

## Outcome-Based Education (OBE) Curriculum Design for Pesantrenpreneur: Integrating Islamic Boarding School Values with Modern Business

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### Abstract

Islamic boarding schools (*pesantren*) currently face a dual challenge: preserving classical Islamic intellectual traditions (*turats*) while responding to the demand for economic independence through the cultivation of student entrepreneurs (*santripreneurs*). However, entrepreneurship education in *pesantren* is often additive, fragmented, and insufficiently integrated, creating an epistemological dichotomy between religious studies and business skills. This study aims to reconstruct the *Pesantrenpreneur* curriculum design using an Outcome-Based Education (OBE) approach. Employing qualitative library research and systematic literature synthesis, the study develops an integrated curriculum model through content analysis. The findings propose a graduate profile termed "The Ethical-Technopreneur," supported by an Interconnective Infusion Model. In this design, *fiqh muamalah* materials are systematically integrated with modern business instruments, including the Business Model Canvas and digital literacy, and strengthened through a Project-Based Learning Teaching Factory strategy. The proposed model indicates that curriculum integration can reduce material redundancy and enhance the relevance of graduate competencies by connecting Islamic commercial jurisprudence, entrepreneurial practice, and digital business capabilities. This study contributes to Islamic education curriculum development by offering an operational framework for transforming *pesantren* into credible business incubators, supporting the national halal industry

ecosystem, and producing graduates with moral authority and professional agility.

**Keywords:** *Pesantrenpreneur* Curriculum; Outcome-Based Education; Integrated Curriculum; *Fiqh Muamalah*; Economic Independence.

## INTRODUCTION

The dynamics of global Islamic education are currently entering a crucial phase where traditional educational institutions are compelled to redefine their relevance amidst the waves of the Fourth Industrial Revolution and the Society 5.0 era (Bahri & Rasyid, 2022). In the Indonesian educational landscape, the *Pesantren*, as the oldest indigenous entity, is not immune to this disruption. However, in responding to contemporary challenges, *pesantren* exhibit a diverse spectrum of typologies. While *Salafiyah*-based (traditional) *pesantren* remain steadfast in their original mission as the vanguard of classical intellectual traditions (*turats*) and morality without economic pragmatism, a new variant has emerged that consciously integrates an entrepreneurial vision into its core mission, known as the *Pesantrenpreneur* (Ma'arif & El Muna, 2023). For these entrepreneurial entities, the challenges are paradoxical and dual-natured; on the one hand, they carry a theological mandate to produce *faqih fiddin* (religious experts), yet on the other, they are bound by a sociological mandate to generate graduates equipped with economic independence and global competitiveness (Rai et al., 2023). This study explicitly limits its scope to this entrepreneurship-based typology to avoid inaccurate generalizations regarding the highly diverse models of *pesantren* education in Indonesia.

The urgency of developing the *Pesantrenpreneur* model finds significant momentum when juxtaposed with Indonesia's "Demographic Dividend," wherein an abundance of productive-age individuals could become a liability if not matched by adequate employment opportunities (Abubakar et al., 2025). Empirical data shows that although the number of *pesantren* business units (*Kopontren*) has increased, the quality of graduates who are genuinely prepared to become independent job creators remains far below expectations. The fundamental obstacle is not a lack of capital or physical infrastructure, but rather the inadequacy of the academic superstructure specifically, the curriculum design. The majority of *pesantrenpreneurs* remain trapped in vocational education patterns that are ad-hoc, partial,

and unstructured (Fazlurrahman et al., 2022). Entrepreneurship education is frequently relegated to peripheral extracurricular activities separate from the core religious curriculum, resulting in a sharp epistemological dichotomy. Students (*santri*) are taught *Fiqh Muamalah* in the morning and business practices in the afternoon, yet there is no cognitive bridge connecting the transcendental ethics of Islamic jurisprudence with the transactional pragmatism of modern business (Zaki et al., 2020).

The absence of this systemic integration yields fatal consequences. *Pesantren* graduates often possess high levels of zeal (*ghirah*), but falter when navigating a modern business ecosystem that demands data literacy, supply chain management, and digital marketing strategies. The traditional teacher-centered and input-based curriculum has proven entirely inadequate to address these complexities. Therefore, a radical pedagogical shift toward Outcome-Based Education (OBE) is imperative. As a progressive educational philosophy, OBE reverses the logic of curriculum planning by initiating the process with Graduate Learning Outcomes (GLOs), subsequently working backward to design the learning and assessment processes (Premalatha, 2021; Spady, 1994). Through the principle of constructive alignment, OBE ensures that every student activity, from reading classical texts to interning at business units, contributes measurably to the targeted final competencies, thereby eliminating irrelevant material redundancy (Eldeeb & Shatakumari, 2021).

To position the originality of this research within the global academic state-of-the-art and to assert its novelty, a critical review of five significant prior studies from the last five years was conducted. The discourse on *pesantren* independence models was pioneered, among others, by Wahyuni (2021) in the *Journal of Islamic Marketing*, which successfully mapped the typologies of *santri* businesses through incubation models in East Java. Despite contributing to the sociological and managerial mapping of business units, this study contains a fundamental limitation: it does not address how these competencies are intrinsically shaped through classroom curriculum design, operating under the assumption that students' business acumen grows organically outside the academic process.

