

Developing Student Independence in the Society 5.0 Era: A Review of the Entrepreneurship-Based Hidden Curriculum

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Abstract

This study aims to analyze the implementation of an entrepreneurship-based hidden curriculum in developing students' independence in the Society 5.0 era. This field research employs a qualitative approach, utilizing a case study method, in two Islamic boarding schools: the Sunan Gunungjati Ba'alawy Islamic Boarding School in Semarang and the Darussalam Islamic Boarding School in Purwokerto. Data were collected through observation, interviews, and documentation, and then analyzed descriptively and qualitatively. The results of the study indicate that the entrepreneurship-based hidden curriculum in both Islamic boarding schools is an effective instrument in instilling the values of student independence. At the Sunan Gunungjati Ba'alawy Islamic Boarding School, the entrepreneurship program encompasses seed sales, cooperatives, fertilizer production, agriculture, agro-farms, and the Micro Waqf Agency, as well as the provision of necessities. Meanwhile, at the Darussalam Islamic Boarding School, it takes the form of a drinking water depot, a convenience store, a mini market, and a laundry. The implementation of the hidden curriculum shapes students' independence in economic, social, emotional, intellectual, and temporal aspects, while fostering a productive, adaptive, and entrepreneurial mindset in accordance with the demands of Society 5.0. This study confirms that Islamic boarding schools play a strategic role in developing a generation of independent, creative, and globally competitive students through entrepreneurship education based on Islamic values.

Keywords

Entrepreneurship; Hidden Curriculum; Islamic Boarding School; Society 5.0; Student Independence

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1. INTRODUCTION

Islamic boarding schools (*pesantren*) are among the most extensively discussed Islamic educational institutions. Along with the development of science and technology, *pesantren* have made numerous adaptations to meet evolving needs. This is evident in their openness, demonstrated through the development of curricula, facilities, infrastructure, policies, management, and other supporting aspects. At a minimum, *pesantren* are required to make fundamental changes in two areas: changes in institutional management and changes to the curriculum (Hakim et al., 2019). Management changes are evident in the transformation of traditional Islamic boarding schools into modern or Khalaf Islamic



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boarding schools, as exemplified by the Yanbu Qur'an Kudus Islamic boarding school (Priyatno, 2017) and the Tarbiyah Islamiyah Islamic Boarding School, Purwakarta, West Java (Legistia, 2019). Meanwhile, changes in the curriculum are apparent in the addition of materials taught in Islamic boarding schools, such as those at the Tebuireng Jombang Islamic Boarding School and the Sidogiri Islamic Boarding School (As, 2017).

The curriculum of the Salaf Islamic boarding school, which was later transformed into the Khalaf Islamic boarding school, did not immediately abandon its previous traditions. As a result, the yellow books, a characteristic of Salafi Islamic boarding school learning, remain visible in the Khalaf Islamic boarding school's curriculum (Rochmania, 2021), (Hamdani et al., 2025). One of the things that demands that Islamic boarding schools continuously adapt to changing times is social development, which has entered the digital industrial era, also known as Society 5.0. In this era, Islamic boarding schools are required to provide students with the necessary skills to become independent. One effort to foster student independence is through entrepreneurship education, which some refer to as "entrepreneurship in Islamic boarding schools" (Ilham & Zakariya, 2022).

Entrepreneurship students in Islamic boarding schools are both a necessity and an effort to adapt to current developments. Gone are the days when Islamic boarding schools had to rely on their guardians, let alone the government (Rochmania, 2021), (Gumelar & Siska Lis Sulistiani, 2021). The era of Society 5.0 is characterized, among other things, by the era of collaboration, including collaboration between kyai and santri in Islamic boarding schools. Entrepreneurship among santri is actually part of the formation of this collaboration (Hanton, 2023), (Nawawi, 2024).

Entrepreneurship education for students at Islamic boarding schools significantly contributes to the development of their competencies. Students are not only faqih (Islamic jurists) in the fields of religion and *da'wah* (Islamic outreach), but more than that, through entrepreneurship, students are educated and guided to develop practical abilities in the form of hard skills such as entrepreneurship in animal husbandry, agriculture, plantations, fisheries, and so on, as well as soft skills such as courage and an entrepreneurial mindset, product promotion, trading, and so on (Susie Suryani, Yusrawati, 2024). This explanation shows that currently, it is time for students in Islamic boarding schools to be equipped not only with religious knowledge but also with practical knowledge that can be used as provisions in the form of independence in continuing life and society after graduating from Islamic boarding schools as well as an effort to adapt to the era of society 5.0 and one of these practical knowledge is through entrepreneurship education (Yunita et al., 2024).

Many Islamic boarding schools have incorporated entrepreneurship into their curriculum. At the Darussalam Gontor Putri 1 Islamic Boarding School, entrepreneurship is taught to students through seminars on entrepreneurship. Similarly, at the Al-Muwaddah Islamic Boarding School in Kudus, entrepreneurship is taught through workshops (Afandi, 2019). Students are taught how to start a business, analyze market potential, produce goods, and market them. This is a different story at Sirajul Huda Islamic Boarding School, where students have already begun practicing entrepreneurship by making brooches (Adawiyah, 2018).

The research indicates that entrepreneurship in Islamic boarding schools remains limited, primarily focusing on providing students with entrepreneurship training. This contrasts with Islamic boarding schools in Central Java, where entrepreneurship involves directly engaging students in entrepreneurial practices through product production and promoting the program to the wider community, both online and offline (Yuanda, 2024).

