



FIQIH LEARNING AND SOCIAL-ENTREPRENEURIAL COMPETENCE OF STUDENTS IN ISLAMIC BOARDING SCHOOL

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Abstrack

This study examines the effect of fiqh learning on students' socio-entrepreneurial competence at An-Nashiriyah Islamic Boarding School, Bawean, Gresik. The issue is significant because fiqh learning in pesantren is often perceived as being dominated by ritual worship, whereas muamalah fiqh contains pedagogical resources for developing social ethics, independence, and Islamic value-based entrepreneurship. This research employed a quantitative explanatory design. The population consisted of 98 female students, while 35 students were selected purposively because they actively participated in muamalah fiqh learning and pesantren-based economic activities. Data were collected through questionnaires, observation, and documentation, and then analyzed using descriptive statistics and simple linear regression. The results show that the mean score of fiqh learning was 34.23 with a standard deviation of 3.881, while the mean score of socio-entrepreneurial competence was 51.40 with a standard deviation of 6.367. The regression analysis produced a coefficient of 1.312 with a significance level of <0.001 and an R Square of 0.639. These findings indicate that fiqh learning has a positive and significant effect on students' socio-entrepreneurial competence and explains 63.9% of its variance. The article argues that contextual and applicable muamalah fiqh learning can serve as a strategic instrument for integrating social character formation, Islamic business ethics, and students' independence within an island-based pesantren ecosystem. Thus, the results of this study make an important contribution to the development of the pesantren curriculum, especially in designing fiqh muamalah learning that is more contextual, participatory, and oriented towards strengthening the social-entrepreneurial competence of students as a provision for life in the community.

Keywords: Fiqh Learning; Muamalah Fiqh; Social Competence; Santri Entrepreneurship; Pesantren.

Abstrak

Penelitian ini menguji pengaruh pembelajaran fiqh terhadap kompetensi sosial-entrepreneur santri di Pesantren An-Nashiriyah Bawean Gresik. Isu ini penting



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karena pembelajaran fiqih di pesantren kerap dipersepsikan dominan pada aspek ibadah ritual, sementara fiqih muamalah memiliki potensi pedagogis untuk menanamkan etika sosial, kemandirian, dan kewirausahaan berbasis nilai Islam. Penelitian menggunakan pendekatan kuantitatif dengan desain eksplanatori. Populasi penelitian adalah 98 santri putri, sedangkan sampel ditentukan secara purposif sebanyak 35 santri yang aktif mengikuti pembelajaran fiqih muamalah dan terlibat dalam kegiatan kemandirian ekonomi pesantren. Data dikumpulkan melalui angket, observasi, dan dokumentasi, kemudian dianalisis dengan statistik deskriptif dan regresi linier sederhana. Hasil penelitian menunjukkan bahwa rata-rata skor pembelajaran fiqih adalah 34,23 dengan standar deviasi 3,881, sedangkan rata-rata skor kompetensi sosial-entrepreneur adalah 51,40 dengan standar deviasi 6,367. Hasil regresi menunjukkan koefisien sebesar 1,312 dengan signifikansi $<0,001$ dan R Square sebesar 0,639. Temuan ini menunjukkan bahwa pembelajaran fiqih berpengaruh positif dan signifikan terhadap kompetensi sosial-entrepreneur santri, serta menjelaskan 63,9% variasi kompetensi tersebut. Artikel ini menegaskan bahwa fiqih muamalah yang diajarkan secara kontekstual dan aplikatif dapat menjadi instrumen strategis untuk mengintegrasikan pembentukan karakter sosial, etika bisnis Islam, dan kemandirian santri dalam ekosistem pesantren kepulauan. Dengan demikian, hasil penelitian ini memberikan kontribusi penting bagi pengembangan kurikulum pesantren, khususnya dalam merancang pembelajaran fiqih muamalah yang lebih kontekstual, partisipatif, dan berorientasi pada penguatan kompetensi sosial-entrepreneur santri sebagai bekal hidup di masyarakat.

Kata Kunci: Pembelajaran Fiqih; Fiqih Muamalah; Kompetensi Sosial; Entrepreneur Santri; Pesantren.

