

Students, Entrepreneurship and Empowerment: A Case Study Humane Entrepreneurship Strategy at Bahrul Maghfiroh Islamic Boarding School, Malang City

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Abstract

This study explores the intersection of students, entrepreneurship, and empowerment through a case study of the humane entrepreneurship strategy implemented at Bahrul Maghfiroh Islamic Boarding School in Malang City. In response to the increasing need for economic independence and the cultivation of entrepreneurial spirit among students, Bahrul Maghfiroh has developed a unique approach that integrates ethical business practices with educational goals. This research employs a qualitative case study method, gathering data through interviews, observations, and documentation analysis. Findings reveal that the boarding school adopts a humane entrepreneurship model characterized by prioritizing student welfare, ethical management, and community engagement, while fostering practical entrepreneurial skills. Through various business units and training programs, students are not only educated in Islamic knowledge but are also equipped with real-world business competencies, contributing to their personal development and future economic resilience. This study highlights how humane entrepreneurship can serve as a powerful tool for student empowerment in Islamic educational institutions, offering a sustainable model for other boarding schools seeking to combine education, character-building, and economic independence.

Introduction

Islamic boarding schools are one of the large institutions that have functions and potential for increasing entrepreneurship in Indonesia. Therefore, many modern Islamic boarding schools have emerged which in these institutions not only teach religious knowledge but also general knowledge. So, even though globalization is developing so rapidly, graduates of Islamic boarding schools can still adapt to the developments that occur.(Hidayati, 2017) This was also explained by Madhuri that Islamic boarding schools today as educational institutions that can develop an entrepreneurial culture, must make changes in their education, in order to remain active in society.

According to Suhartini, Islamic boarding schools have three functions, namely as a center for the development of religious thinkers (Center of Excellence), as an institution that produces human resources (Human Resource), and as an institution that has the power to empower the community (Agent of Development). Islamic boarding schools are also understood as a part involved in the process of social change (Social Change) amid the changes that occur so that the relationship between Islamic boarding schools and the community makes the existence and presence of Islamic boarding schools in change and community empowerment increasingly strong. However, it must be admitted that not all of the great potential of Islamic boarding schools is related to the contribution of Islamic boarding schools in solving the socio-economic problems of the community.(Lokasi: MANAJEMEN PESANTREN, t.t.)

Indonesia is the country with the largest number of Islamic boarding school educational institutions. According to data from the Ministry of Religion in 2023, there were 39,551 Islamic boarding schools in Indonesia with 4.9 million students. In East Java, in 2023 there were 6,745 Islamic boarding schools registered with the Ministry of Religion. With the large number of Islamic boarding schools and the number of students, the development of the economy of the Islamic boarding school community should have a major role in encouraging entrepreneurship. In the Islamic boarding school environment, students are educated to become independent and entrepreneurial people. (Kemenag, t.t.-b)Facts were stated by Agus Siswanto about the results of a study by an American anthropologist, Clifford Geertz, which was published in his book *The Religion of Java* (1960) investigating who among Muslims has an entrepreneurial ethos like the Protestant Ethic, as stated by Max Weber. Geertz found in his research that this ethos exists among the students. Furthermore, he predicted that in the future, students will appear as the elite of indigenous entrepreneurs in this country.(Geertz, 1976).

The above is reinforced by research by Abdul Muin, et al. They studied 12 Islamic boarding schools spread across 10 provinces. The study aims to identify economic development models in Islamic boarding schools, describe the degree of effectiveness of Islamic boarding school economic development models, and find alternative models of Islamic boarding school economic development that are replicable for other Islamic boarding schools according to the characteristics and character of each Islamic boarding school and the surrounding community. (*Pesantren dan pengembangan ekonomi umat / Abd.Muin M,dkk / Perpustakaan UIN Antasari Banjarmasin, t.t.*).

Islamic boarding schools that develop entrepreneurs/entrepreneurs have important goals for Islamic boarding school entrepreneurs, namely: (a) participating in building student independence through entrepreneurial skills, (b) making the best use of existing potential, especially those that are by the interests and talents of students and the potential of the surrounding community, (c) increasing the ability of Islamic boarding school entrepreneur resources in developing the economic potential of Islamic boarding schools, (d) increasing the ability of Islamic boarding school entrepreneur resources in improving the economy of the surrounding community, (e) building a business network between Islamic boarding school entrepreneurs and the outside community, (f) and supporting efforts to create a conducive business environment for Islamic boarding school entrepreneurs. To move on to a program based on economic empowerment, at least the Islamic boarding school must meet the following requirements: (a) the activities carried out must be focused and beneficial to the Islamic boarding school and the surrounding community, especially the weak community, (b) the implementation is carried out by the Islamic boarding school and the community itself, (c) because the Islamic boarding school and the weak community find it difficult to work alone due to lack of power, the efforts to empower the Islamic boarding school economy also involve the development of joint business activities (cooperatives) in specific groups related to business units that can be empowered by the students, (d) mobilizing the participation of the surrounding community to help each other in the framework of social solidarity. In this case, it includes the participation of local people who have advanced.

Islamic boarding schools are often considered institutions that distribute aid fund proposals. This labeling is certainly a bad assumption. If Islamic boarding schools can become strong institutions, especially in their economic sector, then Islamic boarding schools will be free from this labeling. To overcome this problem, it is necessary to empower students' entrepreneurship. In addition, empowerment and optimization of the economy of Islamic boarding schools also need to be carried out because it refers to the fact that, so far, the economic resources of Islamic boarding schools come from students' tuition fees, personal savings of kiai, government assistance, society, companies, and others. If Islamic boarding schools only rely on these funding sources, of course, it is not enough. If left alone, Islamic boarding schools cannot develop and

compete with other educational institutions. Therefore, the Ministry of Religion (Kemenag) specifically formulated that there must be other economic resources, and this is focused on the formation of business units in each Islamic boarding school. (Kemenag, t.t.-a) Some of the benefits of the Islamic boarding school independence program are first, increasing awareness of entrepreneurship. So, Islamic boarding schools which have been known to only educate about religion, can transform to foster students with business skills. This can later be their provision when they graduate so that they are ready to enter society. Second, Islamic boarding schools have more independent funding sources outside of funding sources from outside the Islamic boarding school. The development of Islamic boarding schools can be stronger if they already have independent funds. Islamic boarding schools can also carry out educational, religious, and empowerment functions of students adequately in the Islamic boarding school environment. Therefore, the purpose of this Islamic boarding school independence program is not only for Islamic boarding schools but also for the community. (Kemenag, t.t.-a).

