

Edupreneurship as an Integrative Model of Islamic Education and Economic Self-Reliance: A Case Study of Pondok Modern Tazakka

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Abstract

Pesantren face challenges in integrating Islamic education with students' entrepreneurial competencies. This study aims to describe the implementation of edupreneurship for students at Pondok Modern Tazakka in Batang Regency, Indonesia. This study employs a qualitative approach using a case study design with data triangulation. The findings indicate that edupreneurship at the pesantren is not positioned as a standalone economic program but is internalized through intracurricular, co-curricular, and extracurricular activities, as well as through a *hidden curriculum* embedded in students' daily lives. This model provides students with entrepreneurial experiences through their involvement in various productive activities within the pesantren while simultaneously strengthening the values of religiosity, responsibility, creativity, independence, and leadership. This study contributes to the development of the edupreneurship concept by bridging Islamic education (*tarbiyah*) and economic self-reliance (*iqtishadiyyah*) in Islamic boarding school-based educational institutions.

Keywords: Pondok Modern Tazakka, Hidden Curriculum, Edupreneurship

Abstrak

Pesantren menghadapi tantangan dalam mengintegrasikan pembelajaran ke-Islaman dengan kompetensi kewirausahaan santri. Penelitian ini bertujuan untuk mendeskripsikan implelementasi edupreneurship bagi santri di Pondok Modern Tazakka, Kabupaten Batang, Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus dengan triangulasi data. Hasil penelitian menunjukkan bahwa edupreneurship di Pesantren tersebut tidak ditempatkan sebagai program ekonomi yang berdiri sendiri, melainkan diinternalisasikan melalui kegiatan intrakurikuler, kokurikuler, dan ekstrakurikuler, serta melalui hidden curriculum yang melekat dalam kehidupan sehari-hari santri (peserta didik). Model ini mengembangkan pengalaman kewirausahaan melalui keterlibatan santri dalam berbagai kegiatan produktif di lingkungan pesantren, sekaligus memperkuat nilai religiusitas, tanggung jawab, kreativitas, kemandirian, dan kepemimpinan. Penelitian ini berkontribusi dalam menawarkan konsep edupreneurship yang menjembatani pendidikan Islam(tarbiyah)dengan kemandirian ekonomi (iqtishadiyyah) di lembaga pendidikan Islam berbasis Pesantren

Kata Kunci: Pondok Modern Tazakka, Hidden Curriculum, Edupreneurship

INTRODUCTION

Islamic boarding schools (Pesantren) are one of the Islamic educational institutions that hold a strategic position in shaping religious knowledge, character, morality, and self-reliance within the Muslim community in Indonesia. Empirical and historical scholarship confirms that pesantren operate simultaneously as traditional centres of religious knowledge, holistic spaces for moral transformation, and active agents of societal advancement (Setiawan et.al., 2026; Suwendi, S., 2024). Rather than functioning as isolated scholastic retreats, these institutions integrate rigorous textual learning with communal living to cultivate graduates dedicated to civic and economic service (Jusubaidi et.al., 2024; Mujahid, 2021; Taufikin et.al., 2025). The increasingly complex developments in social and economic life require pesantren to continuously innovate in education without losing their identity and pesantren values. One form of this transformation is the development of entrepreneurship education within pesantren, which is aimed at equipping students with productive skills and economic self-reliance.

The global trend of globalization (Yumna, 2026), with all its conveniences and problems, requires Islamic education to be adaptive without neglecting its substantive aspects (Festi et.al., 2026). The development of entrepreneurship in Pesantren has become increasingly important because not all pesantren graduates will pursue careers as Islamic scholars or religious educators. Students of pesantren (santri) also enter the professional, business, industrial, bureaucratic, and social spheres, where they need adaptability, creativity, leadership skills, and economic independence. Therefore, pesantren education needs to develop the competencies of its students (santri) comprehensively by integrating spiritual, intellectual, social, and economic dimensions. Entrepreneurship education can serve as one of the instruments for achieving this goal, as it provides students (santri) with practical experience in managing businesses, making decisions, solving problems, working collaboratively, and taking responsibility for the economic activities they undertake.

