

Digital Entrepreneurship as Islamic Educational Management in Pesantren: Governance, Moral Supervision, and Institutional Sustainability

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ABSTRACT

The rapid advancement of digital technology has encouraged *pesantren* to transform their educational management systems by integrating *digital entrepreneurship* into institutional development while preserving Islamic educational values. However, previous studies have predominantly examined *digital entrepreneurship* from economic and business perspectives, with limited attention given to its role within Islamic Educational Management. This study aims to analyze how *digital entrepreneurship* is managed through educational planning, governance, leadership, moral supervision, and *institutional sustainability* in *Pesantren Mamba'ul Falah*, Bondowoso, Indonesia. A qualitative case study approach was employed, involving 12 participants consisting of the *kyai*, administrators, teachers, and *santri*. Data were collected through semi-structured interviews, participant observation, and document analysis, and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that *digital entrepreneurship* is strategically integrated into the *pesantren's* educational management rather than functioning merely as an economic initiative. Educational planning emphasizes competency development, character education, and responsible digital literacy, while participatory governance and adaptive leadership ensure that technological innovation remains aligned with the institution's educational mission and Islamic values. Furthermore, moral supervision and continuous evaluation strengthen organizational learning and contribute to long-term *institutional sustainability*. This study proposes that *digital entrepreneurship* should be understood as an integral dimension of Islamic Educational Management, where educational governance serves as the primary mechanism linking digital transformation with educational quality and *institutional sustainability*. The findings contribute theoretically by extending the discourse on Islamic Educational Management and provide practical guidance for *pesantren* leaders and policymakers in developing sustainable *digital entrepreneurship* programs within Islamic educational institutions.

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INTRODUCTION

The rapid advancement of digital technology has fundamentally transformed the management of educational institutions worldwide, requiring educational leaders to redesign governance systems, organizational strategies, and learning ecosystems to respond effectively to the challenges of the digital era. Educational institutions are no longer expected merely to provide instructional services but also to develop adaptive organizational capacities capable of integrating technological innovation into institutional management while maintaining their



educational identity and core values (Abidin, 2020). This transformation is particularly significant for Islamic educational institutions, where modernization must coexist with religious values, ethical principles, and institutional traditions that have historically shaped their educational philosophy (T. Bush, 2020). Consequently, Islamic Educational Management has become an increasingly important field of inquiry in understanding how Islamic educational institutions negotiate technological transformation without compromising their religious and educational missions.

In Indonesia, *pesantren* represent one of the oldest and most influential Islamic educational institutions, contributing not only to religious education but also to character formation, community empowerment, and social development. Historically, *pesantren* have been recognized as institutions emphasizing moral education, spiritual development, and the transmission of Islamic knowledge through traditional learning systems. However, contemporary socio-economic changes have expanded the institutional responsibilities of *pesantren* beyond religious instruction alone (Adawiyah et al., 2024). Today, many *pesantren* are expected to develop organizational innovation, economic sustainability, entrepreneurial education, and digital competencies as part of broader educational reform while preserving their Islamic identity (Dhofier, 1982). This multidimensional role places Islamic educational management at the center of institutional transformation because leadership, governance, planning, supervision, and organizational culture determine how *pesantren* respond to changing educational environments.

Digital transformation has also altered the landscape of entrepreneurship education within Islamic educational institutions. The emergence of *digital entrepreneurship* enables educational organizations to integrate entrepreneurial learning with information technology, online communication, and digital marketing, thereby preparing students to participate in contemporary economic activities (Abdullah et al., 2025). Unlike conventional entrepreneurship education that primarily emphasizes economic productivity, entrepreneurship education in *pesantren* is expected to cultivate ethical responsibility, religious commitment, and character development alongside business competencies. Therefore, *digital entrepreneurship* in *pesantren* should not merely be understood as an economic activity but as an educational instrument designed to strengthen students' competencies, leadership capacity, moral values, and *institutional sustainability* within the framework of Islamic education (Hanna, 2016).

From the perspective of Islamic Educational Management, *digital entrepreneurship* requires comprehensive educational governance involving strategic planning, organizational management, leadership commitment, human resource development, supervision, and institutional evaluation. Educational leaders are responsible for ensuring that technological innovation supports educational objectives rather than replacing the educational values that distinguish Islamic institutions from other educational organizations. This perspective aligns with educational management theories emphasizing that successful organizational transformation depends on effective leadership, adaptive governance, and sustainable institutional management capable of responding to environmental change while preserving organizational identity (Apiyani, 2024; Buchori et al., 2023).

