

Spiritual-Based Entrepreneurship Education: Reconstruction of an Entrepreneurship Curriculum Based on Islamic Values and Sustainable Economy

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Abstract

This article reconstructs entrepreneurship education in Islamic boarding schools thru a curriculum model based on spirituality and sustainable economy, using a case study of Pondok Pesantren Riyadlul Jannah Mojokerto. This research uses a qualitative approach with a case study design. Data were obtained thru in-depth interviews with pesantren caretakers, business unit managers, teachers, and students, observations of pesantren entrepreneurial activities, and document analysis related to educational programs and pesantren business units with a total of four informants. Data analysis was conducted thematically by examining the interconnections between Islamic values, entrepreneurial practices, and sustainability principles applied within the pesantren environment. The research results show that entrepreneurial practices at Pondok Pesantren Riyadlul Jannah Mojokerto have integrated the values of tauhid, amanah, Siddiq, tabligh, fatanah, ikhtiar, and tawakal in business management and student guidance. Based on these findings, this research offers the Tauhidic Sustainable Santripreneur Curriculum model, which consists of four integrated domains: spiritual-ethical foundation, entrepreneurial competence, sustainable economic practices, and socio-ecological impact. This model is implemented thru exemplary-based learning, book-based moral reasoning, project-based business practices, student involvement in pesantren business units, spiritual reflection, zakat-infak-wakaf literacy, and business development oriented toward environmental sustainability and community empowerment. The novelty of this research lies in the interpretation of pesantren entrepreneurship education not merely as a vocational program, but as a value-based curriculum ecosystem that integrates religious education, economic independence, social justice, and environmental sustainability within a holistic santripreneur education framework.

Keywords: *Spiritual-based entrepreneurship Education; Pesantren; Islamic Values; Curriculum Reconstruction; Sustainable Economy; Santripreneur*

Abstrak

Artikel ini merekonstruksi pendidikan kewirausahaan di pesantren melalui model kurikulum berbasis spiritualitas dan ekonomi berkelanjutan dengan mengambil studi kasus di Pondok Pesantren Riyadlul Jannah Mojokerto. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara mendalam dengan pengasuh pesantren, pengelola unit usaha, guru, dan santri dengan jumlah informan empat orang, observasi terhadap

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aktivitas kewirausahaan pesantren, serta analisis dokumen yang berkaitan dengan program pendidikan dan unit usaha pesantren. Analisis data dilakukan secara tematik dengan mengkaji keterkaitan antara nilai-nilai keislaman, praktik kewirausahaan, dan prinsip keberlanjutan yang diterapkan dalam lingkungan pesantren. Hasil penelitian menunjukkan bahwa praktik kewirausahaan di Pondok Pesantren Riyadlul Jannah Mojokerto telah mengintegrasikan nilai tauhid, amanah, Siddiq, tabligh, fatanah, ikhtiar, dan tawakal dalam pengelolaan usaha serta pembinaan santri. Berdasarkan temuan tersebut, penelitian ini menawarkan model Tauhidic Sustainable Santripreneur Curriculum yang terdiri atas empat domain terpadu, yaitu fondasi spiritual-etis, kompetensi kewirausahaan, praktik ekonomi berkelanjutan, dan dampak sosial-ekologis. Model ini diimplementasikan melalui pembelajaran berbasis keteladanan, penalaran moral berbasis kitab, praktik bisnis berbasis proyek, keterlibatan santri dalam unit usaha pesantren, refleksi spiritual, literasi zakat-infak-wakaf, serta pengembangan usaha yang berorientasi pada keberlanjutan lingkungan dan pemberdayaan masyarakat. Kebaruan penelitian ini terletak pada pemaknaan pendidikan kewirausahaan pesantren bukan sekadar sebagai program vokasional, melainkan sebagai ekosistem kurikulum berbasis nilai yang mengintegrasikan pendidikan agama, kemandirian ekonomi, keadilan sosial, dan keberlanjutan lingkungan dalam satu kerangka pendidikan santripreneur yang holistik.

Kata kunci: Pendidikan Kewirausahaan Berbasis Spiritual; Pesantren; Nilai Keislaman; Rekonstruksi Kurikulum; Ekonomi Berkelanjutan; Santripreneur

I. Introduction

Pesantren is one of the most influential Islamic educational institutions in Indonesia because it combines the functions of education, preaching, character building, and social services. In recent decades, the role of pesantren has expanded from centers of religious knowledge transmission to centers of economic empowerment, especially through cooperatives, agribusiness units, culinary ventures, fisheries, retail, printing, digital marketing, and santripreneur incubation. The expansion of this role is increasingly relevant because Indonesia still needs young entrepreneurs who are character-driven, productive, and capable of building the local economy. Data from the Ministry of Religious Affairs shows that the pesantren ecosystem is very large; in 2024, there were around 39,551 pesantren with approximately 4.9 million students, making pesantren a strong social leverage if their entrepreneurship education is systematically designed (Agama, 2024). However, documents and field practices show that the integration of spiritual values with entrepreneurship often remains implicit, sporadic, dependent on the figure of the kiai, or only apparent in general moral rules. As a result, students can master production and marketing skills, but they may not necessarily have a reflective framework that connects profit with trust, blessings, maqasid al-shari'ah, social responsibility, and environmental sustainability.

