

Entrepreneurial Character Formation at Al-Firdausiy Islamic Boarding School, Semarang City

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Keywords:	Character Building, Entrepreneurship, Islamic Boarding Schools.	Abstract	
Submitted:	25/12/2025	This study analyzes the strategies for developing entrepreneurial character at the Al-Firdausiy Islamic Boarding School in Semarang. Using a qualitative approach with a phenomenological design, data were obtained through observation, interviews, and documentation, then analyzed using the Miles and Huberman model. The results indicate that the development of students' entrepreneurial character is carried out through three main strategies: (1) cognitive development through the study of classical texts such as Fathul Qorib and Bulughul Marom, as well as training in basic entrepreneurial theory, including profit calculation, risk mitigation, and market price analysis; (2) the development of entrepreneurial attitudes and principles through the Semarang Ngajiyuk Institute program and the character-based Islamic boarding school; (3) the development of behavior through direct practice, such as selling activities on campus. Entrepreneurial character is a key program of the Islamic boarding school, with the vision of "good morals, good at reciting the Quran, and good at trading." This program has resulted in students becoming independent, disciplined, creative, and responsible.	
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INTRODUCTION

Islamic boarding schools play a crucial role in shaping the character and identity of their students, including in the area of entrepreneurship. In Indonesia, Islamic boarding schools are not only considered centers of Islamic religious education, but also institutions that promote and develop entrepreneurial skills among their students



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(Prasetyani, 2017). Entrepreneurial character building in Islamic boarding schools is a relevant topic given the importance of economic independence and the development of micro, small, and medium enterprises (UMKM) in Indonesia's socio-economic context. Several studies have shown that Islamic boarding schools (pesantren) have implemented various programs and strategies to instill entrepreneurial values. For example, research at the Tebuireng Islamic Boarding School highlighted how business units within the school provide opportunities for students to engage in entrepreneurial activities and instill core values such as honesty, responsibility, and hard work, which are essential foundations for entrepreneurship.

Furthermore, another study at the Al-Mawaddah Islamic Boarding School showed that the educational system at the boarding school aims to develop students' entrepreneurial independence, which includes mental courage in entrepreneurship, the ability to manage time between business activities and study, and the ability to manage finances without relying on others. However, there are also challenges and obstacles in the process of developing this entrepreneurial character, such as a lack of interest in entrepreneurship among students and the emergence of laziness, which must be addressed to achieve the goals of effective entrepreneurship education (Rotib & Supratno, 2018).

Taking these contexts and challenges into account, this study aims to delve deeper into the strategies and implementation of entrepreneurial character development in Islamic boarding schools, as well as the supporting and inhibiting factors. It is hoped that this will provide useful recommendations for the future development of entrepreneurship education in Islamic boarding schools. The social capital of Islamic boarding school students (santri) is truly extraordinary, consistently integrating themselves integrally with the community, possessing a truly powerful social base and network. The potential of Islamic boarding school students has been deemed underexplored and underutilized in nation-building, even though they are selected individuals by society and expected to be able to contribute to the nation and the welfare of the people.

Islamic boarding school students must continue to develop themselves to carry on the legacy of their predecessors. Consideration must be given to developing students with differentiated and distinctive abilities to face global changes and contribute to social, economic, political, and governmental spheres.

Islamic boarding school students are not only proficient in Islamic texts but also capable of surviving and adding color to various sectors of life. Santri, despite possessing "worldly expertise" in medicine, chemistry, IT and visual communication design, astronomy, nuclear, and others, are independent, independent of the "political winds" and "not tempted" to be busy "drafting proposals." In the millennial era, santri are obligated to carry out contemporary jihads in this chaotic era (message). Santri must become a moderate and tolerant generation of langgas in cyberspace. Santri must be active and courageous in transferring, campaigning, and socializing tolerant and anti-violent Islamic doctrine in cyberspace. Santri are the vanguard who preach a calm Islam, not a riot. Santri must be "promoters" of unity, peace, and order. Not become "buzzers" of evil, hostility, slander, and hate speech. Santri must be versatile, versatile, multi-talented. Santri must not be kudet (lacking updates). Students must think constructively, reflectively, actively, effectively, creatively, and innovatively. Students must continue to be agents of history, not burdens of it. Students must be the pillars of the earth, as mandated by the late KH Abdul Aziz Mansur. Students must be able to play a role as locomotives of social change for the benefit of the community, not merely drivers. Al-Firdausiy Islamic Boarding School in Semarang is one of the Islamic boarding schools that