This gap in curriculum systematization was approached from an alternative perspective by Usman et al. (2022) in the *International Journal of Educational Management*. This study highlighted the central role of the *Kiai* (Islamic scholar/leader) as the primary driver of *pesantren* entrepreneurship. While valid within a paternalistic cultural context, these findings indicate a risky institutional dependency; the success of entrepreneurial programs becomes

fragile and their sustainability threatened during leadership succession, given the absence of a standardized curriculum system capable of functioning autonomously without the leader's physical presence.

The complexity of these challenges intensifies in the digital era, as analyzed by Setiawan (2023) in the *Jurnal Pendidikan Islam*. This research is crucial in highlighting the adoption of e-commerce within the *pesantren* economy but leaves a massive pedagogical void: it offers no framework for how digital literacy is integrated into subjects like *Fiqh Muamalah* or Islamic ethics (*akhlak*). Without this curricular integration, *pesantren* risk producing secular digital entrepreneurs who utilize technology without a robust foundation in Islamic business ethics.

Efforts to modernize Islamic education curricula have been proposed by Taufiq et al. (2024), who examined the implementation of OBE in depth. However, their research locus was Islamic Higher Education Institutions (PTKI), which utilize a rigid, state-standardized Semester Credit System. This university-level OBE model cannot be adopted rigidly into the *pesantren* ecosystem, which possesses unique idiosyncrasies and fluid learning traditions such as *bandongan* and *halaqah*. Meanwhile, the philosophical foundation for integrating entrepreneurial values was laid by Ma'arif (2019), but this study remained at a normative-conceptual level. It has yet to descend into the realm of praxis to present concrete instructional design models or performance assessment instruments that *pesantren* administrators can use to measure a student's competency objectively (Azra, 2020; Ma'arif, 2019).

Based on the critical synthesis of the literature above, a glaring research gap becomes evident. To date, no study has comprehensively formulated an OBE-based *Pesantrenpreneur* curriculum architecture capable of bridging the dichotomy between the *turats* scholarly tradition and the demands of modern business competencies in an operational and measurable manner. Existing research tends to be polarized: discussing business management without addressing the curriculum, or discussing general curricula without specifying the *pesantren* context. Departing from this academic void and empirical necessity, this study emerges with an ambitious objective: to reconstruct the *Pesantrenpreneur* curriculum design through an Outcome-Based Education (OBE) approach. The primary novelty of this research lies in the proposed "hybrid" integration model, namely the constructive alignment between *Fiqh Muamalah*-based GLOs and global business competency indicators (such as the

Business Model Canvas and Data Analysis). This research aims not merely to produce a curriculum document but to offer a new pedagogical framework that enables *pesantren* to cultivate "Ulama-Entrepreneurs" figures capable of reading classical Islamic texts fluently while simultaneously analyzing financial balance sheets accurately. Consequently, the findings of this study are expected to serve as a theoretical foundation for the development of contemporary Islamic education management, as well as a tactical guide for policymakers in standardizing the quality of vocational education within Islamic boarding school environments.

## METHODS

This study employs a qualitative approach utilizing library research. This approach was selected because the research focus centers on the conceptual and theoretical construction required to formulate a novel curriculum design that is not yet established in the field, thus demanding an in-depth synthesis of various authoritative literatures (Miles et al., 2014). In this context, the researcher acts as the primary instrument, systematically tracking, classifying, and constructing textual data into a coherent intellectual framework. The material objects of this research are the OBE concept and *Pesantrenpreneur* values, while the formal object is the strategy for curriculum integration. This method facilitates profound epistemological exploration unconstrained by physical spatial and temporal variables inherent in field research (Krippendorff, 2018).

The research data sources are divided into primary and secondary categories. Primary sources encompass national curriculum policy documents, OBE guidelines from the Ministry of Education, Culture, Research, and Technology, and classical literature (*kitab turats*) discussing *Fiqh Muamalah*, such as *Fathul Muin* and *Ihya Ulumuddin*, to extract core business ethics values. Meanwhile, secondary sources consist of reputable journal articles (indexed in Scopus and Sinta) from 2018-2025 relating to vocational education management and Islamic entrepreneurship. Data analysis utilized inferential Content Analysis. The analytical process adhered to the updated logical flow established by Miles, Huberman, and Saldaña, encompassing three stages: (1) Data Condensation, wherein the researcher sorted relevant OBE principles and *Fiqh* chapters; (2) Data Display, involving the mapping of intersections between modern business learning outcomes and *pesantren* values; and (3) Conclusion Drawing, which entailed formulating the novel curriculum synthesis. Data validity was tested

using source triangulation to cross-reference the consistency of ideas across various literatures, alongside referential credibility tests to ensure all citations originated from accountable sources (Miles et al., 2014).

## RESULTS

### Profile Reconstruction and the Formulation of Graduate Learning Outcomes (GLOs)

The fundamental step in OBE design is establishing clear end goals. This section delineates findings related to the transformation of the graduate profile and its derivative competencies, comprehensively encompassing attitudes, knowledge, and skills.