Previous research has shown that entrepreneurship education can enhance entrepreneurial intentions, self-efficacy, and career readiness, although the effects vary according to the quality of the learning design and the context of the learners (García-Martínez et al., 2023). Islamic entrepreneurship literature adds that business activities are not merely economic activities, but part of social worship that requires honesty,

trustworthiness, justice, prohibition of gharar and riba, and prioritization of public welfare (Angnakoon et al., 2025; Aziz & Ilham, 2025; Kiradoo et al., 2021). Studies on spirituality and entrepreneurship also show that spiritual practices can shape the meaning of work, resilience, moral responsibility, and a service orientation (Alnashr & Labib, 2018; Ernest et al., 2015; Wibowo, 2019). In the context of pesantren, several studies show that student entrepreneurship is effective when practiced in real business units, guided by the exemplary behavior of kiai, and internalized thru a culture of discipline, simplicity, mutual cooperation, and dedication (Fauzian, 2020; Rouf et al., 2024). However, most research still separates entrepreneurship education, Islamic ethics, and economic sustainability; not many offer an integrated curriculum design for pesantren.

Pesantren Riyadlul Jannah is located in the Pacet district of Mojokerto, focusing on student involvement in entrepreneurial and socio-economic activities as an integration of learning in a double track program for 12th-grade high school students weekly and intensively daily for STIES students. The integrated curriculum combines one curriculum with another, creating an inseparable connection between them. This aims to ensure that educational activities are carried out effectively and as expected. The curriculum, as a set of plans and agreements containing objectives, content, and learning materials, serves as a reference for the implementation of teaching and learning activities to achieve a specific education.

The novelty of this article lies in the reconstruction of the pesantren entrepreneurship curriculum thru the Spiritual-Based Entrepreneurship Education framework, which combines three streams of literature: experiential-based entrepreneurship education, value-based Islamic entrepreneurship, and sustainable entrepreneurship education. Unlike studies that depict pesantren business programs as management practices, this article positions pesantren as a curriculum ecosystem: kitab learning, halaqah, kiai's exemplary behavior, hidden curriculum, business units, alumni networks, and community service are treated as mutually reinforcing pedagogical tools. This article also offers the term Tauhidic Sustainable Santripreneur Curriculum as a conceptual model that links tauhid with the creation of halal economic value, circular economy, zakat-infak-wakaf literacy, and green business incubation. Thus, the new contribution of this article is not only on the theme of spirituality but also on the operational design of the curriculum that can be translated into learning outcomes, learning strategies, assessments, and institutional policies of the pesantren.

This study aims to formulate a context-grounded curriculum reconstruction for entrepreneurship education at Pondok Pesantren Riyadlul Jannah that integrates Islamic values with entrepreneurial learning and sustainability. Specifically, the study seeks to: identify empirically visible spiritual and pedagogical practices in the case; examine how students engage with real business activities; distinguish observed practices from researcher-generated curriculum extensions; and construct a proposed curriculum

pathway, implementation strategy, and assessment framework that can be tested in future research. The objective is model development from a bounded case, not population-level generalization.

The study addresses three questions: (1) How are Islamic spiritual values and work ethics enacted within entrepreneurship-related learning at Pondok Pesantren Riyadlul Jannah? (2) What empirical patterns connect formal learning, mentoring, and participation in pesantren business units? and (3) How can those case-specific findings, together with relevant literature, be synthesized into a proposed curriculum model that incorporates sustainable economic and socio-ecological dimensions? These questions are exploratory and model-building rather than hypothesis-testing.

The significance of the study is theoretical, practical, and policy-oriented, but its claims are limited to model development. Theoretically, the study connects Islamic entrepreneurship ethics with experiential and sustainable entrepreneurship education. Practically, the proposed model may provide a structured basis for curriculum documentation, business-project design, mentoring, and assessment in the context of Riyadlul Jannah and potentially in comparable settings after adaptation and validation. From a policy perspective, the model is relevant to pesantren economic-independence and business-incubation initiatives because it treats economic activity as an educational process that should be accompanied by ethical, pedagogical, social, and environmental indicators.

II. Research Methods

This study employed a qualitative single-case study design because the purpose was to understand how entrepreneurship education, spiritual values, work habituation, and business-unit practice interact within one bounded institutional setting (Yin, 2018). The case boundary was Pondok Pesantren Riyadlul Jannah, Pacet District, Mojokerto Regency, East Java, Indonesia. Fieldwork was conducted [2025]. The unit of analysis was the educational process through which spiritual values and entrepreneurial practices were connected within formal learning, mentoring, daily habituation, and pesantren business activities.

The object of this research is entrepreneurship education based on spirituality and sustainable economy at Pondok Pesantren Riyadlul Jannah Pacet Mojokerto. This pesantren was purposively selected because it has developed entrepreneurial practices thru productive business units, student mentoring, exemplary conduct of the kiai, work habituation, and the integration of Islamic values in economic activities. Several previous studies also show that Pondok Pesantren Riyadlul Jannah Mojokerto has a strong focus on the development of student entrepreneurship, pesantren business units, agribusiness, community empowerment, and the integration of spiritual values in entrepreneurship practices.

