

Islamic Entrepreneurship among Single-Parent Teachers in Islamic Boarding Schools: A Model for Strengthening Family Economic Resilience Based on Islamic Values at Pesantren Al-Amien Putri I

Hermanto Halil

Universitas Al-Amien Prenduan Sumenep, Jawa Timur, Indonesia
masdokter82@gmail.com

Annatul Aini

Universitas Al-Amien Prenduan Sumenep, Jawa Timur, Indonesia
nbnlle12@gmail.com

Abstract

This study aims to analyze the implementation of *Islamic entrepreneurship* among single-parent teachers at Pesantren Al-Amien Putri I Prenduan as a model for strengthening family economic resilience based on Islamic values. The increasing phenomenon of single-parent families has created complex economic, psychological, and social challenges, particularly for women who carry dual roles as educators and heads of households. In the pesantren context, these challenges are addressed through entrepreneurial practices that are not solely profit-oriented, but also integrate spiritual, moral, and Islamic educational values. This study employed a qualitative approach using a case study design. Data were collected through semi-structured interviews, non-participant observation, and documentation involving single-parent teachers at Pesantren Al-Amien Putri I Prenduan. Data analysis utilized the interactive model of Miles, Huberman, and Saldaña, including data reduction, data display, and conclusion drawing conducted simultaneously. The findings reveal that the implementation of *Islamic entrepreneurship* is manifested through the development of productive businesses based on pesantren needs, the internalization of the values of *sidq* (honesty), *amanah* (trustworthiness), responsibility, and an orientation toward *barakah* (blessing) in economic activities. These entrepreneurial practices not only strengthen family economic resilience but also enhance psychological resilience, women's independence, and the spiritual resilience of single-parent teachers. Supporting factors include pesantren culture, social support, workplace flexibility, and individual religiosity, while the main challenges involve limited time, business capital constraints, emotional exhaustion, and social stigma. This study formulates the conceptual model of *Islamic Edupreneurship for Family Resilience* as an integration of economic empowerment, character education, and spiritual strengthening in building pesantren-based family resilience.

Keywords: *Islamic entrepreneurship*, single parent, family economic resilience, pesantren, *Islamic edupreneurship*, women's empowerment.

A. Introduction

Changes in family structures within modern society have created increasingly complex social challenges, particularly among single-parent families¹. The phenomenon of single parenthood is no longer understood merely as a change in family status resulting from divorce or the death of a spouse, but has evolved into a multidimensional issue encompassing psychological, social, educational, spiritual, and economic aspects². In the Indonesian context, the increasing number of single-parent households indicates the need for empowerment models that are not only economically responsive but also sensitive to the cultural and religious values of society.³

From a sociological perspective, women who assume the role of single parents experience a double burden, serving both as the primary caregivers of their children and as the main providers of the family's economic needs⁴. This condition often leads to psychological pressure, emotional exhaustion, limited access to economic resources, and challenges in maintaining a balance between domestic life and professional work⁵. From the perspective of family resilience, a family's ability to survive is determined not only by financial factors, but also by spiritual strength, social support networks, and the family's internal coping capacity⁶.

In the context of Islamic education, these challenges become more complex when experienced by female single-parent teachers working within pesantren environments. Pesantren teachers are not merely formal educators, but also moral figures, agents of value transmission, and social role models for students and the surrounding community⁷. This means that single-parent teachers must simultaneously fulfill three responsibilities: domestic responsibilities as mothers, professional responsibilities as educators, and moral responsibilities as representatives of Islamic values within the pesantren environment.

Empirical realities indicate that many single-parent teachers in pesantren experience limited income, particularly because teaching positions in pesantren-based educational institutions often do not provide sufficient economic security.⁸ This condition requires alternative strategies that enable them to generate additional income independently without neglecting their primary responsibilities as educators.

¹ Tin Herawati et al., "Faktor-Faktor Yang Memengaruhi Pelaksanaan Fungsi Keluarga di Indonesia," *Jurnal Ilmu Keluarga Dan Konsumen* 13, no. 3 (2020): 213–27, <https://doi.org/10.24156/jikk.2020.13.3.213>.

² Zenno Noeralamsyah, "Penguatan Peran Single Mother Dalam Ketahanan Ekonomi Keluarga," *Jurnal Studi Gender Dan Anak*, 2023.

³ Badan Pusat Statistik, *Statistik Keluarga Indonesia 2023* (Jakarta: BPS, 2023).

⁴ Ario Chandra Jonathan and Ike Herdiana, "Coping Stress Pascacerai: Kajian Kualitatif Pada Ibu Tunggal," *INSAN Jurnal Psikologi Dan Kesehatan Mental* 5, no. 1 (2020): 71, <https://doi.org/10.20473/jpkm.V5I12020.71-87>.

