Edupreneurship and *Pesantren* Management: Forming a Multi-Skilled Muslim Character in the Era of Globalization

Nur Lathifah Aini[1], Ach. Nurholis Majid[1]
[1]Universitas Al-Amien Prenduan, Indonesia
ukhti.aini02@gmail.com[1], anurcholis1@gmail.com[1]

Abstract: The high need for graduates who are not only competent, but also have life skills and economic independence is the biggest challenge in the current era of globalization, including pesantren. This means that pesantren is required to obey and produce graduates who are not only religious but also adaptive to global demands. For this reason, this study aims to examine how the management of eduprenuership applied at the Tarbiyatul Muallimien Al-Islamiyah (TMI) Al-Amien Prenduan and its implications can shape the character of multi-skilled Muslims in the era of globalization. This research is a qualitative research using an individual case study type approach. Data collection was carried out by interviews, observations and documentation. Then the data was analyzed by interactive analysis using the Miles, Huberman and Saldana models, including data condensation, data presentation and conclusions and verification. Meanwhile, data checks are carried out by triangulating sources and triangulating techniques. This research resulted in two conclusions. First, the management of Islamic boarding school edupreneurship in TMI consists of four components which include, competency-based edupreneurship planning and pesantren values, implementation of edupreneurship based on pesantren values, evaluation of edupreneurship based on pesantren standards and follow-up actions based on pesantren development. Second, the implications of edupreneurship management form students with four skills, including skills in mu'amalah ma'a Allah, skills in mu'amalah ma'a al-nafsi, skills in mu'amalah ma'a al-nas and skills in mu'amalah ma'a al-alam wa al-bi'ah. Therefore, further research is recommended to conduct comparative studies on several Islamic boarding schools and use a quantitative or mixed method approach to strengthen generalization and measure the long-term impact of Islamic boarding school edupreneurship management.

Abstrak: Tingginya kebutuhan terhadap lulusan yang tidak hanya kompeten, tapi juga memiliki keterampilan hidup dan kemandirian ekonomi menjadi tantangan terbesar di era globalisasi saat ini termasuk pesantren. Artinya, pesantren dituntut untuk turut serta mencetak lulusan yang selain religius juga adaptif terhadap tuntutan global. Untuk itu, penelitian ini bertujuan untuk mengkaji bagaimana manajemen eduprenuership yang diterapkan di Tarbiyatul Muallimien Al-Islamiyah (TMI) Al-Amien Prenduan serta implikasinya dapat membentuk karakter muslim multi terampil di era globalisasi. Penelitian ini merupakan penelitian kualitatif dengan menggunakan pendekatan jenis studi kasus secara indepht. Pengumpulan data dilakukan dengan wawancara, observasi dan dokumentasi. Kemudian data dianalisis dengan analisis interaktif menggunakan model Miles, Huberman dan Saldana, antara lain kondensasi data, penyajian data dan kesimpulan serta verifikasi. Sementara pengecekan data dilakukan dengan triangulasi sumber dan triangulasi Teknik. Penelitian ini menghasilkan dua kesimpulan. Pertama, manajemen edupreneurship pesantren di TMI Al-Amien Prenduan terdiri dari empat komponen yang meliputi, perencanaan edupreneurship berbasis kompetensi dan nilai kepesantrenan, pelaksanaan edupreneurship berstandar nilai kepesantrenan, evaluasi edupreneurship berstandar kepesantrenan dan tindakan lanjutan berbasis pengembangan pesantren. Kedua, implikasi manajemen edupreneurship membentuk santri dengan empat keterampilan, antara lain keterampilan mu'amalah ma'a Allah, keterampilan mu'amalah ma'a al-nafsi, keterampilan mu'amalah ma'a al-nas dan keterampilan mu'amalah ma'a al'-alam wa al-bi'ah. Penelitian ini terbatas pada

satu lokasi dengan pendekatan kualitatif sehingga temuan belum dapat digeneralisasikan secara luas. Oleh karena itu, penelitian selanjutnya disarankan untuk melakukan studi komparatif pada beberapa pesantren serta menggunakan pendekatan kuantitatif atau metode campuran guna memperkuat generalisasi dan mengukur dampak jangka panjang manajemen edupreneurship pesantren.

1. Introduction

In this highly competitive era of globalization, skills have become an urgent requirement for education graduates.[1] It's only natural that educational institutions should broaden the landscape, knowledge, and entrepreneurial horizons for students, including dynamic, complex management mechanisms. This includes Islamic educational institutions, which are responsible for developing individuals with broad perspectives, faith, piety, character, intelligence, skills, and trustworthiness.[2] On the other hand, demands for productivity and excellent human resource quality are increasing.[3] This situation is further exacerbated by the growing inequality between limited job opportunities and the government's lack of attention to skills development. Ultimately, unemployment has risen simultaneously.[4] Furthermore, moral degradation has also changed people's mindsets and behavior, deviating from good values. Consequently, the complexity of the problem, from the imbalance between knowledge, competence, and skills to the lack of moral character to unemployment, has become a very urgent issue requiring consideration and solutions.[5]

According to data from the *Badan Pusat Statistik* (BPS), the open unemployment rate rose from 5.23 % to 5.45% of Indonesia's 27.5 million people in February 2023.[6] Meanwhile, Trading Economy data recorded an unemployment rate of 5.83 %, placing Indonesia in second place in ASEAN.[7] This indicates that graduates are not fully absorbed into the workforce and industry as they should be.

---

[1] Wajid Hussain, "Outcomes, Skills or Competencies-Clarifying the Difference for Employability," *IN4OBE Global Virtual Summit*, 2022, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4447653; Rizal Hadi et al., "Analysis of Student Competence in Islamic Education Management Practice," *Idaarah: Jurnal Manajemen Pendidikan* 8, no. 1 (2024): 108–19; Fahmy Fotaleno and Denny Setiawan Batubara, "Fenomena Kesulitan Generasi Z Dalam Mendapatkan Pekerjaan Ditinjau Perspektif Teori Kesenjangan Generasi," *Jurnal Syntax Admiration* 5, no. 8 (2024): 3199–208.

[2] Ruixue Zhang, "Moderating Effect of Knowledge Entrepreneurship in the Relationship between Knowledge Management Process and Entrepreneurial Success," *Journal of Innovation & Knowledge* 10, no. 4 (2025): 100752, https://doi.org/10.1016/j.jik.2025.100752; Muzawir Munawarsyah, "Islamic Education in the Modern Era: Analysis of Student Character and Their Role in Facing the Challenges of Industry 4.0," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 2 (2023): 149, https://doi.org/10.14421/hjie.2023.32-01.

[3] Thomas Janoski, *The Political Economy of Unemployment* (Univ of California Press, 2024).

[4] "Nur Ashiyah Lailasari et al., "Pengaruh Pengangguran... - Google Scholar," accessed September 18, 2025.

[5] Yuli Dwi Safitri et al., "Dampak Globalisasi Terhadap Moralitas Remaja Di Tengah Revolusi Digital," *Jurnal Multidisiplin Ilmu Akademik* 1, no. 4 (2024): 73; Ana Dwi Wahyuni et al., "Pendidikan Karakter: Strategi Menghadapi Globalisasi," *Penerbit Tahta Media*, 2023, http://tahtamedia.co.id/index.php/issj/article/view/525; Munawir Munawir et al., "Urgensi Pendidikan Akidah Akhlak di Era Globalisasi," *Jurnal Basicedu* 8, no. 2 (2024): 1403.

[6] "Badan Pusat Statistik Indonesia, 'Statistik Indonesia 2023,' 119, Diakses 25 Januari 2024, Https://Www.Bps.Go.Id/Id/Publication/2023/02/28/18018f9896f09f03580a614b/Statistik-Indonesia-2023.Html - Penelusuran Google," accessed December 1, 2025.

[7] "Indonesia Menjadi Negara Ke-2 Dengan Tingkat Pengangguran Tertinggi Di ASEAN Halaman 2 - Kompasiana.Com," accessed December 1, 2025, https://www.kompasiana.com/rizqiyawidyandini3010/653274a9c8351255754ee8b4/indonesia-menjadi-negara-ke-2-dengan-tingkat-pengangguran-tertinggi-di-asean?page=2&page_images=4.