Despite the growing interest in digital transformation within Islamic education, previous studies have predominantly examined *digital entrepreneurship* from economic, marketing, or technological perspectives. Existing literature mainly discusses *Islamic business* ethics, halal marketing, digital marketing strategies, or entrepreneurial performance in Islamic institutions, while limited attention has been devoted to understanding how Islamic educational management governs *digital entrepreneurship* as an integrated educational process. Most studies conceptualize *digital entrepreneurship* as a business innovation rather than an educational management practice embedded within *institutional governance*, leadership systems, and character education (Hussain, 2025; Juhji et al., 2020). Consequently, the educational dimensions of planning, organizing, supervising, and evaluating *digital entrepreneurship* remain underexplored.

Several studies have highlighted the contribution of *pesantren* to economic empowerment through entrepreneurial activities. Nadzir argues that *pesantren* have increasingly participated in community economic development by establishing productive business units that strengthen institutional independence (Nadzir, 2015). Likewise, Fathoni and Rohim explain that *pesantren* have gradually transformed into socio-economic institutions capable of empowering surrounding communities through entrepreneurship-based educational programs (Fathoni & Rohim, 2019). More recent studies also indicate that *digital entrepreneurship* provides opportunities for *pesantren* to expand institutional networks, improve economic sustainability, and strengthen students' entrepreneurial competencies through digital platforms (Ikhsani et al., 2022). Nevertheless, these studies primarily emphasize economic outcomes rather than examining the educational governance mechanisms that regulate *digital entrepreneurship* within *pesantren*.

Another important issue concerns the distinctive governance structure of *pesantren* itself. Unlike formal educational institutions that generally provide unrestricted access to digital technology, many *pesantren* implement controlled digital policies to preserve discipline, moral development, and spiritual formation. Smartphone usage, internet accessibility, and online communication are frequently regulated through institutional supervision to prevent negative social and moral consequences while allowing students to develop essential digital competencies. This creates a unique managerial challenge because educational leaders must balance technological innovation with moral supervision, educational governance, and *institutional sustainability* simultaneously. Such institutional characteristics make *pesantren* an important context for examining Islamic Educational Management in the digital era.

This study identifies three significant research gaps. First, previous studies have largely approached *digital entrepreneurship* from economic and marketing perspectives while paying insufficient attention to educational management dimensions. Second, limited empirical research has investigated how Islamic educational leadership integrates *digital entrepreneurship* into *institutional governance* without weakening religious values and character education. Third, few studies have developed a comprehensive educational management perspective explaining how planning, organizing, leadership, supervision, and *institutional sustainability* interact in governing *digital entrepreneurship* within *pesantren*. These gaps indicate the necessity for a management-oriented investigation capable of extending current discussions beyond entrepreneurial performance toward educational governance and institutional transformation.

Accordingly, this study proposes a shift in analytical perspective by positioning *digital entrepreneurship* as an integral component of Islamic Educational Management rather than merely an economic activity. The study argues that successful *digital entrepreneurship* in *pesantren* depends not only on technological capability or market opportunity but also on educational governance, leadership commitment, moral supervision, organizational culture, and *institutional sustainability*. Through this perspective, *digital entrepreneurship* becomes an educational strategy for developing students' competencies, strengthening institutional resilience, and preserving Islamic educational values amid digital transformation.

This research was conducted at Mamba'ul Falah Pesantren, Bondowoso, Indonesia, which has developed supervised *digital entrepreneurship* programs while maintaining institutional regulations governing students' access to digital technology. The institution provides an appropriate context for examining how Islamic Educational Management balances educational governance, moral supervision, and *institutional sustainability* in implementing *digital entrepreneurship*. Therefore, this study aims to analyze the management of *digital entrepreneurship* from the perspective of Islamic Educational Management by exploring educational governance practices, leadership strategies, moral supervision mechanisms, and *institutional sustainability* within *pesantren*. Furthermore, the study seeks to propose a conceptual model of Islamic Educational Management for *Digital Entrepreneurship* that contributes to the growing discourse on educational transformation in Islamic educational institutions and

provides practical implications for policymakers, educational leaders, and *pesantren* administrators confronting the challenges of the digital era.

RESEARCH METHOD

The research was conducted at Mamba'ul Falah Islamic Boarding School, Bondowoso, East Java, Indonesia. The institution was purposively selected because it has developed *digital entrepreneurship* activities while maintaining a strong commitment to Islamic educational values, institutional discipline, and moral supervision. This combination provides a unique context for examining how educational management functions are integrated with digital transformation in Islamic educational institutions. Rather than positioning *digital entrepreneurship* solely as an economic activity, the institution treats it as an educational medium for strengthening students' competencies, character formation, and *institutional sustainability*.

