



Internalization of Islamic Education Values in the Formation of Santri Entrepreneur at Islamic Boarding School in Lampung

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ABSTRACT

This study aims to analyze the process of internalizing Islamic education values in the formation of santri entrepreneur at Islamic boarding school in Lampung, as well as to identify the supporting and inhibiting factors. The study employed a qualitative approach with a descriptive type through observation, interviews, and documentation. The findings indicate that value internalization occurs systematically through three main stages: value transformation through the teaching of aqidah, akhlak, and fiqh muamalah; habituation and role modeling in boarding school life, and the actualization of values through entrepreneurial practices in the boarding school's business units. Values such as honesty, trustworthiness, responsibility, hard work, and independence are integrated into economic activities, thereby shaping santri with religious character and social orientation.

The main supporting factors include visionary kyai leadership, a disciplined Islamic Boarding School culture, the presence of business units as practical laboratories, and the support of alumni and community networks. Meanwhile, inhibiting factors include limited capital and production facilities, business management that is not yet fully professional, limited digital literacy, and differences in santri interests and talents. Overall, this study concludes that the model of internalizing Islamic Education values in the Islamic boarding school is effective in forming santri entrepreneurs who are not only economically competent, but also possess moral integrity and social responsibility. This model has the potential to serve as an alternative for developing value-based Islamic entrepreneurship education in the context of empowering the economic well-being of the ummah.

1. Introduction

Islamic boarding school are traditional Islamic educational institutions that play a strategic role in shaping the character and personality of santri as the future generation of the Muslim community (Baroroh & Khobir, 2024). At first, Islamic boarding school focused primarily on the Qur'an and the recitation of sacred texts. However, over time, pesantren have evolved to include a broader curriculum, integrating general subjects alongside traditional Islamic teachings (Nurdin & Samad, 2018). In Indonesia, particularly in Lampung Province, Islamic boarding school function not only as religious educational institutions, but also as centers for the formation of social and economic character grounded in Islamic values. Education in Islamic boarding school emphasizes the importance of comprehensively internalizing Islamic values, including aqidah, akhlak, worship, as well as social attitudes and behavior in daily life (Sukron & Fajariyah, 2025). This internalization process does not merely transfer theoretical knowledge, but also instills strong moral, ethical, and spiritual values in santri so that they become individuals who are faithful, god-fearing, and able to contribute actively to society (Murdianto, 2024).

In the modern era marked by rapid social and economic changes, Islamic boarding schools face new challenges in preparing students to master religious knowledge while also developing practical skills to compete in the economic world (Mariyono, 2025). One way to address these challenges is through the development of an attitude of entrepreneurship in santri, which is inseparable from the internalization of Islamic religious values (Naim, 2022). Entrepreneurship for santri (students), often referred to as santripreneurship, is an educational approach that combines religious values with practical entrepreneurial skills (Bashith et al., 2025).

Islamic boarding school, as Islamic educational institutions, have significant potential to develop the entrepreneurship spirit of santri. This can be seen in several studies showing that Islamic Boarding Schools not only transfer religious knowledge, but also serve as educational environments capable of fostering creativity, independence, and business skills among santri through direct practice within the school setting (Mawaddah, 2025). For example, case studies in several Islamic Boarding Schools indicate that they act as facilitators of business learning, instilling religious values while guiding santri in entrepreneurial practices such as agribusiness, livestock farming, and product distribution based on real economic activities (Haidir & Harjawati, 2025).

The internalization of values in the context of Islamic Education includes values such as honesty, responsibility, hard work, trustworthiness, independence, and integrity, which constitute essential foundations of Islamic entrepreneurial ethics that are free from practices prohibited by sharia and grounded in *maqashid al-shariah* (the objectives of Islamic law) (Permata & Hadijah Wahid, 2024). When these values are firmly embedded in santri, they shape them not only as business actors who pursue profit alone, but as ethical entrepreneurs who are socially responsible and oriented toward the welfare of the ummah (Hosaini, 2025).

But in the reality still shows a gap between the educational goals of Islamic boarding school as developers of Islamic values and the fulfillment of practical entrepreneurship competencies among santri (Mawaddah, 2025). Many Islamic boarding schools continue to emphasize traditional textual religious learning without balancing it with contextual value internalization strategies that respond to contemporary needs, particularly in fostering an entrepreneur spirit (Kurrohman & Firdaus, 2024). As a result,

graduates of Islamic boarding schools are often able to master religious knowledge textually, but are not yet fully prepared to engage in the dynamics of the modern economy, which demands creativity, innovation, and practical entrepreneurship skills (Aulia et al., 2025).