Several studies are based on Islamic boarding schools, including the first study conducted by Nadhira Ulfa and Maftukhatusolikhah with the research title "Entrepreneurial Interests of Islamic Boarding School Students and Factors That Influence Them (Study at the Ar-Riyadh Palembang Islamic Boarding School)", the researchers described the intensity of entrepreneurship of Ar-Riyadh Palembang Islamic boarding school students as having a very high interest in entrepreneurship in Islamic boarding schools, this is influenced by several internal and external factors. (Ulfa, 2015) The second research by Bustomi and Umam entitled: "Strategy for Empowering the Economy of Students and the Community in the Lantabur Entrepreneurial Islamic Boarding School Environment in Cirebon City". The results of this study mention the strategy for empowering the economy through the Islamic boarding school business unit consisting of; goat farming, catfish cultivation, and plantations. Students are also allowed to undergo internships in several business units of the Islamic boarding school partners. The Islamic boarding school also carries out economic empowerment through entrepreneurship training involving the general public and several students. In its implementation, the main factors that inhibit economic empowerment are the limited number of students, lack of teaching staff, differences in learning methods, and the still weak spirit of entrepreneurship in the community. (Bustomi & Umam, 2017)

Third, Ansori's research on "Kyai's Strategy in Empowering Students at the Apis Sanan Gondang Blitar Islamic Boarding School". Islamic boarding schools as Islamic educational institutions are not only required to prepare students who are religious experts and preachers but also as a defense for the community and community development in various sectors of life. Therefore, Islamic boarding schools need to develop themselves into the economic axis of the community based on the people, as the strength they have. Kiai as the top leader of the Islamic boarding school must be

able to analyze the resources of students so that they can become quality human resources. To achieve this goal, the kiai's strategy in empowering students at the Apis Sanan Gondang Blitar Islamic boarding school is: a) Determining the mission of providing life skills to students in forming cooperatives and skills programs, b) deliberation in all forms of student empowerment programs, c) cultivating clarification in resolving organizational problems or conflicts, both at the top level (leadership decisions) or below, d) role models. (*Strategi Kiai dalam Pemberdayaan Santri di Pondok Pesantren Apis Sanan Gondang Blitar / Jurnal Pendidikan : Riset dan Konseptual*, t.t.)

The third research is a research conducted by Rahayu Mahardikaningsih entitled Reinforcement of Students' Entrepreneurial Intentions through Soft Skills and Hard Skills Empowerment this article provides information related to Entrepreneurial patterns and trends continue to change following the times and technological sophistication so that becoming an entrepreneur must not only be able to master entrepreneurship in the form of hard skills, but more than that, you must also master soft skills. Disruption is an era of innovation and massive change that fundamentally changes all existing systems, orders, and landscapes in new ways. The role of soft skills in every student is very much needed to face the disruption that occurs to prepare themselves for entrepreneurship after graduation. Hard skills are a must for students and soft skills are very important in entrepreneurship. Soft skills can be improved in several ways, namely; responsible, committed, daring to take risks, and action-oriented. The role of soft skills is to strengthen the entrepreneurial spirit of prospective undergraduate students in the era of disruption. The role of universities is very much needed in this regard. In Higher Education, one strategy to develop an entrepreneurial spirit is to build an ecosystem for aspiring entrepreneurs and create several financing or funding schemes for entrepreneurial activities. (Mardikaningsih, 2022)

The fourth study is a study conducted by Grisna Anggadwita et al., with the research title Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia in this study provides information related to Islamic boarding schools are educational institutions that are developing in Indonesia as a place for Indonesian people to learn and gain knowledge in the perspective of Islam and Indonesian nationality. This study aims to explore the potential of Islamic boarding schools as a place to support and empower the economy and increase the participation of students in entrepreneurial activities by applying the Humane Entrepreneurship approach. This study identifies the humane entrepreneurship approach by analyzing the humane and enterprise cycles in entrepreneurial activities that occur in a single case study of a pesantren. (Anggadwita dkk., 2021) This article uses a qualitative method with a case study approach through in-depth exploration and observation. In-depth semi-structured interviews were conducted with key people in one of the Islamic boarding schools in Indonesia using

purposive sampling techniques. The Miles and Huberman (1984) technique was used for data analysis by grouping similar text segments into codes and categorizing them for further analysis. The findings of this study indicate that Islamic boarding schools have implemented humane entrepreneurship through activities oriented towards entrepreneurship as the main aspect of the human cycle and business cycle. The implementation of humane entrepreneurship aims to achieve entrepreneurial growth, innovation, and independence in Islamic boarding schools, as well as the development of stakeholder capabilities, knowledge, and commitment. In addition, the implementation of a spiritual approach, which is one of the important components of Islamic boarding schools, has proven effective in implementing humane entrepreneurship. The fifth study is Idam Ragil Widiyanto Atmojo et al. with the research title Empowering Science-Based Entrepreneurship (SciPreneur) Skills through CEL-BaDiS Up Learning Model on Food Biotechnology Materials this study provides information related to Entrepreneurial skills are one of the essential skills in facing the challenges and demands of the 21st century. Therefore, this study aims to analyze the extent to which the empowerment of the discovery skills learning model based on creative entrepreneurship learning (CEL-BaDiS Up) can improve entrepreneurial skills to be.(Atmojo dkk., 2022) This study has several limitations. First, this study only focuses on one Islamic boarding school in Indonesia. Second, research in the field of humane entrepreneurship is still very limited, so the concept itself is considered relatively new. Therefore, further direction is needed for further research regarding the exploration and identification of other factors that may influence humane entrepreneurship. This study provides new insights into the implementation of humane entrepreneurship in Islamic boarding schools. This study discusses the gaps in which the humane entrepreneurship approach can be applied not only to large organizations but also to religious educational institutions. The spiritual approach and religious values as the principles of Islamic boarding schools have proven effective in implementing humane entrepreneurship.

