Islamic Boarding School Entrepreneurial Ecosystem: A Literature Review

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Abstract. This article aims to explore Islamic boarding school entrepreneurship which has potential in the economic development sector with an ecosystem approach that is useful for re-inventing and pre-existing entrepreneurship. This study used a qualitative method with a literature review approach. This research produces an entrepreneurial ecosystem model with seven main pillars, they are culture, human resources, education, financing, markets, policies, and supports. Everything is based on *aqidah* (faith), sharia, and morals. The novelty of this study is an entrepreneurial ecosystem theory that is built with core values of faith, sharia, and morals. This conceptual study highlights practical development strategies for developing the potential economy of Islamic boarding schools with an ecosystem approach with seven main pillars based on aqidah (faith), sharia, and morals, they are culture, human resources, education, financing, markets, policies, and supports. This article suggests a development strategy based on the Islamic Boarding School entrepreneurial ecosystem that is useful for increasing capacity building, institutions, production capacity, increasing human resources, and business sustainability.

Keywords: Entrepreneurial Ecosystems · Islamic boarding school · Entrepreneurial education · Sustainable Entrepreneurship · Business Development · Entrepreneurship

1 Introduction

There are 28,961 Islamic Boarding Schools with 18 million students spread all over Indonesia territory [1], which indicates economic potential. It has a unique and strategic role as a preaching institution that aims to form a superior character, as an educational institution that functions as a transfer of knowledge of religion-based formal sciences, and as a community empowerment institution that has excellence and independence in the field of entrepreneurship economics [2] (Fig. 1).

However, not all Islamic boarding schools have been able to maximize this economic potential. The problems experienced include internal and external problems [4]. Internal problems are related to unrecorded assets, low in managing the funds optimally, low literacy, low quality of human resources, and low management, especially among entrepreneurs. Meanwhile, the external issues of Islamic boarding schools are the lack of

Fig. 1. Islamic Boarding Schools in Indonesia [3].

community involvement, not optimization of the potential of the entrepreneur network for actors in stakeholder collaboration [5].

Study on Islamic boarding school entrepreneurship has been carried out by many researchers [6], including research in the field of economic empowerment of Islamic boarding school, researched by Anggadwita et al. [7], Sriharini et al. [8], Purwanto et al. [9], and Alhifni [10]. The fields of education and culture have been studied by Zaki [11], and Suliswiyadi et al. [12]. Zaki [13] and Wardi [14] researched finance. Management, economic development, and marketing were studied by Hudaefi & Heryani [2], Rofiaty [15], Abidin [16], and Surono [17]. In the field of waqf (endowment) studied by Alhifhi et al. [18].

From the study administered, the study on Islamic boarding school entrepreneurship is still partial and has not comprehensively discussed ecosystem-based Islamic boarding school entrepreneurship. Therefore, this article examines the entrepreneurial ecosystem of Islamic boarding schools with the research approach of Isenberg [19] which was modified by adhering to the core values of aqidah (faith), sharia, and morals which aim to re-inventing and re-existing of entrepreneurship in Islamic boarding schools that have enormous potential.

Efforts to re-inventing and re-existing in the economic field are primarily the entrepreneurial ecosystem in Islamic boarding schools. The ecosystem began to be associated with the business world with the birth of an entrepreneurial ecosystem which states that business is not born from space and in business, there is an interactive relationship that occurs between actors with an interest in company growth. The entrepreneurial ecosystem has become an approach that is widely used yet research that describes the entrepreneurial ecosystem of Islamic boarding schools has not been administered a lot. Whereas Islamic boarding schools have a strategic role in economic empowerment with all the uniqueness and resources they have. According to this reason, a study on the entrepreneurial ecosystem of Islamic Boarding Schools is important to do.

2   Methodology

This article aims to get an overview of the economic development of Islamic boarding schools through the framework of an entrepreneurial ecosystem. This study is a qualitative study using a literature review approach. The literature study used in this article is in the form of a study of research journals with the Scopus International index using the keywords *Islamic boarding school*/Islamic boarding house, entrepreneur and Empowering.

3   The Theoretical and Conceptual Basis

3.1   Islamic Boarding School

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia [20] and have been known by the public, especially in rural areas, but it is undeniable that urban communities also know about them. Many *ulama* (Islamic Scholars) were born in Islamic boarding schools in various regions of Indonesia. The early presence of Islamic boarding schools was traditional and was only present to explore Islamic religious sciences as a way of life by emphasizing morals in society [21].