The development of globalization and the Industrial Revolution 4.0 increasingly compels Islamic educational institutions to transform their curriculum and learning methods to be more relevant to the demands of the labor market and the business world (Syerlita & Siagian, 2024). Islamic boarding schools, as educational institutions with the oldest educational structure in Indonesia, face the challenge of integrating Islamic Education values with applied entrepreneurship education. Without proper internalization of Islamic Education values, the process of forming santri entrepreneurs will not run optimally. Strong internalization processes will produce santri who are ethical in business, uphold principles of justice, avoid deception, refrain from harming others, act with trustworthiness in managing enterprises, and are able to position business development as part of social da'wah for the welfare of the ummah (Juliyani, 2025).

Previous studies also indicate that a value-based entrepreneurship approach in Islamic boarding schools can foster an entrepreneurial mindset and enhance santri's ability to produce innovative products, while also generating positive impacts on the economic empowerment of the ummah (Irayanti, 2025). Effective internalization of Islamic educational values will encourage santri to connect religious values with entrepreneurial practices, so that education becomes not merely the mastery of religious knowledge, but also motivates santri to become productive economic actors with an Islamic worldview (Fadhilurrahman et al., 2025).

Islamic boarding schools also play a strategic role in reducing social problems such as unemployment and economic dependency by strengthening entrepreneurial values from an early stage. Entrepreneurship education in Islamic boarding schools is designed not only as business learning, but also as part of character education grounded in Islamic teachings (Choirus Sholeh & Supratno, 2023). This highlights the importance of internalizing Islamic education values as a foundation for forming santri entrepreneurs who are not only capable of developing businesses, but also committed to the principles of justice, social welfare, and maqashid al-shariah.

Efforts to internalize these values face several challenges. Limited human resources who understand the integration of religious values with entrepreneurship still exist. An entrepreneurship curriculum that is integrated with Islamic values is also still limited (Widodo, 2025). Practical business facilities in the pesantren environment are not yet adequate to support the development of students' entrepreneurial spirit. This situation calls for systematic and integrated educational strategies that combine Islamic Boarding School curriculum, entrepreneurial practice, the cultivation of Islamic values, and extracurricular learning capable of strengthening the internalization of Islamic Education values among santri (Hamzah, 2023).

This has become increasingly relevant due to the rapid development of boarding schools in the Lampung region, both traditional and modern, which have the potential to become centers for economic empowerment based on Islamic education. Furthermore, further studies are still needed to understand how the process of internalizing Islamic education values takes place in the formation of santri

entrepreneurs, as well as the factors that hinder or support this process within Islamic boarding schools in Lampung.

This study aims to explain the process of internalizing Islamic religious education values in shaping entrepreneurial students in pesantren in Lampung. The study also examines various strategic efforts to strengthen the connection between religious learning and productive entrepreneurial practices. This research is expected not only to provide academic contributions to the study of Islamic education and entrepreneurship, but also to offer practical recommendations for the development of Islamic Boarding School education models capable of addressing the challenges of the modern era without abandoning the Islamic values that define the identity of Islamic Boarding Schools.

2. Method

This research employed a descriptive design using a qualitative method. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviors, and it relies on natural settings, positions humans as research instruments, involves data analysis, places greater emphasis on process rather than results, and is conducted through mutual agreement between the researcher and the research subjects (Harton & Skemp, 2024). The descriptive method is one approach used to examine the status of a group of people, a subject, a condition, a system of thought, or a class of events in the present, and its purpose is to produce a systematic description, portrayal, or depiction of the phenomena under investigation, including the relationships among them (Hall & Liebenberg, 2024). Descriptive research is the most basic form of research used to describe or portray phenomena, whether natural or human-engineered, and to examine activities, characteristics, changes, relationships, similarities, and differences in comparison with other phenomena (Villamin et al., 2025). The informants in this study include caregivers, individuals responsible for entrepreneurial activities, and santri involved in these activities. The researcher selected several informants using purposive sampling techniques, based on the researcher's considerations.

