



Santripreneur in Santrendelik: Evidence of Pesantren Concern for Entrepreneurship and Religiosity

Hendri Hermawan Adinugraha^{1*}, Mila Sartika², Muhammad Sulthoni³

¹Universitas Islam Negeri KH. Abdurrahman Wahid, Indonesia

²Universitas Dian Nuswantoro, Indonesia

³International Islamic University, Malaysia

Citation (APA):

Adinugraha, H. H., Sartika, M., Sulthoni, M. (2023). Santripreneur in Santrendelik: Evidence of Pesantren Concern for Entrepreneurship and Religiosity. *International Journal Ihya' 'Ulum al-Din*, 25(2), 82-96. <https://doi.org/10.21580/ihya.25.2.13895>

Submitted: 13 Dec 2022

Revised: 02 Nov 2023

Accepted: 24 Nov 2023

Published: 21 Dec 2023

Copyright: © 2023 by International Journal Ihya' 'Ulum al-Din.

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



Abstract: This research examines the Santripreneur in Santrendelik in terms of tangible evidence of the pesantren's concern for entrepreneurship and religiosity comprehensively. This qualitative research uses a phenomenological approach with triangulation as a source and analysis of the validity of the data. This study found that pesantren have an important role in developing the economic independence of Santri in the future. This research also proves that the concept of Islamic entrepreneurship also known as Santripreneur in Santrendelik is clear evidence of the pesantren's concern for entrepreneurship and religiosity, this can be proven through two leading activities in Santrendelik, namely oxygen alms and goat bank. The oxygen alms program has become a concrete manifestation of Santrendelik's concern for the environment and the future based on cooperation from various parties. Therefore, planting trees and protecting the environment so that it remains sustainable is a shared responsibility. Furthermore, the goat bank has become concrete evidence of Santripreneurs in Santrendelik, because the goat bank is a productive alms that can make alms funds optimally utilized for economic activities which in this case are goats so that the value of blessings and benefits is increasingly felt by the community.

Keywords: Entrepreneurship, religiosity, Santripreneur, and Santrendelik

Abstrak: Penelitian ini mengkaji Santripreneur di Santrendelik ditinjau dari bukti nyata kepedulian pesantren terhadap kewirausahaan dan religiusitas secara komprehensif. Penelitian kualitatif ini menggunakan pendekatan fenomenologi dengan triangulasi sebagai sumber dan analisis keabsahan data. Penelitian ini menemukan bahwa pesantren mempunyai peran penting dalam mengembangkan kemandirian ekonomi Santri di masa depan. Penelitian ini juga membuktikan bahwa konsep

*Corresponding Author: Hendri Hermawan Adinugraha (hendri.hermawan@uingusdur.ac.id), Universitas Islam Negeri KH. Abdurrahman Wahid, Indonesia.

kewirausahaan Islam atau yang dikenal dengan Santripreneur di Santrendelik merupakan bukti nyata kepedulian pesantren terhadap kewirausahaan dan religiusitas, hal ini dapat dibuktikan melalui dua kegiatan unggulan di Santrendelik yaitu sedekah oksigen dan bank kambing. Program sedekah oksigen ini menjadi wujud nyata kepedulian Santrendelik terhadap lingkungan dan masa depan berdasarkan kerjasama dari berbagai pihak. Oleh karena itu, menanam pohon dan menjaga lingkungan agar tetap lestari merupakan tanggung jawab bersama. Selanjutnya bank kambing menjadi bukti nyata Santripreneur di Santrendelik, karena bank kambing merupakan salah satu zakat produktif yang dapat menjadikan dana zakat dimanfaatkan secara maksimal untuk kegiatan perekonomian yang dalam hal ini adalah kambing sehingga nilai keberkahan dan manfaatnya semakin terasa oleh para santripreneur. Masyarakat.

Kata Kunci: Kewirausahaan, Religiusitas, Santripreneur, dan Santrendelik

Introduction

Pesantren is a traditional Islamic educational institution in Indonesia that has grown and developed several centuries ago (Hidayah, 2021). The word Pesantren comes from the word “santri”, which is given the prefix “pe” and the suffix “an” to become Pesantren (Islamic boarding school) which means the residence of the santri, while santri are people who study Islam (Assa’idi, 2021). Islamic boarding schools play a key role as motivators, innovators, and community dynamists. The interactionist-cultural relationship between Islamic boarding schools and the community makes the existence and presence of Islamic boarding schools in changing and empowering the community stronger (Azami, 2021). Based on data from the Ministry of Religion, there are 27,290 Islamic boarding schools in Indonesia with a total of 3.65 million students (Saifudin, 2019). However, it must be admitted that the great potential possessed by the Pesantren has not contributed significantly to solving the social and economic problems of the people.

Islamic boarding schools in reality are potential institutions to move towards a people-based economy, as is the strength they have (Baidowi et al., 2021). Recently, the Ministry of Industry launched a program for the growth of new entrepreneurs and industrial units (Santripreneur Program) in Islamic boarding schools. The majority of educational programs both in Islamic boarding schools and outside Islamic boarding schools are currently only oriented to strengthening cognitive material knowledge, both religious and general knowledge. While the values related to the entrepreneurial spirit or entrepreneurship skills have received less touch, although they exist, they are still very limited (Aqil et al., 2020). It should be realized, that currently unemployment in Indonesia is increasing day by day in number along with time. Job seekers with or without a bachelor’s degree have to compete for jobs in a limited number of jobs (Kurniawati & Damayanti, 2020). The cause of the problem of educated unemployment is the large number of scholars whose only aim is to find work, not to create jobs. Even though being an entrepreneur is one of the supporters that determines the progress of the economy the field of entrepreneurship has the freedom to work and be independent (Amanuddin Shamsuddin et al., 2018). These entrepreneurs can create new jobs to be able to absorb the workforce.