The emergence of Islamic boarding schools in Indonesia is estimated 300–400 years ago and reached almost all levels of Muslim society, especially in Java [22]. Islamic boarding schools are unique educational institutions not only because of their very long existence, but also because of the culture, methods, and networks applied by these religious institutions [23]. Islamic boarding school, in Indonesia namely Pondok Pesantren comes from two words, *Pondok* and *Pesantren. Pondok* in Arabic means *"Funduq"* which is a place to stay or hostel. Pesantren in the Tamil language is defined from the word *santri* which is affixed with the prefix "pe-" and the suffix "-an" which means study knowledge of Islam [20].

Islamic boarding school is an Islamic educational institution in which students can learn, explore, appreciate and practice Islamic lessons by emphasizing religious moral as a guide for life and behavior [24]. Islamic boarding schools as agents of change, namely agents of moral change, are expected to be able to fortify and strengthen one's faith so that they are not easily influenced by deviant religious teachings [25].

In the early 70s, Islamic boarding schools were required to provide general lessons for their students. In the twentieth century, a new element in the form of a classical education system began to enter the Islamic boarding school. In line with the development and changes in the form of Islamic boarding schools. The Minister of Religion of the Republic of Indonesia issued Regulation number 3 of 1979 that divided the types of Islamic boarding schools into four, type A that is students learn, study, and live every day in one environment with traditional teaching (*wetonan* or *sorogan* system). Type B provides classical teaching by *kyai* (teachers) are application, given at certain times, students live in dormitories. Type C is Islamic boarding schools are only dormitories while the student study outside, and the *kyai* (teachers) only supervises and guides the students. Type D is organized as a boarding school system and at the same time a school or Islamic school system [26].

3.2   Entrepreneurial Ecosystem

The term Entrepreneurial Ecosystem was first introduced by Isenberg in his writing by title How to start an Entrepreneurial ecosystem which stated that in general, the entrepreneurial ecosystem consists of seven pillars, those are human, culture, education, market, access to capital, support systems from regulator such as policies, regulations, infrastructure, education and training systems and also support form non-regulator such as from university as mentors, consultants, and incubators as well as socio-cultural support [27].

Fig. 2. Pillars of Entrepreneurship. (Source: Isenberg, 2011)

An entrepreneurial ecosystem is defined broadly as an area where a supportive culture, policies and leadership, human capital, financial abundance, and various institutions and infrastructure supports the growth of new ventures [28]. Stam & Spigel define the entrepreneurial ecosystem as a set of interrelated and coordinated actors and factors in such a way as to produce productive entrepreneurship [29]. Mason & Brown explain that the entrepreneurial ecosystem is a set of linkages between entrepreneurs, entrepreneurial organizations, institutions, and entrepreneurial processes that formally and informally unite to interact, mediate and regulate entrepreneurial performance within the local entrepreneurial environment [30].

Isenberg defines the entrepreneurial ecosystem as a set of institutional networks to encourage entrepreneurial success in going through all stages of the process of creating and developing new businesses [19]. On that occasion, Isenberg stated that the structure of the entrepreneurial ecosystem includes 7 (seven) pillars that form it, namely culture, human resources, education, financing, markets, policies, and supports [19] (Fig. 2).

4 Discussion and Result

4.1 Islamic Boarding School Entrepreneurial Ecosystem Concept

The concept of an entrepreneurial ecosystem is based on Isenberg's theory. The characteristics of the entrepreneurial ecosystem that Isenberg built are still general and have not touched the religious area which is the core value of education in Islamic boarding schools. Then the theory is modified to suit the characteristics of entrepreneurship in Islamic boarding schools. Therefore, in this article, the theory is refined by incorporating core values, such as *Aqidah* (Faith), Sharia, and Morals. These values become the foundation for building the seven pillars of the ecosystem from Isenberg's theory. The purpose is to increase building capacity, institutional production, and human resources. The following figure explains the concept of the Islamic Boarding School Entrepreneurial Ecosystem (Fig. 3).
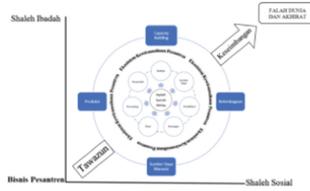
Fig. 3. Pillars of Islamic Boarding School Entrepreneurial Ecosystem. (Source: processed by the author*)*

The picture above shows a positive relationship between the line of balance, piety of worship, and social piety. The *tawazun* (balance) line is the line of the Islamic boarding school business wheel by implementing an entrepreneurial ecosystem with the foundation of core values, Aqidah (Faith), Sharia, and Morals.

