

# Islamic Boarding Schools as Entrepreneurship Incubators: A Study of TMI Al- Amien Alumni Requirements

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**Abstract:** *This study aims to examine the role of Islamic boarding schools (pesantren) as incubators of entrepreneurship, focusing on TMI Al-Amien Prenduan. It employs a qualitative case study approach to explore how entrepreneurial values are internalized and manifested among students and alumni. Data were collected through in-depth interviews, observation, and documentation, and analyzed using an interactive model involving data condensation, display, and verification. The findings reveal that the pesantren plays a significant role in fostering entrepreneurial character through an integrated system combining value internalization, experiential learning, practical business activities, and role modeling. Entrepreneurship programs are embedded within the institutional curriculum and supported by various initiatives such as business units, skills-based activities, and mentoring. Alumni demonstrate that entrepreneurial development occurs through gradual and dynamic processes, supported by character formation, social networks, and institutional influence, while facing challenges such as limited capital and market pressures. The study concludes that pesantren function effectively as long-term entrepreneurship incubators, producing independent, adaptive, and ethically grounded entrepreneurs.*

**Keywords:** *Islamic boarding school; entrepreneurship education; business incubator*

**Abstrak :** *Penelitian ini bertujuan untuk mengkaji peran pesantren sebagai inkubator kewirausahaan, dengan fokus pada TMI Al-Amien Prenduan. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus untuk memahami bagaimana nilai-nilai kewirausahaan diinternalisasi oleh siswa dan dimanifestasikan dalam perjalanan kewirausahaan alumni. Teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis menggunakan model interaktif yang mencakup*

*kondensasi data, presentasi data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa pesantren memiliki peran signifikan dalam membentuk karakter kewirausahaan melalui sistem pendidikan terpadu yang mencakup internalisasi nilai, pembelajaran pengalaman, praktik bisnis, dan panutan. Program kewirausahaan terintegrasi ke dalam kurikulum dan didukung oleh unit bisnis, kegiatan berbasis keterampilan, dan mentoring. Alumni menunjukkan bahwa proses kewirausahaan berlangsung secara bertahap dan dinamis, didukung oleh karakter, jaringan sosial, dan lingkungan pesantren, meskipun menghadapi berbagai kendala seperti keterbatasan modal dan tekanan pasar. Studi ini menyimpulkan bahwa pesantren berfungsi secara efektif sebagai inkubator kewirausahaan jangka panjang yang mampu menghasilkan wirausahawan yang mandiri, adaptif, dan beretika.*

**Kata kunci:** *pesantren; pendidikan kewirausahaan; inkubator bisnis*

## Introduction

Entrepreneurship has become increasingly popular and widely embraced by society. Its development is inseparable from the rapid advancement of the times and technology, which continues to evolve and capture the attention of various sectors, including Islamic boarding schools (*pesantren*). Today, entrepreneurship programs have assumed a significant role in education, not only in schools and universities but also in pesantren, where they are positioned as one of the flagship programs.<sup>1</sup>

In the context of both national and global economic challenges, fostering an entrepreneurial spirit is regarded as a crucial strategy to reduce unemployment, particularly among the younger generation. According to the latest data from the Central Statistics Agency (BPS), as of November 2025, Indonesia's open unemployment rate (IPT) stood at 4.85%, equivalent to approximately 7 million individuals who remain unemployed.<sup>2</sup>

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<sup>1</sup> Eko Raharto, Munirul Abidin, and Aunur Rofiq, "Analysis of Pondok Entrepreneurship Kanzun Najah Entrepreneurial Islamic Boarding School, Batu City (Approach Study) Phenomenology," *Jesya (Journal of Economics and Sharia Economics)* 7, no. 1 (2024): 984.

<sup>2</sup> Central Bureau of Statistics of Indonesia, "Number and Percentage Resident Working and Unemployment - Statistical Table," accessed January 30, 2026,

One strategic effort to safeguard the future of the younger generation is by cultivating, encouraging, and disseminating the spirit of entrepreneurship. The term “entrepreneurship” was first introduced by Richard Cantillon, an Irish economist who lived in France in the 18th century. He defined an entrepreneur as an individual who is willing to take risks. To this day, some still perceive entrepreneurship education merely as learning about trade. Such a view is overly narrow, as, in essence, entrepreneurship education encompasses a much broader scope. Fundamentally, it aims to shape the mindset of learners so they are capable of creating something of value, both for themselves and for society, while also developing creative and innovative thinking in responding to opportunities and challenges.<sup>3</sup>

In line with this perspective, Joseph Schumpeter, in his work *The Theory of Economic Development*, describes an entrepreneur as an innovator an individual who possesses the drive, determination, and courage to challenge stagnant patterns of thought and the resilience to withstand social resistance.<sup>4</sup> This viewpoint underscores that the education sector, including pesantren, bears a significant responsibility in building a conducive ecosystem for nurturing entrepreneurial spirit from an early stage. This effort simultaneously serves as a tangible alternative to reduce dependence on increasingly limited formal employment opportunities.

Based on preliminary observations and internal data from the pesantren, a number of alumni from Tarbiyatul Mu'allimin al-Islamiyah (TMI) Al-Amien Prenduan, both male and female, have demonstrated notable achievements in the business sector. They are engaged in various fields, ranging from culinary ventures and Muslim fashion to digital-based services, all while maintaining the Islamic values instilled during their education. According to information from the Alumni

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<https://www.bps.go.id/id/statistics-table/2/MTk1MyMy/jumlah-dan-persentase-penduduk-bekerja-dan-pengangguran.html>

<sup>3</sup> Rizki Renaldo, “Entrepreneurship Education at Islamic Boarding Schools Islamic Boarding School,” *ULUL ALBAB: Journal Development Studying and Learning Islamic Religious Education* 1, no. 1 (2022): 2.

<sup>4</sup> Renaldo, “Entrepreneurship Education at Islamic Boarding Schools Islamic boarding school,” 3.

Bureau of TMI Al-Amien Prenduan, the number of alumni from the first cohort to the present has been comprehensively recorded. However, specific data on alumni engaged in entrepreneurship has not been formally documented. Interviews with the Alumni Bureau indicate that approximately 30% of TMI alumni choose to become entrepreneurs or initiate independent businesses after graduation.<sup>5</sup> This percentage highlights a substantial potential for the development of pesantren-based entrepreneurship, while also indicating the importance of research that can map how pesantren cultivate entrepreneurial character among their students.

The entrepreneurship program at TMI Al-Amien Prenduan has been systematically implemented and forms an integral part of the curriculum. Based on official institutional documents, one of the ten educational domains at TMI is Technical Skills and Entrepreneurship Education.<sup>6</sup> Through this domain, students are guided to recognize their potential, understand the fundamental principles of Islamic economics, and develop practical entrepreneurial skills. This indicates that entrepreneurship education at TMI is not merely an additional activity but rather a structured component of the formal educational system within the pesantren.

