

THE ROLE OF ISLAMIC BOARDING SCHOOLS IN DEVELOPING SANTRIPRENEURSHIP: A CASE STUDY OF PESANTREN AL-ITTIFAQ BANDUNG

Yumna Adzra Haidir*¹, Tri Harjawati²

^{1,2}Department of Social Science Education, Faculty of Education and Teacher Training,
UIN Syarif Hidayatullah Jakarta

* Corresponding Author: yumnadzra8@gmail.com

ARTICLE INFO

Article history:

Received : Sep 10, 2025

Revised : Nov 11, 2025

Accepted : Des 02, 2025

Available online : Dec 23, 2025

Keywords:

Santripreneurship, Islamic Boarding
School, students' independence,
economic empowerment.

ABSTRACT

This study aims to examine the role of Islamic boarding schools in shaping santripreneurs through agribusiness-based education at Al-Ittifaq Islamic Boarding School in Bandung. Islamic boarding schools, as Islamic educational institutions, not only play a role in spiritual guidance but also serve as agents of socio-economic change. The concept of santripreneurs integrates Islamic values with entrepreneurial skills, thereby producing religious, independent, and productive santri. This study uses a qualitative approach with a descriptive case study method. Data were collected in June 2025 through interviews, observations, and documentation of the pesantren leader (Kyai), two administrators who also serve as managers and business administrators of the pesantren, and three santri who are active in agribusiness activities. The results show that Al-Ittifaq Islamic Boarding School acts as a facilitator of business learning, a role model for entrepreneurship, and an educational ecosystem that allows students to learn both business theory and practice. Students are involved in the management of agriculture, animal husbandry, and product distribution, thereby forming an entrepreneurial character based on Islamic values. This research confirms that Islamic boarding schools have a strategic role in producing a generation of santripreneurs who are able to respond to the challenges of the times while maintaining their Islamic identity.

This is an open-access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.

Copyright © 2025 by Author. Published by Universitas Bina Bangsa Getsempena



INTRODUCTION

Education is a consciously designed process to transfer knowledge, values, and skills from one generation to the next. Through education, humans not only gain cognitive insight but also develop spirituality, self-control, personality, intelligence, and the social skills needed in social life. (Sholehah, 2022). This aligns with the view that humans are homo educandum—creatures who naturally require education to optimally develop their potential (Fadhilah & Maunah, 2022).

The need for education for humans can be viewed from two perspectives. From a societal perspective, education serves as a means of preserving culture and collective identity inherited from previous generations. Meanwhile, from an individual perspective, education is a process of actualizing human potential that integrates intellectual capacity, spiritual values, and the practical skills necessary to face life's challenges. As emphasized by Abdullah et al (2023) Islamic education not only strengthens moral and spiritual foundations but also encourages critical, analytical, and innovative thinking, thus fostering individuals who are both intellectually and morally intelligent. Thus, education is not only an instrument for personal development but also an instrument for social transformation.

As time goes by, education cannot be separated from economic dynamics. One form of education relevant to these challenges is entrepreneurship education. Entrepreneurship is understood as a creative process of identifying opportunities, managing resources, and generating innovations that add value to individuals and society. (Yuli Supriani et al., 2025). The integration of entrepreneurship into the education system is believed to foster independence, competitiveness, and sustainable economic contribution. (Putri, D. D., Wijaya, S. E., Sofiah, Aini, Q., & Ulum, 2024).

In the context of Islamic boarding schools (*pesantren*), the educational paradigm has undergone a significant transformation. Initially focused on teaching religious knowledge, *pesantren* have now evolved into centers for community empowerment. The concept of *santripreneurship* emerged from the integration of Islamic values and entrepreneurial skills, enabling students to become not only religious but also independent and economically productive (Ridwan et al, 2020). Entrepreneurship-based education in Islamic boarding schools emphasizes practical practices through production activities, such as agriculture, animal husbandry, and product processing.