Islamic boarding schools have an important role in the development of the national economy in the future (Rusmanah et al., 2021). This is seen from the number of Islamic boarding schools and the number

of students, the majority of whom are young educated, have integrity, and are mentally tough. Therefore, Islamic boarding schools have a role as a very important and strategic development agent in developing community resources in rural areas so that they become an important means of empowering the community's economy (H. Muhammad, 2020). Indeed, the main goal of the economic empowerment of Islamic boarding schools is the independence of Islamic boarding schools (Djunaedi, 2020). So that Islamic boarding schools will be free from this assumption if Islamic boarding schools become strong institutions, especially in the economic sector (Ismail et al., 2016).

Santripreneur means santri or people who study at Islamic boarding schools and have their businesses, students who dare to open independent productive activities (Hannan, 2019). It can also be interpreted as a student who dares to take risks to run his own business by taking advantage of opportunities to create new businesses or with an innovative approach so that the managed business develops into a large and independent company in the face of competitive challenges. A very classic debate is the debate about whether entrepreneurs are born which causes a person to have an outward talent to become an entrepreneur, or vice versa, entrepreneurs are formed or made (Raza et al., 2018). Another opinion reveals that entrepreneurs can be formed through entrepreneurship education or training (Mahto & McDowell, 2018). In other words, santri entrepreneurship education is a conscious and planned effort carried out by Islamic boarding schools to increase the independence of students (Kurniawan et al., 2019). So, it is hoped that the students will have the provisions to start a business in the future.

Santrendelik is the object of this research because the majority of its students are young millennials from various groups. The economic potential inherent in Islamic boarding schools is the students themselves. This self-potential analysis must be understood, that these students often have innate potential/talents, such as the ability to read the Qur'an, music, calligraphy, plantations, carpentry, and so on (Yayasan Santrendelik Kampung Tobat, 2021a). This innate talent should always be nurtured and developed (Murtafi'ah & Putro, 2020). Islamic boarding schools need to develop a forum for the appreciation of Santri's Lifeskill to explore and explore the potential of students, this kind of forum already exists in several Islamic boarding schools, one of which is the Santrendelik Islamic boarding school.

Based on the various potential backgrounds of the students and the conditions of the community who become their students, the administrators of the Santrendelik Islamic boarding school are trying to realize the ideas of economic independence through cooperation among the social ties that have been built (Purwanto et al., 2020), so that welfare is realized not only enjoyed by the Pesantren community but also the local community (Fauroni, 2019). Because the challenge of Pesantren education today is globalization which can have both positive and negative impacts (Maulana & Adinugraha, 2020), the independence of students in entrepreneurship through entrepreneurship skills is the solution.

Based on the description above, this research aims to describe in depth Santripreneur at Santrendelik as an example and concrete evidence of Pesantren's concern for entrepreneurship and religiosity in Semarang.

Results and Discussion

Santrendelik: Pioneers of Contemporary Islamic Boarding Schools in Indonesia

Santrendelik Kampung Tobat is the name of the foundation which was officially legalized in 2014. Currently, it stands on a waqf land area of more than 5023 m² from the results of the family waqf of Mr.

Raharja as a senior lecturer in economics at Diponegoro University, Semarang. The location is in Kalialang Lama Village, Jl Kalialang Lama IX No. 44 Sukorejo, Gunungpati, Semarang, Indonesia.

Santrendelik stood only from a hangout chat that discussed young people's anxieties about business and religion. At first, it was initiated by several young people at a coffee shop in the Sampangan area of Semarang who later appointed a young cleric named Riyadh Ahmad, Al Hafidz. Along with a place to hang out for repentance which was not sufficient due to a large number of fans, we suddenly ventured to build a hut which at first did not have land to build, so with the intention of "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" the desire to widen the sy'ar slang was welcomed by Mr. Raharja. As waqf of the land.

Since the beginning of 2014, Santrendelik has obtained permission from a foundation called Santrendelik Kampung Tobat, on October 7, 2014, Santrendelik received written permission from the Ministry of Law and Human Rights. The Santrendelik Foundation of Kampung Tobat is like the type of music we preach with symbols in the "Contemporary Pop" genre. So that it does not abandon Islamic law but still raises local wisdom and combines cultural arts as a supporting element of da'wah under the current trends of young people.

Why is it called Santrendelik Kampung Repentance? In the beginning, Santrendelik was confused about finding the name of this contemporary Pesantren, we discussed with other hangout colleagues that the names of the majority of the Pesantren were in Arabic, and it was common, for example, Alfattah, Nurul Huda, al-Lathifiyyah and so on, the names were not necessarily defined. Everyone can remember it. We wanted something different and hope everyone will find it easy to remember. The Javanese term is "Easy Niteni". Starting from that, then the Santrendelik management thought that because the location of the Santren was in the middle of a teak forest and the Javanese sometimes used the term "Ndelik", therefore the name "Santrendelik" came up. The name of the penitential village is because of the location of the Santren in the village and combined with the name of one of the early activities that became the forerunner of the establishment of this Santren, namely hanging out with young people who want to repent, which we know as "hanging out for repentance". Be the name "Santrendelik Kampung Penance" (Ikhwan Saefullah, 2021).

Hangout Repentance is Santrendelik's first regular event which is packaged in a simple, creative, innovative, religious, and down-to-earth way. At first, it started with several youths who gathered in a cafe to discuss the teachings of Islam lightly. This concept makes Santrendelik within one year able to spread the virus of repentance. Currently, there are more than 20,000 Tobaters (hanging out communities or Santrendelik congregations) who take part in Penance Hangings with an average weekly participant of 200-400 people.

Repentance is the essence of Santrendelik's da'wah. Packaged in such a way that these young people feel at home and are not being judged, or taught, and even feel that religion is a basic need to run a future family, work, socialize, do business, and others. Religion became a fun science, they agreed to call it the penitential virus.

The Santrendelik design became the first contemporary Pesantren in Indonesia. Based on the analysis of a very large market share. Santrendelik made a sample data of young children aged 17 to 40 years in Indonesia who still do not like the Taklim assembly and consider religious knowledge, not an important need.

The new era always brings change. Based on the analysis of the data above, it is clear that very few young people depend on the Islamic or Sharia for their lives and their future. Due to several factors. One

of them is the unattractive packaging of religious education. Santrendelik wants to answer the anxiety of young people by presenting the da'wah they like according to their style or style.

