

## The Axiology of Waqf in Islamic Education: A Hermeneutic Analysis of Junaid Thola's Thought

\*Marlian Arif Nasution<sup>1</sup>, Muhammad Ikbal<sup>2</sup>, Paisal Rahmat<sup>3</sup>

<sup>1,2,3</sup>Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Jl. Prof. Dr. Andi Hakim Nst Komplek Stain, Mandailing Natal, North Sumatra, Indonesia

\*marliantarifnst@stain-madina.ac.id

**ABSTRACT:** *The limited capacity of pesantren to develop Islamic education oriented toward institutional self-reliance in Mandailing Natal indicates an axiological problem in the management of waqf as a value-based instrument of education. In this context, the thought of Junaid Thola offers a historical–contextual perspective on waqf as the axiological foundation of Islamic education. This study aims to examine the relevance of Junaid Thola’s thought in Kai fiyyat (1927) as a basis for developing an Islamic education model grounded in Pesantrenpreneurship and productive waqf. The researchers employed a qualitative methodology with a multiple-case study design and conducted the study in six pesantren in Mandailing Natal (Musthafawiyah, Al-Junaidiyah, Darul Ikhlas, Darul Ulum, Darul Hadis, and Roihanul Jannah). A constructivist–interpretive approach is integrated with hermeneutic analysis to explore the relationship between classical Islamic texts and contemporary pesantren educational practices. The researchers collected data through in-depth interviews, observations, and document analysis and analysed them using interactive and abductive techniques supported by triangulation. The findings reveal that the relevance of Junaid Thola's thought within the context of pesantren-based Islamic education varies across institutions. Very high relevance is observed in pesantren with extensive waqf asset bases, whereas moderate relevance is found in pesantren with limited educational economic business units. Factors strengthening relevance include the availability of waqf assets and the coherence of leadership values with Islamic educational and business ethics, while limitations in physical assets function as constraining factors. Hermeneutic analysis of Kai fiyyat (1927) identifies 88 practical approaches to productive waqf encompassing six primary asset sources (agriculture, infrastructure, commerce, vocational activities, zakat, and collective contributions). These findings are synthesised into a Three-Pillar Axiological Model of Islamic Education, consisting of pesantren economic self-reliance (Asset Ontology), Islamic character education (Ethical Axiology), and Institutional Sustainability (Managerial Epistemology). This study contributes to the development of an integrative pesantren-based Islamic education model that bridges classical waqf thought with contemporary entrepreneurship-oriented educational practices.*

<sup>1</sup>  orcid id: <http://orcid.org/0009-0009-8598-0696>

<sup>3</sup>  orcid id: <http://orcid.org/0009-0003-4567-0534>

Keterbatasan *pesantren* mengembangkan pendidikan Islam yang berorientasi pada kemandirian lembaga di Mandailing Natal menunjukkan adanya persoalan aksiologis dalam pengelolaan wakaf sebagai instrumen nilai pendidikan. Dalam konteks ini, pemikiran Syekh Junaid Thola telah menawarkan pendekatan historis-kontekstual tentang wakaf sebagai basis aksiologi pendidikan Islam. Penelitian ini bertujuan untuk mengkaji relevansi pemikiran Junaid Thola di dalam *kitab Kaiyyat* (1927) sebagai landasan pengembangan model pendidikan Islam berbasis *Pesantrenpreneurship* dan wakaf produktif. Riset ini menggunakan metode kualitatif dengan desain *multiple-case study* pada enam *pesantren* di Mandailing Natal (Musthafawiyah, Al-Junaidiyah, Darul Ikhlas, Darul Ulum, Darul Hadis, Roihanul Jannah). Pendekatan konstruktivis-interpretif dipadukan dengan analisis hermeneutik untuk menelaah keterkaitan antara teks klasik dan praktik pendidikan *pesantren* kontemporer. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, serta dianalisis secara interaktif dan abduktif dengan dukungan triangulasi. Hasil penelitian menunjukkan bahwa relevansi pemikiran Junaid Thola dalam konteks pendidikan Islam *pesantren* bersifat variatif. Relevansi sangat tinggi ditemukan pada *pesantren* yang memiliki basis aset wakaf luas, sedangkan relevansi sedang ditemukan di *pesantren* dengan keterbatasan unit usaha pendidikan ekonomi. Faktor penguat relevansi meliputi ketersediaan aset wakaf dan koherensi nilai kepemimpinan dengan etika pendidikan dan bisnis Islam, sementara keterbatasan aset fisik menjadi faktor penghambat. Analisis hermeneutik terhadap *kitab Kaiyyat* (1927) telah mengidentifikasi 88 pendekatan praktis wakaf produktif yang mencakup enam sumber aset utama: yaitu Pertanian, Infrastruktur, Perniagaan, Vokasi, Zakat, dan Kontribusi Kolektif. Temuan riset ini disintesis ke dalam Model Tiga Pilar Aksiologis Pendidikan Islam, yaitu: Kemandirian Ekonomi *Pesantren* (Ontologi Aset), Pendidikan Karakter Islami (Aksiologi Etika), dan juga Keberlanjutan Kelembagaan Pendidikan (Epistemologi Manajemen). Riset ini berkontribusi dalam pengembangan model integratif pendidikan Islam *pesantren* yang dapat menjembatani khazanah pemikiran wakaf klasik dengan praktik pendidikan kewirausahaan kontemporer.

**Keywords:** *Axiology of Waqf, Islamic Education, Hermeneutics, Islamic Thought, Pesantrenpreneurship.*

*Received:* November 23, 2025; *Revised:* March 11, 2026; *Accepted:* April 27, 2026

## I. INTRODUCTION

*Pesantrenpreneur* is a concept that seamlessly integrates the traditional *pesantren* with entrepreneurship education (Latip et al., 2024). Ideally, this concept aims to optimise the economic potential of the *pesantren*, transforming it into an entrepreneurship hub capable of fostering both innovation and collaboration (Mariyono et al., 2025). As it evolves, entrepreneurship education is no longer solely focused on product creation. Instead, it also places a strong emphasis on cultivating the entrepreneurial way of thinking (Entrepreneurial Mindset, Entrepreneurial Intention, and Entrepreneurial Thinking) (Dzikrulloh et al., 2023). This Entrepreneurial Thinking is an essential type

of thinking skill that *santri* must possess to effectively face the challenges of the future (Warda et al., 2024). Therefore, within the context of 21st-century education, *pesantren* institutions must prioritise and offer learning programs that are based on entrepreneurial character (Hamdanah, 2024).

In line with the explanation above, the Pesantrenpreneur concept has garnered increasing and significant attention over the last few years. This is largely due to the growing number of *pesantren* institutions that have adopted entrepreneurial strategies to enhance their educational offerings and contribute to local economic development (Wahana et al., 2023). According to the 2021 research findings by the Research and Development Centre of the Ministry of Religious Affairs, 90.48% of the 11,886 *pesantren* in Indonesia already operate business units. This finding indicates that only a small minority of *pesantren*, approximately 9.52%, do not yet have business units. Furthermore, the data shows that 2.58% of *pesantren* in Indonesia already run two to three different types of business units. Consequently, it is clear that *pesantren* possess enormous potential to support both the local and national economy significantly (Astuti et al., 2023; Rachmawati et al., 2024; Salim et al., 2025).