Introduction

Islamic boarding schools are one of the most influential Islamic educational institutions in shaping the character of Indonesian Muslims. (Herningrum et al., 2021; PS, 2019) The role of Islamic boarding schools does not stop at the inheritance of religious knowledge, but also includes the formation of social habitus, discipline, independence, and sensitivity to the needs of society. (Muhammad Wildan Khadamul Haramain & Mufaizah, 2025) In the contemporary Indonesian context, Islamic boarding schools face dual demands: maintaining the authority of Islamic knowledge while preparing students to be able to adapt to increasingly rapid socio-economic changes. This makes Islamic boarding schools a strategic educational space (Milah, 2025) to integrate spiritual values (Andriani et al., 2025), social capital (Nurfauzi & Maula, 2025), and life skills (Raharjo, 2025). The literature on Islamic boarding school education shows that dormitory life, the kiai-santri relationship, and the study of Islamic texts form a learning community rich in values, networks, and recurring social practices. (R. A. A. Junaidi et al., 2023; Nasution, 2020)

Among the main disciplines in Islamic boarding school education, Islamic jurisprudence (fiqh) holds a central position because it governs the relationship between humans and God and their relationships with others (Mukti, 2026). However, fiqh learning is often understood narrowly as mastering the laws of worship, ritual procedures, and memorizing normative provisions. This perspective has not fully utilized the potential of muamalah fiqh as an ethical framework for regulating social interactions, economic transactions, ownership, cooperation,

justice, trustworthiness, and public responsibility (Salsabila et al., 2025). In fact, muamalah fiqh contains principles that are highly relevant to entrepreneurship education, especially when entrepreneurship is understood not merely as a pursuit of profit, but rather as the ethical creation of social and economic value.(Sutisno et al., 2025; Wahyuddin et al., 2023)

The need to link fiqh with social-entrepreneurial competencies is increasingly important as Islamic boarding school students (santri) are viewed as potential agents of social change (Nurfauzi & Maula, 2025). Students are not only expected to be pious individuals personally, but also to be able to communicate, collaborate, take initiative, manage risks, and create economic benefits for their communities (Mahmuda et al., 2025). These skills align with the concept of social entrepreneurship, which positions business as a medium for social empowerment. In Islamic tradition, this orientation has a strong normative basis through the values of justice, honesty, mutual assistance, the prohibition of fraud, and responsibility for the common good. Therefore, the study of fiqh contextual education has the potential to become a bridge between religious education and Islamic boarding school entrepreneurship education.(Permanasari, 2024)

This research takes the context of the An-Nashiriyah Islamic Boarding School in Bawean, Gresik. This location is crucial because Bawean is an archipelago with a social character characterized by a tradition of migration, trade, and reliance on social networks. The geographical separation from the mainland demands economic independence and a high level of adaptability.(Ramli et al., 2025)In such a situation, Islamic boarding schools (pesantren) are not sufficient to produce graduates with textual religious knowledge; they also need to prepare students with social and entrepreneurial skills in keeping with the local ethos. This context makes the study of Islamic jurisprudence (fiqh muamalah) relevant as an educational tool that connects sharia norms with everyday socio-economic practices.(Rosidin, 2015)

Previous studies have discussed the relationship between Islamic jurisprudence (fiqh muamalah) and the entrepreneurship education of Islamic boarding school students (santri). Suryanto and Khoir, for example, demonstrated that learning Islamic jurisprudence (fiqh muamalah) can strengthen entrepreneurial values such as honesty, independence, and business management skills.(Suryanto & Khoir, 2023)Other studies emphasize the contribution of Islamic boarding schools in the development of sharia economics, empowerment of students, and the formation of entrepreneurial character.(Afifuddin, 2022)However, most of this research is qualitative, descriptive, or focuses on entrepreneurship programs as a separate activity from fiqh learning. There is still room for quantitatively examining the extent to which fiqh learning as a pedagogical variable influences the socio-entrepreneurial competence of students, particularly in the context of island Islamic boarding schools.

Based on this gap, this study asks two questions: first, does fiqh learning have a significant effect on the social-entrepreneurial competence of students at the An-Nashiriyah Islamic Boarding School in Bawean, Gresik; and second, how much does fiqh learning contribute to this competence? This article argues that fiqh learning, which involves cognitive, affective, and psychomotor dimensions, can improve social-entrepreneurial competence because students not only understand the law but also internalize values and apply them in social interactions and economic activities at the Islamic boarding school. Thus, this article's contribution

lies in strengthening empirical evidence regarding the transformative function of fiqh muamalah in Islamic boarding school education.