The participants were selected through purposive sampling based on their direct involvement in educational management and *digital entrepreneurship* programs. Twelve informants participated in the study, consisting of one kyai (boarding school leader), three institutional administrators responsible for educational governance and *digital entrepreneurship* management, two teachers involved in entrepreneurship education, and six students actively participating in digital entrepreneurial activities. These participants were chosen because they possessed comprehensive knowledge regarding institutional policies, leadership practices, educational supervision, and the implementation of *digital entrepreneurship* within the *pesantren*. Data collection continued until thematic saturation was achieved, indicating that additional interviews no longer generated substantially new information (Creswell & Poth, 2016).

Data were collected using three complementary techniques: semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore participants' experiences, perceptions, and interpretations regarding educational leadership, *institutional governance*, planning processes, supervisory mechanisms, and *digital entrepreneurship* implementation. The flexible interview format enabled the researcher to investigate emerging issues while maintaining consistency with the research objectives. Participant observation was conducted to obtain direct evidence of how *digital entrepreneurship* activities were organized, supervised, and integrated into the educational environment. Particular attention was given to leadership practices, student participation, institutional regulations concerning digital technology, entrepreneurial learning activities, and interactions among administrators, teachers, and students. Observation also enabled the researcher to understand how Islamic educational values were embedded within daily organizational practices. Document analysis complemented the interview and observation data by examining institutional documents, including strategic plans, organizational regulations, entrepreneurship program documents, training materials, administrative records, promotional media, and institutional reports. These documents were analyzed to verify interview findings and provide a comprehensive understanding of educational governance and organizational management within the *pesantren*.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, comprising four interconnected stages: data collection, data condensation, data display, and conclusion drawing with continuous verification. Initially, all interview recordings were transcribed verbatim and integrated with observation notes and documentary evidence. Subsequently, the data were coded inductively and grouped into major themes representing educational planning, organizational management, educational leadership, moral supervision, digital literacy development, and *institutional sustainability*. The categorized data were then presented in thematic matrices and narrative descriptions to facilitate interpretation and identify relationships among emerging themes before conclusions were formulated (Miles & Huberman, 2014).

To ensure the trustworthiness of the findings, the study adopted Lincoln and Guba's criteria of credibility, transferability, dependability, and confirmability. Credibility was

strengthened through source triangulation and methodological triangulation by comparing evidence obtained from interviews, observations, and institutional documents. Member checking was conducted by returning interview summaries to selected participants for confirmation, while peer debriefing with fellow researchers was employed to enhance analytical consistency. Dependability was supported through a comprehensive audit trail documenting each stage of the research process, and confirmability was reinforced by maintaining reflective field notes and preserving all empirical evidence throughout the analysis. These procedures ensured that the findings accurately represented participants' experiences and reflected the organizational realities of Islamic Educational Management in governing *digital entrepreneurship* within the *pesantren*.

RESULT AND DISCUSSION

Results

The findings indicate that educational planning serves as the primary foundation for managing *digital entrepreneurship* at *Pesantren Mamba'ul Falah, Bondowoso*. Unlike conventional entrepreneurial institutions that primarily emphasize financial performance and market expansion, the *pesantren* positions *digital entrepreneurship* as an educational program designed to strengthen students' competencies while preserving Islamic values and institutional identity. Consequently, every entrepreneurial initiative is systematically incorporated into the *pesantren's* educational planning process, ensuring that business-oriented activities remain aligned with the institution's vision, mission, and educational objectives. This finding supports the argument of Bush that educational planning is a strategic managerial function through which educational institutions transform their philosophical vision into measurable educational programs and organizational practices (T. Bush, 2020).

Field findings demonstrate that educational planning is conducted collaboratively through periodic institutional meetings attended by the *kyai*, *pesantren* administrators, entrepreneurship coordinators, teachers, and several senior *santri* entrusted with organizational responsibilities. These planning meetings are not limited to discussing entrepreneurial activities but also evaluate the compatibility of every proposed program with the *pesantren's* educational philosophy. Institutional leaders consistently emphasized that *digital entrepreneurship* should function as an educational medium rather than merely an economic enterprise. Therefore, planning discussions prioritize students' competency development, character formation, religious commitment, and *institutional sustainability* before addressing operational and financial considerations (Ahmad et al., 2025; Fauzi et al., 2025).

One administrator responsible for coordinating entrepreneurship activities explained: "*Every entrepreneurship program begins with educational planning. We first identify what educational values the students should acquire, what competencies they need to develop, and how the program supports the pesantren's vision. Business activities are only implemented after these educational objectives are clearly formulated.*" (Administrator Interview, June 2025)

This statement illustrates that educational planning within the *pesantren* extends beyond administrative preparation and reflects the philosophical orientation of Islamic Educational Management. Rather than separating educational objectives from entrepreneurial practice, institutional leaders integrate both dimensions into a unified management strategy that views entrepreneurship as an experiential learning process. Similar observations have been reported by Hallinger, who argues that educational leadership should align organizational planning with institutional vision to ensure that educational innovation contributes directly to student development and long-term organizational improvement (Hallinger, 2018).