The phenomenon of integrating religious education with entrepreneurship is not only a concern in Indonesia but is also growing in various Muslim-majority countries. An educational model that combines spirituality with practical skills is considered an effective strategy for preparing the younger generation to face the challenges of globalization and the 4.0 industrial revolution. (Elkjaer, 2012). In this context, Islamic boarding schools (*pesantren*) hold a unique position because, in addition to functioning as traditional religious educational institutions, they also have the flexibility to develop curricula based on entrepreneurial practices. Although several previous studies have discussed the role of Islamic boarding schools in economic empowerment, there are still

limited studies that specifically highlight how Islamic boarding schools can build a sustainable entrepreneurial ecosystem. Therefore, this study is novel in explaining the role of the Al-Ittifaq Islamic Boarding School in Bandung not only as a skills teacher but also as a facilitator, role model, and creator of an integrative santripreneurship ecosystem.

Al-Ittifaq Islamic Boarding School in Bandung is an example of a pesantren that has successfully developed an integrative agribusiness-based education model. Students are taught to understand religious knowledge while also directly engaging in entrepreneurial practices oriented toward economic independence (Studi et al., 2025). However, empirical studies highlighting the role of Islamic boarding schools in developing santripreneurs are still limited. Therefore, this research focuses on answering the main question: What is the role of Al-Ittifaq Islamic Boarding School in developing santripreneurs through agribusiness-based education?

Although several previous studies have explored the role of Islamic boarding schools in community economic empowerment (Jazil et al., 2021), most of them have focused primarily on the spiritual and social aspects of pesantren education or short-term empowerment programs. Few studies have examined how Islamic boarding schools build a sustainable entrepreneurial ecosystem that integrates management, production, marketing, and alumni collaboration. Moreover, prior research tends to overlook the practical mechanisms through which Islamic values are embedded in entrepreneurial education and implemented within real agribusiness practices. These limitations create a clear research gap in understanding how pesantren can serve as comprehensive models for entrepreneurship-based education that remains rooted in Islamic principles.

Therefore, this study aims to examine the strategic role of Al-Ittifaq Islamic Boarding School in Bandung in developing santripreneurs through agribusiness-based education, highlighting how it functions simultaneously as a facilitator, role model, and creator of an integrated entrepreneurial ecosystem grounded in Islamic values. This research also contributes to the academic discourse on Islamic education by offering a model for sustainable, value-based entrepreneurship education within the pesantren context.

Santripreneur: Conceptual Framework

The conceptual framework of this research is based on an understanding of the concept of santripreneur, namely, students who not only receive religious education but are also equipped with entrepreneurial skills based on Islamic values. This concept

emerged in response to the need to integrate Islamic education with practical skills relevant to contemporary socio-economic challenges.

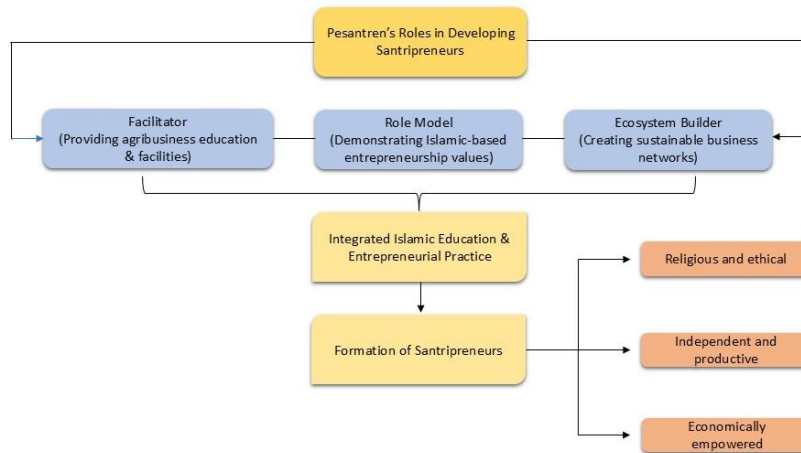
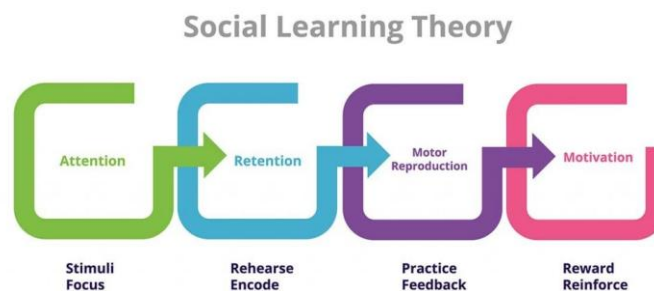