Throughout its long history, the *pesantren* educational institution has also undergone significant development, not only in the educational, cultural, and social sectors but also in its economic capabilities (Nasikhin, 2024). In the context of Mandailing Natal Regency in North Sumatra, *pesantren* institutions, like those in other regions, continue to grow, develop, and achieve various advancements steadily. Based on previous research that mapped *pesantren* institutions, there were 21 *pesantren* in Mandailing Natal in 2021, with a total of 21,874 students (*santri*). Remarkably, this number of *santri* is significantly higher than the total number of students enrolled in general high schools (SMA/SMK/MA) in the region, accounting for approximately 43.73% of the total nationwide high school-age student population. This percentage places Mandailing Natal at 23rd place among districts with the highest number of *santri* across Indonesia (Ghafar, 2023; Nasution et al., 2021).

However, the central problem remains that *pesantren* in Mandailing Natal generally view themselves only as educational institutions focusing solely on religious aspects. This perspective leads *pesantren* management to overemphasise educational programs while neglecting other areas, including entrepreneurship education. Consequently, numerous economic potentials within the *pesantren* institutions are not properly managed or even utilised as learning tools for the *santri*. This observation aligns with the survey by Yafiz (2019), which suggested the need for various efforts to ensure that *pesantren* institutions in Mandailing Natal gain a better understanding of integrating *pesantren* with entrepreneurship. This study, therefore, argues that the failure of *pesantren* in Mandailing Natal to adopt the Pesantrenpreneur concept stems from a lack of tested local models.

Considering the history of the growth and development of *pesantren* institutions in Mandailing Natal, particularly concerning the entrepreneurship-based education model, there is a key figure who can be used as a Best Practice for integrating *pesantren* with entrepreneurship: Syekh Junaid Thola. In 1935, Syekh Junaid Thola established several *pesantren* in Malaysia, including Madrasah Arabiyah or Yahyawiyah, Madrasah Diniyah Puteri, Madrasah al-Ridzuaniyah, and Madrasah Sabiyah al-Ahmadiyah. Meanwhile, in Mandailing Natal, specifically in Hutamale village, Syekh Junaid Thola also founded a *pesantren* named al-Junaidiyah (MUI, 1983; Pangayumi, 2024).

An important observation is that the *pesantren* founded by Junaid Thola was not only successful in managing religious education but also capable of developing sustainable waqf-based economic units. Al-Junaidiyah *pesantren* in Hutamale Village, for example, within less than a decade of its establishment, managed approximately 70 hectares of productive plantation land and also established a local market supporting community economic activities (Lubis, 1975; Thola, 1935). This historical success reflects clear normative coherence between waqf values, *pesantren* leadership, and institutional self-reliance, which constitutes an important academic criterion for identifying a best practice. However, in contemporary Islamic education, such practices should not be understood as mechanically replicable models, but rather as context-sensitive axiological and governance frameworks. Their relevance depends on factors such as asset availability, institutional capacity, and the alignment of leadership values with Islamic educational ethics. Junaid Thola's thought can be positioned as a best practice in an axiological and methodological sense for contemporary *pesantren* governance.

The *pesantren* institution has an irreplaceable role in shaping the future of the younger generation and the advancement of the nation (Asror et al., 2023). In this rapidly advancing technological era, *pesantren* institutions must strive to enhance the quality of education by integrating academic values with the concept of entrepreneurial thinking (Baggen et al., 2021). In order to address global developments and meet the expectations of economic independence for *pesantren* institutions, these schools must strongly emphasise and deliver learning activities that can develop entrepreneurial character (Choiri & Fitriani, 2011). Every educational institution, including *pesantren*, autonomously strives to control and enhance its educational governance through planned and sustainable measures (Hanun, 2020; Nadzir, 2015).

Several studies have examined the integration of *pesantren* education with entrepreneurship from various perspectives. Kasimbara et al. (2024) show that research on entrepreneurship education in Islamic boarding schools has grown significantly and generally focuses on the integration of entrepreneurial training, the economic empowerment of *santri*, and the development of *pesantren*-based business units as a means of strengthening institutional independence. Salim et al. (2025) emphasise the importance of leadership innovation in transforming traditional *pesantren* into more modern and adaptive educational institutions, highlighting how leadership reform encourages managerial improvements, technological adaptation, and the incorporation of economic empowerment programs, including entrepreneurship education.

Similarly, (Suryadi et al., 2024) find that transformational leadership plays a crucial role in developing entrepreneurship education programs in *pesantren* by promoting curriculum innovation, creating entrepreneurial learning environments, and supporting the establishment of *pesantren* business units that function as practical learning laboratories for *santri*. (Kurniawan, 2022) demonstrates that the emergence of Pesantrenpreneur and sociopreneurship movements in Yogyakarta after the COVID-19 pandemic has become an alternative strategy for strengthening economic resilience in *pesantren*, where social entrepreneurship models are developed to combine economic empowerment with broader community welfare. Meanwhile, (Yafiz, 2019) identifies significant potential for sharia-based economic development within *pesantren* in North Sumatra, including agricultural enterprises, micro-businesses, and cooperative economic activities; however, the study also highlights that these potentials remain underdeveloped due to managerial limitations, insufficient entrepreneurial training, and the absence of systematic models for *pesantren*-based economic development.

Previous studies have provided general information regarding efforts to integrate the *pesantren* education system with entrepreneurship as a foundation for *santri* in facing future challenges. However, the main novelty of this research lies in the contextualisation of the Pesantrenpreneur model with Mandailing local wisdom through an in-depth study of Syekh Junid Thola's educational philosophy. Earlier research tended to discuss the Pesantrenpreneur in general terms. Furthermore, this research offers methodological novelty by employing hermeneutic analysis of the book, “*Kaifiyyat Mengadakan Wakaf Kaum Muslimin*” as a primary source. This approach has never been applied to excavate the principles of waqf-based *pesantren* entrepreneurship from a Mandailing Natal figure, thereby yielding a solid philosophical basis for formulating a contemporary entrepreneurship model.

Based on the explanation above, this research aims to analyse and identify the philosophy of productive waqf-based Pesantrenpreneur championed by Syekh Junaid Thola through hermeneutic interpretation of his work, “*Kaifiyyat Mengadakan Wakaf Kaum Muslimin*”. Furthermore, the study seeks to formulate a productive waqf-based Pesantrenpreneur model that integrates Syekh Junaid Thola's philosophy with the actual entrepreneurial conditions of *pesantren* in Mandailing Natal, and to analyse the perspectives of *pesantren* leaders regarding the potential adoption of the formulated model as a policy recommendation. This research is expected to produce a productive waqf-based Pesantrenpreneur model that is empirically integrated and feasibility-tested. The findings are intended to complement existing information regarding *pesantren*'s key efforts to transform into Pesantrenpreneur institutions, particularly in Mandailing Natal.