Tragically, *pesantren* themselves contribute to this unemployment rate. It is estimated that *pesantren* graduate up to 3.6 million students annually, but approximately 65% work as manual laborers in the informal sector, and another 35% do not continue their education at all or are unemployed. It is indicated that the majority of *pesantren* graduates lack skills and are only equipped with academic knowledge during their time at the *pesantren*.[8] However, based on these conditions, the government has actually started to pay more attention to *pesantren*. The government is promoting a *santripreneur* program for *pesantren* as an effort to optimize job creation, reduce unemployment rates, and equalize prosperity.[9] The reason for the increase in unemployment is indicated by limited job opportunities, lack of experience and expertise, and an imbalance between the job market and the fields of graduates needed.

This significant difference in attention occurs because *pesantren* are believed to be able to develop knowledge, competence, skills and character through close and unique relationships between students, *asatidz*, *kiai* and *nyai*.[10] *Pesantren* are required to educate their students more so that they are socially, intellectually, spiritually and skilled in society.[11] The aim is for *pesantren* to appear more competitive and superior in the cognitive, conative, affective and psychomotor development of their graduates simultaneously while balancing their fundamental concepts.

Based on the Decree of the Minister of Religious Affairs No. 749 of 2021 concerning the *pesantren* Independence Program, a Roadmap for *pesantren* School Independence has been developed, focusing on two areas: *pesantrenpreneurs* and *santripreneurs*.[12] Through this regulation, the majority of *Pesantren* have begun to focus their curriculum on these two areas. First, to produce *santripreneurs* who have entrepreneurial spirit, attitude, behavior and abilities. Second, to produce independent *santripreneurs* who are able to find and handle businesses or activities, create and have professional performance, are able to operate technology and create new products with increased efficiency to provide the best service. It is understandable that edupreneurship is used as a core value of Islamic boarding school education in creating opportunities for the best graduate competencies that are useful for the wider community.

Therefore, several studies on *pesantren* edupreneurship have now focused their research on four research focuses. First, research that focuses on innovation and transformation efforts in the Islamic education system.[13] Second, research focused on transforming Islamic boarding school education through the internalization of

---

[8] Khusnul Hasana, "Problematika Lulusan Santri di Indonesia Sulit Kerja," IDN Times Jatim, October 23, 2023, https://jatim.idntimes.com/news/jawa-timur/problematika-lulusan-santri-di-indonesia-sulit-terserap-kerja-00-w15v1-v4yzbc.

[9] "Kemenperin: Tekan Pengangguran, Pondok Pesantren Dipacu Ciptakan Pelaku IKM," accessed December 1, 2025, https://www.kemenperin.go.id/artikel/18425/Tekan-Pengangguran,-Pondok-Pesantren-Dipacu-Ciptakan-Pelaku-IKM.

[10] Stephen Wiseman, *Education and Environment* (Manchester University Press, 1966), 34, https://books.google.com/books?hl=id&lr=&id=BuBRAQAAIAAJ&oi=fnd&pg=PR5&dq=Stephen+Wiseman,+Education+and+Environment+(Manchester+University+Press,+1966),+34&ots=1PgcgXCcKF&sig=8sE4_0cLk2dRLN-vBFU-h-qZDlY; Muhammad Nihwan and Paisun Paisun, "Tipologi Pesantren (Mengkaji Sistem Salaf Dan Modern)," *Jurnal Pemikiran Dan Ilmu Keislaman* 2, no. 1 (2019): 62.

[11] Sa'dullah Assa'idi, "The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri.," *Eurasian Journal of Educational Research* 93 (2021): 435–36.

[12] "'JDIH Kementerian Agama RI,' Diakses 20 November 2024, Https://Jdih.Kemenag.Go.Id/ - Penelusuran Google," accessed December 1, 2025.

[13] Masdani Masdani et al., "Kegiatan Penguatan Karakter Siswa Siswi Berbasis Culture Preneur, Agriculture Preneur, Dan Enterpreneur," *Madaniya* 1, no. 2 (2020): 86–90.

edupreneurship as a distinctive identity.[14] Third, research focused on edupreneurship as a solution to fostering a true Muslim entrepreneurial spirit and character, along with specific skills.[15] Fourth, research focused on constructing edupreneurship as an adaptive movement to address unemployment and other challenges of the times, through graduates who are socially, intellectually, spiritually, and skillfully competent.[16]

By examining the focus of the aforementioned studies, the researcher is interested and feels it is important to identify the role of edupreneurship management that is effectively implemented in *pesantren*. Edupreneurship management goes beyond simply instilling entrepreneurial values, but also shapes the character of students to become multi-skilled Muslims within society. Through this management, *pesantren* can also improve the quality of their graduates, enabling them to be absorbed into the workforce and industry.

Based on the initial observations of this study, Tarbiyatul Mu'allimien Al-Islamiyah (TMI) Al-Amien Prenduan has good edupreneurship management in developing multi-skilled characters in a co-curricular manner.[17] The development and empowerment of students is oriented toward four main areas: community, religious and intellectual, leadership, and teaching.[18] These four areas will provide a roadmap for edupreneurship management, from planning to evaluation, to produce graduates who are truly multi-skilled and competitive Muslims.

As an effort to develop the edupreneurship program, TMI Al-Amien Prenduan implements operations that adopt the mu'allimien curriculum combined with edupreneurship activities using a modern model without abandoning traditional principles, namely guidance, training and direct coaching from *kiai, nyai, ustadz, ustadzah* and administrators. The goal is to maximize the education provided as stated in its vision, namely worship to Allah Swt., and hope for His blessings, as well as carrying out the function of the caliph of Allah Swt., which prioritizes a proactive, innovative and creative attitude. In line with its mission, among others, preparing superior and quality individuals towards the *khaira ummah* who are useful for the wider community and preparing cadres of *ulama* and leaders of the *ummah* (*mundzir al-qaum*) who are *mutafaqqih* in *ad-din* both as scientists, academics, practitioners to preach to goodness, *amar ma'ruf nahy munkar* and *inzar al-qaum*.[19]

More specifically, TMI Al-Amien Prenduan provides great opportunities for students while they are administrators and community service teachers to practice the material, especially *edupreneurship*. The training facilities are canteen business units, libraries and others at the pesantren. TMI empowers students, *ustadz* and *ustadzah* in the

---

[14] Ratna Fajarwati Meditama, "Manajemen Pendidikan Kewirausahaan Di Pondok Pesantren Entrepreneur Alrifa'i Ketawang Gondanglegi," *International Seminar on Islamic Education & Peace* 2 (2022): 261–66, https://ejournal.uniramalang.ac.id/index.php/isiep/article/download/2156/1414.

[15] Siti Sri Istiqamah, "Penerapan Manajemen Pendidikan Islam Berbasis Entrepreneurship Dalam Mengembangkan Kemandirian Santri di Pondok Pesantren Babussalam Gondang Lombok Utara" (PhD Thesis, UIN Mataram, 2022).

[16] "Miftahul Munir, "Analisis Strategi Kiai dalam Pembudayaan Entrepreneurship Para Santri (Studi Kasus Di Pondok Pesantren Assunniyah, Madinatul Ulum, Dan Al Bidayah Kabupaten Jember)" (PhD Thesis, UIN KHAS JEMBER, 2023), diakses 22 Januari 2024, http://digilib.uinkhas.ac.id/id/eprint/18869; A. S. Muniri, "Pengembangan Kewirausahaan Sosial Bagi Pemuda Muslim Pengangguran Dari Ruang Kelas," *Proceedings Of The International Conference On University-Community Engagement Surabaya–Indonesia.*

[17] One of the branches of the Al-Amien Prenduan with a mu'allimien curriculum that follows the Gontor management system, so it is often called the Second Gontor.

[18] Iwan Kuswandi and Ihwan Amalih, "Sang Konseptor Pesantren KH," *Muhammad Idris Jauhari. Yogyakarta: Lembaga Ladang Kata*, 2015, 122.