⁵ Tiara Ade, "Gambaran Kebahagiaan Ibu Tunggal Bekerja" (Thesis, UIN Raden Intan Lampung, 2025), <https://repository.radenintan.ac.id/40846/>.

⁶ Nur Hidayat et al., "Ketahanan Keluarga Dalam Menghadapi Keguncangan Ekonomi Selama Pandemi," *Jurnal Ilmu Keluarga Dan Konsumen* 16, no. 2 (2023): 120–32.

⁷ Ahmad Roni Maulana Setiawadi et al., "Hadith and Islamic Entrepreneurship Education (Edupreneurship)," *Al-Alim: Jurnal Pendidikan Agama Islam* 2, no. 1 (2026): 11–20.

⁸ Dawimatus Sholihah and Wildatul Jannah, "Islamic Edupreneurship-Based Strengthening Of Pesantren Economy Through Hydroponic Cultivation At Al-Utsmani Islamic Boarding School, Bondowoso," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 6, no. 1 (2025): 15–24.

In such circumstances, entrepreneurship emerges as a relevant strategy for strengthening family economic resilience⁹.

Nevertheless, the concept of entrepreneurship developed in modern economic literature remains largely oriented toward a capitalist paradigm that places financial profit as its primary objective. Such a perspective is not entirely compatible with the needs of pesantren communities, which regard spirituality, morality, and *barakah* (divine blessing) as integral dimensions of economic activities.¹⁰

From the Islamic perspective, economic activities are inseparable from the dimension of worship (*ibadah*). Working, trading, and developing businesses are regarded as manifestations of humanity's responsibility as *khalifah fil ardh* (vicegerent of God on earth). Principles such as *tauhid* (monotheism), *amanah* (trustworthiness), *sidq* (honesty), *'adl* (justice), *ihsan* (benevolence), and *barakah* (divine blessing) constitute the fundamental foundations of business practices.¹¹ Therefore, the concept of *Islamic entrepreneurship* offers a more holistic approach than conventional entrepreneurship because it integrates profit, social benefit, and moral responsibility within a unified value framework¹².

Within the context of Islamic education, this concept has evolved into *Islamic Edupreneurship*, namely the integration of entrepreneurship, character education, and Islamic values. This model positions entrepreneurship not merely as an economic instrument, but also as an educational medium for fostering independence, work ethic, creativity, and social responsibility¹³.

Pesantren, as Islamic educational institutions, possess distinctive characteristics that make them potential environments for the development of value-based entrepreneurship. Historically, pesantren have been recognized as institutions that cultivate the values of independence, discipline, *ukhuwah* (Islamic brotherhood), and a strong work ethic¹⁴. However, most entrepreneurship programs in pesantren remain primarily oriented toward students (*santri*) or institutional development, while the aspect of economic empowerment for teachers particularly single-parent teachers has received relatively limited attention in both research and policy.

These research gaps constitute the fundamental rationale for this study: (1) a conceptual gap, namely the absence of a specific theoretical model explaining how entrepreneurship based on Islamic values functions as an instrument for strengthening the economic resilience of single-parent teachers; (2) an empirical gap, reflected in the limited field data concerning the actual entrepreneurial practices of single-parent

⁹ Muhammad Halim Maimun and Hafidh Munawir, "Peran Karakteristik Kewirausahaan Islam Dan Modal Sosial Islam Untuk Resiliensi UMKM," *Benefit: Jurnal Manajemen Dan Bisnis* 7, no. 1 (2022): 93–100.

¹⁰ Khairul Wahid and Ahmad Syakur, "Konsep Islamicpreneurship Dalam Pertumbuhan Ekonomi Perspektif Al-Qur'an," *ORGANIZE: Journal of Economics, Management and Finance* 2, no. 2 (2023): 83–96.

¹¹ Agussalim Agussalim et al., "Entrepreneurship Dalam Perspektif Islam: Konsep, Nilai, Dan Implementasi Pendidikan," *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 999–1014, <https://doi.org/10.24256/iqro.v8i3.7555>.

¹² Yusuf Ardianto and Subiyantoro, "Islamic Principles For Achieving Edupreneurship Success," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 7, no. 2 (2025): 503–11, <https://doi.org/10.46773/muaddib.v7i2.1767>.

¹³ Fira Nisa Rahmawati and Subiyantoro Subiyantoro, "Analisis Strategi Pembelajaran Dalam Penanaman Edupreneurship Bagi Mahasiswa," *JPEK (Jurnal Pendidikan Ekonomi Dan Kewirausahaan)* 6, no. 2 (2022): 420–34.

