



Integrating Entrepreneurship Values in *Pesantren* Curriculum: Advanced Educational Design for *Santri* Autonomy

Abstract: The integration of economic self-reliance within faith based institutions remains under explored in educational management. This study aims to analyze the planning, organizing, and evaluating models of an entrepreneurship-based curriculum at *Pondok Pesantren Al-Amin Ambulu, Jember*. Utilizing a qualitative single-case study design, data were gathered through in-depth interviews, participant observations, and documentation, then analyzed via data condensation, display, and verification. The findings reveal that the institution employs a hybrid strategic management model characterized by multi sectoral stakeholder planning, decentralized organizational sub-units promoting student talent autonomy, and a dual-control evaluation system combining spiritual supervision with output accountability. This approach effectively bridges the traditional dichotomy between religious education and economic proficiency. Practically, this study provides an applicable blueprint for policymakers and Islamic education practitioners to design sustainable vocational curricula that foster student independence without compromising core theological values.

Keywords: Curriculum integration, entrepreneurship management, Islamic education, *pesantren* autonomy, student self-reliance.

Abstrak: Integrasi kemandirian ekonomi dalam lembaga pendidikan berbasis agama masih jarang dieksplorasi dalam manajemen pendidikan. Penelitian ini bertujuan untuk menganalisis model perencanaan, pengorganisasian, dan evaluasi kurikulum berbasis kewirausahaan di *Pondok Pesantren Al-Amin Ambulu, Jember*. Menggunakan desain studi kasus tunggal kualitatif, data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan dokumentasi, kemudian dianalisis melalui kondensasi data, penyajian data, dan verifikasi. Temuan menunjukkan bahwa lembaga tersebut menerapkan model manajemen strategis hibrida yang ditandai dengan perencanaan partisipatif multisektoral, desentralisasi sub-unit organisasi yang mendukung otonomi bakat santri, serta sistem evaluasi kendali ganda yang memadukan pengawasan spiritual dengan akuntabilitas output. Pendekatan ini efektif menjembatani dikotomi tradisional antara pendidikan agama dan kecakapan ekonomi. Secara praktis, studi ini memberikan cetak biru aplikatif bagi pembuat kebijakan dan praktisi pendidikan Islam dalam mendesain kurikulum vokasional yang berkelanjutan demi mendorong kemandirian santri tanpa mengorbankan nilai-nilai teologis inti.

Kata Kunci: Integrasi kurikulum, kemandirian santri, manajemen kewirausahaan, otonomi *pesantren*, pendidikan Islam.

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INTRODUCTION

The transformation of traditional Islamic educational institutions, particularly pesantrens, into centers for economic self-reliance development has become a crucial sociological necessity in contemporary society. This reorientation occurs because pesantrens are no longer merely functioning as agencies for transmitting religious scholarship (*tafaqquh fiddin*), but must adapt to globalized demands that necessitate highly competitive human resources (Hasan, 2024). Empirical evidence indicates that the dominance of educated unemployment in Indonesia is frequently compounded by graduates from educational institutions lacking practical vocational skills, making the integration of entrepreneurial values an urgent necessity (Wirawan & Sentosa, 2021). Therefore, the reconstruction of the *pesantren* curriculum to synergize Islamic spirituality with global economic proficiency has become a highly relevant academic agenda for poverty alleviation and national resilience. In conclusion, strengthening the entrepreneurial dimension within the *pesantren* ecosystem is no longer a secondary alternative but an absolute strategy to sustain the institutional relevance of these organizations amidst modern disruptions.