From the information obtained, several Islamic boarding schools, especially in the Central Java region, implement entrepreneurship programs for students. One example is the Sunan Gunungjati Ba'alawy Islamic Boarding School in Semarang, which indirectly provides students with entrepreneurial skills. At the Sunan Gunungjati Ba'alawy Islamic Boarding School in Semarang, the focus is on processed food products such as chips. In their free time, students help with packaging and

promotion. When there are boarding school events involving the community, students help sell the chips. In addition to selling to the community, students also utilize the boarding school's social media to promote their products (Mohammad Khoirur Rachman & Ahmad Mohammad Tidjani, 2024).

The descriptions above suggest that entrepreneurship in Islamic boarding schools is often an unstructured or hidden component of the curriculum. This curriculum is not directly designed and written, but is implemented and has an impact on achieving educational goals (Fatchurrohman, 2018), (Zaini, 2023). This is a unique point of difference from previous studies. Furthermore, entrepreneurship at this research site also leverages technological advancements in product promotion. This situation further reinforces the importance of this research, which aims to capture how an entrepreneurship-based hidden curriculum can develop the independence of Islamic boarding school students, enabling them to adapt and even compete with others in the ever-changing world (Mutmainnah et al., 2025). The title of this research is "Hidden Curriculum Based on Entrepreneurship in Developing the Independence of Students in the Era of Society 5.0 in Central Java".

This study will examine the "Hidden Curriculum Based on Entrepreneurship in Developing the Independence of Students in the Era of Society 5.0 in the Central Java Region." In the literature reviewed, many Islamic boarding schools have developed their independence, with varying degrees of emphasis on this aspect. Therefore, it is essential to conduct further research on the Hidden Curriculum of Islamic Boarding Schools in developing student independence in the Era of Society 5.0 in the Central Java Region, thereby contributing to the development of new literature on Islamic boarding schools. The following literature can be used as a reference in this study:

First, Research by Ahmad Lukman Fahri Rahman et al., entitled "The Role of Gontor Islamic Boarding School *Alumni* in Self-Development Efforts Towards Student Entrepreneur Independence (A Study of the Darussalam Gontor Modern Islamic Boarding School Family Association Business Forum)". This study revealed that the development of student independence is carried out through two elements, namely the role of *alumni* and the role of Forbis administrators. The role of *alumni* includes being active in the community, in government, and providing outreach in building *alumni* independence. Meanwhile, the role of Forbis administrators is to provide opportunities and chances for *alumni* through the Forbis division and by collaborating with other divisions (Rahman et al., 2022).

Second, Kusoy Anwarudin & Gilang Syahril's research, "Islamic Boarding School Strategies in Building an Entrepreneurship Education Ecosystem," reveals that Islamic boarding school independence can be achieved by building an entrepreneurial ecosystem. This strategy is implemented through structured and systematic planning, implementation, and evaluation stages. The entrepreneurship education strategy is implemented by analyzing internal and external factors. Internal factors refer to those related to the Islamic boarding school environment, whereas external factors originate from the surrounding community (Anwarudin, Kusoy, Akbar, 2022).

Third, Muhammad Imron's research, "*Pesantren* and Entrepreneurship: An Analysis of Agribusiness and Agroindustry Education at the Mukmin Mandiri Sidoarjo Islamic Boarding School," concluded that independence for Islamic boarding schools is achieved through entrepreneurship in the fields of agribusiness and agroindustry (Sarwenda, 2023). The agribusiness and agroindustry-based education model at the Mukmin Mandiri Islamic boarding school is an integrative education model, one that integrates entrepreneurship material into all subjects, textbooks, extracurricular activities, and the Islamic boarding school's culture. After that, practical activities are conducted simultaneously based on the provided material (Anam, 2016),

Table 1. Similarities and differences with previous research

No	Study	Equality	Difference	Novelty
1.	Ahmad Lukman Fahri Rahman et al., "The Role of Gontor Islamic	Independence of students	Hidden curriculum: Development of	Hidden curriculum: Developing the

No	Study	Equality	Difference	Novelty
	Boarding School <i>Alumni</i> in Self-Development Efforts Towards Santripreneur Independence (A Study of the Darussalam Gontor Modern Islamic Boarding School Family Association Business Forum)."		independence	Independence of Islamic Students in the Era of Society 5.0
2.	Kusoy Anwarudin & Gilang Syahril "Islamic Boarding School Strategies in Building an Entrepreneurship Education Ecosystem"	Entrepreneurship education	Hidden curriculum: Development of independence	2.
3.	Muhammad Imron "Islamic Boarding Schools and Entrepreneurship: Analysis of Agribusiness and Agroindustry Education at the Mukmin Mandiri Islamic Boarding School in Sidoarjo"	Islamic boarding school entrepreneurship	Hidden curriculum: Development of independence	

From the literature review above, it is clear that numerous studies have examined the independence of Islamic boarding schools, particularly from the perspective of Islamic boarding school entrepreneurship; however, none have linked this to the development of the Society 5.0 era. Therefore, this study aims to complement previous research on developing the independence of Islamic boarding school students and their entrepreneurial skills.

2. METHODS

This research is a qualitative field research (field research) which aims to deeply understand the phenomenon of entrepreneurship-based hidden curriculum in developing the independence of Islamic boarding school students in the Society 5.0 era. A qualitative approach was chosen because this study aims to interpret the meaning and dynamics that naturally occur in the Islamic boarding school environment through direct interaction between the researcher and the research subjects (Hikmawati, 2020). According to Muri Yusuf, qualitative field research functions to explore meaning, characteristics, symptoms, and symbols in a natural context and is presented in a complete narrative form (Harahap, 2020).