In the future, Santrendelik will embrace all youth communities to join and campaign for the penance virus. They are aware that they cannot work alone and need a lot of support from anywhere to build and spread the "repentance virus" based on the Koran and Al-Hadith.

Santrendelik's vision is the "Repentance Movement", which is to erect an inscription containing a history that will always live and benefit as many people as possible until the Day of Judgment. Repentance is the basic foundation of any change for the better. Furthermore, the mission of Santrendelik is "Pandemic of the Penetration Virus", which is to transmit and spread as much of the penitential virus as possible. With the Repentance Virus, people will start to get symptoms ranging from sharing, respect for parents, diligence in worship, having good character, and being kind to others (Yayasan Santrendelik Kampung Tobat, 2021b).

In short, Santrendelik is the Pioneer of Contemporary Islamic Boarding Schools in Indonesia, which is located in the village of Kalialang Lama, Sukorejo Village, Gunung Pati District, Semarang City. Like music, we preach in the "contemporary pop" genre. Santrendelik combines art and culture as supporting elements of da'wah following current trends. Currently, Santrendelik is conducting various studies that we aim at for various groups of students, including hanging out repentance, studying wisdom, tahajjud together, and so on. In addition, the Santrendelik Islamic Boarding School teaches about independence and economic empowerment of the people through education and entrepreneurship studies. Santripreneur has now become a contemporary study in Indonesia due to its clear contribution to society (Adinugraha, 2022).

The Important Role of Santripreneur and Entrepreneurship

Santri is part of the Indonesian nation which is recorded by history as a fighter for the independence of the Republic of Indonesia and dedicated independence fighters (Thahir, 2014). The high business spirit and the massive wave of entrepreneurial movement in the santri world on a national scale in the last one and a half decades have given birth to a new generation of "santri", namely "Santripreneurs" or humans who are pious in religion, morals in behavior, established in mentality, proficient in business, and dedicated in work (Baluku et al., 2020). There have been many works or business and entrepreneurial products from these Santripreneurs, which are not only of creativity and innovation value but also social and civilized values (Schmidt & Baumgarth, 2015).

The work of Santripreneurs has spread to various segments of social life, both at the low, middle, and high levels, and even to various aspects of other social institutions (Gagnano et al., 2020). Pesantren as a place to learn religious knowledge cannot be separated from the lives of entrepreneurs who have a social nature with various available activities (Anggadwita et al., 2021). A santri or Islamic boarding school student apart from having the need and desire to fulfill the life of ukhrawi, is also an ordinary human being who still has the desire for worldly success, which is manifested in the form of a balance between the need for religious knowledge and the need for knowledge for an entrepreneur (Rachapaettayakom et al., 2020).

Muslim entrepreneurs should be different from other entrepreneurs in their motives and goals (Fathonih et al., 2019). It is expected that if they can manage their business successfully, they should also

have good performance in terms of faith and trust in Allah (Adi & Adawiyah, 2018). The success of an entrepreneur from an Islamic perspective is not only measured in terms of material success (Yaacob & Azmi, 2014). This is because human needs are not only subject to the wealth or property they have, but include all aspects required by maqashid Sharia namely religion, intelligence, life, honor, and physical property (Ismanto, 2021). Therefore, the assessment of whether the entrepreneur succeeds or fails is based on the maqashid Sharia concept (Mahmood et al., 2021).

Entrepreneurship means courage, virtue, and courage in meeting needs and solving life problems with the strength that is within oneself (Ismail et al., 2020). Entrepreneurs are people who can combine nature, labor, capital, and expertise, to produce something useful for the public interest. Entrepreneurs are part of a community that is accepted as important in community development. They play an important role in solving the problems faced by the community by finding various alternatives to overcome these problems (Che Omar & Saripuddin, 2015). Entrepreneurship includes a dynamic process, the process of creating by adding value to something that is achieved through hard work and time to estimate financial support, physical and social risks, and will receive rewards in profit and personal satisfaction and independence (Mahmud et al., 2020). This definition follows the characteristics of entrepreneurship, namely: self-confidence, task, and result-oriented, risk-taking, leadership, originality, and future-oriented (Ardiansyah et al., 2018).

Based on the description above, it can be understood that entrepreneurship is the spirit, attitude, behavior, and ability of a person to handle a business or activity that leads to the search, creation, and application of new ways of working, technology, and products to increase efficiency to provide services better and earn more. Entrepreneurship is an independent attitude and behavior that can combine elements of creativity, taste, and work or be able to combine elements of creativity, challenge, hard work, and satisfaction to achieve maximum performance (Shah et al., 2020).

There are several theories related to entrepreneurship. First, the neoclassical theory views the company as a technological term, where management only knows the company's costs and revenues and is calculated mathematically to determine the optimal value of the decision variables (Wennekers et al., 2010; Carree & Thurik, 2010). Second, Schumpeter's theory states that achieving balance requires actions and decisions from economic actors who have repeated "the same way" to achieve balance (Reisman, 2004). Third, the Austrian School theory states that economic problems include the social mobilization of fragmented and dispersed hidden knowledge through the interaction of entrepreneurial competition (Gloria-Palermo, 2020). Fourth, Kirzner's theory states that "knowing where to look for knowledge" (Ekelund & Kirzner, 1974), means that only by utilizing this knowledge an entrepreneur can generate satisfaction and profit.

In addition to the theories above, there is also a so-called entrepreneurial theory from an individual perspective, namely a change in the path of life which states that not all entrepreneurship is born and developed following a systematic and planned path, but is born through a natural process and even drastically born; goal-directed behavior which states that entrepreneurship is born as motivated to achieve certain goals; and the results of expectations which state that entrepreneurship is born as a consequence of the belief that it will be accepted after taking certain actions (Xu & Jin, 2022).