Pondok Modern Tazakka, Batang Regency, Indonesia is a modern Islamic boarding school located in Bandar District, Batang Regency, Central Java, Indonesia. The Islamic boarding school places great emphasis on institutional development, education, leadership, waqf management, and self-reliance. The modern Islamic boarding school is relevant to study because it not only provides religious education but also fosters an entrepreneurial mindset among its students while maintaining Islamic values.

This study aims to describe the implementation of edupreneurship among students at Pondok Modern Tazakka. The selection of Pondok Modern Tazakka School as the research site is based on its institutional characteristics, which are not only oriented toward the transmission of religious knowledge but also toward developing an educational ecosystem that promotes students' self-reliance and entrepreneurial capacity through institutional strengthening, leadership development, waqf management, and the management of productive business units within the pesantren. Therefore, this study seeks to examine how Islamic values are integrated (Mila, 2026) into entrepreneurship education practices and how the pesantren ecosystem shapes the character, competencies, and economic self-reliance of its students.

Several relevant previous studies have shown that pesantren have significant potential for developing entrepreneurship education. Adawiyah, for example, found that entrepreneurship education at Sirojul Huda Islamic Boarding School was implemented through the development of business activities involving students (santri) (Adawiyah, 2018). These activities not only provide practical skills but also serve as valuable life skills for students (santri) after completing their education at the pesantren. Thus, entrepreneurship education can serve as an integral component of the process of fostering self-reliance among students (santri). Similar findings were reported by Mukayat, who demonstrated that entrepreneurship education at Al-Ikhlas Gowongan Islamic Boarding School is oriented toward fostering students' (santri) self-reliance by integrating Islamic values such as honesty, patience, trust in God (tawakkul), maintaining social ties (silaturahmi), tolerance, and cooperation (Mukayat, 2022). Entrepreneurship education is not solely aimed at developing the ability to generate economic profits, but also at shaping students' (santri) character and preparing them for independent living after returning to their communities.

Azizah also found that entrepreneurship education at Al-Maymun Islamic Boarding School is implemented through direct practice, or learning by doing. Students (santri) are directly involved in managing the pesantren's businesses, allowing them to gain firsthand experience and develop practical entrepreneurial skills (Azizah, 2020). This model demonstrates that practical experience in managing businesses can enhance the entrepreneurial competencies of students (santri). Recent research suggests that entrepreneurship education in pesantren is gradually shifting from simply providing practical skills toward developing a more systematic entrepreneurial ecosystem. Syakur and Zainuddin, for example, found that the development of santripreneurs can be pursued through two models: entrepreneurship education as an additional form of learning grounded in religious values, and entrepreneurship education that places religion as its primary foundation. These findings highlight the importance of integrating religious values with entrepreneurial competencies in developing the character of santripreneurs (Syakur & Zainuddin, 2024)

In contrast to the studies discussed above, the novelty of this study lies in reconstructing the ideas of pesantren scholars regarding the concept of pesantrenpreneur as an educational framework that integrates three key dimensions: pesantren values, entrepreneurial competencies, and economic self-reliance. This study views pesantrenpreneur not merely as an economic activity or a set of business skills acquired by students (santri), but as an educational process aimed at developing pesantren graduates who are religious, self-reliant, productive, creative, possess leadership qualities, and are able to contribute to society.

RESEARCH METHODS

This study employs a qualitative approach using a case study design focusing on the entrepreneurship development model for students at Tazakka Modern Islamic Boarding School. Data were collected through non-participant observation, in-depth interviews, and

document analysis to examine the implementation of entrepreneurship education, the integration of Islamic values, leadership practices, waqf management, and the development of productive business units within the pesantren. Research participants were selected purposively based on their involvement in and knowledge of the pesantren's entrepreneurship programs, including pesantren leaders, program or business unit managers, ustaz, and students (santri). Observation was conducted to identify entrepreneurial practices within the pesantren's educational environment, while interviews were used to explore the experiences, strategies, values, and mechanisms through which students' self-reliance is developed.