The research subjects include the pesantren caretakers, business unit managers, teachers or ustaz, students involved in entrepreneurial activities, and other parties relevant to the economic practices of the pesantren. The selection of informants was conducted purposively, considering their involvement in the educational process, business management, character development, and the entrepreneurial practices of the students.

The research instruments consist of interview guidelines, observation guidelines, document analysis guidelines, and a curriculum synthesis matrix. The interview guidelines are used to explore information about spiritual values, entrepreneurship development patterns, the role of the kiai, student involvement, business unit management, and the relationship between entrepreneurship and the independence of the pesantren. The observation guidelines are used to observe learning activities, work habits, unit business practices, student discipline, and socio-economic interactions in the pesantren environment. Document analysis was conducted on institutional documents, educational programs, activity records, scientific literature, and policies related to the independence of the pesantren. The curriculum synthesis matrix is used to translate field findings into domains of competence, learning outcomes, materials, learning activities, assessments, and success indicators.

Data collection was conducted thru in-depth interviews, limited participatory observations, and documentation studies. Interviews were conducted to obtain narratives from pesantren actors regarding the integration of Islamic values and entrepreneurship. Observation was conducted to directly see the entrepreneurial practices of the students and the business units of the pesantren. Documentation study is used to complement field data with written documents, previous research findings, and literature on Islamic entrepreneurship, spirituality in entrepreneurship education, and sustainable entrepreneurship education.

Data analysis uses integrative thematic analysis. The first stage is open coding to identify initial themes such as monotheism, trustworthiness, honesty, hard work, discipline, work habits, business unit practices, blessings, independence, and social contribution. The second stage is axial coding to connect these themes into four curriculum domains, namely the spiritual-ethical foundation, entrepreneurial competence, sustainable economic practices, and socio-ecological impact. The third stage is selective coding to build the main model called the Tauhidic Sustainable Santripreneur Curriculum.

The validity of the data is maintained thru source triangulation, technique triangulation, and confirmation of findings. Source triangulation is conducted by comparing data from caregivers, business managers, teachers, students, documents, and literature. Technique triangulation is carried out by comparing the results of interviews, observations, and documentation. Confirmation of findings is conducted by reviewing the consistency between data, codes, themes, and the formulated curriculum model. Because

this research is qualitative in nature, reliability is not measured with Cronbach's alpha, but thru procedural consistency, audit trails, and traceability of the analysis process.

III. Result and Discussion

A. Empirical Findings from the Riyadlul Jannah Case

Within the available interview, observation, and documentary material, six recurring forms of practice were identified in the Riyadlul Jannah case, as summarized in Table 1. These are presented as empirical patterns from this single site; they should not be interpreted as evidence that the same patterns occur across Indonesian pesantren.

Table 1 Implementation of the Integration of Spiritual Pedagogy and Work Ethos Development at Pondok Pesantren Riyadlul Jannah

No	Implementation Form	Description of Findings
1	Experience-Based Education and Spiritual Values	Students participate in learning activities that integrate worship, academic learning, and entrepreneurial practice, fostering the awareness that work is part of worship.
2	Implementation of Spiritual Values in the Curriculum	The values of honesty, trustworthiness, responsibility, discipline, and piety are integrated into both formal and non-formal activities of the pesantren.
3	Pesantren Entrepreneurship Activities	Students are involved in business units such as organic tofu production, laundry, barbershop, agriculture, and fisheries as a means of learning work ethics.
4	Pedagogical Approach Strategy	Implemented through the exemplary behavior of caregivers, entrepreneurship training, senior-junior mentoring, and structured coaching.
5	Integration with Formal Education	The program is implemented at SMA and STIE Riyadlul Jannah through a double track model that combines academic education and work skills.
6	Partnership with the Business World and the Community	The pesantren collaborates with business actors and the community as a means for internships, work practices, and strengthening the competencies of the students.

Source: Research interviews, observations, and documents.

Table 1 indicates that the case combines religious habituation, formal learning, work practice, mentoring, and external collaboration. The empirical contribution at this stage is descriptive: these activities co-occur within Riyadlul Jannah and provide the institutional conditions through which students encounter both spiritual and work-related expectations.

The field material further suggests that business-unit participation is an important setting for the internalization of work-related values. Students encounter expectations concerning honesty, discipline, responsibility, cooperation, and amanah while participating in production and service activities. The data support an interpretation of the business units as experiential learning spaces; they do not, by themselves, establish long-term entrepreneurial outcomes. A recurring empirical pattern is the framing of

work as part of worship and service. In analytic terms, this pattern was coded as a spiritual framing of work and grouped with observations of role modelling, discipline, and responsibility. The hidden-curriculum interpretation used later in the article is therefore an analytic concept applied by the researcher to organize these observed and reported practices, rather than a directly stated institutional curriculum category.

Table 2 Entrepreneurial Approaches at Riyadlul Jannah Islamic Boarding School

Aspect	Description
institutional form	Pesantren with a double track model (formal & non-formal education + business unit)
focus of activities	Dominant work activities through the pesantren business units (production, laundry, agriculture, etc.)
Integration Model	Developing an Islamic entrepreneurial spirit through the active involvement of students in real ventures
Parenting Approach	The involvement of senior students as mentors, and the focus on character building through direct experience.
Execution Time	Work practice is conducted intensively every day (especially at the university level).