¹⁴ Ulmi Sulistia, "Kebijakan Kepemimpinan Pendidikan Dalam Edupreneurship Menurut Perspektif Islam," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 7 (2023): 4999–5005, <https://doi.org/10.54371/jlrip.v6i7.2398>.

teachers within pesantren environments; and (3) a practical gap, indicated by the lack of empowerment models that can be adopted by pesantren as policies for strengthening the economic resilience of vulnerable female teachers. Based on these issues, this study focuses on the implementation of entrepreneurship grounded in Islamic values among single-parent teachers at Pesantren Al-Amien Putri I in strengthening family economic resilience.

B. Literature Review

The implementation of entrepreneurship based on Islamic values represents an integration between entrepreneurial activities and the internalization of Islamic educational values within the social and economic life of pesantren communities. This concept is rooted in the understanding that business activities in Islam are not merely oriented toward material profit, but are also regarded as part of worship (*ibadah*) and humanity's responsibility as *khalifah fil ardh* (vicegerent of God on earth). From the Islamic perspective, economic activities must be grounded in the principles of *tauhid* (monotheism), *amanah* (trustworthiness), honesty, responsibility, and social benefit, so that business activities are not solely aimed at generating profit but also at creating public welfare (*maslahah*). Therefore, *Islamic entrepreneurship* is understood as an economic activity that integrates business orientation with moral and spiritual values in everyday life. The researcher argues that the integration of spiritual values into economic activities constitutes the primary distinction between *Islamic entrepreneurship* and conventional entrepreneurship, as business orientation is directed not only toward profit but also toward *barakah* (divine blessing), social responsibility, and moral sustainability within society.

Studies on *Islamic entrepreneurship* over the last five years indicate a paradigm shift in entrepreneurship from a purely profit-oriented approach toward social and spiritual sustainability. Wahid and Syakur explain that the concept of *Islamic entrepreneurship* from the Qur'anic perspective positions economic activities as part of worship and as a means of promoting just and sustainable social welfare¹⁵. Furthermore, Agussalim et al. emphasize that entrepreneurship from the Islamic perspective requires not only economic capability, but also the development of religious character, moral integrity, and social responsibility¹⁶. Recent research conducted by Kabeer demonstrates that value- and community-based economic empowerment significantly contributes to enhancing social capacity and family resilience among economically vulnerable women.¹⁷ Based on these findings, the researcher argues that *Islamic entrepreneurship* within pesantren environments occupies a strategic position not only as an economic instrument, but also as a mechanism for social empowerment grounded in Islamic values that are relevant to the needs of contemporary pesantren communities.

Within the context of Islamic education, the concept of entrepreneurship has evolved into *edupreneurship*, namely the integration of education and entrepreneurship as a strategy for fostering individual independence through educational processes. *Edupreneurship* is not solely oriented toward strengthening economic capacity, but

¹⁵ Khairul Wahid and Ahmad Syakur, "Konsep Islamicpreneurship Dalam Pertumbuhan Ekonomi Perspektif Al-Qur'an," *ORGANIZE: Journal of Economics, Management and Finance* 2, no. 2 (2023): 83–96, <https://doi.org/10.58355/organize.v2i2.19>.

¹⁶ Agussalim Agussalim et al., "Entrepreneurship Dalam Perspektif Islam: Konsep, Nilai, Dan Implementasi Pendidikan," *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 999–1014, <https://doi.org/10.24256/iqro.v8i3.7555>.

¹⁷ Naila Kabeer, "Women's Economic Empowerment and Inclusive Growth: Labour Markets and Enterprise Development," *International Development Research Centre* 44, no. 10 (2012): 1–70.

also toward instilling productive, creative, innovative, and responsible character traits among learners. Sulistia explains that edupreneurship from the perspective of Islamic education has a strategic function in developing leadership, independence, and students' social adaptability. Research conducted by Marlina also indicates that *Islamic edupreneurship* plays an important role in strengthening institutional empowerment within pesantren, as economic activities function not only as sources of income, but also as media for character education and the cultivation of an Islamic work ethic¹⁸. The researcher argues that the concept of edupreneurship within pesantren is highly relevant to the demands of twenty-first century education because it is capable of integrating religious learning, character development, and economic skills simultaneously. As a result, education does not merely produce religious graduates, but also individuals who are independent and adaptive to socio-economic changes.