## II. METHOD

This research employs a qualitative approach using a multiple case study strategy within the *pesantren* environment of Mandailing Natal, North Sumatra. The guiding research paradigm is constructivist-interpretive with a critical nuance, viewing the practices of waqf and entrepreneurship education as socially shaped realities by historical-cultural construction (Guba & Lincoln, 1994). The multiple case strategy was selected to allow for cross-case triangulation and to build an integrative understanding of the variations in field practices (Yin, 2013). The guiding logic of reasoning for this study is abductive, meaning the interpretation process moves back and forth between the conceptual framework (the text of the book) and empirical data from the field. To bridge text analysis with reality, this research adopts hermeneutics as the method of analysis and assesses the relevance of Syekh Junaid Thola's philosophy to *pesantren* education in Mandailing Natal (Gadamer, 2004).

This research involves two main objects: First, the conceptual object (Syekh Junaid Thola's book, *Kaifiyyat Mengadakan Wakaf Kaum Muslimin*), which will be analysed as the normative foundation. Second, the empirical object (*pesantren* institutions: their structure, units, waqf assets, and entrepreneurship-based educational practices in Mandailing Natal). To obtain a more focused and in-depth picture, the study designated six *pesantren* as its main sample: Pesantren Musthafawiyah, al-Junaidiyah, Darul Ikhlas, Darul Ulum, Darul Hadis, and Roihanu Jannah. The researchers selected participants using a purposive sampling technique based on strict methodological criteria (an operational period exceeding five years; more than 500 *santri*; geographical and social representation; and entrepreneurial learning characteristics). They then identified research subjects based on the study's empirical focus and expanded the sample through

a snowball technique, including *pesantren* leaders, teachers, and *santri* (Alvesson, 2009).

The researchers gathered the research data through three techniques: interviews, observation, and documentation. The analysis employed a rigorous interactive qualitative data analysis technique, drawing on the framework proposed by Miles et al. (2014), which consists of data condensation, data display, and conclusion drawing/verification. This process was combined with hermeneutic analysis, particularly inspired by Gadamer's interpretive approach, to examine the correspondence between Syekh Junaid Thola's philosophical concepts and contemporary *pesantren* practices. Analytically, the stages involved (1) coding and categorising empirical data from interviews, observations, and documents; (2) interpreting classical textual meanings within their historical context; and (3) abductively synthesising both dimensions to formulate an integrative model linking waqf-based philosophy with entrepreneur education in *pesantren*. This integrated methodological flow is presented in the following figure:

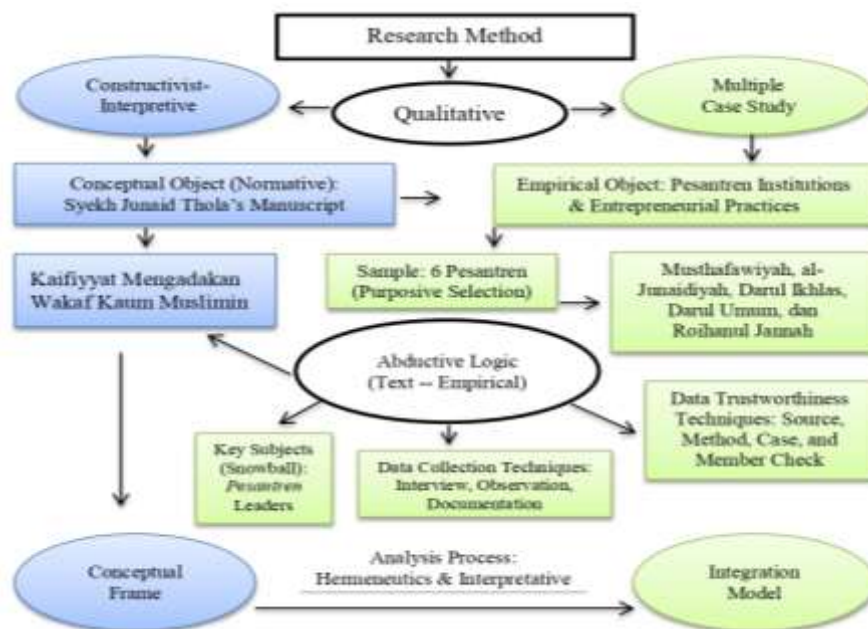


Figure 1. Research method

### III. RESULT AND DISCUSSION

The research findings and discussion are outlined in this section, structured into three main sub-sections, aligning with the study's objectives. First, a hermeneutic synthesis of Syekh Junaid Thola's work was performed to identify the philosophy of entrepreneurship education rooted in the concept of waqf (endowment). Second, the identified philosophy was then integrated to formulate a waqf-based Pesantrenpreneur model relevant to the context of *pesantren* in Mandailing Natal. Third, on-site validation was conducted by assessing the perspectives of *pesantren* leaders regarding the formulated model, testing its potential for adoption and policy implications. Overall, this in-depth analysis yielded a key finding: three axiological pillars (economic independence, character education, and institutional Sustainability) which constitute the novelty and theoretical foundation for the integration model.

## Junaid Thola's Philosophy of Entrepreneurship Education and Its Relevance for *Pesantren*

This section presents the research findings focused on the hermeneutic analysis of Syekh Junaid Thola's monumental work, *Kaifiyyat Mengadakan Wakaf*. This work is not merely a historical religious document, but also a highly visionary manifestation of Islamic socio-economic thought. Through a hermeneutic approach, the researcher attempts to uncover the deepest meaning within the text by linking it to the contemporary social and educational context, particularly concerning entrepreneurship-based *pesantren* education innovation in Mandailing Natal. The hermeneutic approach in this study is utilised through three main horizons (Gadamer, 2004), namely:

**Table 1. Horizons of meaning in hermeneutic analysis**

No	Type of Horizon	Primary Focus	Objective of Analysis
1	Text Horizon	Linguistic Structure, Symbols, and Textual Context	To uncover the literal meaning and the explicit message of the text based on its textual context.
2	Author Horizon	Social Background, Life Experience, and Author's Vision	To interpret the author's intent, ideas, and ideological context to understand the moral message and social objectives conveyed.
3	Reader Horizon	Interpreter's Experience, Values, and Contemporary Context	To present new interpretations that are relevant and applicable to the contemporary context.

By utilising these three horizons, this research attempts to excavate the relevance of Syekh Junaid Thola's philosophy in the development of *pesantren* that are both economically independent and socially productive. Prior to examining the relevance of Shaykh Junaid Thola's thought within the context of contemporary *pesantren*, this study undertakes a hermeneutic reading of *S*. This analysis is not intended as a purely philological inquiry, but rather as an effort to identify the structures of meaning, normative orientations, and institutional logic of waqf that constitute the axiological foundation for formulating a *Pesantren* entrepreneurship model based on productive waqf. Accordingly, the textual and historical aspects presented in Table 2 are positioned as initial outcomes of the hermeneutic analysis that are conceptually relevant to the development of the proposed integrative model, which is as follows:

**Table 2. Identity of Junaid Thola's *Kitab Kaifiyyat***

No	Aspect	Description/Key Findings	Notes
1	Kitab Title	<i>Kaifiyyat Mengadakan Wakaf Kaum Muslimin</i> .	Indicates the focus of the discussion on the procedures for implementing waqf.
2	Inclusion of Title and Publisher	Included by Syekh Muhammad Idris al-Marbawi on the cover of the edition printed by Al Maṭba'ah al-Marbawiyah.	Signifies the collaboration between two prominent Malay scholars in Egypt, demonstrating the Nusantara intellectual network in the Middle East.
3	Meaning of Key Title Words	<i>Kaifiyyat</i> (method), <i>Mengadakan</i> (to realise), <i>Wakaf</i> (to hold beneficial	The explanation demonstrates the kitab's orientation as a practical and normative

		assets while maintaining the principal).	guide.
4	Motivation for Writing	Syekh Junaid Thola's admiration for the waqf system at Al-Azhar University, Egypt, which drives institutional advancement	Indicates the transfer of institutional waqf ideas from the Arab world to the Malay (Nusantara) context.
5	Purpose of Writing	To provide a practical guide for understanding and implementing waqf in accordance with Sharia.	The kitab functions as a means of social and religious education and reform.
6	Time and Place of Writing	Written in Perak, Malaysia, in the year 1348 H (1935 M).	Reflects the scholarly activity of Malay ulema after returning from Egypt.
7	Publication and Printing	Printed at al-Maṭba'ah al-Marba-wiyyah, Egypt, which was founded by Syekh Idris in 1927.	The Malay printing centre in Cairo plays a role in disseminating the works of Nusantara scholars.
8	Manuscript Size and Condition	29 pages; size 18.2 × 13 cm; printed version is available.	Important bibliographic data for philological research and the intellectual history of Malay Islam.
9	Historical Context of Printing	Malay printing houses in Egypt: al-Maṭba'ah al-Ittihādiyyah (1914), al-Maṭba'ah al-Taqaddum (1927).	Demonstrates an active Malay intellectual community publishing works abroad.
10	Writing Style	Uses Jawi script and classical Malay language.	A distinctive feature of Malay ulema works in the early 20th century.
11	Historical and Intellectual Value	Reflects the integration of Al-Azhar's scholarly tradition and the community's need for waqf understanding.	Serves as one of the earliest systematic pieces of evidence of productive waqf thought in the Malay world.

The findings presented in Table 2 indicate that *Kaifiyyat* functions not only as a normative guide to waqf, but also represents an institutional paradigm that positions waqf as an instrument for the Sustainability of Islamic education and the community economy. The practical orientation of the text, the author's motivation inspired by the institutional waqf model of al-Azhar, and the writing style addressed to the Malay community collectively provide the conceptual foundation for developing a *pesantren*-preneurship model based on productive waqf. Accordingly, the identified historical and intellectual aspects do not stand in isolation, but directly inform the construction of the axiological and managerial framework of contemporary *pesantren*.

The discussion presented in the kitab is considered unique and not found in other works addressing the *fiqh* of *waqf*, as the arrangement of topics is highly systematic. The book begins with an introduction by Syekh Muhammad Idris al-Marbawi and proceeds to elaborate on six primary sources for waqf implementation proposed by Syekh Junaid Thola, namely: Tanah Bendang, Zakat, Uang Ripi, Tanah Darat, Perniagaan and Pertukangan. For each of these six sources, Syekh Junaid Thola articulates a relevant approach or method for waqf application. Each explained approach is given a separate numbering in parentheses to facilitate the reader's understanding of the presented structural ideas. The proportion of approaches for each of these six main waqf sources is as follows:

**Table 3. Junaid Thola's number of waqf approaches**

No	Aspect/Source	Number of Approaches	Pages in Kitab
1	<i>Tanah Bendang</i>	14	5-7
2	<i>Zakat</i>	6	7-9
3	<i>Uang Ripi</i>	13	9-12
4	<i>Tanah Darat</i>	23	13-17
5	<i>Perniagaan</i>	11	18-22
6	<i>Pertukangan</i>	21	22-29
	Total	88	-

Based on the table above, the *Kitab Kai fiyyat Mengadakan Wakaf* clearly possesses a highly systematic and comprehensive content structure, covering six primary waqf sources with a total of 88 implementation approaches. This quantity underscores the profound depth and variability of Junaid Thola's thinking in formulating applicable waqf models for the community. Each waqf source is developed through various practical approaches relevant to the socio-economic conditions of the society. The results of the content analysis of the *Kitab Kai fiyyat* through the hermeneutic approach are detailed as follows:

**Table 4. Hermeneutic synthesis and Junaid Thola's entrepreneurship education**

No	Aset Source (Text Section)	Key Hermeneutic Dimension	Main Axiological Principle (Practical <i>Pesantren</i> Implication)
1	<i>Tanah Bendang</i> (Agriculture)	Ontological (Asset): Waqf as a Social Economic System (Combating economic weakness within the Ummah).	Pillar I: Economic Independence. Agripreneurship curriculum (agriculture and aquaculture) based on collectivism ( <i>Syirkah</i> ) and Sustainability.
2	<i>Tanah Darat</i> (Infrastructure/ Industry)	Ontological (Diversification): Public/Industrial Facilities as Productive and Innovative Assets.	Pillar I: Economic Independence. Business diversification (industry, logistics, services) and Technical Skills Training for <i>Santri</i> Innovation.
3	<i>Perniagaan</i> (Commercial)	Axiological (Ethics): Goal is Business Ethics, Transparency, and Sustainability.	Pillar II: Character Education. Integration of commercial business units (shops, publishing, etc.) with the curriculum to form Islamic Business Character ( <i>Amanah</i> - Trustworthiness).
4	<i>Pertukangan</i> (Technical Skills)	Epistemological (Vocational Practice): Knowledge derived from Direct Practice, Production, and Scientific Literacy.	Pillar III: Institutional Sustainability. Establishment of workshops and production units for production management and scientific literacy (Combination of Vocational & Intellectual).
5	<i>Zakat</i> (Social Asset Conversion)	Epistemological (Management): Knowledge derived from Economic Practice and Social Asset Management.	Pillar III: Institutional Sustainability. Institutional Management Model: teacher incentives, strengthening networks (stakeholders), and experiential learning.
6	<i>Uang Ripi</i> (Collective Contribution)	Axiological (Structure): Structured Learning and Funding System.	Pillar III: Institutional Sustainability. Contribution-Based Funding Model and Structured Evaluation ( <i>Imtihan</i> ) to ensure Quality and Discipline.