However, the field implementation of this vision frequently encounters complex concrete challenges and structural resistance within society. The fundamental issue relates to an acute dichotomy separating pure religious knowledge from worldly sciences, where economic activities are often viewed pejoratively as a form of *pesantren* secularization (Fernadi, 2024). This constraint is exacerbated by limited institutional governance, minimal business support infrastructure, and low business literacy among traditional instructors who operate solely within classical literatures. Consequently, many economic self-reliance programs in Islamic educational institutions operate sporadically, lack sustainability, and fail to cultivate a robust entrepreneurial mindset among students. Without a structured management model, the integration of economic values will merely remain a surface level jargon without substantive impact on post-*pesantren* student self-reliance. This precise condition underscores the urgent





need for a comprehensive and systematic managerial intervention within the structure of *pesantren* institutions.

This critical phenomenon is explicitly observed at *Pondok Pesantren Al-Amin Ambulu Jember*, where efforts to blend classical Islamic learning with business activities demand adaptive governance. Preliminary data indicate that this *pesantren* operates under a foundation managing various formal and non-formal educational levels, making the synchronization of daily curricula highly intricate. On one hand, the *pesantren* leadership is demanded to preserve the moral-spiritual identity of the students, while on the other hand, economic fluctuations require the institution to establish independent business units, such as garment and sewing programs in the female student department. The empirical reality reveals overlapping activity schedules, a shortage of expert instructors, and cultural resistance from traditional administrative staff toward modern accountability systems. This dilemmatic phenomenon emphasizes that without mature formulation of planning, organization, and supervision by charismatic leadership, the entrepreneurial programs at *Ponpes Al-Amin* risk operational stagnation.

In academic discourse, literature regarding *pesantren* modernization generally diverges into three primary trends: the charismatic leadership of the *kyai* as the central axis of change, the formalization of the system via national curricula, and the economic impacts of *pesantren* cooperatives (*kopontren*) (Izzetillah et al., 2024). While most qualitative studies in the past decade agree that modernization is an institutional survival mechanism, these approaches frequently treat management, religious curricula, and business operations as separate, isolated entities. Consequently, a significant research gap persists regarding how strategic management functions thoroughly integrate entrepreneurial values into daily curricular frameworks. Previous studies tend to overlook the procedural analysis of how the dichotomy between formal and non-formal curricula is resolved through inclusive governance designs, assuming that





business units operate independently outside the academic system, thereby ignoring the fulfillment of student autonomy in selecting their preferred vocational paths.

This is precisely where the scientific novelty and State of the Art (SOTA) of this study position themselves as a conceptual bridge to address this analytical void through the "Modern Educational Design Based on *Pesantren*-Autonomy." This formulation explicitly deconstructs how charismatic leadership functions as a catalyst for management hybridization, validating that integrating an economic curriculum does not reduce religious orthodoxy, but rather expands the meaning of worship (*ibadah*) into a sociological-economic sphere through multi sectoral stakeholder engagement. This investigation is critical to resolve at present because post-pandemic economic disruptions demand local religious institutions to possess independent financial resilience to minimize reliance on external subsidies (Beck, 2023). Through an in-depth case study approach, this research offers a new perspective that challenges the assumption that modern bureaucratic management dismantles traditional spiritual authority or negates foundational values.

Based on this background, the primary research problem formulated in this study is how the planning, organization, and evaluation models within entrepreneurial curriculum management can optimally foster student self-reliance. The academic argument advanced as a central proposition posits that student self-reliance is not achieved through top-down curricular coercion, but through a hybrid management synergy that grants talent autonomy to students and legally leverages external social capital. The theoretical contribution of this research enriches the sociology of Islamic education through the articulation of the Dual-Core Management Model within the local Indonesian context. Practically, this study provides a tangible contribution in the form of an applicable guideline for the Ministry of Religious Affairs in drafting vocational standardization policies for pesantrens, while serving as a strategic reference for *pesantren* leaders across Indonesia in designing contemporary entrepreneurial





curricula that are independent, accountable, and firmly rooted in *akhlakul karimah* (noble character).