[19] Kuswandi and Amalih, "Sang Konseptor Pesantren KH," 120–22.

form of system management and administration. In addition, they are also required to participate in the *iqtishadiyah rihlah* as one of the final programs that provides the opportunity to visit and study specifically about edupreneurship in several business units other than *pesantren* business units.[20]

By reviewing the graduate profiles, many of the students continue their education to tertiary level both abroad and within the country. Also, many of these graduates have become education practitioners as well as entrepreneurs in society. There are even those who become leaders of institutions, both *pesantren* and formal schools, and also become entrepreneurs.[21] This proves at a glance that graduates are equipped with competitive skills and are well absorbed in society.

Based on the above description, the researcher is interested in delving deeper into the edupreneurship *pesantren* management implemented at TMI (Teachers' Islamic Boarding School) in developing multi-skilled Muslim characters through competitive, flagship programs balanced with religious understanding to meet the demands of the times. Specifically, how TMI's management is implemented, from planning, implementation, and evaluation, to its implications in developing the multi-skilled characters of the students, ultimately leading to their graduation. So that graduates are able to compete competitively and absorb skills amidst the current competitive world of work and industry.

2. Method

This research uses a descriptive qualitative design with a single case study type. The research focuses on one case, namely edupreneurship management at Tarbiyatul Muallimien Al-Islamiyah (TMI) Al-Amien Prenduan and its implications for the formation of multi-skilled character in graduates. Researchers review the case in terms of its uniqueness or the possibility of individual naturalistic generalization or transferability to other studies. The study attempts to explore the background, situation, conditions and interactions as a form of data collection framework as well as the meaning and understanding of the case.[22]

This case study research was chosen because the researcher saw that TMI had become an institution with good management in improving the quality of its graduates. In addition, TMI also offers a variety of unique edupreneurship programs while providing facilities to support these programs such as laboratories, el-psycha, student canteens and others. Therefore, TMI often receives trust from various external parties as a forum for the development and empowerment of students by holding seminars, entrepreneurship workshops and training of trainers.

On the other hand, to ensure complete data validity and accuracy, researchers classify their data sources into two categories: primary and secondary data. Primary data is obtained through interviews, observation, and documentation. Researchers conducted observations by directly observing the implementation of Islamic boarding school edupreneurship management at TMI Prenduan. Meanwhile, secondary data is in the form of documentation that supports primary data, such as written sources in the form of books, journals, websites, documents, documentation, archives and other review literature.

The research was conducted from January to April 2025. The process began with sending a research permit letter to the location. The researchers then conducted initial

---

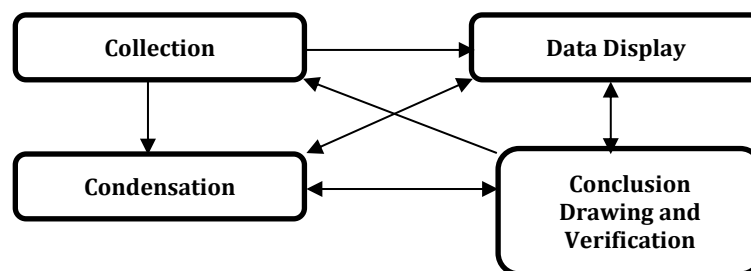[20] Imam Zarkasyi, "Interview," October 13, 2024, TMI Prenduan.
[21] Faidul Qadar, "Interview on Whatsapp," November 2, 2024, TMI Prenduan.
[22] Lexy. J Moleong, *Metodologi Penelitian Kualitatif* (Remaja Rosdakarya, 2016), 6.

observations and developed interview, observation, and documentation guidelines. Next, the researcher collected data through semi-structured interviews using in-depth interview techniques and conducted data transcription, analysis, checking and re-matching of data from each informant based on directions from key informants.

The informants for this study were selected using purposive sampling based on their depth of knowledge regarding the research topic. Therefore, the researchers involved supervisors, students, BUMT directors, the Organtri Advisory Council (MPO), alumni, chairpersons and members of the management in various edupreneurship activities, and students. Data from informants were then collected and corroborated with documentation of policies, curriculum, and other relevant documents. historical history of the founding of TMI, TMI profile, business unit profiles, organizational structures, diaries, manuals, existing archives, and other supporting documents. Similarly, participant observation was conducted on edupreneurship activities to obtain data accuracy and depth.

After the data was collected, the researchers analyzed the data using the three-step interactive data analysis proposed by Miles, Hubberman, and Saldana: 1) Data Condensation; 2) Data Display; and 3) Conclusion Drawing and Verification. With these three steps, researchers can conduct data analysis with integrative and interpretive skills.[23]

Figure 1. Single Site Analysis Flow

In the next stage, researchers check the accuracy and validate the research results again to obtain trust, authenticity, and credibility of the existing data. Simultaneously, the researcher also conducted a reliability check to indicate the consistency of the approach used. Therefore, in the process of checking the validity of the data in this study, the researcher used diligent observation and data triangulation. The triangulation used included source triangulation, technical triangulation, and theoretical triangulation. With these three triangulations, the conclusions of the results can be constructed in a complete manner.

In the final stage, data and facts are then presented in the form of narrative writing in a specific natural context or images rather than numbers to support the presentation of reports holistically using natural methods based on factual data in the field. The aim is to produce a complete picture, both theoretically and practically, of the study of edurpeneurship management as a form of development and improvement of other studies. Because this research was conducted based on several considerations, both from actual and urgent problems, and in-depth and development of studies that are unique and distinctive to the TMI educational institution it self.

---

[23] Matthew B. Miles et al., "Qualitative Data Analysis: A Methods Sourcebook. 3rd," Thousand Oaks, CA: Sage, 2014, 31.

3. Results

Holistically, the findings of this study interpret how the edupreneurship *pesantren* management at TMI Al-Amien Prenduan can shape the character and skills of students to become multi-skilled Muslims to face global challenges based on data exposure obtained through in-depth interviews, participant observation and document analysis.

3.1.1. Competency-Based Edupreneurship Planning and *Pesantren* Values

Substantively, the edupreneurship *pesantren* planning at TMI Al-Amien Prenduan is integrated into three important elements, namely the alumni profile, the five souls of the *pesantren* and the legacy of the deceased founders of *pesantren*. This is based on an interview with the caretakers[24] who explained that the alumni profile directs students to become alumni who are *mutafaqqih fid din* and *mundzirul qaum*. *Mundzirul qaum* is translated as the aspect of leadership in society. This means a leader who is also financially and economically independent. Followed by the five spirit of *pesantren*, which consists of the spirit of sincerity, the spirit of simplicity, the spirit of independence, the spirit of Islamic brotherhood and the spirit of freedom to shape the attitudes and mentality of the students. Lastly, the legacy of the deceased includes legacy of values, legacy of teachings and legacy of systems that have been passed down from generation to generation. The aim is to maintain or create an institution that is accommodating and even friendly towards exploring the interests and talents of students. Clearly, students are educated to become graduates who have clear choices in developing their careers or continuing their studies in depth.

As the head of the *pesantren*[25] emphasized, "Institutionally, of course, we adapt the vision, mission and values of the *pesantren*. We do not focus only on education and teaching. But, also moving in the field of entrepreneurship and innovations in both fields. In this case, we involve students who have an interest, including teachers who have potential in the field of entrepreneurship development. In order to develop it, we train the students to have skills and then we place them in business units in addition to attending education at the *pesantren*, to be able to help the economy of the *pesantren*. So with the business units that have been formed, the Islamic boarding school can be independent and not depend on government assistance or assistance from other institutions outside the *pesantren*".