Conceptually, social-entrepreneurial competency in this study is understood as a synthesis of the ability to build social relationships and the ability to create economic value oriented towards the common good. Social competency encompasses the ability to communicate, collaborate, empathize, fulfill roles, and maintain trust. Meanwhile, entrepreneurial competency encompasses the courage to take initiative, recognize opportunities, manage resources, and face risks responsibly. The combination of these two competencies is crucial for Islamic boarding school students because post-Islamic boarding school life is not always conducted within a formal religious context; many students must return to their communities, manage family businesses, become drivers of the local economy, or build social institutions. Therefore, students need skills that connect Islamic morality with productive actions.

Fiqh muamalah (Islamic jurisprudence) is directly relevant to the construction of these competencies. In fiqh lessons, students learn about contracts, transactions, ownership, debts, justice, the prohibition of usury (riba), fraud, and the principle of mutual consent.

These materials are not merely legal regulations but also foster ethical sensitivity to the rights of others. When Islamic jurisprudence (fiqh) is understood pedagogically, every law can be translated into behavior (Suyanto, 2023): trustworthiness becomes discipline in managing trusts, honesty becomes integrity in transactions, justice becomes a willingness to share roles proportionally, and mutual assistance becomes the basis for social cooperation. Thus, Islamic jurisprudence serves as a bridge between socio-economic norms, attitudes, and skills (Muhlisina & Khamsianah, 2026).

The Islamic boarding school context reinforces this process because it provides intensive practice spaces (Al Rosid & Safira, 2021). Students live together (Fauzi, 2020), follow the same schedule, share facilities, receive collective assignments, and interact within a clear authority structure (Irwan et al., 2026). This environment allows Islamic jurisprudence values to be not only taught but also tested through daily experiences. For example, students learn about trustworthiness not only through explanations of the text but also when entrusted with maintaining cooperatives, managing dues, dividing duties, or helping friends. Students learn about justice when they must resolve group conflicts, respect queues, and adhere to shared rules. Thus, Islamic boarding schools can be understood as social learning ecosystems that bring together Islamic jurisprudence texts and life practices.

On the other hand, a challenge in teaching fiqh in many institutions is the tendency to make fiqh a rote subject (M. Ali et al., 2025; Indriany & Azwa, 2025; K. Junaidi, 2025). If learning stops at definitions, arguments, and legal classifications, students may understand the concepts but may not be able to apply fiqh values in real-life situations. Therefore, a contextual approach is important (Corneasari, 2025). Teachers need to relate fiqh material to cases close to the students' lives, such as buying and selling in a cooperative, debt between friends, managing business profits, dividing group work, and responsibility for shared assets. Through this approach, students can see that fiqh is not a collection of abstract rules, but a guide for making ethical social and economic decisions.

The novelty of this article does not lie in the claim that fiqh has moral value, as this is a common assumption in Islamic education. Rather, it lies in the empirical

examination of the relationship between fiqh learning and social-entrepreneurial competence in the context of island Islamic boarding schools (pesantren). This article attempts to demonstrate that fiqh learning can be read as a pedagogical variable that has a measurable effect on students' competencies. This approach is important because developing a pesantren curriculum requires an empirical basis, not just normative beliefs. Quantitative data can help pesantren determine whether the ongoing learning process has impacted students' life skills.

The research argument also places student entrepreneurship within a social, rather than individualistic, framework. Entrepreneurship developed in Islamic boarding schools should not merely encourage students to become entrepreneurs seeking personal gain, but rather shape students capable of creating benefits, maintaining trust, strengthening solidarity, and stimulating the community economy. Within this framework, the success of fiqh learning is not only evident in formal obedience, but also in the students' readiness to build clean, just, and beneficial businesses. Therefore, the term "social entrepreneur" was chosen to denote a dual orientation: economic productivity and social responsibility.

