

Entrepreneurship Based Islamic Boarding School Education Management in Shaping Students' Independence: A Study at Manbaul Chikmah Islamic Boarding School, Wonosobo

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ABSTRACT

This article aims to analyze Islamic boarding school educational management in developing students' entrepreneurial skills at Manbaul Chikmah Islamic Boarding School, Kauman Sapuran, Wonosobo. The study employs a qualitative approach with a case study design, using observation, in-depth interviews, and documentation techniques. Data were analyzed thematically through processes of reduction, presentation, and conclusion drawing, with data validity ensured through triangulation and auditability. The findings indicate that effective educational management through planning, organizing, implementation, and supervision significantly strengthens entrepreneurship-oriented curricula and learning. Students' skill development is realized through the integration of life skills programs, extracurricular activities, entrepreneurship training, and direct practice in pesantren business units, such as cooperatives, bookshops, Hajj and Umrah service bureaus, and rental services. These findings affirm the strategic role of pesantren in fostering students' economic independence based on religious education and entrepreneurship.

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INTRODUCTION

Social, economic, and technological changes in the era of globalization require education not only to produce academically competent graduates but also individuals equipped with life skills and economic independence. (UNESCO, 1996) The traditional paradigm that views employment success as attainable solely through formal education is increasingly being questioned, alongside rising educated unemployment and the limited availability of formal job opportunities. (World Bank, 2013) In this context, alternative educational institutions, including Islamic boarding schools (pesantren), have strategic potential to contribute to the development of adaptive, productive, and competitive human resources through the strengthening of entrepreneurship education. (Zimmerer & Scarborough, 2008)

As the oldest Islamic educational institutions in Indonesia, pesantren are no longer understood merely as centers for the transmission of religious knowledge but have evolved into social educational institutions responsive to societal dynamics. (Dhofier, 2011) The transformation of pesantren into modern educational institutions is marked by the integration of religious and general curricula, the strengthening of life skills, and the development of entrepreneurship grounded in Islamic values. (Azra, 2012) Entrepreneurship education in pesantren aims not only to equip students with practical economic skills but also to cultivate a strong work ethic, honesty, independence, and social responsibility core values in Islamic teachings.

Normatively, Law Number 20 of 2003 on the National Education System affirms that education can be delivered through formal, non-formal, and informal pathways that complement one another. (Republik Indonesia, 2003) As part of non-formal education, pesantren possess structural flexibility to develop contextual learning models, including practice-based entrepreneurship education. (Qomar, 2007) In formal institutions, entrepreneurship is generally integrated into subjects or vocational programs, whereas in pesantren it is developed through skills training, extracurricular activities, and the management of productive business units. (Suryana, 2014) This demonstrates that pesantren have a distinctive advantage in fostering entrepreneurship education grounded in experiential learning. (Kolb, 1984)

The success of entrepreneurship development in pesantren is largely determined by the quality of educational management applied. (Usman, 2013) Effective pesantren management is able to integrate Islamic vision with demands for professionalism, accountability, and institutional sustainability. (Fattah, 2012) Modern pesantren are characterized by the systematic application of managerial principles in program planning, resource organization, learning implementation, and activity evaluation. In contrast, traditional pesantren that have not developed structured management systems tend to face limitations in optimizing students' potential and developing innovative programs. (Mulyasa, 2013) Therefore, studies on pesantren education management in entrepreneurship development are important to understand how pesantren adapt and transform in responding to contemporary challenges. (Qomar, 2005) Oleh karena itu, kajian tentang manajemen pendidikan pesantren dalam pengembangan kewirausahaan santri menjadi penting untuk memahami bagaimana pesantren mampu beradaptasi dan bertransformasi dalam menghadapi tantangan zaman.

Conceptually, entrepreneurship education in pesantren occupies the intersection of educational management, life-skills development, and value-based formation. Entrepreneurship is not simply the transfer of business knowledge; it involves developing the capacity to recognize opportunities, organize resources, make decisions, manage uncertainty, and act responsibly (Kuratko, 2016). In a residential institution, these capacities can be cultivated through routines, mentoring, peer collaboration, and participation in productive activities. Kolb's (1984) experiential learning perspective is therefore relevant because entrepreneurial competence develops through a cycle of concrete experience, reflection, conceptual understanding, and renewed action. However, experiential activities alone do not guarantee educational value. They require managerial direction so that practice is connected to learning objectives, responsibilities are distributed fairly, and student progress is monitored. Educational management thus functions as the institutional mechanism that converts business activities into intentional learning experiences.