---

[24] Caretakers of Pesantren, "Interview," January 1, 2025.
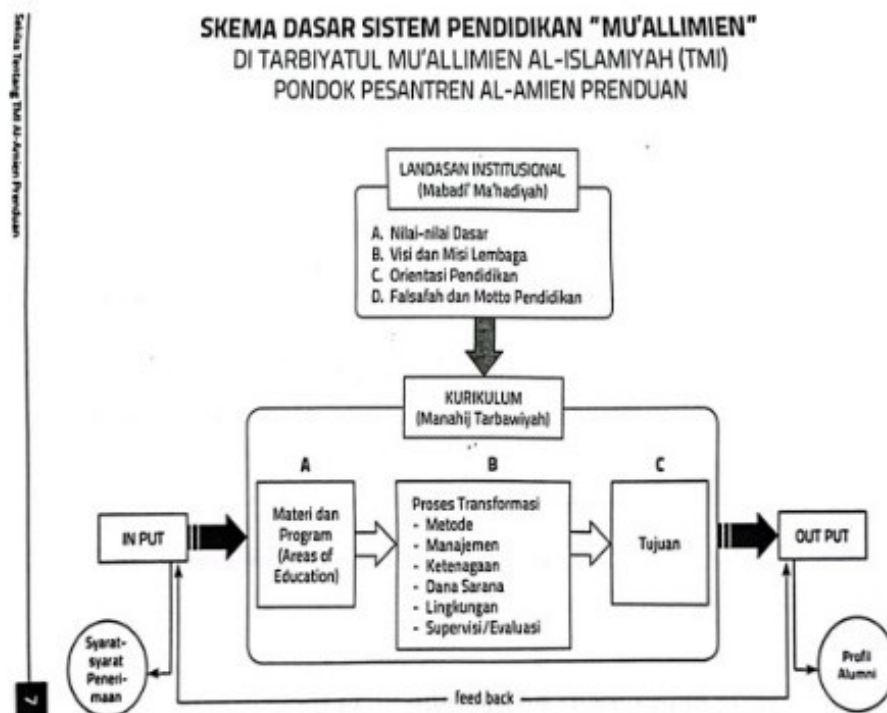[25] Head of the Pesantren, "Interview," January 18, 2025.

Figure 2. Basic Scheme of the "Mu'allimien" Education System at TMI Al-Amien Prenduan

Figure 3. Structure and Work Pattern at TMI Al-Amien Prenduan

From the basic scheme of the TMI education system, Pesantren strive to provide a clear and complete foundation based on their objectives. Beyond management, curriculum, and continuity aspects, the details of each element are placed within a mutually supportive, systemic whole. This creates a unique approach to developing graduates with multi-skilled Muslim character. This demonstrates that the edupreneurship system at TMI is truly built through the creation of unique habits and environments. Meanwhile, the picture of the structure and work patterns shows that the content of edupreneurship is spread in an integrative manner. This also includes the involvement of all implementing human resources elements. The aim is to create a
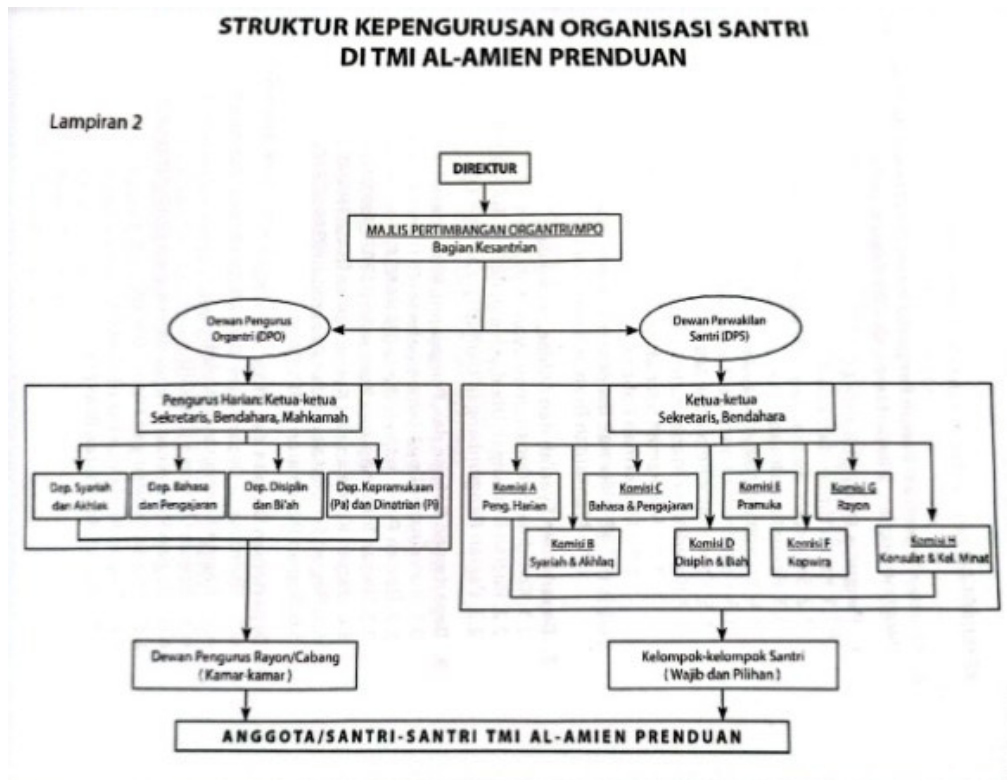
complete educational landscape that can truly evaluate the mastery of concrete and practical competencies, even at the conative level.[26]

3.2. Implementation of Edupreneurship Based on *Pesantren* Values

Based on the results of interviews with the *ustadz*[27] and *ustadzah*[28], Head MPO TMI Al-Amien Prenduan, the edupreneurship activities at TMI Al-Amien Prenduan students are directed towards an integrated edupreneurship pattern of skills-based entrepreneurship and potential into a unified system of uniqueness. The institution designs the implementation of edupreneurship with the concept of students, for students and by students. With the hope that there will be cadre development from previous students to the next students by preserving existing educational values. Also, they are taught to be individuals who are "ready to lead and ready to be led".

In the implementation of edupreneurship at TMI Al-Amien Prenduan, the Caretakers[29] added that the institution also involves three layers of intensive care for students, including 1) in terms of activities outside the classroom there is *idaroh ma'had* or MPO in the form of student organization activities (ORGANTRI). ORGANTRI is manifested in the form of activities that develop selected competencies; 2) in terms of activities in the classroom there is *idaroh marhalah* or academic section. Academic activities are realized in lessons related to economics; and 3) enrichment of the final class program there is a Project Officer (PO) *nihai*. The final class activities are realized in the *rihlah tarbawiyah iqtishadiyah program* or economic studies either to the economic centers of business, production, marketing and so on owned by the Islamic boarding school itself or outside the Islamic boarding school. Also, there are trainings related to this.

Figure 4. (A) Structure of the Management of the Student Organization at TMI Al-Amien Prenduan

---

[26] Document Analysis, "Unpublished Internal Document," March 2025.
[27] Ustadz of the Pesantren, "Interview," January 17, 2025.
[28] Ustadzah of the Pesantren, "Interview," January 18, 2025.
[29] Caretakers of Pesantren, "Interview," January 1, 2025.

Figure 5. Management who are carrying out entrepreneurial activities at *Warung Siswa* (WASIS)

From figure (4) the management structure of the student organization (*organtri*) shows that the contextual learning and experience given to students is brought closer to the reality that exists in society through a neat structure. They are divided based on their respective tendencies. This allows them to directly experience its functions and benefits. Meanwhile, figure (5) demonstrates the students' seriousness in managing their business units.[30]

The Director of the TMI-Owned Enterprise (BUMT)[31] explained in further detail, "*The children who manage the business units will specifically handle and be fully responsible for the 24-hour operation of those units. The units include the Student Shop (WASIS), a supermarket, a bookstore, a barber shop, a computer network lab, and a public kitchen. They are involved in all aspects of management, from planning to evaluation. "For trading or commercial units, they supply goods, sell them, and prepare financial reports. For service units, they will use their skills to generate profits. Of course, in particular, these units will be mentored and guided by competent employees or religious teachers even before being appointed as administrators. They are taught to manage the units based on Islamic boarding school principles and Islamic values*".

In the documentation found the KOPWIRA Department is chaired by the Department Coordinator. The department coordinator oversees the kitchen cooperative section (BAKOPDA), the student shop section (BAWASIS), the Service Unit Section (BAGUNJAS) – Pa, the Bookstore and ATK Section (Bag. TOBU) and the Department Store Section (Bag. TOSERBA) – Pa. The students under this department are responsible for the procedures for obtaining organizational funding sources, managing financial traffic, recording debits and credits, receipts, notes or receipts and financial reports that are deposited every month with a finger and cash system.[32]

Based on observations on February 19, 2025, accompanied by the Director of the BUMT, it was clear that the students were focused on their respective skills. They deliberately sought financial support from outside sources, in addition to internal funding, to help make their festival a success. Each tent featured artworks, merchandise,

---

[30] Document Analysis, "Unpublished Internal Document," February 2025.
[31] Director of BUMT, "Interview," January 18, 2025.
[32] Document Analysis, "Unpublished Internal Document," February 2025.

and services offered, such as calligraphy, homemade food, and much more. In fact, the festival was deliberately opened to the public as a promotional event for the general public.