4.2 Pillars of Islamic Boarding School Entrepreneurial Ecosystem

4.2.1 Pillar of Culture

The entrepreneurial culture of Islamic boarding schools is built on the principles of faith, sharia, and morals [11]. This is reflected in the activities of Islamic boarding schools which teach the foundation of aqidah in teaching books such as the *Aqidatul Awwam, Kifayat al Awam, al-Jawahir al-Kalamiyah*, and several other *Tawhid* (Monotheism) books according to the level and needs of the Islamic boarding school. In the field of sharia, Islamic boarding schools teach the book of *Taqrib, Fathul Qarib, Fathul Wahab*, and several other books that teach about the science of Jurisprudence in which there is material about muamalah transaction contracts. In the field of morality, Islamic boarding schools teach the book *Ta'limul Muta'allim, Washaya al-Aba' li al Abna', Ersyad al-'Ibad*, and so on.

The teaching book is not only taught in class but is also programmed into daily activities such as the mandatory five daily congregational prayers, dhikr, *muhasabah* (reflection), and behaving politely and courteously with teachers, friends, and guests. In the context of entrepreneurship, Islamic boarding schools teach and practice Islamic boarding school business activities to students, for example about the terms and pillars of the contract in transactions, being honest, and always paying attention to the principles of halal and *tayyib* in business transactions. All of this reflects that life in Islamic boarding schools has become accustomed to independently creating a living system that is built with the values of faith, sharia, and morals.

Fig. 4. Islamic Boarding School Entrepreneurial Culture

Figure 4 explains how the pattern of entrepreneurial culture is formed.

Monotheism faith in the context of entrepreneurship is to believe that God created the heavens and the earth for the benefit of mankind. Therefore, the faith of monotheism is the foundation of the practice of the Qur'an and al-Hadith which gave birth to *qaidah fikriyah* (the basis of thought) and *qaidah fi'liyyah* (the basis of action) [31]. All resources are mandates that must be managed properly by humans as caliphs who will later be obliged to be accountable to Allah. The context of *"Amanah"* means a relationship that gives birth to the dimensions of power, control, and freedom to utilize and use assets according to their will whose utilization and use are subject to the rules of Allah SWT, in the form of sharia.

Being subject to Allah's rules is a form of implementing sharia and it is worship. Then every entrepreneurship that is carried out must be guided by sharia rules, such as the obligation to perform contracts on every muamalah transaction, be honest in transactions, and seek and consume halal food. If someone implements the rules of sharia then it is a form of worship to Allah. Every worship will bring goodness and the pleasure of Allah. This will be a person's motivational spirit to continue istiqamah in carrying out life activities based on faith and sharia. Compliance with Aqidah and Sharia gives birth to good *qaidah fi'liyyah* (the basis of deeds/charities) which becomes the basic value of a person behaving properly and correctly in life, especially in entrepreneurship, thus giving birth to an attitude of trustworthiness, honesty, and fairness in business [12].

Therefore, Islamic boarding schools may create business actors who have attitudes, behaviors, abilities, creative, innovative, enthusiastic, and sensitive characters to the surrounding environment and dare to take risks to provide added value to products or services so that the product can be felt by the community and accepted by the market and the culture of this Islamic boarding school may adapt to changing times and Islamic boarding school may actively pursue new opportunities in the market.

4.2.2 Pillar of Human Resources (HR)

The pillar of human resources in the Islamic boarding school entrepreneurial ecosystem is the concept of developing the potential of human quality through education and environmental patterns to become superior, creative, innovative, and trained human beings that aim to achieve prosperity in life in a balanced and sustainable order framed in intellectuality and spirituality [32].