Observation findings further reveal that *digital entrepreneurship* is incorporated into the *pesantren's* annual institutional planning through a structured sequence of educational activities. At the beginning of each academic year, administrators review previous entrepreneurship programs, identify institutional strengths and challenges, assess students'

readiness, and formulate development priorities for subsequent implementation. During these planning sessions, particular attention is given to balancing educational objectives with technological innovation (Setiawan, 2024). Institutional leaders acknowledge that *digital entrepreneurship* offers opportunities to improve students' digital literacy and entrepreneurial competence; however, they also recognize potential risks associated with unrestricted technology use. Consequently, planning decisions consistently integrate educational supervision, institutional discipline, and moral responsibility into program implementation.

A teacher involved in entrepreneurship education stated: "*Technology is only a learning instrument. What we plan is not simply digital business activities but educational experiences that help students become disciplined, responsible, collaborative, and ethically aware individuals. Digital entrepreneurship must strengthen education rather than replace it.*" (Teacher Interview, June 2025)

This finding suggests that educational planning at the *pesantren* adopts a competency-oriented approach in which entrepreneurial learning is inseparable from character education. Rather than focusing exclusively on economic productivity, institutional planning emphasizes the simultaneous development of cognitive competence, practical skills, leadership capacity, communication ability, teamwork, and *Islamic ethics*. Such integration corresponds with UNESCO, which emphasizes that entrepreneurship education should cultivate creativity, collaboration, responsibility, critical thinking, and lifelong learning competencies capable of supporting sustainable development (UNESCO, 2024).

Document analysis further confirms that *digital entrepreneurship* has been formally integrated into the *pesantren's* institutional development strategy. Institutional planning documents consistently describe entrepreneurship as one of several educational programs intended to prepare *santri* for contemporary social transformation while maintaining the *pesantren's* religious identity. Program objectives emphasize strengthening students' adaptability, digital competence, problem-solving ability, and professional responsibility within an Islamic educational environment (Rohima et al., 2024). Consequently, entrepreneurial activities are planned as educational experiences contributing to holistic student development rather than functioning independently as commercial projects.

Another significant finding concerns the integration of strategic resource planning into *digital entrepreneurship* management. Before implementing new entrepreneurial initiatives, institutional leaders conduct comprehensive assessments of available human resources, technological infrastructure, institutional capacity, and students' readiness to participate. Administrators explained that the *pesantren* deliberately avoids rapid organizational expansion because educational quality remains the institution's primary priority (Robani et al., 2022). Instead, entrepreneurship programs are gradually developed according to available resources and organizational capability to ensure continuous supervision and effective learning experiences.

One entrepreneurship coordinator explained: "*We never introduce a new program simply because it is popular. Every initiative must be evaluated according to the pesantren's educational capacity, available facilities, teachers' readiness, and students' maturity. Sustainable educational quality is far more important than rapid organizational growth.*" (Coordinator Interview, June 2025)

This approach reflects the principles of strategic educational planning proposed by Bryson, who emphasizes that *institutional sustainability* depends upon aligning organizational resources with long-term strategic objectives. Within the *pesantren*, planning therefore functions not only as an administrative activity but also as a mechanism for maintaining educational quality while responding to technological transformation (Bryson, 2004). By integrating institutional vision, stakeholder participation, resource management, and character education into *digital entrepreneurship* planning, the *pesantren* demonstrates that innovation can be pursued without compromising its educational philosophy or Islamic values. These findings indicate that educational planning represents the cornerstone of Islamic Educational Management, enabling *digital entrepreneurship* to function as a comprehensive educational strategy that prepares *santri* to navigate contemporary digital

society while remaining firmly grounded in the moral, spiritual, and educational traditions of the *pesantren* (Miftahussurur et al., 2025).

Another important finding concerns the integration of moral supervision into the educational planning process. *Unlike entrepreneurial programs in conventional educational institutions, digital entrepreneurship at Pesantren Mamba'ul Falah is planned within a framework of Islamic educational values that prioritizes ethical conduct, religious commitment, and institutional discipline. Before santri participate in entrepreneurial activities, administrators formulate operational guidelines regulating the appropriate use of digital technology, communication ethics, teamwork, customer interaction, and organizational responsibility. These guidelines are incorporated into educational planning to ensure that entrepreneurial activities contribute to students' character formation while minimizing the potential negative consequences of unrestricted digital engagement (Hakiki, 2018).*

During interviews, the kyai emphasized that educational planning should always preserve the *pesantren's* identity despite technological advancement. *"Technology continues to develop, but the identity of the pesantren must remain unchanged. We encourage innovation because our students must understand the realities of the modern world. However, every innovation must strengthen Islamic values, educational discipline, and moral responsibility. This principle guides every educational plan implemented in our pesantren."* (Kiai Interview, June 2025)

The statement demonstrates that educational planning is not limited to determining institutional activities but also functions as a mechanism for preserving organizational identity during educational transformation. Within the perspective of Islamic Educational Management, planning serves to harmonize institutional innovation with religious values so that organizational change remains consistent with the educational philosophy of the institution. This finding aligns with Bush, who argues that educational planning should balance institutional innovation with organizational values to ensure sustainable educational development (R. Bush, 2009).