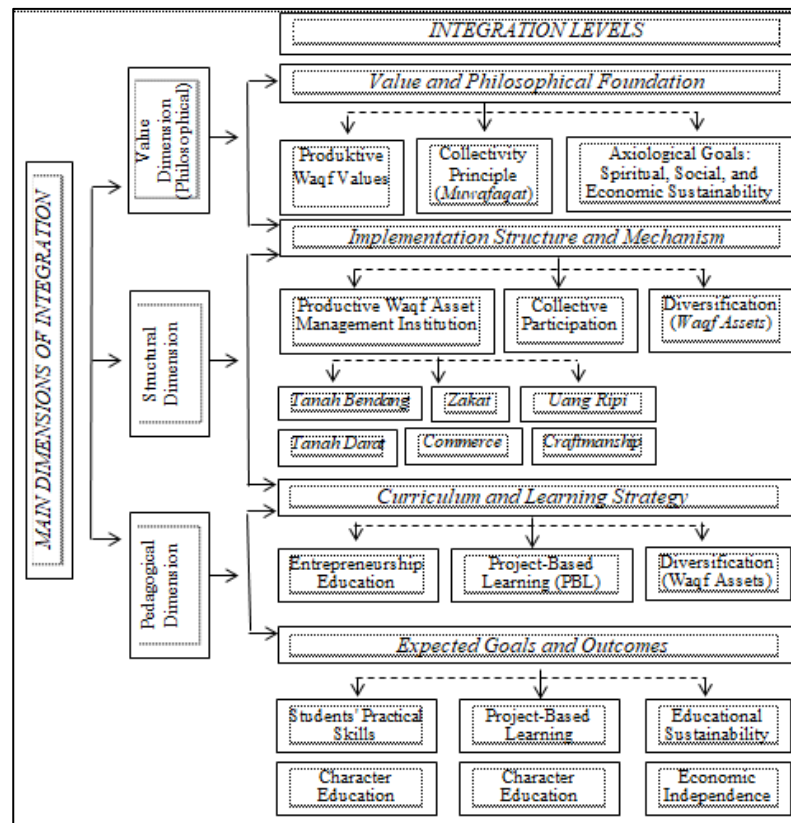
Final Synthesis ( <i>Kitab Kaifiyyat</i> )	Novelty: Integrated Manual for Islamic Entrepreneurship Education.	Conclusion: The Three Axiological Pillars Model (Independence, Character, and Sustainability) is Relevant for the Transformation of <i>Pesantren</i> Education in Mandailing Natal.
---	---	--

Based on the hermeneutic results synthesised in Table 4, it is confirmed that Syekh Junaid Thola's *Kitab* functions as an Integrated Islamic Entrepreneurship Education Manual. The model derived transcends traditional *waqf fiqh* and instead is constructed upon Three Axiological Pillars, which constitute the main theoretical contribution of this research. The Economic Independence pillar (founded on the asset ontology: *tanah bendang* and *tanah darat*) indicates that waqf is designed as a collective social economic system to overcome the economic fragility of the Ummah; key to this is asset diversification, ranging from agripreneurship to industry and infrastructure. This finding challenges the purely charitable funding model and aligns with the contemporary concept of impact investing. The Character Education pillar (founded on the axiology of *perniagaan* and *uang ripi*) affirms that every business activity serves as a means of moral training. The focus is on instilling business ethics, transparency, and social responsibility, thereby shaping *santri* who are not only independent but also possess integrity and social awareness. Finally, the Institutional Sustainability pillar (founded on the epistemology of *zakat* and *pertukangan*) reveals a systematic management strategy. Knowledge acquisition through experiential learning, social asset conversion (*zakat*), and vocational production (*pertukangan*) ensures financial stability and educational quality. Overall, this model provides a holistic curriculum framework for *pesantren* to produce graduates who are productive, ethical, and capable of guaranteeing the Sustainability of their own institutions.

### **Model of Integrating Syekh Junaid Thola's Entrepreneurship Philosophy with *Pesantren* Education**

Syekh Junaid Thola's philosophy on waqf can be regarded as transcending normative teachings. The book *Kaifiyyat Providing Waqf for Muslims* presents a socio-economic system that Islamic boarding schools can exemplify in their educational practices. This philosophy asserts that waqf is an instrument capable of fostering independence, strengthening social networks, and expanding the benefits of knowledge and the Ummah's economy. Within the context of Mandailing Natal, *pesantren* hold a strategic position as centres for socio-economic development. Consequently, the hermeneutic interpretation of his thought, which yielded the Three Axiological Pillars, is used as the foundation for integrating the entrepreneurship education model. This approach facilitates the emergence of an educational model oriented toward knowledge transfer and value-based entrepreneurial practice.

This integration represents a form of transforming classic thought into modern praxis. The values contained within the text of the *Kitab Kaifiyyat Mengadakan Wakaf Kaum Muslimin* are revitalised to meet contemporary needs. The Fusion of Horizons between Syekh Junaid Thola's *kitab* and the context of modern *pesantren* education will give rise to an educational model that is productive, participatory, and sustainable. The result of this integration is articulated in the Integration Model (presented in Figure 2), which is constructed upon four primary levels and also supported by three coherent dimensions, namely: value dimension (Axiology), structural dimension (Ontology) and pedagogical dimension (Epistemology), as follows:



**Figure 2.** An integrative model of Junaid Thola’s thought in entrepreneurship-based education

Based on Figure 2, the model explains: First, the value (philosophical) dimension emphasises that entrepreneurship is rooted in the spiritual values of waqf, which instil sincerity, cooperation, and independence. The Islamic boarding school integrates these values into its vision of educating students with an entrepreneurial spirit and a moral foundation. Second, the Structural Dimension (Institutional) is the implementation of the Independence Pillar, where the *pesantren* establishes Waqf-Based Business Units (e.g., student shops, agricultural lands, printing houses). This structure is not separate from the educational system but serves as an entrepreneurship laboratory. Third, the Pedagogical Dimension (Learning) is the implementation of the Sustainability Pillar through the integration of theory and practice. The curriculum is designed to incorporate life skills and experiential learning, where *santri* learn to manage waqf assets directly as projects.

From the conceptual outline above, it is also understood that the integration of Syekh Junaid Thola’s philosophy into entrepreneurship-based *pesantren* education is not merely normative but also operational. This model serves as a visual representation of the hermeneutic synthesis between the classic text, *Kitab Kaiyyat Mengadakan Wakaf Kaum Muslimin*, and the contemporary educational reality of *pesantren* in Mandailing Natal. The table below will detail how each level is interconnected in shaping *pesantren* education that is independent, productive, and grounded in Sharia values.

**Table 5. Integration model of Junaid Thola’s philosophy in entrepreneurship-based education**

No	Level	Component	Description
1	Philosophical Foundation (Axiological Pillar)	Productive Waqf Values	Positioning waqf as a sustainable economic and educational resource.
		Principle of Collectivity ( <i>Muwafaqat</i> )	Teachers, <i>santri</i> , and the community are collaborating in the management of waqf assets.
		Educational Goals	Integrating worldly benefits (economic skills) with hereafter benefits (Islamic knowledge and worship).
2	Implementation Structure (Ontological Independence Pillar)	Waqf Asset Management Institution	A specialised unit within the <i>pesantren</i> that manages productive waqf assets.
		Join Participation	Involving (teachers, <i>santri</i> , community) through consensus ( <i>mufakat</i> ) in decision-making.
		Asset Diversification	Managing <i>tanah bendang</i> , <i>tanah darat</i> , <i>perniagaan</i> , <i>pertukangan</i> , <i>zakat</i> , and <i>uang ripi</i> as a productive waqf.
		Revenue Distribution	A portion is allocated for educational development, and a portion for asset maintenance.
3	Curriculum and Learning Strategy (Sustainability Pillar)	Entrepreneurship Education	Integration of direct waqf management practice into <i>santri</i> learning.
		Project-Based Learning	<i>Santri</i> manage gardens, commercial businesses, and craftsmanship workshops.
		Competency Development	Skills in management, marketing, simple accounting, and Islamic business ethics.
		Evaluation and Accountability	Routine examinations, reporting, and financial accountability.
4	Goals and Expected Outcome	Practical Skills of <i>Santri</i>	<i>Santri</i> are able to start independent businesses based on Sharia values.
		Economic Independence of <i>Pesantren</i>	<i>Pesantren</i> possess a sustainable source of income from productive waqf assets.
		Educational Sustainability	Waqf revenue supports the operation and development of <i>pesantren</i> education.
		Character Formation	<i>Santri</i> become disciplined, responsible, and oriented towards the benefit of this world and the hereafter.