In the Riyadlul Jannah case, students participate in a combination of academic learning, religious habituation, and work practice. This pattern is consistent with experiential learning because students encounter real production, service, and operational tasks rather than only classroom simulations. The empirical claim is limited to the presence and organization of these activities; their effect on competence is interpreted from participant accounts and requires future outcome-based testing. Observations and interviews show that real business activities form a recurring part of student experience, including organic tofu production, laundry, barbershop, agriculture, and fisheries. These activities connect classroom knowledge with practical tasks such as production, service, teamwork, and responsibility. The strength of this finding lies in the convergence between reported practice and observed activity, not in a causal claim about effectiveness.

Table 3. Implementation of Experience-Based Education and Spiritual Values at Pondok Pesantren Riyadlul Jannah

Implementation Aspect	Activity Form	Values Developed
Academic Learning	Learning activities in formal classes at Senior High School (SMA) and STIE	Knowledge, critical thinking, responsibility
Spiritual Habituation	Congregational prayers, dhikr, Quran recitation, religious study sessions	Piety, sincerity, discipline
Entrepreneurship Practice	Production of tofu, laundry, barbershop	Independence, hard work, trustworthiness

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Agriculture and Fisheries Practice	Management of agricultural land and fish ponds	Responsibility, perseverance, environmental awareness
Mentoring and Guidance	Assistance by teachers and senior students	Leadership, teamwork, communication

Table 3 summarizes the observed combination of academic learning, spiritual habituation, business practice, agriculture/fisheries activities, and mentoring. The values listed in the final column are interpretive codes derived from the field material and should be read as analytic categories rather than standardized measures of student character. Spiritual values are visible across formal and non-formal activities in the Riyadlul Jannah case. Interview and observation material repeatedly linked honesty, piety, responsibility, amanah, discipline, and social concern with everyday learning and work routines. These patterns provide empirical support for the 'Islamic Spiritual Foundation' component of the proposed model.

Table 4 Implementation of Spiritual Values in the Pesantren Curriculum

Spiritual Values	Implementation Form	Student Indicators	Behavior
Honesty	Supervision of learning and work activities	Does not engage in cheating and is responsible for assigned tasks	
Piety	Congregational prayers, dhikr, Quran recitation	Consistently performs obligatory and sunnah worship	
Responsibility	Completion of academic assignments and pesantren work	Completes tasks on time	
Trustworthiness (Amanah)	Management of student business units and organizations	Carries out duties according to the trust given	
Discipline	Structured daily activity schedule	Adheres to rules and scheduled activities	
Social Care	Cooperation in pesantren activities	Helps others and maintains social harmony	

Table 4 shows how spiritual values are associated with specific institutional activities and expected behaviors. Because the study is qualitative, these indicators should be understood as field-based descriptions of expectations and practices, not as psychometrically validated measures of spirituality or character.

The case also shows that business units are used as practical learning environments. Students participate in production, service, agriculture, fisheries, and other operational tasks while being supervised by adults or senior students. This finding empirically

supports the experiential-learning component of the model and provides a context for examining how entrepreneurial competence may be developed.

Student involvement varies by business unit and task, but the common feature is direct exposure to real work processes. Such participation gives students opportunities to encounter customer service, production discipline, teamwork, and basic business responsibility. The study does not claim that every participating student reaches the same level of competence.

Table 5 Entrepreneurial Activities as a Medium for Developing the Work Ethic of Santri

Business Unit		Student Involvement		Work Ethic Values Developed
Organic Production	Tofu	Production process, packaging, distribution		Discipline, responsibility, hard work
Laundry		Washing, ironing, customer service		Accuracy, trustworthiness, service
Barbershop		Service delivery, customer communication		Self-confidence, professionalism
Agriculture		Planting, harvesting, maintenance		Patience, perseverance, independence
Fisheries		Pond maintenance and fish harvesting		Responsibility, consistency, teamwork

Table 5 illustrates how different business-unit activities expose students to different work demands. These associations were used as analytic links between field activity and work-ethic or competence-related codes; they are not experimental estimates of the effect of each business unit.

Across the available field material, role modelling by caretakers and teachers and mentoring among students appeared repeatedly as mechanisms through which expectations about discipline, responsibility, leadership, and cooperation were communicated. The manuscript should substantiate this interpretation with verbatim quotations from each stakeholder group, as presented in the traceability matrix below.

Table 6 Empirical Data–Code–Theme–Finding Traceability Matrix

Informant source	Initial code		Empirical theme	Finding supported
Caretaker/Kiai (K1)	work worship;	as	Islamic spiritual foundation	Religious values frame entrepreneurship-related work.

	amanah; role modelling			
Business-unit manager (BU1)	discipline; responsibility; service	Experiential learning business units	in as real environments.	Business units function learning
Teacher/Ustaz (T1)	guided practice; mentoring; integration	Pedagogical mediation	Formal learning and work practice are connected through guidance.	
Santri (S1)	learning by doing; confidence; independence	Entrepreneurial competence development	Participation is perceived as supporting competence development.	