Research Approaches and Types

The approach used is a case study, which involves in-depth research on a particular entity over a specific period to obtain a comprehensive and contextual picture (H. Rifa'i Abubakar, 2021), (Hardani et al., 2020). This case study focuses on two Islamic boarding schools: the Sunan Gunungjati Ba'alawy Gunungpati Islamic Boarding School in Semarang and the Darussalam Dukuwaluh Purwokerto Islamic Boarding School. Both schools implement an entrepreneurship-based hidden curriculum to shape the independence of their students.

Research Location and Subjects

The research location was selected purposively, specifically, Islamic boarding schools that offer entrepreneurship programs actively managed by students (Gustavii, 2008). Research subjects include:

- Islamic boarding school supervisors (*Kiai/Nyai*), as education policy makers;
- Students, as direct implementers of entrepreneurial activities;

- c. *Ustadz-ustadzah* and managers of Islamic boarding school business units, as companions and facilitators;
- d. The surrounding community and business partners as external parties who interact directly with the Islamic boarding school's economic activities.

Research Instruments

The primary instrument in this qualitative research is the researcher themselves (human instrument), who play an active role in planning, collecting, analyzing, and interpreting the data. To support data validity, supporting instruments such as semi-structured interview guides, participant observation sheets, documentation guidelines, and a voice recorder are also used (W. Creswell & N. Poth, 2018).

Data collection technique

- a. Observations were carried out in a participatory manner on the entrepreneurial activities of students, such as production, marketing, and management of Islamic boarding school finances.
- b. In-depth interviews were conducted with Islamic boarding school supervisors, religious teachers, and students to obtain information about the goals, values, and practices of the hidden entrepreneurship curriculum.
- c. Documentation, used to complete data in the form of activity archives, cooperative financial reports, activity photos, and profiles of Islamic boarding school business units (Neuendorf, 2017).

Data Analysis Techniques

Data analysis was carried out interactively and continuously from the collection stage to concluding, following the Miles and Huberman model (Matthew B. Miles, A. Michael Huberman, 2014), which cover:

- a. Data reduction, namely the process of sorting and focusing on important data that is relevant to the research theme;
- b. Data presentation (data display), namely compiling the results of reduction in narrative form and thematic tables to find patterns and meaning;
- c. Drawing conclusions and verification are carried out continuously to obtain valid and consistent conclusions.

Data Validity

Data validity was maintained through triangulation of sources, techniques, and time. Source triangulation was conducted by comparing information from various respondents (caregivers, students, religious teachers, and the community). Technical triangulation was conducted by comparing the results of interviews, observations, and documentation. Temporal triangulation was employed by conducting repeated interviews at different times to ensure data consistency and reliability (Johnson & Christensen, 2018).

3. FINDINGS AND DISCUSSIONS

Findings

Hidden Curriculum Entrepreneurship Based at the Sunan Gunungjati Ba'alawy Gunungpati Islamic Boarding School, Semarang

The hidden curriculum, although unwritten, is directed at achieving educational goals, consisting of experiences that students must undertake. Within this hidden curriculum, interactions occur between

students, teachers, learning resources, and the learning environment, which are directed at changing student behavior. The functions of the hidden curriculum, according to Ahmad Halid, are: First, the hidden curriculum explains the meaning and values contained in the formal curriculum. Second, the hidden curriculum equips students with practical skills, enabling them to adapt to society. Third, the hidden curriculum builds and shapes students who can live democratically in society. Fourth, the hidden curriculum serves as a control mechanism for student behavior. Fifth, the hidden curriculum can increase student learning motivation. From the findings of research conducted at two Islamic boarding schools, namely the Sunan Gunungjati Ba'alawy Islamic Boarding School in Semarang and the Darussalam Islamic Boarding School in Purwokerto, it was found that the Hidden Curriculum implemented was based on entrepreneurship (Halid, 2019).

The Hidden curriculum at Sunan Gunung Jati Ba'alawy Islamic Boarding School in Semarang offers non-formal, entrepreneurship-based education. Entrepreneurship education at the Sunan Gunung Jati Ba'alawy Islamic Boarding School adheres to Islamic principles, which dictate that humans living in this world must be able and strive to fulfill their basic needs, including food, clothing, and shelter. According to an interview with a student managing one of the Islamic boarding school's entrepreneurship departments, the following information is available.

Entrepreneurship education at the Sunan Gunung Jati Ba'alawy Islamic boarding school began in 2015, starting with the formation of a farmer group chaired by Ustad Muhajir. Initially, the focus of entrepreneurship at this Islamic boarding school was only on ginger farming and goat farming. This entrepreneurship sector has also been registered with the Semarang City Agriculture Service (Halid, 2019).

In general, the Hidden Curriculum at the Sunan Gunung Jati Ba'alawy Islamic Boarding School in Semarang, which is based on entrepreneurship, is divided into two forms, namely *Rejaning Bumi Wakil* (RBL) and *Badan Wakaf Mikro* (BMW).

a. *Rejaning Bumi Wakil* (RBL)

Rejaning Bumi Wakil (RBL) is an Islamic boarding school entrepreneurial institution founded by the head of the Almaghfurlah Islamic boarding school, K.H. Drs. Muhammad Masroni. RBL is led by his son, Gus Muhammad Syarifuddin, M.Pd.I. RBL operates in the fields of seed sales, agriculture, basic food sales, cooperatives, fertilizer production and sales, and agro-farms.