The data collection techniques used in this research include conducting interviews with caregivers, individuals responsible for entrepreneurial activities, and santri regarding the process of internalizing Islamic Education values in the formation of entrepreneurial character. In addition to interviews, the researcher also observed activities carried out during the internalization process, both intracurricular activities within religious learning in the classroom and extracurricular activities such as muhadharah, congregational prayers, and, of course, entrepreneurial activities in the form of buying and selling. Furthermore, the researcher conducted a documentation study of various school documents and photographs of research activities related to the process of internalizing Islamic Religious Education values in the formation of entrepreneurial character. The research was conducted at Walisongo Islamic Boarding School, Central Lampung.

The data analysis process began by thoroughly examining all data obtained from various sources, namely interviews, observations, and documentation. After the data were read and studied, the next step was data reduction. Data reduction is the stage of selecting, sorting, focusing attention on simplification, abstraction, and transformation of raw data obtained from field notes (Saunders et al., 2023). The data collected in field research are naturally large in volume. Therefore, the longer a researcher remains in the field, the more data are obtained, becoming increasingly complex and difficult to

manage. Consequently, researchers must record data carefully and with precision. For this reason, data analysis in the form of data reduction is necessary. After the reduction process, the next step is data display, which is conducted to organize the data systematically. The final stage is drawing conclusions, which provide the outcomes of the research (Bingham, 2023).

3. Finding and Discussion

Finding

The Process of Internalizing Islamic Education Values in the Formation of Santri Entrepreneur at Islamic Boarding Schools in Lampung

The findings of the study indicate that the process of internalizing Islamic Religious Education values in Islamic boarding schools in Lampung is carried out through three main stages, such as value transformation, value transaction, and value transinternalization (Mahdia & Aisyah, 2025). These three stages are integrated into the Islamic Boarding School education system, which combines religious activities, formal learning, and santri entrepreneurial practices.

At the stage of value transformation, values are instilled through the study of classical texts, *fiqh muamalah* (Islamic jurisprudence), morals, and thematic tafsir (exegesis) related to business ethics in Islam. Values such as honesty (*ʿsidq*), trustworthiness, responsibility, hard work (*ʿjtiḥad*), and independence are emphasized as the primary foundations in economic activities. Entrepreneurship materials are not only delivered theoretically, but are also linked to Qur'anic verses and hadiths concerning trade and self-reliant enterprise.

The stage of value transaction is reflected in the interactions between kyai, ustaz, and santri through role modeling and habituation. Islamic Boarding School business units such as cooperative, canteen, fishery, and garment production serve as direct practice media for santri. In these activities, santri are trained to manage finance, serve customers, and take responsibility for assigned tasks. This process reinforces the understanding that business activities are part of worship when conducted in accordance with *sharia* principles (Nur & Yaqien, 2023).

The stage of value transinternalization is reflected in changes in santri attitudes and mindsets. Santri demonstrate increased self-confidence, economic independence, and the ability to make ethical decisions. The entrepreneurial orientation that develops is not solely profit-oriented, but also focused on blessings and collective welfare. This is evident in santri's commitment to avoiding practices such as *riba*, fraud, and dishonesty in business.

Supporting and Inhibiting Factors in the Process of Internalizing Islamic Education Values in the Formation of Santri Entrepreneurs at Islamic Boarding Schools in Lampung

The success of internalizing Islamic education values in the formation of santri entrepreneurs at Islamic boarding schools in Lampung is influenced by a number of supporting and inhibiting factors, both internal and external. These factors interact with one another in shaping the effectiveness of value-based Islamic entrepreneurship education.

a. Supporting Factors

- (1) Leadership of kyai

The leadership of the kyai and Islamic boarding school administrators serves as a primary supporting factor. The kyai roles not only as an authoritative figure in religious matters, but also as a role model in work ethics, independence, and the management of Islamic boarding school enterprises. This role modeling strengthens the process of value internalization, as santri directly observe the practice of honesty, trustworthiness, and responsibility in economic activities (Nur & Yaqien, 2023).

(2) Boarding school system

The 24-hour boarding school system provides an environment conducive to character building. A disciplined lifestyle, regular group worship, and collective activities create a culture that supports the instillation of values. This environment allows the guidance process to take place continuously, not limited to formal learning hours.

(3) The existence of business units

The boarding school business units actively serves as a laboratory for entrepreneurial practice. The boarding school cooperative, agricultural businesses, farming, clothing manufacturing, and other service businesses serve as contextual learning media. The direct involvement of santri in business management accelerates the process of internalizing values because religious values are applied in real-life situations (Junaidah et al., 2025).