Manbaul Chikmah Islamic Boarding School, Kauman Sapuran, Wonosobo (hereafter abbreviated as PPMC), is one pesantren that has developed an integrated educational model combining the strengthening of religious knowledge with the development of students' entrepreneurial skills. Established in 1998 under the leadership of Romo Kyai Haji Muzamil Mahfudz, PPMC is classified as a modern pesantren that provides diniyah and formal education, as well as skills and entrepreneurship programs. (Pondok Pesantren Manbaul Chikmah, 2023) Educational management at PPMC is directed toward enhancing students' holistic quality, encompassing spiritual, intellectual, social, and economic dimensions. Students are equipped not only with the ability to understand religious texts but also with life skills relevant to the needs of contemporary society. (Mas'ud, 2012)

Initial observations conducted on November 1, 2023 indicate that entrepreneurial activities at PPMC have developed significantly, both through skills training and the management of pesantren business units. The pesantren is supported by various facilities such as dormitories, classrooms, sewing training workshops, canteens, as well as service and trade business units. Nevertheless, the development of entrepreneurship at PPMC also faces several challenges, including limited utilization of space and facilities, the absence of an optimal organizational structure for business management, and restricted access for female students to entrepreneurship programs. At the same time, the pesantren's strong orientation toward strengthening religious knowledge requires a balance between academic-religious activities and entrepreneurial endeavors to avoid the dominance of one aspect over the other. (Pondok Pesantren Manbaul Chikmah, personal observation, November 1, 2023)

A number of studies indicate that pesantren possess great potential in empowering the community's economy through entrepreneurship education and the development of productive business units. (Hasan & Yurista, 2021) Pesantren can function as agents of social development that empower not only students but also surrounding communities. However, the increasing intensity of entrepreneurial activities in pesantren may also generate tensions between economic orientation and religious educational objectives if not managed properly. Therefore, strengthening pesantren education management is a key prerequisite to ensure that the development of students' entrepreneurial skills remains aligned with the pedagogical and spiritual values of pesantren. (Mulyasa, 2014)

Despite growing interest in pesantren entrepreneurship, the literature still leaves an important analytical gap. Previous studies have commonly emphasized social entrepreneurship, agribusiness initiatives, community empowerment, or general models of entrepreneurship management (Hasan & Yurista, 2021; Mardiyanto, 2016; Prastowo et al., 2025; Widodo, 2020, 2025). These contributions demonstrate the economic and social potential of pesantren, yet they provide less detailed explanation of how planning, organizing, implementation, and supervision interact within daily educational practice to shape students' independence. Moreover, independence is often treated primarily as an economic outcome, although within Islamic education it also involves discipline, moral responsibility, confidence, and the ability to contribute to society. This study addresses that gap by examining entrepreneurship as an integrated educational process rather than as a stand-alone business program. It asks how managerial functions organize entrepreneurship-oriented learning, how business units are transformed into learning environments, and how Islamic values mediate the development of students' practical competence and independence. By focusing on these mechanisms, the study seeks to clarify not only what programs are provided, but how institutional management makes them educationally meaningful and sustainable.

Based on this background, this study aims to analyze in depth the educational management of Manbaul Chikmah Islamic Boarding School, Kauman Sapuran, Wonosobo, in developing students' entrepreneurial skills. The focus of the research is directed toward the processes of planning, organizing, implementing, and evaluating entrepreneurship programs, as well as their impact on the formation of students' character and independence. This study is expected to contribute theoretically to the development of pesantren education management studies and practically to pesantren administrators in designing effective, contextual, and sustainable entrepreneurship education models.

RESEARCH METHOD

The research employed in this study is field research, namely a type of research in which data are collected directly in the field by analyzing and systematically presenting facts about the condition of the research object. This study uses a qualitative research approach that seeks to investigate, reveal, and describe data naturally in accordance with what occurs in the field. According to Bogdan and Biklen, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors. (Bogdan & Biklen, 1998)

RESULT AND DISCUSSIONS

Islamic Boarding School Education Management in Developing Students' Life Skills

The findings show that Pondok Pesantren Manbaul Chikmah Kauman Sapuran Wonosobo develops students' entrepreneurial skills through an education management system integrated with Islamic values and pesantren traditions. Life skills development is understood not merely as an effort to enhance students' economic capacity, but also as part of character formation, independence, and social responsibility in line with the objectives of Islamic education (maqāṣid al-sharī'ah).