Seed Sales: Seed sales at this Islamic boarding school involve repackaging vegetable seeds sourced from various factories. The seeds are packaged in small packages. The types of vegetable seeds include spinach, long beans, and so on. These products are marketed through online marketplaces. In addition to selling vegetable seeds, the Islamic boarding school also offers grafted fruit seedlings, including avocado, durian, and longan, as well as potted fruit plants such as citrus.

According to information obtained by researchers, these seeds are sold online through Shopee, Lazada, and Facebook. Up to 200 seeds can be shipped daily to all regions in Indonesia, including not just Java but also outside Java, such as Kalimantan.

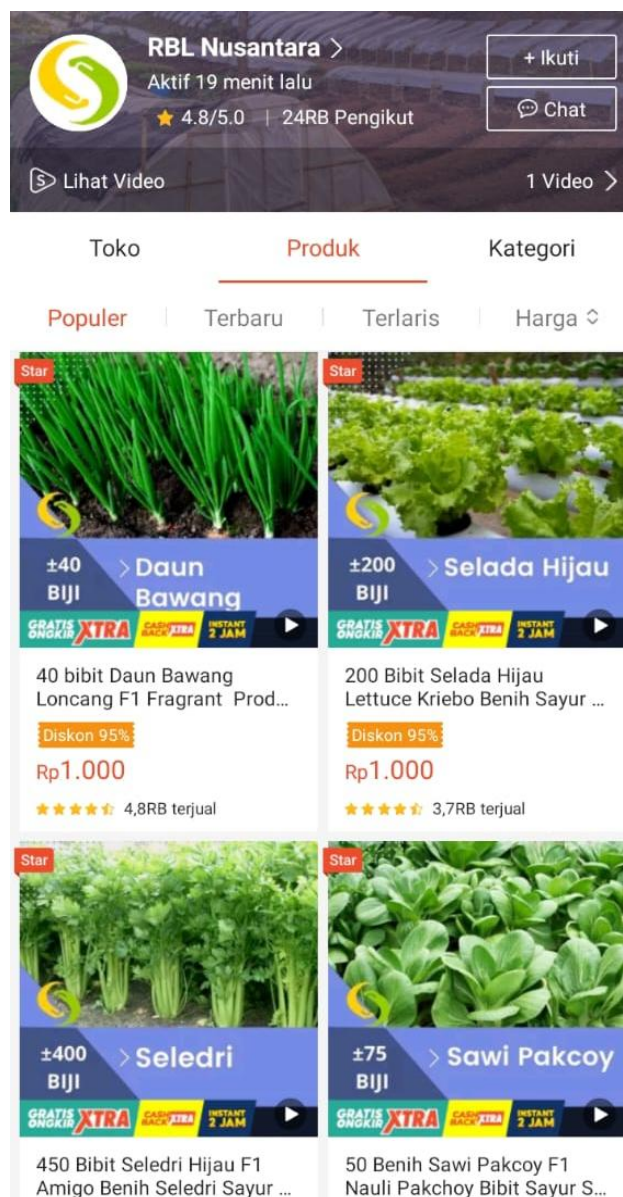


Figure 1. Shopee Shop RBL Sunan Gunung Jati Ba'alawy Islamic Boarding School

Cooperative: The cooperative at the Ba'alawy Islamic Boarding School is designed to meet the daily needs of students. The cooperative is managed directly by the students, from management to determining what items will be sold. Students also go directly to the market to buy their goods. Among the items sold at the cooperative are bath soap, laundry soap, headscarves, and other daily necessities. To determine financial income and expenditure, students prepare monthly financial reports.

Fertilizer Production and Sales: The Islamic boarding school sells several fertilizer products, including organic compost made from cow manure and bokashi fertilizer made from goat manure. The products are sourced from partners within the Islamic boarding school in Klaten and Boyolali. Freshly harvested cow manure is dried in the sun to loosen it, then repackaged in 4 kg, 20 kg, or smaller packages for sale on the marketplace. Furthermore, the fertilizer is processed into a planting medium by mixing cow manure, burnt rice husks, and fertile soil. Another type of fertilizer is bokashi, made from machine-ground goat manure.

Agro Farm: The Islamic boarding school's agricultural sector includes catfish and goat farming, but the goat farm remains well-maintained. The catfish farm has had several harvests, but due to poor management, only two of the eight catfish ponds remain operational.

Agriculture: Agricultural production at this Islamic boarding school consists of cultivating two vegetable gardens, each measuring 3,000 square meters. The vegetables include spinach, kale, Walindo honey pumpkin, red chilies, devil chilies, eggplant, and even edamame soybeans. In addition to cultivating the land and growing vegetables, the Islamic boarding school also sells vegetables sourced from several farmers in the Bandungan and Mranggen areas, which are then resold to markets such as Ungaran Market, Babatan Market, and Gunung Pati. The sales hour is at 2:00 a.m. WIB.