(4) Support from the boarding school policies

Boardings schools' policies that encourage innovation and creativity among santri also help foster an entrepreneurial spirit. Boardings schools provide space for santri to develop business ideas, participate in entrepreneurship training, and engage directly in entrepreneurial activities. This support increases santri's motivation and confidence.

(5) Support from the community and the alumni

Support from the community and boarding school alumni is also an important factor. Alumni networks that have been successful in the business world provide inspiration and opportunities for cooperation. Good relations with the surrounding community expand market access for santri products (Pratama, 2025). For example, the initial capital for the establishment of a market at the Walisongo boarding school came from alumni and the surrounding community.

b. Inhibiting Factors

(1) Differences in the interests and talents of santri are internal factors that influence the effectiveness of entrepreneurship programs (Nurdiansyah & Veri, 2025). Not all santri are interested in business, so a more varied and personalized approach to coaching is needed.

(2) Limited access to technology and digital marketing is an obstacle to expanding business networks (Purnomo, 2025). In the digital economy era, the ability to utilize social media and online platforms is very important, but not all students have these competencies.

(3) The paradigm of some people who still view Islamic boarding schools as merely traditional religious educational institutions also influences external support for Islamic boarding school entrepreneurship programs (Nurdiansyah & Veri, 2025).

Supporting factors are more dominant than inhibiting factors in general, but strengthening managerial systems and external support is still necessary to improve program effectiveness.

Discussion

The Process of Internalizing Islamic Education Values in the Formation of Entrepreneurial Students at Islamic Boarding Schools in Lampung

The internalization of Islamic education values is a systematic and continuous process of instilling Islamic teachings so that they become part of the awareness, attitudes, and behavior of santri. In the context of Islamic boarding schools in Lampung Province, particularly Walisongo Islamic Boarding School in Central Lampung, this internalization not only aims to form individuals who are spiritually pious, but also to produce santri entrepreneurs who possess economic independence, a strong work ethic, and moral integrity. This process can be analyzed through three main stages: value transformation, value transaction, and value transinternalization.

a. Value Transformation

Value transformation is the initial stage in the internalization process. At this stage, Islamic education values are conveyed verbally and conceptually to santri through both formal and non-formal learning (Abdullah & Rahman, 2025). Values such as honesty, trustworthiness, responsibility, hard work, discipline, and independence are transformed through the study of classical texts, sermons, classroom learning, and daily religious activities. The value transformation is often carried out through the teaching of classical and contemporary texts that contain teachings on moral and social relation in Islamic boarding schools. Entrepreneurial values in Islam, such as the prohibition of *riba*, the importance of justice in transactions, and the encouragement to trade honestly, are conveyed by referring to the economic practices of the Prophet Muhammad, who was known as a trustworthy merchant (Sa'adah & Ulil Hidayah, 2025). The exemplary character of Muhammad as *al-amin* serves as a normative foundation for the formation of santri entrepreneurial character.

Santri acquire a cognitive understanding of the importance of these values in economic life at this stage. They are encouraged to understand that business activities are not merely about seeking profit, but also serve as a form of worship and devotion to Allah. The concept of work as part of economic *jihad* and an effort to achieve the welfare of the *ummah* is introduced as a fundamental paradigm.

Value transformation is also reinforced through Islamic boarding school regulations and rules that cultivate a simple lifestyle, time discipline, and collective responsibility (Amin et al., 2025). For example, santri are assigned duty schedules, involved in managing the cooperative, or engaged in business units such as agriculture, fishery, or small community-based enterprise. All these activities serve as initial media for introducing Sharia-based entrepreneurial values. However, value transformation at this stage remains one-directional. The *kyai* and *ustaz* act as the primary communicators, while santri become recipients of the message. The values have not yet fully become part of personal awareness, but remain within the realm of knowledge and understanding.

b. Value Transaction

The second stage is value transaction, which refers to a two-way interaction process between educators and santri in internalizing and practicing the values that have been learned (Abdullah & Rahman, 2025). At this stage, values are no longer simply conveyed, but are negotiated, discussed, and tested through real-life experiences. Santri participate directly in various entrepreneurial activities within the boarding school, making the process of value transaction clearly visible. Santri not only hear about honesty in trade, but also practice it when serving customers in the cooperative or managing joint business ventures. Santri learn to calculate profits, record income and expenses, and account for business outcomes before the boarding school management.