Educational management at Manbaul Chikmah is implemented through systematic functions of planning, organizing, implementation, and supervision carried out by the pesantren caregivers and administrators. Planning is conducted by formulating learning objectives that integrate spiritual, intellectual, and life skills development. At this stage, the pesantren determines that students are not only expected to master religious knowledge, but also to possess practical competencies applicable in social life.

Organizing is carried out through clear division of tasks among caregivers, daily administrators, teachers, and senior students who are involved in managing pesantren business units. The implementation of skills programs takes place through formal learning, extracurricular activities, and direct field practice. Meanwhile, supervision is conducted periodically through activity evaluations, student progress reports, and consultative meetings among pesantren administrators.

These findings indicate that the educational management of Manbaul Chikmah pesantren is participatory and contextual, as it involves various internal elements of the pesantren and adapts to the needs of students and the surrounding community. This pattern reinforces the view that modern pesantren function not only as institutions for transmitting religious knowledge, but also as centers for social and economic empowerment of the Muslim community.

Entrepreneurship and Life Skill Based Curriculum Development

The findings indicate that the curriculum at Pondok Pesantren Manbaul Chikmah is not formally structured as a separate entrepreneurship curriculum document, but is instead integrated holistically into pesantren educational activities. The curriculum remains oriented toward strengthening the study of classical Islamic texts (kitab kuning), tahfidz, and character development, while being enriched with life skills and entrepreneurship content relevant to students' needs and their social environment.

The development of an entrepreneurship-based curriculum is implemented through the design of extracurricular programs, skills training, and student involvement in managing pesantren

business units. This curriculum is flexible, adaptive, and contextual, enabling the pesantren to respond to socio-economic developments without abandoning its Islamic scholarly identity.

The skills curriculum encompasses the strengthening of soft skills such as communication, leadership, responsibility, teamwork, and discipline, as well as hard skills such as sewing, computer networking management, and basic business management. The integration of soft and hard skills enhances students' readiness to enter the workforce or to create independent employment opportunities.

This discussion demonstrates that the curriculum development at Manbaul Chikmah aligns with the competency-based and life skills education paradigm, in which learners are directed not only to master knowledge but also to acquire applicable life competencies. Thus, the pesantren is able to fulfill its holistic educational function by shaping individuals who are faithful, knowledgeable, morally grounded, and economically independent..

Entrepreneurship Learning Strategies for Santri

Entrepreneurship learning strategies at Pondok Pesantren Manbaul Chikmah are implemented through a simultaneous integration of theoretical and practical approaches. Learning takes place not only in classrooms but also throughout the pesantren environment via students' daily activities. This approach reflects the *experiential learning* model, in which students learn through direct experience and reflection on their practices.

Santri receive entrepreneurship education through seminars, skills training, and business mentoring guided by pesantren administrators and practitioners. In addition, students are trained to manage pesantren business units as entrepreneurship laboratories. Through this process, they learn business planning, financial management, customer service, and business performance evaluation.

Learning is also directed toward shaping the values of hard work, honesty, responsibility, and independence, which are core principles of Islamic business ethics. Thus, entrepreneurship is understood not merely as an economic activity, but also as a form of worship and service to society.

The findings indicate that this practice-based learning approach is effective in enhancing students' understanding and skills, as they not only receive theoretical knowledge but also directly experience business management processes. This strategy strengthens contextual learning and increases the relevance of pesantren education to students' real-life needs after graduation.

Implementation of Santri Entrepreneurship Skills Development Programs

The implementation of entrepreneurship skills development at Pondok Pesantren Manbaul Chikmah is carried out through various extracurricular activities and pesantren business units. Extracurricular programs include khitobah (public speaking training), Qur'anic recitation, and student organizational development, which aim to enhance communication skills, leadership, and self-confidence. These activities form the foundation of essential soft skills in entrepreneurship.

In addition, the pesantren provides technical skills training such as tailoring and computer network management. These programs are conducted continuously with mentoring from pesantren administrators. Santri who have acquired basic competencies are then entrusted with managing production activities and service operations independently within the pesantren environment.

Pesantren business units serve as the main arena for entrepreneurship practice, including the pesantren cooperative, bookstores and Islamic supplies shops, hajj and umrah travel services, as well as rental services for tents and event equipment. Santri are directly involved in operational processes, ranging from financial record-keeping and procurement to customer service and profit management.