Nevertheless, despite the implementation of various entrepreneurship programs within the pesantren environment, a key issue remains: the absence of in-depth studies that systematically explain how pesantren function as incubators of entrepreneurship for both students and alumni. There is still a lack of clarity regarding how entrepreneurial development processes are carried out, what values are embedded within each activity, and to what extent these programs influence the economic independence of alumni. This condition reveals a gap between program implementation and the documentation of its outcomes, thereby necessitating research that can comprehensively

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<sup>5</sup> Ust. Harun Ar -Rasyid " Alumni Bureau Interview " October 11, 2025

<sup>6</sup> KH Muhammad Idris Jauhari, *TMI Tarbiyatul Mu'allimien Al-Islamiyah (What, Who, Where, When, How and Why?)*, 7th ed. ( Pondok Al- Amien Islamic Boarding School Prelongan Sumenep Madura: Mutiara Press, 2021), 12.

uncover the mechanisms, values, and impacts of entrepreneurship programs within pesantren.

By taking these phenomena into account, this study is expected to make a substantive contribution to the advancement of both the theoretical discourse and practical implementation of Islamic education. It seeks to reaffirm the role of pesantren not merely as institutions for moral and spiritual formation, but also as incubators of entrepreneurship that cultivate independent, creative, and productive santri, while simultaneously serving as a reference point for the development of entrepreneurship programs grounded in Islamic values. In line with this objective, the study focuses on the role of TMI Al-Amien Prenduan in fostering entrepreneurial mindsets among its students, the entrepreneurship programs it implements, the experiences of its alumni in establishing and developing businesses, as well as the factors that support and hinder entrepreneurial development within its alumni community.

## Method

This study employs a qualitative approach with a case study design to examine the role of Islamic boarding schools as incubators of entrepreneurship. The qualitative approach is considered appropriate as it enables a comprehensive and in-depth understanding of complex social phenomena, particularly in capturing the processes through which entrepreneurial values are internalized among students and later manifested in the professional trajectories of alumni. The case study design is used to focus intensively on a single institutional setting, namely TMI Al-Amien Prenduan, which is selected based on its well-established entrepreneurship programs and its track record in producing alumni engaged in various business sectors.<sup>7</sup>

The sources of data in this study consist of both primary and secondary data. Primary data are obtained through in-depth and structured interviews with six key informants, including institutional leaders, educators, and alumni entrepreneurs who have direct experience with the entrepreneurship programs. The selection of informants is conducted using purposive sampling to ensure that participants possess relevant knowledge and experience related to the

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<sup>7</sup> JW Creswell, *Qualitative Inquiry & Research Design: Choosing Among the Five Approaches* (Thousand Oaks, CA: Sage Publications, 2007).

research focus.<sup>8</sup> This process is further complemented by snowball sampling, allowing the researcher to identify additional informants through recommendations from initial participants. Secondary data are collected from institutional documents, program reports, archival materials, and relevant academic literature, which function to support and triangulate the primary data.

Data collection techniques involve non-participant observation, structured interviews, and documentation. Observation is carried out to directly examine the implementation of entrepreneurship-related activities within the institution, enabling the researcher to capture real-time practices and interactions. Interviews are conducted systematically using prepared guidelines to explore the experiences, challenges, and success factors encountered by alumni in developing their businesses. Documentation is utilized to strengthen the validity of the data by incorporating written records, photographs, and official institutional archives.

Data analysis follows the interactive model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, which includes data condensation, data display, and conclusion drawing and verification conducted continuously throughout the research process. To ensure the trustworthiness of the findings, this study applies credibility, transferability, dependability, and confirmability criteria, supported by triangulation techniques, prolonged engagement in the field, and peer debriefing.<sup>9</sup>

## Result/Finding And Discussion

### Pesantren Concept

Etymologically, the term *pesantren* is derived from the word *santri* with the addition of the prefixes *pe-* and *-an*, thus denoting “a place where santri reside.” The term *santri* itself has been subject to various interpretations regarding its origin. Some scholars argue that it is rooted in the Tamil language, meaning a teacher of Qur’anic recitation, while others associate it with the Sanskrit term *shastri*, referring to a person who possesses mastery of sacred texts. Accordingly, a *pesantren* may be

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<sup>8</sup> N. K. Denzin and Y. S. Lincoln, *The SAGE Handbook of Qualitative Research* (Thousand Oaks, CA: Sage Publications, 2011).

<sup>9</sup> M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook (3rd Ed.)* (Thousand Oaks, CA: SAGE Publications, n.d.).

understood as an Islamic educational institution for santri, characterized by a residential or boarding-based system of learning.<sup>10</sup>

According to the *Ensiklopedia Nasional Indonesia*, a *pesantren* is defined as a classical Islamic educational institution that plays a role in studying, comprehending, and practicing Islamic teachings, while also instilling moral principles that are applicable in everyday life. This definition underscores that the role of *pesantren* extends beyond the mere transmission of religious knowledge, encompassing the holistic formation of character and moral conduct among its students.<sup>11</sup>

Beyond its function as a religious educational institution, the *pesantren* also holds a strategic role as an agent of social change within society. From both historical and sociological perspectives, *pesantren* have not only contributed to the production of *ulama* and da'wah cadres but have also served as centers of social, cultural, and economic transformation within the Muslim community. The progression of time has compelled *pesantren* to adapt to the evolving socio-economic dynamics of society, resulting in a shift from a purely traditional religious institution to a more transformative and productive social entity.<sup>12</sup>

In contemporary developments, *pesantren* are increasingly positioned as socio-entrepreneurial institutions—entities that integrate Islamic values with economic empowerment initiatives. Through educational programs, skills development, and the management of business units, *pesantren* contribute to fostering economic self-reliance among both santri and the surrounding community. This role highlights that *pesantren* are not solely engaged in producing religious individuals but also function as agents of economic empowerment, capable of generating business opportunities, reducing economic dependency, and promoting the emergence of a self-sufficient, productive, and competitive society.

Thus, the function of *pesantren* is no longer confined to the transmission of Islamic knowledge; rather, it has evolved into an institution of community empowerment that actively participates in

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<sup>10</sup> Suryadharma Ali, *Paradigma Pesantren: Memperluas Horizon Kajian Dan Aksi* (Malang: UIN-Maliki Press, 2023), 36.

<sup>11</sup> Andri Lundeto, "The Islamic Boarding School Education System : Analysis Problems and Solutions?" (UIN Malang, 2012), 20–21.

<sup>12</sup> Umiarso Umiarso, "Pesantren and Social Change : Optimizing Social Capital for Community Progress," *Al-A'raf: Journal Islamic Thought and Philosophy* 14, no. 1 (2017): 11.

social and economic development. This transformation reinforces the continued relevance of *pesantren* in addressing the challenges of modernity, while simultaneously providing a conceptual foundation for understanding *pesantren* as incubators of entrepreneurship.<sup>13</sup>

**a. Elements of *Pesantren***

An institution such as a *pesantren*, like any other, is composed of essential elements that define its structure and distinguish it from other institutions. According to Zamakhsyari Dhofier, several fundamental components constitute a *pesantren*, among which are:<sup>14</sup>

1) Kiai

The *kiai* occupies a profoundly central and authoritative position within the life of the *pesantren*. He serves as the supreme leader as well as the pivotal figure who determines the institution's direction and development. The success, growth, and even the sustainability of a *pesantren* are profoundly influenced by the intellectual capacity, depth of knowledge, and leadership quality of the *kiai*. Moreover, the charisma, authority, and personal competence he embodies significantly shape the extent of the *pesantren's* influence within the broader community. In essence, the *kiai* represents the central figure to whom all aspects of *pesantren* life ultimately refer:

- a) As a form of reverence attributed to objects regarded as possessing sacred or symbolic value, such as *Kiai Garuda Kencana*, the name of the golden carriage in the Yogyakarta Palace.
- b) As an honorific expression used to show respect toward elderly individuals in general.
- c) As a designation conferred by society upon Islamic religious figures who possess profound expertise in Islamic sciences, lead *pesantren*, and deliver instruction of classical Islamic texts to *santri*.

