



# The Influence of *Santripreneurs* on the Realisation of Sharia Business in Malang Islamic Boarding Schools

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**Abstract.** This study aims to develop the potential of young entrepreneurs to improve the community's welfare through the basis of Islamic boarding schools. This type of research is quantitative with a causal approach, and the population is an Islamic boarding school in Malang City. This research data collection by using a questionnaire. This study took a sample of 30 Islamic boarding schools in the city of Malang Islamic boarding schools that have the criteria for student independence programs in entrepreneurship by identifying and classifying students with entrepreneurial interests who are directly involved in business practices ranging from production, distribution, and sales. Data analysis method using Partial Least Square (PLS). The results showed that santripreneur had a significant positive effect on the realisation of sharia business. On the other hand, it also shows that the business entities in Islamic boarding schools have not proven to have a positive effect on sharia business. The final result of this study shows that the business entity is proven to be an intervening capable of mediating the influence of santripreneur on sharia business.

**Keywords:** Santripreneur · Entrepreneurship · Islamic boarding school · Sharia business

## 1 Introduction

Currently, many countries have policy programs to realise entrepreneurship education and training. In Indonesia, to support the program, entrepreneurship education and training have begun to be provided in schools ranging from elementary, junior high school, senior high school, Islamic boarding schools (*pesantren*) and even to the university level [1]. It is recorded that entrepreneur in Indonesia is 0.24% of the total population of around 240 people. In addition to entrepreneurship, the average Indonesian population works as employees or civil servants. This number is lower when compared to the number of entrepreneurs in the United States, which reaches 11%, Singapore 7%, and Malaysia 5% with high economic growth rates [2, 3]. Entrepreneurship education in Indonesia

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gives hope to increase the number of entrepreneurs who are currently classified as low. Currently, Indonesia needs young entrepreneurs to be able to support the country's economic growth. The santripreneur program is one of the government programs whose aim is to develop the potential of young entrepreneurs to improve the community's welfare through the basis of Islamic boarding schools [4].

The number of Islamic boarding schools in Indonesia based on data from the Ministry of Religion in 2020 is around 26,974, which consists of 3 million students spread throughout Indonesia [5]. The large number of *pesantren* has the potential to increase the number of young entrepreneurs and increase the growth of new MSMEs in the territory of Indonesia [4]. *Pesantren* has also contributed to increasing students' interest in business through entrepreneurship education. The form of entrepreneurship education that students can apply through internalising the values of independence from *pesantren* is called santripreneurship [1].

This research was conducted at several Islamic boarding schools in Malang City, which provide non-formal education and formal education from junior high school to senior high school level. Islamic boarding schools have the criteria for the student (*santri*) independence program in entrepreneurship by identifying and classifying students with entrepreneurial interests who are directly involved in business practices ranging from production, distribution, and sales. Student (*santri*) are trained to have skills and expertise developed through business units such as hydroponics, making processed food products, batik, and digital marketing.

All activities related to sharia business must be following Islamic sharia, which aims to keep business people from getting halal sustenance and being blessed by Allah SWT and the realisation of the welfare of humankind [6]. Developing the entrepreneurial potential of students to improve the community's welfare through the basis of Islamic boarding schools must prioritise morals and business ethics so that they will be realised in business activities guided by the values contained in Islamic economics [7]. Hence, sharia business ethics has an essential role in the sharia business [8].

Business activities at Islamic boarding schools aim to pursue profits and businesses that must be oriented towards educational and social interests. The social orientation of business at Islamic boarding schools is not only paying *zakat* from profits but also *infaq* and *sadaqah* [9]. This study aims to see how the influence of *santripreneur* on the realisation of sharia-based business in Islamic boarding schools in Malang. The study results are expected to be one of the government's references in strengthening policies related to santripreneurship and efforts to grow entrepreneurs in Indonesia [10].

## 2 Literature Review

### 2.1 Entrepreneurship in *Pesantren*

Education in *pesantren* is currently developing very well along with social changes and dynamics that occur in society. The development of Islamic boarding schools innovates to meet the needs and challenges of the times towards new values that develop in society due to advances in science and technology [11]. *Pesantren* that still maintain the old system by not transforming are ultimately less attractive to the public, while *pesantren*

which are transformed into a modern form under the times are much in demand by the public [12].