Santri involvement in managing these business units not only enhances technical skills but also cultivates responsibility, honesty, and teamwork. Students learn that business success is determined not merely by financial profit, but also by trust, ethics, and social benefit. This demonstrates that Pondok Pesantren Manbaul Chikmah has successfully integrated entrepreneurial values with Islamic moral and spiritual principles.

The Impact of Educational Management on Santri Independence

The findings indicate that well-planned and systematic pesantren educational management contributes significantly to enhancing santri independence. Students not only acquire strong religious-academic competencies but also develop life skills that enable them to meet their economic needs independently after graduating from the pesantren.

Santri independence is reflected in their ability to manage small businesses, make responsible decisions, and adapt to social and economic dynamics within society. Some graduates have even established their own enterprises, whether in services, trade, or other technical skill-based ventures.

Beyond the economic dimension, entrepreneurship development also impacts character formation. Santri become more disciplined, confident, creative, and possess a strong work ethic. These values constitute important social capital in building productive and competitive communities. Thus, pesantren produce not only religiously grounded graduates but also individuals with strong social and economic capacities.

These findings reinforce the argument that pesantren play a strategic role in human resource development, particularly in empowering the community economically. Through appropriate educational management, pesantren are able to bridge religious education and the demands of modern life without losing their Islamic identity.

Discussion from a Theoretical Perspective

Management Function	Empirical Findings	Educational Outcome
Planning	Entrepreneurship integrated into curriculum	Clear learning direction
Organizing	Division of roles among leaders, teachers, students	Collaborative governance
Implementation	Business-unit practice and life-skills programs	Entrepreneurial competence
Supervision	Periodic evaluation and mentoring	Continuous improvement

From the perspective of educational management, the findings also demonstrate that the effectiveness of entrepreneurship education does not primarily depend on the existence of business units, but on the managerial coherence linking planning, organizing, implementation, and supervision. These functions operate as an integrated management cycle rather than isolated administrative activities. The explicit alignment between institutional vision, curriculum design, human resource allocation, learning implementation, and continuous evaluation strengthens

program sustainability and prevents entrepreneurship education from becoming merely incidental or project-based. This finding extends previous discussions by emphasizing managerial integration as the principal enabling factor for entrepreneurial learning.

A first theoretical implication concerns the institutional embeddedness of entrepreneurship education. The evidence suggests that business units become educationally productive when they are connected to the pesantren's curriculum, mentoring arrangements, role allocation, and evaluation practices. This connection distinguishes an educational enterprise from a commercial unit that merely uses student labor. At Manbaul Chikmah, students' involvement is framed as a gradual learning process in which responsibilities are assigned according to competence and accompanied by guidance from caregivers or administrators. Viewed through educational management theory, the key contribution is therefore not the number or variety of business units, but the coherence among institutional goals, learning activities, human resources, and supervision. Such coherence helps preserve continuity when personnel change and reduces dependence on isolated initiatives. It also explains why similar facilities may generate different learning outcomes across pesantren: resources become meaningful only when organized within a consistent pedagogical and managerial system.

The experiential learning perspective proposed by Kolb further explains why direct participation in pesantren business units contributes to students' entrepreneurial competence. Practical engagement enables learners to move through concrete experience, reflective observation, conceptual understanding, and active experimentation. Rather than separating classroom instruction from workplace practice, Manbaul Chikmah integrates both dimensions within students' daily educational experiences. Consequently, entrepreneurial competence develops through repeated participation, reflection, and gradual assumption of responsibility.

Compared with previous studies, the present findings offer several distinctive contributions. Hasan and Yurista (2021) emphasize the role of pesantren in social entrepreneurship, while Widodo (2020; 2025) focuses on entrepreneurship management models. Mardyanto (2016) highlights agribusiness-based entrepreneurship, whereas Prastowo et al. (2025) discuss community empowerment through productive activities. The present study complements these works by demonstrating how educational management functions become the mechanism connecting entrepreneurship-oriented curricula, life-skills development, authentic practice, and students' independence within one integrated institutional system.

A second implication concerns the meaning of santri independence. The findings support a multidimensional interpretation that includes practical competence, decision-making, self-confidence, discipline, ethical judgment, and readiness to participate in economic life. This interpretation is broader than equating independence with immediate business ownership or income generation. The qualitative evidence shows that students encounter real responsibilities in procurement, customer service, record-keeping, and teamwork; these experiences provide opportunities to practice autonomy while remaining within a supervised environment. Consequently, independence develops progressively rather than appearing as a final product of training. This point is important because the study does not measure post-graduation income or compare entrepreneurial performance statistically. Its contribution lies in identifying educational conditions that plausibly support independence, not in claiming causal proof of long-term economic success. Future research could strengthen this interpretation through longitudinal tracking of graduates and comparison across pesantren with different management models.