2) Masjid

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<sup>13</sup> Abdul Muiz, Siti Qurratul Aini, and Mohd Shahid Bin Mohd Noh, "Advancing Sustainable Economic Empowerment in Islamic Boarding Schools by Community-Based Development Theory," *IQTISHODUNA: Jurnal Ekonomi Islam* 14, no. 1 (2025): 357.

<sup>14</sup> Sugeng Haryanto, *Perception Students To Behavior KLAJ Leadership in Islamic Boarding Schools Islamic Boarding School ( Interactionism Study Symbolic in Islamic Boarding Schools Sidogiri-Pasuruan )* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2012), 40.

The mosque constitutes the central hub of *pesantren* activities as well as the embodiment of its spiritual identity. Since the earliest stages of its establishment, the mosque has functioned as a venue for congregational prayers, the study of classical texts (*kitab*), scholarly discussions, and a wide range of social and *da'wah* activities. Its role extends beyond that of a mere place of worship; it serves as a vital space for moral cultivation and the strengthening of solidarity among members of the *pesantren* community.<sup>15</sup>

From a historical perspective, the mosque affirms the *pesantren*'s foundation in Islamic tradition while simultaneously demonstrating its capacity to adapt to the evolving needs of the surrounding society. The mosque's role as a center of education, administration, and cultural life has been sustained for over thirteen centuries. Within the *pesantren* tradition, the *pondok* (dormitory) further represents the tangible manifestation of the principle of universality embedded in the traditional educational system.

### 3) *Santri* (*Pesantren*'s students)

*Santri* constitute the very core of a *pesantren*'s existence. They are the students who reside within the institution and pursue knowledge under the guidance of the *kiai*. Based on their residential patterns, *santri* are generally classified into two categories:

- a) *Santri kalong*, namely those who attend lessons at the *pesantren* without residing in the dormitory, typically because their homes are located in close proximity to the institution.
- b) *Santri mukim*, namely those who reside within the *pesantren* dormitory, such that their entire daily life unfolds within the educational environment of the institution.

The presence of *santri mukim* enables the educational process within the *pesantren* to operate intensively on a twenty-four-hour basis, as the students are not only nurtured academically but also shaped in spiritual, moral, and social dimensions through a disciplined daily life.<sup>16</sup>

### 4) *Pondok*

The term *pondok* is derived from the Arabic word *funduq*, meaning lodging or inn. According to Hasbullah, a *pondok* is understood as a modest residence that accommodates the *kiai* alongside his *santri*. Its

<sup>15</sup> Zamakhsyari Dhofier, *Zamakhsyari Dhofier, Tradition Islamic Boarding School (Study of Kyai's View of Life)*, (Jakarta: LP3ES, 1980), 49.

<sup>16</sup> M. Dzanuyardi, *Goes to Islamic Boarding School* (Jakarta: Lingkar Pena Kreativa, 2011), 18–19.

existence plays a crucial role in sustaining the continuity of a *pesantren*. The form and level of comfort of a pondok can significantly influence the learning atmosphere, as they contribute to the students' sense of belonging and well-being while pursuing their studies.

Beyond serving merely as a dormitory, the pondok also functions as a formative space where santri cultivate independence and essential life skills. Thus, it is not simply a temporary place of residence, but a preparatory environment designed to equip santri for independent living within society upon completing their education.<sup>17</sup>

5) Classical Texts (*kitab kuning*)

The *kitab kuning* constitute the distinctive instructional materials of *pesantren*, comprising classical works authored by prominent Islamic scholars across various disciplines, including *nahwu* (Arabic grammar), *sharaf* (morphology), *fiqh* (Islamic jurisprudence), *ushul fiqh*, *tafsir*, *hadith*, *tauhid* (theology), *tasawuf* (Sufism), *tarikh* (Islamic history), and *balaghah* (rhetoric). The teaching of these texts is typically conducted through methods such as *bandongan* where the *kiai* reads and explicates the text while santri listen attentively and *sorogan*, in which santri read the text before the *kiai* for correction and evaluation.<sup>18</sup> The *kitab kuning* serve not only as a symbol of the intellectual authority of the *pesantren*, but also as the foundation of its enduring scholarly tradition rooted in the rich heritage of Islamic knowledge.

Over time, the objectives of *pesantren* education have undergone significant transformation and renewal. Initially, *pesantren* were primarily oriented toward cultivating santri with profound mastery of religious knowledge (*tafaqquh fiddin*), noble character, and the capacity to carry out da'wah within society. This orientation positioned *pesantren* as centers for the transmission of Islamic sciences and the formation of moral-spiritual integrity.<sup>19</sup>

However, socio-economic changes and the forces of globalization have necessitated a reorientation of *pesantren* objectives in order to maintain their relevance within contemporary society. This

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<sup>17</sup> Putri Wakhida Jayanti, "Islamic Boarding School Strategy In Cultivating an Entrepreneurial Spirit Based on Islamic Educational Values at Islamic Boarding Schools Islamic boarding school Miftahul "Muftadiin Nganjuk" (UIN Maulana Malik Ibrahim Malang, 2016), 26.

<sup>18</sup> Zamakhsyari Dhofier, *Zamakhsyari Dhofier, Tradition Islamic Boarding School (Study About) Kyai's View of Life*, 50.

<sup>19</sup> H. Moh Baidlawi, "Modernization of Islamic Education ( Review of Educational Reforms in Pesantren )," *TADRIS: Journal of Islamic Education* 1, no. 2 (2006): 12.

transformation does not negate their foundational aims, but rather expands their scope. *Pesantren* are now expected to address not only religious dimensions but also the development of social competencies, life skills, and the preparedness of students to navigate the complexities of modern life.<sup>20</sup>

From the perspective of Islamic educational modernization, the reform of *pesantren* encompasses several critical aspects, including curriculum development, pedagogical innovation, institutional restructuring, and the expansion of institutional functions. What was once an institution primarily devoted to religious instruction has evolved into one that also assumes significant social and economic roles within the community.<sup>21</sup>

Islamic education scholars emphasize that *pesantren* must engage constructively with modernity without compromising their foundational identity. While they continue to function as centers for the formation of *ulama*, they are also expected to produce human resources who are adaptive, innovative, and capable of contributing meaningfully to societal development. Within this framework, *pesantren* have begun to integrate religious education with entrepreneurship development, economic self-reliance, and community empowerment. This is reflected in the implementation of skills training programs, the establishment of *pesantren*-based business units, and the active involvement of santri in productive economic activities. Consequently, the objectives of *pesantren* have expanded from solely producing religious scholars to cultivating individuals who are independent, productive, and endowed with a strong entrepreneurial spirit.<sup>22</sup>

#### **b. Entrepreneurship Incubator**

The concept of incubation originally derives from the field of biology, referring to the process of hatching eggs under conditions conducive to growth. This term was subsequently adopted in the business domain as a *business incubator*, defined as an institution that nurtures and supports start-up enterprises to ensure their survival, growth, and competitiveness in the market. The idea of business incubation is said to have originated in New York, when a former

<sup>20</sup> Ahmad Syauqi Fuady, "Renewal Education System in Islamic Boarding Schools," *Al-Insyiroh: Journal of Islamic Studies* 6, no. 1 (2020): 103.