Figure 1. Conceptual Framework of the Study on the Role of Al-Ittifaq Islamic Boarding School in Developing Santripreneurs

Theoretically, the formation of santripreneurs can be explained through several approaches. First, the human capital theory developed by Becker (1986) asserts that education, skills, and experience are forms of human capital investment that can directly increase productivity, income, and well-being. These individual capacities are not simply innate talents, but rather assets that can be developed through systematic learning and training, ultimately becoming the primary capital for personal and social advancement. In the context of Islamic boarding schools, these skills are realized through agribusiness practices, which serve as a learning tool for students. Second, Bandura's social learning theory (Ansani & H. Muhammad Samsir, 2022) emphasizes that individuals acquire new behaviors through observational learning, a process involving attention, retention, reproduction, and motivation. In the context of Islamic boarding schools, kyai (Islamic clerics) and caretakers serve as role models whose attitudes and practices are observed, internalized, and imitated by the students, thus shaping their ethical and entrepreneurial character.



Source: *Simply Psychology, Social Learning Theory, Albert Bandura*

Previous research has strengthened this conceptual framework. Jazil et al. (2021) Emphasized that Islamic boarding schools (pesantren) can become centers for community economic empowerment based on the principles of sharia. Meanwhile, entrepreneurship in Islamic boarding schools can increase independence while strengthening the community's economic ecosystem. However, research on the integration of Islamic boarding school education with the modern entrepreneurial ecosystem is still limited, necessitating a more comprehensive study.

These theories develop a conceptual framework by positioning Islamic boarding schools in three primary roles. First, Islamic boarding schools act as facilitators, providing agribusiness learning facilities and infrastructure that enable students to integrate theory with practice. Second, Islamic boarding schools act as role models, where kyais (Islamic scholars) and administrators provide concrete examples of how Islamic values can be integrated into business activities. Third, Islamic boarding schools act as entrepreneurial ecosystems, involving not only students but also alumni and business partners in building sustainable business networks.

Based on these theoretical perspectives, the present study conceptualizes Islamic boarding schools as institutions that integrate the accumulation of human capital (Todaro & Smith, n.d.) and the internalization of behavioral models through social learning (Ansani & H. Muhammad Samsir, 2022). These two theoretical foundations provide a framework for understanding how Islamic values and entrepreneurial practices interact in the pesantren environment. Consequently, the study seeks to answer the central research question: *How does Al-Ittifaq Islamic Boarding School play a role in developing santripreneurs through agribusiness-based education?*

These roles ultimately shape religious, independent, innovative, and productive students. Thus, this conceptual framework provides an overview of how Al-Ittifaq Islamic Boarding School plays a role in forming santripreneurs through agribusiness-based education, as well as being the basis for this research to answer the formulation of the proposed problem.

RESEARCH METHODOLOGY

This research employed a qualitative approach with a case study design. This approach was chosen because it provides an in-depth understanding of the role of Islamic boarding schools (pesantren) in developing students (santripreneurs) through agribusiness-based education. The case study design was deemed relevant because the

research focused on the Al-Ittifaq Islamic Boarding School in Bandung as a unique and representative case study to illustrate the integration of Islamic education with entrepreneurship.