#### 1. Graduate Profile Transformation: From "Student-Worker" to "The Ethical-Technopreneur"

The first finding of this study highlights a paradigm shift in defining the graduate profile. Previous literature frequently defined the *santripreneur* as a student possessing narrow vocational skills (such as sewing or conventional farming) merely to fulfill subsistence needs (Huda, 2022). However, recent data synthesis indicates that the demands of Industry 4.0 require a significantly more complex profile. This study formulates a new graduate profile termed "The Ethical-Technopreneur Santri." This profile represents not merely a devout entrepreneur, but an economic agent capable of orchestrating digital technology and modern business strategies upon a robust foundation of transcendental ethics. The construction of this profile is built upon three mutually supporting pillars: moral authority, business acumen, and digital agility (Sarwenda et al., 2024; Setiawan, 2023).

Within this framework, the "Ethical" attribute refers to the graduates' competency as *Guardians of Value*. The literature asserts that the competitive advantage of *pesantren* graduates in the global market lies not solely in capital efficiency, but in integrity and trust. Students are projected to be capable of reading and interpreting classical *Fiqh Muamalah* texts such as *Fathul Muin* or *Bulughul Maram* not as static dogma, but as analytical tools to solve ethical dilemmas in contemporary business, such as the jurisprudence of dropshipping, paylater services, or crypto-assets (Karim, 2021). This capability differentiates them from secular business school graduates, who are often trapped in a pursuit of profitability devoid of moral boundaries. Studies by Syam et al. (2020) and Rahmah (2021) reinforce this finding,

evidencing that entrepreneurs with a strong spiritual basis tend to exhibit higher psychological resilience when facing market volatility.

Meanwhile, the "Technopreneur" attribute reflects the graduates' competency as adaptive *Value Creators*. Needs analyses from various market studies demonstrate that digital literacy is no longer an auxiliary competency but a core competence. Therefore, the *pesantrenpreneur* graduate profile is designed to encompass technical abilities in designing digital business models, utilizing Big Data for basic market research, and managing global supply chains (Dhewanto et al., 2023). The integration of these two attributes Ethical and Technopreneur answers the critique by Purnomo et al. (2023) and Ziemek (2020), who noted that *pesantren* education often lags technologically. With this new profile, students are positioned not as objects of the labor market (unskilled workers), but as subjects and innovators capable of creating value-based employment.

## 2. Formulation of GLOs in the Domains of Attitude and Knowledge

Referring to the OBE framework proposed by Spady (1994) and the Indonesian National Qualifications Framework (KKNI) standards, the aforementioned graduate profile is cascaded into a measurable Graduate Learning Outcomes (GLOs) matrix. This study presents a unique GLO formulation by utilizing an integrative-interconnective approach, decisively rejecting the dichotomy between religious and general sciences.

**a. Attitude Domain Reconstruction:** In the attitude domain, GLOs are no longer formulated in abstract normative language but are directly linked to professional behavior. The synthesized attitude GLO is formulated as: "*Graduates are able to internalize the values of Siddiq (Data Integrity), Amanah (Financial Accountability), Fathonah (Strategic Vision), and Tabligh (Persuasive Communication) in every business decision-making process.*" This formulation is an adaptation of the Prophetic Leadership concept aligned with modern professional ethical standards (Faizin & Rahmat, 2021). Furthermore, these findings emphasize the importance of "Progressive *Tawakkal* (Reliance on God)." Based on an analysis of works by Ma'arif (2019) and Azra (2020), this GLO is designed to foster the mentality that *tawakkal* is "spiritual risk management" conducted *after* thorough market validation and financial calculation, not before. This is crucial to prevent the "reckless business" phenomenon that frequently damages the economic reputation of the Muslim community. Additionally, a collaborative attitude (*Ta'awun*) serves as a primary indicator (Mariyono, 2025).

**b. Knowledge Domain Reconstruction:** In the cognitive domain, this study identified the necessity for a "re-reading" of *fiqh* materials. The Knowledge GLO is formulated as: "*Graduates are able to analyze the concepts of Fiqh Muamalah Maliyah (wealth transaction law) and synthesize them with modern operational, marketing, and financial management theories to design sharia-compliant business solutions.*" This finding is highly significant as it alters the pedagogical perspective; knowledge regarding contracts (*akad*) is expanded into an understanding of Contract Drafting within positive law (Ismail et al., 2023). The literature also highlights an acute financial literacy gap among students. Consequently, the Knowledge GLO in this design explicitly incorporates the competency of "Financial Literacy and Basic Pesantren Accounting" (Mof et al., 2026).

### 3. Formulation of GLOs in the Skills Domain

From Manual to Digital-Agile Within the revised Bloom's taxonomy and Simpson's psychomotor framework, skills do not stop at mere movement imitation but encompass articulation and the naturalization of actions. Research findings indicate that existing *Pesantrenpreneur* curricula are frequently trapped in low-order manual skills, such as sewing or conventional farming, which are highly vulnerable to automation. Consequently, this study formulates Specific Skill GLOs oriented toward "Digital Business Agility." The GLO is articulated as: "*Graduates are able to design business models using the Business Model Canvas (BMC) instrument, operate data-driven digital marketing platforms, and prepare financial reports for micro-entities in accordance with SAK-EMKM standards*" (Adiningrum et al., 2026; Lubis & Hanum, 2021).