The current development of entrepreneurship reveals that entrepreneurship is part of Islamic economics and business. Islam is not against entrepreneurship. Islam warmly invites all Muslims to

become entrepreneurs in their lives by providing rules that all Muslims must follow which are derived from the Quran and al-Hadith. (Rameli et al., 2014). Entrepreneurship is the pursuit of opportunities beyond controlled resources. Prophet Muhammad SAW and his companions are examples of this. There are many Muslims who are successful entrepreneurs in the world and Islam always invites all Muslims to become innovative and active entrepreneurs who are under the entrepreneurial character (Edastama, 2021).

Based on the results of interviews with Ikhwan Saefullah, (2021) the practice of entrepreneurship in Santrendelik is internalized through activities or programs offered by Santrendelik including weekly activities and charity programs. For weekly activities on Monday Al-Hikam studies, Thursday Hangouts Repentance, Saturday afternoon TPQ, Sunday morning exercise together, and fi baiti Rasul activities (follow the household of the Prophet). As for the Santrendelik charity program, the waqf program, the productive alms program, and the corporate commitment program. This Santrendelik charity program is in collaboration with Islamic banks "Ah. Concrete evidence of Santrendelik's involvement in Santripreneur is that the People's Consultative Assembly of the Republic of Indonesia (MPR RI) cooperates with Santrendelik to hold a national seminar. The seminar entitled "Santri Go Preneur" is intended for young people and the general public. Even National TV Metro TV has shared tips on creating interesting content with hundreds of content creators who are members of the community Santrendelik in Semarang, Central Java. This fact has shown that Santripreneur plays an important role in the growth of the entrepreneurial spirit among santri (Adinugraha et al., 2022).

Implementation of The Islamic Entrepreneurship Concept in Santrendelik

The concept of entrepreneurship in Islam is objectively not only intended for profit and not just a branch to earn a living, but it is a branch of the belief that an entrepreneur can draw closer to Allah (Majid et al., 2018). The spirit of entrepreneurship in the Koran has also been explained, including in the Surah QS. Hud: 61, QS. Al-Mulk: 15, QS. Al-Baqarah: 275. Entrepreneurship is one of the many aspects of life that are discussed in the Qur'an, as stated in the sura QS. Al-A'raf: 10, QS. Al-Qashash: 73. The command conveyed by Allah through the verses is a suggestion and can also be interpreted as an act of worship. In terms of success, a Muslim entrepreneur must have an Islamic-based personality (Muhammad et al., 2020). This is what distinguishes Muslim entrepreneurs from non-Muslim entrepreneurs. The personality of Muslim entrepreneurs is faith and piety to Allah, according to the word of Allah in QS. As-Shof: 10-11.

Islam strongly encourages its people to entrepreneurship (Venâncio & Pinto, 2020). Many verses or hadiths are found that encourage Muslims to become entrepreneurs, for example, the virtue of trading as stated in the hadith which means: "Pay attention to all of you trading, in fact in the trading world there are 9 out of 10 doors of sustenance (HR. Ahmad). In Islam the suggestion to try or work is an integral part of Islamic teachings, it can even be said to be obligatory. Meanwhile, the verses of the Qur'an and the hadith of the Prophet explain the importance of business activities, including; "When the prayer has been fulfilled, then it is scattered on the earth, and seek the bounty of Allah." "Indeed, if one of you takes some ropes, and then goes to the mountain and returns to carry a bundle of firewood and sells it, then with that result Allah provides for your needs, that is better than asking other people, whether they give or not. no". Once the Messenger of Allah was asked by a friend, "What is the best job, O Messenger of Allah?" he replied, "A person works with his own hands and every sale and purchase is clean." (HR. Al Bazzar). Another Hadith, "Traders who are honest and trustworthy are with the Prophet, honest people, and martyrs" (Budhwar & Mellahi, 2010).

The concept of Islamic entrepreneurship has the understanding that entrepreneurship is all business activities that are carried out commercially in the context of producing goods or services in a way that does not conflict with the Shari'a. 1) Entrepreneurship is considered as jihad fi sabilillah (strong efforts to do good things in the name of Allah); 2) Entrepreneurs are considered as good deeds because entrepreneurial activities provide income to individuals, and offer employment opportunities to the community, thereby reducing poverty. Where poverty is one of the social problems; 3) Entrepreneurship also improves the community's economy. Doing good through entrepreneurship will encourage the creation of harmonious relationships between individuals and individuals and will help maintain a better relationship between individuals and their God; 4) Improve the quality of life, living more comfortably, strengthening the socio-economic position of the state, religion, and nation; 5) Help develop the khairul ummah (the best, productive and progressive society); 6) The main guidelines in Islamic entrepreneurship. For entrepreneurial activities to be considered as worship, these include: keep doing Worship, Prayer, Fasting, and other worship among the busyness of being an entrepreneur, avoiding doing things that are forbidden by Allah, learning the attitude of a good Muslim businessman, good business strategy planning (do not go away from Islamic teachings), knowing the rules (law) mu'amalah in Islam (Ramadani et al., 2015).

The Islamic holistic approach to entrepreneurship involves the dimensions of life and life after death. Thus, Islamic Sharia does not leave the problem of eternity and world affairs except by laying down the foundations and principles. The philosophy of Islamic entrepreneurship is based on the philosophy of economics itself in which trade is based on rabbis and divinity. The Qur'an itself emphasizes the principles of trade which are based on freedom, justice, and morality in every form of transaction. The principles, conditions, and rules that have been set aim to ensure business continuity and to gain the pleasure of Allah (Hashim et al., 2019).

The concept of entrepreneurship development in Islam begins with the entrepreneur itself (Islam & Alghobiri, 2019). Since the demands of running a business are fardu kifayah, sometimes even fardu 'ayn, dedication to human beings is not the end of everything. Thus, entrepreneurs must put their goals and operations centered on a relationship with Allah. The development of entrepreneurship based on the rububiyah and uluhiyyah is to ensure that they do not neglect to remember Allah Almighty, especially in performing other religious obligations and in developing the earth in the relationship between humans and the universe. However, entrepreneurial innovation requires a support system in the form of finance and training. They also need to be given an integrated education to ensure that entrepreneurs succeed in material terms can distinguish between the legal and the forbidden and stay away from all forms of negative accomplices. In this case, the role of government is very important. The government must also supervise activities so that there is no element of discrimination present. Respected entrepreneurs must realize the function of infaq by paying business alms, donating, providing loans to the needy, and so on. Entrepreneurs who fail, need to be helped and given a second chance to excel and improve (Linge & Ahmad, 2021). Theoretically and practically, the findings of this research are supported by Shohib & Narsim, (2023); Parlindungan et al., (2023); and Hamid, (2023), they have stated that Santripreneur is a program to transform entrepreneurial activities into education in pesantren.