The research location was Al-Ittifaq Islamic Boarding School, located in Rancabali District, Bandung Regency, West Java. This Islamic boarding school is widely recognized as a pioneering agribusiness Islamic boarding school in Indonesia, making it an appropriate location to examine how the santripreneur concept is implemented. The research subjects included the boarding school administrators, students (santri), and alumni involved in entrepreneurial activities. One of the key informants was Kang Rizal, the business manager of the boarding school, who plays a crucial role in managing the boarding school's agribusiness venture. The students were selected based on their direct involvement in production, processing, and marketing activities, while alumni were selected for their contributions as business partners and mentors to the students. Subjects were selected using purposive sampling, based on the relevance of informants to the research focus.

Data for this study were collected through three main techniques: in-depth interviews, participant observation, and a documentation study. Interviews were conducted directly with administrators, students, and alumni to explore their roles in the process of developing santripreneurs. Observations involved participating in various agribusiness activities, from agricultural cultivation and maintenance to harvesting and product distribution, allowing researchers to obtain a comprehensive empirical picture of entrepreneurial learning patterns in Islamic boarding schools. Documentation was obtained from Islamic boarding school archives, activity reports, production records, and photographs to support the validity of the data.

Data collection was conducted between May and June 2025. The research instruments, including interview guidelines and observation sheets, were prepared in May 2025, while the actual field data collection took place in June 2025. A total of six informants participated in this study, consisting of the pesantren leader (Kyai), two administrators who also serve as managers and business supervisors of the pesantren, and three santri who are actively involved in agribusiness activities.

All participants were informed about the purpose and procedures of the research and voluntarily agreed to participate by providing informed consent. Their personal identities and responses were treated with strict confidentiality and used solely for

academic purposes. Ethical considerations were maintained throughout the research process to ensure compliance with accepted academic research standards.

Data analysis was conducted using the interactive analysis model proposed by Miles and Huberman, which includes data reduction, data presentation, and drawing conclusions. Data reduction involved selecting and simplifying data relevant to the research focus, for example, regarding the role of Islamic boarding schools as facilitators, role models, and creators of entrepreneurial ecosystems. The reduced data were then presented in descriptive narrative form to facilitate interpretation. Next, conclusions were drawn by interpreting the patterns of findings and repeatedly verifying the results to maintain validity.

Data validity was maintained through triangulation techniques, both source and method triangulation. Source triangulation was conducted by comparing information from administrators, students, and alumni, while method triangulation was carried out by combining the results of interviews, observations, and documentation. Furthermore, member checking was carried out by confirming the interpretations with informants to ensure the data obtained truly aligns with the reality on the ground.

Therefore, this research methodology not only emphasizes comprehensive data collection but also ensures that all data obtained is valid, relevant, and academically accountable.

Table 1. Data Collection and Validation Techniques

Data Collection Techniques	Brief Explanation	Data Validation
Observation	Observing santri activities in agribusiness, including farming, livestock care, harvesting, product processing and marketing.	Triangulation
Interviews	In-depth interviews with pesantren administrators, santri, and alumni involved as business partners	Triangulation
Documentation	Collecting supporting materials such as photos of pesantren activities and draft product price list	Document verification

RESULTS AND DISCUSSION

Islamic Boarding Schools as Facilitators of Student Entrepreneurship Education

Al-Ittifaq Islamic Boarding School plays a crucial role as a facilitator in the development of student entrepreneurs. This role is realized through the provision of comprehensive agribusiness learning facilities, such as agricultural land, livestock units, and crop processing facilities. The availability of these facilities makes the learning

process more contextual, where students not only receive theoretical knowledge but also can directly apply it in practice.