Table 7 Researcher-Synthesized Curriculum Reconstruction Matrix (Proposed Model)

Domain	Core Values	Competencies	Learning Strategies	Assessment
Spiritual-Ethical	Tauhid, trustworthiness (Amanah), honesty (Siddiq), sincerity (Ikhlas)	Evaluating efforts as worship and trust	Textbook studies, halal case studies, reflection on intentions	Spiritual journals, business ethics rubric
Entrepreneurship	Initiative (Ikhtiar), intelligence (Fathanah), hard work	Identifying opportunities, creating products, managing finances	Project-based learning, business model canvas, internships	Business proposals, financial reports, pitching
Sustainable Economy	Mizan, anti-waste (anti-israf), halal-thayyib	Reducing waste and using local resources	Green product design, circular economy projects	Waste audits, material efficiency, green business indicators

Social Impact	Maslahah, zakat, infaq, wakaf	Creating benefits for the community	Community-based enterprises, student cooperatives	Social impact reports, community contribution
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The matrix in Table 6 is a researcher-generated conceptual synthesis rather than a direct empirical finding. The Riyadlul Jannah data most clearly support the spiritual-ethical, entrepreneurial-competence, and experiential-learning components. Sustainable economic practices and socio-ecological impact are extended through theoretical synthesis with sustainable entrepreneurship education and Islamic ethics literature (Javaid, 2022; Del Vecchio et al., 2021; Klapper & Fayolle, 2023). Accordingly, the proposed curriculum elements—such as circular-economy projects, waste audits, and formalized social-impact reporting—should be interpreted as design propositions to be piloted and evaluated, not as practices already fully implemented at the research site.

Table 7 Curriculum Evaluation Indicators

Evaluation Domain	Indicators	Data Sources	Frequency
Business Competence	Market validation, financial reports, product innovation	Project portfolios, mentor observations	Monthly
Spiritual Integrity	Honesty, trustworthiness (Amanah), discipline, service ethics	Reflective journals, supervisor assessment rubrics	Weekly
Sustainability	Waste reduction, use of local materials, energy efficiency	Business unit audits, project reports	Quarterly
Social Impact	Benefits to the community, social funds, community collaboration	Social impact reports	Semesterly

Source: Research interview result

The main interpretation of this finding is that pesantren entrepreneurship education requires a paradigm shift from skill-based entrepreneurship to value-embedded sustainable entrepreneurship. Skill-based entrepreneurship education remains important because students need production, marketing, finance, and management skills. However, skills without values can produce opportunistic entrepreneurs. On the other hand, values without skills can render idealism unproductive. The tawhidic-circular

curriculum offered in this article seeks to reconcile both: students learn to seek opportunities, but these opportunities are filtered thru halal, maslahat, justice, and sustainability

B. Discussion

1. Implementation of Spiritual Pedagogy Integration and Work Ethos Development at Pondok Pesantren Riyadlul Jannah

Research results show that Pondok Pesantren Riyadlul Jannah implements the integration of spiritual pedagogy and work ethos development thru an experiential learning approach, field practice, and the internalization of spiritual values in all educational activities. This implementation is applied to the twelfth-grade students of SMA Rijan and the students of STIE Riyadlul Jannah. The integration is realized thru the habituation of spiritual activities such as congregational prayers, dhikr, Quran recitation, and religious study combined with pesantren entrepreneurship activities. Students are directed to understand that work is not just an economic activity, but also a form of worship to Allah SWT. This understanding fosters spiritual awareness, responsibility, honesty, and integrity in their work.

Entrepreneurship education in pesantren needs to be understood as a process of fostering the independence of students comprehensively, not merely as technical training to start a business or gain economic profit. In the pesantren tradition, the concept of independence has interconnected spiritual, social, and economic dimensions. Students are educated to be able to take responsibility for their own lives, possess a strong work ethic, be disciplined, simple, and capable of benefiting society. Therefore, entrepreneurship education in pesantren is not enough to only teach trading skills or product marketing, but it must also shape entrepreneurial character based on Islamic values. In the study of modern entrepreneurship education, entrepreneurship education is understood as a process of developing competencies, attitudes, creativity, problem-solving abilities, and decision-making courage thru contextual and participatory learning experiences (Ernest et al., 2015; Kozlinska et al., 2023; Morris, 2016).

The independence of students cannot be separated from the pesantren tradition, which emphasizes simplicity, devotion, mutual cooperation, and the habituation of collective living. The pesantren environment allows the educational process to take place comprehensively for twenty-four hours, so entrepreneurial learning does not only occur in the classroom but also in daily life. Students learn to manage time, collaborate, solve problems, and interact directly with the community. In this context, the pesantren's business units such as cooperatives, agriculture, livestock, printing, culinary, and even digital-based businesses can serve as effective entrepreneurship laboratories because they connect theory with real practice. The experiential learning model has proven to be capable of enhancing students' entrepreneurial competencies, motivation, and self-

confidence because they are directly involved in the processes of production, marketing, customer service, and decision-making (Fauzian, 2020; Hosaini, 2025).

The tradition of collective life in pesantren actually has a very large social capital to support the development of santripreneurs. Intensive interactions between kiai, ustaz, and santri create a learning relationship that is not only academic but also a model of moral and social values. In the context of entrepreneurship, such modeling is important for shaping the character of trustworthiness, responsibility, honesty, and social concern, which are the foundations of Islamic business ethics. Moreover, the culture of mutual assistance in pesantren can strengthen collaboration and teamwork skills, which are among the key competencies in modern entrepreneurship. Research shows that entrepreneurial learning develops more effectively in social environments that support interaction, mentoring, and community-based learning compared to purely individualistic learning (Alnashr & Labib, 2018; Grant, 2022).