This emphasis on digital and financial literacy is grounded in the empirical finding that the primary weakness of *santri*-led MSMEs lies in the absence of systematic record-keeping and the inability to decipher digital market algorithms. The integration of these skills is constructed not as a separate subject, but as a modern *fardu kifayah* (collective obligation) to safeguard the economic resilience of the Muslim community. Studies by Kurnia et al. (2018) and Kurniawati (2021) support this formulation, stating that students equipped with basic data analytics skills have a 40% higher chance of business success compared to those relying solely on intuition. Furthermore, public speaking and business negotiation skills are incorporated as derivatives of *Balaghah* (rhetoric) and *Mantiq* (logic), proving that classical intellectual traditions can be effectively converted into persuasive modern negotiation soft skills (Zamakhsyari, 2020).

## Integrated Curriculum Architecture and Authentic Assessment Strategies

Complementing the reconstruction of the graduate profile and GLOs in the preceding section, this research advances into the design of operational curriculum structures. The findings in this phase address the pragmatic challenges frequently faced by *pesantren*: how to translate noble values into productive real-world actions. Based on the synthesis of OBE literature, a framework was developed encompassing subject integration models, learning strategies, and performance evaluation systems.


### 1. Curriculum Architecture: The Interconnective Infusion Model

The most crucial finding in this design research is the material organization architecture. In contrast to the additive approach (adding new subjects) which burdens the students' cognition, this study proposes the "Interconnective Infusion Model." In this model, entrepreneurial competencies are infused into the structure of relevant classical text (*turats*) subjects, creating a cohesive material symbiosis.

The content analysis of the *Fiqh* and Business Management curricula yielded the following integration matrix:

- a. **The Fiqh Muamalah Cluster:** Material concerning *Buyu'* (Buying and Selling) and *Syirkah* (Partnerships) in classical texts such as *Fathul Qorib* or *Taqrib* is expanded in scope. Students do not merely memorize the legal requirements of a contract; they directly practice creating "Business Cooperation Contract Drafts" that are valid under both state law (Civil Code) and Islamic law. This finding aligns with the recommendations of Ismail et al. (2023).
- b. **The Akhlak & Tasawuf (Ethics & Sufism) Cluster:** Materials from texts like *Al-Hikam* or *Bidayatul Hidayah* discussing asceticism (*zuhud*) and cautiousness (*wara'*) are recontextualized into "Business Ethics and Integrity Management." *Zuhud* is reinterpreted as the mentality of managing assets without being enslaved by material wealth, which serves as the psychological foundation for a CEO (Syam et al., 2020).
- c. **The Sejarah/Tarikh (History) Cluster:** *Sirah Nabawiyah* (Prophetic History) materials are focused on the phase of Prophet Muhammad SAW as a cross-border trader. Case studies of the Prophet's trading strategies are dissected using modern SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis. This approach validates the arguments of Ghufron et al. (2025) that Islamic history harbors strategic management blueprints that have not yet been optimally explored.

Tabel 1. Integrated OBE-Based Curriculum Design For Pesantrenpreneur

| Scientific Cluster  |                                  | Turats Subjects (Original)                          | Modern Business Competencies (Infused)     | Form of Integration Activity (Project)  |
|---|----------------------------------|---|--|---|
|  | <b>Law &amp; Legality</b>        | Fiqh Muamalah (Kitab Fathul Qorib / Taqrib)         | Business Law & Contract Drafting           | Drafting of Syirkah Contracts & Business Legality (NIB) compliant with Civil Code & Sharia. |
|  | <b>Ethics &amp; Mentality</b>    | Akhlak/Tasawuf (Kitab Al-Hikam / Bidayatul Hidayah) | Professional Ethics & Integrity Management | Simulation of Business Negotiation & Ethical Compliance Audit (Code of Conduct).            |
|  | <b>Strategy &amp; Management</b> | Tarikh (Sirah Nabawiyah & Khulafaur Rasyidin)       | Strategic Management & SWOT Analysis       | Analysis of Prophet's Trade Strategies using SWOT matrix for business startups.             |
|  | <b>Finance</b>                   | Faraid & Zakat (Chapter on Asset Distribution)      | Basic Accounting & Financial Literacy      | Preparation of Income Statement & Simple Balance Sheet to calculate Trade Zakat.            |
|  | <b>Communication</b>             | Balaghah & Mantiq (Rhetoric & Logic)                | Marketing Communication & Pitching         | Business Pitch Presentation before investors/asatidz.                                       |

Based on the matrix in Table 1 above, it is evident that material integration does not eliminate the scholarly identity of the *pesantren*; rather, it enriches it with a contemporary context. However, this cohesive material construction will be ineffective if delivered solely through textual approaches or one-way lectures. To ensure the intersection between *fiqh* and business is internalized into practical competencies, a dynamic and applicable learning platform is required, which is elaborated in the following learning strategy.

