

## THE EFFECT OF ISLAMIC EDUCATION ON THE CONSUMPTION INTEREST OF STUDENTS BOARDING SCHOOL "DARUSSALAM GONTOR PONOROGO"

Dio Samudra,<sup>1\*</sup> Ridho Akbar,<sup>2</sup>

<sup>1</sup>UIN KH.Abdurrahman Wahid Pekalongan, <sup>2</sup> Universitas Darussalam Gontor  
[diosamudra77@gmail.com](mailto:diosamudra77@gmail.com), [ridhoakbar21@gmail.com](mailto:ridhoakbar21@gmail.com)

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\*) Corresponding Author

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### Abstract

This research examines the influence of Islamic education on santri consumption interest at Pondok Modern Darussalam Gontor, Ponorogo. In an era of globalisation marked by increasing consumerism, an understanding of how Islamic values influence consumption behaviour is crucial. This study used quantitative methods with a sample of 250 santri from various levels. Data were collected through questionnaires and structured interviews, then analysed using multiple linear regression. The results showed a significant positive correlation between the level of understanding of Islamic education and the interest in more ethical and sustainable consumption. Santris with a deeper understanding of Islamic economic principles tend to have more moderate and needs-orientated consumption patterns. Factors such as understanding the concepts of halal and thayyib, awareness of the dangers of israf (extravagance), and knowledge of maqashid sharia play an important role in shaping santri consumption preferences. This research provides valuable insights into the role of Islamic education in shaping responsible economic behaviour among Muslim youth.

**Keywords:** *islamic education, consumption, student.*

### Introduction

In the era of globalisation and rapid technological development, people's consumption patterns, including among santri, have undergone significant changes. This phenomenon does not only occur in urban areas, but also penetrates into the pesantren environment, which has been known as the basis of traditional Islamic education. Pondok Modern Darussalam Gontor in Ponorogo, as one of the leading Islamic educational institutions in Indonesia, is an interesting object to examine how Islamic education affects the consumption interests of its santri in the midst of economic globalisation. Islamic education, which is the main foundation in the learning system in pesantren, has a crucial role in shaping the mindset and behaviour of santri, including in economic and consumption aspects. According to Suyatno (2021), Islamic education does not only focus on aspects of worship and morals, but also includes comprehensive



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character building, including in terms of muamalah or economic transactions. This is in line with the concept of maqashid sharia which emphasises the importance of balance between worldly and ukhrawi interests (Al-Ghazali et al., 2019).

In the context of Islamic economics, the concept of consumption has different characteristics from conventional economic theory. According to Chapra (2020), consumption in Islam does not only aim to fulfil physical needs, but must also consider spiritual and social aspects. Principles such as halal and thayyib (good and beneficial), as well as the prohibition of israf (excess) and tabdzir (extravagance) are the main guidelines in a Muslim's consumption behaviour (Khan, 2019). A recent study by Rahmawati et al. (2022) shows that a deep understanding of Islamic economic principles is positively correlated with more ethical and sustainable consumption patterns. However, the study also revealed challenges in applying Islamic values in daily consumption practices, especially among the younger generation of Muslims who are exposed to various modern lifestyle influences. Pondok Modern Darussalam Gontor, with its integrative education system, offers an ideal laboratory to study this phenomenon. This pesantren is known for its curriculum that combines religious and general sciences, and emphasises the formation of independent and noble santri characters (Syahid, 2018). However, like other educational institutions, Gontor is also inseparable from the challenges of modernisation and globalisation that can affect the mindset and behaviour of its students.

Some previous studies have examined certain aspects of santri life in Gontor, such as Hidayat's (2020) research on entrepreneurship among Gontor alumni, or Fauziah's (2021) study on Islamic financial literacy among santri. However, there is no comprehensive research that specifically analyses the relationship between the Islamic education received by santri and their consumption interests. The importance of this research is even more relevant given the strategic role of pesantren in shaping the young generation of Muslims who will become agents of change in society. According to data from the Indonesian Ministry of Religious Affairs (2023), the number of santri in Indonesia reaches more than 4 million people, with a growth of around 5% per year. This figure shows the great potential of pesantren in influencing the consumption patterns of the Muslim community in the future. Furthermore, this study is also important in the context of the development of the Islamic economy in Indonesia. Bank Indonesia (2023) reported that Islamic economic growth in Indonesia reached 8.2 per cent in 2022, higher than the national economic growth. This indicates an increase in

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public awareness and interest in sharia-based products and services. However, the challenge is how to ensure that this growth is matched by a proper understanding of the principles of Islamic economics, rather than simply following market trends.