offers a special program for students that upholds the philosophy of "Good Morals, Smart in the Quran and Trade." This program integrates social, economic, and technology-based education. This program aims to improve students' skills so they can become independent individuals and be prepared to face life's challenges. Therefore, this study will discuss the development of entrepreneurial character at Al-Firdausiy Islamic Boarding School in Semarang. Based on observations and interviews conducted by the researcher, several issues were identified related to students' self-development efforts through special programs at Al-Firdausiy Islamic Boarding School in Semarang. The importance of students' understanding of skills development, namely soft skills and hard skills, is highlighted. Some students still do not understand the importance of skills in their lives. They assume that skills are only important for those who will work in certain exact science fields, due to the ineffective implementation of these skills programs (Ratnasari, 2019).

The implementation of the skills program at Al-Firdausiy Islamic Boarding School in Semarang has not been fully effective due to several factors, including the failure to meet the desired target for the teaching staff's ability to deliver applied knowledge. Target achievement should prioritize the learning outcomes of the learning process so that the skills program at Al-Firdausiy Islamic Boarding School in Semarang can succeed according to the targets or graduate profiles. Another identified problem is the lack of supporting teaching aids and facilities and infrastructure for the skills program. Of course, curriculum implementation must be aligned with human resources and infrastructure to achieve optimal results.

Based on the aforementioned issues, the researcher is interested in conducting a study entitled "Entrepreneurial Character Building" at Al-Firdausiy Islamic Boarding School in Semarang. This study aims to determine the efforts made by Al-Firdausiy Islamic Boarding School in Semarang to develop the soft and hard skills of students through the skills program. It also analyzes the driving and inhibiting factors of the program that can be improved. The results of this study will support the success indicators of the program at Al-Firdausiy Islamic Boarding School in Semarang.

RESEARCH METHODS

A qualitative approach with a phenomenological design is very appropriate for research on the formation of entrepreneurial character among students at the Al-Firdausiy Islamic Boarding School in Semarang City because the main focus of this study is to explore the experiences, meanings, and perceptions of students in developing an entrepreneurial spirit. A qualitative approach allows researchers to deeply understand the process of entrepreneurial character formation experienced by students, including the values, habits, and challenges they face (Kintoko, S.Pd et al., 2023). By using a phenomenological design, this study can reveal how students experience and interpret entrepreneurship in an Islamic boarding school environment that has a religion-based education system (Rudi Syahriadi Idris, S.E., Suparwi, S.Sos., 2022). Phenomenology emphasizes individual subjective experiences, making it highly relevant to exploring how students understand, feel, and internalize entrepreneurial values in their daily lives.

RESULTS AND DISCUSSION

Formation of Santri Entrepreneurial Cognition at the Al-Firdausiy Islamic Boarding School, Semarang City

This research provides an overview of how entrepreneurial character is formed, this part of the process of gaining entrepreneurial knowledge at the Al-Firdausiy Islamic Boarding School by studying yellow books such as the book Fathul Qorib. In the book

Fathul Qorib by Sheikh Abu Syuja' Al-Ashfahani, it is a book of jurisprudence that discusses Islamic law, including the muamalah of buying and selling (social and economic interactions) which are related to Islamic entrepreneurship and business. In the Book of Fathul Qorib in the chapter on buying and selling from the Shafi'i school of thought. Buyuk (plural of bai') is a buying and selling business transaction between two parties (Hasan, 2020). Business relationships between humans are called muamalah, while interactions between humans and their God are worship. The original law in business is that it is permissible and halal except if it involves usury, deception (gharar), or the business of haram goods or unclean objects. Islamic business, in terms of its naming and/or practice, bears many similarities to conventional businesses, such as syirkah (joint venture) contracts, rahn (legitimacy), or pawning.

