Sufism should not be understood merely as an additional component of entrepreneurship education. It operates more broadly as an organizing principle that connects entrepreneurial development with the educational mission of pesantren.

The relationship among the management components can be illustrated as follows:

Figure 1 *Management Components and Sufism Orientation Cycle*



The integration of these two dimensions produces a management approach in which entrepreneurship becomes part of the educational identity of the pesantren. The model is consequently not limited to producing santri who possess business skills. It seeks to develop santri who can combine entrepreneurial competence with religious identity, ethical behavior, independence, and social responsibility.

Overall, the findings demonstrate that the Sufism-based management of santri entrepreneurship at Salafiyah Abu Zairi is characterized by the integration of strategic planning, curriculum development, practical learning, human-resource development, partnerships, digital technology, and muhasabah-based evaluation. The management process creates a connection between institutional objectives and the everyday experiences of santri. Its distinctive feature lies in the effort to ensure that economic

productivity remains embedded within the spiritual and educational culture of pesantren. In this way, entrepreneurship becomes not simply an economic program but a component of pesantren management for developing santri who are capable of becoming economically independent while maintaining their religious and ethical foundations.

2. From Entrepreneurship to Santripreneurship and Sociopreneurship: An Integrated Development Model

The development of santri entrepreneurship at Pondok Pesantren Salafiyah Abu Zairi Bondowoso demonstrates a process that goes beyond the transfer of business knowledge and technical entrepreneurial skills. Entrepreneurship is developed as part of a broader educational process through which santri are gradually prepared to become economically independent while maintaining their religious identity, ethical orientation, and social responsibility. The process moves from entrepreneurship as an initial competency toward santripreneurship as an entrepreneurial identity rooted in pesantren culture and subsequently toward sociopreneurship as an orientation toward broader social benefit.[19] This development creates an integrated model in which economic, educational, spiritual, and social dimensions interact within the pesantren environment.

At the initial stage, entrepreneurship is introduced through practical education. Santri are not only exposed to entrepreneurial concepts but also involved in productive activities, including production, marketing, business practice, and participation in pesantren business units. These activities provide opportunities for santri to experience directly how economic activities are planned, implemented, and managed. Through such experiences, values such as discipline, responsibility, independence, creativity, and work ethic are transformed from abstract concepts into practical habits.[20]

This approach is consistent with the broader understanding of entrepreneurship education, which emphasizes that entrepreneurial competence involves knowledge, skills, attitudes, and the capacity to respond to opportunities and challenges. Tittel and Terzidis (2020) argue that entrepreneurship education needs to develop a broad range of competencies rather than focusing only on business knowledge. In the context of

[19] Amirul Muttaqin et al., 'Examining the Model for Forming Religious Character Education through Santri Behavior Traditions in Islamic Boarding Schools', *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (2024): 5369–86, https://doi.org/10.35445/alishlah.v16i4.6181.

[20] May Shinta Retnowati et al., 'Dynamics of Islamic Pesantren: Digital Marketing Strategy Model on the Existence of Santripreneur Roles: Dinamika Pesantren: Model Strategi Digital Marketing Pada Eksistensi Peran Santripreneur', *Benefits: Journal of Economics and Tourism* 2, no. 2 (2025): 61–71, https://doi.org/10.69836/benefits-jeti.v2i2.363.

Salafiyah Abu Zairi, practical learning provides an environment in which these competencies can develop through direct experience and participation.[21]

What distinguishes this process is its integration with the spiritual culture of pesantren. The institutional vision of "Pesantren Entrepreneur Berbasis Sufisme" places entrepreneurship within the educational identity of the pesantren. Economic activity is therefore not separated from the cultivation of honesty, amanah, discipline, responsibility, sincerity, and spiritual awareness. Entrepreneurship becomes a medium through which santri can practice values acquired through religious education. Consequently, entrepreneurial development is not directed merely toward generating financial returns but also toward forming individuals who are capable of managing economic activities within an ethical and spiritual framework.[22]

This process gradually develops into santripreneurship. Santripreneurship in this context refers to entrepreneurial capacity that is integrated with the identity and cultural formation of santri. A santripreneur is therefore not simply a santri who operates a business. Rather, santripreneurship represents the integration of entrepreneurial competencies with religious knowledge, pesantren discipline, Islamic ethics, and social responsibility.[23] Entrepreneurship becomes part of the formation of santri identity rather than an activity detached from the educational mission of pesantren.

The findings indicate that this identity is developed through the integration of religious education, entrepreneurial learning, practical business activities, and mentoring. Santri continue to participate in religious learning while simultaneously receiving opportunities to develop entrepreneurial competencies. This integration allows entrepreneurship to function as an extension of the educational mission of pesantren. The business environment becomes a learning space where santri can practice responsibility, discipline, creativity, and independence.