Therefore, this research study will focus on the study of humanist entrepreneurship strategies at the Bahrul Magfiroh Islamic boarding school as a research novelty, while the fundamental difference between this research and the research conducted above is that this research uses humanist entrepreneurship strategies and their implementation at the Islamic boarding school, while others have never written about this strategy, and the author conducted it in depth at the Bahrul Magfiroh Islamic boarding school in Malang.

Research Methods

This study uses a quasi-qualitative approach, which is a study that intends to understand what the research subject experiences, for example: behavior, perception, motivation, and action holistically. (Bawani, 2016) And by describing it in the form of

words and language, in a specific natural context by utilizing various scientific methods (L. Moleong, 2010; L. J. Moleong, 1989; L. J. Moleong & Edisi, 2004). Meanwhile, this type of research uses case study research. A case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomena context are not evident. Using this type of research will make it easier for researchers to understand, explore, and describe a phenomenon in real life in depth. Data were obtained from two types of sources, namely primary data collected directly through interaction with sources such as caregivers, ustadz, and students; and secondary data in the form of documents, pesantren archives, and related literature. Three data collection techniques were used in this study; in-depth interviews were conducted with managers and students involved in entrepreneurial activities; observation of the pesantren business activity process; documentation as a complement and reinforcement of field findings. Data analysis was carried out through; data reduction, namely simplifying and focusing on important data from the field; presentation of data in the form of narratives and tables of field findings; and drawing conclusions and verifying patterns that emerge from the data.(Huberman & Miles, 2002; Miles & Huberman, 1992)

This study focuses on one location, namely the Bahrul Maghfiroh Islamic Boarding School in Malang City. By using a case study approach, this study specifically explores in-depth information about the topic being studied in the Islamic boarding school environment. This approach provides the flexibility to explore various aspects in detail, including unique characteristics, internal dynamics, and phenomena that occur at the Bahrul Maghfiroh Islamic Boarding School. This study is an attempt to examine the theory of strategy with a SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis approach. This approach will be used to analyze the strategy of empowering Santri entrepreneurship. With a SWOT analysis, this study will identify the internal strengths and weaknesses of the Bahrul Maghfiroh Islamic boarding school, as well as external opportunities and threats that affect their operational environment. We will conduct an in-depth analysis of the strategies implemented by the Bahrul Maghfiroh Islamic boarding school. The goal is to understand thoroughly how this Islamic boarding school develops itself in the business sector, namely the agro-from business unit, the processed industry business unit, the retail and restaurant business unit, and the service business unit. By exploring this, a deeper insight will be gained into the effectiveness of the strategies they have implemented and how these strategies contribute to the empowerment of Santri entrepreneurship as a whole.

DEMOGRAPHY OF BAHRUL MAGHFIROH ISLAMIC BOARDING SCHOOL

The beginning of the Bahrul Maghfiroh Islamic boarding school was founded by Prof. Dr. Ir. Mohammad Bisri, MS., in 1995 under the auspices of the Al Ma'rifat Foundation with the name of the Al Ma'rifat As Syafi'iyah Islamic Boarding School.

Then in 1998, the boarding school changed its name to the Bahrul Maghfiroh Islamic Boarding School and was taken care of by KH. Luqmanul Karim who is the younger brother of Prof. Bisri. In 2011, Gus Luqman founded a foundation called "Bahrul Maghfiroh Cinta Indonesia". The foundation became the legal umbrella that oversees the Bahrul Maghfiroh Islamic Boarding School. Then he founded formal educational institutions, such as kindergarten, elementary school, junior high school, and high school, and added facilities for students so that the Islamic boarding school continued to develop.(*wawancara dan dokumentasi 23 desember 2024 di pondok pesantren bahrul magfiroh*, komunikasi pribadi, 23 Desember 2024)

2017, precisely on September 7, 2017, Gus Luqman returned to the bosom of Allah SWT with a smile and happiness. The baton of leadership of the Bahrul Maghfiroh Islamic Boarding School was carried out by him, Prof. Dr. Ir. Mohammad Bisri, MS., the brother of the late Gus Luqman and an academic who once led a university. Developments after developments are always carried out to maintain the existence of the Islamic boarding school in educating and educating the nation's generation.(*wawancara dan hasil observasi tanggal 28 januari 2025 pondok pesantren bahrul magfiroh malang*, komunikasi pribadi, 28 Januari 2025)

Bahrul Maghfiroh Islamic Boarding School is very strategic, located in Malang City, East Java, which is known as a city of education. This Islamic boarding school is located in an easily accessible area with adequate transportation access, thus facilitating the mobility of students, teachers, and various Islamic boarding school activities. The environment is beautiful and supports a conducive learning atmosphere, far from the hustle and bustle of the city but still close to various public facilities such as schools, universities, markets, and the city center. This is an advantage because the Islamic boarding school can collaborate with educational institutions or other institutions in the surrounding area to support student development programs, including entrepreneurship programs. Specifically, this geographical location also affects the economic activities of the Islamic boarding school, such as access to raw materials for student business units, such as fish farming, hydroponics, or mozzarella production. The supportive surrounding environment also facilitates the marketing of Islamic boarding school products to the surrounding community. In addition, the location of the Islamic boarding school which is relatively easy to reach makes it more open to opportunities for collaboration with various external parties, such as the government, private sector, and business actors.(*wawancara dan dokumentasi 23 desember 2024 di pondok pesantren bahrul magfiroh*, komunikasi pribadi, 23 Desember 2024)