Increasing the intellectuality of human resources in Islamic boarding schools is built through increasing competencies that are integrated into everyday life [17]. Competence describes the ability of skills and knowledge. The intellectuality of human resources can be followed in educational programs in Islamic boarding schools in classes with formal education (public schools) and non-formal education (Islamic schools), leadership skills through student council organizations, boarding, and complex management as well as student self-development programs such as learning speech, *Pencak silat* martial art, language, and entrepreneurial skills. Meanwhile, the improvement of the spirituality of human resources in Islamic boarding schools is based on worship activities implemented in Islamic boarding schools such as the *tahajjud* prayer program, *istighosah, dzikir,* congregational prayer, and *muhasabah* (reflection). Table 1 is an explanation of the Islamic boarding school activity program that can improve the quality of human resources.

Table 1. Activities in supporting the improvement of the quality of education

Name of Activity	Quality Improvement
Five Times Congregational Prayers	Spirituality
Formal School (SMP, SMA, SMK, MTS, MA).	Intellectual Competence Knowledge
Non-Formal School (Madrasah Diniyah)	Intellectual Competence Knowledge
Organization of school management/boarding school/dormitory/room.	Intellectual Competence Skill
Extracurricular (Speech, Language, entrepreneurship, pencak silat martial art, and others)	Intellectual Competence Skill
Istighosah, tahajjud prayer, hajat prayer, and tasbih prayer.	Spirituality
Training/seminar/workshop	Intellectual Competence Skill and Knowledge.
Sports	Intellectual Competence Skill
Community service (cleaning)	Intellectual Competence Skill
Penalties for violations	Intellectual Competence Skill
Solemn Islamic Boarding School (*Ngabdi ndalem)*	Intellectual Competence Skill

In many of the activities above, there is one activity that is believed by the community to be able to improve intellectual and spiritual qualities at the same time. This activity is a solemn boarding school or commonly called *Ngabdi ndalem.* They believe that by *ngabdi ndalem* they will get blessings, (ziyadatul khoir) goodness improvement in knowledge and life. The activities of *ngabdi ndalem* are helping the *kyai* (teacher) family in completing daily tasks such as sweeping, cooking, helping boarding school businesses such as taking care of farms, farming, and guarding shops or also helping builders when building buildings, and so on.

If observed in-depth, this *ngabdi ndalem* activity is an implementation of the knowledge activities obtained from education obtained in Islamic boarding schools. The servants of *ngabdi ndalem* in the process will develop the character of hard workers, have a high commitment, diligence, independence, and have a lot of experience, knowledge, and abilities. The blessing belief (*ziyadatul khoir)* may improve the goodness in science and life and useful knowledge, making students enthusiastic and motivated to always commit to completing these tasks well.

4.2.3   Education Pillar

The activities of the Islamic boarding school have been explained above, namely the Five Time *Jama'ah* Prayers, Formal and Non-Formal Schools, Organization of school/boarding school/dormitory management, extracurricular (speech, language, entrepreneurship, pencak silat, and others), *Istighosah, tahajjud* prayers, Hajat prayer

and tasbih prayer, training/seminar/workshop, sports, community service (cleaning), punishment for violations and solemn boarding school (*ngabdi ndalem*). This activity is an integration of theory-based education and practice which is actualized in everyday life [33]. The integration is expected to form the capacity, character, and basic competence of human resources based on balance (*tawazun*) to achieve achievements in the life of this world and the hereafter.

In educational theory, there are 4 (four) main aspects in building personality, namely cognitive, affective, conative, and psychomotor aspects. The pillars of education in the entrepreneurship ecosystem are built from these aspects based on the core values, namely aqidah, sharia, and akhlaq.

First, the Cognitive Aspect based on the value foundation (Core Value) means the ability to recognize and understand oneself and the environment with the guidelines of aqidah, sharia, and morality. The cognitive aspect can be implemented by Islamic boarding schools by carrying out learning integration of the theory and practice-based religious education system, namely teaching the yellow book about (aqidah, sharia and morality) which is implemented in daily activities.

Second, the affective aspect based on core values means courage in decision-making, patience, trust in the results, responsibility, confidence, optimism, and sincerity. Teaching education in the field of tasawwuf coupled with muhasabah, wirid rituals, solemn boarding schools, and actively participating in the economics of Islamic boarding schools are forms of activity in improving the affective aspects of students.