Table 1. Classification of Edupreneurship Material

Educational Materials	Basic Competency Material (Komdas)		Elective Competency Material (Kompil)	
	A	**B**	**A**	**B**
Faith Education (*Aqidah* and *Sharia*)	*'Ulum Tanziliyah* or Islamic Studies (Material of the Qur'an and *'Ulumuhu*, *Al-Hadith* and *Siroh Nabawiyah*, Knowledge of *Tauhid wal Akhlaq* and Knowledge of *Fiqh* and *Ushuluhu*)	*Pesantren* Education	Development and Development of *'Ulum Tanziliyah* and Arabic Language	Research, Language and Scientific Study Clubs
Personality and Character Education (Good Morals)				
Pesantren education (*Ma'hadiyah*)	*'Ulum Ma'hadiyah* (*pesantren's* Curriculum such as Arabic Language and Literature, Educational Sciences and Teacher Training, Fundamentals of Research and Journalism)			
Scientific Education (Intellectualism)		Special Education for Women	Development and Coaching of Mathematics and Natural Sciences/Science, Social Sciences and English, as well as Indonesian Language and Literature	
Nationality, Citizenship and Human Rights Education	*'Ulum Wathoniyah* (National Curriculum such as Pancasila and Citizenship Education, Mathematics and Logic, Natural Sciences, Social Sciences, Indonesian Language and Literature, English)	Scouting and Nationality Education		Saka-Saka Learning, Scout Resus-Resus
Arts and Vocational Skills Education (*Kestram*)		Arts Education and Vocational Skills		Sports, Arts, Youth Red Cross (PMR), Nature and Environment Lovers as well as skills and vocational courses
Sports, Health and Environmental Education (*Orkesling*)		Physical Education, Health and Environment		

The results of the study show that edupreneurship *pesantren* management at TMI Al-Amien Prenduan was implemented comprehensively. The system isn't confined to the classroom, but encompasses all aspects of learning within the Islamic boarding school environment. Consequently, its impact significantly shapes the students into multi-skilled Muslims upon graduation. This is because all of this material falls under the responsibility of the club or student group administrators, who are comprised of several organtri administrators tasked with implementing the programs within their groups.

3.3. Evaluation of Edupreneurship Based on *Pesantren* Standards

In evaluating edupreneurship, TMI Al-Amien Prenduan has its own measurement standards. What is measured is the success and failure of the program, the smoothness of the program, the efficiency of the use of infrastructure, human resources (HR) and the output produced. The evaluation was carried out democratically by accepting aspirations and initiatives from various groups.

Specifically in business unit management, edupreneurship is evaluated based on reports, daily journals, field controls or direct implementation and repair of existing problems (damage, loss, etc.). The evaluations found in business units generally revolve

around two types of student errors in running the business unit, namely management errors in the form of timing, etc., and economic errors in the form of unit losses, theft, etc. The only sanction for mismanagement is a warning. Meanwhile, sanctions for economic errors are immediately handed back to the parents.

In the monthly reporting period, each student business unit must receive manager verification, unit director validation and supervisory body approval as stated by the Director of BUMT TMI Al-Amien Prenduan:[33] "*Our reporting period is monthly, Ustadzah. Created by students and then verified by their managers. The manager is a single teacher, usually a new teacher or a young teacher. Then it will be validated by me and then checked by the supervisory body.*"

Meanwhile, for interest groups, evaluations include distributing questionnaires, administering pre- and post-tests to groups in various fields of study, and administering tests with their own versions based on their skill areas. During the implementation of the *Kompil* program, each student will be assessed for their active participation in the program, as well as for any changes they have experienced since joining their chosen group. At the end of the year, a *Kompil* parade is also held as a platform for students to showcase their skills, in addition to competitions in which students participate both inside and outside the Islamic boarding school.

However, the edupreneurship evaluation at TMI Al-Amien is classified into three evaluations based on the period, namely weekly evaluation, monthly evaluation and annual evaluation. These evaluations provide special notes on existing programs, both in terms of performance and field constraints, to obtain follow-up in the form of improvements and development. Because in every work meeting activity, evaluation and opinions must be made clear and complete minutes, then the results are reported to the competent related parties.

Weekly evaluations for each interest and talent group, elective competency group, and students managing business units are held on Friday nights and on a conditional day. Monthly evaluations are held mid-month, conditionally. Annual evaluations are held at the end of the even semester of the academic year.

During the observation on April 14, 2025, *Ustadz* Samhadi, as the head of the MPO, was seen providing input on the performance over the year and starting to plan activities for the new academic year. Each person in charge appeared to agree on the program's continuation. Everyone focused on reaching a consensus on their respective agendas. The deliberations included not only the religious teachers but also the students. The involvement of the entire management is an effort to unite opinions and solve problems resulting in wise decisions related to the implementation of edupreneurship activities.

3.4. Follow-up Actions for Edupreneurship Based on *Pesantren* Development

Follow-up actions for edupreneurship are carried out based on the evaluation results found. In fact, in this case, there are several barometer aspects that measure the sustainability of the program in the following year, such as support, facilities, space and freedom to develop existing skills and competencies. So that both in the santri business unit and the follow-up compilation starting from human resources, the curriculum taught and program modeling that can provide enrichment and development are still based on the principles of *pesantren*.

There are several follow-up actions taken in managing edupreneurship, including 1) updating the syllabus of the compilation material; 2) redistributing students to the compilations that are appropriate to the students' fields based on questionnaires and

---

[33] Director of BUMT, "Interview."

competencies; 3) forming a person in charge from teachers with families as mentors in each compilation; 4) taking samples of other business units and converting commercial units into educational facilities for students; 5) opening new compilations (such as pianists, robotics, etc.) based on students' aspirations; 6) bringing in competent coaches or teachers to provide materials professionally (e.g., Heppy Chandra, etc.); 7) improving facilities, services, systems, transactions (culture) and materials (products) by using IT systems or cashless transactions; and 8) TMI Stock Center (TSC) is used as a central input for items before being marketed by existing student business units.

The Coordinating Chair of the ORGANTRI Management stated:[34] "*There are some regulations that have been running as they should from the start. There's also been additional growth and development from us. The female teacher is like a superior who never stops us from developing further." This condition was confirmed by one of the students*",[35] who said, "*From the interest groups I've participated in so far, they've given me many innovations*".

Figure 6. Collaboration between the Management of TMI Prenduan and ITS in planning to open a robotics workshop

Figure 7. The Management's Skill in Preparing Sales at the Bazaar

From figure (6) it shows the seriousness of the *pesantren* in providing the best education for its students. Meanwhile, figure (7) shows that all edupreneurship activities truly focus on the values and character of multi-skilled individuals. Students are also serious about pursuing their passions and fields. The overall goal of all activities is simply for the *pesantren* to encourage students to further explore themselves.[36]

3.5. Implications of Edupreneurship Management for the Formation of Multi-Skilled Muslim Character

Typically, TMI Al-Amien Prenduan forms the character of multi-skilled Muslims through four special skills, namely the skills of muamalah ma'a Allah, the skills of *muamalah ma'a al-nafsi*, and the skills of *muamalah ma'a al'-alam wa al-bi'ah*.

First, the skill of communicating in the name of Allah is the foundation for building relationships with others, the environment, and oneself. This is to shape students into individuals who do not solely rely on worldly pursuits but rather seek the blessings of Allah SWT. This, in turn, fosters a spirit of sincerity and responsibility within them, developing character.

---

[34] Coordinating Chair of the ORGANTRI, "Interview," January 1, 2025.
[35] Student of TMI, "Interview," January 10, 2025.
[36] Document Analysis, "Unpublished Internal Document," February 2025.

Firstly, TMI Al-Amien alumni stated that they were educated and instilled with transcendental values from their early years as students to their juniors. Upon graduation, they become scholars, entrepreneurs, leaders, or other professions, equipped with a fundamental foundation of *hablumminallah* (religious understanding of God). Through this, they understand themselves and their potential, and even easily build relationships with others, their environment, and the natural world.