This integration model has successfully transformed the classical values of the text into an educational system design that is relevant to contemporary needs and the local character of Mandailing Natal. Consequently, this formulation of the integration model successfully bridges the gap between tradition and modernity, between religious values and economic independence and between classic texts and contemporary social praxis.

#### **Validation of the Integration Model: Readiness for Adoption by *Pesantren***

This section presents the field research findings obtained through observation, interviews, and documentation at several *pesantren* (Musthafawiyah, Darul Ikhlas, Darul Ulum, Roihanul Jannah, Darul Hadis, and Aljunaidiyah). The primary aim is to validate and understand the perspective of *pesantren* in Mandailing Natal regarding the

Three Axiological Pillars Integration Model formulated in the previous sub-section. Through a qualitative multiple-case analysis of these six *pesantren*, this study examined the viewpoints, experiences, and institutional practices that reflect the broader reality of *pesantren* in Mandailing Natal. Generally, the research results indicate that *pesantren* leaders hold a highly positive attitude toward integrating Syekh Junaid Thola's philosophy, as it is deemed consonant with the noble values of Islamic education, particularly in the context of economic independence and collective work. However, the level of readiness and the form of implementation highly depend on the potential of waqf assets and the institutional structure. *Pesantren* such as al-Junaidiyah, Darul Ikhlas, and Musthafawiyah demonstrated a high level of adoption readiness, which is empirically measurable in the following data:

**Table 6. Level of *Pesantren* asset and entrepreneurship readiness readiness for the integration model**

No	Name of <i>Pesantren</i>	Observation Indicator		Integration Readiness
		Waqf Land Ownership	Entrepreneurial Activities	
1	Musthafawiyah (Purbabaru)	Yes	Agriculture; Workshop; and Student Cooperative	High
2	Darul Ikhlas (Dalan Lidang)	Yes	Rice mill; Catering; Palm oil; Rice fields; Canteen; Brick production; and Water gallon supply	High
3	Darul Ulum (Muaramais)	No	Automotive and Umrah Travel (in process)	Quite High
4	Darul Hadis (Hutabaringin)	Yes	Canteen	Medium
5	Roihanul Jannah (Pasar Maga)	Yes	Sewing, Culinary, and Umrah Travel	Quite High
6	Al-Junaidiyah (Kampung Lamo)	Yes	Rental of agricultural land (rice fields and plantations); Land and house rental; Stall rental in the central market (approx. 70 stalls); and Rice mill. Total waqf assets are 70 H.	Very High

Table 6 empirically illustrates the level of asset readiness and existing entrepreneurial practices within *pesantren* institutions, which serves as a measurable basis for assessing acceptance. However, validating the Integration Model requires a more in-depth understanding of the motivation, value, and philosophical perspectives of the decision-makers. Therefore, the observational data are reinforced with qualitative data obtained through in-depth interviews with *pesantren* leaders. Table 7 below summarises key quotes that reflect how *pesantren* leaders interpret the values within Syekh Junaid Thola's philosophy and link them to the vision of *pesantren* independence.

**Table 7. *Pesantren* leaders' perspectives on the value coherence of Junaid Thola's integration model**

No	Name of <i>Pesantren</i>	Brief Interview Quote	Interpretation/ Perspective
1	Musthafa-wiyah (Purbabaru)	"The concept of productive waqf and community enterprise is relevant for developing <i>santri</i>	Positive, the <i>pesantren</i> understands Syekh Junaid Thola's idea as aligning with <i>santri</i> independence

		independence."	and character.
2	Darul Ikhlas (Dalan Lidang)	"Entrepreneurship in the <i>pesantren</i> is not just about economics, but a means to teach <i>santri</i> responsibility and hard work."	Positive, the <i>pesantren</i> views the educational and spiritual value in entrepreneurship.
3	Darul Ulum (Muaramais)	"Syekh Junaid's ideas can strengthen mutual cooperation (gotong royong) and collective work, but must remain within the <i>pesantren</i> corridor."	Optimistic, but cautious acceptance, emphasising the balance between tradition and innovation.
4	Darul Hadis (Hutabaringin)	"We agree with the principle of <i>pesantren</i> economic independence, so <i>santri</i> learn to be independent from an early age."	Positive, the <i>pesantren</i> supports the integration of economic values and character education.
5	Roihanul Jannah (Pasar Maga)	"Productive waqf can be a means for <i>santri</i> to learn business and management."	Positive, the <i>pesantren</i> sees practical benefits for entrepreneurship education.
6	Al-Junaidiyah (Kampung Lamo)	"Syekh Junaid's thinking aligns with our vision of creating independent and entrepreneurial <i>santri</i> ."	Positive, the <i>pesantren</i> fully supports the integration of Syekh Junaid Thola's philosophy.

Based on the results of observation, interviews, and waqf asset documentation, it can be concluded that the perspective of *pesantren* in Mandailing Natal regarding Syekh Junaid Thola's Entrepreneurship Philosophy Integration Model is positive and empirically measurable. This acceptance is manifested in three key aspects: First, the convergence of perspectives on the values of entrepreneurship as a means of character building. Second, the varying level of adoption readiness is influenced by the productivity of existing waqf assets, which justifies differentiated implementation policies. Third, documentation support (*waqf* assets and programs) reflects actual practices that are consonant with Syekh Junaid Thola's principles. Consequently, the field validation has confirmed that the formulated Three Axiological Pillars Integration Model is valid and highly recommendable as a strategic policy framework for Pesantrenpreneur development in Mandailing Natal.

### **Synthesis of Findings: The Coherence of the Three Axiological Pillars and the Integration Model**

The hermeneutic analysis of Syekh Junaid Thola's kitab demonstrates that his waqf philosophy is not only of spiritual and social value but also contains a relevant conceptual foundation for the development of Pesantrenpreneur education. Unlike previous research that focused on practical implementation, this study has added an epistemological dimension by interpreting the classic text hermeneutically (Gadamer, 2004). The text is read as an intellectual reflection on how this religious institution can build the Ummah's economy through the principles of independence and collectivity (Astuti et al., 2023). The synthesis resulted in the Three Axiological Pillars (Economic Independence, Character Education, and Institutional Sustainability), which constitute a new theoretical contribution by bridging classic waqf thought with contemporary entrepreneurship education needs (Iltiham & Rohtih, 2023).