This interaction creates a dialogue of values. When santri encounter dilemmas, such as the temptation to raise prices unfairly or reduce product quality for greater profit, they are guided to reflect on the Islamic principles they have learned. It is at this point that the value transaction process occurs, as santri actively engage in moral evaluation and decision-making.

The role of the kyai as a central figure is crucial at this stage. Exemplary behavior in running the boarding school based on the principles of transparency and fairness serves as a concrete model for the students to observe (Nur & Yaqien, 2023). Values are transmitted through social interaction, not just through lectures. The culture of *musyawarah* (deliberation) in determining business strategies also strengthens collective responsibility and leadership.

Value transaction also occurs through habituation. Santri are accustomed to waking up early, managing their time between study and work, and balancing worship with economic activities. This process fosters a strong work ethic. The value of hard work is no longer understood as theory, but as a daily experience that shapes character. Values begin to be internalized into attitudes and behavior at this stage. Santri not only know that honesty is important, but also experience its benefits in building customer trust and sustaining business (Bahri et al., 2023). Real-life experience becomes the bridge between theory and practice.

c. Value Transinternalization

The third stage is value transinternalization, which is the process of deepening and internalizing values until they become part of the santri's personality. At this stage, values are no longer imposed by external rules, but grow as intrinsic awareness (Abdullah & Rahman, 2025). Transinternalization occurs when santri are able to integrate Islamic education values into their identity as entrepreneur. Honesty, trustworthiness, and responsibility become guiding life principles, upheld even in the absence of supervision. Santri conduct business not out of fear of sanctions, but from spiritual awareness that Allah is always watching.

This process is strengthened through spiritual development activities such as *dhikr*, *tafsir* studies, and *muhasabah* (self-reflection). These spiritual practices cultivate the awareness that economic activity is part of worship. The integration of spiritual and

economic dimensions creates entrepreneurial character that is not merely profit-oriented, but also value-oriented (Falach et al., 2023).

Transinternalization is also evident when alumni continue to apply pesantren values in their business activities within the community, particularly among Islamic boarding school in Lampung (Kadir, 2025). Santri establish enterprises that empower the surrounding environment, create employment opportunities, and avoid fraudulent practices. The values instilled in the boarding school become a moral compass in navigating the dynamics of a competitive market.

Value transinternalization reflects the success of character education based on the Islamic boarding school system. Santri are not only technically skilled in entrepreneurship, but also morally and spiritually mature. They possess resilience in facing business risks, as their motivation is not only material gain, but also the pursuit of blessings.

Within the social context of Lampung, which has strong potential in agriculture, plantations, and micro-enterprises, santri entrepreneurs can play a role as agents of change, enabling them to integrate local wisdom with the principles of Islamic economics (Azhar, 2024). Islamic boarding schools thus become centers of value-based economic empowerment. The processes of transformation, transaction, and transinternalization of values form complementary stages. Transformation provides the foundation of knowledge, transaction fosters experience and appreciation, while transinternalization shapes a strong personality. These three processes produce entrepreneurial students who are not only competent in business, but also have noble character.

Supporting and Inhibiting Factors in the Internalization of Islamic Education Values in the Formation of Entrepreneurial Students at Islamic Boarding Schools in Lampung

The internalization of Islamic education values in the formation of santri entrepreneur at Islamic boarding school in Lampung does not take a place in a vacuum. The processes of value transformation, value transaction, and value transinternalization are influenced by various structural, cultural, and personal factors (Firmansyah et al., 2025). These factors can be classified into supporting and inhibiting factors that directly or indirectly determine the success of forming santri entrepreneurship character based on Islamic values.

a. Supporting Factors

(1) Leadership of Kyai

Kyai is a central figure in the Islamic boarding school education system. Kyai leadership is not only administrative, but also charismatic, spiritual, and cultural. In the context of value internalization, the kyai serves as the primary role model who provides tangible examples in daily life.

A kyai who possesses a vision of sharia-based entrepreneurship will encourage the emergence of a productive culture within the boarding school environment (Nur

& Yaqien, 2023). Exemplary behavior in terms of honesty, simplicity, discipline, and responsibility becomes a concrete example for santri to emulate. The moral authority of the kyai strengthens the value transformation process because what is conveyed carries both religious and emotional legitimacy.