Alms of Oxygen: A Form of Social Concern and Santrendelik Religiosity

Santrendelik initiated tree planting activities in several places which was named the Santrendelik productive forest program. The program has spread to almost all cities and regencies in Central Java with

a target of 100 hectares of land for productive reforestation by 2021. As of early March, Santrendelik has secured a land collaboration of 5.5 hectares of land. The location of Jepara district is 3 hectares and in Banjarnegara district 2.5 hectares.

The Santrendelik socialpreneur program through Oxygen Alms is also a medium to introduce millennial youth to the importance of protecting the environment with a culture of replanting uncultivated land. The tree planting program raised the theme of oxygen alms. Because the innovation of goodness and benefits for many people can be started from this oxygen alms. Planting is not just greening the land. However, its meaning and benefits are more concrete for the lives of many beings in the future (Ikhwan Saefullah, 2021).

Goat Bank: Concrete Evidence for Santrendelik Santripreneur

The goat bank program in Santrendelik is Santrendelik's flagship funding program and also one of the unique icons owned by the Santrendelik Kampung Tobat Foundation. The Santrendelik goat bank program accommodates residents' alms productively which will not run out of benefits, intended for individuals or groups with a minimum of 1 goat in charity. All proceeds will be used for Santrendelik da'wah activities, and all donors can monitor them in real time (A. Kurniawan, 2021).

The existence of a goat bank in Santrendelik is motivated by the fact that Pesantren must have a funding program to support the Pesantren. This concept is a variant of productive alms or alms which are not allocated directly to mustahiq (alms recipients). Productive alms can make alms funds used first for economic activities which in this case is goat farming or fattening goats.

The idea for the goat bank came from Dahlan Iskan who wanted to promote cattle banking. The concept was applied to goats because the price was stable and did not know inflation and were the herd animal of all the Prophets. We have made the goat bank system as simple as possible so that it can be duplicated everywhere. So Santrendelik can be a franchise boarding school that can be opened anywhere.

The concept of this goat bank is productive alms. So Santrendelik used to think like this, that a Pesantren must be independent. First, because there are many social people, many people come and go. So, the possibility of becoming independent, the possibility to have business units and others is very possible, as long as we have to accommodate it with a foundation. The business unit is the foundation, not the person or individual, although later on from the side of the foundation itself. As a rule, if the foundation itself is not allowed to do business, it only makes derivatives and we have that concept. A Pesantren must be independent, one of which is with this goat and that is only part of it.

Why is goat the choice of Santrendelik? Because all the Prophets herded goats "God did not send a prophet except for herding goats" (Narrated by Bukhari and Muslim); goat prices are more stable; and not subject to inflation, because the price is almost always following the standard of 1 dinar; get a blessing from Allah "Take care of the goat, because it is a blessing" (HR Thabrani); the best wealth for Muslims "There will come a time when goats are the best wealth for Muslims" (Hadith from Said Al-Hudri) so that they are relatively prudent, safe, and sharia. Goats refer to it more as history. All the prophets shepherded, from these stories, Santrendelik took lessons and continued to look for the advantages found in goats or sheep of the Gibas type. Santrendelik chose goats, was because first from the aspect of easier care, goats were given whatever food they wanted from all types of grass because of its natural condition eating it in the savanna, so from the other side what benefits the odorless goat.

The concept of this goat bank is Santrendelik intends to accommodate alms from people productively. So, when someone wants to give alms to a goat or with a certain value at that time, Santrendelik uses a certain value for its operational costs for the cage and so on. So Santrendelik does the fattening of goats instead of breeding. Because if it's bred, it's difficult to measure, what it means is that sometimes one goat can give birth to one, two, and even the curbside, it's just different from fattening.

If the fattening is intensive, the goodness of body weight per day can be calculated. From the side of fattening itself in other places, there have been many successes and it can be traced, it is not difficult to fatten it. If the concept is productive alms, it means that when Santrendelik donates once, the hope is that it will last for years until the finger can work. And it continues to be backed up by the IT system. So how is the reporting system, the person who enters can control it from IT? So, from the IT side, Santrendelik is already strong. So, the hope at that time was this was an entry point when Santrendelik was built and made Santrendelik elsewhere. With Santrendelik raising funds through this goat bank program, and a program that has been systemized and that can create big blogs, it is very possible from those that have been tested.

The organizational structure of the goat bank is like the organizational structure in general, there is a coach, chairman, secretary, and treasurer for employees or staff. They are different from the existing organizational structure of the Santrendelik Foundation. In managing the goat bank, Santrendelik involves residents. The procedure for becoming a member of the Santrendelik goat bank is that the customer is sufficiently aware of the heart of the community or the prospective customer himself to entrust the goat bank as a forum for collecting alms for the residents, with a certain value at that time we determine the value in cash which is equated with the minimum price of 1 goat, then Santrendelik buys goat seeds and after 4 months they are ready to sell if they make a profit, then the profits are used to finance the operation of the cage and the operation of the Pesantren (Aida, 2016).

The multiplier effect of the Santrendelik goat bank on the community is the welfare of the surrounding community, ranging from goat seed sellers/traders, corn seed sellers, and satay stalls to the manager of the cage. The goat bank program held by the Santrendelik Foundation is the only productive alms. Usually, customers give alms once, but with Goat Bank, they are even more productive. The analogy is when a customer gives a charity of 1 million rupiahs, the next day it will be added again, the goat is already big, the price increases, the customer's alms increases, the goat is sold to buy seeds again, the alms will increase again. From there, customers are happy, so their money doesn't run out right away. They can check on the Santrendelik website, so it's enough to give one alms, the reward for alms continues. The research findings are in line with the results of (Mahfud, (2021) which states that pesantren should have product advantages that are worth selling to the community.