Observations show that the Islamic boarding school's agricultural land is well-managed, equipped with a simple yet functional irrigation system, and supported by adequate modern agricultural facilities. Students are guided to understand the production cycle, from planting and maintenance to harvesting, all the way through to product packaging. This learning pattern aligns with the concept of contextual teaching and learning, which emphasizes the connection between subject matter and real-world experiences (Syaira, 2020).

As explained by one of the pesantren administrators who also serves as the business manager of the institution:

“Beyond classroom learning, we also conduct training sessions. The students are trained by the local Agricultural Department, for instance, and afterward, they are asked to transfer their knowledge in the field through direct practice of what they have learned.”

This statement highlights that entrepreneurship education at Al-Ittifaq Islamic Boarding School extends beyond theoretical learning. It emphasizes hands-on application and collaboration with external institutions, allowing students to develop not only technical agribusiness skills but also the ability to transfer knowledge and demonstrate social responsibility.

Furthermore, the Islamic boarding school also equips students with post-harvest skills, such as sorting, grading, and packaging, in accordance with modern market standards. The Islamic boarding school's packaging facilities support product delivery to retail markets, providing students with a more professional business experience. This aligns with the findings of Sari et al. (2024) That vocational education supported by adequate facilities can improve students' skills competency and the relevance of learning to the workplace.

Thus, Al-Ittifaq Islamic Boarding School acts as a facilitator, providing a real-world learning environment, combining theory with practice, while simultaneously training students' entrepreneurial skills.

Islamic Boarding Schools as Role Models for Entrepreneurship

Besides serving as facilitators, the Al-Ittifaq Islamic Boarding School also serves as a role model for entrepreneurial practices. The kyais (Islamic scholars) and administrators play a direct role in the management of the business units they operate. Their role models

demonstrate that entrepreneurship is not merely an economic activity, but also a part of worship and social service.

Students witness how the kyais and administrators are involved in decision-making, financial management, and product marketing. This example has a significant influence on the formation of their attitudes and behavior. According to Bandura's social learning theory, individuals learn through observing and imitating models they deem significant. In this regard, the kyai serves as a central figure who not only teaches religious values but also exemplifies the application of these values in the business world.

Research by Jazil et al. (2021) Shows that Islamic boarding school leadership that emphasizes the values of maqashid al-sharia (the observance of Islamic principles) can encourage the creation of ethically based economic activities. These findings align with the reality at Al-Ittifaq, where business practices are based on the principles of blessing, honesty, and community benefit. Thus, the role of Islamic boarding schools as role models not only shapes students into competent entrepreneurs but also into Islamic-minded individuals.

Islamic Boarding Schools as a Santripreneurship Ecosystem

Another crucial role is how Al-Ittifaq Islamic Boarding School creates a comprehensive entrepreneurial ecosystem. According to Kang Rizal, the business manager of the Islamic boarding school, interviewed, this ecosystem is not limited to the production process but also encompasses management, marketing, and product distribution. With this system, students gain hands-on experience across the entire agribusiness value chain.

Kang Rizal also explained that the involvement of alumni as business partners helps expand the Islamic boarding school's business network. Alumni who have succeeded in specific business fields return to collaborate with the Islamic boarding school, either as buyers, suppliers, or mentors for students. This pattern demonstrates that the Islamic boarding school not only provides students with training while they are still studying but also builds long-term networks to support the sustainability of their santripreneurial endeavors.

This research also reinforces previous findings that Islamic boarding schools are not only religious educational institutions but also agents of economic empowerment capable of fostering community independence. Komariyah & Ma'adi (2024) Demonstrated how the Tanwirul Islam Islamic Boarding School in Sampang implemented an alumni-based

economic management model, an entrepreneurial curriculum, and partnerships with the surrounding community in business units such as cooperatives, drinking water depots, and health services. A similar approach can be found at the Al-Ittifaq Islamic Boarding School, which empowers students not only as religious students but also as independent, innovative, and productive santripreneurs.