## 2. Learning Strategy: Pesantren-Based Teaching Factory

The implementation of OBE demands a methodological shift from Teacher-Centered to Student-Centered Learning. Literature synthesis recommends the adoption of a "Pesantren-Based Teaching Factory" model. In this scheme, *Pesantren* Business Units (such as minimarkets, agribusinesses, or garment factories) are no longer merely profit centers but are transformed into curriculum laboratories (learning centers). Final-year students are mandated to undergo a full-semester business incubation program.

The primary instructional method is Project-Based Learning (PjBL). Students are grouped into small startup teams, provided with simulated or real seed funding, and tasked with developing a product. This process compels students to synthesize their knowledge of *fiqh* (the halal-haram status of raw materials), accounting (calculating Cost of Goods Sold), and marketing (packaging design) in a single continuum of experience. The pedagogical validity of this model is confirmed by research from Wahyuni (2021) and Susanto (2022),

which concluded that experiential learning within the *pesantren* environment significantly enhances entrepreneurial competencies compared to classical lecture methods. This model also bridges the gap between classroom theory and fluctuating market realities (Fazlurrahman et al., 2022).

### 3. Assessment System: Performance Evaluation and Sharia Compliance

The final and determining component in the OBE cycle is assessment. The primary critique of traditional curricula is their reliance on summative paper-based tests that predominantly measure rote memorization (Wardi et al., 2024). This study formulates a novel assessment system based on Performance Portfolios. A student's graduation from the entrepreneurship program is not determined solely by written exam scores, but by the success of their business metrics documented in an enterprise performance report (Wibowo et al., 2023).

The assessment instrument comprises two main variables: (1) Profitability and Sustainability, which measures the students' ability to generate profit and maintain business viability; and (2) a Sharia Compliance Audit, which measures the extent to which their business processes adhere to Islamic principles. This second variable is the distinctive feature of the *pesantrenpreneur* curriculum. The lecturer or *Ustadz* acts as an auditor examining contracts, the transparency of financial reports, and marketing ethics. This authentic assessment approach aligns with the principle of Constructive Alignment in OBE, where measurement tools must be congruent with the GLOs. Findings by Taufiq et al. (2024) and Wardi et al. (2024) affirm that portfolio-based assessments are significantly more accurate in predicting the career success of vocational graduates compared to cognitive tests.

#### Logical Validity of the Design

Concluding the findings, the proposed curriculum design has undergone a logical validity check based on the principle of Constructive Alignment (Biggs & Tang, 2011). The findings demonstrate a high degree of internal consistency between the formulated GLOs and the developed assessment instruments.

1. **Vertical Consistency:** every selected *turats* subject possesses direct relevance to the indicators of "The Ethical-Technopreneur" graduate profile, ensuring no material is

superfluous or fails to contribute to the GLOs, thereby minimizing curriculum redundancy) (Taufiq et al., 2024).

**2. Horizontal Consistency:** the integration between spiritual values (*Fiqh/Tasawuf*) and technical skills (BMC/Digital Marketing) proves to be mutually reinforcing rather than mutually debilitating. Literature reviews substantiate that a robust understanding of *Fiqh* actually serves as a legal risk mitigation strategy in modern business (Ismail et al., 2023).

Consequently, this curriculum architecture is declared conceptually valid and ready to serve as a foundational blueprint for developing syllabi and semester lesson plans (RPS) within *pesantren*.

This section may be divided into subheadings. It should provide a concise and precise description of the experimental results, their interpretation, and the experimental conclusions that can be drawn.

## DISCUSSION

### Curriculum Model Comparison: Shifting the Paradigm from Additive to Integrative-Holistic

The findings of this study, presenting an Outcome-Based Education (OBE) curriculum design for *Pesantrenpreneur*, reaffirm the position of *pesantren* as dynamic and responsive educational entities. When compared to previous literature, this design offers a fundamental breakthrough in resolving the classic problem of "educational dualism" that has long haunted Islamic educational institutions (Listyaningrum et al., 2024).

#### 1. Critique of the Additive Model: Beyond the "Patchwork" Curriculum

Academic discourse over the past decade has frequently criticized skill development models in *pesantren* that tend to be additive or "patchwork" in nature. As articulated by Asy'ari et al. (2021) and Muttaqin (2020), the majority of *pesantren* respond to the demands of modernity by simply adding general subjects to an already dense schedule, without altering the core structure of *turats* instruction. This approach, despite its good intentions, frequently triggers cognitive overload among students, as they are forced to navigate two distinct worlds without a clear epistemological bridge. The findings of this study offer an antithesis through the "Infusion Model," where business competencies are not placed alongside religious materials, but are embedded directly within them.

This distinction is reinforced by comparative studies with vocational education models in Malaysia, particularly in Tahfiz TVET institutions. Research by Adnan et al. (2023) and Othman et al. (2021) indicates that even when vocational and religious curricula are integrated, segregation often persists, with religious teachers and vocational instructors operating in silos. Conversely, the OBE design proposed in this study mandates material hybridization; for instance, the teaching of *Fiqh Muamalah* inherently incorporates simulations of modern business contracts. This aligns with Drake and Reid's (2020) integrated curriculum theory, which posits that meaningful learning only occurs when learners can perceive cross-disciplinary connections in solving real-world problems. Thus, this infusion model minimizes the material redundancy that has historically been a primary inefficiency in *pesantren* education (Rai et al., 2023).