Employment at the Bahrul Maghfiroh Islamic Boarding School refers to the management of human resources involved in supporting educational activities, preaching, and overall management of the Islamic boarding school. This employment system includes all workers including teaching staff (ustadz/ustadzah),

administrative staff, technical staff, to supporting staff such as cleaning staff, security, and managers of Islamic boarding school facilities. Each worker has a clear role and responsibility to ensure that Islamic boarding school activities run well and by the vision and mission of the Islamic boarding school. Teaching staff are tasked with guiding students in academics, religion, and character development, while administrative staff manage documents, finances, and other administrative needs. In addition, technical staff, such as managers of Islamic boarding school business units (cooperatives, agriculture, or production), support the sustainability of entrepreneurship programs. On the other hand, supporting staff are tasked with maintaining cleanliness, security, and maintenance of Islamic boarding school facilities so that the environment remains comfortable and conducive.

The employment system at the Bahrul Maghfiroh Islamic Boarding School also prioritizes Islamic values in carrying out tasks, such as honesty, responsibility, and cooperation. In terms of workforce development, the Islamic boarding school provides training and coaching so that each individual can improve their competence according to their field. With structured workforce management, the Bahrul Maghfiroh Islamic Boarding School is able to create a productive work environment and support the achievement of educational, preaching, and community empowerment goals. (wawancara dan dokumentasi 23 desember 2024 di pondok pesantren bahrul maghfiroh, komunikasi pribadi, 23 Desember 2024)

Bahrul Maghfiroh Islamic Boarding School currently has 15 business units. All business units are managed by students, alumni, and the surrounding community in the context of strengthening entrepreneurs (student entrepreneurs) to empower student entrepreneurship. The variety of activities and businesses owned by the Islamic boarding school have contributed to a place to practice independence for students, alumni, and competent communities. From the results of observations and interviews, the variety of business activity units owned by Sunan Drajat Islamic Boarding School include:

Types and Business of Bahrul Maghfiroh Islamic Boarding School

No	Business Name	Production Type	Worker
1	Agrofarm	• goat farming • freshwater fish farming • hydroponic vegetable cultivation • orchid cultivation • mushroom cultivation	Students and local community
2	Processing industry	• sultan coffee • mozzarella cheese • Mantri noodles	Managed by students
3	Retail and restaurant	• BM Mart • pertashop • Q-BM Water	Managed by students
4	Service	• BMCI clinic • halal center • BM transport and travel, • BM Media Creative Agency	Managed by TU, staff from students, and the local community

Entrepreneurial activities in the economy of the Bahrul Maghfiroh Islamic Boarding School start in the morning at 6:00 and end at 22:00. Entrepreneurial activities must not interfere with or leave the mandatory activities of the boarding school, both religious study activities and dormitory activities. The religious study activities at 5:00-06:00 in the morning are studying the books of Ihya Ulumuddin and Syamsul Maarif with the founder of the boarding school, Dr. KH. Prof. Dr. Ir. Mohammad Bisri. Thus, worldly activities should not neglect the activities of the hereafter.

The business units developed at the Bahrul Maghfiroh Islamic Boarding School are not merely for worldly gain but also as a means of preaching in developing Islamic economics through Islamic boarding schools towards economic independence so that activities in business units have a foundation and work culture. The work culture at the Bahrul Maghfiroh Islamic Boarding School includes, Smile, greet, greet, be polite, and courteous, Honest and disciplined, Friendly and trustworthy, Innovative and

hard-working, Loyal (full of sincerity), Resilient and Committed (Full Devotion to BMCI), Building positive communication, Clean, orderly, neat and beautiful, Integrity, professionalism and spirituality.

HUMANE ENTREPRENEURSHIP STRATEGY

In an increasingly competitive global economy, the traditional approach to entrepreneurship that only focuses on achieving profit is no longer adequate. The concept of humane entrepreneurship emerged, namely an entrepreneurial strategy that is not only oriented towards financial profit, but also considers human welfare, ethical values, and social sustainability. Humane entrepreneurship is based on the principle that business success must be accompanied by respect for human dignity, employee empowerment, and positive contributions to the surrounding community (Kim & Mauborgne, 2014). This approach is relevant to answer the challenges of the times that demand synergy between economic productivity and social responsibility. Thus, humane entrepreneurship becomes a new paradigm in the business world that balances innovation, profitability, and human values. The humane entrepreneurship strategy integrates several basic principles, including human resource empowerment through capacity building, emotional involvement in the work environment, value-based decision-making, and commitment to social and environmental development (*Strategy Programs / Executive Education*, t.t.) In its implementation, organizations that adopt this strategy strive to create an inclusive work environment, motivate individuals to innovate creatively, and treat all parties involved as strategic partners, not just means of production. This concept encourages active participation from all stakeholders, thus creating a more sustainable and highly competitive business ecosystem. Therefore, humane entrepreneurship is not only a managerial method, but also an organizational culture that respects human rights and fights for collective welfare. (“(PDF) Entrepreneurship in China,” 2024)

In the context of education, especially in religious-based institutions such as Islamic boarding schools, the implementation of the humane entrepreneurship strategy has strategic significance. Islamic boarding schools not only function as religious educational institutions, but also as agents of economic empowerment for students and the surrounding community. The humane entrepreneurship model in Islamic boarding schools emphasizes ethical entrepreneurial learning, providing space for students to innovate in business activities, and instilling social and spiritual values in every business activity. As implemented in the Bahrul Maghfiroh Islamic Boarding School, this strategy is realized through the management of business units that actively involve students, job skills training, and raising awareness of the importance of doing business with the principles of justice and social benefits. With this approach, students are not only ready to become independent entrepreneurs, but also become agents of change who bring humanitarian values into their business

practices.((PDF) *Humanistic Entrepreneurship: An Approach to Virtue-based Enterprise*, t.t.)