The biggest hope of the Santrendelik goat bank manager is to be able to supply various activities organized by the Santrendelik Foundation, both social, educational, religious and so on. Moreover, it can become the flagship funding program of the Santrendelik Foundation to achieve its vision and mission, namely to build Santrendelik in every city so that youth and people who repent are more numerous and increasing in number (Aida, 2016).

Conclusion

This research has concluded that the concept of Islamic entrepreneurship also known as Santripreneur in Santrendelik is clear evidence of the pesantren's concern for entrepreneurship and religiosity, this can be proven through two leading activities in Santrendelik, namely oxygen alms and goat bank. The oxygen alms program has become a concrete manifestation of Santrendelik's concern for the environment and the future based on cooperation from various parties. Therefore, planting trees and

protecting the environment so that it remains sustainable is a shared responsibility. Furthermore, the goat bank has become concrete evidence of Santripreneurs in Santrendelik, because the goat bank is productive alms that can make alms funds optimally utilized for economic activities which in this case are goats so that the value of blessings and benefits is increasingly felt by the community.

References

- Adinugraha, H. H. (2022). Santripreneur at Al-Ustmani: Efforts to Realize Sharia-Based Entrepreneurship in Islamic Boarding Schools. *Al-Masharif: Jurnal Ilmu Ekonomi Dan Keislaman*, 10(2). <https://doi.org/10.24952/masharif.v10i2.6517>.
- Adinugraha, H. H., Supriyanto, E., & Effendi, B. (2022). Pendampingan Peningkatan Kemampuan Kewirausahaan Bagi Santri Pondok Pesantren Bustanul Mansuriyah. *Jumat Keagamaan: Jurnal Pengabdian Masyarakat*, 3(1). https://doi.org/10.32764/abdimas_agama.v3i1.2091
- Aida, R. N. (2016). Program Bank Kambing Perspektif Dakwah Pada Yayasan Santrendelik Kampung Tobat Gunungpati Semarang. *Universitas Islam Negeri Walisongo*.
- Amanuddin Shamsuddin, Thivia Kumaran Ganesan, Nur Syazwani Diyana Che Rosli, Vishu Kurup Mathaven, & Muhammad Zahier Zawari. (2018). Factors Influence Graduates in Becoming Entrepreneurs Among Accounting Students in Malaysian University. *International Journal of Business, Economics and Law*, 15(4).
- Anggadwita, G., Dana, L. P., Ramadani, V., & Ramadan, R. Y. (2021). Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia. *International Journal of Entrepreneurial Behaviour and Research*, 27(6). <https://doi.org/10.1108/IJEBR-11-2020-0797>.
- Aqil, D. I., Hudaya, A., & Wulansari, L. (2020). Learning innovation through biopreneurship to improve the interest of entrepreneurs of madrasah aliyah students based in boarding school. *Journal of Education and Learning (EduLearn)*, 14(1). <https://doi.org/10.11591/edulearn.v14i1.13605>.
- Ardiansyah, T., Umam, K., & Ariwibowo, P. (2018). Kiat Wirausahawan yang Sukses terhadap Peluang Mahasiswa untuk Berwirausaha. *JABE (Journal of Applied Business and Economics)*, 4(4). <https://doi.org/10.30998/jabe.v4i4.2680>.
- Assa'idi, S. (2021). The growth of pesantren in Indonesia as the Islamic venue and social class status of santri. *Eurasian Journal of Educational Research*, 2021(93). <https://doi.org/10.14689/EJER.2021.93.21>.
- Azami, M. I. (2021). A Contradiction of the Existence of English in Rural and Urban Pesantren in Indonesia. *IJET (Indonesian Journal of English Teaching)*, 10(1). <https://doi.org/10.15642/ijet2.2021.10.1.36-45>.
- Baidowi, A., Salehudin, A., Mustaqim, A., Qudsy, S. Z., & Hak, N. (2021). Theology of health of quranic pesantren in the time of COVID-19. *HTS Teologiese Studies / Theological Studies*, 77(4). <https://doi.org/10.4102/hts.v77i4.6452>.
- Baluku, M. M., Kikooma, J. F., Otto, K., König, C. J., & Bajwa, N. ul H. (2020). Positive Psychological Attributes and Entrepreneurial Intention and Action: The Moderating Role of Perceived Family Support. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.546745>.
- Budhwar, P. S., & Mellahi, K. (2010). Introduction: Islam and human resource management. In *Personnel Review* (Vol. 39, Issue 6). <https://doi.org/10.1108/00483481011075558>.