METHOD

A qualitative research design employing a single case study approach was adopted in this study to gain a holistic and deep understanding of contemporary managerial practices within Islamic educational institutions (Tisdell et al., 2025). The empirical focus was set at *Pondok Pesantren Al-Amin Ambulu*, Jember, East Java, Indonesia. The selection of this specific research site was driven by purposive and critical case considerations; the institution represents a highly distinctive educational model that structurally embeds entrepreneurship—specifically through its localized garment, sewing, and vocational sub-units—into its core curriculum while maintaining its traditional theological mandates, offering rich and information-dense data that could not be captured in conventional boarding schools.

Data collection was executed through a series of field stages including initial site reconnaissance, orientation studies, and focused investigations by relying on key informants selected via purposive sampling (Tajik et al., 2025). The key informants comprised the *Kyai* (the supreme institutional leader), *pesantren harian* administrators, the Head of the Education Division, and senior alumni who served as technical instructors. To ensure data richness, primary data were gathered through in-depth semi structured interviews regarding the planning, organization, execution, and supervision of the entrepreneurship programs, combined with continuous participant observations of the daily vocational operations. These interactive data were supplemented by non interactive data obtained through documentation analysis, which involved examining institutional archives, vision-mission charters, administrative structures, and written curriculum blueprints.

The qualitative data were analyzed systematically through an iterative process consisting of data condensation, data display, and conclusion drawing or verification (Saldaña & Omasta, 2016). During the data condensation phase, raw field notes, audio interview transcripts, and





curriculum documents were rigorously filtered, coded, and categorized to isolate relevant managerial patterns while discarding extraneous field noise. The condensed data were subsequently organized into structured matrices and narrative networks in the data display phase to clearly illustrate the chronological alignment between the theoretical functions of management and the empirical reality of the pesantren's programs. Finally, conclusions were drawn and verified by continuously cross-referencing emerging conceptual insights with the empirical evidence, ensuring that the final derived themes accurately represented the actual administrative practices of the institution.

To ensure the trustworthiness, credibility, and academic rigor of the findings, a multi-faceted validation strategy was implemented. Technical and source triangulation were employed as the primary mechanisms for data validation, achieved by systematically cross-verifying the statements made by the *Kyai* and administrators during interviews against direct field observations and the official documentation of the curriculum. Furthermore, member-checking procedures were carried out by presenting the transcribed interviews and thematic interpretations back to the key informants to confirm semantic accuracy and eliminate analytical bias. The trustworthiness of the field data was further solidified through prolonged field engagement and persistent observations, ensuring that the social dynamics and managerial nuances of the entrepreneurship programs were comprehensively captured without artificial disruption.

RESULT

Curriculum Based Entrepreneurship Management Planning in *Pesantren*

Primary data collection was conducted through participant observation during entrepreneurial activities, document analysis of formal and non-formal curricula, and in-depth interviews with three key informants, including the *pesantren* leaders (*pengasuh*) and administrative officers. The presentation of these research findings is structured chronologically to illustrate the stages of strategic management, commencing from the formulation of





institutional vision and mission to the execution of curriculum integration. Based on the vision and mission documents of *Pondok Pesantren (Ponpes)* Al-Amin Ambulu Jember, the institutional policy direction is focused on developing human resources that integrate Islamic scholarship (*tafaqquh fiddin*) with economic self-reliance. This target is achieved through a curriculum formulation that balances worldly and otherworldly knowledge.

The planning of the entrepreneurial program at *Ponpes* Al-Amin was systematically structured by involving competent internal and external stakeholders. Internally, the formulation involved the *Kyai* (head of the *pesantren*), *pesantren* administrators, the Institutional Research and Development (*Litbang*) Foundation, and the Head of the Education Division, who oversees all school principals across various educational levels within the *pesantren*. Externally, partnerships were established with government agencies, the private sector, and business experts to ensure the validity of the training materials. Furthermore, the fulfillment of student rights was accommodated by providing adequate facilities and granting *santri* (interchangeable with students) the autonomy to choose their preferred type of economic skill.