Kyai's leadership that is open to innovation also supports the development of Islamic boarding school business units. Progressive kyai typically provide space for santri to be creative and to develop business potential while maintaining sharia principles (Dakir & Umiarso, 2022). The combination of firm values and managerial flexibility becomes a primary strength in forming santri entrepreneurs.

(2) Boarding school system

The boarding system is a distinctive strength of Islamic boarding schools in the process of value internalization. A shared living pattern over 24 hours enables control, guidance, and habituation of values to be carried out intensively and continuously. Santri do not only learn in the classroom, but also experience character education in every daily activity through this system. Scheduled communal worship, community service, management of study and rest time, and collective responsibility build discipline and work ethic. A controlled environment facilitates the processes of value transaction and transinternalization (Hadisi et al., 2022).

Social interaction among santri also strengthens entrepreneurial learning. Santri learn to work in teams, share responsibilities, and resolve conflicts through deliberation. The values of cooperation and social solidarity that develop within the boarding system become important social capital for fostering an entrepreneurial spirit.

(3) The existence of business units

The existence of business units serves as a laboratory for value-based Islamic entrepreneurship practice. Business units such as cooperatives, agriculture, farming, and garment production provide real opportunities for santri to apply the values they have learned. Through direct involvement in business management, santri learn about financial management, customer service, marketing, and quality control. Values such as honesty, trustworthiness, and responsibility are tested in practice (Junaidah et al., 2025). This experience accelerates the value transaction process and encourages transinternalization.

Business units also instill the awareness that Islamic Boarding School economies can become self-reliant without depending entirely on external assistance. This institutional independence becomes an inspiration for santri to develop their own enterprises in the future.

(4) Support from the boarding school policies

Internal policies of Islamic boarding school that support value-based entrepreneurship education constitute a strategic factor. A curriculum that integrates *fiqh muamalah*, business management, and practical skills strengthens both conceptual and applied foundations.

Policies that provide space for santri innovation, such as business incubation programs, entrepreneurship training, or partnerships with external institutions, also broaden their insights and experiences. This structural support accelerates the value internalization process because values are not only taught, but also facilitated through the system.

Consistent and sustainable policies create a productive and visionary Islamic Boarding School culture. Santri come to see that entrepreneurship is not merely a supplementary activity, but an integral part of the Islamic Boarding School's educational mission.

(5) Support from the community and alumni

The social community has a significant influence in strengthening value internalization. Support from the community surrounding the Islamic boarding school, particularly in the form of business partnerships and trust in Islamic boarding school products, provides real experiences for santri in interacting with the market.

Islamic boarding school alumni who have succeeded in the business world also serve as sources of inspiration and motivation. They often return to share experiences, provide training, or open opportunities for business collaboration (Pratama, 2025). Alumni networks expand market access and social capital for santri.

This external support reinforces the relevance of the values instilled in the Islamic boarding school. Santri observe that principles of honesty and integrity are truly valued in real life, thereby strengthening the process of value transinternalization.

b. Inhibiting Factors

(1) Differences in interest and talent

Not all santri have an interest or talent in the field of entrepreneurship. Differences in character, academic inclinations, and career orientations can become obstacles in the process of internalizing entrepreneurial values.

Some santri may be more interested in academic field, da'wah, or other professions. If the mentoring approach is not adaptive, they may feel forced to participate in entrepreneurship programs (Haron et al., 2022). This condition can inhibit the processes of value transaction and transinternalization, as the values have not been fully accepted consciously.

To address this challenge, Islamic Boarding Schools need to implement a differentiated approach, providing opportunities for development according to each santri's interests and talents, without eliminating core entrepreneurial values such as independence and responsibility (Hu, 2024).

(2) Limited access to technology

Entrepreneurship is closely linked to the utilization of information technology in the digital era. Limited access to the internet, digital devices, and technology training can hinder the development of santri entrepreneurs.

Without adequate digital literacy, santri face difficulties in marketing products online, managing finances through applications, or understanding market trends. This gap can make Islamic Boarding School enterprises less competitive compared to other business actors (Purnomo, 2025).

Technological limitations also affect the value transformation process, as insights into the digital economy are not conveyed optimally. Therefore, improving infrastructure and providing technology training become strategic necessities.