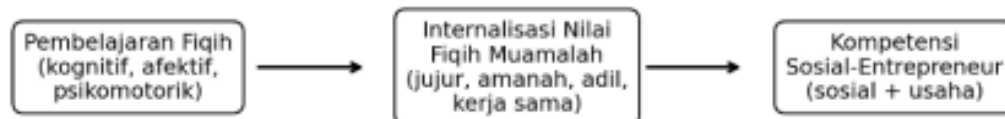


Figure 1. Conceptual Model of the Influence of Fiqh Learning on Entrepreneurial Social Competence

Method

This study uses a quantitative approach with an explanatory design. The explanatory design was chosen because the primary objective of the study was to examine the influence of one independent variable, namely Islamic jurisprudence learning, on one dependent variable, namely the social-entrepreneurial competence of Islamic boarding school students. The quantitative approach allows researchers to measure variable trends in the form of scores, examine relationships between variables, and interpret the magnitude of the contribution of Islamic jurisprudence learning through a simple linear regression model. Within the tradition of educational research, this approach is relevant when researchers want to explain empirical influences based on measurable data and systematic statistical procedures. (Sugiyono, 2012)

The research location was the An-Nashiriyah Islamic Boarding School in Bawean, Gresik. The study population consisted of all 98 female students. The sample was determined using a purposive sampling technique with 35 respondents. The sample selection criteria included active participation in fiqh learning, especially fiqh muamalah, as well as involvement in the Islamic boarding school's economic independence activities. Purposive selection was deemed appropriate because the study required not only general respondents, but students who had direct experience with the learning and practices being measured.

The Islamic jurisprudence learning variable is operationalized through three dimensions: cognitive, affective, and psychomotor. The cognitive dimension relates

to understanding the principles of Islamic jurisprudence in worship and transactions; the affective dimension relates to religious attitudes such as honesty, trustworthiness, and mutual assistance; while the psychomotor dimension relates to the application of Islamic jurisprudence values in daily activities. The socio-entrepreneurial competency variable combines two main components. The social component encompasses cooperation, social interaction, responsibility, social ethics, and social initiative. The entrepreneurial component encompasses independence, creativity, innovation, courage, managerial skills, and the ability to build socio-economic value.

Data collection was conducted through questionnaires, observation, and documentation (Saadi, 2025). The questionnaire used a five-point Likert scale, ranging from strongly disagree to strongly agree. Observations were used to strengthen understanding of fiqh learning practices, use of Islamic texts, student discipline, honesty in transactions, cooperation, and the Islamic boarding school's economic activities. Documentation was used to supplement information on the Islamic boarding school's profile, learning activities, and students' independent activities. This combination of techniques was intended to ensure that quantitative data were not removed from the social context of the Islamic boarding school.

Data analysis was conducted in two stages. The first stage was descriptive analysis to describe the minimum, maximum, mean, median, and standard deviation scores for each variable. The second stage was inferential analysis using regression. Simple linear regression. Prior to hypothesis testing, the data were tested using relevant classical assumptions, particularly normality and linearity. The regression model was formulated as $Y = a + bX$, with Y representing social-entrepreneurial competence and X representing Islamic jurisprudence learning. Significance decisions were based on a p -value <0.05 , while the magnitude of the model's contribution was interpreted through R-square.

The research instrument was designed with attention to the alignment between theoretical indicators and observable behavior (Afifah Aulia Zayrin et al., 2025). For the fiqh learning variable, indicators not only measure students' knowledge of the material but also their perceptions of the inculcation of values and the application of fiqh in Islamic boarding school activities. For the socio-entrepreneurial competency variable, indicators were designed to capture cooperative behavior, responsibility, initiative, creativity, courage, and independence. The selection of these indicators is important because social entrepreneurial competency is multidimensional. If measured solely through economic aspects, the social dimension of Islamic boarding schools will be overlooked; conversely, if measured solely through social behavior, the elements of business initiative and economic value creation will be overlooked.

The use of simple linear regression was chosen because the research model focuses on the direct influence of one independent variable on one dependent variable (Indiarti et al., 2026). This model aligns with the initial research objective of determining the direction, significance, and contribution of fiqh learning. However, the interpretation of the regression remains limited to predictive relationships based on the available data. The study does not claim experimental causality because it does not use a control group or treatment manipulation. Therefore, the term influence in this article is understood within an explanatory

statistical framework, namely the ability of the fiqh learning variable to explain variations in social-entrepreneurial competence.