The Three Axiological Pillars were subsequently integrated into the Productive Waqf-Based Pesantrenpreneur Integration Model, which transforms Syekh Junaid Thola's

classical values into modern praxis. This model implements the concepts of learning by doing and value-based education (through its structural, pedagogical, and axiological dimensions) by utilising the principle of waqf as a practical curriculum. Consequently, the *pesantren* is no longer merely an institution for religious teaching but serves as a centre for socio-economic production, where *santri* are trained to manage resources skillfully. This aligns with the findings of Budiman et al. (2022) and Wibowo et al. (2025), who emphasise the importance of collaboration and adaptability in *pesantren* for producing independent *santri*. This integration ensures that entrepreneurship education within *pesantren* is oriented towards public benefit (*kemaslahatan bersama*) without compromising traditional values (Noviyanti, 2017; Zamzami & Andaryuni, 2025).

The validation of the research findings indicates that *pesantren* leaders in Mandailing Natal generally view the Three Axiological Pillars Integration Model highly positively. This positive perspective is not merely a subjective opinion but is empirically measurable through real practices: management of business units, utilisation of waqf assets, and institutional policies supporting entrepreneurship (Julhadi, 2019). This finding reinforces the research results of Wahid & Musrifah (2024) and Prasetya (2024), who highlighted that the readiness for model implementation is highly influenced by waqf assets and leader patterns. Consequently, the positive perspective of these *pesantren* confirms the empirical grounding and contextual credibility of the formulated model, proving the vitality of Junaid Thola's thought as a highly concrete conceptual foundation for an independent and sustainable entrepreneurship education strategy in the local context (Nurrachmi et al., 2024). Research provides scientific justification for *pesantren* to advance as the locomotive of socio-economic development grounded in Islamic values.

#### IV. CONCLUSION

This research concludes that Syekh Junaid Thola's philosophy, articulated in the *Kitab Kaiyyat Mengadakan Wakaf*, presents a theoretical contribution in the form of the Three Axiological Pillars Model: Economic Independence, Character Education, and Institutional Sustainability, which transcends traditional waqf fiqh. Based on these findings, the Productive Waqf-Based Pesantrenpreneur Integration Model has been successfully formulated. This study proposes an integrative model that is operationally grounded and has received positive acceptance from *pesantren* leaders in Mandailing Natal, indicating its contextual feasibility as a strategic framework. The main strength of the model lies in its capacity to translate the philosophical foundations of classical waqf thought into contemporary educational and entrepreneurial praxis. Nevertheless, the study is limited by the qualitative–conceptual nature of its validation. Therefore, future research is recommended to examine the model through longitudinal and multi-site case studies in order to explore its practical implications for the development of productive waqf assets and the quality of *pesantren* graduates as a basis for future policy formulation.

#### V. ACKNOWLEDGEMENTS

We extend our sincere gratitude and profound appreciation to all parties who have provided significant contributions to the completion of this research. Special thanks are

dedicated to the State Islamic College of Mandailing and the Ministry of Religious Affairs of the Republic of Indonesia for the financial support that enabled the execution of the field research and in-depth analysis. We are also deeply grateful to all Leaders and stakeholders of the Pondok *Pesantren* in Mandailing Natal, especially *Pesantren* Mus-thafawiyah, Darul Ikhlas, Darul Ulum, Roihanul Jannah, Darul Hadis, and al-Junai-diyah, for their valuable time, profound insights, and the data shared, which form the core of the validation section of this study.

## VI. REFERENCES

- [1] Alvesson, M. (2009). *Reflexive Methodology: New Vistas For Qualitative Research*. London: Sage Publication.
- [2] Asror, M., Mahfudloh, R. I., Kusaeri, K., & Rusydiyah, E. F. (2023). Educational Innovation of Islamic Boarding Schools in Indonesia and Malaysia in Facing the 21st Century Challenges. *Jurnal Tarbiyatuna*, 14(1), 27–50. <https://doi.org/10.31603/tarbiyatuna.v14i1.8802>
- [3] Astuti, Y., Author, A. A., Musdi, E., & Yerizon. (2023). Development of Mathematics E-Module Using Scientific Approach Integrated Islamic Values for Integrated Islamic Junior High School. *Proceedings Of The 5th International Conference Of Mathematics And Mathematics Education, 2021: Developing Mathematics, and Mathematics Educational Research Oriented to Sustainable Development Goals*, 2698(1). <https://doi.org/10.1063/5.0122559>.
- [4] Baggen, Y., Lans, T., & Gulikers, J. (2021). Making Entrepreneurship Education Available to All: Design Principles for Educational Programs Stimulating an Entrepreneurial Mindset. *Entrepreneurship Education and Pedagogy*, 5(3), 251512742098851. <https://doi.org/10.1177/2515127420988517>
- [5] Budiman, B., Budianti, Y., & Pasi, K. M. (2022). Modern Islamic Boarding School Education Concepts and Systems. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 5(4). <https://doi.org/10.33258/birci.v5i4.7283>
- [6] Choiri, M., & Fitriani, A. (2011). Problematika Pendidikan Islam Sebagai Sub Sistem Pendidikan Nasional di Era Global. *Al-Tahrir: Jurnal Pemikiran Islam*, 11(2), 303. <https://doi.org/10.21154/al-tahrir.v11i2.37>
- [7] Dzikrulloh, Lusiana, & Mumfarida. (2023). Islamic Boarding School Entrepreneurial Ecosystem: A Literature Review BT - Proceedings of the 3rd International Conference on Halal Development (ICHaD 2022). *Proceedings of the 3rd International Conference on Halal Development (ICHaD 2022)*, 30–44. [https://doi.org/10.2991/978-94-6463-188-3\\_5](https://doi.org/10.2991/978-94-6463-188-3_5)
- [8] Gadamer, H. (2004). *Truth and Method*. London: Continium.
- [9] Ghafar, M. (2023). Islamic Boarding Schools and Community Entrepreneurship: A New Model Of Islamic Education Based on Entrepreneurship In Indonesia. *TADRIS: Jurnal Pendidikan Islam*, 18(1), 133–147.

<https://doi.org/10.19105/tjpi.v18i1.6890>.