The foundations instilled in *Pesantren* are the Quran, Sunnah (Hadith), and Islamic faith. These three principles are taught alongside examples from the Prophet Muhammad, his family and companions, Islamic history, and the Islamic environment. The goal is to provide guidance and support in all aspects of life. As the alumnus emphasized,[37]

"*Pesantren gave me the understanding that the purpose of life should be to bring benefits and draw closer to Allah, to benefit humanity and to have an impact on the wider environment. In the case that I have explained from the beginning. I understand that I got those principles through the activities that I went through at the pesantren. Through the instillation of values that have been taught in Pesantren in a good and structured manner*".

Second, the skill of *mu'amalah ma'a al-nafs*. In principle, these skills are closely related to the term 4 B in TMI Al-Amien, including worship, study, practice, and achievement. This means that in terms of values, these four principles are strongly instilled while students are studying at the *pesantren*. Through their activities, students are unconsciously required to recognize themselves and their potential. Also, learn to understand, organize and compete with other students.

Based on the interview, MPO said, "*The Pesantren has provided everything its students need to develop what they want. Like a key, they are the ones who have to look for it in order to open the door*". Thus, *Pesantren* have prepared students to not be satisfied with their achievements, but to continuously hone their skills and abilities.

To that end, the TMI Al-Amien Prenduan Caretakes further explained that, fundamentally, the students' competencies are directed toward developing multi-skilled characters as Muslims and entrepreneurs, ensuring a balance between the two. They are equipped with mastery of basic competencies and optional competencies. Because there are competencies they must possess in one or two of the many edupreneurship materials. Therefore, the multi-skilled alumni profile aims to produce graduates who master the basics needed to be good Muslims.[38] This is absolutely essential. Included among the basic skills to become an entrepreneur. So the decision to become a generalist or specialist is left to the students themselves.

Third, the skill of conducting *mu'amalah ma'a al-nas* (transactions based on the principles of social justice). This skill stems from the discipline taught, starting with the students themselves and then moving others. Furthermore, the habit of being ready anytime and anywhere makes students individuals who are always prepared in all circumstances. As one administrator stated,[39] "In terms of educational emphasis, at TMI, there must be someone there, no one there. Unlike other institutions, if the teacher is not there, the program will not be held."

On the other hand, TMI Al-Amien Prenduan prioritizes the value of cadre formation as an effort to preserve the teachings passed down from previous generations to the next. Along the way, students are required to build relationships not only internally but also externally. Through these values and culture, students, especially when engaging

---

[37] Alumnus of TMI Prenduan, "Interview on Whatsaap," January 28, 2025.
[38] Caretakers of Pesantren, "Interview," January 1, 2025.
[39] Administrator of the Pesantren, "Interview," January 1, 2025.

in interactive organizational activities, will develop relationships with each other, fostering a sense of community, and fostering mutual assistance.

Passing on what has been mastered to those who haven't. There is deliberate involvement of students to provide experience through practice. So they are required to be productive, innovative, collaborative and creative by being closer to practice than theory. Alumni revealed that in terms of implementation, since becoming administrators, especially in the ISMI organization or the TMI Al-Amien *Santri* Association, students have often been involved in edupreneurship practices. Not only limited to theory but also field practice. Each administrator is required to create a flagship program. From this, students are required to be innovative, productive and collaborative in each of their respective sections.

Figure 8. Collaboration between the Management Team in the *Santri* Bazaar

Figure 9. The Management Team's Skill in Preparing Items for Sale at the Bazaar

From the two pictures, it can be seen that the students are managing the entire implementation of the bazaar. They provide the items for sale, input the data into the occurred finger machine and then make a report. Thus, the bazaar is one of the training media for edupreneurship activities which is held every year. Of course with financial management discipline, namely the limit on pocket money spending that is permitted is only one hundred thousand per week.[40]

In other respects, to be open to adapting to the environment and interacting with the surrounding community, language is considered a mandatory skill to master. It is key to everything, from communication and relationships to even learning and worship. This is because TMI Al-Amien Prenduan has the motto is, "*al-lughatul 'arabiyah tajul ma'had.*" Ultimately, the distinctive characteristics of alumni upon graduation are self-confidence, neat appearance, courageous mentality, and good communication skills, as conveyed by the alumni themselves.

Fourth, the skill of dealing with the environment and the environment. This skill leads to naturalistic intelligence, which is deliberately honed through scouting and environmental awareness within existing organizations. They are accustomed to caring about the environment and their surroundings, including social society.

On the TMI Al-Amien Prenduan website last Friday, it was revealed that TMI was promoting a 1,000-tree planting initiative as part of its greening efforts at the *pesantren*. Interestingly, the administrators wanted the students to learn from this initiative. Planting trees is like opening the door to reward, as the students have contributed to

---

[40] Document Analysis, "Unpublished Internal Document," February 2025.

caring for the earth. Trees are creatures that constantly remember Allah Swt. This is considered a sacred mission for TMI to green the land. [41]

The students carried out greening, cleaning and environmental awareness campaigns as an act of caring for the environment. Students are encouraged to develop a love for the environment and nature through nature lover interest groups and environmental sections. In one of the articles by *ustadz* on his official website, it was stated that concern for the earth in the recent greening movement at TMI is a religious value related to environmental conservation. Students are taught to respect nature and be responsible for Allah Swt's creation. This includes efforts to maintain environmental cleanliness and even utilize natural resources. This concept is also taken from the example of the Prophet Muhammad. How the king always pays attention to actions towards nature, even down to the smallest things, such as maintaining cleanliness and so on.[42]

4. Discussion

The results of this study confirm that edupreneurship management at TMI Al-Amien Prenduan is not merely an additional program, but has become an integrated system rooted in all *pesantren* activities. During the planning stage, it was found that the edupreneurship concept was not designed to simply follow modern entrepreneurial trends, but rather departed from the basic values of *pesantren* schools, especially the five spirit (sincerity, simplicity, independence, Islamic brotherhood, and freedom). These values are then integrated with the alumni profile which is oriented to become *mutafaqqih* fid din as well as *mundzirul qaum*, namely scholars who are able to lead the community and are financially independent. This perspective aligns with previous research emphasizing the importance of cultural roots and local values in developing entrepreneurship-based education models.[43] In other words, the results of this study reinforce previous findings that edupreneurship planning based on the institution's unique values will be more sustainable and foster a strong identity.

In practice, the edupreneurship system at TMI is not confined to formal learning but is integrated into the activities of student organizations (*Organtri*), business units, and even the final project, the *rihlah tarbawiyah iqtishadiyah* (Islamic outreach). This demonstrates that entrepreneurship practices at *Pesantren* are experiential, learning through real-life experiences. This means, each practice is implemented across the curriculum and is free from specific subject limitations so that the learning obtained by students is simulated in an authentic way (based on problems and their applications), the learning line is collaborative and creative, the learning tasks are challenging and cross-curricular and integrated with technology.[44] This theory was previously emphasized by

---

[41] admintmi, "Gerakan 1000 Penanaman Pohon, TMI Menuju Pesantren Hijau," *TMI Al-Amien Prenduan* , 8 November 2024, diakses 27 April 2025, https://tmial-amien.sch.id/2024/11/gerakan-tanam-1000-pohon-tmi-menuju-green-pesantren/. .

[42] admintmi, "Peran Pesantren Islam dalam Konservasi Lingkungan Hidup," *TMI Al-Amien Prenduan* , 19 November 2024, diakses 27 April 2025, https://tmial-amien.sch.id/2024/11/peran-pesantren-dalam-konservasi-lingkungan/.

[43] Siti Zubaidah, "Pendidikan Karakter Terintegrasi Keterampilan Abad Ke-21," *Jurnal Penelitian Dan Pengkajian Ilmu Pendidikan: E-Saintika* 3, no. 2 (2019): 3; Emile Durkheim, *Education and Sociology* (Simon and Schuster, 1956), 71; Abdullah Syukri Zarkasyi, *Manajemen Pesantren: Pengalaman Pondok Modern Gontor* (trimurti press, 2005), 1.