This finding corresponds with research on santripreneurship in other pesantren. Sofyan Tsauri and Finadatul Wahidah, for example, demonstrate that entrepreneurship development within pesantren can involve practical training, business development, stakeholder collaboration, and alumni engagement while maintaining connections with

[21] Muhammad Mukromin, 'Peran Pondok Pesantren Dalam Meningkatkan Soft Skill Dan Hard Skill Bagi Santri Untuk Menyongsong Era Indonesia Emas 2045 (Studi Kasus Pondok Pesantren An-Nawawi Berjan Purworejo)' (Thesis, Universitas Islam Indonesia, 2024), https://dspace.uii.ac.id/handle/123456789/53046.

[22] Rohim and Pratama, 'Santripreneur Education Model Based On The Maqashid Al-Syariah Framework For The Economic Empowerment Of Santri In Pesantren'.

[23] Achmat Mubarok, 'Pendidikan Entrepreneurship Dalam Meningkatkan Kemandirian Santri Pondok Pesantren Al-Hidayah Ii Sukorejo Pasuruan', *Jurnal Al-Murabbi* 4, no. 1 (2018): 1–22.

spiritual values.[24] Similarly, Lukman Hakim et al. show that santripreneurship can connect entrepreneurial activity with religiosity and social engagement.[25] These studies provide a broader context for understanding the development of santripreneurship, while the Salafiyah Abu Zairi case specifically emphasizes Sufism as an important value framework.

The development of santripreneurship is also strengthened through habituation. In the pesantren environment, independence, responsibility, discipline, and work ethic are cultivated through daily activities. Within the nonformal Madin Hidayatullah, entrepreneurial development takes place gradually and contextually through habituation. This approach demonstrates that entrepreneurial character is not expected to emerge instantly from a particular course or training program. Instead, it is cultivated through repeated experiences that gradually shape attitudes and behavior.

The next dimension is digital entrepreneurship. The pesantren incorporates information technology and digital marketing into entrepreneurial development, enabling santri and pesantren business units to communicate products and reach broader markets. Digital technology therefore becomes an instrument for expanding entrepreneurial capacity without replacing the traditional educational structure of pesantren. Santri can develop contemporary marketing competencies while remaining connected to religious education and pesantren culture.[26]

The importance of digital competencies is increasingly recognized within entrepreneurship education. Zuanita Andriyani et al. emphasize the growing role of educational technologies in entrepreneurship education, particularly in online and blended learning environments.[27] In the Salafiyah Abu Zairi model, technology similarly functions as a supporting mechanism that strengthens the practical dimension of entrepreneurship. Digitalization therefore represents adaptation to changing economic conditions while maintaining institutional identity.

[24] Sofyan Tsauri and Finadatul Wahidah, 'Strategi Kepemimpinan Entrepreneurship Kiai Dalam Eskalasi Kemandirian Santri Melalui Pendidikan Terpadu Di Pesantren', *LEADERIA: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2023): 62–84, https://doi.org/10.35719/leaderia.v2i2.361.

[25] Lukman Hakim et al., 'The Role of Islamic Boarding Schools in Forming Entrepreneurship Values and Religious Leadership of Santri', *Al-Hayat: Journal of Islamic Education* 3, no. 2 (2019): 98–111, https://doi.org/10.35723/ajie.v3i2.74.

[26] Rizki Adha et al., 'Pelatihan Digital Marketing, Penerapan Digital Marketing Pada Pemasaran Lembaga Pendidikan Pondok Pesantren', *Jurnal Pengabdian Masyarakat Bangsa* 2, no. 1 (2024): 65–69, https://doi.org/10.59837/jpmba.v2i1.773.

[27] Zuanita Andriyani et al., 'Membangun Jiwa Enterpreneurship Santri Melalui Pengembangan Usaha Ekonomi Kreatif', *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 18, no. 1 (2018): 47–64, https://doi.org/10.21580/dms.2018.181.2912.

Another important component is the role of alumni. The findings show that alumni can become part of the entrepreneurial ecosystem by providing mentoring, practical experience, networking opportunities, and business connections. Their involvement is particularly important because some santri still experience uncertainty and lack confidence when attempting to establish businesses after graduation. Entrepreneurial knowledge alone does not automatically result in entrepreneurial action. Continuous mentoring and alumni incubation can help bridge the gap between knowledge and practice.

Through alumni involvement, entrepreneurial education continues beyond the formal period of pesantren education. Alumni who have established businesses can become examples and sources of practical learning for younger santri. The relationship between pesantren and alumni consequently becomes an important mechanism for sustaining entrepreneurial development.[28] This also creates a network through which knowledge, experience, opportunities, and business relationships can circulate between different generations of santri.[29]

The development subsequently moves toward sociopreneurship. The findings demonstrate a synergy between entrepreneurship, santripreneurship, and sociopreneurship in producing santri who are religious, productive, ethical, economically independent, and socially concerned. Sociopreneurship broadens the purpose of entrepreneurial activity from individual economic benefit toward the creation of wider social value. In this orientation, economic independence and social responsibility are not treated as separate objectives.[30]

The significance of sociopreneurship lies in its ability to connect entrepreneurial competence with community needs. Santri who have developed entrepreneurial capabilities can potentially contribute through productive activities, community empowerment, employment creation, and collaboration. Thus, entrepreneurial success is understood more broadly than business ownership or financial achievement. The

[28] Abdur Rafik and Anjar Priyono, 'A New Insight into Alumni Satisfaction Model for Islamic Higher Education Institutions (IHEI)', *Management Research Review* 41, no. 12 (2018): 1411–37, https://doi.org/10.1108/MRR-01-2017-0005.