Third, the Conative Aspect based on core values is an attitude of resignation (*tawakkal*) and sincerity (acceptance) for the efforts made so that a character is embedded who can accept oneself, the environment, and business results positively and dynamically. The attitude of surrender (*tawakkal*) which is accompanied by sincerity (acceptance) does not mean just surrendering without trying to improve again, in fact, sincerity is accepting the situation accompanied by a self-motivation breakthrough to try again to achieve achievement. In this conative aspect, Islamic boarding schools can teach the history of the struggle of the Prophet Muhammad, the Prophet's Companions in building Islamic civilization.

Fourth, Psychomotor Aspect is an attitude of self-actualization optimally (core value) of *Aqidah*, sharia and morality according to their potential, interests, and abilities. The actualization can take the form of work internships, practicums, and business training (Fig. 5).

The four aspects of building personality education above will bring up self-knowledge, practical knowledge, and communication skills. Self-knowledge is basic business knowledge that is obtained after running a business in Islamic boarding schools. self-knowledge encourages the imagination of students to be more creative and innovative to bring up practical knowledge, namely the ability to carry out business management from planning, implementation, bookkeeping, and evaluation. The above abilities are equipped with communication skills, namely the skills to communicate, get along and build relationships with other people well.

Fig. 5. Pillars of Education

4.2.4   Financing Pillar

Islamic boarding school has great economic development potential. One of them is a large captive market [10]. The Islamic boarding school community consists of caregivers, santri, and asatidz who are always in the boarding school and become a permanent market for the Islamic boarding school business [34]. In addition, there are guardians of students, the surrounding community, and alumni who often visit the Islamic boarding school and become additional market surplus value from the Islamic boarding school business.

From here, the Islamic boarding school needs to map the needs of the community by running a business in terms of *dharuriyat*, *hajiyat*, and tahsiniyat [2]. For example, for *dharuriyat* needs, Islamic boarding schools provide business for daily needs by opening marts and food stalls or canteens. Furthermore, the needs of *hajiyat* such as laundry businesses, Muslim fashion shops, catfish or mushroom farms, agriculture, and so on. Meanwhile, to meet the needs of Tahsiniyat, Islamic boarding schools can open umrah travel businesses, fashion services, car rentals, and others.

In realizing these business potentials, Islamic boarding schools need to analyze their assets and finances. So far, Islamic boarding schools have received funding through the government in the form of BOS (School Operational Assistance) funds or grant assistance, monthly student fees (*syahriyah*), donations, and proceeds from the business. So far, the income from the monthly fees of *santri* occupies a very large portion compared to the results from the business of the Islamic boarding school. This shows that the Islamic boarding school business has not been running well and developing the business requires a large amount of funding for the development and sustainability of the Islamic boarding school business. Islamic boarding schools can allocate a portion of the surplus from operations for additional business capital or through financing from the bank and non-bank financial institutions.

The Islamic boarding school entrepreneurship ecosystem must be built with sharia values so that Islamic boarding schools can open access to financing for Islamic financial institutions, both commercial and social. Access to commercial financing can be done through access to Islamic banks (either with business contracts, buying, and selling or services), Sharia People's Business Credit (KUR), Sharia Fintech, and Sharia PNM. On social financing, Islamic boarding schools can access through ISWAF (Infaq, Sadaqah, and Waqf).
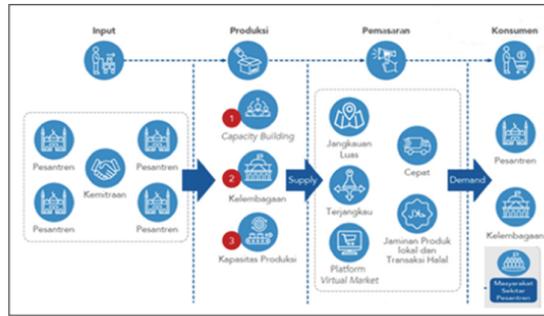
Fig. 6. Pillars of the Digital Market

4.2.5 Market Pillar

Market pillars can be carried out in strategic steps, a) identifying business potentials, b) developing and strengthening businesses through collaborative programs with government institutions and non-government institutions to conduct training and business development assistance in increasing capacity building, institutions, and production capacity. c) cooperate to form business and market integration with other Islamic Boarding Schools. d) developing a virtual market to increase market access and utilize digital technology to increase outreach and efficiency.