[44] Gregory R.L. Hadley, "Embedded Entrepreneurship Pedagogy: Six Key Practices for an Entrepreneurial Classroom," *Thinking Skills and Creativity* 59 (March 2026): 101993, https://doi.org/10.1016/j.tsc.2025.101993.

Kolb[45] and contextualized by recent studies on entrepreneurship education in Pesantren, which emphasized that students internalize values and skills more quickly through direct practice than just theory. The results of this study confirm the working hypothesis that full involvement of students in entrepreneurial activities can shape attitudes of responsibility, leadership, and independence. Also, strengthening the study of Mion et al., that the role of Islamic boarding school governance through cooperatives in developing bonding social capital (trust and sense of belonging) and bridging social capital (networks and resources) that encourage student involvement.[46]

In the evaluation phase, TMI Al-Amien implements a multi-layered mechanism, ranging from weekly, monthly, and annual evaluations. This system demonstrates quality control similar to Edward Deming's[47] principles of continuous quality management, particularly in the check and act aspect. Evaluations not only measure technical aspects such as financial reports or program smoothness, but also encompass the development of attitudes, discipline, and student participation. These results expand on previous research, which tended to emphasize only financial aspects of evaluation, as at TMI, evaluation is interpreted as a character-building process. Thus, this study provides a new contribution, demonstrating that edupreneurship evaluation can function as a tool for developing an organizational culture based on Islamic values.

Follow-up actions in developing edupreneurship at TMI demonstrate the *pesantren's* flexibility and adaptability to changing times. For example, the opening of new competencies like robotics, the introduction of a cashless system, and collaboration with external parties demonstrate that *Pesantren* are not static, but rather dynamic, integrating old values with new innovations. This phenomenon shows the relevance of the concept of sustainable education transformation in the context of *pesantren*,[48] where institutions are able to reorganize resources and strategies to remain relevant. Furthermore, edupreneurship is not merely about business management, but rather the creative development of student competencies and actions based on the principle of responsibility while maintaining the commitment of Islamic boarding school policies and integrated strategies in managing edupreneurship that have not yet been developed.[49] The goal is for consciously implemented businesses, economic activities, and learning to have a positive impact on both individuals and the wider community.[50] This finding also supports the idea that modern Pesantren can play a role as centers of socio-economic innovation based on religious values.

The implications of edupreneurship management at TMI are vast, particularly in shaping students into multi-skilled Muslims. This means that skills are the ability or capability to apply general principles to specific situations faced by humans, correctly proportionately and functionally. These skills also have very broad dimensions,

---

[45] Filip Dochy et al., "Theories of Learning for the Workplace," *Oxon: Routledge*, 2011, 53–56.

[46] Giorgio Mion et al., "How Entrepreneurship Education and Knowledge Prevent Early School Dropouts and the Development of NEETs: An Exploratory Study on Italian School Cooperatives," *Journal of Innovation & Knowledge* 12 (March 2026): 100898, https://doi.org/10.1016/j.jik.2025.100898.

[47] W. Edwards Deming, *W. Edwards Deming* (Madonna University, 1991), 9.

[48] Antarina SF Amir and Thomas R. Guskey, *Life Skills for All Learners: How to Teach, Assess, and Report Education's New Essentials* (ASCD, 2024), 56; Michael Fullan, *The New Meaning of Educational Change* (Teachers college press, 2016), 28.

[49] Veronika Bikse et al., "The Improvement of Entrepreneurship Education Management in Latvia," *Procedia-Social and Behavioral Sciences* 140 (August 2014): 70, https://doi.org/10.1016/j.sbspro.2014.04.388.

[50] Nur Lathifah Aini et al., "Relation Between Education and Entrepreneurship," *Journal of Economic Education* 17, no. 1 (2024): 40.

encompassing all aspects of human life: physical and spiritual, individual and social, worldly and hereafter, intellectual, emotional and spiritual skills, and skills in various domains such as affective, cognitive, and psychomotor, which are referred to as multi-skilled.[51]

This study identified four core skills—dealing with God, self, and nature—provide evidence of a balanced integration of spirituality, personal, social, and ecological aspects. This finding strengthens Howard Gardner's[52] theory of multiple intelligences, where comprehensive education is able to develop more than one type of intelligence at once. Furthermore, the concept of Islamic teachings also fosters knowledge within a monotheistic or theological framework, piety and worship, and epistemological understanding and critique simultaneously.[53] Similarly, educational interventions through skills with nature shape students' competencies and intentions in sustainable edupreneurship, focusing on values and the future.[54] Thus, this research provides a new perspective that edupreneurship in Pesantren not only equips students with economic skills, but also forms a holistic character that is relevant to the challenges of modern life.

More broadly, the results of this study have implications for the discourse on reforming *pesantren* education. First, edupreneurship can be used as an integrative learning model that combines academic, spiritual, and practical skills aspects. Second, practices at TMI prove that *Pesantren* can be economically independent while contributing to community development. Third, a values-based edupreneurship management pattern can be an alternative strategy in strengthening the resilience of Islamic educational institutions amidst global competition.

Further research can be directed at several areas. First, a comparative study is needed between TMI Al-Amien Prenduan and other *Pesantren* to identify generalizable patterns of the *pesantren* edupreneurship model. Second, quantitative research can be conducted to measure the tangible impact of edupreneurship on students' long-term competency. Third, further exploration of the integration of digital technology in *pesantren* edupreneurship is necessary, considering that the industrial era 4.0 demands new, more adaptive skills. Thus, the results of this study not only confirm that TMI Al-Amien's edupreneurship management has succeeded in producing multi-skilled Muslim students, but also provide a theoretical contribution that value-based management and the Islamic boarding school system can be used as a model of Islamic entrepreneurship education that is relevant for the future.

5. Conclusion

Overall, this study shows that edupreneurship *pesantren* management at TMI Al-Amien Prenduan is not just an economic activity of the pesantren, but rather an educational system that is consciously designed to shape students into independent, character-based, and competitive individuals. Through planning stages based on the five spirit of *pesantren*

---

[51] Muhammad Idris Jauhari, *Mencetak Muslim Multi Terampil; Konsep Awal Tentang Sistem Pendidikan Berorientasi Ilmu Nafi'*, Cet. I (Sumenep Madura: AL-AMIEN printing Prenduan, 2003), 23–24.

[52] Howard Gardner, "The Theory of Multiple Intelligences," *Annals of Dyslexia*, JSTOR, 1987, 1–3; Chua Yan Piaw et al., "Can Multiple Intelligence Abilities Predict Work Motivation, Communication, Creativity, and Management Skills of School Leaders?," *Procedia-Social and Behavioral Sciences* 116 (2014): 1–2.

[53] Hellen Tiara and Danu, "Epistemology of Islamic Education: Criticism and Alternative Solutions," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 1 (2023): 123–24, https://doi.org/10.14421/hjie.2023.31-09.

[54] Antonia Christou et al., "Eco-Preneurship Education and Its Role in Developing Sustainability and Entrepreneurship Competences and Eco-Preneurial Intentions," *Sustainable Technology and Entrepreneurship* 5, no. 1 (2026): 9, https://doi.org/10.1016/j.stae.2025.100120.

values (the spirit of sincerity, the spirit of simplicity, the spirit of independence, the spirit of Islamic brotherhood and the spirit of freedom), integrated implementation in learning activities, organizations, and field practice, as well as layered evaluations that not only assess technical aspects but also character development, edupreneurship in this *pesantren* runs as a holistic education model. Follow-up in the form of opening new competencies and adapting technology further emphasizes that *Pesantren* are able to compete without abandoning their traditional roots. Thus, it can be concluded that the edupreneurship management at TMI Al-Amien Prenduan has successfully shaped the students' profile as multi-skilled Muslims —possessing spiritual, personal, social, and practical life skills all in one. These findings confirm that values-based edupreneurship can be a new paradigm of Islamic education that is relevant for implementation in other Islamic boarding schools, both as a strategy for institutional independence and as a model for character formation for future generations. Future research is expected to examine the effectiveness of this model in a broader context or through a quantitative approach to strengthen the generalizability of the results.

6. References

Aini, Nur Lathifah, Holilur Rahman, and Ach Nurholis Majid. "Relation Between Education and Entrepreneurship." *Jurnal Pendidikan Ekonomi* 17, no. 1 (2024): 35–50.