Figure 2. One of the farms of Ba'alawy Islamic Boarding School, Semarang

Grocery Sales: The sales of necessities at this Islamic boarding school are in the form of rice, oil, eggs, and sugar. However, due to the large number of requests that cause overwhelm in the production sector, the sales of necessities are now more focused on the sale of rice, where the rice is taken from rice suppliers with several types of rice from various regions such as Demak, Klaten, and Sragen, then re-packaged in the form of 5 kg or according to customer requests, then resold offline through the network of study groups who come to the Islamic boarding school and online through several marketplaces, and Facebook.

b. Micro Waqf Agency (BWM)

The Islamic Microfinance Institution (LKMS) of the Sunan Gunung Jati Ba'alawy (SGJB) Micro Waqf Bank (BWM) is a concrete manifestation of the government's program to empower micro-enterprises in the communities surrounding the SGJB Islamic boarding school. Through BWM's activities, which emphasize empowerment, it can play a role in enhancing the dignity of those in society who are unable to escape the poverty and underdevelopment trap by relying on their own strengths independently (Tito Anggi Dolly, 2016). LKMS BWM SGJB offers positive benefits for customers, including increased income, business profits, and improved economic conditions, although these benefits may not be drastically significant.

The Micro Waqf Agency, also known as BMW, was established on February 23, 2019, through the Sunan Gunung Jati Ba'alawy Micro Waqf Bank program, which the Financial Services Authority spearheads. The Sunan Gunung Jati Ba'alawy Islamic Boarding School synergizes with all elements of society to support the implementation of the Islamic boarding school's independence program. BMW is managed by the caretaker and assisted by students, providing numerous benefits to the community, both within the Islamic boarding school and from surrounding areas. BMW not only provides capital but also offers mentoring and helps market the products of community MSMEs that are part of the BMW program.

The customers or communities targeted in this BMW program are economically disadvantaged and productive communities, as regulated in OJK provisions 24. The disadvantaged and productive communities here comprise poor communities that have been able to meet their basic living needs, those with a high commitment to participating in the BMW program, and those with productive businesses

and the will and enthusiasm to work hard.

BMW has approximately two hundred customers. Some run clothing and processed food businesses, while others sell vegetables. Some operate laundries, others sell phone credit and data packages, and still others sell at markets. BMW's cooperative system, which utilizes Islamic boarding schools (*pesantren*), provides capital to the community for a one-year term. They must repay the loan amounting to 1-3 million rupiah each week. Another important aspect of BMW financing is that it does not require collateral, making it easier for the community, particularly Micro, Small, and Medium Enterprises (MSMEs), to obtain financing for their business capital. BMW's activities are carried out in a structured and continuous manner through several key stages. Each week, the program begins with Islamic boarding school-based economic development, marked by an Islamic study session (*halaqoh*) delivered by the *pesantren* supervisor. This activity aims to strengthen spiritual values as the foundation for running business activities. Furthermore, BMW organizes business skills development through various training sessions led by expert speakers, such as training in making durian pancakes, dawet iced cendol, cookies, and a variety of craft products. In addition, managerial and marketing development is conducted on a weekly basis, including mentoring in business management, the formulation of effective marketing strategies, and re-motivation for members. The final stage consists of mentoring and evaluation activities designed to monitor the business development of each BMW member. When a business shows signs of underperformance, BMW management provides more intensive mentoring to support business improvement and sustainability.

The operation of LKMS BWM differs from the LKM Version of Law of the Republic of Indonesia No. 1 of 2013. This difference makes LKMS BWM have its own characteristics, namely: 1) Providing assistance with financing in accordance with sharia principles, 2) Only carrying out the function of distributing financing and not collecting funds (non-deposit taking) from the community, 3) The main market segment is the potentially productive poor community around Islamic boarding schools, 4) Distribution of loans or financing uses a group approach with a joint responsibility system, 5) Prospective customers will receive basic training before being given financing, 6) Customers will be given regular assistance regarding business development, household economic management accompanied by religious education, 7) Financing returns are equivalent to 2.5-3% per year, 8) Financing is provided without collateral.

From the perspective of entrepreneurial form, entrepreneurs at the Sunan Gunung Jati Ba'alawy Islamic Boarding School apply a distinctive model, namely sociopreneurship. In a recent activity, the SGJB Islamic Boarding School, in collaboration with the Astra Group, distributed 500 affordable basic food packages containing 2 kilograms of rice, 2 liters of cooking oil, 1 kilogram of flour, and one bottle of syrup, with a market value of Rp100,000 per package. These packages were sold to the community for Rp50,000 and distributed across the Gunungpati District. All proceeds from the sales were allocated to community empowerment, with the cheap market initiative supporting local community development programs under the Astra Sunan Gunung Jati Ba'alawy Prosperous Village program, as well as social activities organized by the Islamic boarding school. The active involvement of the local community in business activities, particularly within the MSME sector, further enhances the value of this program, allowing community-based empowerment at the *pesantren* to be integrated and implemented comprehensively. Both the Islamic boarding school and Astra expect this initiative to bring tangible benefits to the community, in line with Astra's ongoing commitment to inspiring the nation through social contributions. This partnership between the Sunan Gunung Jati Ba'alawy Islamic Boarding School and PT Astra International in supporting the sociopreneur program also received appreciation from the Deputy Governor of Central Java, H. Taj Yasin Maimoen, who expressed gratitude to Astra and the *pesantren* for pioneering the development of a *pesantren*-based people's economy.



Figure 3. Sociopreneur activities at Ba'alawy Islamic Boarding School In collaboration with PT Astra Group

Digitalpreneurship represents another important entrepreneurial model developed within Islamic boarding schools. In responding to contemporary demands, Islamic boarding schools cannot focus solely on entrepreneurial development but must also strengthen their marketing strategies. The growth of digital marketing has greatly facilitated business activities, particularly in product promotion through social media platforms such as Facebook and Instagram. Digital marketing encompasses branding activities that utilize various digital and social media channels to reach consumers more effectively.