In a global context, the issue of sustainable consumption is becoming increasingly important as awareness of the environmental and social impacts of irresponsible consumption patterns increases. The UN report on Sustainable Development Goals (SDGs) 2023 emphasises the importance of changing production and consumption patterns to achieve sustainable development. Islam, with its principles that emphasise simplicity and balance, has great potential to contribute to this global agenda (UNDP, 2023). This research aims to fill the gap in the literature by analysing in depth how the Islamic education received by santri at Pondok Modern Darussalam Gontor affects their consumption interests.

One important aspect that will be explored in this research is the concept of "wasathiyyah" or moderation in Islam, which is one of the core values at Pondok Modern Darussalam Gontor. According to Kamali (2022), wasathiyyah in the economic context means a balance between the fulfilment of individual needs and social responsibility. How this concept is translated into the Islamic education curriculum in Gontor and how it affects santri consumption patterns is the focus of an interesting analysis. Furthermore, this research will also examine how Islamic education in Gontor prepares santri to face the challenges of the digital economy. With the rapid development of Islamic e-commerce and fintech in Indonesia (OJK, 2023), it is important to understand the extent to which santri are equipped with the knowledge and skills to participate in the digital economy while still upholding sharia principles.

The gender aspect will also be a concern in this study. Although Pondok Modern Darussalam Gontor has a separate education system for male and female santri, it is important to analyse whether there are significant differences in consumption patterns between these two groups. The study by Nugroho et al. (2021) shows that there are differences in consumption preferences between Muslim men and women in Indonesia, especially in terms of fashion and cosmetic products. How Islamic education in Gontor responds to these differences, while still maintaining gender equality in the economic context, is an interesting question to answer. This research will also consider external factors that may influence santri consumption interests, such as family background, regional origin, and exposure to social media. According to a study by Pramono et al. (2023), these factors have a significant influence on the consumption behaviour of

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Muslim teenagers in Indonesia. How Pondok Modern Darussalam Gontor, with its boarding education system, manages these external influences is an important aspect to analyse.

The practical implications of this research are quite broad. For pesantren managers, the research findings can be a valuable input for curriculum development that is more relevant to contemporary economic challenges. For policy makers, the research results can provide insight into the strategic role of pesantren in shaping responsible economic behaviour among the younger generation of Muslims. As for halal industry players, an understanding of santri consumption preferences can be an important input in product development and marketing strategies. From an academic perspective, this research is expected to contribute to the development of theories on the relationship between religious education and economic behaviour. By using Pondok Modern Darussalam Gontor as a case study, this research can provide a deeper understanding of how Islamic values are translated into daily economic practices in the unique Indonesian context.

## **Research Method**

The research method to examine the influence of Islamic education on the consumption of Pondok Modern Darussalam Gontor Ponorogo students uses a quantitative approach with a correlational design. The research population includes all students of the Pondok Modern Darussalam Gontor Ponorogo, with the sample taken through random sampling technique to ensure fair representation. This study utilised two main variables: Islamic education as the independent variable and students' consumption pattern as the dependent variable. Data collection was conducted through a closed questionnaire with a Likert scale, which was designed to measure both variables. In addition, observation and documentation studies were also conducted to enrich the research data. Data analysis in this study involved several stages. First, the validity and reliability of the instruments were tested to ensure the validity of the measuring instruments. Next, classical assumption tests such as normality, linearity, and heteroscedasticity were conducted to fulfil the prerequisites of regression analysis. The main analysis used simple linear regression to determine the relationship between Islamic education and students' consumption patterns. Hypothesis testing was conducted through the t-test and calculation of the coefficient of determination to measure the

significance and magnitude of the influence of the independent variable on the dependent variable.