Observation findings further revealed that educational planning also determines the sequence of competency development expected from participating *santri*. Rather than assigning entrepreneurial responsibilities immediately, students progress through several educational stages beginning with orientation, institutional adaptation, digital literacy development, communication training, collaborative learning, and supervised practical experience. Teachers explained that this gradual planning process enables *santri* to internalize educational values before assuming greater organizational responsibilities. Consequently, *digital entrepreneurship* becomes a structured educational experience instead of an isolated extracurricular activity (Díez et al., 2020).

One teacher responsible for supervising student activities explained: *"Every student follows a learning pathway. They first observe, then assist senior students, and only after demonstrating responsibility are they entrusted with managing digital promotion or communicating with customers. We believe competence grows through continuous educational guidance rather than instant responsibility."* (Teacher Interview, June 2025)

This staged educational planning illustrates the application of competency-based educational management, where learning experiences are deliberately organized according to students' developmental readiness. Such an approach supports the view of Fullan (2016), who emphasizes that sustainable educational improvement depends on systematic capacity building through continuous learning processes rather than short-term instructional interventions. In this context, entrepreneurship education becomes a medium through which *santri* develop managerial competence, leadership, communication skills, and ethical decision-making under continuous educational supervision.

The findings also indicate that institutional planning incorporates continuous evaluation as an integral component of program implementation. At the conclusion of each entrepreneurship cycle, administrators conduct formal evaluations involving teachers, coordinators, and participating *santri* (A. Muttaqin et al., 2024). Evaluation focuses not only

on entrepreneurial outcomes but also on students' learning experiences, leadership development, teamwork, communication effectiveness, adherence to institutional regulations, and character growth. Suggestions obtained from these evaluations become the basis for revising subsequent educational plans. This continuous planning cycle reflects adaptive educational governance, where institutional decisions evolve in response to empirical evidence and organizational learning rather than remaining static.

Document analysis corroborates these findings by demonstrating that entrepreneurship programs are consistently embedded within the *pesantren's* strategic educational documents. Annual planning reports, institutional regulations, student development guidelines, and entrepreneurship program documents all emphasize educational objectives above commercial targets. These documents identify *digital entrepreneurship* as a means of preparing *santri* to become adaptive, responsible, and ethically grounded individuals capable of responding to technological transformation without compromising Islamic values. Consequently, institutional planning serves not merely as an administrative requirement but as a strategic instrument for sustaining educational quality amid changing societal conditions.

Overall, the findings indicate that educational planning constitutes the cornerstone of *digital entrepreneurship* management at *Pesantren Mamba'ul Falah*. Planning extends beyond determining entrepreneurial activities to encompass institutional vision, stakeholder participation, competency development, moral supervision, resource management, and continuous evaluation within an integrated educational framework. The planning process demonstrates that *digital entrepreneurship* is intentionally designed as an educational strategy for developing competent, responsible, and morally grounded *santri*, while simultaneously strengthening *institutional sustainability* in the digital era. These findings suggest that effective Islamic Educational Management is characterized by the ability to integrate technological innovation with educational governance, thereby ensuring that organizational transformation reinforces rather than diminishes the fundamental values of the *pesantren*.

Table 1. Summary of Findings on Educational Planning for *Digital Entrepreneurship* in *Pesantren*

Educational Management Dimension	Empirical Findings	Educational Implications
Institutional Vision	<i>Digital entrepreneurship</i> is integrated into the <i>pesantren's</i> educational mission.	This ensures that innovation supports educational objectives.
Participatory Planning	Planning involves the <i>kyai</i> , administrators, teachers, coordinators, and selected <i>santri</i> .	This process strengthens collaborative educational governance.
Competency Development	Entrepreneurial activities are introduced progressively according to students' readiness.	Supports competency-based learning and leadership development.
Moral Supervision	Operational guidelines emphasize <i>Islamic ethics</i> , discipline, and responsible digital behavior.	This initiative reinforces character education within entrepreneurial learning.
Resource Planning	Programs are implemented according to institutional capacity and available resources.	Promotes sustainable educational management.
Continuous Evaluation	Regular evaluations assess both educational and organizational outcomes.	Facilitates continuous institutional improvement and adaptive governance.