Amir, Antarina SF, and Thomas R. Guskey. *Life Skills for All Learners: How to Teach, Assess, and Report Education's New Essentials*. ASCD, 2024.

Assa'idi, Sa'dullah. "The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri." *Eurasian Journal of Educational Research* 93 (2021): 425–40.

Bikse, Veronika, Inga Riemere, and Baiba Rivza. "The Improvement of Entrepreneurship Education Management in Latvia." *Procedia - Social and Behavioral Sciences* 140 (August 2014): 69–76. https://doi.org/10.1016/j.sbspro.2014.04.388.

Christou, Antonia, Stylianos Yiatros, and Andri Ioannou. "Eco-Preneurship Education and Its Role in Developing Sustainability and Entrepreneurship Competences and Eco-Preneurial Intentions." *Sustainable Technology and Entrepreneurship* 5, no. 1 (2026): 100120. https://doi.org/10.1016/j.stae.2025.100120.

Deming, W. Edwards. *W. Edwards Deming*. Madonna University, 1991.

Dochy, Filip, David Gijbels, Mien Segers, and Piet Van den Bossche. "Theories of Learning for the Workplace." *Oxon: Routledge*, 2011.

Durkheim, Emile. *Education and Sociology*. Simon and Schuster, 1956.

Fotaleno, Fahmy, and Denny Setiawan Batubara. "Fenomena Kesulitan Generasi Z Dalam Mendapatkan Pekerjaan Ditinjau Perspektif Teori Kesenjangan Generasi." *Jurnal Syntax Admiration* 5, no. 8 (2024): 3199–208.

Fullan, Michael. *The New Meaning of Educational Change*. Teachers college press, 2016.

Gardner, Howard. "The Theory of Multiple Intelligences." *Annals of Dyslexia*, JSTOR, 1987, 19–35.

Hadi, Rizal, Munirul Abidin, Muhammad Sabri Latif, and Mohammad Lutfi Alil Mu'in. "Analysis of Student Competence in Islamic Education Management Practice." *Idaarah: Jurnal Manajemen Pendidikan* 8, no. 1 (2024): 108–19.

Hadley, Gregory R.L. "Embedded Entrepreneurship Pedagogy: Six Key Practices for an Entrepreneurial Classroom." *Thinking Skills and Creativity* 59 (March 2026): 101993. https://doi.org/10.1016/j.tsc.2025.101993.

Hussain, Dr Wajid. "Outcomes, Skills or Competencies-Clarifying the Difference for Employability." *IN4OBE Global Virtual Summit*, 2022.

https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4447653.

Istiqamah, Siti Sri. "Penerapan Manajemen Pendidikan Islam Berbasis Entrepreneurship Dalam Mengembangkan Kemandirian Santri Di Pondok Pesantren Babussalam Gondang Lombok Utara." PhD Thesis, UIN Mataram, 2022.

J Moleong, Lexy. *Metodologi Penelitian Kualitatif.* Remaja Rosdakarya, 2016.

Janoski, Thomas. *The Political Economy of Unemployment.* Univ of California Press, 2024.

Jauhari, Muhammad Idris. *Mencetak Muslim Multi Terampil; Konsep Awal Tentang Sistem Pendidikan Berorientasi Ilmu Nafi'.* Cet. I. AL-AMIEN printing Prenduan, 2003.

Kuswandi, Iwan, and Ihwan Amalih. "Sang Konseptor Pesantren KH." *Muhammad Idris Jauhari. Yogyakarta: Lembaga Ladang Kata*, 2015.

Masdani, Masdani, Nefi Andriana Fajri, Didin Hadi Saputra, Bunga Agustin, Wisma Widiana Patmil, and Ruji Nurul Aini. "Kegiatan Penguatan Karakter Siswa Siswi Berbasis Culture Preneur, Agriculture Preneur, Dan Enterpreneur." *Madaniya* 1, no. 2 (2020): 86–90.

Meditama, Ratna Fajarwati. "Manajemen Pendidikan Kewirausahaan Di Pondok Pesantren Entrepreneur Alrifa'i Ketawang Gondanglegi." *International Seminar On Islamic Education & Peace* 2 (2022): 261–66. https://ejournal.uniramalang.ac.id/index.php/isiep/article/download/2156/14 14.

Miftahul Munir, 'Analisis Strategi Kiai Dalam Pembudayaan Entrepreneurship Para Santri (Studi Kasus Di Pondok Pesantren Assunniyah, Madinatul Ulum, Dan Al Bidayah Kabupaten Jember)' (PhD Thesis, UIN KHAS JEMBER, 2023) - Penelusuran Google." Accessed December 1, 2025.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. "Qualitative Data Analysis: A Methods Sourcebook. 3rd." Thousand Oaks, CA: Sage, 2014.

Mion, Giorgio, Angelo Bonfanti, Vania Vigolo, and Veronica De Crescenzo. "How Entrepreneurship Education and Knowledge Prevent Early School Dropouts and the Development of NEETs: An Exploratory Study on Italian School Cooperatives." *Journal of Innovation & Knowledge* 12 (March 2026): 100898. https://doi.org/10.1016/j.jik.2025.100898.

Munawarsyah, Muzawir. "Islamic Education in the Modern Era: Analysis of Student Character and Their Role in Facing the Challenges of Industry 4.0." *HEUTAGOGIA: Journal of Islamic Education* 3, no. 2 (2023): 141–54. https://doi.org/10.14421/hjie.2023.32-01.

Munawir, Munawir, Melinda Putri, and Ulfa Shafira Putri Diasti. "Urgensi Pendidikan Akidah Akhlak Di Era Globalisasi." *Jurnal Basicedu* 8, no. 2 (2024): 1402–10.

Muniri, A. S. "Pengembangan Kewirausahaan Sosial Bagi Pemuda Muslim Pengangguran Dari Ruang Kelas." *Proceedings Of The International Conference On University-Community Engagement Surabaya–Indonesia.*

Nihwan, Muhammad, and Paisun Paisun. "Tipologi Pesantren (Mengkaji Sistem Salaf Dan Modern)." *Jurnal Pemikiran Dan Ilmu Keislaman* 2, no. 1 (2019): 59–81.

Piaw, Chua Yan, Aribah Ishak, Nor Asmadi Yaacob, Haslina Said, Lee Eng Pee, and Zulkifli Abdul Kadir. "Can Multiple Intelligence Abilities Predict Work Motivation, Communication, Creativity, and Management Skills of School Leaders?" *Procedia-Social and Behavioral Sciences* 116 (2014): 4870–74.

Safitri, Yuli Dwi, Ibrizal Karomi, and Alvin Faridl. "Dampak Globalisasi Terhadap Moralitas Remaja Di Tengah Revolusi Digital." *Jurnal Multidisiplin Ilmu Akademik* 1, no. 4 (2024): 72–80.

Tiara, Hellen, and Danu. "Epistemology of Islamic Education: Criticism and Alternative

Solutions." *HEUTAGOGIA: Journal of Islamic Education* 3, no. 1 (2023): 115–26. https://doi.org/10.14421/hjie.2023.31-09.

Wahyuni, Ana Dwi, Benedictus Sudiyana, and Atri Waldi. "Pendidikan Karakter: Strategi Menghadapi Globalisasi." *Penerbit Tahta Media*, 2023. http://tahtamedia.co.id/index.php/issj/article/view/525.

Wiseman, Stephen. *Education and Environment*. Manchester University Press, 1966.

Zarkasyi, Abdullah Syukri. *Manajemen Pesantren: Pengalaman Pondok Modern Gontor*. Trimurti press, 2005.

Zhang, Ruixue. "Moderating Effect of Knowledge Entrepreneurship in the Relationship between Knowledge Management Process and Entrepreneurial Success." *Journal of Innovation & Knowledge* 10, no. 4 (2025): 100752. https://doi.org/10.1016/j.jik.2025.100752.

Zubaidah, Siti. "Pendidikan Karakter Terintegrasi Keterampilan Abad Ke-21." *Jurnal Penelitian Dan Pengkajian Ilmu Pendidikan: E-Saintika* 3, no. 2 (2019): 1–24.