Nevertheless, the implementation of entrepreneurship education in pesantren still faces various obstacles. Many pesantren have productive business units, but have not yet made them an integral part of the curriculum designed systematically and measurably. Students often only participate as operational staff without receiving pedagogical reflection on business management, marketing strategies, risk management, product innovation, or business sustainability. As a result, business activities run practically, but have not yet fully become a medium for entrepreneurship learning that can comprehensively develop students' competencies. Studies on entrepreneurship education show that the effectiveness of entrepreneurship learning is greatly influenced by the connection between practical experience and the processes of reflection, evaluation, and systematic concept development (Isabelle, 2020; Silveyra-León et al., 2023; Sukardi et al., 2022)(Sukardi et al., 2022).

In addition to curriculum issues, other challenges faced by pesantren include limited human resources, market access, and adaptation to the developments of the digital economy. Many pesantren administrators still lack adequate pedagogical and managerial skills to integrate entrepreneurship education with character education and Islamic spirituality. However, the development of the digital economy requires students to possess new skills such as digital marketing, social media management, product innovation, and the utilization of information technology. Research shows that entrepreneurship education that is adaptive to technological developments can enhance innovation skills, creativity, and the readiness of learners to face changes in the global job market (Balushi et al., 2023; Din et al., 2020; Šlogar et al., 2021).

Therefore, the entrepreneurial curriculum for pesantren needs to be designed by connecting three main dimensions, namely business knowledge, practical skills, and value formation. Business knowledge includes the fundamentals of management, marketing, production, finance, business digitalization, and innovation development.

Practical skills include the ability to create business plans, conduct production, manage customer service, maintain financial records, and evaluate the market and consumer needs. Meanwhile, value formation includes instilling attitudes of trustworthiness, honesty, discipline, justice, social responsibility, and a focus on the common good in every economic activity. This integrative approach is important so that students not only have technical skills but also moral and social awareness in running a business. Research shows that entrepreneurship education that integrates competencies, practical experience, and character building results in more effective and sustainable learning (Kozlinska et al., 2023; Morris, 2016).

Thus, pesantren entrepreneurship education should be understood as an integrative educational process that connects spirituality, economic skills, and social responsibility. Students do not only learn how to make a profit, but also understand that business must be conducted in a halal, fair, beneficial, and sustainable manner. This is what makes pesantren unique compared to general educational institutions, namely that entrepreneurship is not separated from moral education and the formation of spiritual character. Thru this approach, pesantren have the potential to become centers for developing santripreneurs who are not only economically independent but also possess social concern and moral commitment in building society. Pesantren-based entrepreneurship education can ultimately become an alternative educational model that integrates economic development with the strengthening of Islamic and humanitarian values.

2. Spiritual-Based Santripreneurship Model for a Sustainable Economy

The spiritual-based santripreneurship model offered in this study consists of four main interconnected layers that form a holistic pesantren entrepreneurship ecosystem. The first layer is the spiritual foundation, which is the internalization of the values of monotheism, trustworthiness, sincerity, excellence, justice, and public interest as the basis for the economic behavior of students. These values are the main differentiators between pesantren-based entrepreneurship and conventional entrepreneurship, which often only focuses on economic growth. In the Islamic perspective, business activities are viewed as part of worship and social service, so every economic decision must consider moral aspects and the welfare of the community. The second layer is entrepreneurial competence, which includes creativity, innovation, leadership, financial literacy, marketing, business communication, and the ability to take measured risks. This competence is important so that students can compete in the modern business world without losing their spiritual identity. The third layer is the experiential ecosystem, which includes pesantren business units, mentoring, business projects, collaboration with alumni and SMEs, as well as the use of digital technology as a learning space for entrepreneurship practice. The final layer is sustainable impact, which refers to the economic, social, and environmental effects generated by the business activities of the

students. This model positions pesantren not only as religious educational institutions but also as centers for economic empowerment based on Islamic values (Abdelzaher & Abdelzaher, 2017; Falach et al., 2023).

This model emphasizes that the success of pesantren entrepreneurship education is not only measured by the number of successful businesses built but also by the quality of values accompanying those businesses. Successful students are not only those who achieve high profits, but also those who can maintain honesty, build social trust, empower the community, and run businesses sustainably. Therefore, the measure of success for santripreneurs should be broader than just economic indicators. Spiritual and social aspects need to be an important part of evaluating the success of pesantren entrepreneurship. In practice, spiritually-based entrepreneurs tend to have a long-term orientation because business is understood as a means of service and empowerment for the community. This approach also strengthens business resilience because relationships with customers and the community are built on trust and ethics. Research shows that the integration of Islamic values in entrepreneurship can shape the character of students to be independent, disciplined, responsible, and highly socially aware (Asiah et al., 2025).