Furthermore, the successful implementation of humane entrepreneurship in religious educational institutions requires the support of an adaptive organizational structure, transformational leadership, and a value-based evaluation system. Leadership in Islamic boarding schools, in this case, plays an important role as a driving force that instills a humanistic work culture among students and business unit managers. In addition, collaboration with various parties such as the business community, Islamic microfinance institutions, and local governments can strengthen the capacity of Islamic boarding schools in developing an inclusive entrepreneurial ecosystem. Routine evaluation of the entrepreneurship programs being implemented, by emphasizing aspects of social benefits in addition to profitability, is an important indicator in measuring the effectiveness of the humane entrepreneurship strategy. This approach is also an answer to global challenges, where future economic success depends on how far humanitarian principles are applied in the business model. The study of humane entrepreneurship opens up space for the transformation of the economic education model in Islamic boarding schools and other Islamic educational institutions. In the midst of globalization and modernization, religious-based educational institutions need to continue to innovate in equipping their students with practical skills accompanied by high ethical values. Humane entrepreneurship offers an integral approach that unites worldly and hereafter goals in the business world. By integrating the values of justice, sustainability, and partiality to vulnerable communities, this strategy enables the birth of a generation of young entrepreneurs who are not only business savvy, but also morally noble. Therefore, the implementation of humane entrepreneurship in the Islamic boarding school environment is a strategic step in producing future leaders who are able to bring positive change amidst the complexity of the modern world.(Kim dkk., 2021)

STEPS IN DEVELOPING ENTREPRENEURIAL VALUES OF STUDENTS AT BAHRUL MAGHFIROH ISLAMIC BOARDING SCHOOL

Empowerment of Santri entrepreneurship at the Bahrul Maghfiroh Islamic Boarding School involves students, alumni, and the community. They are trained to become entrepreneurs by directly participating in the Islamic boarding school business. Becoming a boss and being responsible for the Islamic boarding school business but remaining professional and carrying out the mission of Islamic entrepreneurship as exemplified by the Prophet. Each entrepreneur per business unit has a role and responsibility that has been determined. The concept developed by the economy of the Bahrul Maghfiroh Islamic Boarding School has the motto of building Entrepreneur Rahmatan Lil Alamin. Contextually, empowerment is a concept that has a future orientation and emphasizes increasing a person's ability to understand and

interpret knowledge rather than teaching technical skills. (*Lokasi: Manajemen sumber daya manusia*, t.t.). Thus, empowerment can be interpreted as a pattern or method carried out to improve the quality and quality of personal and organizational quality with long-term goals. So when formulated in this study, the purpose of empowering santri entrepreneurship in question is that the entrepreneurial knowledge obtained during learning in theory and practice can be a provision for Islamic boarding school entrepreneurs when they have entered society and have their own businesses.

Entrepreneur is the attempt to create value through recognition of business opportunity, the management of risk-taking appropriate to the opportunity, and through the communicative and management skills to mobilize human, financial, and material resources necessary to bring a project to fruition. (*Lokasi: Kewirausahaan Teori Praktek, dan Kasus-Kasus*, t.t.) Meanwhile, Bygrave defines an entrepreneur as someone who obtains an opportunity and creates an organization to pursue it. So that in empowering entrepreneurship there is a process that includes functions, activities, and actions related to obtaining opportunities and creating organizations to pursue them. (Bygrave & Zacharakis, 2009) Based on the definition of entrepreneurship, becoming an entrepreneur requires a process that is not short. In the development of an increasingly complex business world, the formation of entrepreneurs is increasingly crucial so several studies state that entrepreneurs can be formed through education, training, skills, coaching and an environment related to the business world. Empowering entrepreneurship in Islamic boarding schools is an effort to improve Islamic boarding schools which must be returned as active subjects driving the people's economy. As we know, Islamic values are embedded in Islamic boarding schools so that in their implementation, Islamic boarding school economic activities can regenerate the sharia economic climate. This is reinforced by the practice of entrepreneur-based entrepreneurship that has been carried out by the Bahrul Maghfiroh Islamic Boarding School since its inception and has continued to experience quite rapid development until now. Empowerment of general and Sharia entrepreneurship is based on the potential and talent of the entrepreneurial spirit, in a way that is deliberately prepared naturally and systematically, which is oriented towards added value continuously with the pleasure of Allah. (Maulana, 2020) If studied more deeply can be found many processes of an entrepreneur in achieving success because they have to face many situations that could not be imagined before. (*Entrepreneurship & Management - Google Books*, t.t.) So many experts both practitioners and academics find unique characteristics of entrepreneurs as explained by Winardi and Buchari Alma regarding the characteristics of entrepreneurs in general and from an Islamic perspective.

Entrepreneurship empowerment at Bahrul Maghfiroh Islamic Boarding School is carried out through a program/activity which in this study is called the entrepreneur program. The following is a discussion of the empowerment of entrepreneurship through the entrepreneur program associated with theoretical studies as follows:

First, innovation is a personal factor that underlies or triggers Islamic boarding school entrepreneurship. This must be possessed by everyone who is involved in the business world and the innovation process refers to new sources of strength and ability that must continue to be honed to create prosperity.(Tobari, 2021) This initial stage is very much dominated by Prof. Dr. Ir. Mohammad Bisri, MS as the founder, caretaker, and pioneer of most of the start-up businesses in Islamic boarding schools. As a Role Model or contemporary figure in the Islamic boarding school economy, he is included in the category of innovative entrepreneurs, namely innovative entrepreneurs who continue to think creatively in seeing opportunities and improving them. This is also reinforced by the background of the emergence of various business units that exist today from the beginning of their establishment which was still in the form of small businesses, forms of cooperation with various parties until now experiencing growth and development. With the intention and motivation of the Islamic boarding school business, the innovative entrepreneurial characteristics possessed by an Islamic entrepreneur are not only oriented towards personal interests but are oriented towards the welfare of the people. The experience and education of the founder and caretaker of the Islamic boarding school in the business world have been able to show their existence and brilliant achievements, strong evidence that business according to Islamic law using the Prophet as a reference is able to revive the glory of the Islamic economy.