## 2.2 Business Ethics According to Islamic View

Salahudin et al., in their research, states that business ethics in Islam is a set of ethics in running a business that is based on Islamic rules, namely the Al-Quran and Al-Hadith [13]. As the main guideline for Muslims, Al-Quran has contained a series of ethical concepts that aim to provide correct attitudes for human behaviour [14]. This includes the fields of education, politics, law, health, economics or business. In the realm of economics or business, Islam has a paradigm that must be based on the principles of faith, fairness or balance, free will, responsibility and *Ihsan* [15]. Indeed, Muslims have been doing business for a long time, and they have indirectly implemented business ethics in running it.

## 2.3 Sharia Business

Business in the Islamic perspective is a *rahmatan lil alamin* which means that all creatures can enjoy it. The business purposes, according to Islam, is to prosper the earth following the command of Allah SWT, where humans become caliphs on earth to carry out business activities [16]. Therefore, sharia business ethics has a vital role in a business that will bring Muslim entrepreneurs to the welfare of the world and the hereafter by consistently meeting the ethical standards of business behaviour, namely: piety, kindness, friendship and trustworthiness [8]. In the view of Islam, business is not just profit-oriented, but business activities are part of worship to Allah SWT [17]. Sharia-based business is also defined as a business activity carried out by someone based on Islamic religious law, where every way of obtaining and using the assets they get must be following Islamic religious rules (halal and haram) [18, 19].

Regulation of Islamic economic activities in terms of doing business, using legal instruments according to the Islamic religion so that business activities run under the principles in Islam. According to Ariyadi, some of the conditions in doing business in the Islamic field of economics are [8]:

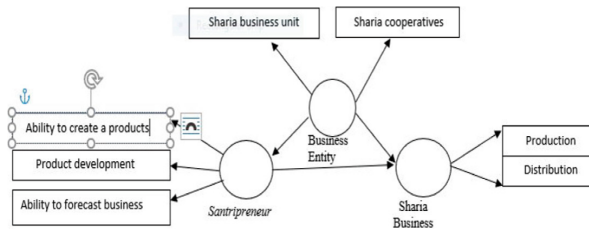
- Production, which includes: a) Work is the main thing in production; b) Halal production; c) Protection of natural wealth; d) Realising self-help, and e) Realising self-sufficiency.
- Distribution, which includes: a) Not trading in illicit goods; b) *Sidq*, trustworthy, honest; c) Fair and stay away from usury; d) Compassion and not a monopoly; and e) Tolerance, brotherhood and alms.

## 3 Methods

This type of research is quantitative with a causal approach, and the population are several Islamic boarding school in Malang City, East Java, Indonesia. This study took a sample of Islamic boarding schools in Malang City with the criteria of modern boarding

**Table 1.** Research variables

Variable	Indicators
<i>Santripreneur</i> [22]	a. Ability to create products b. Product development c. Ability to forecast business opportunities
Sharia business [8]	a. Production b. Distribution
Business entity [23]	a. Sharia business unit b. Sharia cooperative



**Fig. 1.** Conceptual research framework.

schools with independent and entrepreneurial student programs which provide non-formal education and formal education from junior high school to senior high school level. To find out how the influence of *Santripreneur* on the realisation of sharia-based business in the Malang City Islamic boarding school, the researchers used Partial Least Square (PLS) software as an analytical tool. Research data is primary data that is directly extracted from respondents. Similar research with this method has been carried out by Azhari [20].

In order to answer the problems in this research, the PLS analysis tool is used, which is one method for implementing the model with a relatively small number of samples and can be used for all research scales [21]. Data collection in this study used a questionnaire distributed to 30 Islamic boarding schools in Malang City with respondents consisting of *santri*, *kyai*, *uztad*, and *pesantren* administrators using a Likert Scale. To develop a questionnaire based on several endogenous variables and exogenous variables (See Table 1).

Based on the conceptual framework in Fig. 1, the hypotheses are:

H1: It is suspected that *santripreneurs* have a significant positive effect on the realisation of sharia business

H2: Business entities have a significant positive effect on the realisation of sharia business

H3: The business entity is an intervening that can mediate the influence of *santripreneur* on sharia business

**Table 2.** Descriptive statistics

	Minimum	Maximum	Mean	Std. Deviation
Santipreneur	2	5	4.575	0.493
Sharia Business	2	5	4.578	0.535
Business entity	2	5	4.716	0.352

## 4 Results and Discussion

### 4.1 Descriptive Statistics

The mean value is used to see the central tendency, while the standard deviation measures the difference from the average value. From the results of data processing, all variables are in the high category (See Table 2).