Linguistically, buying and selling involves exchanging one thing for another. This includes non-wealth, such as alcohol. As for bai' (purchase) in sharia, the best definition is that it involves transferring ownership of something valuable through barter (exchange) with sharia-permitted exchange, or transferring ownership of a perpetually permissible benefit for a price of something valuable. The term "barter" excludes debt, and the term "sharia-permitted" excludes usury (riba) (Maulana, 1970).

There are three types of buying and selling. One is selling visible goods, meaning being present at the place of transaction, which is permissible. These conditions are met: the goods sold are pure, possessing benefits, capable of being delivered, and the transacting party has the right to control them. In the sale and purchase agreement there must be ijab (handover) and qabul (acceptance). The first (ijab) is like the words of the seller or person occupying his position, "I'm selling you" and "I'm giving you the property rights at that price." The second (qabul) is like the words of the buyer or person occupying his position, "I bought it", and the words, "I accept ownership" and words that are similar to both. The second of the three types of buying and selling is selling goods that are given the nature of being dependent (Husnul Khatimah & Anis Rahayu, 2023). And this form is called the greeting contract. So the law is permissible when in the greeting contract the characteristics that are used to characterize it are found, namely the characteristics of the greeting contract which will be explained in the chapter "Salam". The third form is selling obscure items that are not visible to the two people making the contract. So selling these items is not allowed. What is desired with jawaz or permissible in these three forms is valid. The phrase "mushannif," meaning "unseen," indicates that if the item to be sold is seen but not present at the time of the contract, it is permissible. However, this applies to items that typically do not change between seeing and purchasing.

This hadith emphasizes that conducting business openly, honestly, and responsibly will bring blessings of entrepreneurship. Islam teaches Muslim entrepreneurs to always conduct business with the principles of honesty, trustworthiness, and transparency. Developing entrepreneurial cognition is part of the initial introduction of Islamic boarding school students to entrepreneurship. In the context of entrepreneurial cognition, this book emphasizes the importance of a correct understanding (cognition) of Islamic business principles. Entrepreneurial cognition also refers to a person's mindset and understanding of managing a business based on Islamic values, such as honesty, trustworthiness, fairness, and hard work (mujahadah). In this book, entrepreneurship is not only viewed as a profit-seeking endeavor, but also as a form of worship that must be carried out with good intentions and sound principles. This aligns with the Islamic concept that all economic activity must be based on justice and blessings to generate broad benefits for society (Farwati, 2023).

Furthermore, the book *Bulughul Marom* discusses the chapter on buying and selling and prohibited transactions. One of the hadiths supporting the concept of entrepreneurial cognition in Islam:

Meaning: "From Rifa'ah ibn Rafi' Ra, indeed the Prophet saw was once asked what is the best work? He replied: The work of men with their hands, and every transaction that does not involve deception or fraud. Narrated by Bazzar, and authenticated by Hakim."

Meaning: "From Jabir ibni Abdillah Ra. that he once heard the Messenger of Allah say in the year of the conquest of the city of Makkah, when he was in Makkah: verily Allah and his Messenger forbade the sale of wine, carrion, pork and idols. Then it was said: O Messenger of Allah, what do you think about carrion fat, because this fat is used to paint carrion, and is used to anoint the skin, and humans use it for lanterns? Then the Messenger of Allah said: no, it is haram. Then the Messenger of Allah said: May Allah fight the Jews, indeed when Allah forbade them the fat of carrion, they melted it, then sold it, then they ate the results.