## 2. OBE as a Catalyst for Change: From Input-Based to Outcome-Based

Another significant novelty of this design lies in the adoption of the OBE philosophy, which shifts the pedagogical orientation of the *pesantren* from "what the teacher teaches" (input-based) to "what the student can do" (outcome-based). In the traditional *salaf pesantren* context, success is often measured by the completion of reading a classical text (*khataman*), without explicit emphasis on whether the student can contextualize the text's (Karim, 2021). This design revolutionizes that tradition by establishing Graduate Learning Outcomes (GLOs) as the "True North." This finding supports the arguments of Taufiq et al. (2024) and Eldeeb & Shatakumari (2021), who emphasize that in vocational education, curriculum validity is determined by its relevance to market signals, not merely by the preservation of textual traditions.

The application of OBE in this design also addresses criticisms regarding the low relevance of *pesantren* graduates in the formal labor market. Huda (2022) and Wibowo (2023) found in their research that many *pesantren* graduates possess a high work ethic but fail technical competency tests because their curricula lack measurable achievement standards. By providing a GLO matrix that juxtaposes *Fiqh* with the Business Model Canvas (BMC), this design provides quality assurance that every graduate possesses a professionally accountable minimum competency standard. This positions the *pesantrenpreneur* no longer as a "second-class" educational institution, but on par with formal vocational education, augmented by the added value of spirituality (Pratama, 2022).

### 3. The Ethical-Technopreneur: Filling the Void in Secular Business Education

When juxtaposed with secular business education (such as vocational high schools or public business schools), this *pesantrenpreneur* curriculum design holds a competitive advantage in the aspect of "moral immunity." Conventional entrepreneurship education generally focuses on profit maximization and efficiency, frequently neglecting the transcendental ethical dimension (Dwi, 2024). This design consciously implants *Fiqh Muamalah* and *Tasawuf* (Sufism) as the basis for business decision-making. This is a strategic response to the phenomena of moral hazard and fraudulent investments rampant in the digital era. Research by Rahmah (2021) and Lestari (2024) confirms that financial literacy coupled with sharia literacy cultivates more prudent and sustainable business behaviors.

Furthermore, the integration of *zuhud* (asceticism) and *qana'ah* (contentment) values into the *pesantren* business curriculum offers a "Prophetic Entrepreneurship" model that distinctively diverges from pure capitalism. If capitalism emphasizes capital accumulation, this curriculum emphasizes the distribution of social impact. This finding is consistent with the concept of Islamic Entrepreneurship proposed by (Wahyuni, 2021), where the ultimate goal of business is *falah* (success in this world and the hereafter). Therefore, the Ethical-Technopreneur graduate profile generated by this design fills a gap that public educational institutions cannot meet: producing businesspeople who are not only technically competent but also socially pious (Anggadwita et al., 2021).

### 4. Relevance to the Digital Ecosystem: Transcending Manual Traditions

Finally, the discussion regarding the integration of digital technology in this design demonstrates a crucial leap in adaptation. Pre-2020 *pesantren* education literature often positioned technology as something *makruh* (discouraged) or at least treated it with suspicion due to its potential negative impacts (Mariyono, 2025). However, this curriculum design inverts that paradigm by establishing digital literacy as a new *fardu kifayah* (collective obligation). The use of Data-Driven Marketing and E-Commerce, integrated with the ethics of *Tabligh* (truthful communication), demonstrates that *pesantren* are capable of executing "Technological *Ijtihad*" (independent reasoning) (Kurnia et al., 2018).

This refutes the skeptical findings of Lubis and Hanun (2021), who doubted the ability of *pesantren* to adapt to the Fourth Industrial Revolution. Conversely, this design proves that with the appropriate OBE framework, technology can be situated as an instrument for economic *da'wah* (proselytization). Empirical studies by Wardhana et al. (2022)

strengthen this argument with data showing that *pesantren*-based MSMEs adopting digital technology experience a threefold increase in revenue growth compared to conventional ones. Consequently, this curriculum is not only theoretically relevant but also carries robust pragmatic implications for the economic competitiveness of the Muslim community.

### **Implementation Dynamics: Epistemological Challenges and Structural Constraints**

Although this OBE-based curriculum design offers logical coherence conceptually, its implementation in the field is inseparable from the complexities of the *pesantren*'s internal dynamics. This discussion highlights the "creative tension" that emerges when the static-normative *turats* tradition intersects with dynamic-pragmatic business logic.

#### **1. Epistemological Resistance: The Tension between the "Sacred" and the "Profane"**

The most fundamental challenge in this curriculum integration lies in epistemological barriers. Some stakeholders within the *pesantren* environment still view religious education (*tafaqquh fiddin*) as a sacred domain that must not be polluted by the materialistic orientation of the market. As analyzed by Asy'ari et al. (2021), there is a prevalent concern that massively incorporating a business curriculum will reduce the role of the *Kiai* to a mere CEO and the students to cheap labor. This phenomenon creates cultural resistance where entrepreneurship subjects are deemed "second-class" compared to classical text studies.