Research ethics are maintained by positioning respondents as educational participants, not passive objects. Questionnaire data is used for academic purposes, personal identities are not the focus of analysis, and research results are interpreted to improve Islamic boarding school learning. This principle is crucial because research in Islamic boarding schools involves communities with strong social, cultural, and religious ties. Therefore, statistical analysis must always be oriented toward educational goals: helping Islamic boarding schools understand their learning strengths and identify areas for development that are more relevant to the needs of their students.

Table 1. Operationalization of Research Variables and Indicators

Variable	Dimension	Indicator	Amount Item
Fiqh Learning (X)	Cognitive	Understanding the principles of Islamic jurisprudence (fiqh) in worship and transactions	4
Fiqh Learning (X)	Affective	Honesty, trustworthiness, and mutual assistance	3
Fiqh Learning (X)	Psychomotor	Application of Islamic jurisprudence values in daily activities	3
Social-Entrepreneurial Competence (Y)	Social	Cooperation, social interaction, responsibility, ethics, and social initiative	5
Social-Entrepreneurial Competence (Y)	Entrepreneur	Independence, creativity, innovation, courage, and management skills	10

Results and Discussion

The results of the descriptive analysis indicate that the students' fiqh learning tends to be positive. The fiqh learning variable score has a minimum value of 26, a maximum of 41, a mean of 34.23, a median of 35, and a standard deviation of 3.881. With 10 instrument items and a theoretical maximum score range of 50, the average value indicates that the students provide a fairly strong response to the fiqh learning process they experience. Substantively, this shows that fiqh learning at the An-Nashiriyah Islamic Boarding School is not only present as a formal subject, but has become part of the rhythm of habituation of values in the life of the Islamic boarding school.

The socio-entrepreneurial competence variable showed a minimum score of 38, a maximum score of 62, a mean of 51.40, a median of 51, and a standard deviation of 6.367. This average indicates that the students' socio-entrepreneurial competence developed relatively well, although the variation was greater than that of the fiqh learning variable. This variation is understandable because socio-entrepreneurial competence is influenced not only by classroom learning but also by personal experience, involvement in business units, peer interaction patterns, and the habit of taking part in Islamic boarding school activities. Thus, the descriptive data provide an initial picture that both variables are moving in a

positive direction, but socio-entrepreneurial competence has more heterogeneous room for development.

The results of a simple linear regression test indicate that Islamic jurisprudence learning has a positive effect on the social-entrepreneurial competence of Islamic boarding school students. The regression coefficient of 1.312 indicates that every one-unit increase in the Islamic jurisprudence learning score is followed by a 1.312-unit increase in the social-entrepreneurial competence score, assuming other factors remain constant. The constant value of 6.503 indicates the initial value of the model when the Islamic jurisprudence learning variable is statistically at zero. Although the constant is not the focus of substantive interpretation, the positive direction of the coefficient indicates a relationship pattern consistent with the research hypothesis.

The model's significance is evident from the t-value of 7.647 with $p < 0.001$. This value is much smaller than the significance limit of 0.05, so the hypothesis stating that there is an effect of fiqh learning on the social-entrepreneurial competence of students can be accepted. The ANOVA results also show an F-value of 58.483 with $p < 0.001$, which means the overall regression model is significant. In other words, variations in fiqh learning scores are statistically able to predict variations in social competence.

Santri Entrepreneurs.

The R value of 0.800 indicates a strong relationship between fiqh learning and socio-entrepreneurial competence. The R Square value of 0.639 means that 63.9% of the variation in socio-entrepreneurial competence can be explained by fiqh learning. The remaining 36.1% is explained by other factors not included in the model, such as family environment, trading experience, peer support, Islamic boarding school organizational culture, leadership of caregivers, and access to economic activities. The large R Square indicates that fiqh learning is an important predictor, but not the only factor in forming socio-entrepreneurial competence.

Table 2. Descriptive Statistics of Research Variables

Variable	N	Minimum	Maximum	Mean	Median	SD
Pembelajaran Fiqih (X)	35	26,00	41,00	34,23	35	3,881
Kompetensi Sosial-Entrepreneur (Y)	35	38,00	62,00	51,40	51	6,367

Table 3. Summary of Simple Linear Regression Model

Model	R	R Square	Adjusted R Square	Std. Error
1	0,800	0,639	0,628	3,88166

Table 5. table ANOVA Results and Regression Coefficients

Component	Principal Value	df	t/F	Sig.
Regression SS	881,180	1	F = 58,483	<0,001
Residual SS	497,220	33	-	-
Konstanta	B = 6,503	-	t = 1,101	0,279
Pembelajaran Fiqih	B = 1,312; SE = 0,172	-	t = 7,647	<0,001