### 4.2 Validity and Reliability Test

Evaluation of individual item reliability can be seen from the standardised loading factor value. An indicator is said to be valid if the loading factor value is 0.7. Although the ideal value of the loading factor is 0.7, the value of the loading factor 0.6–0.7 is still acceptable [24]; even in empirical research, the loading factor value of 0.5 is still accepted [25]. Therefore, this study uses a loading factor of 0.5. From the data processing results, some items in this study had to be removed from the model because they had a loading factor value of less than 0.5. After eliminating these items, the results of the validity tests carried out again are as in Table 3.

The second stage is internal consistency reliability which can see the value of Cronbach’s Alpha and Composite Reliability (CR). The construct is declared reliable by Cronbach’s Alpha and Composite Reliability if the value is above 0.7 [25]. From the data processing performed, all variables (business entities, *santipreneurs*, and sharia businesses) have a CR greater than 0.7. In addition, *Santipreneur* and Sharia Business also have a Cronbach’s Alpha of more than 0.7 while the business entity turns out to be less than 0.7. The variables of *Santipreneur* and Sharia Business are stated to be reliable. In addition, although the business entity variable has a CR of less than 0.7, it is still considered reliable because it has a CR of more than 0.7 (Table 4).

### 4.3 Figures and Tables

The value of R Square is the coefficient of determination on the endogenous construct. According Chin R square values are 0.67 (strong), 0.33 (moderate) and 0.19 (weak) [26]. To see the strength of the relationship from the model, the researcher used the R2 value of each endogenous variable (Table 5).

*Santipreneur* has an R2 value of 0.608, indicating that the endogenous variable *Santipreneur* can be explained by its exogenous latent variable, namely the business entity of 60.8% and the remaining 39.2% is explained by other variables that are not in

**Table 3.** Outer leading factor

	Business entity	Santipreneur	Sharia Business	Information
Create1		0.719		Valid
Create2		0.650		Valid
Create5		0.578		Valid
Develop1		0.576		Valid
Distribut1			0.660	Valid
Distribut4			0.734	Valid
Distribut5			0.749	Valid
Forecase3		0.553		Valid
Forecase4		0.825		Valid
Product3			0.770	Valid
SB1	0.598			Valid
SC1	0.667			Valid
SC2	0.659			Valid
SC3	0.869			Valid

**Table 4.** Final reliability of the outer model

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)	Information
Business entity	0.659	0.692	0.795	0.498	Reliable
Santipreneur	0.742	0.759	0.817	0.432	Reliable
Sharia Business	0.708	0.717	0.820	0.532	Reliable

**Table 5.** R2 value of latent variables

	R Square	R Square Adjusted
Santipreneur	0.608	0.594
Sharia Business	0.930	0.925

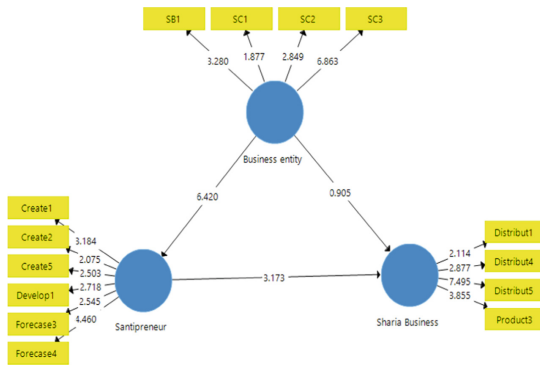
this study. In addition, the R2 value in Sharia Business has a value of 0.930. Exogenous variables can explain Sharia Business as an endogenous latent variable, namely business entities and santipreneurs, by 93% and the remaining 7% are explained by variables that do not exist in this study.

### 4.4 Hypothesis Test

From testing the H1 hypothesis (Table 6), the results of this study prove the positive influence of the *Santipreneur* variable on Sharia Business ( $\beta = 0.783, t = 3.173, p < 0.05$ ), hypothesis H1 is accepted. Testing the H3 hypothesis also shows the same thing where the business entity is proven to be an intervening that can mediate the influence of *santripreneurs* on sharia business ( $\beta = 0.780, t = 6.420, p < 0.05$ ), so the hypothesis H3 is accepted. In addition, hypothesis testing H2 shows different results where the business entity is not proven to have a positive effect on sharia business ( $\beta = 0.220, t = 0.905, p > 0.05$ ) and H2 is rejected (Fig. 2).