The findings also indicate that entrepreneurial education in pesantren should not be interpreted solely through economic indicators. The integration of Islamic ethics, responsibility, honesty, discipline, and community service suggests that entrepreneurship is understood as a form of worship and social contribution. This orientation differentiates pesantren entrepreneurship from purely market-oriented vocational education because economic productivity remains inseparable from moral accountability.

Nevertheless, several practical challenges deserve attention. Initial observations identified limitations in facilities, unequal participation opportunities, particularly for female students, and the need to balance intensive religious learning with entrepreneurship activities. These conditions indicate that entrepreneurship programs require continuous institutional adaptation, resource development, and inclusive participation strategies to ensure long-term sustainability without weakening the pesantren's educational identity.

The integration of Islamic ethics also has theoretical significance. Honesty, responsibility, service, and trust are not presented as additions to technical entrepreneurship but as standards governing how entrepreneurial competence should be exercised. This ethical framing may protect the program from becoming narrowly market-oriented and helps align economic activity with the pesantren's religious mission. At the same time, the findings reveal unresolved tensions that should not be overlooked. Limited facilities, unequal access for female students, and competition between religious schedules and business activities indicate that integration is incomplete and requires continued institutional negotiation. These limitations are analytically important because they show that a value-based entrepreneurship model is not automatically inclusive or sustainable. Management must translate normative commitments into equitable participation, adequate mentoring, transparent role distribution, and realistic scheduling. Therefore, the Manbaul Chikmah case should be understood as a contextually grounded model whose principles may be transferable, while its specific organizational arrangements require adaptation to the resources, gender norms, and educational priorities of other pesantren.

Previous Study	Main Focus	Contribution of This Study
Hasan & Yurista (2021)	Social entrepreneurship	Educational management integration
Widodo (2020;2025)	Entrepreneurship management	Management functions as mechanism
Mardyanto (2016)	Agribusiness	Holistic life-skills orientation
Prastowo et al. (2025)	Community empowerment	Student independence through management

The findings of this study align with educational management theories that emphasize the importance of planning, organizing, implementing, and supervising functions in achieving educational goals effectively. The management practices at Pondok Pesantren Manbaul Chikmah demonstrate that the success of santri entrepreneurship development is largely determined by the consistent application of these managerial functions within the pesantren's institutional context.

Furthermore, these findings support the concept of life skills-based education, which positions life skills as an integral part of the educational process. The integration of formal learning, extracurricular activities, and hands-on practice through pesantren business units reflects a holistic education model that emphasizes not only cognitive aspects but also affective and psychomotor domains.

From the perspective of Islamic education, entrepreneurship development at Pondok Pesantren Manbaul Chikmah is also relevant to the objectives of Islamic education, which stress a balance between faith (iman), knowledge ('ilm), and action ('amal). Entrepreneurship is not viewed merely as a materialistic goal, but as a means of worship, service, and community empowerment. This indicates that pesantren are capable of synthesizing classical scholarly traditions with the contemporary needs of modern society.

Thus, this study enriches the discourse on pesantren educational management by demonstrating that pesantren can function as centers for entrepreneurship development grounded in Islamic values that are contextual and sustainable. The model implemented at Pondok Pesantren Manbaul Chikmah can serve as a reference for other pesantren in developing entrepreneurship education that is adaptive, transformative, and oriented toward santri independence.

CONCLUSION

This study concludes that educational management at Pondok Pesantren Manbaul Chikmah Kauman Sapuran Wonosobo plays a strategic role in developing students' entrepreneurial skills. Through the functions of planning, organizing, implementation, and supervision integrated with pesantren values, the institution is able to provide education that is not only oriented toward religious knowledge mastery but also toward character formation, independence, and students' economic readiness.

The development of entrepreneurial skills is realized through the integration of a life-skills-based curriculum, extracurricular activities, technical skills training, and hands-on practice through pesantren business units such as cooperatives, bookstores, hajj and umrah services, and other service enterprises. This practice-based learning model has proven effective in simultaneously enhancing students' soft skills and hard skills.

Thus, pesantren function not only as religious educational institutions but also as centers for community economic empowerment. These findings indicate that effective pesantren educational management is capable of shaping students who are religious, independent, and competitive, in line with the needs of contemporary society.

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