The results of this research show that what the prophet said was good work was the result of his own hands and good buying and selling in accordance with the provisions of Islamic law. This hadith also emphasizes that business that is halal and carried out with honesty is the most blessed form of business. This entrepreneurial cognition is emphasized through the concept of ijithad in seeking sustenance, where a Muslim must have a sound business strategy, understand Islamic trade ethics, and avoid elements of gharar (uncertainty) and usury (riba).

The Al-Firdausiy Islamic boarding school also has several levels to encourage its students to develop the necessary entrepreneurial skills. There are three levels: Ula (Basic), Wusto (Intermediate), and Ulya (Higher). Currently, the focus on entrepreneurship is only given to Ulya level students. Students with intellectual and outstanding potential are encouraged to advance and are fully supported by the boarding school's supervisors by providing financial capital and mentoring to enable them to successfully become entrepreneurs.

The process of developing this cognition is not limited to theoretical knowledge but also through real-world practice and hands-on experience in entrepreneurship. The strategy for entrepreneurial values in Islamic boarding schools involves a holistic approach, Integrating formal education with entrepreneurial activities. This also includes learning through Islamic boarding school cooperatives, where students can learn about management, finance, and the operational aspects of a business. From a Qur'anic perspective, the development of an entrepreneurial spirit is also seen as where entrepreneurial values are taught as part of a broader religious understanding, providing an ethical and moral foundation for students in entrepreneurship (Moch. Choirus Sholeh, 2023). Therefore, the development of entrepreneurial cognition in Islamic boarding schools involves a comprehensive education that not only teaches theory but also provides opportunities for students to apply and experience the entrepreneurial process directly. This helps students develop critical thinking, creativity, and the skills necessary for success in the world of entrepreneurship.

Formation of Entrepreneurial Attitudes in Students at Al-Firdausiy Islamic Boarding School in Semarang

This study focuses on the formation of entrepreneurial attitudes in Al-Firdausiy Islamic Boarding School through the Semarang Ngajiyuk Institute program. This institution operates in the field of religious education and targets those who wish to

study religion within the Semarang community. The Ngajiyuk Semarang Institute offers numerous programs, including private Quran lessons at the homes of those seeking Quran tutors for their children (Saputra et al., 2023). The cost of private Quran lessons varies depending on the location. The Ngajiyuk Semarang Institute, located at the Al-Firdausiy Islamic Boarding School, and the one on Jalan Srinindito, offer significantly lower costs because the student visits the teacher. However, if the teacher comes to the student's home, there is a transportation fee. The cost of transportation varies from the cheapest IDR 50,000 to IDR 100,000 per session.

The second program, called the Character Pesantren (Pesantren Kilat), is held during the even semester break in July. It lasts one week and targets children whose parents want to fill their time with positive activities. This character boarding school is filled with numerous activities, including Quranic recitation, recitation of holy books, leadership training, daily activities such as washing dishes and clothes, and responsibility training, such as waking up at dawn, making beds, and outbound activities. The character boarding school typically caters to students from grades 4 through 10.