Several previous studies have demonstrated that the implementation of *Islamic edupreneurship* within pesantren environments significantly contributes to strengthening both institutional and community economies. Sholihah and Jannah found that pesantren economic empowerment based on *Islamic edupreneurship* was capable of fostering economic independence among pesantren communities through productive enterprises grounded in Islamic values. Furthermore, research conducted by Maimun and Munawir explains that Islamic entrepreneurial characteristics and Islamic social capital contribute significantly to the resilience of micro-enterprises and the economic stability of Muslim communities. These findings indicate that the primary strength of Islam-based entrepreneurship lies in its ability to build social networks, community solidarity, and collective trust in economic activities. The researcher argues that pesantren culture, which emphasizes togetherness and mutual cooperation (*gotong royong*), constitutes highly valuable social capital for the development of community-based *Islamic entrepreneurship*.

Within the context of single-parent families, the implementation of entrepreneurship based on Islamic values becomes an important strategy for strengthening family economic resilience. Single parents carry dual responsibilities as both caregivers and primary breadwinners, resulting in greater economic, social, and psychological burdens compared to intact families. Research conducted by Noeralamsyah and Maulidina indicates that female single parents require empowerment-based economic strengthening in order to maintain long-term family stability.¹⁹ Furthermore, Putri and Hadi explain that social support and psychological resilience significantly influence the ability of single mothers to cope with economic and social pressures.²⁰ Recent research conducted by Putri Regina et al, also found that religious coping contributes significantly to the psychological well-being of single mothers in dealing with life pressures.²¹ Based on these findings, the researcher argues that the implementation of *Islamic entrepreneurship* within pesantren environments functions not only as an economic strategy, but also as a mechanism for spiritual and psychological reinforcement for single-parent teachers in maintaining family stability.

¹⁸ Lina Marlina, "Pesantren and Entrepreneurship: Thematic Map and Conceptual Implication," *The Economic Review of Pesantren* 3, no. 2 (2024).

¹⁹ Noeralamsyah, "Penguatan Peran Single Mother Dalam Ketahanan Ekonomi Keluarga."

²⁰ Matrissya Hermita et al., "Resilience, Social Support, and Parenting Self-Efficacy: Insights from Young Mothers Married as Children," *Islamic Guidance and Counseling Journal* 8, no. 2 (2025), <https://doi.org/10.25217/0020258657000>.

²¹ Putri Regina Aulia and Adhyatman Prabowo, "Kesejahteraan Psikologis Dan Mekanisme Pertahanan Pada Anak Dengan Orang Tua Bercerai," *Cognicia* 11, no. 2 (2023): 125–32, <https://doi.org/10.22219/cognicia.v11i2.28512>.

Family resilience theory serves as an important framework for understanding the implementation of entrepreneurship among single-parent families. Walsh explains that resilient families are those capable of surviving, adapting, and recovering from difficult situations through the strengthening of both internal and external family resources.²² From this perspective, family resilience is not limited to economic stability, but also encompasses the family's ability to sustain caregiving functions, educational responsibilities, and social relationships over time. Research conducted by Hidayat, Suryanto, and Hidayat demonstrates that family resilience is influenced by economic adaptability, social support, and the reinforcement of religious values in coping with life pressures.²³ The researcher argues that entrepreneurship grounded in Islamic values plays a significant role in strengthening family resilience because it fosters not only economic independence, but also optimism, spirituality, and self-confidence among family members.

The researcher argues that entrepreneurship grounded in Islamic values plays a significant role in strengthening family resilience because it fosters not only economic independence, but also optimism, spirituality, and self-confidence among family members.²⁴ Research conducted by Shockley et al. demonstrates that work–family conflict often becomes a major source of psychological stress for working women who perform multiple roles simultaneously.²⁵ In the context of single-parent teachers, the implementation of entrepreneurship based on Islamic values functions as an adaptive strategy for maintaining a balance between economic responsibilities, family caregiving, and educational duties within the pesantren environment. The researcher argues that the flexibility of pesantren-based entrepreneurial activities enables single-parent teachers to engage in productive economic activities without neglecting either their domestic or professional responsibilities simultaneously.

The implementation of entrepreneurship based on Islamic values within pesantren environments is also closely related to *contextual learning theory*. This theory emphasizes that learning processes become more effective when individuals engage in real-life experiences closely connected to their daily lives. In the practice of *edupreneurship*, individuals do not merely study entrepreneurial theories but are directly involved in business activities, making the learning process more practical and meaningful.²⁶ The researcher argues that this learning model is highly relevant to be implemented within pesantren environments because it is capable of integrating religious education, character formation, and economic empowerment simultaneously. Therefore, entrepreneurship based on Islamic values in pesantren not only develops economic capabilities, but also fosters a productive, independent, and religious learning culture within pesantren communities.

²² Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24, <https://doi.org/10.1080/17405629.2016.1154035>.

²³ Hidayat et al., "Ketahanan Keluarga Dalam Menghadapi Keguncangan Ekonomi Selama Pandemi."

²⁴ Jeffrey H. Greenhaus and Tammy D. Allen, *Work–Family Balance: A Review and Extension of the Literature*, 2011.

²⁵ Sascha Haun and Christian Dormann, "Disentangling the Process of Work–Family Conflict: Methodological Considerations and a New Framework Model," *Zeitschrift Für Psychologie* 224, no. 1 (2016): 3–14, <https://doi.org/10.1027/2151-2604/a000233>.

²⁶ Langgeng Tri Sanjaya et al., "KONSEP PENDIDIKAN ENTERPRENEUR DALAM UPAYA KEMANDIRIAN SANTRI BERBASIS NILAI-NILAI ISLAM DI PONDOK PESANTREN LINTANG SONGO," *At-Thullab: Jurnal Mahasiswa Studi Islam* 2, no. 1 (2020): 302–13, <https://doi.org/10.20885/tullab.vol2.iss1.art8>.

C. Method

This study employed a qualitative approach using a case study design, as this approach enables the researcher to gain an in-depth understanding of the lived experiences, adaptive strategies, and entrepreneurial practices carried out by single-parent teachers within a specific socio-religious context, namely the pesantren environment.²⁷ The case study approach was chosen because it is able to explore phenomena holistically and contextually, especially when the boundaries between the phenomenon being studied and its social context are not clearly visible²⁸. The study was conducted at Pesantren Al-Amien Putri I Prenduan, Sumenep Regency, Madura, which was purposively selected because it is an Islamic educational institution with a strong tradition of character education, the development of independence, and a pesantren-based economic empowerment culture. The research subjects consisted of seven female teachers with single-parent status who actively performed dual roles as educators and productive entrepreneurs. Informants were selected using a purposive sampling technique, with the main criteria including active teachers, single-parent status, and involvement in entrepreneurial activities relevant to the focus of the study²⁹.

Data were collected through three primary techniques: semi-structured interviews, non-participant observation, and documentation. Semi-structured interviews were employed to explore the subjective experiences of the informants regarding the implementation of entrepreneurship based on Islamic values, while non-participant observation was conducted to directly examine business activities, patterns of social interaction, and the internalization of Islamic values in everyday economic practices. Documentation served as supporting data in the form of institutional archives, activity records, and relevant personal documents. Data analysis employed the interactive model of Miles, Huberman, and Saldaña, which includes the processes of data reduction, data display, and the simultaneous drawing and verification of conclusions³⁰. To ensure the validity and credibility of the findings, this study employed source triangulation and technique triangulation, enabling the consistency and trustworthiness of the data to be examined through multiple perspectives and data collection methods.³¹

D. Finding

The implementation of entrepreneurship based on Islamic values within Pesantren Al-Amien I Prenduan is carried out adaptively and integrated into the pesantren educational system. Entrepreneurial activities are not separated from the learning process and the daily lives of teachers and students; rather, they are manifested through simple business activities relevant to the needs of the pesantren and adjusted to the capacities, available time, and roles of the teachers, including those with single-parent status. This model of implementation demonstrates that entrepreneurial activities within pesantren are not merely regarded as supplementary economic activities, but also as part of an educational process that supports the development of independence, responsibility, and an Islamic work ethic. Islamic values

²⁷ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

²⁸ Robert K. Yin, *Case Study Research and Applications*, vol. 6 (Sage Thousand Oaks, CA, 2018).

²⁹ Steve Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing* 25, no. 8 (2020): 652–61, <https://doi.org/10.1177/1744987120927206>.

³⁰ Matthew B. Miles et al., *Qualitative Data Analysis* (sage, 2014).

³¹ Michael Quinn Patton, "Impact-Driven Qualitative Research and Evaluation," *The SAGE Handbook of Qualitative Research Design* 2 (2022): 1165–80.

such as honesty (*ṣidq*), *amanah* (trustworthiness), responsibility, discipline, hard work, and sincerity are internalized within entrepreneurial practices, so that business activities are understood as part of worship (*ibadah*) and as a means of cultivating Islamic character rather than merely economic activities. In practice, single-parent teachers manage their businesses while maintaining Islamic business ethics, such as avoiding fraudulent practices, ensuring product quality, and prioritizing the social benefit of their enterprises for the surrounding community.