Impact on Students

Active involvement in the Islamic boarding school entrepreneurial ecosystem has a significant impact on students. First, students gain practical skills such as business management, leadership, and communication skills. Second, this experience fosters a work ethic of independence, discipline, and responsibility. Third, students learn to internalize Islamic values in business activities, so that entrepreneurship is not only seen as a means of profit, but also as a field of worship and social contribution.

The results of this study align with the findings of Husni et al. (2025), who demonstrated that entrepreneurship education in Islamic boarding schools, especially when integrated with real-life business practices and Islamic values, can significantly increase the economic capacity and independence of communities. Through direct involvement in entrepreneurial activities, students are not only equipped with managerial and technical skills but also become agents of change capable of developing community-based businesses while adhering to Islamic principles.

In addition to these outcomes, the entrepreneurial training also shapes students' soft skills, particularly in critical thinking, teamwork, and adaptability to change. When students are directly involved in solving production or marketing problems, they learn to negotiate, to collaborate with peers, and to make decisions under pressure. These experiences strengthen their readiness to face real-world challenges, while maintaining Islamic values as the guiding principle in every entrepreneurial activity.

Student Innovation and Creativity

Students at Al-Ittifaq Islamic Boarding School are not only involved in economic activities but also actively contribute to innovation. Some of the ideas they have developed include developing an online sales system to reach a wider consumer base and an innovative chili harvesting technique that incorporates stems, similar to strawberry harvesting, to maintain quality during distribution.

Some of the students' ideas include developing an online sales system to reach a wider consumer base and introducing an innovative chili harvesting technique.

"Of course, we are open to their ideas. For instance, in the past, our vegetable marketing was mostly done offline. Then some students suggested selling online, and we approved it. Alhamdulillah, it has been implemented and continues to generate profit. The idea actually came after the students attended a training session." (Pesantren Administrator, interview, June 2025).

This quotation demonstrates that Al-Ittifaq provides real opportunities for students to apply their entrepreneurial creativity. It also indicates that institutional support plays a crucial role in transforming students' ideas into sustainable business practices.

These innovations demonstrate that students are adaptive to current developments, including their use of digital technology. This highlights the importance of innovation in increasing consumer satisfaction and product competitiveness. In the context of Islamic boarding schools, student innovation strengthens Al-Ittifaq's position as an institution that is adaptive and responsive to market demands.

Furthermore, the efforts of the pesantren in cultivating santripreneurs are in line with the global agenda of the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education and Goal 8 on decent work and economic growth. Thus, the experience of Al-Ittifaq Islamic Boarding School is not only relevant in the local context but also contributes to international discourse on sustainable entrepreneurship education grounded in religious values.

The results of this study align with several previous studies. Jazil et al.'s (2021) Study emphasized the importance of *maqashid al-syariah* (observance of Islamic principles) in developing the economy of Islamic boarding schools (pesantren). This finding aligns with practices at Al-Ittifaq, where Islamic values serve as the primary foundation for entrepreneurial activities.

Islamic boarding schools (pesantren) can become centers for community economic empowerment through practice-based entrepreneurship education. Al-Ittifaq demonstrated this finding by directly involving students in every stage of agribusiness activities.

Furthermore, Sari et al.'s (2024) study confirmed that adequate educational facilities influence the quality of vocational learning. This was evident at Al-Ittifaq, where the availability of land, business units, and processing facilities supported an effective contextual learning process.

Therefore, this study adds to the literature by confirming that Islamic boarding schools can act as facilitators, role models, and provide a cohesive entrepreneurial ecosystem in developing santripreneurs.