Conceptually, integrated information will increase the efficiency of monitoring and evaluating economic development. Based on this, to be able to maximize its economic potential, business units can be integrated into a digital ecosystem [6]. This integration through the virtual market is expected to encourage increased market reach, digital payment readiness, increased competition, and increased product quality from Islamic boarding school business units [3].

By utilizing this technology, the virtual market was formed with two main objectives. First, facilitating Islamic boarding schools in Indonesia to build economic networks through digital media. Second, increasing economic independence in terms of marketing, networking, capabilities, and capital [35] (Fig. 6).

4.2.6 Policy Pillar Which Includes Government Policy and Leadership

Islamic boarding school is an important educational institution in Indonesia. The boarding school was founded centuries ago and still exists during changing times. The key to their existence is flexibility and transformation following the demands of the times and the needs of society. So that Islamic boarding schools create graduates who have the knowledge, skills, and technology. Therefore, boarding schools are now a concern of many parties, not only in terms of religious education but also from an economic perspective.

One of the biggest advantages is the large captive market. It is recorded that the number of Islamic boarding schools is 28 thousand with the number of millions of students, alumni, guardians of students and their families as well as the community around, making Islamic boarding schools have strategic potential in driving the economy, both micro and macro. Therefore, many governments and non-government institutions make

Islamic boarding schools the object of their programs in terms of education, social, and economics. For example, Bank Indonesia, the Ministry of Cooperatives and SMEs, the Ministry of Industry, the Ministry of Villages, Development of Disadvantaged Regions and Transmigration, the Ministry of Manpower, the Ministry of Religion, the Coordinating Ministry for the Economy, and the Coordinating Ministry for Human Development and Culture (PMK).

For Islamic boarding schools, this is a great opportunity to strengthen their capabilities and improve their existence in the fields of education and the economy so that they become independent and advanced institutions. Government support is useful in increasing capacity-building, institutions, increasing the production capacity of Islamic boarding schools, transferring knowledge, and strengthening networks between entrepreneurs, accounting, and banking. The form of government support can include laws and regulations, policies, training, budgets, and incentives that can form external carrying capacities that enable the development and strengthening of the entrepreneurial ecosystem. If studied more deeply, here are some examples of the benefits of government support roles and programs for Islamic boarding schools (Table 2).

4.2.7   Supporting Pillars

Islamic boarding schools are not only used as objects of government agency programs but also non-governmental institutions such as university educational institutions, community social institutions, bank, and non-bank financial institutions, inter-Islamic boarding schools, and Ziswaf institutions. These institutions can play an important role by providing service, strengthening capital, transferring knowledge to Islamic boarding schools in increasing capacity building, institutions, increasing production capacity, increasing human resources, and strengthening networks between entrepreneurs.

Table 2. Government support roles and programs for Islamic boarding schools

Institution	Role
Ministry of Cooperatives	strengthening institutions, strengthening capital, and training cooperative boarding schools.
Ministry of Industry	Licensing products produced by Islamic boarding schools, production standardization, industrial equipment assistance, assistance, production capacity building, and product certification of national standards.
Ministry of Villages PDTT	Synergize village funds with the strengthening of the Islamic boarding school economy to strengthen the Islamic boarding school business holding.
Ministry of Manpower	Establishment and mentoring of community-based job training centers (BLKs)

Table 2. (*continued*)

Institution	Role
Ministry of Religion	Establishment of the Law on holding. As an institution that oversees coordination between Islamic boarding schools in holding business. Mentoring and training in the management product Halal certification
Coordinating Ministry for the Economy	Strengthening institutions in the economic field, strengthening capital and industrialization assistance for Islamic boarding school businesses,
Coordinating Ministry for PMK	Improvement of human resources capacity by conducting training and business assistance.
Bank Indonesia	Development of Islamic boarding school independence by conducting training, mentoring, and establishing a boarding school business holding as well as halal-based virtual market support.
Provincial government	Mentoring, training, business licensing assistance, production flow from product design, branding, and product marketing.

5 Conclusion

The Islamic boarding school entrepreneurship ecosystem is built with seven pillars (cultural pillars, natural resources pillars, education pillars, financing pillars, market pillars, policy pillars, and supporting pillars) with a core value foundation of Aqidah, Sharia, and Morals, the Islamic boarding school business can run in balance (Tawazun) vertically in the form of the piety of worship and horizontally in the form of social piety. This balance will lead to an increase in the economy that leads to the success of the world and the hereafter.

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