The implementation of entrepreneurship within the pesantren environment is also conducted flexibly by adapting to the conditions of single-parent teachers who carry dual roles as educators and heads of households. The forms of business commonly undertaken include small-scale enterprises based on practical skills and the daily needs of the pesantren, such as food production, sales of students' necessities, tailoring services, and education-based businesses. These entrepreneurial activities function not only as strategies for strengthening family economic resilience, but also as media for fostering self-confidence, independence, and family resilience among single-parent teachers. The religious and supportive pesantren environment further contributes to the successful implementation of entrepreneurship, as the pesantren culture that instills the values of togetherness, discipline, and devotion creates a conducive atmosphere for both learning and working. Therefore, the implementation of entrepreneurship based on Islamic values at Pesantren Al-Amien I Prenduan is not solely oriented toward increasing economic income, but also serves as an instrument of character education and social empowerment that strengthens the balance between economic responsibilities, spirituality, and educational devotion within the pesantren environment.

E. Discussion

I. The Forms of Islamic Values-Based Entrepreneurship Implementation

The findings of this study reveal that the implementation of entrepreneurship carried out by single-parent teachers at Pesantren Al-Amien Putri I is not solely directed toward increasing family income, but is fundamentally built upon Islamic values that are internalized within everyday economic activities. These findings indicate that entrepreneurial practices within the pesantren environment cannot merely be understood as rational economic activities oriented toward profit maximization, but rather as part of a broader religious practice that simultaneously integrates economic, moral, social, and spiritual dimensions.³²

In this context, the productive enterprises managed by the informants represent a concrete manifestation of *Islamic entrepreneurship*, namely an entrepreneurial model that positions Islamic law (*sharia*) not merely as an ethical norm, but as an operational paradigm in economic decision-making.³³ In this context, business activities are not perceived merely as supplementary sources of income (*side income*), but rather as forms of effort (*ikhtiar*), worship (*ibadah*), and strategies for sustaining family.

Field findings indicate that the implementation of entrepreneurship based on Islamic values among single-parent teachers occurs through five interconnected forms that collectively construct a holistic empowerment model.

First, the development of productive enterprises based on environmental needs and opportunities (*need and opportunity-based entrepreneurship*). Single-parent teachers

³² Khairul Wahid and Ahmad Syukur, "Konsep Islamicpreneurship Dalam Pertumbuhan Ekonomi Perspektif Al-Qur'an."

³³ Agussalim et al., "Entrepreneurship Dalam Perspektif Islam," 2025.

utilize the economic resources and opportunities available within the pesantren environment, such as snack and catering businesses, private tutoring services, the sale of students' daily necessities, household handicrafts, and skill-based domestic services such as tailoring and culinary production. These business choices reflect the presence of *opportunity recognition*, namely the ability to identify local market needs and transform them into realistic economic opportunities.³⁴

From the perspective of community economics, this strategy reflects the characteristics of *community-based entrepreneurship*, in which economic activities emerge from the internal needs of the pesantren community, making them more adaptive, efficient, and sustainable. This model also demonstrates that pesantren functions not merely as a space for formal education, but also as an *economic ecosystem* that enables the growth of community-based micro-enterprises.

Furthermore, the selection of business types closely connected to the pesantren environment reflects the rational strategies employed by the informants in managing their limitations. As women carrying dual responsibilities, they tend to choose businesses characterized by high flexibility, relatively low capital requirements, and the ability to be managed without neglecting their primary responsibilities as educators and mothers. This indicates that the entrepreneurial practices they develop can be categorized as *adaptive entrepreneurship*, namely entrepreneurship that initially emerges from survival needs but gradually develops into a strategy for long-term economic independence.

Second, the internalization of the value of *ṣidq* (honesty) as the ethical foundation of business practices. All informants emphasized that honesty constitutes the principal value in managing their businesses. This principle is reflected through transparent pricing, clear product quality, openness regarding raw materials, and a commitment to avoiding practices that could harm consumers. Within the context of modern economics, honesty is often understood as a strategy for building customer trust; however, within the pesantren context, the value of *ṣidq* possesses a much deeper meaning, namely as a manifestation of Islamic morality (*akhlaq*) and as a form of moral exemplarity expected from teachers.³⁵ Thus, the entrepreneurial activities carried out by the informants not only generate economic value, but also function as a medium for character education through real-life practice.

These findings reinforce the concept of *akhlaq-based entrepreneurship*, namely an entrepreneurial model that positions ethics not as a complementary element, but as the central controlling principle of economic behavior. In practice, the teachers recognize that business success is not measured solely by increased revenue, but also by the ability to maintain personal integrity before consumers and the pesantren community.