However, the curriculum design proposed in this study attempts to mediate this tension through the approach of *fiqh al-kasb* (the jurisprudence of earning a livelihood). By framing business activities as a manifestation of *fardu kifayah* for the community's independence, this curriculum alters the perception from "business as a worldly goal" to "business as an instrument of struggle" (Huda, 2022). Studies by Faizin & Rahmat (2021) support this approach, demonstrating that the resistance of teachers can be minimized if the narrative of entrepreneurship is conveyed using theological language rather than purely capitalistic rhetoric. Therefore, the successful implementation of this curriculum relies heavily on the *pesantren* leadership's ability to reorient the meaning of *zuhud* from "abandoning the world" to "managing the world without placing it in one's heart."

#### **2. Human Resource Competency Gap: The Dilemma of "Ustadz vs. Practitioner"**

The greatest operational constraint identified in the literature is the scarcity of Human Resources (HR) possessing dual competence. Muta'ali et al. (2023) highlight the fact

that the majority of teachers in *pesantren* are polarized into two extreme camps: *Ustadz* who are profoundly knowledgeable in reading classical texts but lack financial digital literacy, or business practitioners who excel in management but are weak in their foundation of sharia ethics (Bashith et al., 2025). This gap complicates the application of the Infusion Model, which demands that an instructor be capable of explaining the laws of *syirkah* (partnership) while simultaneously teaching how to construct a financial balance sheet in a single learning session.

Consequently, instructional fragmentation frequently occurs, where the anticipated integration exists only on paper within curriculum documents but fails to be executed in the classroom. To overcome this, research by Abubakar et al., (2025) recommends a Team Teaching or collaborative instruction strategy. Within this curriculum design, a mentoring model is proposed wherein professional practitioners are brought into the *pesantren* not as guests, but as co-teachers. This collaborative model aligns with the findings of Susanto (2022), which prove that the transfer of tacit business knowledge is vastly more effective when students interact directly with practitioners, while the *Ustadz* acts to safeguard the ethical and legal corridors.

### **3. Pedagogical Culture Clash: Compliance vs. Critical Thinking**

Another crucial dynamic is the clash between the *pesantren's* pedagogical culture and the demands of an entrepreneurial mindset. The *pesantren* culture highly reveres the values of *adab* (etiquette) and absolute compliance (*sami'na wa atbo'na*) to the *Kiai*, which constitutes positive social capital for character building (Ma'arif, 2019). However, in the context of business innovation and Design Thinking, critical thinking, the courage to take risks, and the ability to "think outside the box" are required, which sometimes necessitates the courage to question the status quo.

Setiawan (2023)note that students are often hesitant to innovate for fear of being considered disrespectful or overstepping their teacher's authority. The OBE curriculum designed in this study attempts to bridge this through a structured Project-Based Learning (PjBL) method. Within the business incubation space, the traditional hierarchy is temporarily softened to make room for student creativity. PjBL creates a "safe space" for students to experiment and even experience business failure as a learning process, without fear of moral sanction. This approach is validated by research from Wardhana et al. (2022), which found

that students' business agility grows significantly when they are granted autonomy in managing small projects, while maintaining *adab* in daily social interactions.

#### 4. Infrastructure and Time Management Constraints

A technical challenge that cannot be ignored is time management and infrastructure. Traditional and modern *pesantren* curricula are generally heavily packed with 24-hour activities, ranging from midnight prayers (*tahajjud*) to evening memorization recitations (Rai et al., 2023). Adding the burden of a Teaching Factory or business project is often perceived as disrupting the focus on Quranic memorization or textual study. This is the primary reason many vocational programs in *pesantren* end up abandoned or run merely as formalities.

In this OBE design, the proposed solution is not the "addition of hours," but the "conversion of activities." Cleaning duties or communal work (*roan*) that are typically physical-mechanical are restructured into the operational hours of business units, which are recognized as practical academic credits (SKS). Pratama (2022) demonstrated in their studies that this conversion system effectively reduces the students' double burden. Furthermore, the utilization of digital tools, such as mobile bookkeeping applications, enables students to manage businesses efficiently without having to leave the dormitory for extended periods. Thus, technology serves not only as instructional material but also as an enabler to solve time constraint issues in the *pesantren*.

### Theoretical Implications and Practical Contributions to Community Economic Independence

This final discussion explores the logical consequences of implementing the OBE-based *Pesantrenpreneur* curriculum design. Transcending technical instructional aspects, this design carries systemic implications that redefine the role of the *pesantren* in the national economic landscape and the development of Islamic educational theory.

#### 1. Theoretical Implications: Redefining Islamic Education Management

Theoretically, this research contributes to the expansion of Islamic Education Management (MPI) literature. Historically, MPI theory has frequently been trapped in a paradigm of "preservation" or mere value conservation. This curriculum design offers a new paradigm of "productive transformation." These findings broaden the scope of *pesantren* educational theory, shifting it from a focus solely on the transfer of knowledge to measurable

human capital development. As posited by Azra (2020), modern *pesantren* can no longer be managed solely through a charismatic-traditional approach; they require an outcome-based managerial approach. This design proves that modern management principles (OBE) can be synthesized with *turats* values without ideological collision, instead creating an epistemological hybridization that enriches Islamic education (Muta'ali et al., 2023).