<sup>21</sup> Abdul Basyit, "Renewal of the Islamic Boarding School Model: Response To Modernity," *Coordinates: Journal Communication between Islamic Higher Education Institutions* 16, no. 2 (2017): 294.

<sup>22</sup> Basyit, "Renewal of the Islamic Boarding School Model," 293.

poultry hatchery building was repurposed to facilitate the development of new businesses. Since then, the business incubation model has proliferated across various countries as a strategic approach to fostering new entrepreneurial ventures.<sup>23</sup>

According to Harley, a business incubator is an organization that establishes a structured system to support the growth of start-up companies by providing a range of comprehensive services, including:<sup>24</sup>

- a. *Incubator space*, namely the provision of flexible and affordable workspaces, laboratories, or production facilities.
- b. *Common Space*, shared facilities such as meeting rooms, reception areas, and dining spaces.
- c. *Common Services*, including administrative support, office facilities, and access to technological resources.
- d. *Hands-on Counseling*, intensive mentorship in the form of management consultation, marketing strategy development, and product innovation.
- e. *Financial support*, access to capital sources, investors, or even the provision of seed funding.

Hewick further explains that an incubator is a specialized workspace that provides mentoring, training, professional networking, and financial assistance until participants are deemed capable of operating independently in a competitive environment.<sup>25</sup> This definition underscores that an incubator is not merely a physical space, but rather an ecosystem that facilitates the emergence of new entrepreneurs through a structured developmental process.

Within the Indonesian regulatory framework, the Decree of the State Minister for Cooperatives and SMEs No. 81.3/Kep/M.KUKM/VIII/2002 defines incubation as a guidance process aimed at small enterprises and product innovations. This process encompasses the provision of business facilities, managerial assistance, and the utilization of technology to enable entrepreneurs to

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<sup>23</sup> Saiful Arifin, *Incubator Business* (Malang: CV. Literasi Nusantara Abadi, 2024), 1.

<sup>24</sup> Arifin, *Incubator Business*, 2.

<sup>25</sup> Mohamad Ardiansyah, Nunuk Latifah, and Anna Widayani, "The Role of Incubator Business In Cultivating the Spirit of Entrepreneurship Student Academy " Community of the Land of the Sons of the Dawn of Blitar," *VOCATECH: Vocational Education and Technology Journal* 1, no. 1 (2019): 51.

grow and enhance their competitiveness.<sup>26</sup> When applied to the educational sphere, the concept of entrepreneurship incubation expands in meaning. An incubator is no longer understood solely as a tangible facility, but also as a learning system that integrates theory, practice, and mentorship. Within this framework, *pesantren* possess significant potential to function as entrepreneurship incubators. In addition to instilling spiritual and moral values, *pesantren* can provide an environment conducive to the development of life skills, including entrepreneurship.

By positioning *pesantren* as entrepreneurship incubators, santri are not merely recipients of religious instruction but are also trained to think creatively, take calculated risks, and generate sustainable business opportunities. This aligns with the broader objectives of entrepreneurship, which extend beyond material gain to encompass the cultivation of independence, community empowerment, and the preservation of ethical values in business practices.

### c. Entrepreneurship

The term *entrepreneurship* has a long-standing history within the development of economic thought. Etymologically, the word *entrepreneur* originates from the French term *entreprendre*, meaning “to undertake, initiate, or engage in.” In the Indonesian context, it is translated as *wirausaba*, a compound of *wira* (courageous, resilient, and strong) and *usaba* (activity or business). Thus, entrepreneurship may be understood as the capacity for courage, independence, and creativity in managing ventures with an orientation toward value creation.<sup>27</sup>

Conceptually, entrepreneurship extends beyond mere commercial activity; it encompasses an innovative process of generating new value, whether in the form of products, services, or organizational systems that benefit society. Hisrich defines entrepreneurship as the process of creating something of value through the investment of time, effort, creativity, and the willingness to assume

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<sup>26</sup> Ahmad Musafir A, " Implementation of Academic Entrepreneurship in Create Incubator Entrepreneurship at the Darul Aman Gombara Islamic Boarding School, Makassar" (Muhammadiyah University of Makassar, 2019), 24.

<sup>27</sup> Jayanti, " Islamic Boarding School Strategy In Cultivating an Entrepreneurial Spirit Based on Islamic Educational Values at Islamic Boarding Schools Islamic boarding school Miftahul Mubtadiin Nganjuk," 33.

risks whether financial, social, or physical. In return, the entrepreneur gains profit, personal satisfaction, and independence.<sup>28</sup>

J.B. Say, a nineteenth-century economist, asserts that an entrepreneur is an individual capable of reallocating resources from less productive sectors to more productive ones. Meanwhile, Joseph Schumpeter, in *The Theory of Economic Development*, characterizes the entrepreneur as an innovator an individual who disrupts existing structures through innovation in order to construct more advanced systems. Both perspectives highlight that entrepreneurship is intrinsically linked to creativity, innovation, and the courage to undertake risks in pursuit of progress.<sup>29</sup> Peter F. Drucker further posits that the ability to create something new and different constitutes the essence of entrepreneurship. It can therefore be concluded that an entrepreneur is someone capable of discovering or creating something novel and distinct from existing ventures or even bringing into existence something entirely unprecedented.<sup>30</sup>

The benefits of entrepreneurship are not confined to the individual level but extend to society at large. Barringer and Ireland emphasize that entrepreneurship contributes significantly to a nation's economic stability through job creation, the generation of innovation, and the enhancement of global competitiveness. Consequently, entrepreneurship should not be viewed merely as a means of profit generation, but rather as a developmental strategy that prioritizes independence, creativity, and social empowerment.<sup>31</sup>

Within the context of Islamic education, particularly in *pesantren*, entrepreneurship assumes a broader and more integrated dimension. It is not solely understood as the ability to manage a business, but also as a form of worship (*ibadah*) and a means of empowering the community. Santri with an entrepreneurial spirit are expected to establish independent, halal enterprises that are beneficial

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<sup>28</sup> Mohammad Yusril Permana, "Application of Entrepreneurship Values in Business Activities" Students Islamic Boarding School Tarminatul Wildan in Canga'an Genteng Banyuwangi" (UIN KIAI ACHMAD SIDDIQ JEMBER, 2024), 28.

<sup>29</sup> Buchari Alma, *Entrepreneurship* (Bandung: Alfabeta, 2013), 4–5.

<sup>30</sup> Faizatul Husna and Holilur Rahman, "Entrepreneurship in Islam (Foundations and Motivation for Entrepreneurship in Islam)," *Al-Fadilah: Islamic Economics Journal* 2, no. 1 (2024): 64.