Third, the application of the values of *amanah* (trustworthiness) and responsibility as managerial-spiritual principles. The informants perceive the businesses they manage as a form of dual responsibility: a horizontal responsibility toward their families to ensure the sustainability of their children's lives, and a vertical responsibility toward Allah as a form of worship (*ibadah*). This awareness gives rise to business management patterns characterized by discipline, responsibility, and strong moral commitment. They do not merely work to fulfill economic needs, but manage their

³⁴ Noeralamsyah, "Penguatan Peran Single Mother Dalam Ketahanan Ekonomi Keluarga."

³⁵ Hafiza Putri Sukmana and Yuliana Hanami, "Solo Supermom: Psychological Well-Being Pada Ibu Tunggal Yang Kehilangan Pasangan Meninggal Dunia," *Psyche 165 Journal*, October 30, 2023, 256–63, <https://doi.org/10.35134/jpsy165.v16i4.288>.

enterprises with the spiritual consciousness that every economic activity carries moral and religious consequences.³⁶

From the perspective of *Islamic entrepreneurship*, the value of *amanah* expands the meaning of business responsibility. While in the conventional paradigm responsibility is generally limited to consumers, investors, and the market, in the Islamic perspective responsibility also encompasses a transcendental dimension: accountability before God. This is what gives the informants' entrepreneurial practices stronger moral resilience in facing economic pressures.

Fourth, the strengthening of women's independence as a form of multidimensional empowerment. This study found that the entrepreneurial activities carried out by single-parent teachers not only generate additional income, but also reinforce their self-identity as independent and empowered women. This independence develops within three primary dimensions. First, financial independence, namely the ability to fulfill family needs without economic dependence on others. Second, psychological independence, reflected in the growth of self-confidence, optimism, and resilience after experiencing the loss of a spouse. Third, social independence, indicated by the increasing bargaining position of women within both social and professional environments, as teachers as well as members of society.³⁷

These findings indicate that entrepreneurship functions as an instrument of *women's empowerment*, namely a process through which women transform from vulnerable positions into active agents in strengthening family economic development. In this context, entrepreneurship is not merely an economic tool, but also a means of reconstructing the identity and social dignity of single-parent women.

Fifth, the orientation toward *barakah* (divine blessing) as the primary objective of business activities. This represents the most distinctive finding as well as the novelty of this study. The informants do not define business success solely in terms of financial profit, but rather through broader indicators such as social benefit, inner peace, life sustainability, family harmony, and spiritual meaningfulness. They believe that a "blessed" business is one that brings benefit to the family, students (*santri*), and the surrounding community, even if it does not always generate substantial monetary profit.

This orientation demonstrates a fundamental difference between the capitalist business model and *Islamic entrepreneurship*. In the capitalist paradigm, the primary objective of business is profit accumulation; whereas in the Islamic perspective, economic orientation is expanded toward *maslahah* (public benefit), *falah* (worldly and spiritual well-being), and *barakah* (spiritual abundance and blessing).³⁸ Furthermore, the entrepreneurship practiced by single-parent teachers at Pesantren Al-Amien Putri I is not merely an economic strategy, but also a form of spiritual practice that integrates work, worship (*ibadah*), and empowerment into a unified system of meaning.

³⁶ Dawimatus Sholihah and Wildatul Jannah, "ISLAMIC EDUPRENEURSHIP-BASED STRENGTHENING OF PESANTREN ECONOMY THROUGH HYDROPONIC CULTIVATION AT AL-UTSMANI ISLAMIC BOARDING SCHOOL, BONDOWOSO," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 6, no. 1 (2025): 15–24.

³⁷ Herawati et al., "FAKTOR-FAKTOR YANG MEMENGARUHI PELAKSANAAN FUNGSI KELUARGA DI INDONESIA."

³⁸ Langgeng Tri Sanjaya et al., "KONSEP PENDIDIKAN ENTERPRENEUR DALAM UPAYA KEMANDIRIAN SANTRI BERBASIS NILAI-NILAI ISLAM DI PONDOK PESANTREN LINTANG SONGO," *At-Thullab: Jurnal Mahasiswa Studi Islam* 2, no. 1 (2020): 302–13, <https://doi.org/10.20885/tullab.vol2.iss1.art8>.

Overall, the findings in this section confirm that the implementation of entrepreneurship based on Islamic values among single-parent teachers constitutes a form of holistic empowerment that transcends purely economic dimensions. It functions as an instrument for strengthening family resilience, reconstructing women's identities, internalizing Islamic values, and fostering pesantren-based social transformation. In other words, this model demonstrates that pesantren possess significant potential to become spaces for the emergence of an *Islamic edupreneurship* model that is not only economically productive, but also socially and spiritually transformative.