**Table 6.** Estimate for Path Coefficients

	Original Sample (O)	T Statistics (IO/STDEVI)	P Values	Information
Business entity → Santipreneur	0.780	6.420	0.000	H3 accepted
Business entity → Sharia Business	0.220	0.905	0.366	H2 rejected
Santipreneur → Sharia Business	0.783	3.173	0.002	H1 accepted



**Fig. 2.** Path diagram of t-value model.

**Table 7.** Structural hypothesis model test

	Original Sample (O)	T Statistics (IO/STDEVI)	P Values
Business entity → Santipreneur → Sharia Business	0.611	2.781	0.006

In testing the indirect effect (Table 7), this study confirmed the role of *santipreneurs* in mediating the relationship between business entities and sharia business ( $\beta = 0.611$ ,  $t = 2.781$ ,  $p < 0.05$ ) so that H3 is accepted.

#### 4.5 Discussion

The results of this study prove the positive effect the *santipreneur* variable on sharia business. As in several Islamic boarding schools in Malang City, Al Muflikhun, Baitul Manshurin and Baitul Jannah, in the *santri* entrepreneurship program in collaboration with several universities in Malang City, they hold direct practice and assistance in the making *batik* such as eco print batik, making processed foods starting from the production process. Until the product is ready for sale, the mentoring process involving outside parties such as academics or practitioners aims to make students stop until the production process, but students can develop their creativity so that the resulting products can be marketed in the community.

Empowerment of students to create young entrepreneurs is also supported by entrepreneurship training which is part of the *pesantren* curriculum which aims to make students have independent provisions later in the community, as in research [27], where *pesantren* is a place for students to learn independently and entrepreneurship before going directly into the community. The training taught to students to support the entrepreneurship curriculum, such as digital marketing, art and automotive classes. This is proof that the *santripreneur* program encourages the development of sharia business through empowering students in Islamic boarding schools [9].

The research results on hypothesis testing (H2) showed different results where the business entity was not proven to have a positive effect on sharia business. Although there are sharia business entities such as cooperatives and other sharia business units in Islamic boarding schools, if there is no entrepreneurial spirit and adequate facilities, sharia business will not run smoothly. Developing a business entity in a *pesantren* must involve and receive support from all internal stakeholders (*santri*, *santri* alumni, foundation management, *uztad*) and external parties (practitioners and academics) to realise sharia business in the *pesantren* environment.

As in research a conducted at the Sunan Drajat Islamic boarding school that sharia business can run if it is supported by the *pesantren* business incubator program which consists of seven service elements, namely '7S' Services which include space, shared, services, support, skill development, seed capital and synergy [28]. With adequate facilities, sharia business activities in Islamic boarding schools can significantly contribute to the regional economy and business innovation in Indonesia.

The final result of this study shows that the business entity is proven to be an intervening capable of mediating the influence of *santripreneur* on sharia business. This is in line with the findings of research conducted by Sampurno that business entities that apply the principles of business ethics according to sharia have a positive effect on operational processes [29]. In the long term, this will support the implementation of sharia-based businesses that the community can accept to strengthen the economy of the perpetrators and have an impact on the growth of sharia-based businesses in Indonesia [15]. The production process carried out in Islamic boarding schools must comply with the halal standards so that it is eligible to get halal certification. The results of this study



are supported by the opinion of the research [17, 30], that the halal standards contained in the product will make it easier for consumers to identify a product.

## 5 Conclusion

*Santripreneur*, as a business activity carried out by human resources in Islamic boarding schools, has contributed to the growth of the number of entrepreneurs in Indonesia, especially young people. Through the results of this study with quantitative data analysis, data obtained that *santripreneurs* have a significant positive effect on the realisation of sharia business. On the other hand, it also shows that the business entities in Islamic boarding schools have not proven to have a positive effect on sharia business. The final result of this study shows that the business entity is proven to be an intervening capable of mediating the influence of *santripreneur* on sharia business. The *santripreneur* program carried out at Islamic Boarding Schools in Malang City is slowly helping the Indonesian government realising the existence of a sharia business.

## 6 Recommendation

In order to confirm more reliable research results, research in the broader area needs to be carried out. In addition, testing of other variables that have not been studied in this study also needs to be carried out to determine the objectivity of the *santripreneur* industry in Indonesia. The study of *santripreneur* with topics that are more relevant to global discussions also needs to be carried out to spread Islamic economics with an Indonesian nuance.

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