This strategic planning approach was confirmed through an interview with a *pesantren* administrator, Muhammad Zazuli, who stated:

"One of the plans implemented by the *pesantren* is to involve competent individuals in fields or programs that have been integrated into the *pesantren* curriculum, both formal and non-formal. One form of planning carried out by the *pesantren* is the grooming of senior alumni to teach the knowledge they acquired in the *pesantren*. In addition, cooperation is established with government or private agencies for entrepreneurial mindset guidance, such as training, workshops, and other forms of collaboration."

Specifically, three primary approach models applied by the institution in managing the entrepreneurial activities of the students were identified. These three models include human resource development through alumni grooming, student talent and interest management, and





the provision of supporting business facilities. The mapping of stakeholders involved in this program planning is presented in detail in Table 1.

Table 1. Stakeholder Components in Entrepreneurship Program Planning

Element Category	Involved Parties	Strategic Function / Role
Internal <i>Pesantren</i>	<i>Kyai</i> and Administrative Officers	Policy directors and ultimate decision-makers.
	<i>Litbang</i> & Head of Education Division	Formulators of formal and non-formal curriculum integration.
	School Principals (All Levels)	Technical operators within formal educational institutions.
External & Supporting	Government & Private Agencies	Facilitators of regulations, technical guidance, and workshops.
	Business Experts / Specialists	Skill instructors and consultants for specific business fields.
	<i>Senior Alumni</i>	Peer tutors in the transfer of economic skills.

Organization and Evaluation of Student Self-Reliance Programs

The implementation of entrepreneur-based management at *Ponpes Al-Amin* operates under the direct command of the Al-Amin Ambulu Jember Foundation through the establishment of institutional centers specifically dedicated to entrepreneurship. This organization relies on the leadership capabilities of the *pesantren* leaders (KH. Imam Ghozali, KH. Yusuf Masduqi, and KH. Syamsul Arifin) in effectively mobilizing teachers (*ustadz*), administrators, and administrative staff. The organizational structure is executed by granting full autonomy to each sub-institution including core *pesantren* activities, *madrasah diniyah* (Islamic evening schools), and formal schools to implement the entrepreneurial curriculum adjusted to the daily characteristics of the students. A concrete example of this organization was





found in the female student department, which focused on a sewing skills program as an instrument for post-*pesantren* self-reliance.

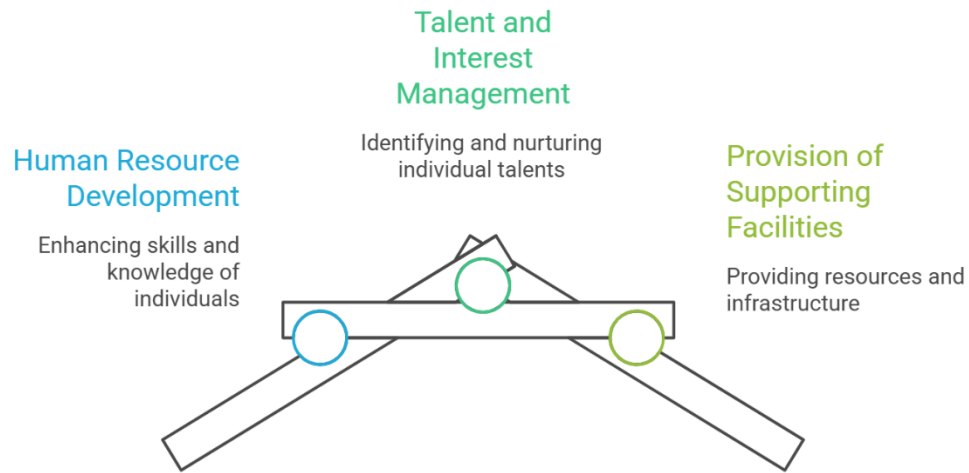
The final stage of the management cycle at the research site is the application of strict monitoring and evaluation functions to control the pace of economic activities, ensuring they remain aligned with the institutional vision. The *pesantren* leadership applies two models of evaluation approaches: direct supervision and periodic administrative supervision. Direct supervision is conducted through unannounced inspections by the leaders to the student business units. Meanwhile, administrative supervision is executed through a routine reporting mechanism of institutional development, which must be submitted once a month, followed by a macro performance evaluation meeting conducted every six months.