Second Growth Process The next stage after the innovation process triggers, and implementation in entrepreneurial development is the growth process. In this study, growth must be accompanied by development. This is greatly influenced by strong organizational factors so that in practice, the Bahrul Maghfiroh Islamic Boarding School fosters entrepreneurs through training in all fields of work with the aim of developing the competence and abilities of entrepreneurs. Growth and development are the results of an activity or effort that is carried out effectively and successfully to obtain better results the growth process aims to improve the quality of entrepreneurs so that the organization can survive, by making Allah the goal so that happiness in the world and the hereafter, both in the long term, medium term, and short term can be achieved. Training is a useful need for entrepreneurs at various levels. Then various trainings conducted aim to improve knowledge, technical, pioneering and development of several business units and training also results in the birth of new business units according to natural resources and human resources. The results of growth and development include First, the birth of a compact team in running the business so that all plans and operational implementation run productively. Second, the responsibility of every entrepreneur with the existence of an organizational structure, an organizational culture that has become part of the culture, such as morning activities, which is called a light pattern. Second, Islamic boarding school products are increasingly numerous and widely known to the public. Third, the economy has definite consumers, namely the students, and has a continuous and sustainable supply line for goods. Third, there is assistance from investors who

provide facilities, the availability of natural resources and human resources, as well as supportive government policies.

Third Real Business Synergy Business synergy is a form of cooperation carried out by the Bahrul Maghfiroh Islamic Boarding School Economy with alumni who will start their own businesses or alumni who already have businesses. In Islam, fellow Muslims are ordered to help each other and synergize, as Allah says in the Quran, Al Maidah letter, verse 2:

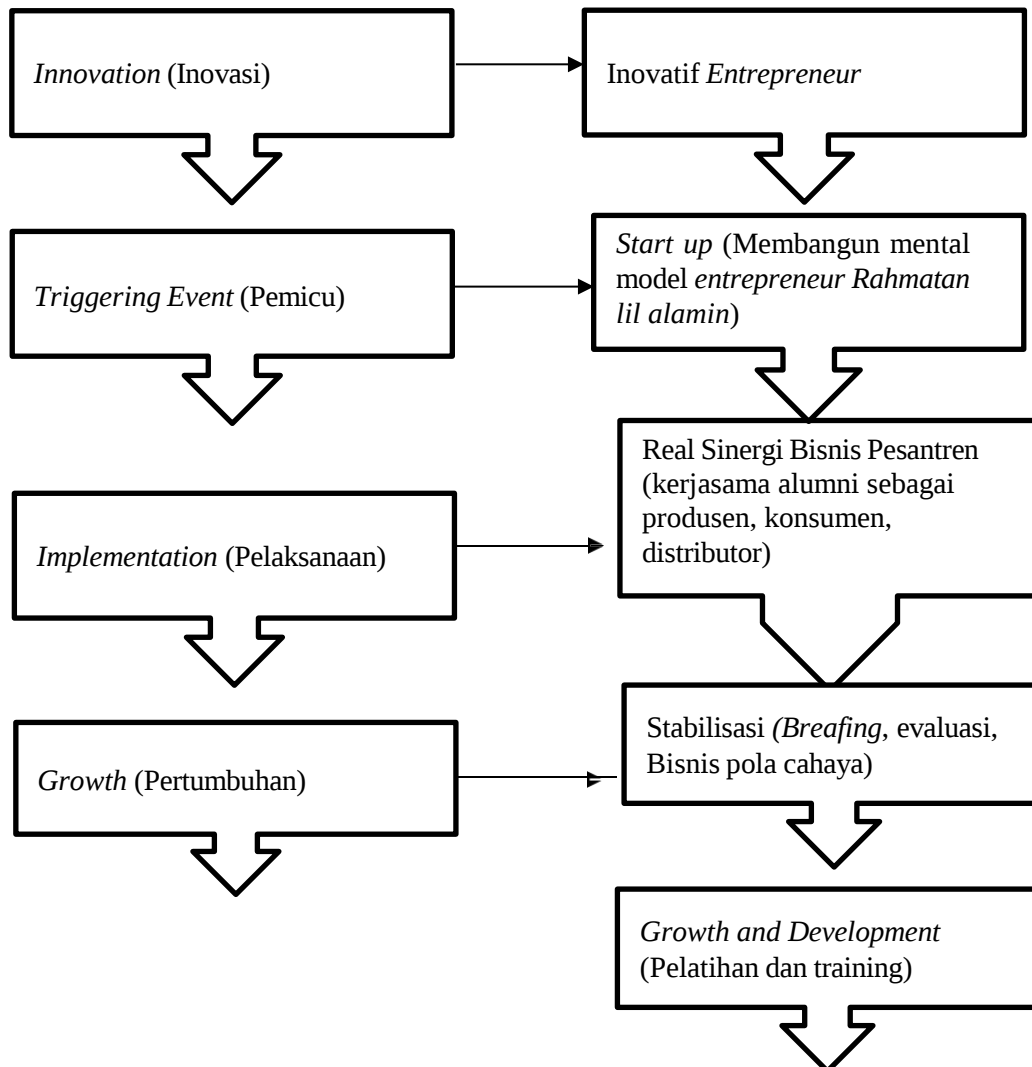
وَتُؤْتُونَ فِيهَا مَتَاعًا ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۚ ﴿٢﴾

Meaning: And help you in (doing) righteousness and piety, and do not help you in committing sins and transgressions. And fear Allah, verily Allah is severe in punishment. (Surat Al-Ma'idah, t.t.)