<sup>31</sup> Permana, "Application of Entrepreneurship Values in Business Activities" Students Islamic Boarding School Tarminatul Wildan in Canga'an Genteng Banyuwangi," 29.

to society while remaining grounded in Islamic ethical values. This perspective reinforces the notion that *pesantren*, as educational institutions, serve a dual function: producing knowledgeable individuals as well as entrepreneurs endowed with strong Islamic character.<sup>32</sup>

#### d. Alumni

The term *alumni* fundamentally refers to santri, students, or learners who have successfully completed a level of education within a particular institution in accordance with its established regulations.<sup>33</sup> Although it may superficially appear to be derived from Arabic, the term *alumni* does not possess an exact equivalent in classical Arabic grammar. A closer approximation is the term *mutakbarij*, which denotes “one who has exited” or, more appropriately, “a graduate”.<sup>34</sup> In Indonesian usage, etymologically, the word *alumni* signifies individuals who have graduated from schools or higher education institutions. Terminologically, it is understood as referring to those who have completed the educational process essentially, the output or product of an educational institution.<sup>35</sup>

An individual can only be designated as an alumnus or alumna upon formally completing their education within a given institution. From a formal standpoint, the relationship between the student and the institution concludes upon graduation. Nevertheless, this connection may be sustained through an organizational framework commonly known as an alumni association. The existence of such associations provides tangible benefits for educational institutions, including serving as a platform for information exchange, expanding professional and social networks, and fostering institutional support.<sup>36</sup>

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<sup>32</sup> Jayanti, “Islamic Boarding School Strategy In Cultivating an Entrepreneurial Spirit Based on Islamic Educational Values at Islamic Boarding Schools Islamic boarding school Miftahul Mubtadiin Nganjuk,” 35.

<sup>33</sup> Trisda Ningsih and Mustakim Mustakim, “System Alumni Information for the Systems Study Program Information on Uin Sultan Syarif Kasim Riau,” *Journal Engineering and Management Science System Information* 5, no. 2 (2019): 154.

<sup>34</sup> Al- Ma'any Arabic Dictionary, “Translation and Meaning of the Word Alumni in Arabic,” accessed September 6, 2025, <https://www.almaany.com/id/dict/ar-id/alumni/>.

<sup>35</sup> Kholilur Rahman, “QUESTIONING THE ROLE OF ALUMNI ( Analysis) Management Empowerment of UIN KHAS Jember Alumni),” *Phenomenon* 20, no. 2 (2021): 192.

<sup>36</sup> Kharisul Wathoni, “Alumni According to Total Quality Management (TQM) Perspective ,” *MA'ALIM: Journal of Islamic Education* 2, no. 01 (2021): 36.

This definition further implies that one of the principal objectives of an educational institution is to produce graduates who are prepared to enter the workforce. Within this framework, alumni constitute an integral component of the educational cycle. They function as a bridge between the institution and the broader global context, while simultaneously acting as a conduit through which societal expectations and perspectives are communicated back to the institution. Moreover, the quality of alumni often serves as a reflection of the standard of education provided, as they essentially embody the outcomes and representational products of the institutions from which they have graduated.<sup>37</sup>

### **The Role of Pesantren TMI Al-Amien Prenduan in Shaping the Entrepreneurial Mindset of Santri**

Pesantren TMI Al-Amien Prenduan plays a pivotal role in fostering the entrepreneurial mindset of its santri in a comprehensive manner. This role is not merely instructional in terms of delivering theoretical content, but also integrative within the broader educational system of the pesantren, encompassing values, habitual practices, economic activities, and moral guidance. Santri are introduced to economic activities from an early stage through pesantren-based business units, the cultivation of independent work habits, and the exemplary conduct of educators who are actively engaged in entrepreneurial endeavors. These findings indicate that the formation of entrepreneurial character within the pesantren operates holistically, ranging from the internalization of moral values to the practical application of entrepreneurial activities within the institutional environment.

These findings are consistent with broader research in entrepreneurship education, which asserts that such education plays a strategic role in shaping students' attitudes, character, and entrepreneurial mindset. Entrepreneurship education extends beyond the transfer of technical knowledge; it cultivates essential traits such as independence, responsibility, creativity, and risk-taking (entrepreneurial character) through structured and contextually grounded learning processes. Studies demonstrate that

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<sup>37</sup> Nur Fendi Sultoni, "Development of WEB and Student and Alumni Database," *Journal Educational Management*, Department Educational Administration, Faculty of Education, State University of Malang 24, no. 2 (2013): 168.

entrepreneurship education effectively nurtures entrepreneurial attitudes when implemented comprehensively through the integration of values, experiential learning, and practical engagement within the learning process (character education for entrepreneurship).<sup>38</sup>

The implications of entrepreneurial education are closely aligned with theoretical perspectives emphasizing that direct involvement in economic activities contributes significantly to the development of entrepreneurial competencies through experiential learning and the principle of *learning by doing*. Experiential learning highlights the importance of direct engagement in the learning process, wherein individuals acquire knowledge through real-life experiences, thereby enhancing both their cognitive and affective readiness to confront the challenges of the business world.<sup>39</sup> Within the context of Pesantren TMI Al-Amien Prenduan, the involvement of santri in managing business units cultivates practical entrepreneurial skills that are not merely theoretical but highly applicable, particularly in decision-making, basic management, and the evaluation of business outcomes.

Beyond the practical dimension, the pesantren also plays a substantial role in the internalization of entrepreneurial values. Core values such as honesty, trustworthiness (*amanah*), independence, diligence, and business ethics are instilled through continuous habituation and exemplary conduct within daily pesantren life. These findings support the concept of character-based entrepreneurship education, which emphasizes that entrepreneurial success is determined not only by technical competence but also by the character and integrity of the entrepreneur.<sup>40</sup>

In the context of Islamic education, the internalization of values such as honesty (*shiddiq*), responsibility (*amanah*), diligence, and ethical business conduct forms a critical foundation that ensures entrepreneurial activities are not solely profit-oriented, but also guided by principles of blessing (*barakah*) and social benefit. Contemporary

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<sup>38</sup> Dedi Gunawan Saputra et al., “Character Education In Forming Generation of Entrepreneurs Based on Local Wisdom in High Schools ,” *Jurnal Collaborative Science* 8, no. 2 (2025): 1243.

<sup>39</sup> Victória Figueiredo Motta and Simone Vasconcelos Ribeiro Galina, “Experiential Learning in Entrepreneurship Education: A Systematic Literature Review,” *Teaching and Teacher Education* 121 (2023).