[29] Abas Hidayat et al., 'Challenges and Prospects of Islamic Education Institutions and Sustainability in The Digital Era', *Nazhruna:Jurnal Pendidikan Islam* 5, no. 2 (2021): 351–66.

[30] Mohammad Nadzir, 'MEMBANGUN PEMBERDAYAAN EKONOMI DI PESANTREN', *Economica: Jurnal Ekonomi Islam* 6, no. 1 (2015): 37–56, https://doi.org/10.21580/economica.2015.6.1.785.

entrepreneurial capacity of santri can become a resource for strengthening the pesantren community and contributing to society.[31]

The relationship among these three dimensions can therefore be understood as a developmental process. Entrepreneurship provides the basic economic knowledge and practical competencies. Santripreneurship integrates those competencies with the religious identity and cultural values of pesantren. Sociopreneurship then extends the orientation toward social benefit. Digital technology, stakeholder partnerships, and alumni incubation function as supporting mechanisms that strengthen the continuity of this process.[32]

The model is not necessarily linear because the three dimensions can develop simultaneously. A santri may participate in entrepreneurial activities while developing a santripreneurial identity, using digital marketing, receiving alumni mentoring, and engaging in activities that generate social benefits. What connects these dimensions is the spiritual and ethical framework provided by the pesantren.

The role of muhasabah further strengthens this characteristic. Evaluation is not limited to financial performance, sales, or productivity. It also considers discipline, responsibility, character, intention, honesty, amanah, and the spiritual dimension of business activity. Evaluation consequently becomes a process of both organizational reflection and personal development. This reflects the broader orientation of the pesantren in which economic activity is expected to remain connected to moral and spiritual accountability.[33]

From the perspective of Islamic Education Management, the findings indicate that entrepreneurship can function as more than an economic program. It can simultaneously serve as a learning strategy, a character-development mechanism, an instrument of economic empowerment, and a pathway toward social contribution. The Salafiyah Abu Zairi model demonstrates how entrepreneurship can be incorporated into the educational ecosystem of pesantren without displacing its religious mission.

Ultimately, the development of santri entrepreneurship at Salafiyah Abu Zairi can be understood as a transformation from entrepreneurial competence toward santripreneurial identity and sociopreneurial responsibility. The process is supported by

[31] Dewi Mariam and Raden Johnny Hadi Raharjdo, 'Sosialisasi Sosial Media Marketing Untuk Meningkatkan Pengetahuan Digital Marketing Kepada Santri Pondok Pesantren Al-Muhajirin III Jombang', *Al Khidma: Jurnal Pengabdian Masyarakat* 5, no. 1 (2025): 121–35, https://doi.org/10.35931/ak.v5i1.4612.

[32] Ahmad Mukhlishin, 'Pendampingan Santri Dalam Budidaya Magot Di Provinsi Lampung: Meningkatkan Kemandirian Pondok Pesantren Melalui Ekonomi Circular', *Jurnal Pengabdian Multidisiplin* 4, no. 1 (2024), https://doi.org/10.51214/00202404735000.

[33] Tsauri and Wahidah, 'Strategi Kepemimpinan Entrepreneurship Kiai Dalam Eskalasi Kemandirian Santri Melalui Pendidikan Terpadu Di Pesantren'.

practical learning, spiritual formation, digital technology, stakeholder partnerships, and alumni incubation. Through this integration, the pesantren seeks to develop santri who are not only capable of managing economic activities but are also religiously grounded, ethically responsible, economically independent, technologically adaptive, and socially useful. This integrated orientation represents the distinctive contribution of the Salafiyah Abu Zairi model to the development of entrepreneurship within pesantren.

C. Conclusion

This study concludes that the development of santri entrepreneurship at Pondok Pesantren Salafiyah Abu Zairi Bondowoso is managed through an integrated process based on the vision of "Pesantren Entrepreneur Berbasis Sufisme," encompassing planning that connects entrepreneurial programs with pesantren identity, santri and alumni needs, human resources, curriculum, and stakeholder partnerships; implementation through practical and integrative learning such as entrepreneur classes, market day, business practice, digital marketing, mentoring, and habituation in formal and nonformal education while instilling values of independence, discipline, responsibility, honesty, amanah, and sincerity; and continuous evaluation through monitoring, periodic meetings, and follow-up improvements, with muhasabah as its distinctive feature that considers not only economic outcomes but also learning, character, intention, and the keberkahan of business activities ultimately identifying a Sufism-based management model that integrates entrepreneurial learning, spiritual formation, digital adaptation, alumni empowerment, and social responsibility, positioning entrepreneurship as part of the educational mission of pesantren to develop santri who are religious, independent, productive, creative, and socially responsible.

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