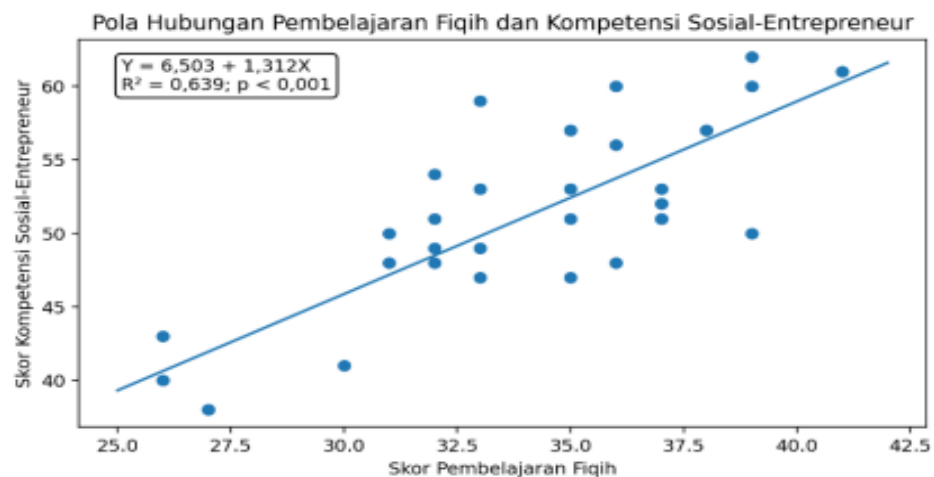


Figure 2. Scatter Plot and Regression Line

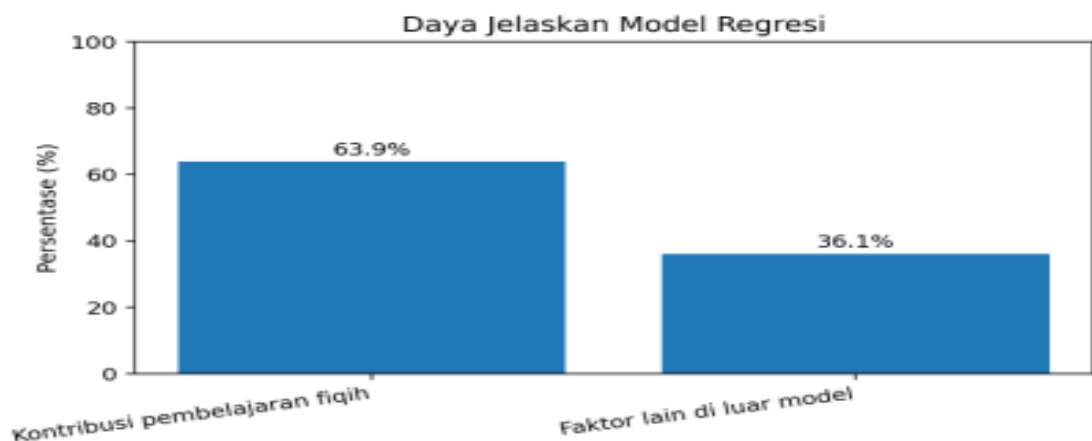


Figure 3. Contribution of Fiqh Learning to Social-Entrepreneurial Competence

Research findings indicate that Islamic jurisprudence (fiqh) learning has a positive and significant impact on the social-entrepreneurial competence of Islamic boarding school students. These results reinforce the view that Islamic jurisprudence, particularly Islamic jurisprudence of muamalah (muamalah), should not be positioned solely as normative legal material, but as a pedagogy of values that shape social action. When Islamic boarding school students understand the principles of halal (permissible) and haram (forbidden), honesty in transactions, trustworthiness, responsibility, justice, and the prohibition against harming others

(Kholil & Bisri, 2025), they are actually learning the ethical foundations for interaction and entrepreneurship. In the context of Islamic boarding schools, the internalization of these values occurs through a combination of classroom learning, teacher role models, dormitory rules, and daily social practices.