<sup>40</sup> Agus Salim Agussalim , Wardana Wardana , and Aminullah Aminullah , “Entrepreneurship in Islamic Perspective : Concepts , Values, and Implementation of Education,” *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 1006.

studies indicate that value-based and experiential approaches to entrepreneurship education are effective in enhancing learning outcomes and ethical behavior among aspiring entrepreneurs, as these values are explicitly integrated into both instructional strategies and character assessment.<sup>41</sup> In the context of Islamic education, the internalization of values such as honesty (*shiddiq*), responsibility (*amanah*), diligence, and ethical business conduct forms a critical foundation that ensures entrepreneurial activities are not solely profit-oriented, but also guided by principles of blessing (*barakah*) and social benefit. Contemporary studies indicate that value-based and experiential approaches to entrepreneurship education are effective in enhancing learning outcomes and ethical behavior among aspiring entrepreneurs, as these values are explicitly integrated into both instructional strategies and character assessment.<sup>42</sup>

Furthermore, the role of *ustadz* and *ustadzah* as role models and mentors within the educational environment constitutes a crucial component in shaping the entrepreneurial mindset of santri. Educational literature highlights the significance of educators as role models, as learners acquire knowledge not only through formal instruction but also through observation of exemplary figures they respect. This process significantly influences their attitudes and behaviors in developing entrepreneurial ventures. Such role modeling reinforces the internalization of ethical and responsible entrepreneurial values in real-life contexts.<sup>43</sup>

## **Entrepreneurship Programs and Activities within Pesantren TMI Al-Amien Prenduan in Supporting Entrepreneurship**

Pesantren TMI Al-Amien Prenduan develops a wide range of entrepreneurship programs and activities that are systematically

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<sup>41</sup> Hurriah Ali Hasan, " Pedagogy of the Prophetic Sirah For Formation Character Muslim Entrepreneurship ," *Al Urvatul Wutsqa: Islamic Education Studies* 5, no. 1 (2025): 83.

<sup>42</sup> Najmudin Najmudin , Istinganatul Ngulwiyah, and Abdul Aziz, "Islamic Entrepreneurship Character Education in the Digital Era: Strategy for Creating Sharia-Based Entrepreneurs," *Jurnal Pendidikan Karakter JAWARA ( Honest , Fair, Dignified, Trustworthy, Religious , Accountable )* 10, no. 2 (2024): 60.

<sup>43</sup> Dwi Ismiyati Tafana , Dini Aulia Rohma, and Farhurahman Oman, "The Role of Character Education In Forming Attitude Entrepreneurship Elementary School Students," *ACTIVIST: INDONESIAN JOURNAL OF EDUCATION, POLITICS AND SOCIAL SCIENCES: Indonesian Association of Design Arts and Visual Communication* 2, no. 1 (2024): 107.

integrated into its educational framework. These programs are not merely oriented toward economic outcomes; rather, they are designed as experiential learning platforms for entrepreneurship, fostering independent character formation and the internalization of Islamic business ethics. Consequently, entrepreneurial activities within the pesantren function both as educational instruments and as a means of cultivating students' life skills.

a. Pesantren Business Units as a Medium for Entrepreneurship Learning

One of the primary entrepreneurship programs at Pesantren TMI Al-Amien Prenduan is the management of various pesantren-based business units, such as the santri canteen, cooperative, *iftar café*, and periodic bazaars. Based on interview and observational data, these business units actively involve santri in all stages of business operations, including planning, procurement, production, customer service, and basic financial record-keeping.

This comprehensive involvement demonstrates that these business units serve not only as sources of institutional revenue but also as practical laboratories for entrepreneurship. This finding aligns with the research of Prastowo, Nurhayati, and Fitriana, who assert that pesantren business units managed collaboratively with santri effectively enhance managerial understanding and entrepreneurial readiness. Their study highlights that practice-based entrepreneurship learning provides real-life experiences that cannot be attained through purely theoretical instruction.<sup>44</sup>

Within the context of TMI Al-Amien Prenduan, santri develop a concrete understanding of business concepts, including operational management, customer relations, and accountability for business sustainability. This reinforces the role of the pesantren as an entrepreneurship incubator that offers contextual and applied learning environments, as emphasized by Rachman and Tidjani, who argue that pesantren with active business units can function as sustainable entrepreneurial ecosystems.<sup>45</sup>

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<sup>44</sup> Galih Eko Dwi Prastowo, Sri Nurhayati, and Wedi Fitriana, "Entrepreneurship Education and Community Empowerment in Islamic Boarding School: Lessons from a Sustainable Sheep Farming Initiative," *Jurnal Scientific Educational Professions* 10, no. 1 (2025): 779.

<sup>45</sup> Mohammad Khoirur Rachman and Ahmad Mohammad Tidjani, "Optimizing Islamic Boarding School-Based Entrepreneurship Models in the Digital Economy Era: Challenges and Opportunities at the Jaddung Pragaan Sumenep Islamic

b. Santri Involvement in Interest-Based Entrepreneurship Programs

In addition to institutional business units, entrepreneurship programs are also developed through interest- and skill-based activities, such as culinary programs, hydroponics, embroidery, knitting, and biology-based production units. These programs are tailored to the interests and levels of the santri, with the resulting products marketed as part of the entrepreneurial learning process.

Zamrud (2025) explains that entrepreneurship development in pesantren becomes more effective when students are given opportunities to participate based on their individual potential and interests, as this approach fosters emotional engagement and intrinsic motivation.<sup>46</sup> This perspective is reflected in the practices at Pesantren TMI Al-Amien Prenduan, where santri are not compelled to follow a single business model but are instead facilitated according to their talents and inclinations.

Training and active involvement in entrepreneurial activities have been shown to positively impact the development of creativity, independence, and entrepreneurial thinking. This is supported by studies conducted in several pesantren across Indonesia, which indicate that practice-based entrepreneurship programs such as business unit training, student bazaars, and entrepreneurial mentoring significantly enhance practical skills and self-confidence among santri in facing business challenges. Yunita, Machrus, and Fauzi, in their study, highlight that student bazaars provide meaningful hands-on experience in business management, contributing to the improvement of social skills, creativity, marketing strategies, and decision-making abilities.<sup>47</sup>

c. Practical and Applied Entrepreneurship Training and Mentorship

Entrepreneurship programs at Pesantren TMI Al-Amien Prenduan are further reinforced by practical and contextual training and mentorship. Research findings indicate that such training is not always conducted through formal classroom

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Boarding School," *INTERDISCIPLINE: Journal of Qualitative and Quantitative Research* 1, no. 6 (2024): 435.

<sup>46</sup> Qistin Tonyah Zamrud, "Curriculum Integration Entrepreneurship In Islamic Boarding School Education As an Effort to Print Santripreneur," *TSAQAFATUNA: Journal Islamic Education* 7, no. 2 (2025): 152.

<sup>47</sup> Ita Yunita, Ali Machrus, and M. Asif Nur Fauzi, "Actualization Independence and Entrepreneurship Through the Santri Bazaar Program," *Al-Jadwa: Journal of Islamic Studies* 4, no. 1 (2024): 56, <https://doi.org/10.38073/aljadwa.v4i1.1757>.

settings but is more frequently implemented through direct guidance by *ustadz* and *ustadzah* in managing business units.

This hands-on mentoring approach aligns with findings in studies on entrepreneurship development within pesantren. For instance, Titi Martini, Resi Atna Sari Siregar, and Erpiana Siregar (2024), in their research on enhancing santri entrepreneurship through the creative economy at Pesantren Baitur Rahman Parausorat, demonstrate that systematic guidance in utilizing leisure time, producing innovative works, and marketing student products can significantly promote creative skills and entrepreneurial capacity. Their mentoring model includes entrepreneurship instruction, technical production guidance, and marketing support provided by dedicated program teams.<sup>48</sup> These findings illustrate that the role of educators and mentors in providing direct entrepreneurial guidance enables santri to understand real-world business dynamics, including practical challenges, time management, and market-oriented strategies.