The introduction of digital entrepreneurship, or digitalpreneurship, among students in Islamic boarding schools (*pesantren*) has made a significant contribution to the development of their competencies. Students are not only educated in religious knowledge and *da'wah* (Islamic preaching), but through digital entrepreneurship they are also trained and guided to acquire practical hard skills, including entrepreneurship and digital marketing. At the same time, this process fosters essential soft skills, such as self-confidence, an entrepreneurial mindset, and abilities in product promotion, trading, and business communication.

Marketing strategies play a vital role for business actors and entrepreneurs, particularly in the digital era. Advances in digital technology have simplified the processes of delivering and marketing products, creating substantial opportunities for Islamic boarding schools to market their products online. Digital entrepreneurship is therefore crucial, as Islamic boarding schools possess both the potential and the responsibility to cultivate entrepreneurial spirit and student independence. The role of technology in marketing lies in its ability to promote and distribute goods and services to broader consumer groups, enabling products and services to reach wider and more diverse markets (Triyono et al., 2024), (Ali Alam et al., 2025).

Cottage Darussalam Dukuhwaluh Islamic Boarding School, Purwokerto

Based on the observations, interviews, and documentation of the hidden curriculum model related to entrepreneurship at the Darussalam Dukuhwaluh Purwokerto Islamic Boarding School, various findings were obtained, as well as the results of data analysis, which are explained below. To begin the presentation of this data, starting from the results of an interview with Hilyatin as Director of the Darussalam Business Center of the Darussalam Purwokerto Islamic Boarding School, it was conveyed that the concept of entrepreneurship in students or also known as santripreneurs that actually, Islamic boarding schools have three basic functions, namely education, *da'wah*, and community empowerment. Additionally, there is a demand for Islamic boarding schools to participate in community empowerment, including economic development. In the first function of Islamic boarding schools, namely education, the material or studies given to students in Islamic boarding schools ideally do not only study yellow books, and even if they study yellow books, then in them there must be studies on muamalah fiqh, such as chapters on bai'un or buyu'un, chapters on contracts, transactions, and so on.

The students must be given and infused with economic knowledge based on classical texts. The entrepreneurship-based hidden curriculum for students at the Darussalam Dukuhwaluh Islamic Boarding School in Purwokerto can be described as follows:

The function of Islamic boarding schools is used as a means of implementing an entrepreneurship-based hidden curriculum for students at the Darussalam Dukuhwaluh Purwokerto Islamic Boarding School. The functions of Islamic boarding schools, which include education, preaching, and community empowerment, serve as a forum for implementing an entrepreneurship-based hidden curriculum for students at the Darussalam Dukuhwaluh Purwokerto Islamic Boarding School, with its own unique characteristics. From these three elements, it is clear that the educational function dominates as a forum for implementing an entrepreneurship-based hidden curriculum for students at the Darussalam Dukuhwaluh Purwokerto Islamic Boarding School compared to other functions, both through *madrasah diniyah* activities and others.

Hidden curriculum Entrepreneurship-based learning at the Darussalam Dukuhwaluh Islamic Boarding School in Purwokerto is functional. This refers to Rakhmat Hidayat's opinion that the hidden curriculum serves several functions, namely: first, it explains the meaning and values contained in the formal curriculum. Second, the hidden curriculum provides students with practical skills to adapt to society. Third, the hidden curriculum builds and shapes students who can live democratically in society. Fourth, the hidden curriculum serves as a control tool for student behavior. Fifth, the hidden curriculum can increase students' learning motivation.

The Islamic boarding school culture and its constituent elements serve as the foundation for the implementation of entrepreneurship for students or santri-entrepreneurs at the Darussalam Dukuhwaluh Purwokerto Islamic Boarding School. Kiai, yellow books, mosques or musala, dormitories or funduk, and students are elements that must be present and cannot be lacking, even one, in the formation of an Islamic boarding school. From this, it is clear that the Darussalam Dukuhwaluh Purwokerto Islamic Boarding School, in implementing an entrepreneurship-based hidden curriculum for students, links all the elements that form the Islamic boarding school. This is a unique and distinctive feature of the Darussalam Islamic Boarding School, which maintains the cultural values of the Islamic boarding school by implementing entrepreneurship activities for students.

Hidden Entrepreneurship-Based Curriculum in Developing Student Independence in the Society 5.0 Era

a. Sunan Gunungjati Ba'alawy Islamic Boarding School, Gunungpati, Semarang

Entrepreneurship education is a concrete step to empower Islamic boarding schools further. In addition to the spirit of independence that has become their hallmark, it is also essential to teach students various skills and an entrepreneurial mindset, so that after graduation, they can pursue professional careers and contribute to building a sustainable economy for the future (Cici Handritin et al., 2025). Developing student independence is a primary focus of the learning process at Islamic boarding schools. This can be achieved by developing the curriculum, one of which is the entrepreneurship curriculum (Irawan, 2019). Based on field data and analysis conducted by the researcher, the establishment of entrepreneurship education at the Sunan Gunung Jati Ba'alawy Islamic Boarding School was motivated by the need for students to have entrepreneurial skills. It is hoped that someday the students will be able to establish their own entrepreneurial ventures that will support their future achievements.