Comparison with Previous Studies

Authors & Year	Focus of Study	Key Findings	Difference/Contribution of This Study
Syakur & Zain (2024)	Santripreneurship at Kalasuba and Fathul Ulum	Focused on mindset change and investor collaboration	Adds integration of agribusiness-based education with entrepreneurship practice
Sucipto (2024)	Entrepreneurship education based on local wisdom (Jombang)	Management-oriented (planning, organizing, supervision)	Highlights entrepreneurship as a core element, not merely complementary
Najib et al. (2024)	Waste Bank-based entrepreneurship (Darussalam Blokagung)	Emphasized experiential learning and environmental awareness	Emphasizes sustainable agribusiness ecosystem linked with education
Raharto et al. (2024)	Alumni entrepreneurship at Kanzun Najah	Alumni success depends on environmental institutional continuity and mentoring for sustainability	Shows institutional continuity and mentoring for sustainability
Husni et al. (2025)	Alumni empowerment model (Al-Khoirot)	Alumni as business partners and contributors	Focuses on internal learning process shaping

CONCLUSION AND SUGGESTION

Implications

Theoretically, this research contributes to the development of the *santripreneurship* concept by integrating Islamic values with agribusiness-based entrepreneurship education. It supports and extends Becker’s human capital theory and Bandura’s social learning theory by demonstrating how Islamic boarding schools serve as environments for value-based entrepreneurial learning.

Practically, the findings of this study can be applied by Islamic boarding schools that aim to strengthen students’ entrepreneurial competence. The Al-Ittifaq model illustrates that collaboration between administrators, teachers, alumni, and external institutions can create a sustainable entrepreneurship ecosystem within a religious education context.

In terms of policy implications, the results of this research can serve as input for educational policymakers, especially the Ministry of Religious Affairs, to design entrepreneurship-based curricula for Islamic boarding schools. It also provides a reference for integrating vocational and entrepreneurship education in other Islamic institutions to promote community-based economic empowerment.

Suggestions

Based on the findings and limitations of this study, the following suggestions are proposed:

1. For Islamic boarding schools: It is recommended to strengthen collaboration with local government and agricultural institutions to expand agribusiness programs and ensure sustainability.
2. For educators and administrators: Regular training and mentoring should be provided to teachers and *kyai* to enhance their managerial and entrepreneurial competencies.
3. For policymakers: Government bodies should recognize Islamic boarding schools as strategic partners in entrepreneurship education and provide funding or incentives to support their programs.
4. For future researchers: Further studies could compare multiple pesantren or examine the long-term outcomes of *santripreneurship* education among alumni to provide a broader perspective on its sustainability.

REFERENCES

- Ansani, & H. Muhammad Samsir. (2022). Bandura's Modeling Theory. *Jurnal Multidisiplin Madani*, 2(7), 3067–3080. <https://doi.org/10.55927/mudima.v2i7.692>
- Abdullah, Muhajir Abd. Rahman, Rustina N. (2023). *Peran Guru Pendidikan Agama Islam Dalam Spiritual Peserta Didik*. 12(1), 25–52. <https://doi.org/10.33477/jsi.v12i1.4480>
- Andika Dwiki, (2025). *Peranan Pondok Pesantren Al-Ittifaq dalam Bidang Agribisnis terhadap Kehidupan Masyarakat Alamendah Bandung 1970-1998*. *Jurnal Mimbar Agribisnis* . 11, 2450–2461. <http://dx.doi.org/10.25157/ma.v11i2.18299>
- Elkjaer, J. R. The entrepreneur in economic theory. An example of the development and influence of a concept. *History of European Ideas*, 13(6), 805–815. [https://doi.org/10.1016/0191-6599\(91\)90143-M](https://doi.org/10.1016/0191-6599(91)90143-M)
- Fadhilah, I. A., & Maunah, B. (2022). Manusia Sebagai Makhhluk Yang Perlu Dan Dapat Dididik. *Cendekia: Jurnal Pendidikan Dan Pembelajaran*, 15(2), 254–268. <https://doi.org/10.30957/cendekia.v15i2.718>
- Husen Nurcholis Ridwan, Dika, Sofyan, F. N. P. (2025). Transformasi Pendidikan Pesantren di Era Digital. *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora*, 2, 163–186. <https://doi.org/https://doi.org/10.62383/aliansi.v2i3.909>