In addition to internal mentoring, the pesantren also collaborates with external experts and organizes *riblah iqtisadiyah* (economic field visits) as a means of exposing santri to real business environments. Yunita, Machrus, and Fauzi (2025) emphasize that the involvement of practitioners and business visits significantly broadens students' perspectives and strengthens their entrepreneurial orientation in a realistic manner.<sup>49</sup>

d. Integration of Entrepreneurship Programs within the Pesantren Educational System

The entirety of entrepreneurship programs and activities at Pesantren TMI Al-Amien Prenduan reflects a strong integration between formal education, pesantren upbringing, and entrepreneurial practice. These programs do not stand independently; rather, they are embedded within the pesantren's educational system as an integral component of character building and the cultivation of independence among santri.

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<sup>48</sup> Titi Martini, Resi Atna Sari Siregar, and Erpiana Siregar, "GUARDING TO IMPROVE ENTREPRENEURSHIP IN STUDENTS THROUGH CREATIVE ECONOMY AT BAITUR RAHMAN PARAUSSORAT ISLAMIC BOARDING SCHOOL, BATANG DISTRICT," *BUDIMAS: COMMUNITY SERVICE JOURNAL* 6, no. 1 (2024): 3.

<sup>49</sup> Yunita, Machrus, and Fauzi, "Actualization Independence and Entrepreneurship Through the Santri Bazaar Program," 58.

Various studies indicate that the success of entrepreneurship education in Islamic educational institutions is largely determined by the institution's ability to integrate religious values with business practices within both the learning system and institutional culture. Research on entrepreneurship integration in pesantren demonstrates that the holistic combination of religious values and entrepreneurial learning strengthens students' character and prepares them to contribute economically after graduation. This integration is achieved through educational models that combine habituation, exemplary leadership, and productive business activities involving santri directly.<sup>50</sup>

Through such an integrative framework, entrepreneurship is not perceived as a separate activity, but rather as an inherent component of the pesantren's comprehensive educational system one that harmonizes business practices, Islamic values, and the daily cultural life of the pesantren. This approach reinforces the role of Pesantren TMI Al-Amien Prenduan in positioning entrepreneurship as an integral and sustainable aspect of its educational culture, rather than merely a supplementary program.

### **Alumni Experiences in Building Businesses After Graduating from the Pesantren**

The findings indicate that the experiences of alumni of Pesantren TMI Al-Amien Prenduan in establishing businesses after leaving the pesantren unfold through gradual, dynamic, and often challenging processes. Alumni embark on entrepreneurial journeys from diverse starting points, ranging from independently initiated ventures with limited capital, the continuation or expansion of family businesses, to the transformation of small-scale enterprises into more established and sustainable operations. These trajectories demonstrate that entrepreneurial experience is far from instantaneous; rather, it is shaped through cycles of trial and error, resilience in the face of setbacks, a willingness to take risks, and the capacity to adapt to both opportunities and challenges within the business environment.

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<sup>50</sup> Toniayah Zamrud, "Integration of Entrepreneurship Curriculum in Islamic Boarding School Education as an Effort to Produce Santripreneurs," 149.

These findings are consistent with the theory of entrepreneurial learning, which posits that entrepreneurship evolves through experiential processes (*learning from experience*). According to Nie, Luo, and Chen (2026), experiences of business failure can be transformed into valuable learning that enhances entrepreneurial competencies through reflective processes and the conversion of experience into new knowledge, thereby strengthening the dynamic capabilities of entrepreneurs. Furthermore, other studies highlight that real-world entrepreneurial practice including reflection on outcomes and strategic adjustment constitutes a critical component in shaping the entrepreneurial mindset and competencies of young entrepreneurs.<sup>51</sup>

The experiences of alumni also underscore the significance of non-material capital acquired during their time in the pesantren, such as discipline, time management, work ethic, and responsibility. This aligns with the theories of human capital and moral capital in entrepreneurship, which emphasize that business success is determined not solely by financial resources but also by values, attitudes, and non-technical competencies possessed by entrepreneurs. A study by Nadiyah Salamah (2025) demonstrates that entrepreneurship education contributes significantly to the development of soft skills, including discipline, leadership, and self-confidence, all of which have a direct impact on the performance of alumni-led businesses.<sup>52</sup>

From the perspective of Islamic education, alumni entrepreneurial experiences are also shaped by the internalization of pesantren values emphasizing honesty, trustworthiness (*amanah*), diligence, and a commitment to social benefit. This is consistent with contemporary research indicating that the application of Islamic moral values in entrepreneurship yields not only economic benefits but also social and spiritual impacts that strengthen business sustainability and

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<sup>51</sup> Lukman Hakim Sangapan, Atik Budi Paryanti, and Adler Haymans Manurung, "Exploration Experience Young Entrepreneurs In "Creating an Entrepreneurial Mindset Among Students," *Journal Entrepreneurship and Multi Talent* 3, no. 1 (2025): 41.

<sup>52</sup> Nadiyah Salamah et al., "The Role of Activities Entrepreneurship In Improving Students' Soft Skills in the Era of Globalization," *Journal Business Creative and Innovative* 2, no. 4 (2025): 126.

consumer trust. This is reflected in the study by Al Anshari and Jaharuddin (2024), which asserts that moral values play a crucial role in building trust and ensuring long-term sustainability among entrepreneurs.<sup>53</sup>

### **Supporting and Inhibiting Factors in the Development of Entrepreneurship Among Alumni of TMI Al-Amien Prenduan**

The development of entrepreneurship among alumni of TMI Al-Amien Prenduan occurs within a context shaped by a range of internal and external factors. These factors create a dynamic interplay that influences both the initiation and growth stages of alumni businesses. Supporting and inhibiting factors do not operate in isolation; rather, they interact in shaping the sustainability of alumni entrepreneurship.

#### **a. Supporting Factors in Alumni Entrepreneurship Development**

One of the primary supporting factors in the development of alumni entrepreneurship is the character capital cultivated during their pesantren education. Values such as independence, discipline, honesty, diligence, and decisiveness are instilled through habitual practices and exemplary conduct within the pesantren environment. This character capital forms the mental readiness of alumni to confront risks, uncertainty, and the pressures inherent in the business world.

This perspective is supported by contemporary research demonstrating that entrepreneurial characteristics play a crucial role in determining business performance. Rahmawati, Alfattama, and Ghahar (2024) show that entrepreneurial behavioral characteristics encompassing values, attitudes, and behavioral patterns have a positive and significant impact on business success, highlighting the importance of personal character in achieving sustainable outcomes.<sup>54</sup>

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<sup>53</sup> Jaharuddin Jaharuddin , “ Ethical Entrepreneurship : The Role of Islamic Morals in Build Trust and Sustainability,” *Menawan : Journal of Research and Publication Economics : Association for Economic Research Indonesian Management and Business* 3, no. 1 (2024): 211.

<sup>54</sup> Desi Rahmawati et al., “The Influence Of Entrepreneurial Characteristics, Entrepreneurial Competence, And Business Location On Business Success,” *BEMJ: Business, Entrepreneurship, and Management Journal*, vol.3, no. 2 (2024), 81.