The findings collectively demonstrate that educational planning within *pesantren Mamba'ul Falah* extends beyond administrative preparation and functions as a strategic management process integrating educational governance, leadership, character education, organizational sustainability, and digital transformation into a coherent model of Islamic Educational Management.

Discussion

Reframing *Digital Entrepreneurship* through Islamic Educational Management

The findings of this study demonstrate that *digital entrepreneurship* in *pesantren* Mamba'ul Falah should not be interpreted merely as an institutional economic initiative but rather as a strategic component of Islamic Educational Management. Unlike the dominant perspective in previous studies, which primarily associates *digital entrepreneurship* with business innovation, marketing strategies, or financial sustainability, the present findings reveal that entrepreneurial activities are intentionally designed as educational instruments that contribute to students' intellectual, moral, spiritual, and professional development (Siswahyuningsih et al., 2025). Consequently, *digital entrepreneurship* functions as an educational ecosystem where managerial planning, leadership, organizational governance, character education, and competency development interact simultaneously to achieve the broader objectives of Islamic education. This perspective extends existing discussions by positioning entrepreneurship not as an isolated economic activity but as an integral element of educational management within the *pesantren* (Ja'far, 2019).

This finding supports Bush, who argues that educational management encompasses all managerial processes undertaken to achieve institutional educational goals through effective planning, organizing, leadership, supervision, and evaluation. From this perspective, entrepreneurship programs cannot be evaluated solely through financial performance indicators but should also be assessed according to their contribution to educational quality and student development (T. Bush & Glover, 2014). The empirical evidence from *pesantren* Mamba'ul Falah demonstrates that institutional planning consistently prioritizes educational objectives before economic outcomes. Entrepreneurship activities are introduced gradually, supervised continuously, and evaluated according to their effectiveness in strengthening students' competencies and character. Such managerial practices indicate that educational planning functions as the central mechanism through which entrepreneurial innovation is aligned with the philosophical mission of Islamic education.

Furthermore, the findings reveal that the integration of *digital entrepreneurship* into educational planning reflects a broader transformation occurring within contemporary *pesantren*. Traditionally, *pesantren* have been recognized as institutions dedicated to transmitting Islamic knowledge, cultivating moral character, and preserving religious traditions. However, increasing technological development and socio-economic transformation require *pesantren* to prepare *santri* with competencies necessary for participation in modern society without abandoning their religious identity (Hamzah et al., 2022). Consequently, entrepreneurship education has become one of several institutional strategies designed to bridge classical Islamic education with contemporary societal demands. This adaptive transformation corresponds with Fullan's theory of educational change, which emphasizes that sustainable educational innovation emerges when organizational transformation remains consistent with institutional values rather than replacing them (Fullan, 2007). In the present study, *digital entrepreneurship* does not alter the educational philosophy of the *pesantren*; instead, it strengthens institutional relevance by integrating technological competence with Islamic educational principles.

An equally important contribution of this study concerns the relationship between entrepreneurship education and character development. The empirical findings indicate that entrepreneurial learning within the *pesantren* is inseparable from the cultivation of responsibility, discipline, honesty, collaboration, leadership, and ethical decision-making. These competencies are intentionally embedded into every stage of educational planning, beginning with student orientation, competency development, supervised participation, and continuous evaluation (Anarki et al., 2025). Such findings reinforce UNESCO's framework for entrepreneurship education, which argues that entrepreneurship should be understood as a lifelong educational process fostering creativity, resilience, collaboration, ethical responsibility, and problem-solving abilities rather than merely encouraging business

creation. Within the *pesantren* context, entrepreneurial competence is therefore interpreted as part of holistic human development consistent with Islamic educational objectives (UNESCO, 2023).

The present findings also contribute to educational leadership literature by illustrating the central role of the kyai in managing institutional innovation. Educational leadership within the *pesantren* extends beyond administrative authority because the kyai simultaneously functions as an educational leader, moral guide, spiritual authority, and institutional decision-maker. Every entrepreneurial initiative is therefore evaluated according to its educational consequences rather than its commercial potential alone (Fathih et al., 2024). Hallinger argues that effective educational leadership requires leaders to establish coherence between institutional vision, organizational culture, and educational practice. The findings of this study strongly support this argument by demonstrating that the kyai continuously ensures that technological innovation reinforces, rather than weakens, the *pesantren*'s educational philosophy. Leadership consequently becomes a strategic instrument for maintaining institutional identity during periods of organizational transformation (Hallinger & Heck, 2010).