Furthermore, this research reinforces the "Triple Helix" theory within an Islamic context, connecting the *Pesantren* (Academia), Business Units (Industry), and the Community/Government. The proposed integrated curriculum shifts the position of the *pesantren* from merely an ivory tower of scholarship into a socio-economic incubator. Research by Fadhli (2022) support this proposition, stating that a market-integrated curriculum is the key for *pesantren* to become effective social change agents. Thus, this study fills a gap in the MPI literature, which has historically lacked in-depth discussions on the technical operations of a systematic entrepreneurship curriculum (Muslimin & Munawar, 2022).

## **2. Practical Contributions: Accelerating the Halal Industry and Community Economy**

In the practical realm, the implementation of this curriculum has a significant impact on the national Halal Industry ecosystem. The Ethical-Technopreneur graduate profile generated is projected to become the backbone of the halal value chain. Ramadani et al. (2024) note that the greatest barrier to Indonesia's halal industry is not regulation, but the lack of human resources who understand both sharia compliance and professional management. Graduates of this curriculum, equipped with contract auditing skills (*fiqh*) and business management capabilities (BMC), precisely fill this void. They become not merely job seekers, but Halal Assurance System Auditors or entrepreneurs who guarantee product compliance from upstream to downstream (Qizam et al., 2025) .

Additionally, the proposed *pesantren*-based Teaching Factory model has the potential to create an economic multiplier effect for the surrounding community. When students execute their business projects, they involve local farmers, breeders, or artisans as partners. Empirical studies by Setiawan (2023) show that the digitalization of *pesantren* businesses can increase the revenue of fostered MSMEs by up to 40-60%. This implies that this curriculum impacts not only individual student competencies but also serves as an instrument for

community economic empowerment, manifesting the *pesantren's* function as a blessing to the universe (*Rahmatan lil 'Alamin*) in a tangible economic sense (Lestari, 2024).

### 3. Institutional Sustainability

The most crucial long-term implication is the financial independence of the *pesantren* institution itself. The dependency of *pesantren* on donations, alms, or government assistance frequently becomes a weak point that limits the autonomy of educational development. A curriculum design that integrates business units as learning laboratories creates an independent revenue stream. Profits generated from student business practices can be reinvested to subsidize educational costs, infrastructure, and teacher welfare.

Pratama (2022) asserted in their studies that *pesantren* with structured entrepreneurship curricula exhibit significantly higher levels of financial resilience when facing crises (such as pandemics) compared to those relying purely on student tuition. This design offers a roadmap toward that independence: the curriculum generates business, and the business finances the curriculum. This positive cycle is a concrete manifestation of the concept of *Barakah* (blessing) in modern management namely, sustainable growth that provides widespread benefits (Eldeeb & Shatakumari, 2021).

## CONCLUSION

This study constructs a responsive Pesantrenpreneur curriculum design through a robust Outcome-Based Education (OBE) framework, successfully bridging the long-standing educational dualism between classical religious traditions (*turats*) and modern business competencies. By systematically synthesizing *Fiqh Muamalah* with contemporary instruments such as the Business Model Canvas (BMC) and digital literacy this paradigm shift elevates entrepreneurship education in pesantren from a peripheral extracurricular activity into a structured, measurable learning system oriented toward definitive competency outcomes. The strategic operationalization of Project-Based Learning within a Pesantren-Based Teaching Factory enables these institutions to transform into credible business incubators without compromising their foundational moral identity or core spiritual values.

The distinct novelty of this research lies in the formulation of the "Interconnective Infusion Model." Explicitly rejecting the conventional additive approach of merely

appending new vocational subjects, this model generates a novel graduate profile termed "The Ethical-Technopreneur." This unique construction enriches the discourse of Islamic Education Management by providing an operational framework that effectively converts transcendental ethics into quantifiable professional performance indicators, positioning the *santri* to proactively support the acceleration of the national halal industry ecosystem.

Nevertheless, this study acknowledges an inherent limitation: the proposed curriculum architecture remains at the level of a conceptual model and a hypothetical prototype constructed from literature synthesis, and its actual effectiveness in real classroom and field contexts has yet to be empirically verified. The model's applicability across diverse pesantren typologies each carrying distinct institutional cultures, resource capacities, and pedagogical traditions has not been tested, meaning that variables such as digital infrastructure readiness and the pedagogical competencies of teaching staff remain unexamined moderating factors. These gaps constitute the natural boundaries of the present work and simultaneously define the most productive avenues for subsequent inquiry.

Accordingly, future research directions should prioritize pilot testing of this OBE curriculum model across various pesantrenpreneur typologies to measure its direct effectiveness on graduate employability and startup success rates through quantitative empirical methods. Longitudinal studies are equally recommended to trace the long-term impact of this curriculum on graduates' careers five to ten years post-graduation, while the role of alumni networks within the pesantren business ecosystem merits dedicated exploration. Addressing these directions will not only validate and refine the present model, but will also contribute to a more evidence-based foundation for Islamic entrepreneurship education in Indonesia.

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