In addition to personal character, the pesantren environment itself serves as a significant supporting factor. It functions as an initial entrepreneurial ecosystem that provides social trust, alumni networks, and moral legitimacy for graduates who embark on business ventures. Such support may take the form of trust from pesantren leadership, alumni networks serving as early business partners or customers, and moral encouragement that strengthens alumni confidence in developing their enterprises.

This condition aligns with the concept of the entrepreneurial ecosystem. Contemporary studies in Indonesia indicate that such ecosystems encompass not only individual attributes but also the interplay between policy, social networks, capital, and institutional support. Aziz and Veri (2024) emphasize that interactions among government policies, funding mechanisms, and networks play a vital role in creating an environment conducive to entrepreneurial growth at the regional level. These findings are further corroborated by empirical studies demonstrating that social capital and ecosystem support such as business incubators significantly influence business performance and sustainability in Indonesia.<sup>55</sup>

Another supporting factor is family background, particularly prior family involvement in business activities, which provides a competitive advantage for alumni. Individuals raised in entrepreneurial families often gain access to initial capital, practical experience, and established social and business networks, thereby enhancing their readiness to manage enterprises in a stable and sustainable manner. Contemporary empirical studies support this observation. For instance, Lailatussaadah et al. (2025) found that family background especially parental occupation and involvement in business plays a crucial role in shaping entrepreneurial

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<sup>55</sup> Ni Luh Ketut Ayu Sudha Sucandrawati et al., "The Influence of Social Capital, Entrepreneurial Competence and Entrepreneurial Ecosystem in Shaping Business Incubators in Indonesia," *International Journal of Business, Law, and Education* 5, no. 1 (2024): 852.

competencies, particularly in practical skills that support business activities.<sup>56</sup>

b. Inhibiting Factors in Alumni Entrepreneurship Development

Despite these supporting factors, alumni entrepreneurship development is also constrained by various structural and operational challenges. These include limited access to capital, fluctuations in raw material prices, constraints in human resources, unstable weather conditions, and market pressures, including competition. Such obstacles reflect the common challenges faced by micro and small enterprise actors.

This condition is consistent with empirical studies on Indonesian MSMEs, which indicate that limitations in human resources and workforce competencies represent major barriers to business development. Research by Hariroh et al. (2024) highlights that workforce competence plays a critical role in MSME performance, where deficiencies in knowledge and skills contribute to suboptimal performance and hinder business expansion.<sup>57</sup>

In addition to structural challenges, alumni also face psychological and consistency-related barriers. Business pressures, income fluctuations, and the demands of daily operations may undermine motivation and endurance. In this context, challenges are not solely external but also internal, relating to the psychological resilience of entrepreneurs.

The theory of entrepreneurial resilience conceptualizes such obstacles and pressures as integral to the development of mental resilience among entrepreneurs. The ability to withstand uncertainty and pressure is therefore a crucial factor in sustaining business continuity. Ardiyansah, Novriani Susanti, and Riski Aprianto (2025) emphasize that resilience is a key determinant enabling

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<sup>56</sup> Lailatul Saadah Lailatussaadah et al., "Influence of Family Background on Islamic Entrepreneurial Skills among Students in Aceh's Islamic Higher Education Institutions," *El-Ushrah : Jurnal Hukum Keluarga* 8, no. 1 (2025): 390.

<sup>57</sup> Fiqh Maria Rabiatul Hariroh et al., "The Role of Competence Human Resources MSMEs In Improving MSME Performance ," *Journal Indonesian Community Service* 2, no. 1 (2024): 49.

entrepreneurs to navigate market uncertainty and operational crises effectively.<sup>58</sup>

c. Alumni Strategies in Overcoming Entrepreneurial Challenges

In response to these challenges, alumni of TMI Al-Amien Prenduan adopt adaptive strategies that reflect continuous learning and adjustment. These strategies include operational flexibility, adjustments in pricing and production volume, improvements in service quality, strengthening human resources through training and mentoring, and diversification of business activities. Such approaches demonstrate that alumni are not passive in the face of challenges but actively respond to changing business environments through reflective and adaptive practices.

These adaptive strategies align with the concept of adaptive entrepreneurship, which emphasizes operational flexibility, organizational learning, and responsiveness to dynamic business environments. Djaini, Permana, and Mahmudin (2025) assert that effective adaptive strategies must consider local context, sectoral characteristics, and organizational capabilities in managing change.<sup>59</sup>

Similarly, Herlin et al. (2025) identify strategies such as product diversification, digital technology adoption, and the development of strategic partnerships as critical for MSMEs in navigating market challenges.<sup>60</sup>

Beyond technical strategies, alumni also rely on Islamic values as the ethical foundation of their business practices. Principles such as honesty, trustworthiness, fairness, and responsibility serve as guiding frameworks in business decision-making and strengthen

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<sup>58</sup> Novriani Susanti and Riski Aprianto, "The Role of Resilience In Entrepreneurial Success," *Journal Business Economics Student* 2, no. 1 (2025): 5.

<sup>59</sup> Aditya Djaini, Riko Mersandro Permana, and Tono Mahmudin, "Analysis of Adaptive Strategies of MSMEs to the Integration of ChatGPT Technology as a Instrument Sustainable Competitiveness Enhancement and Business Innovation Acceleration In the Era of Digital Transformation," *Journal Information Polgan* 14, no. 1 (2025): 1016.

<sup>60</sup> Annisa Rahmah Herlin, Nurdyanti Choirunnisa Pane, and Jeroh Miko, "Business Ethics and Adaptive Strategies of MSMEs in Face The 2030 Crisis in the Free Market Era," *Journal Scientific Research Student* 2, no. 2 (2025): 116.

relationships with customers, thereby fostering trust and long-term sustainability. This is supported by findings from Purwandari and Mukmin (2025), which indicate that the application of Islamic values in MSME practices enhances consumer trust and loyalty, ultimately contributing positively to business sustainability.<sup>61</sup>

## Conclusion

Pesantren TMI Al-Amien Prenduan plays a pivotal role as an entrepreneurial incubator, fostering students' entrepreneurial mindset in a holistic manner through the integration of values, habitual practices, hands-on business activities, and exemplary role modeling. The entrepreneurship programs implemented within the institution are systematically embedded in the broader educational framework, encompassing the management of pesantren-based business units, interest-driven activities, as well as practical training and mentorship that emphasize experiential learning (learning by doing) in shaping both skills and character.

Following graduation, alumni demonstrate that the process of building a business unfolds in a gradual and dynamic manner, drawing upon the experiences and values cultivated during their time in the pesantren, such as discipline, diligence, and responsibility. In its development, alumni entrepreneurship is supported by factors including strong personal character, the pesantren environment, social networks, and family background. However, it also encounters challenges such as limited capital, human resource constraints, as well as market pressures and psychological resilience. Despite these obstacles, alumni are able to navigate them through adaptive strategies while consistently upholding Islamic values as the ethical foundation of their business practices.

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<sup>61</sup> Elce Purwandari and Agus Mukmin, "The Values of Islamic Business Ethics in Practice of Wak Idah's Sweet Potato Shoot Dendeng MSME ," *AMAL: Journal of Islamic Economics* 7, no. 1 (2025): 20.

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