The third program is to facilitate or provide performers for religious activities. For example, if someone wants to teach a Quranic recitation and needs a Qori (reciter), a preacher, and a tambourine (rebana), these can be facilitated and found by the Ngajiyuk Semarang institution. The profits from Ngajiyuk Semarang are not only donated to the teachers but also returned to the Al-Jannah orphanage and the Al-Firdausiy Islamic boarding school. For example, in 2022, the boarding school administrators and their team held a one-week character boarding school, and some of the proceeds were used to build the boarding school's ceiling. In 2023, the proceeds from the character boarding school activities were also used to pave the boarding school's courtyard. So all profits can be used to return to the boarding school in any form. The Al-Firdausiy Islamic boarding school also teaches the books *Ta'lim Muta'alim*, *Burdah*, *Arbain Nawawi*, and *Khulasoh Nurul Yakin*, Volume 3, which examines the Prophet's morals. It is also often mentioned there that whatever the business, you must always follow the Prophet's method of entrepreneurship, one of which is having the characteristics of *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. The book *Burdah* by Shaykh Muhammad Imam Al-Bushiri is a classic book which contains poems of praise to the Prophet Muhammad. Although this book is better known in the context of Sufism and love of the Prophet, several values in it can be linked to the formation of an entrepreneurial attitude, especially in the aspects of patience, honesty, perseverance and trust. In its verses, the book *Burdah* teaches the importance of serious effort in achieving the blessings of life, as exemplified by the Prophet Muhammad, who was also a successful entrepreneur before becoming a prophet. These values are important in building the character of a Muslim entrepreneur based on noble morals and good business ethics. One hadith that is in line with the entrepreneurial spirit in the Book of *Burdah* is:

Meaning: How beautiful the Prophet Muhammad saw who was decorated with beautiful manners and a radiant face.

Meaning: Her grace is like a flower, and her glory is like the full moon. Her generosity is like the ocean, her aspirations are like the journey of time.

Then, there is also the study of the *Arbain Nawawi* book, which also discusses the hadiths of the Prophet. Essentially, the hadiths in *Arbain Nawawi* exemplify how we should always behave well. Especially the first hadith, "Innamal A'malu binniyat," which means everything depends on the intention. While our physical activities may be

entrepreneurial, if we intend them as worship, they can also be rewarded if we carry them out sincerely.

The results of this study indicate that the process of developing entrepreneurial attitudes among Islamic boarding school students involves education and training aimed at instilling entrepreneurial values and abilities, such as initiative, innovation, and independence, as well as the managerial and business skills necessary to start and manage a business. In the context of Islamic boarding schools, the formation of entrepreneurial attitudes is often integrated with religious and social values, creating a synergy between Islamic principles and business practices. The Formation of Entrepreneurial Behavior in Students at the Al-Firdausiy Islamic Boarding School in Semarang

The results of this study, conducted during an interview with the MA, stated that: "The formation of entrepreneurial behavior in Al-Firdausiy students is facilitated by various training programs, such as UMKM training with HIPMI members, Islamic boarding school cooperative management training, and UMKM branding with the Faculty of Economics, Diponegoro University (Wardhani & Nastiti, 2023). Personal branding training with Suara Merdeka (Freedom Voice), self-management training with the HIS Semarang training institute, Eco Enzyme and Eco Brick waste management training with the Faculty of Economics, Diponegoro University (HIS Semarang), sermon and sermon training. They are also taught hands-on practice at the Al-Firdausiy Islamic Boarding School through the school's business units, such as shops or student cooperatives, where students can apply the theories they have learned. Some students also sell goods, such as breakfast on campus using a PO (order-to-order) system, some rent camping equipment, and some sell goods during prayer services and graduation ceremonies." campus, and there are also students who sell credit, electricity tokens. Al-Firdausiy Islamic Boarding School also teaches to always follow Islamic business principles, such as honesty and trustworthiness in carrying out UMKM business activities or retail cooperation. This teaching emphasizes the importance of running a business with good ethics, in accordance with the teachings of the Prophet Muhammad (peace be upon him).

The discussion on developing entrepreneurial behavior among students at the Al-Firdausiy Islamic boarding school is conducted through training and hands-on practice. Students sell breakfast on campus using a PO (order-to-order) system, some rent camping equipment, and some sell packaged drinks and mats during prayer and graduation ceremonies on campus. In this training, the Islamic boarding school conducts UMKM training, with speakers from HIPMI (the Indonesian Young Entrepreneurs Association) aimed at improving the students' skills and knowledge in managing micro, small, and medium enterprises (UMKM). This activity is held as part of efforts to empower the economy of the Islamic boarding school and the surrounding community. In this training, participants are provided with material on various important aspects of running an UMKM, such as financial management, digital marketing, and product development strategies. Furthermore, they are taught the importance of innovation and creativity in business, as well as how to utilize technology to increase business efficiency and competitiveness. This training provides not only theory but also hands-on practice through Business simulations and case studies. Participants were encouraged to identify business opportunities in their local environment and design realistic and sustainable business plans. This training was expected to enable the students to apply the knowledge gained to start or develop their own businesses. This activity received a positive response from both students and Islamic boarding school administrators, as it was deemed highly beneficial in preparing them to face future economic challenges. This