The entrepreneurship of Islamic boarding schools that has developed, has given birth to many new entrepreneurs so they have a strong will to help develop the potential of alumni who have played a role in society both as producers, consumers, and distributors through the Islamic boarding school economic network. The alumni's business is developed through the Islamic boarding school business network. The synergy carried out by Islamic boarding school entrepreneurs with external parties, namely alumni, can trigger the growth of the Sharia economy and re-prosper the earth of Allah with the presence of strong and independent Muslim entrepreneurs so that the Indonesian economy in particular can be dominated by the Muslim community as the majority. The final stage in developing entrepreneurship according to Islamic teachings is that we must strengthen our ties with each other. The benefits of this relationship, besides strengthening the bonds of brotherhood, also often open up new business opportunities, the Prophet said "Whoever wants his sustenance to be abundant and his life long, then he should strengthen his ties of kinship" (HR. Bukhari). (Kumpulan Hadits Bukhari & Muslim, t.t.)

Through the discussion that has been presented, the researcher will describe the results of this research in the following image:

Figure 1.1.
Entrepreneurship Empowerment Through the Bahrul Maghfiroh
Islamic Boarding School's Entrepreneur Program
Figure 1.1.



ENTREPRENEURSHIP EMPOWERMENT MODEL AMONG STUDENTS OF BAHRUL MAGHFIROH ISLAMIC BOARDING SCHOOL

The entrepreneurship empowerment model through the entrepreneur program for empowering the people's economy has succeeded in leading students, alumni, and the community to learn by doing so that their involvement gains direct entrepreneurial experience as the Prophet grew and developed entrepreneurship through an internship process first.(Budimansyah & Hasyimi, 2024) With the aim of emphasizing that the experience and entrepreneurial environment that has been formed play an important role in the learning process so that the experience of participating in Islamic boarding school entrepreneurial activities can be a provision

in managing a Sharia-based business in the future.(Lutfiyah dkk., 2023)

The economy of Islamic boarding schools has mature experience in developing entrepreneurship so it has implications from the development of Islamic boarding school activity entrepreneurship towards community empowerment through the programs it carries out. The implications that occur include, first, Increasing the Strategic Role of Economic Institutions Economic institutions as a forum that houses all Islamic boarding school business units have an increased strategic role as institutions that produce human resources (Human Resources) in terms of student entrepreneurship who must have Faith, Islam and Ihsan.(M.A, 2014) And as institutions that have the power to empower the community (Agent of Development) as part of the process of social change (Social Change) in the midst of the changes that occur.(Lokasi: MANAJEMEN PESANTREN, t.t.)

Second, improving the community's economy. The next model is improving the community's economy. Referring to Basith, community empowerment has many indicators, so if it is associated with research, Islamic boarding school entrepreneurship has succeeded in forming values for the community or groups that are consistent in implementing entrepreneurship so that each individual can synergize with its members. Entrepreneurs through groups of each business unit have clear values through organizational culture, and sharia-based evaluations through the Key Personal Index so that each entrepreneur understands and implements what is good and what must be implemented so that entrepreneurial activities run as they should according to the procedures and targets that have been set.(Model Pemberdayaan dan Kemandirian Ekonomi Di Pondok Pesantren Mamba'us Sholihin Gresik / Jurnal Ekonomi Syariah Teori dan Terapan, t.t.)

Third, the Improvement and Development of the Bahrul Maghfiroh Islamic Boarding School Business Unit through the Real Sinergi Bisnis Pesantren Program becomes a facilitator for santripreneurs, especially alumni, in empowering social assets as family, friends, connections, or social networks in the form of emotional support, information, and easier access through the pesantren economic network. This makes Muslims an economic force in a positive sense. Until now, it must be admitted that economic power is still in the hands of non-Muslims. Most of the Muslim community is still in a comfort zone as consumers rather than producers. Therefore, Real Sinergi Bisnis gives rise to new entrepreneurs who synergize where entrepreneurs can become producers, consumers, and distributors.

CHALLENGES AND OBSTACLES FACED AT BAHRUL MAGHFIROH ISLAMIC BOARDING SCHOOL IN EMPOWERING STUDENTS' ENTREPRENEURSHIP

One of the main challenges in empowering students' entrepreneurship at the Bahrul Maghfiroh Islamic Boarding School in Malang is time constraints. Students have a busy schedule with various activities, ranging from academic obligations,

studying yellow books, and daily worship, to other boarding school activities. This makes it difficult to divide time to be active in the entrepreneurship program provided by the boarding school. Based on the results of an interview with Najib, the manager of BM Mart, a boarding school business unit, he revealed that the involvement of students in business management is often limited because their time is already taken up by other activities. "Students have a tight schedule, making it difficult for them to consistently spend time managing a business. Many are interested at first, but find it difficult to commit to the long term," he said. (*wawancara dengan Najib Manager BN Mart Pondok Pesantren Bahrul Magfiroh Malang 28 Januari 2025, komunikasi pribadi, 28 Januari 2025*)