In the context of a sustainable economy, pesantren hold a strategic position because they are generally closely connected with the local community and possess strong social capital. Pesantren are trusted by the community as moral institutions and centers of education, thus having the ability to build community-based economic networks. This social capital can serve as the foundation for developing pesantren cooperatives, organic farming, local halal industries, creative economy for students, and digital services based on Islamic values. A community-based economic approach allows for a broader distribution of economic benefits and reduces social inequality at the local level. Moreover, many pesantren have a culture of mutual assistance and solidarity that supports the practice of social entrepreneurship. The study of sustainable entrepreneurship emphasizes the importance of integrating social and environmental aspects into modern entrepreneurship education. Therefore, pesantren have the potential to become laboratories of sustainable economics that combine spirituality, community empowerment, and environmental preservation. Research shows that the development of community-based pesantren economy can enhance the welfare of the surrounding community while strengthening the independence of the pesantren institution (Alip Nur Yanto et al., 2023; Elyunusi et al., 2022).

Digitalization has become an important element in the model of spiritual-based santripreneurship. Islamic boarding schools need to teach students to use technology productively and creatively, not just consumptively. Santri can be trained to create digital catalogs, manage business social media, use marketplaces, develop digital branding strategies, produce ethical marketing content, and analyze data-based consumer behavior. Mastery of digital technology will expand market access and enhance the

competitiveness of santri businesses amid the global economic transformation. However, digitalization in pesantren must still be guided by spiritual values to avoid falling into manipulative practices, consumer exploitation, the spread of hoaxes, or a consumerist culture. With this approach, technology is positioned as a tool to strengthen economic preaching and community empowerment. Research shows that the integration of technology and Islamic values can form a more ethical and inclusive technopreneurship model within the pesantren environment (Aziz & Ilham, 2025; García-Martínez et al., 2023).

The spiritual-based santripreneurship model ultimately offers a new paradigm that pesantren can transform into centers of spiritual entrepreneurship. This means that pesantren not only produce religious graduates but also generate a generation that is productive, creative, independent, innovative, and oriented toward the common good. The integration of Islamic values and sustainable economics gives pesantren great potential as actors in the more ethical, inclusive, and resilient economic development of the community. Thru the strengthening of spirituality, the development of entrepreneurial competencies, an experiential learning ecosystem, and a sustainability orientation, pesantren can become an alternative model for entrepreneurship education in the modern era (Aruman et al., 2024; Faisal, 2022). This paradigm simultaneously asserts that economic development should not be separated from moral and spiritual values. On the contrary, Islamic values can actually become a source of social and economic innovation that is relevant to addressing the challenges of inequality, unemployment, and environmental crises in the future.

3. Reconstruction of a Spiritual and Sustainable-Based Entrepreneurship Curriculum

Pondok Pesantren Riyadlul Jannah implements an integrated education model (double track system), which is the integration of academic education and work skills. This model allows students to acquire academic competence as well as real work experience.

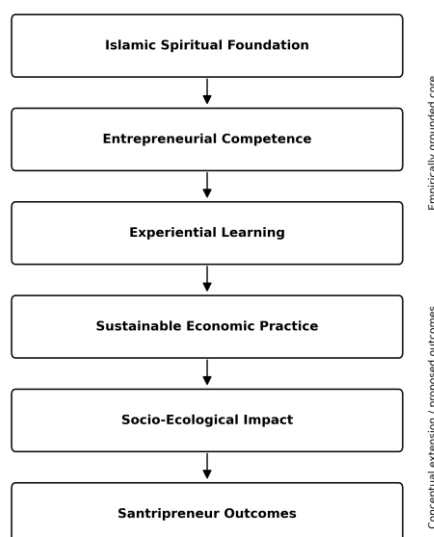


Figure 1. Model of Integration of Formal Education and Work Ethic Development

At the STIE Riyadlul Jannah level, students are involved intensively in daily work practices, whereas Grade 12 senior-high-school students participate on a scheduled weekly basis. This empirical arrangement supports the experiential-learning component of Figure 1. The subsequent stages—formalized sustainable economic practice, systematic socio-ecological impact assessment, and defined santripreneur outcomes—are proposed curriculum extensions and should be evaluated through future implementation research.

The case illustrates why real-world practice should be distinguished from a fully specified curriculum. Students may learn through production, customer service, agriculture, or business-unit operations, yet curriculum quality also depends on clear objectives, guidance, feedback, reflection, and assessment. Related pesantren studies document curricular and extracurricular integration of entrepreneurship, but they do not provide the same six-stage tauhidic-to-socio-ecological pathway proposed here (Rouf et al., 2024). Experiential entrepreneurship literature likewise emphasizes that learning-by-doing is strengthened when practical experience is pedagogically structured

The spiritual values of Islam can serve as a framework for the business decisions of students. The value of monotheism places business as part of devotion to Allah, not merely a competition for profit. Trust forms responsibility toward capital, consumers, the environment, and partners. Siddiq demands honesty in promotion, weighing, product quality, and financial reports. Tabligh encourages ethical communication, service, and transparency. Fathanah demands the intelligence to read opportunities, innovation, and managerial skills. Effort and trust in God maintain a balance between hard work and spiritual awareness. These findings align with the literature on Islamic entrepreneurship, which emphasizes that Muslim businesses should connect ethics, halal law, and public welfare. Studies by Wibowo and Alnashr and Labib. also reinforce that spirituality can

influence how learners perceive economic activities and shape entrepreneurial psychological attributes (Alnashr & Labib, 2018; Wibowo, 2019).