training is expected to enable the students to become successful entrepreneurs and contribute to improving community welfare.

Furthermore, training on Islamic boarding school cooperative management and UMKM branding was provided in collaboration with the Faculty of Economics, Diponegoro University (Undip). Cooperative management training at Al-Firdausy Islamic Boarding School, Semarang, covered various important aspects to ensure effective and efficient cooperative management. In this training, participants, predominantly male and female students, learned the basic principles of cooperatives, including the values and operational foundations that underpin cooperative activities. Furthermore, the training covered cooperative organizational structures, such as the rights and obligations of managers and members, and the procedures for conducting Annual Membership Meetings (RAT). Financial and budgetary management were the primary focus, with in-depth instruction on financial management techniques, budgeting, and cooperative bookkeeping. Participants also learned about cooperative regulations, and compliance regulations governing cooperatives, as well as government policies related to cooperatives. Marketing and promotion strategies for cooperative products and services are also discussed to increase competitiveness in the market. Human resource (HR) management is a crucial aspect, including recruitment, training, and development of cooperative members. Innovation and product development are encouraged to meet member and market needs. Risk management, technology implementation, and leadership skills development for cooperative administrators are also part of this training. Furthermore, this training encourages networking and collaboration with other cooperatives for mutual support and collaborative growth. This training is typically delivered by instructors competent in cooperative management, both academics and practitioners.

The results of this study indicate that the training provided by the Al-Firdausiy Islamic Boarding School is part of their entrepreneurial training. By prioritizing good communication, students are trained to be polite in business, both with customers, business partners, and the general public, using polite language that is well-received by customers. These communication skills include being polite, listening well, and expressing opinions clearly and effectively in accordance with Islamic transaction laws. Al-Firdausiy Islamic Boarding School also provides financial management training for all students so they understand that starting a business requires having sufficient capital and resources (Anggung et al., 2023).

The formation of entrepreneurial behavior can be influenced by various factors, both internal and external. Several key factors play a role in the formation of entrepreneurial behavior: First, education and training. Formal education and entrepreneurship training can provide the knowledge and skills necessary to start and manage a business. Second, personal experience, namely previous work experience, especially in business or management, can shape entrepreneurial behavior by providing practical insight into the business world. Third, the social environment—support from family, friends, and professional networks—can motivate individuals to take entrepreneurial steps. Fourth, personal characteristics—traits such as risk-taking, creativity, and perseverance—are crucial in shaping entrepreneurial behavior. Fifth, economic and market conditions—a conducive economic environment and the presence of market opportunities can encourage individuals to engage in entrepreneurial activities (Usman et al., 2012).

Entrepreneurial Character Is a Key Program at Al-Firdausiy Islamic Boarding School in Semarang City

Entrepreneurial character research is a key program at Al-Firdausiy Islamic Boarding School, integrating entrepreneurial concepts with an approach focused on moral development and practical skills. The moral-based learning curriculum emphasizes good moral values, which serve as the foundation for running a business. This is crucial for shaping the character of students so they become not only successful entrepreneurs but also ethical ones (Jahja et al., 2023).

By carrying the vision, mission and motto of the Islamic boarding school: The vision of the Islamic boarding school is to realize students who are pious, have noble morals, are skilled, and have quality. The mission of the Islamic boarding school: 1) Providing education based on religious values and noble morals. 2) Developing the potential of students with an independent spirit, a hard work ethic, entrepreneurial, competitive, and honest. 3) Preparing students who have competitiveness in pursuing a work life that is intelligent and knowledgeable, with the motto "Good Morals, Smart in Recitation, Lan Dagang".