Student independence formed through entrepreneurship education at Islamic boarding schools can be observed in several key aspects. First, students develop economic independence through direct involvement in entrepreneurial activities. Islamic boarding schools (*pesantren*) are increasingly encouraged to achieve economic self-reliance, which in turn fosters financial independence among students. By participating in entrepreneurship programs, students are empowered to manage their own finances. For instance, students are entrusted with managing the *pesantren* cooperative, where they are

required to report income, expenses, and profits to *Bu Nyai* (the headmistress) on a weekly or biweekly basis. They are also responsible for maintaining financial records to support accurate reporting. This experience demonstrates that being given responsibility in cooperative management enables students to develop financial independence, even at a small scale, while gaining practical experience in financial and business management.

Second, students gain independence in managing their time. Effective time management requires organizing daily activities efficiently, and students in Islamic boarding schools must balance Quranic studies, formal schooling, and other routine responsibilities. The addition of entrepreneurship activities further intensifies their schedules, requiring students to learn how to allocate time wisely between academic obligations, religious activities, and business responsibilities. This ability to balance multiple roles reflects the development of time-management independence, as also noted in previous studies (Komara et al., 2020).

Third, entrepreneurship education fosters social independence among students. According to Desmita (2015), social independence refers to the ability to interact with others without excessive reliance on external assistance (Desmita, 2015). Through direct engagement in entrepreneurial activities, students learn to communicate effectively with customers, apply appropriate sales techniques, and demonstrate ethical behavior in business transactions. They are also trained to manage their emotions when dealing with various customer responses, including those who ask numerous questions. Social independence is developed not only within the *pesantren* environment but also through interactions with the wider community, such as selling vegetables and other agricultural products. In addition, students interact digitally through online marketplaces like Shopee and Lazada, as well as other social media platforms, further strengthening their social skills and independence (Alhamuddin & Muhamad Arif Nugraha, 2024).

Finally, entrepreneurship education brings about changes in students' mindsets. Entrepreneurial activities within Islamic boarding schools provide students with a broader perspective that *pesantren* education is not limited to religious learning alone, but also emphasizes contributing to society. By establishing their own businesses, students learn to empower others through collaboration and shared economic activities. A strong desire to become entrepreneurs encourages students to study entrepreneurship with greater enthusiasm and seriousness, leading to the internalization of entrepreneurial values such as initiative, responsibility, and social contribution.



Figure 4. Seed storage warehouse at the Sunan Gunung Jati Ba'alawy Islamic Boarding School

The development of student independence is outlined in the Entrepreneurship Learning curriculum, which consists of theoretical and practice-based learning plans. This is further elaborated in a syllabus that includes core competencies, core materials, indicators, learning activities, time allocation, and assessments. Entrepreneurship education is implemented using two methods: theory-based learning and practice-based learning (Nawawi, 2024).

b. Cottage Darussalam Dukuhwaluh Islamic Boarding School, Purwokerto

Hilyatin stated that the entrepreneurship-based hidden curriculum developed for students at the Darussalam Islamic Boarding School is tailored to each student's interests and talents, recognizing that students have diverse interests and talents. Some students are interested and talented in beatbox music. There are also students whose talents and interests lie in hard rock music, as well as many others. With these talents and interests, each student, after completing their education at the Islamic boarding school and returning to their respective homes, if the student becomes a teacher at a *madrasah* or school, then at the school or *madrasah* where the student teaches, he can use the abilities/skills he developed and acquired at the Islamic boarding school to be passed on to his students, such as hadroh art, beatboxing and so on.

Furthermore, some students at the Darussalam Islamic Boarding School have an interest and talent in musical instruments, such as the guitar. If this is the case, Hilyatin said they are welcome to develop their guitar-playing skills. However, they should be directed towards beneficial activities, without neglecting their obligation to recite the Koran. Hilyatin said, "Recitation is still mandatory, but guitar is fine." Some students are talented at playing the violin, sewing, and other instruments. These students' interests and talents are accommodated in the Darussalam Student Talent and Interest Development Community. Students with talents and interests in economic development are developed in a community called the Darussalam Business Center (DBC).

Hilyatin explained that there are several business units under the auspices of the Darussalam Business Center (DBC), including a drinking water refill depot business unit that the Darussalam Islamic Boarding School independently manages as a business unit of the Islamic boarding school. This drinking water depot is called the "Arwa" Refill and Mineral Water Depot, which was initially established as a result of a grant from the Ministry of Religious Affairs of the Republic of Indonesia amounting to Rp70,000,000 for the development of the Islamic boarding school business, including part of it for the construction of the drinking water depot. Currently, the mineral water depot has submitted a distribution permit to the Food and Drug Monitoring Agency (BPOM) so that the product can be marketed widely to the public. The depot is independently managed by students who are appointed as responsible persons and managers.

Regarding the business units under the Darussalam Business Center, Hilyatin stated that all existing business units are not developed solely for profit. These business units are also designed to educate and train students in running their own businesses. They can function as business laboratories for students. All students involved in the business process receive compensation, not a salary, which Hilyatin refers to as a monthly stipend. Students who are responsible for and manage the Islamic boarding school's business units will receive a stipend as a token of gratitude from the boarding school for the assistance and cooperation they have dedicated to the school.