- Carree, M. A., & Thurik, A. R. (2010). The Impact of Entrepreneurship on Economic Growth. In *Handbook of Entrepreneurship Research*. https://doi.org/10.1007/978-1-4419-1191-9_20.
- Che Omar, C. M. Z., & Saripuddin, A. S. S. (2015). Concept of Business Ethics in Islam - Approach To The Entrepreneur 2. Sources of Islamic Business Ethics. *Journal of Asian Business Strategy*, 5(1).
- Djunaedi, M. (2020). Revitalization of Islamic Education: Study on the Existence of Salafiyah Village in Parappe Village, Campalagian Sub-district, Polewali Mandar District. *Didaktika Religia*, 8(1). <https://doi.org/10.30762/didaktika.v8i1.1474>.
- Edastama, P. (2021). Pemahaman Peranan Pemasaran Islam Dalam Menghadapi Masa Pandemi Covid 19 Pada Pengusaha Muslim di Indonesia. *Jurnal Pengabdian Bareleng*, 3(01). <https://doi.org/10.33884/jpb.v3i01.2721>.
- Ekelund, R. B., & Kirzner, I. M. (1974). Competition and Entrepreneurship. *Southern Economic Journal*, 41(1). <https://doi.org/10.2307/1056112>.
- Fathonih, A., Anggadwita, G., & Ibraimi, S. (2019). Sharia venture capital as financing alternative of Muslim entrepreneurs: Opportunities, challenges, and future research directions. *Journal of Enterprising Communities*, 13(3). <https://doi.org/10.1108/JEC-11-2018-0090>.
- Fauroni, R. L. (2019). The Economic Community of Pesantren Al-Ittifaq: Opposing Market Capitalism and the Improvement of Competitiveness. *Shirkah: Journal of Economics and Business*, 4(3). <https://doi.org/10.22515/shirkah.v4i3.273>.
- Gloria-Palermo, S. (2020). The theory of entrepreneurship. In *Evolution of Austrian Economics*. <https://doi.org/10.4324/9780203011539-15>.
- Gragnano, A., Simbula, S., & Miglioretti, M. (2020). Work-life balance: weighing the importance of work-family, and work-health balance. *International Journal of Environmental Research and Public Health*, 17(3). <https://doi.org/10.3390/ijerph17030907>.
- Hamid, A. M. (2023). Pemberdayaan Ekonomi Syariah Berbasis Santripreneur (Kasus: Di Pondok Pesantren Darul Hikmah Desa Gumantuk Maduran Lamongan). *HUMANIS: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*. <https://doi.org/10.52166/humanis.v15i1.3943>.
- Hannan, A. (2019). Santripreneurship and Local Wisdom: Economic Creative of Pesantren Miftahul Ulum. *Shirkah: Journal of Economics and Business*, 4(2). <https://doi.org/10.22515/shirkah.v4i2.267>.
- Hari Adi, P., & Adawiyah, W. R. (2018). The impact of religiosity, environmental marketing orientation and practices on performance: A case of Muslim entrepreneurs in Indonesia. *Journal of Islamic Marketing*, 9(4). <https://doi.org/10.1108/JIMA-09-2016-0067>.
- Hashim, N., Othman, A., Hussin, N., & Mohamad, A. (2019). Islamic entrepreneurship education model for higher education institutions. *Journal of Advanced Research in Dynamical and Control Systems*, 11(5 Special Issue).
- Hidayah, S. N. (2021). Pesantren for middle-class Muslims in Indonesia (between religious commodification and pious neoliberalism). *Qudus International Journal of Islamic Studies*, 9(1). <https://doi.org/10.21043/QIJIS.V9I1.7641>.
- Ikhwan Saefullah. (2021). Wawancara dengan Yayasan Ketua Santrendelik Kampung Tobat. <https://123dok.com/document/y8pp7erz-wawancara-ikhwan-saefullah-yayasan-santrendelik-kampung-kecamatan-semarang.html>.

- Islam, M. A., & Alghobiri, M. A. (2019). E-Entrepreneurship for E-Startups: Potentials, Common Challenges and Way Forward. *Information Management and Business Review*, 10(4). <https://doi.org/10.22610/imbr.v10i4.2646>.
- Ismail, A., Ismail, F. L. M., Wahab, N. A., Latiff, L. A., & Kandil, H. M. T. E. (2020). Entrepreneurs' Characteristics from the Islamic Perspective: A Study of Muslimpreneurs' Performance. *International Journal of Psychosocial Rehabilitation*, 24(03). <https://doi.org/10.37200/ijpr/v24i3/pr200846>.
- Ismail, Thalib, S. B., Samad, S., & Mahmud, R. (2016). The development of character education model to improve students' academic independence in Islamic Boarding School in Sinjai District, Indonesia. *New Educational Review*, 46(4). <https://doi.org/10.15804/ner.2016.46.4.02>.
- Ismanto, K. (2021). The Concept of Maqāṣid Al-Syarī'ah Al-Ghazali as A Halal Industry Development. *Social Sciences and Education Research Review*, 197(8), 180–197. <https://doi.org/10.5281/zenodo.5090788>.
- Kurniawan, A. (2021). Wawancara dengan Ketua Pengelola Program Bank Kambing Santrendelik. Yayasan Santrendelik.
- Kurniawan, M. E. H., Yudoko, G., Basri, M. H., & Umbara, A. N. (2019). Do entrepreneurship students have an intention to become an entrepreneur? *Journal of Entrepreneurship Education*, 22(2).
- Kurniawati, D., & Damayanti, N. A. (2020). Effectiveness of the implementation of job enlargement and job enrichment methods to overcome limited number of employees. *European Journal of Molecular & Clinical Medicine*, 7(5).
- Linge, A., & Ahmad, U. S. (2021). Empirical Study of Entrepreneurship in Tijarah Concept. *Talaa : Journal of Islamic Finance*, 1(1). <https://doi.org/10.54045/talaa.v1i1.251>.
- Mahfud, M. (2021). Program One Pesantren - One Product in the Perspective of Social Entrepreneurship. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 4(1). <https://doi.org/10.33258/birci.v4i1.1737>.
- Mahmud, M., Sartika, M., & Adinugraha, H. H. (2020). Pendampingan Peningkatan Santripreneur Pada Siswa-Siswi Pondok Pesantren Uswatun Hasanah Sebagai Bekal Menjadi Wirausaha. *Abdimasku : Jurnal Pengabdian Masyarakat*, 3(1). <https://doi.org/10.33633/ja.v3i1.74>.
- Mahto, R. V., & McDowell, W. C. (2018). Entrepreneurial motivation: a non-entrepreneur's journey to become an entrepreneur. *International Entrepreneurship and Management Journal*, 14(3). <https://doi.org/10.1007/s11365-018-0513-8>.
- Majid, N. A., Zainol, F. A., Daud, W. N. W., Rashid, N., & Afthanorhan, A. (2018). Entrepreneurial Intention from the Islamic Perspective: A Holistic Approach. *International Journal of Academic Research in Business and Social Sciences*, 8(12). <https://doi.org/10.6007/ijarbs/v8-i12/5077>.
- Maulana, A. S., & Adinugraha, H. H. (2020). Progressive Education in Indonesia: Insight from Soedjatmoko Thought. *Tarbawy*, 7(2), 113–121. <https://doi.org/10.32923/tarbawy.v7i2.1410>.
- Mohd. Faizal P. Rameli, Muhammad Ridhwan Ab. Aziz, Kalsom Ab. Wahab, & Suhaida Mohd Amin. (2014). The Characteristics of Muslimpreneurs from the view of Muslim Scholars and Academicians. *International Journal of Teaching and Education*, 2(2).
- Muhammad, H. (2020). Islamic Corporate Social Responsibility: An Exploratory Study in Islamic Microfinance Institutions. *Journal of Asian Finance, Economics and Business*, 7(12). <https://doi.org/10.13106/JAFEB.2020.VOL7.NO12.773>.