This discussion by carrying the vision and mission of the Al-Firdausiy Islamic boarding school and the motto of the Islamic boarding school also provides practical skills training. Islamic boarding schools often provide skills training that are relevant to the business world, such as self-management training, MSME training, Islamic boarding school cooperative management training and MSME branding, sermon and sermon training, paper and scientific writing training every 3 weeks from the start of college, and waste management training. This helps students to understand the practical aspects of entrepreneurship, exemplary models of entrepreneurship teaching in Islamic boarding schools can be done through real examples of successful entrepreneurs who come from the Islamic boarding school environment providing inspiration and motivation for students to follow in their footsteps. Islamic boarding schools play a crucial role in shaping the character and skills of their students. One of the main programs developed is entrepreneurship (Alif & Lisan Suwarno, 2022). In addition to teaching the Quran, Islamic boarding schools also offer programs to equip students after they return home. This program aims to prepare students for economic independence and competitiveness in the era of globalization. By teaching entrepreneurship, students are expected to become economically independent upon graduation. This helps them not only rely on formal employment but also create their own business opportunities. This competency-building program aims to equip students with entrepreneurial skills through comprehensive training and mentoring.

Students are not only equipped with theory but also involved in practical simulations guided by experts in their fields. The integration of religious values and entrepreneurship in Islamic boarding schools is also based on the values and principles embodied in religious teachings. By combining religious teachings with entrepreneurial principles, it is hoped that Islamic boarding schools can produce a generation that is both religious and economically independent. In preparation for the challenges of the increasingly complex digital era, Islamic boarding schools play an active role in preparing a productive and competitive young generation. This is crucial for harnessing the immense potential of Indonesia's young generation.

The Impact of Entrepreneurial Character Building on the Attitudes and Independence of Students at Al-Firdausiy Islamic Boarding School in Semarang

The development of entrepreneurial character in students has a significant impact on the development of their attitudes and independence. In addition to gaining knowledge and experience, students also receive personal benefits, including bisyarah (religious allowance) from the Semarang Ngajiyuk Institute.

An example of the impact of entrepreneurial character building on students at Al-Firdausiy Islamic Boarding School is that of Maskuri, a student who learned about opportunity analysis to pursue entrepreneurial potential in the morning by ordering food. Many students are searching for food in the morning, but time is limited due to morning classes. Furthermore, during their breaks, maskuri utilizes their lunchtimes to sell food, offering popular student lunch menus such as snacks and refreshing cold drinks. This is a relatively rare practice among young people selling food around campus and ordering food online via WhatsApp through their established social networks. This activity is a complex process involving various aspects, from knowledge and attitudes to the skills necessary for entrepreneurship.

This study found that many students at the Al-Firdausiy Islamic Boarding School (Islamic boarding school) are pursuing entrepreneurship through their talents and enthusiasm. They are able to implement and implement their business activities in accordance with Islamic teachings and the resources provided by the boarding school, including knowledge and capital from the boarding school's administrators. The impact on these students is that they become responsible, financially independent, disciplined with time, and confident in their creativity and innovation. Then the students of Al-Firdausiy Islamic boarding school can form a positive attitude. Entrepreneurial creativity encourages students to think creatively in creating innovative products or services. This stimulates the emergence of new ideas and unconventional solutions. By taking initiative, students involved in entrepreneurial activities tend to be more proactive and highly motivated. They don't wait for orders, but rather take the first step. Self-Confidence: Success in entrepreneurship will boost students' self-confidence. They will feel capable of achieving higher goals.