A similar opinion was expressed by Kholil, the manager of Pertashop, which is also a business unit under the auspices of the Islamic boarding school. He explained that although students have an initial enthusiasm for entrepreneurship, their busy schedules prevent them from making maximum contributions. "We understand that students have top priorities in studying and worshipping, but if there is no balance, it is difficult for them to develop sustainable business skills," he said. (*wawancara dengan kholil manajer Perta Shop Pondok pesantren Bahrul Mahgfiroh Malang 28 Januari 2025, komunikasi pribadi, 28 Januari 2025*) Observation results show that most students can only be involved in entrepreneurial activities at certain times, such as in the afternoon after Islamic boarding school activities or on weekends. However, this short duration is not enough to provide in-depth experience in the business world. In addition, some students experience fatigue after going through daily routines, so they are less than optimal in carrying out entrepreneurial tasks. (*wawancara dan hasil observasi tanggal 28 Januari 2025 pondok pesantren bahrul magfiroh malang, komunikasi pribadi, 28 Januari 2025*)

In theoretical studies, this time constraint can be explained using the Time Management Theory developed by Covey in *The 7 Habits of Highly Effective People*. Covey emphasizes the importance of priority management in dividing time between urgent and important things. In the context of Islamic boarding school students, entrepreneurship may be considered important but not always urgent compared to academic and religious obligations, so it is often neglected. In addition, in the Role Balance Theory, Marks & MacDermid (1996) explain that someone who has various roles in his life will face challenges in balancing all of these roles. If Islamic boarding school students do not have a good strategy for managing their time, they will find it difficult to be active in entrepreneurship without sacrificing other aspects of Islamic boarding school life. To overcome this problem of time constraints, a more flexible system is needed in the Islamic boarding school entrepreneurship program. (*Review The 7 Habits of Highly Effective People: Pedoman Hidup Efektif, t.t.*)

Some strategies that can be implemented are: first, Flexible Schedule Creation: Adjusting the training time and entrepreneurship practice with the student's

schedule so as not to interfere with their main activities. Second, Task Rotation System: Arranging the rotation of students in running the Islamic boarding school business so that they can remain involved without being overly burdened. Third, Islamic Motivation-Based Approach: Instilling awareness that entrepreneurship is also part of worship and a form of endeavor in living life. By implementing this strategy, the limited time for students to develop entrepreneurship can be overcome gradually. This not only helps students in gaining business skills, but also forms a more productive mindset in managing time wisely. From an Islamic perspective, entrepreneurship is not just an economic activity, but also part of worship and preaching. According to the theory of Islamic entrepreneurship put forward by Antonio. (Antonio, 2001) The development of entrepreneurship based on Islamic values must emphasize aspects of honesty, responsibility, hard work, and usefulness to society. Islamic boarding schools have a strategic role in shaping the character of students so that they not only become successful entrepreneurs, but also adhere to Islamic business ethics. This is in accordance with the concept of *khairunnas anfa'uhum* lines (the best people are those who are most beneficial to others), as found in the hadith of Rasulullah SAW narrated by Ahmad.

Based on the results of research conducted at the Bahrul Maghfiroh Islamic Boarding School in Malang, it was found that one of the main obstacles in the development of student entrepreneurship is the lack of awareness and motivation. This can be seen from the low interest of students in participating in entrepreneurship training provided by the Islamic boarding school. Field observations show that many students still view entrepreneurship as something difficult and less interesting compared to academic or religious activities. In an interview with Handri, one of the students at the Islamic boarding school, he revealed that he was less interested in joining the entrepreneurship program because he felt that business required large capital and special skills that were difficult to master in a short time. "I focused more on religious and academic lessons because I felt that was more important. Entrepreneurship felt difficult and not necessarily profitable," he said. (*wawancara dengan santri zidan dan handri 28 januari 2025 di pondok pesanten bahrul magfiroh malang, komunikasi pribadi, 28 Januari 2025*) Something similar was also conveyed by Zidan, another student, who thought that entrepreneurship was not the main priority in his life at the Islamic boarding school. He felt that being a student was more identical to memorizing the Qur'an and studying religious knowledge compared to entrepreneurship. (*wawancara dengan santri zidan dan handri 28 januari 2025 di pondok pesanten bahrul magfiroh malang, komunikasi pribadi, 28 Januari 2025*)

In addition to interviews, observation results also show that this lack of awareness is caused by minimal experience and exposure to business practices in a permanent environment. Many students do not yet understand the importance of entrepreneurship as a provision for life after graduating from the pesantren. They tend to be passive in following the training programs provided and prefer other

activities that are considered more relevant to pesantren life. (*wawancara dan hasil observasi tanggal 28 januari 2025 pondok pesantren bahrul magfiroh malang, komunikasi pribadi, 28 Januari 2025*) Theoretically, the lack of awareness and motivation can be explained by Abraham Maslow's motivation theory which states that a person will be more motivated to fulfill their basic needs first before achieving self-actualization, including in entrepreneurship. Students who do not yet have basic needs such as self-confidence and an understanding of the benefits of entrepreneurship tend to be reluctant to take the initiative in this field. In addition, Deci and Ryan's Self-Determination theory also explains that a person's motivation is influenced by three main factors, namely the need for competence, autonomy, and social connectedness. If students do not feel competent or do not have an internal drive to become entrepreneurs, then they tend to be less motivated.

CONCLUSION

The case study of Bahrul Maghfiroh Islamic Boarding School in Malang City demonstrates that humane entrepreneurship can serve as a powerful educational and empowerment tool for students in religious institutions. By integrating ethical business practices with educational objectives, the school successfully fosters a culture of entrepreneurship rooted in human values, responsibility, and community engagement. This approach not only prepares students to become economically self-reliant but also instills in them a sense of social purpose and moral integrity. The humane entrepreneurship strategy implemented at the pesantren empowers students to view business as a platform for service, innovation, and character development. Moreover, the study highlights the essential role of visionary leadership, supportive institutional culture, and experiential learning in shaping effective humane entrepreneurship models. Through active student participation in business units and capacity-building programs, Bahrul Maghfiroh cultivates a generation of young entrepreneurs who are both competent and compassionate. This model offers a replicable framework for other Islamic educational institutions seeking to harmonize spiritual values with practical economic empowerment, ultimately contributing to a more just, ethical, and sustainable society.

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