This periodic evaluation mechanism was reinforced by a statement from the *pesantren* leader, KH. Syamsul Arifin, during an interview session as follows:

"Regarding the monitoring of activities within the institutions under the auspices of the *pesantren* whether concerning the daily activities of the *pesantren*, *madrasah diniyah*, or formal schools I usually schedule a meeting every 6 months or request developmental reports from the institutions once a month. In addition to all that, what I frequently do is visit each institution directly to observe the ongoing activities."

The synthesis of field data indicates that the evaluation system has operated optimally through the integration of direct and indirect monitoring methods. The outcomes of the monthly and bi-annual meetings are utilized by the *pesantren* management as primary benchmarks to measure institutional performance. These evaluation data simultaneously function as predictive instruments and foundations for strategic decision-making regarding the future development of business units and the *santri* entrepreneurship curriculum.





Picture 1. Three Pillar Strategic Approach

DISCUSSION

The fundamental meaning of these research findings indicates that the integration of entrepreneurial values within the *pesantren* curriculum is not merely a pragmatic response to modern economic demands, but rather a transformative curricular engineering that unifies spiritual and material dimensions. The successful formulation of a vision and mission oriented toward *tafaqquh fiddin* (deepening religious knowledge) alongside economic self reliance proves that the educational dualism which frequently separates the fulfillment of otherworldly and worldly needs can be effectively bridged through inclusive strategic management. This participatory planning approach, involving multi sectoral stakeholders including internal *pesantren* management and external entities such as government agencies and industry experts, signifies a paradigm shift in *pesantren* governance from a traditional paternalistic model toward a contemporary participatory governance framework (Jacobs, 2024). The authenticity of this design lies in the recognition of *santri* (student) autonomy in choosing vocational skill fields, which philosophically shifts the position of the students from passive objects of transformation to active subjects controlling their own trajectories toward self reliance.





The operationalization (actuating) of the entrepreneurial curriculum at *Pondok Pesantren Al-Amin Ambulu* relies on leveraging the *Kyai's* charismatic authority to transform abstract business tasks into collective spiritual duties. In practice, the mobilization of santri into garment and sewing production lines is not driven by capitalistic coercion, but through the internal adaptation of Islamic work ethics, specifically the concepts of *barakah* (blessing) and *amal saleh* (righteous deeds). This driving mechanism complements social network theory within Islamic education, where senior alumni function as embedded field facilitators who bridge the operational gap between traditional instructors and technical industrial demands (Boadi et al., 2022). Consequently, the execution phase moves beyond mere vocational training, establishing a structured learning ecosystem where physical productivity is actively synchronized with spiritual devotion. However, a sharp contrast emerges when comparing these findings with secular Western entrepreneurial models, which are generally driven by individualistic profit-maximization motives. In this *pesantren*, entrepreneurial motives are radically deconstructed into instruments of social service and worship (*ibadah*), a concept that challenges the common assumption in Western literature that doctrinal religious education tends to impede economic rationality and modern innovation (Friedman, 2021).

Theoretically, the dynamics of organization and evaluation implemented by the *pesantren* leadership can be dissected through the lens of the Dual Core Management Model. Through this perspective, the *pesantren* successfully operates two core functions simultaneously namely the technical-religious core and the administrative-entrepreneurial core without generating institutional conflict. The phenomenon of autonomy granted to each sub-institution (such as the *madrasah diniyah* and formal schools) to adapt the daily entrepreneurial curriculum demonstrates high structural flexibility underlying the charismatic leadership of the *kyai* (Ngarawula & Roseli, 2025). The scientific novelty offered by this study lies in the formulation of a *pesantren*-autonomy management model, wherein traditional charismatic leadership no longer acts as a hindrance but functions as a primary catalyst for innovation through strong moral





legitimacy. This institutional innovation demonstrates that the cultivation of an Islamic work ethic and student self reliance can be optimally achieved when formal management structures are adopted into the *pesantren* culture without negating spiritual authority (Purnama et al., 2021).