Communication Skills: In entrepreneurship, students also need to interact with many people, including customers, suppliers, and business partners. This trains their communication skills effectively. Negotiation skills are also crucial in entrepreneurship. Students learn to reach mutually beneficial agreements. Management Skills: Through entrepreneurial activities, students learn to manage existing resources, both human and financial. Students also open up future opportunities by creating jobs. By cultivating an entrepreneurial spirit, students are not only job seekers but also job creators for themselves and others.

Economic Independence: Success in entrepreneurship will provide students with economic independence. They no longer need to depend on others. Contributions to Society Through their businesses, students can make positive contributions to society, for example by providing needed products or services. Overall, developing an entrepreneurial character in students has a very positive impact, both for individuals and society. By equipping students with entrepreneurial skills, it is hoped that they will become independent, creative young people who will contribute to the nation's progress.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Entrepreneurial character development at the Al-Firdausiy Islamic Boarding School in Semarang is systematically implemented through three main aspects: cognition, attitude, and behavior. In the cognitive aspect, the boarding school instills the fundamentals of entrepreneurship through theoretical lessons such as business management, business planning, marketing strategies, and basic economic concepts. This approach helps students develop a focused entrepreneurial mindset and insight.

In the attitudinal aspect, the boarding school instills core entrepreneurial values such as honesty, hard work, courage, responsibility, and discipline. These values are developed through religious study, motivation, habituation, and involvement in the boarding school's programs. The internalization of these values enables students to develop positive character traits that are essential for entrepreneurship.

The behavioral aspect is shaped through real-life practices within the boarding school's business units, including cooperatives, pre-order breakfast sales, and trading activities at campus events. These hands-on experiences help students hone their practical skills, innovation, and adaptability to business challenges. Overall, this entrepreneurship program has a positive impact on developing students who are independent, creative, and ready to compete in the workplace and business world.

Suggestion

Further research is recommended to develop more innovative entrepreneurship learning methods, including the use of digital technology, interactive media, and e-learning platforms. This approach is expected to increase students' interest, participation, and understanding of entrepreneurship materials in a more modern and accessible manner.

Furthermore, comparative research between Islamic boarding schools (pesantren) with entrepreneurship programs is needed to identify best practices, effective learning models, and success factors in developing entrepreneurial character. These findings can serve as a reference for other Islamic boarding schools in developing more relevant and sustainable programs. Long-term impact studies on alumni are also crucial for assessing the program's effectiveness in real terms.

Another recommendation is the need to develop an integrated curriculum that balances religious and entrepreneurship education. This curriculum is expected to strengthen students' spiritual character while equipping them with business skills. In-depth case studies of successful Islamic boarding schools can also provide a strategic overview of the challenges, solutions, and critical components for building a robust and sustainable entrepreneurship program.

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Research on entrepreneurial character development at Al-Firdausiy Islamic Boarding School in Semarang City shows that Islamic boarding schools play a strategic role in developing students' entrepreneurial skills. The entrepreneurship program implemented at this Islamic boarding school not only increases students' independence and readiness to face the business world but also makes a positive contribution to the local economy. The findings of this study provide valuable insights for the development of entrepreneurship education in other Islamic boarding schools and serve as important input for the government in formulating policies that support entrepreneurship programs in Islamic boarding schools.

However, this study also has limitations that require consideration. First, it was conducted at only one Islamic boarding school, so the results may not fully represent conditions in other Islamic boarding schools. Comparative studies across different Islamic boarding schools could provide a more comprehensive picture of best practices in developing entrepreneurial character. Second, this study focused more on aspects of entrepreneurial cognition, attitudes, and behavior, while external factors such as family support and the social environment were not widely discussed. Future research could further explore the influence of these external factors on the success of entrepreneurship programs in Islamic boarding schools.

Considering these limitations, it is hoped that further research can make a greater contribution to the development of entrepreneurship education in Islamic boarding schools. It is hoped that the results of this study can serve as a reference for other Islamic boarding schools in designing and implementing more effective and sustainable entrepreneurship programs, and help produce a generation of students who are independent, creative, and competitive.

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