- Husni. *Entrepreneurship Management of Islamic Boarding School Students (Santri) Based on Alumni Empowerment at Al-Khoirot Islamic Boarding School*. 9(2). <http://dx.doi.org/10.29240/jsmp.v9i2.14470>
- Ilmu, J., Jipsi, S., Dan, S., & Agama, P. (2022). *Unsur – Unsur Pendidikan Karakter Dalam PAI Dan Implikasinya Terhadap E-mail; siti@gmail.com Pendahuluan*. 1(1), 11–15. <https://doi.org/10.58540/jipsi.v1i1.5>
- Jazil, S., Fahmi, M., Adi, S., Faizin, M., & Sholihuddin, M. (2021). Pesantren and the Economic Development in the Perspective of Maqashid Al- Shari ' ah. *Jurnal of Islamic Education Studies*, 9(1), 83–102. <http://dx.doi.org/10.15642/jpai.2021.9.1.83-102>.
- Najib, A. A., Alfian, Z. G., & Rozikin, M. T. (2024). *Ecoeducare : Implementasi Program Bank Sampah sebagai Media Pendidikan Kewirausahaan Untuk Santri*. XVI(1), 117–136. <https://doi.org/10.30739/darussalam.v16i1.3295>
- Nurul Komariyah, & Alan Su'ud Ma'adi. (2024). Model Pengelolaan Ekonomi Pesantren dalam Mewujudkan Kemandirian Ekonomi di Pondok Pesantren Tanwirul Islam Sampang. *Maslahah: Jurnal Manajemen Dan Ekonomi Syariah*, 2(4), 131–146. <https://doi.org/10.59059/maslahah.v2i4.1681>
- Raharto, E., Abidin, M., & Rofiq, A. (2024). Analisis Entrepreneurship Pondok Pesantren Entrepreneur Kanzun Najah Kota Batu (Studi Pendekatan Fenomenologi). *Jesya*, 7(1), 883–995. <https://doi.org/10.36778/jesya.v7i1.1503>
- Sari, R., Basyar, A. K. Al, Rahman, A., & Wardoyo, S. (2024). Edukatif: Jurnal Ilmu Pendidikan Peran Pendidikan Vokasi dalam Meningkatkan Keterampilan Kerja di Era. *Edukatif: Jurnal Ilmu Pendidikan*, 6(6), 6853–6862. <https://doi.org/10.31004/edukatif.v6i6.7849>
- Sucipto. *Implementasi Pengembangan Pendidikan Wirausaha Berbasis Kearifan Lokal di Kabupaten Jombang*. 5, 469–482. <https://doi.org/10.62775/edukasia.v5i1.789>.
- Syaira, M. Z. (2020). *Implementasi Model Pembelajaran CTL (Contextual Teaching And Learning) Meningkatkan Pemahaman Siswa*. Preprints. <https://doi.org/10.31219/osf.io/j6uxf>
- Syakur, A., & Zainuddin, M. (2024). Pengembangan Santripreneur di Pesantren: Menuju Pendidikan Kewirausahaan Yang Berdaya Saing. *Al-Muraqabah: Journal of Management and Sharia Business*, 4(2), 208–228. <https://doi.org/10.30762/al-muraqabah.v4i2.2013>
- Todaro, M. P., & Smith, S. C. (n.d.). *ECONOMIC DEVELOPMENT ECONOMIC*.
- Yuli Supriani, Rachmat Panca Putera, Ali Mustofa, Reni Adha Ningrum, Linda Desi Yana, & Fajar Nuriman. (2025). Integrasi Kewirausahaan dalam Manajemen Pendidikan Islam: Tinjauan Literatur. *Jurnal Ilmu Manajemen, Ekonomi Dan Kewirausahaan*, 5(2), 592–601. <https://doi.org/10.55606/jimek.v5i2.6400>