The research data were analyzed interactively through the stages of data condensation, data display, and conclusion drawing and verification. The analysis focused on identifying patterns of relationships among entrepreneurship education, Islamic values, leadership, institutional management, and the development of students' self-reliance. The validity of the data was strengthened through source and methodological triangulation by comparing information obtained from pesantren leaders, program managers, educators, and students (santri), and by cross-checking this information against observations and institutional documents. An interpretive analysis was then employed to reconstruct the pesantren entrepreneurship development model. Thus, the study not only describes the forms of entrepreneurial activities but also explains the educational mechanisms and institutional ecosystem through which Islamic values are transformed into students' character, competencies, leadership, and economic self-reliance.

RESULTS AND DISCUSSION

The Concept of Edupreunership

The term edupreunership is derived from two words: education, which refers to the process of learning and teaching, and entrepreneurship, which refers to entrepreneurial activity or enterprise. Thus, educational activities are not limited to the acquisition of academic knowledge but also encompass the development of mindset, competencies, creativity, innovation, and the ability to create value. Entrepreneurship is defined as the process of creating something different and valuable by allocating the necessary time and effort, involving financial, social, and physical risks, and resulting in monetary rewards and personal satisfaction (Sergiu Rusu, 2012). An entrepreneur refers to the individual who engages in entrepreneurial activity, while entrepreneurship refers to the characteristics and processes associated with entrepreneurial behavior. Edupreunership combines the concepts of education and entrepreneurship, in which individuals or educational institutions act as innovative educational entrepreneurs with a strong commitment to creating positive change in the field of education (Faizal et al., 2023)

From a broader perspective, edupreunership is not limited to preparing students to become entrepreneurs; rather, it is a pedagogical process that integrates an entrepreneurial mindset into educational practices (Baggen, 2022; Larsen 2022). Fayolle and Gailly emphasize that entrepreneurship education should be understood through both ontological and pedagogical dimensions, including learning objectives, teaching models,

and the development of entrepreneurial competencies (Fayolle & Gailly, 2008). Accordingly, edupreneurship can be understood as an educational approach that develops students' abilities to identify opportunities, generate innovative ideas, make decisions, solve problems, and create both economic and social value. This concept is consistent with the study by Thayyibi and Subiyantoro, who define edupreneurship as entrepreneurship education aimed at fostering students' creativity, innovation, willingness to take risks, and competitiveness (Thayyibi, M. I., 2022).

Another important dimension of edupreneurship is the development of students' competencies and self-reliance. Edupreneurship-based education not only provides students with knowledge of how to establish and manage a business but also develops their problem-solving skills, creativity, communication, collaboration, decision-making, resource management, and ability to identify opportunities. From this perspective, the success of edupreneurship should not be measured solely by the number of students who establish businesses, but also by changes in their competencies, attitudes, self-efficacy, creativity, and ability to create value (Costin 2021).

Research on entrepreneurship education indicates that learning design and learning experiences play an important role in shaping students' entrepreneurial orientation. In the Indonesian context, a study by Amalia and von Korflesch found that entrepreneurship education in higher education still faces challenges related to uneven implementation and the need for more modern, competency-oriented learning practices (Amalia, R. T., & von Korflesch, 2021). Research on edupreneurship among education students also suggests that edupreneurship development can foster self-reliance through incubation programs, access to resources, mentoring, competitions, and academic recognition of students' entrepreneurial activities (Hunaida et al., 2024).

In the context of pesantren, entrepreneurship education is commonly referred to as pesantrenpreneur, which has been developed as a strategy for economic empowerment by drawing on pesantren's experience in establishing business units and developing the economic capabilities of students (santri) (Supriyanto et al., 2024). Pesantrenpreneur training can be implemented through discussions, simulations, practical activities, business model canvas development, and business prototype development. These findings indicate that pesantrenpreneur education requires an applied learning process that provides students (santri) with meaningful and hands-on entrepreneurial experiences (Sasmita et al., 2024). Nevertheless, these developments present both practical and theoretical challenges. In practice, not all pesantren have an entrepreneurship education system that is integrated into the curriculum and educational culture of the pesantren.