The research procedure begins with instrument preparation, followed by data collection in the field. The collected data were then processed and analysed using predetermined statistical methods. The results of the analysis are then interpreted to draw conclusions that answer the research questions. Through this method, it is hoped that an objective and measurable understanding can be obtained regarding the extent to which Islamic education at Pondok Modern Darussalam Gontor Ponorogo affects the consumption patterns of its students, providing valuable insights for the development of education and character building in the pesantren environment.

## Result and Discussion

This study involved 250 respondents who are students of Pondok Modern Darussalam Gontor Ponorogo. Data obtained through questionnaires were analysed using descriptive and inferential statistical methods. The following table shows the distribution of respondents based on educational level and consumption patterns:

**Table. 1. Respondent Distribution**

<b>Educational Level</b>	<b>Number of Respondents</b>	<b>Simple Consumption Pattern</b>	<b>Moderate Consumption Pattern</b>	<b>High Consumption Pattern</b>
Class 1	50	30 (60%)	15 (30%)	5 (10%)
Class 2	50	28 (56%)	18 (36%)	4 (8%)
Class 3	50	35 (70%)	12 (24%)	3 (6%)
Class 4	50	38 (76%)	10 (20%)	2 (4%)
Class 5	50	40 (80%)	8 (16%)	2 (4%)
Total	250	171 (68.4%)	63 (25.2%)	16 (6.4%)

Source: (research instrument/manual kuesionary)

Based on the data above, it is evident that the majority of students at Pondok Modern Darussalam Gontor Ponorogo demonstrate a simple consumption pattern (68.4%). This indicates a positive influence of the Islamic education received on their consumption behaviour. A simple linear regression analysis was conducted to measure the impact of Islamic education on students' consumption patterns. The results show a significant negative correlation between the level of Islamic education and consumption levels ( $r = -0.72$ ,  $p < 0.01$ ). This means that the higher the level of Islamic education received, the simpler the students' consumption patterns become. The coefficient of determination ( $R^2$ ) of 0.52 indicates that 52% of the variation in students' consumption

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patterns can be explained by the Islamic education they receive at the institution. Other factors that may influence consumption patterns include family background, peer influence, and economic factors. Another interesting finding is the downward trend in high consumption patterns as the level of education increases. From 10% in Year 1, the percentage of students with high consumption patterns decreases to only 4% in Year 5. This suggests that the longer students are exposed to Islamic education at the institution, the more likely they are to adopt a simple lifestyle. Islamic education at Pondok Modern Darussalam Gontor Ponorogo appears to be successful in instilling values of simplicity and self-control in terms of consumption. Teachings about qana'ah (contentment), zuhud (asceticism), and the prohibition of israf (extravagance) in Islam may play a crucial role in shaping students' consumption patterns. The implications of these findings highlight the importance of integrating Islamic values into education to form responsible consumption behaviour. Islamic boarding schools can serve as effective models in shaping character and lifestyle that align with Islamic principles, particularly in terms of consumption.

## **Conclusion**

This study on the influence of Islamic education on student consumption patterns at Pondok Modern Darussalam Gontor Ponorogo reveals a significant negative correlation between the level of Islamic education and consumption behaviour. The majority of students (68.4%) exhibit simple consumption patterns, with this tendency increasing as students progress through their education. The research demonstrates that Islamic education explains 52% of the variation in students' consumption habits, suggesting its effectiveness in instilling values of moderation and self-control. As students advance in their studies, there is a notable decrease in high consumption patterns, from 10% in Year 1 to 4% in Year 5. These findings underscore the potential of Islamic educational institutions in shaping responsible consumption behaviours aligned with Islamic principles. The study highlights the successful integration of Islamic values, such as contentment (qana'ah) and moderation, into the educational framework, effectively influencing students' lifestyle choices. Further research is recommended to explore specific aspects of Islamic education that most significantly impact consumption patterns and to examine the long-term effects of this education on students' behaviour beyond their time at the institution.

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