(3) Society Paradigm

The paradigm by some members of society that views Islamic boarding schools solely as traditional religious educational institutions can become an obstacle. This perspective often limits expectations regarding the role of Islamic boarding schools in the economic sphere.

If society assumes that santri are only suited to become religious teachers or preachers, motivation to develop entrepreneurship may be diminished. This stereotype can influence market trust in Islamic boarding school products.

Some members of society also may still view business activities with suspicion, especially when associated with religious institutions. This paradigm can hinder the social support and cooperation necessary for business development (Nurdiansyah & Veri, 2025).

Changing this paradigm requires educational approaches and effective public communication. The success of alumni and Islamic boarding school business units needs to be publicized as evidence that religious education and entrepreneurship can operate in harmony.

The success of internalizing Islamic education values in the formation of santri entrepreneurs at Islamic boarding schools in Lampung is largely determined by the synergy between supporting factors and the ability to overcome inhibiting factors. Kyai leadership, the boarding system, Islamic boarding school business units, institutional policies, and support from the community and alumni form a strong foundation for shaping entrepreneurial character with integrity.

The differences in interests and talents, limited access to technology, and societal paradigms constitute challenges that also need to be managed strategically. Through adaptive, innovative, and value-based approaches, Islamic boarding schools can continue to function as centers of character education as well as the economic empowerment of the *ummah*.

Analytical Synthesis

The process of internalizing Islamic education values in the formation of santri entrepreneurs at Islamic boarding schools in Lampung demonstrates an integrative educational model that combines spiritual and economic dimensions. Supporting factors such as kyai leadership, the boarding system, and experience-based entrepreneurial

practices serve as the main strengths in shaping santri entrepreneurs who are religious and self-reliant.

To achieve sustainability and broader competitiveness, Islamic boarding schools need to address structural and managerial obstacles through increased professionalism, strengthened digital literacy, and collaboration with various stakeholders. With these enhancements, the value internalization model based on Islamic boarding schools has significant potential to become an alternative paradigm in the development of entrepreneurship oriented toward ethics, blessings, and social welfare.

4. Conclusion

This study shows that the internalization of Islamic education values in the formation of santri entrepreneurs at Islamic boarding schools in Lampung occurs through a systematic and continuous process, namely value transformation, value transaction, and value transinternalization. These three processes form interconnected stages of development, beginning with the cultivation of conceptual understanding, followed by internalization through real-life experiences, and culminating in the integration of values into the santri's personality.

At the stage of value transformation, Islamic boarding schools successfully instill foundational Islamic values such as honesty, trustworthiness, responsibility, hard work, and independence through formal learning, classical text studies, and the role modeling of kyai and ustaz. This stage builds a strong cognitive foundation regarding the importance of entrepreneurship as part of worship and social devotion.

Then, at the stage of value transaction, santri are actively involved in entrepreneurial practices through business units. Direct interaction with economic activities enables santri to test, discuss, and reflect upon the values they have learned. This process strengthens the affective and psychomotor dimensions, so that values are not only understood, but also experienced and practiced in real life.

The stage of value transinternalization becomes the culmination of the internalization process, in which Islamic religious education values are integrated into the character and identity of santri as entrepreneurs. At this stage, santri demonstrate intrinsic awareness in conducting business honestly, responsibly, and with an orientation toward the common good. Economic activities are no longer viewed merely as a means of gaining profit, but as a form of worship and social contribution.

This study also finds that the success of the internalization process is strongly influenced by supporting factors such as visionary kyai leadership, an intensive boarding education system, the existence of business units as practical laboratories, supportive institutional policies, as well as support from the community and alumni. These factors create an educational ecosystem conducive to the emergence of santri entrepreneurs with integrity.

There are also inhibiting factors that need to be anticipated, including differences in santri interests and talents, limited access to technology, and society paradigms that still view Islamic boarding schools narrowly. These challenges indicate that capacity strengthening, curriculum innovation, and cultural transformation are strategic necessities to ensure that Islamic boarding schools remain relevant in facing contemporary challenges.

Finally, this study affirms that Islamic boarding schools in Lampung have great potential as centers of character education and value-based economic empowerment grounded in Islamic principles. A structured internalization model based on role modeling has proven effective in forming santri entrepreneurs who are not only competent in business, but also strong in moral and spiritual integrity. With continuous strengthening, Islamic boarding schools can continue to contribute to producing an independent generation oriented toward the welfare of the ummah and sustainable community development.

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