Another significant theoretical implication relates to the concept of educational governance. Previous studies frequently discuss *digital entrepreneurship* from the perspectives of innovation management, digital marketing, or entrepreneurial ecosystems, while paying limited attention to governance mechanisms regulating educational implementation. The findings of this research demonstrate that governance constitutes one of the defining characteristics distinguishing entrepreneurship within *pesantren* from entrepreneurial activities in other educational institutions. Institutional regulations governing students' access to digital technology, participation in entrepreneurial activities, communication ethics, and organizational responsibility are integrated into educational governance to ensure that entrepreneurship remains compatible with institutional objectives. Such governance mechanisms illustrate that organizational innovation requires systematic managerial control capable of balancing flexibility with institutional discipline. Consequently, *digital entrepreneurship* becomes embedded within a governance framework emphasizing accountability, educational quality, and moral responsibility (M. I. Muttaqin et al., 2023).

This governance-oriented interpretation further reflects the distinctive characteristics of Islamic Educational Management, where organizational effectiveness is inseparable from ethical and spiritual considerations. Unlike managerial approaches emphasizing efficiency as the primary organizational objective, Islamic Educational Management seeks equilibrium between educational excellence, organizational sustainability, and moral accountability. The findings reveal that planning, leadership, supervision, and evaluation are consistently directed toward nurturing graduates who are not only digitally competent but also socially responsible and ethically committed (Nuryazidi, 2024). Therefore, the contribution of *digital entrepreneurship* extends beyond institutional productivity by supporting the broader mission of Islamic education to produce individuals capable of contributing positively to society while maintaining strong religious values (Muhammad et al., 2024).

Overall, this study proposes a conceptual reinterpretation of *digital entrepreneurship* within the discourse of Islamic Educational Management. Rather than viewing entrepreneurship as an external economic activity incorporated into educational institutions, the findings suggest that *digital entrepreneurship* should be understood as an educational management strategy through which *pesantren* simultaneously develop students' competencies, strengthen organizational governance, reinforce institutional identity, and respond adaptively to technological transformation. This perspective enriches existing educational management literature by demonstrating that innovation within Islamic educational institutions is most effective when technological advancement is systematically integrated with educational planning, leadership, governance, and character education. Accordingly, the study extends previous scholarship by arguing that the success of *digital entrepreneurship* in *pesantren* depends not primarily on market performance but on the quality

of educational management governing its implementation.

Educational Governance for *Institutional Sustainability* in *Pesantren*

The findings of this study demonstrate that *institutional sustainability* in *Pesantren* Mamba'ul Falah is fundamentally shaped by educational governance rather than by economic performance alone. While *digital entrepreneurship* contributes to strengthening institutional productivity, its long-term sustainability depends on the effectiveness of governance structures that regulate educational planning, organizational coordination, leadership practices, moral supervision, and continuous institutional development. The empirical findings indicate that governance within the *pesantren* extends beyond administrative management by integrating educational values, *Islamic ethics*, and institutional culture into decision-making processes (Suyono et al., 2026). Consequently, *digital entrepreneurship* functions as a governance-driven educational strategy that reinforces the institutional mission while simultaneously responding to technological transformation. This finding supports the argument of the OECD that effective educational governance requires coherent leadership, institutional accountability, stakeholder participation, and adaptive decision-making capable of sustaining educational quality amid changing societal contexts (OECD, 2017).

Unlike governance systems in many contemporary educational organizations that frequently prioritize organizational efficiency and technological innovation, governance within the *pesantren* remains firmly rooted in its educational philosophy. Institutional decisions concerning *digital entrepreneurship* are consistently evaluated according to their contribution to educational objectives, character formation, and organizational integrity. This governance orientation demonstrates that *institutional sustainability* is not achieved merely through economic diversification but through maintaining alignment between innovation and the educational identity of the institution (Asdlori, 2023). Bush argues that educational governance should preserve institutional coherence by ensuring that managerial decisions remain consistent with educational purposes rather than external organizational pressures. The findings strongly reinforce this perspective, showing that the *pesantren* maintains its educational mission while adopting innovative approaches to *digital entrepreneurship* (Abusharif, 2020).

Another significant implication emerging from this study concerns the strategic role of leadership in sustaining institutional transformation. The kyai functions not only as the highest authority responsible for organizational management but also as the guardian of educational values and institutional legitimacy. The empirical evidence demonstrates that leadership decisions regarding *digital entrepreneurship* consistently balance technological innovation with religious commitment, educational discipline, and organizational stability. Rather than encouraging unrestricted technological adoption, the leadership implements adaptive policies that regulate students' participation according to educational readiness and institutional capacity. Such adaptive leadership corresponds with Hallinger's concept of instructional leadership, emphasizing that effective educational leaders influence institutional improvement by maintaining coherence between organizational vision, educational practice, and continuous learning (Hallinger & Heck, 2011).