Entrepreneurship education is often still positioned as an extracurricular activity or as part of the management of pesantren business units, and therefore has not yet been fully incorporated into the broader educational framework for students (santri). Research on the integration of entrepreneurship education in pesantren indicates that the integration of Islamic values and entrepreneurial principles is necessary so that pesantren not only produce students (santri) with economic skills but also foster creativity, innovation, character, and economic empowerment (Nurdiono, 2024). Islam views worldly and

spiritual affairs as parallel and integral dimensions of life. Islam does not teach a dichotomy of knowledge that separates worldly affairs from spiritual affairs, as reflected in secular approaches that distinguish between the two. The separation of worldly affairs from spiritual affairs can ultimately lead to detrimental consequences (Nurochman, 2021).

Tazakka Modern Islamic Boarding School implements the Kulliyatul Muallimin Al-Islamiyah (KMI) curriculum. The KMI curriculum has several distinctive characteristics. First, it is integrative, combining informal education within the family, non-formal education within the community, and formal education within the school. Second, it is comprehensive, integrating religious and general knowledge across the cognitive, affective, and psychomotor domains. Third, it is independent, meaning that the KMI curriculum independently determines its own teaching materials, learning processes, and assessment system (Kitabuka, 2025).

The Construction of Edupreneurship in Pondok Modern Tazakka

1. Integration of the Curriculum with Islamic Values

Based on the research findings, analysis of empirical data, and theoretical reflection, it can be formulated that pesantrenpreneur education constitutes a form of curriculum integration, encompassing integration through the academic curriculum (intracurricular activities) and integration through the *hidden curriculum* (co-curricular and extracurricular activities). The pesantrenpreneur education curriculum does not stand as a single subject; rather, it is integrated and internalized across various aspects of learning, both in the classroom and within the boarding-school environment, through academic curriculum activities (intracurricular) and the *hidden curriculum* (co-curricular and extracurricular) in a systematic manner throughout the pesantren's overall educational ecosystem.

The range of subjects encompassed within the three fields of study (*dirasah lughawiyah*, *dirasah Islamiyah*, and *dirasah 'ammah*), which constitute the core of intracurricular activities, represents one of the primary components of the pesantrenpreneur education curriculum. For instance, *Fiqh Mu'amalah* serves as a key subject in the internalization of pesantrenpreneur education values, as it directly addresses economic and business activities from an Islamic perspective and draws upon the *ijtihad* of Islamic scholars. The dimensions of pesantrenpreneur education integrated into *Fiqh* include Islamic business ethics, the principles of halal and haram and the prohibition of *riba*, honesty, responsibility, and socio-economic awareness.

Meanwhile, curriculum integration through the *hidden curriculum*, or implicit curriculum, can generally be understood as learning outcomes acquired through implicit forms of education (Noor, 2012). The *hidden curriculum* places greater emphasis on the development of attitudes, character, competencies, and skills that are beneficial to students and can complement aspects of education that are not sufficiently addressed in the formal curriculum (Umagap et al., 2022). At Tazakka Islamic Boarding School, the pesantrenpreneur education curriculum is integrated into the non-academic curriculum through co-curricular and extracurricular activities (*hidden curriculum*). First, through the student organization (OPPM); second, through the *Rihlah Tarbawiyah Iqtishadiyyah*

program; third, through intensive training for graduating students; and fourth, through the *in-house systema* business incubator, which consists of the Ministry of Cooperatives and Trade, the Ministry of Food and Logistics, and the Ministry of Clothing Affairs, operating under the auspices of OPPM. The integration of pesantrenpreneur education into the curriculum at Tazakka Islamic Boarding School can be further understood through the following table.

Edupreneurship	Curriculum Integration	Implementation
	Intracurricular	Fiqh, Islamic History, <i>Muthala'ah</i> , Hadith, Arithmetic, Mathematics, and <i>Mahfuzhat</i>
	Co-curricular	Ibadah Amaliyah (Practical Worship), Extensive Learning, Practice and Guidance.
	Extracurricular	1. Through the student organization (OPPM). 2. Through the <i>Rihlah Tarbawiyah Iqtishadiyyah</i> program. 3. Through intensive training for final-year KMI students. 4. Through the <i>in-house market</i> business incubator, consisting of the Ministry of Cooperatives and Trade, the Ministry of Food and Logistics, and the Ministry of Clothing Affairs, operating under the auspices of OPPM.