The development of student independence in the entrepreneurship-based hidden curriculum at the Darussalam Dukuhwaluh Islamic Boarding School in Purwokerto includes emotional independence, economic independence, intellectual independence, and social independence. This is in line with Robert Havighurst's opinion, which classifies independence into four things, namely: 1) Emotional independence, namely the ability to control one's own emotions and not depend on others for emotional needs. This can be seen from how the students interact with consumers in the business units they manage by continuing to provide the best service to consumers even though the consumers are their own friends; 2) Economic independence, namely the ability to manage one's own economy and not depend on others for economic needs (Topandi Harahap, 2022). This economic independence is evident from the allowance provided by the Darussalam Business Center to students who participate in managing the business units at the Darussalam Dukuhwaluh Purwokerto Islamic Boarding School, so that the students receive additional pocket money for their daily needs at the Islamic boarding school; 3) Intellectual independence, namely the ability to overcome various problems faced without relying

on others. This can be seen from the students' ability to manage business units, including financial turnover and purchasing needs, to ensure the smooth running of the business units managed by continuing to coordinate with the Director of the Darussalam Business Center; 4) Social independence, namely the ability to interact with others and not depend on the actions of others. This is also clearly evident from the students' ability to interact and socialize with the community through existing business units, especially in the drinking water depot business unit, which is directly related to the community surrounding the Islamic boarding school as consumers (Mawaddah, 2025), (Afrilia Helfiana, 2012).

Table 2. Hidden Entrepreneurship-Based Curriculum in Developing Student Independence at Islamic Boarding Schools in Central Java

No	Islamic boarding school	Islamic Boarding School Entrepreneur	Student Independence
1.	PP Sunan Gunung Jati Ba'alawy	1. Seed Sales 2. Cooperative 3. Fertilizer Production and Sales 4. Agro Farm 5. Agriculture 6. Grocery Sales 7. Micro Waqf Agency (BWM)	1. Independent in managing the economy 2. Independent in managing time 3. Independentsocially 4. Change pattern think santri
2.	Darussalam Purwokerto Islamic Boarding School	1. Drinking water depot 2. Convection 3. Mini Market 4. Laundry	1. Independently regulate emotions 2. Economically independent 3. Intellectually independent 4. Socially independent

Discussion

This research confirms that the entrepreneurship-based hidden curriculum in Islamic boarding schools presents a new paradigm in developing student independence. This non-formal education model, not included in the official curriculum, has proven effective as a tool for developing productive, empowered, and adaptive character in response to social change (Ulfa, 2021). This pattern enriches the discourse of the hidden curriculum, which has tended to focus on moral and religious aspects, by incorporating economic dimensions and social innovation as integral parts of Islamic boarding school learning (Topandi Harahap, 2022), (Carnawi et al., 2024).

Findings from the Sunan Gunungjati Ba'alawy Islamic Boarding School demonstrate the integration of Islamic values and entrepreneurial orientation through the *Rejaning Bumi Wakil* (RBL) institution and the Micro Waqf Agency (BWM). This pattern has led to the emergence of a "sociopreneurial Islamic boarding school" model, where economic activities become integral to social worship and community empowerment. This practice transcends the traditional boundaries of Islamic boarding schools, which previously emphasized tafaqquh fi al-din alone. This transformation provides empirical evidence that Islamic boarding schools can serve as laboratories for socio-economic independence rooted in Islamic spirituality (Afrilia Helfiana, 2012), (Mutmainnah et al., 2025).

Darussalam Islamic Boarding School in Purwokerto presents a distinct approach from the traditional "functional Islamic boarding school" orientation, where entrepreneurship serves as an instrument of character education. The business units under the Darussalam Business Center serve not only as a means of economic training but also as a means of strengthening students' soft skills, including

emotional control, managerial skills, and social responsibility. The resulting emotional and social independence demonstrates that religious values can be contextualized within the creative economy without losing their moral substance (Hasan & Yurista, 2025).

The researcher's analysis found a synergistic pattern between the values of the hidden curriculum and the demands of the Society 5.0 era. Islamic boarding schools successfully combine spirituality, technology, and entrepreneurial innovation to shape students who are not only religious scholars but also visionaries and problem solvers in modern socio-economic contexts. This learning pattern is a novelty in this research, as it expands the role of the hidden curriculum from merely transmitting values to a learning system based on concrete actions and economic empowerment.

The models found in both Islamic boarding schools suggest a possible new direction for the development of Islamic education in Indonesia. *Pesantren* no longer function merely as institutions for preaching and classical teaching, but rather as agents of social change relevant to the vision of human development, Society 5.0, a society that excels in faith, knowledge, and innovation.

4. CONCLUSION

Based on the research conducted, two main conclusions were obtained in accordance with the formulation of the problem studied. The hidden curriculum based on entrepreneurship at the Sunan Gunung Jati Ba'alawy Islamic Boarding School in Semarang is a form of non-formal education that instills the value of independence through economic practices in accordance with Islamic principles, namely efforts to meet life's needs productively and responsibly. The forms of entrepreneurship carried out include seed sales, cooperatives, fertilizer production and sales, agriculture, agro-farms, sales of necessities, and the Micro Waqf Agency (BWM). At the Darussalam Islamic Boarding School in Purwokerto, entrepreneurship activities are developed through business units, including drinking water depots, garment factories, mini-markets, and laundries, which function as business laboratories for students. The first model is prominent in promoting economic and social independence through community empowerment. In contrast, the second model emphasizes the development of emotional, intellectual, and social independence through functional education.

Scientifically, this research contributes to the development of Islamic boarding school education studies by expanding the concept of the hidden curriculum to the realm of creative economy and social entrepreneurship. The integration of spiritual values, entrepreneurial skills, and technology utilization demonstrates that Islamic boarding schools can adapt to the demands of Society 5.0, where innovation is centered on humans (human-centered innovation). Both Islamic boarding schools represent the transformation of modern Islamic boarding schools, producing not only students who are faqih (Islamic jurists) in religion but also a generation of independent, adaptive, and globally competitive sociopreneurs.

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