The findings also illustrate that moral supervision represents an essential dimension of educational governance within the *pesantren*. Digital transformation introduces opportunities for educational innovation while simultaneously creating ethical challenges associated with unrestricted technology use, digital communication, and online interactions. *Institutional governance* therefore incorporates systematic moral supervision through regulations governing digital behavior, communication ethics, collaborative responsibility, and accountability (Kahfi et al., 2024). These supervisory mechanisms ensure that entrepreneurial activities remain consistent with Islamic educational values while fostering responsible digital citizenship among *santri*. This finding extends previous discussions on educational governance by demonstrating that governance in Islamic educational institutions encompasses both managerial accountability and ethical stewardship. In this regard,

governance is not merely concerned with institutional effectiveness but also with nurturing morally responsible graduates capable of navigating digital environments according to Islamic ethical principles.

The study also highlights the importance of organizational culture in supporting *institutional sustainability*. Organizational culture within the *pesantren* encourages collaboration, shared responsibility, continuous learning, and mutual trust among institutional members. Administrators, teachers, and *santri* collectively participate in educational planning, program implementation, evaluation, and organizational improvement. Such participatory governance strengthens institutional resilience by creating a shared commitment toward educational innovation rather than concentrating responsibility solely upon institutional leaders. *Senge emphasizes* that sustainable organizations continuously develop through collaborative learning and collective problem-solving, enabling institutional members to respond constructively to changing environmental conditions (Senge, 2006). The present findings confirm that organizational learning significantly contributes to sustaining educational innovation within the *pesantren*.

Institutional sustainability is also strengthened through continuous evaluation integrated into educational governance. Rather than measuring entrepreneurial success exclusively through financial indicators, institutional evaluations emphasize educational effectiveness, student competency development, leadership growth, organizational discipline, and character formation (Lombard, 1984). Feedback obtained from teachers, administrators, and participating *santri* becomes an essential source for revising institutional planning and improving subsequent entrepreneurship programs. This adaptive evaluation process reflects Bryson's (2018) strategic management perspective, which argues that sustainable organizations continuously align strategic planning with empirical evidence and organizational learning. Consequently, governance within the *pesantren* operates as a dynamic system capable of responding to technological change without abandoning institutional identity (Bryson, 2004).

The findings further indicate that *institutional sustainability* should be understood as a multidimensional concept integrating educational quality, organizational resilience, leadership continuity, and adaptive governance. Previous studies frequently associate sustainability with financial independence or organizational growth; however, this research demonstrates that sustainable *pesantren* development depends equally upon preserving educational philosophy, strengthening *institutional governance*, and continuously developing human resources. *Digital entrepreneurship* contributes to sustainability not because it generates additional economic resources but because it provides an educational platform through which *santri* acquire competencies required for future societal participation while remaining committed to Islamic values. This perspective broadens the understanding of sustainability within Islamic Educational Management by emphasizing educational resilience rather than economic performance alone (Setiawan, 2024).

From a theoretical perspective, this study contributes to the literature by proposing that educational governance constitutes the principal mechanism connecting digital transformation with *institutional sustainability*. The interaction among participatory planning, adaptive leadership, moral supervision, organizational learning, and continuous evaluation forms an integrated governance system enabling *pesantren* to remain educationally relevant in the digital era. This conceptualization extends existing discussions on Islamic Educational Management by demonstrating that technological innovation achieves sustainable educational outcomes only when embedded within comprehensive governance structures grounded in institutional values and educational objectives.

Overall, the findings suggest that the sustainability of *pesantren* in the digital era cannot be explained solely through technological capability or entrepreneurial performance. Instead, sustainability emerges from effective educational governance capable of integrating innovation, leadership, organizational culture, ethical supervision, and continuous institutional learning into a coherent management framework. Therefore, this study argues

that educational governance should be regarded as the strategic foundation of *institutional sustainability* in *pesantren*, providing a conceptual model through which Islamic educational institutions can respond adaptively to digital transformation while preserving their distinctive educational identity and religious mission.

CONCLUSION

This study concludes that *digital entrepreneurship* in *Pesantren Mamba'ul Falah* operates as a strategic dimension of Islamic Educational Management, in which educational planning, participatory governance, adaptive leadership, and moral supervision jointly ensure that technological innovation reinforces rather than erodes the institution's educational and religious identity. Nevertheless, several limitations should be acknowledged. The research relied on a single-site qualitative case study involving only 12 informants, so its findings reflect the specific institutional, cultural, and leadership characteristics of one *pesantren* and cannot be statistically generalized to other Islamic educational institutions. The reliance on interviews, observation, and document analysis also carries the possibility of subjective interpretation despite triangulation efforts. Accordingly, future research is recommended to employ multi-site or comparative designs across *pesantren* with differing governance structures, sizes, and regional contexts, and to incorporate mixed-methods or longitudinal approaches capable of measuring the sustained impact of *digital entrepreneurship* on students' competencies, character formation, and *institutional sustainability* over time, thereby refining and validating the proposed management framework more rigorously.

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