The regression coefficient of 1.312 indicates that improving the quality of the Islamic jurisprudence learning experience correlates with improving the social competence of entrepreneurs. Pedagogically, this can be explained through three mechanisms. First, the cognitive mechanism: students acquire knowledge about the laws of muamalah (contracts), contracts, buying and selling, trusts, and social responsibility. This knowledge provides a framework for distinguishing ethical and unethical economic practices. Second, the affective mechanism: Islamic jurisprudence learning instills religious attitudes such as honesty, discipline, caring, and responsibility. Third, the psychomotor mechanism: Islamic jurisprudence values are applied in concrete activities, such as transactions in cooperatives, mutual cooperation, task distribution, and Islamic boarding school independence activities.

This finding is in line with studies on Islamic jurisprudence (fiqh muamalah) and entrepreneurship among Islamic boarding school students, which emphasize that the values of honesty, independence, and responsibility can be strengthened through applicable religious learning.(Suryanto & Khoir, 2023)In a broader framework, Islamic boarding school entrepreneurship education is also understood as a process of forming life skills, not just technical business training.(Gustriani & Kholis, 2024)This means that the success of students as prospective entrepreneurs is not only measured by their ability to sell products, but also by their ability to build relationships and maintain relationships trust, adherence to ethics, and generating benefits for the community. This is where Islamic jurisprudence (fiqh muamalah) provides a moral basis that distinguishes Islamic boarding school entrepreneurship from solely profit-oriented entrepreneurship.

The R-square value of 0.639 is considered strong in social education research because human behavior is typically influenced by many factors. The 63.9% contribution indicates that fiqh learning is the dominant factor in this model. However, this finding should be interpreted with caution. The study sample consisted of 35 students and was selected purposively, so generalization to all Islamic boarding schools must be limited. Furthermore, the use of questionnaires can introduce perception bias because respondents are self-assessing. Nevertheless, strengthened observations and documentation provide contextual support that fiqh learning is indeed related to social and economic practices within the Islamic boarding school environment.

One important contribution of this research is the affirmation of the context of island Islamic boarding schools. Bawean has geographical and social conditions that demand high levels of independence (Utami et al., 2016). In such a context, socio-entrepreneurial competence is not merely an additional competency, but a necessity. Students who understand Islamic jurisprudence (fiqh) regarding transactions and are able to apply it in socio-economic activities have a greater chance of becoming adaptive graduates (Hakim et al., 2025; Muizzuddin et al., 2025). They can maintain their Islamic identity (Mat Rokim & K. Muhammad Husni, 2025), while also participating in the local economy through ethical,

productive, and trust-based practices (Fanshurna & Pujiastuti, 2025; Mahardini & Robbika, 2023).

From a curriculum perspective, these findings suggest the need to shift fiqh learning from a predominantly lecture-and-memorization model to a contextual model. Fiqh teachers can develop case studies of local transactions, contract simulations, analyses of buying and selling practices in Islamic boarding school cooperatives, group-based small business projects, and ethical reflections on the experiences of students. This approach does not diminish the depth of fiqh scholarship but rather revitalizes it as a science that guides action. Fiqh becomes praxis, not just text; it becomes habitus, not just knowledge.

The practical implication for Islamic boarding schools is the need for integration between fiqh classes, Islamic boarding school business units, and student independence programs (Sa'adah & Ulil Hidayah, 2025). Islamic boarding schools can design cross-activity learning: material on sales contracts is practiced in cooperatives; material on trust is linked to group cash management; material on cooperation is linked to student business projects; and material on justice is linked to role sharing and profit evaluation. Thus, Islamic boarding school economic activities do not stand as mere extracurricular activities, but become laboratories for learning fiqh muamalah.

For Islamic Religious Education studies, this research broadens the meaning of successful fiqh learning. Success is not solely measured by the ability to answer legal questions, but also by the ability to apply Islamic law as a living ethic. Socio-entrepreneurial competence is a relevant indicator because it combines moral, social, and economic aspects. In a constantly changing society, students need the ability to maintain and create values. Contextual fiqh learning can be one way to achieve this goal.(M. M. F. Ali et al., 2024)

By reading these results, this article offers a practical position that the quality of fiqh learning can be used as an initial indicator of the readiness of Islamic boarding schools in Developing a santripreneur program. Islamic boarding schools don't always have to start with a large-scale business program; strengthening can begin with improving how teachers connect fiqh material to the socio-economic issues faced by students. When students are trained to analyze cases, practice contracts, engage in ethical reflection, and evaluate the social impact of economic actions, fiqh learning becomes more meaningful. This model is also more in keeping with the characteristics of Islamic boarding schools because it doesn't separate knowledge, practice, and etiquette.