- [10] Guba, & Lincoln. (1994). *Handbooks of Qualitative Research*. London: Sage Publication.
- [11] Hamdanah, H. (2024). Reform and Innovation in Islamic Boarding School Education Management: Standardization of Madrasah Diniyah Salafiyah. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 8(2), 534–548. <https://doi.org/10.33650/al-tanzim.v8i2.7297>
- [12] Hanun, F. (2020). The Use Of Ict In Islamic Education (Pai) Learning At School: A Case Study on Integrated Islamic High School (SMA-IT) Ummul Quro Bogor. *OSF*. <https://doi.org/10.31227/osf.io/34bgy>
- [13] Iltiham, M., & Rohtih, W. (2023). Inspiring Entrepreneurial Spirit to Achieve Economic Independence for the Community Based on the Foundation of Islamic Boarding Schools. *Malia*, 15, 94–104. <https://doi.org/10.35891/ml.v15i1.4915>
- [14] Julhadi, J. (2019). Pondok Pesantren: Ciri Khas, Perkembangan, dan Sistem Pendidikannya. *Mau'izhah*, 9(2). <https://doi.org/10.55936/mauizhah.v9i2.26>
- [15] Kasimbara, R. P., Umurohmi, U., Afandi, A., & Iskandar, I. (2024). Bibliometric Analysis: Implementation of Islamic Boarding School Entrepreneurship Education in Indonesia. *Juli: Mudir: Jurnal Manajemen Pendidikan*, 6(2). <https://doi.org/10.55352/mudir.v6i2.1045>
- [16] Kurniawan, M. A. (2022). Pesantrenpreneur Dan Sosiopreneur Sebagai Alternatif Gerakan Moderasi Ekonomi Pasca Pandemi Di Pesantren Yogyakarta. *Malia: Jurnal Ekonomi Islam*, 14(1), 289–308. <https://doi.org/10.35891/ml.v14i1.3752>
- [17] Latip, A., Abdullah, N., Kadarohman, A., Hernani, H., & Musa'adah, S. (2024). A Bibliometric Analysis of Entrepreneurial Thinking Research in Science Education from 2014 to 2023. *Jurnal Inovasi Pendidikan IPA*, 10(1), 76–85. <https://doi.org/10.21831/jipi.v10i1.71495>
- [18] Lubis, I. S. (1975). *Sejarah Ulama-ulama Terkemuka di Sumatera Utara (1st ed.)*. IAIN SU Press.
- [19] Mariyono, D., Maskuri, & Ghony, M. D. (2025). Entrepreneurial basic capital and its contribution to developing multicultural Islamic education. *Journal of Education and Learning*, 19(2), 684–698. <https://doi.org/10.11591/edulearn.v19i2.21554>
- [20] Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (3rd ed.)*. New York: SAGE Publications.
- [21] MUI. (1983). *Sejarah Ulama Terkemuka di Sumatera Utara*. IAIN SU Press.
- [22] Nadzir, M. (2015). Membangun Pemberdayaan Ekonomi Di Pesantren. *Economica: Jurnal Ekonomi Islam*, 6(1), 37–56. <https://doi.org/10.21580/economica.2015.6.1.785>
- [23] Nasikhin, M. M. (2024). Management of Entrepreneurship Education in Shaping

- the Character of Student Independence at Hidayatul Mubtadi-Ien Islamic Boarding School. *Injuriy: Journal of Interdisciplinary Studies*, 3(1), 49–57. <https://doi.org/10.58631/injuriy.v3i1.165>
- [24] Nasution, S., Ikbali, M., & Pohan, A. J. (2021). Dinamika *Pesantren*: Studi Futuristic Transformasi-Tansmisi Sistem *Pesantren* di Mandailing Natal. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(1), 319–342. <https://doi.org/10.30868/ei.v10i001.1853>
- [25] Noviyanti, R. (2017). PERAN Ekonomi Kreatif Terhadap Pengembangan Jiwa Entrepreneurship Di Lingkungan *Pesantren*: Studi Kasus Di Pondok Modern Darussalam Gontor Putri 1. *Jurnal Penelitian Ilmiah Intaj*, 1(1), 77–99. <https://doi.org/10.35897/intaj.v1i1.52>
- [26] Nurrachmi, I., Jamilah, L., Sri Imaniyati, N., Respati, T., . N., Fajar Alamsyah, I., & Zahirah binti Mohd Sidek, N. (2024). Increasing Empowerment of Islamic Boarding Schools with Entrepreneurship in Indonesia and Malaysia. *KnE Social Sciences*, 9(22), 110–124. <https://doi.org/10.18502/kss.v9i22.16686>
- [27] Pangayumi, L. (2024). *Biografi Ulama di Bumi Gordang Sambilan (F. Musa (ed.); 1st ed.)*. Madina Publisher.
- [28] Prasetya, S. P. (2024). Evaluation of Entrepreneurship Internships for Social Sciences Education Students at the Al-Fatimah Islamic Boarding School, Bojonegoro. *Indonesian Journal of Social Science Education (IJSSE)*, 6(2), 164. <https://doi.org/10.29300/ijssse.v6i2.4216>
- [29] Rachmawati, I., Putra, R. P., & Triwardhani, I. J. (2024). Digital Marketing Communication of Entrepreneurship Curriculum in Islamic Boarding School : Case Study in *Pesantren Sirojul Huda* , Bandung. *Commentate: Journal of Communication Management*, 5(1), 50–59. <https://doi.org/10.37535/103005120243>
- [30] Salim, N. A., Zaibi, M., Brantasari, M., Ikhsan, M., & Aslindah, A. (2025). Islamic Boarding School Leadership Innovation: From Traditional to Modernization of Education. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(4), 447–460. <https://doi.org/10.31538/munaddhomah.v5i4.1392>
- [31] Suryadi, S., Rahmah, N., & Purwanto, A. (2024). Transformational Leadership in Developing Entrepreneurship Education Program in Islamic Boarding School. *Proceedings of the 1st International Conference on Environmental Science, Development, and Management, ICESDM 2023*, 2, 1–11. <https://doi.org/10.4108/eai.2-11-2023.2348020>
- [32] Thola, J. (1935). *Kaifiyyat Mengadakan Wakaf Kaum Muslimin (1st ed.)*. al-Matba‘ah al-Marbawiyah.
- [33] Wahana, A., Mukhtar, A. B., & Rukmana, A. Y. (2023). Unveiling the ‘Pesantrenpreneur’ Phenomenon: Nurturing Entrepreneurship within Islamic

- Boarding Schools. *West Science Journal Economic and Entrepreneurship*, 1(8), 395–404. <https://doi.org/10.58812/wsjee.v1i08.163>
- [34] Wahid, M., & Musrifah, S. (2024). A Case Study The Model Of Educational Entrepreneurship Students At Al-Amien Prenduan Sumenep Madura School Year 2024. *Proceeding Of International Conference On Education, Society And Humanity*, 2(2). <https://ejournal.unuja.ac.id/index.php/icesh/article/view/10292>
- [35] Warda, W., Adiningrat, A. A., Rizky, M., Haliding, S., Alamsyah, A., Jusriadi, E., Agustan, A., & Akhmad, A. (2024). Islamic Entrepreneurship Education Model as An Empowerment Concept For Islamic Boarding Schools In Indonesia. *IJSBM: International Journal of Sharia Business Management*, 3(2), 80–89. <https://jurnal.binamandiri.ac.id/index.php/ijsbm/article/view/260>
- [36] Wibowo, W., Choiri, A., Aminuddin, & Ariga, A. (2025). Manajemen Wakaf Produktif dalam Mengatasi Masalah Kemiskinan di Indonesia. *J-CEKI : Jurnal Cendekia Ilmiah*, 4(3), 274–292. <https://doi.org/10.56799/jceki.v4i3.7755>
- [37] Yafiz, M. (2019). Internalisasi Maqâshid al-Syarî'ah dalam Ekonomi Menurut M. Umer Chapra. *Ahkam : Jurnal Ilmu Syariah*, 15(1). <https://doi.org/10.15408/ajis.v15i1.2853>
- [38] Yin, R. K. (2013). *Studi Kasus: Desain dan Metode (Case Study Research: Design and Methods)*, trans. oleh M. Djauzi Mudzakir. PT. Raja Grafindo.
- [39] Zamzami, M. K., & Andaryuni, L. (2025). The Productive Waqf as an Alternative Solution to Poverty Eradication in Indonesia. *International Journal on Advanced Science, Education, and Religion*, 8(2), 393–401. <https://doi.org/10.33648/ijoaser.v8i2.1000>