Sustainable economy as a practical extension of *maqasid al-shari'ah*. The protection of religion, life, intellect, lineage, and property cannot be separated from environmental protection, distribution justice, and community sustainability. Therefore, *pesantren* businesses should not only pursue revenue but also reduce waste, use *halal-thayyib* materials, strengthen local supply chains, create job opportunities, and allocate part of their surplus for education and community empowerment. The literature on sustainable entrepreneurship emphasizes that sustainable entrepreneurs create economic value as well as social and ecological value (Belz & Binder, 2017; Muñoz & Cohen, 2018; Parrish, 2010; Rosário & Raimundo, 2024). In the context of *pesantren*, this integration provides an Islamic framework for the sustainability agenda: preserving the earth as a trust, avoiding extravagance, and directing efforts toward the common good.

The implementation of the model can be carried out thru six pedagogical strategies. First, book-based moral reasoning, which involves reading texts on *muamalah* and ethics related to contemporary business cases. Second, project-based learning thru student product projects, such as *halal* food, organic farming, crafts, digital services, laundry, or cooperatives. Third, apprenticeship in the *pesantren*'s business units so that students experience real work, customer service, financial recording, and problem-solving. Fourth, reflective spiritual journaling so that students write about the relationship between intention, work, mistakes, honesty, and blessings. Fifth, green business incubation that teaches product design, market testing, eco-friendly packaging, and marketing strategies. Sixth, a community-based enterprise that connects *pesantren* businesses with the needs of the surrounding community. This strategy aligns with the finding that entrepreneurship education is more effective when based on experience, reflection, and ecosystem support (Martin & Cleveland, 2024).

Assessment in this curriculum must measure three domains: business competence, spiritual integrity, and sustainability impact. Business competence can be measured thru the quality of the business model canvas, simple financial reports, market validation, product creativity, and presentation skills. Spiritual integrity is measured thru the rubric of trustworthiness, honesty, discipline, responsibility, service etiquette, *halal* compliance, and intention reflection. The impact of sustainability is measured thru the use of local materials, waste reduction, energy efficiency, social contribution, and social fund allocation. With such assessments, students are not only evaluated based on profit but also on ethical processes and benefits. This approach avoids reducing entrepreneurship to a competition of turnover, while also protecting the *pesantren* from the risk of commercialization that neglects values.

An unexpected result is that pesantren have actually had many elements of sustainable entrepreneurship education before the term sustainability became popular. Simplicity, frugality, collective work, land utilization, mutual cooperation, charity, and community service are social capitals compatible with a sustainable economy. However, these capitals are often not given a curricular language and are not connected to contemporary indicators such as resource efficiency, circular economy, green products, social impact, and responsible consumption. Therefore, curriculum reconstruction does not have to import all external concepts, but rather translate the values of pesantren into the language of modern pedagogy and economy.

The practical implication is that pesantren need to develop a clear entrepreneurship curriculum document. This document should include the profile of santripreneur graduates, learning outcomes, material maps, project calendars, the roles of teachers and business unit mentors, internship mechanisms, alumni mentoring schemes, and assessments. The pesantren's business unit also needs to be positioned as a learning laboratory, not just a source of income. If the business unit only pursues the pesantren's income, the students can become cheap labor. Conversely, if the business unit is designed as a laboratory, the students gain experience, mentoring, and clear learning rights.

Policy implications are related to the Pesantren Independence Program and business incubation assistance. Business incubation policies should not only assess business proposals based on revenue potential but also on curriculum integration, student involvement, halal compliance, social impact, and environmental sustainability. The Ministry of Religious Affairs, local governments, BAZNAS, zakat institutions, universities, and the private sector can collaborate to develop curricula, mentor training, marketing platforms, and sharia microfinance. In this way, the incubation of pesantren businesses does not become a temporary aid project, but rather a long-term educational process.

IV. Conclusion

In the context of Pondok Pesantren Riyadlul Jannah, the empirical findings show a recurring connection among Islamic spiritual values, work habituation, mentoring, and student participation in real business activities. These findings support three strongly grounded components: Islamic Spiritual Foundation, Entrepreneurial Competence, and Experiential Learning. The remaining components—Sustainable Economic Practice, Socio-Ecological Impact, and Santripreneur Outcomes—are researcher-generated curriculum extensions informed by relevant literature and should not be presented as fully observed empirical facts.

The study therefore proposes the Tauhidic Sustainable Santripreneur Curriculum as a context-grounded model for curriculum development and future testing. Its distinctive contribution is an explicit pathway from spiritual foundation to competence, experiential learning, sustainable practice, socio-ecological impact, and santripreneur outcomes,

together with pedagogical and assessment propositions. The model may provide a basis for Riyadlul Jannah and comparable institutions to structure entrepreneurship learning, but transfer to other pesantren requires adaptation and empirical validation.

The study is limited by its single-site design and by the fact that the full proposed curriculum has not yet been implemented or evaluated longitudinally. In addition, the current manuscript requires complete reporting of informant numbers, fieldwork dates, observation duration, interview and transcription procedures, member checking, ethical procedures, and verbatim quotations from the four informant groups. Future research should pilot the curriculum, develop and validate assessment instruments, follow santri outcomes over time, and compare different pesantren types. Accordingly, the present contribution is an analytically grounded curriculum proposition from the Riyadlul Jannah case, not a generalized model already validated across Indonesian pesantren..

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