Thus, this article's recommendations go beyond adding entrepreneurship material, but rather toward reconstructing the experience of learning fiqh. Fiqh needs to be present as a way of thinking and acting: understanding the law, weighing the public interest, protecting the rights of others, and making responsible economic decisions. This orientation is crucial for Islamic boarding schools (pesantren) that aim to produce both religious and productive graduates.

The research findings can also be interpreted through the perspective of Islamic boarding school social capital. Islamic boarding school life fosters networks of trust, shared norms, and solidarity (Wahono & Fegiano Wulung Alami, 2026), which are essential prerequisites for social entrepreneurship (Hidayati et al., 2026). Islamic jurisprudence (fiqh) learning strengthens this social capital by providing

normative legitimacy to behaviors considered good within the community, such as honesty, trustworthiness, mutual assistance, and non-harm. When these norms are repeated in daily interactions, students learn that social and economic success depends on moral reputation. In the business world, this kind of reputation is crucial because customers, partners, and the community are more likely to trust entrepreneurs with integrity.

The research findings also serve as a reminder that Islamic jurisprudence (fiqh) learning needs to transcend the dichotomy between religious knowledge and life skills. In the Islamic boarding school tradition, religious knowledge should guide human action as a whole, including economic ones. Therefore, linking fiqh to entrepreneurship does not mean instrumentalizing religion for business purposes, but rather returning fiqh to its social function. Fiqh muamalah (Islamic jurisprudence) has, from its inception, addressed real-life practices (Mubarroq & Latifah, 2023): transactions, cooperation, ownership, responsibility, and dispute resolution. If this material is taught in a lively manner, students can understand that becoming a good entrepreneur is part of practicing religious values.

However, the research findings should not be interpreted simplistically as implying that increased fiqh learning automatically produces entrepreneurial students. Fiqh learning provides a foundation of values and ethical orientation, but entrepreneurial competence also requires access to experience, business mentoring, financial literacy, the courage to try, and a supportive ecosystem. Therefore, Islamic boarding schools need to complement fiqh learning with structured practical programs. Possible models include project-based fiqh muamalah classes, student business clinics, cooperatives as laboratories for sharia transactions, and reflective evaluations that link business experience to fiqh principles.

The limitations of this study lie in the sample size and the scope of the location. The relatively small number of respondents makes the results more appropriately read as initial empirical evidence rather than a broad generalization for all Islamic boarding schools. Furthermore, the study only used one predictor variable, even though social competence is a key factor.

Entrepreneurship may be influenced by many factors. Further research could include variables such as kiai leadership, Islamic boarding school organizational culture, and student involvement with in the business unit, family support, and previous economic experience. With a broader model, researchers can examine whether fiqh learning plays a direct role, mediates values, or works in conjunction with other factors in the Islamic boarding school ecosystem.

Conclusion

This study concludes that fiqh learning has a positive and significant effect on the social-entrepreneurial competence of students at the An-Nashiriyah Islamic Boarding School in Bawean, Gresik. The regression results show a coefficient of 1.312 with a significance level of <0.001 , indicating that an increase in fiqh learning scores is followed by an increase in social competence.

entrepreneur. The R Square value of 0.639 indicates that fiqh learning explains 63.9% of the variation in students' socio-entrepreneurial competencies. This finding confirms that contextually and applicatively taught fiqh muamalah has a strategic function in fostering honesty, responsibility, cooperation, independence, creativity, and courage in students' socio-economic activities.

Theoretically, this article strengthens the position of Islamic jurisprudence (fiqh) as an instrument for Islamic social and entrepreneurial character education. Practically, Islamic boarding schools are advised to integrate fiqh learning with economic independence activities, Islamic boarding school cooperatives, contract simulations, and group-based business projects. Fiqh teachers need to develop learning methods that not only explain the law but also train students to apply muamalah principles in concrete situations. Future research could expand the sample size, compare several Islamic boarding schools, or employ a mixed methods design to better understand the mechanisms of influence of fiqh learning on social-entrepreneurial competencies.

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