Table 1: Curriculum Integration of Edupreneurship in Pondok Modern Tazakka

2. Entrepreneurship Education Implementation Strategy

According to Ustadz Henri Nur Rahmad, Deputy Director of Kulliyatul Mu'allimin Al-Islamiyah at Tazakka Islamic Boarding School, the entrepreneurship curriculum emphasizes the integration of professionalism (*Faṭānah*), honesty (*Ṣidq*), responsibility (*Amānah*), hard work (*Ijtihād*), and self-reliance throughout the entrepreneurship learning process. According to him, the pesantrenpreneur education curriculum is designed integratively by combining the pesantren curriculum, formal curriculum, and entrepreneurship education. Rather than being structured as a standalone subject, the curriculum is internalized across various aspects of learning and the daily activities of students.

Students are directly involved in the management of various co-curricular and extracurricular activities. This direct involvement in managing various pesantren business activities constitutes part of the *hidden curriculum*, through which students learn from

direct experience or *learning by doing* through three ministries within the OPPM. The functions and roles of the three ministries are as follows.

First, the Ministry of Cooperatives and Trade. The Ministry of Cooperatives and Trade is one of the ministries within the Organization of Modern Islamic Boarding School Students (OPPM), operating under the Department of Business Development and the Department of Student Affairs. It is responsible for managing the pesantren's business enterprises, including Cordova Student Cooperative, Ahsan Canteen, and Ahsan Café. This practice trains students to develop leadership, responsibility, discipline, and a results-oriented mindset, all of which are important characteristics in entrepreneurship (Bisri, interview, 2025).

Second, the Ministry of Food and Logistics. The Ministry of Food and Logistics is one of the OPPM ministries operating under the Department of Student Affairs and the Department of Business Development. It is responsible for providing meals for students and teachers and managing kitchen operations, including menu selection, purchasing ingredients, employee supervision, and inventory management.

Third, the Ministry of Clothing Affairs. The Ministry of Clothing Affairs is one of the ministries within the Organization of Modern Islamic Boarding School Students (OPPM), supervised by the Department of Student Affairs and the Department of Business Development. It is responsible for laundering students' and teachers' clothes, maintaining the orderliness and cleanliness of students' laundry, and procuring the supplies needed for the Laundry House. As of the 2025–2026 period, all purchases of supplies for the Ministry of Clothing Affairs continue to be subsidized by the pesantren, with a quota of 25,000 per student.

CONCLUSION

This study demonstrates that the edupreneurship development model for students at Tazakka Islamic Boarding School positions entrepreneurship education not merely as an economic activity or as the development of students' business skills, but as an integral part of the pesantren educational process that connects the dimensions of *tarbiyah* and *iqtishadiyyah*. The construction of edupreneurship is developed through the integration of pesantren values, entrepreneurial competencies, character development, leadership, and economic self-reliance throughout the educational ecosystem. This integration is realized through intracurricular, co-curricular, and extracurricular curricula, ensuring that edupreneurship does not function as a standalone subject but is internalized throughout the learning process and students' daily lives. Thus, edupreneurship at Tazakka Islamic Boarding School can be understood as an educational model oriented toward developing students who are religious, self-reliant, productive, creative, responsible, and equipped with leadership qualities, while also capable of generating economic and social benefits for the wider community.

Theoretically, this study contributes to the development of Islamic education scholarship by conceptualizing edupreneurship as an integrative educational construct that bridges *tarbiyah* and *iqtishadiyyah*, rather than as a standalone entrepreneurship program.

This contribution broadens the perspective on pesantrenpreneur education by positioning the curriculum, *hidden curriculum*, practical experience, Islamic values, leadership, and economic self-reliance as an integrated whole within the pesantren educational ecosystem. Future research is recommended to examine the pesantrenpreneur model across different types of Pesantren, conduct comparative studies across institutions, and develop empirical and longitudinal research to assess the effects of edupreneurship integration on creativity, entrepreneurial mindset, leadership, self-reliance, and the economic empowerment of Pesantren graduates.

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