The effectiveness of the evaluation system, which integrates unannounced direct inspections by the leader with periodic administrative reporting (monthly and semi annually), contributes a new theoretical framework to quality assurance studies in Islamic education. This hybrid approach integrates traditional monitoring methods rooted in moral-spiritual compliance (cultural control) with modern supervision based on objective performance accountability (output control) (Jukka, 2023). This synergy generates a quality control system that is flexible yet highly precise as a predictive instrument and a foundation for future strategic decision-making. The theoretical implications of these findings emphasize that the sustainability of educational innovation programs in religious institutions heavily depends on the leadership's capacity to balance bureaucratic control with culturally persuasive approaches. Practically, this hybrid management model provides an applicable blueprint for policymakers within the Ministry of Religious Affairs and *pesantren* practitioners across Indonesia in designing vocational self-reliance curricula that do not compromise the foundational religious curriculum.

Although this study successfully conceptualizes a cutting edge design for entrepreneurial education, its limitation lies in its focus on a single *pesantren* locus with specific geographical characteristics, meaning that the generalization of the results must be approached with caution. Strategic recommendations for future research are directed toward testing this *pesantren*-autonomy model across a broader scope through multi-case approaches or comparative studies between traditional (*salafiyah*) and modern (*khalafiyah*) pesantrens. Furthermore, longitudinal research is required to measure the long-term impact of this curriculum integration on the employment rate of alumni and their concrete contributions to national economic development upon reintegration into society. Finally, recommendations for national educational





policymakers emphasize the necessity of drafting flexible regulations or standardization for *pesantren* entrepreneurial curricula capable of legally and sustainably facilitating funding and strategic partnerships with the industrial sector.

CONCLUSION

Based on the empirical findings and theoretical interpretations, it can be concluded that the development of an entrepreneurship-based curriculum at *Pondok Pesantren Al-Amin Ambulu Jember* is driven by a hybrid strategic management paradigm that successfully harmonizes religious education (*tafaqquh fiddin*) with economic self-reliance. The essential lesson learned from this study demonstrates that traditional Islamic boarding schools can transcend conventional boundaries and adapt to modern socio-economic challenges by employing a participatory planning framework, decentralized structural organization, and a dual-control evaluation system. The integration of entrepreneurial values does not dilute the spiritual essence of the institution; rather, it strengthens the pedagogical mission by reconstructing vocational training into a form of social empowerment and devotion. The strength and primary contribution of this research lie in its capacity to provide a conceptual model of "*pesantren* autonomy," offering a strategic blueprint for educational administrators and policymakers in developing scalable, faith based vocational frameworks that cultivate both moral integrity and independent economic agency without compromising traditional theological foundations.

Despite these significant insights, several limitations within this study must be acknowledged to guide future scholarly inquiries. The primary constraint stems from its qualitative single-case design, which focuses exclusively on one specific *pesantren* in Jember, thereby limiting the direct generalizability of the findings to institutions with different cultural, structural, or geographical landscapes. To address these limitations, future research agendas should expand this empirical scope by utilizing cross-case or multi-case comparative analyses between traditional (*salafiyah*) and modern (*khalafiyah*) *pesantrens* across various regions. Additionally, prospective investigators are encouraged to employ mixed methods or





longitudinal designs to quantitatively measure the long-term socio economic impacts on alumni, specifically analyzing post-graduation employment rates and their concrete contributions to the regional economy, which will ultimately provide a more comprehensive framework for national Islamic education policy optimization.

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