- Muhammad, S., Ximei, K., Sharif, I., & Haq, Z. al. (2020). An Overview of Women Entrepreneurship from Islamic Perspective. *Review of Economics and Development Studies*, 6(4). <https://doi.org/10.47067/reads.v6i4.285>.
- Murtafi'ah, B., & Putro, N. H. P. S. (2020). Gender differences in Santri's reading attitude and motivation. *EduLite: Journal of English Education, Literature and Culture*, 5(2). <https://doi.org/10.30659/e.5.2.251-262>.
- Parlindungan, D. R., Fitriana, N., & Wibowo, T. O. (2023). Pemberdayaan Masyarakat Pesantren dalam Mengembangkan Santripreneur melalui Program CSR. *Sahafa Journal of Islamic Communication*, 5(2). <https://doi.org/10.21111/sjic.v5i2.8807>.
- Purwanto, H., Fauzi, M., Wijayanti, R., Al Awwaly, K. U., Jayanto, I., Mahyuddin, Purwanto, A., Fahlevi, M., Adinugraha, H. H., Syamsudin, R. A., Pratama, A., Ariyanto, N., Sunarsi, D., Hartuti, E. T. K., & Jasmani. (2020). Developing model of halal food purchase intention among Indonesian non-muslim consumers: An explanatory sequential mixed methods research. *Systematic Reviews in Pharmacy*, 11(10), 396–407. <https://doi.org/10.31838/srp.2020.10.63>.
- Rachapaettayakom, P., Wiriyapinit, M., Cooharajanone, N., Tanthanongsakkun, S., & Charoenruk, N. (2020). The need for financial knowledge acquisition tools and technology by small business entrepreneurs. *Journal of Innovation and Entrepreneurship*, 9(1). <https://doi.org/10.1186/s13731-020-00136-2>.
- Ramadani, V., Dana, L. P., Ratten, V., & Tahiri, S. (2015). The context of Islamic entrepreneurship and business: Concept, principles and perspectives. *International Journal of Business and Globalisation*, 15(3). <https://doi.org/10.1504/IJBG.2015.071906>.
- Raza, S. A., Qazi, W., & Shah, N. (2018). Factors affecting the motivation and intention to become an entrepreneur among business university students. *International Journal of Knowledge and Learning*, 12(3). <https://doi.org/10.1504/IJKL.2018.092315>.
- Reisman, D. (2004). Schumpeter's market: Enterprise and evolution. In *Schumpeter's Market: Enterprise and Evolution*. <https://doi.org/10.4337/9781845420857>.
- Rusmanah, E., Rahmi, A., Andria, F., & Almahali, J. (2021). Al-Mahali Islamic Boarding School Administration Empowerment through Financial Management in Conformity with Accounting Standards. *Journal of Community Practice and Social Welfare*, 1(1). <https://doi.org/10.33479/jacips.2021.1.1.33-47>.
- Saifudin, A. (2019). Pendidikan kewirausahaan dalam prespektif idialisme Santripreneur. *INTIZAM : Jurnal Manajemen Pendidikan Islam*, 3.
- Schmidt, H. J., & Baumgarth, C. (2015). Brand Orientation: A Case Study Approach within the Context of Social Entrepreneurial Businesses. *Procedia - Social and Behavioral Sciences*, 175. <https://doi.org/10.1016/j.sbspro.2015.01.1170>.
- Shah, I. A., Amjed, S., & Jaboob, S. (2020). The moderating role of entrepreneurship education in shaping entrepreneurial intentions. *Journal of Economic Structures*, 9(1). <https://doi.org/10.1186/s40008-020-00195-4>.
- Shohib, M., & Narsim. (2023). Society 5.0; Tuntutan Strategi Pendidikan Entrepreneurship di Pesantren Melalui SOAR Analysis. *Idarotuna: Journal of Administrative Science*, 3(2). <https://doi.org/10.54471/idarotuna.v3i2.38>.
- Thahir, M. (2014). The Role and Function of Islamic Boarding School: An Indonesian Context. *International Journal for Historical Studies*, 5(2).

- Tuan Mahmood, T. M. A., Mohd Din, N., Al Mamun, A., & Ibrahim, M. D. (2021). Issues And Challenges Of Zakat Institutions Achieving Maqasid Syariah In Malaysia. *AZKA International Journal of Zakat & Social Finance*. <https://doi.org/10.51377/azjaf.vol2no1.46>.
- Venâncio, A., & Pinto, I. (2020). Type of entrepreneurial activity and sustainable development goals. *Sustainability (Switzerland)*, 12(22). <https://doi.org/10.3390/su12229368>.
- Wennekers, S., Van Stel, A., Carree, M., & Thurik, R. (2010). The relationship between entrepreneurship and economic development: Is it U-shaped? *Foundations and Trends in Entrepreneurship*, 6(3). <https://doi.org/10.1561/03000000023>.
- Xu, F., & Jin, L. (2022). Impact of daily entrepreneurial stressors on long-term transformational leader behaviors and well-being: Differences in experienced and nascent entrepreneurs. *Journal of Business Research*, 139. <https://doi.org/10.1016/j.jbusres.2021.09.059>.
- Yaacob, Y., & Azmi, I. A. G. (2014). Entrepreneurs' Personality from Islamic Perspective: A Study of Successful Muslim Entrepreneurs in Malaysia. *International Proceedings of Economics Development and Research*, 75(28).
- Yayasan Santrendelik Kampung Tobat. (2021a). Tentang Kami. Profil. <https://santrendelik.org>
- Yayasan Santrendelik Kampung Tobat. (2021b). Tentang Santrendelik. Profil. <https://santrendelik.org/tentang-kami/>.