2. Supporting Factors of Implementation

The findings of this study indicate that the successful implementation of entrepreneurship among single-parent teachers at Pesantren Al-Amien Putri I does not merely result from individual capacities, but is also influenced by several interconnected supporting factors that collectively form a conducive empowerment ecosystem.³⁹ These factors operate simultaneously in strengthening the adaptability, motivation, and sustainability of the informants' economic activities. In other words, entrepreneurial success in this context is not merely a matter of business skills, but is also determined by the social, cultural, institutional, and spiritual environments that support and sustain it.

First, the pesantren culture serves as the foundation for shaping an entrepreneurial mentality. Pesantren Al-Amien Putri I possesses a strong institutional culture that instills the values of self-reliance, discipline, responsibility, and a strong work ethic. These values indirectly shape the entrepreneurial mindset of teachers, including single-parent teachers, enabling them to develop the mental readiness needed to face economic challenges in a more adaptive manner.⁴⁰ In this context, pesantren functions not only as an educational institution, but also as a space for the socialization of values that shape entrepreneurial character. This culture becomes an important form of social capital because it fosters the belief that hard work, independence, and productivity are integral parts of the identity of pesantren members.

Furthermore, the pesantren tradition, which emphasizes simplicity, collective work, and moral responsibility, also shapes an entrepreneurial mindset distinct from the logic of a purely market-oriented economy. The informants do not perceive business activities as forms of individualistic competition, but rather as part of social contribution within the community. This demonstrates that pesantren culture functions as an *institutional enabler*, namely an institutional factor that enables the organic growth of *Islamic entrepreneurship*.⁴¹

Second, social support from the internal pesantren environment. The study found that the presence of fellow teachers, pesantren leaders, the broader institutional community, and internal community networks provides emotional, moral, and practical support that is highly significant for single-parent teachers. This support appears in various forms, such as sharing business-related information, assisting with

³⁹ Sulistia, "Kebijakan Kepemimpinan Pendidikan Dalam Edupreneurship Menurut Perspektif Islam."

⁴⁰ Agussalim et al., "Entrepreneurship Dalam Perspektif Islam," 2025.

⁴¹ Sholihah and Jannah, "Islamic Edupreneurship-Based Strengthening Of Pesantren Economy Through Hydroponic Cultivation At Al-Utsmani Islamic Boarding School, Bondowoso," 2025.

product promotion, facilitating access to internal consumers, and providing psychological reinforcement through supportive social relationships.⁴²

From the perspective of *family resilience* and *social capital theory*, social support constitutes one of the most important determinants in enhancing individuals' capacity to cope with life pressures. For single-parent teachers, the presence of these social networks not only contributes to sustaining their business activities, but also reduces the psychological burdens arising from the dual roles they perform.⁴³ Conceptually, the pesantren community functions as a *protective social network* that strengthens the economic and emotional resilience of the informants.

Third, the flexibility of the work environment that enables the adaptive integration of multiple roles. One of the significant findings of this study is that the pesantren work environment provides a relatively flexible space for teachers to integrate professional responsibilities with additional economic activities. Unlike formal work environments that tend to be rigid, the work culture within pesantren allows adjustments in terms of time, space, and work rhythms, enabling single-parent teachers to manage their businesses without neglecting their primary responsibilities as educators.⁴⁴

This flexibility is highly important because most informants face time limitations resulting from their multiple roles as mothers, teachers, and entrepreneurs. Their ability to manage these various responsibilities demonstrates that the pesantren provides an *adaptive work environment*, namely a work environment that supports the balance between economic productivity and the sustainability of family functions. In the context of women's empowerment, this condition becomes a crucial structural factor determining the success of entrepreneurship.⁴⁵

Fourth, religious values serve as a source of intrinsic motivation and spiritual resilience. The most dominant factor identified in this study is the strong religious values that function as the internal motivational source for the informants. Entrepreneurial activities are not understood merely as economic efforts, but as forms of worship (*ibadah*), *ikhtiar* (personal striving), and moral responsibility toward both family and Allah SWT. Values such as *tawakal* (trust in God), patience, gratitude, and belief in sustenance (*rizq*) ordained by Allah become sources of psychological strength that reinforce their commitment, optimism, and perseverance in facing economic hardships.⁴⁶

These findings indicate that the spiritual dimension plays a crucial role in developing *entrepreneurial resilience*, namely the ability to survive and grow under conditions of limitation. In many cases, religious motivation becomes the primary distinguishing factor between conventional entrepreneurship and *Islamic entrepreneurship*, as it encourages individuals to remain consistent, honest, and resilient despite facing economic and social pressures. Thus, religiosity in this study functions not merely as a normative value, but also as a psycho-spiritual capital that strengthens business sustainability.

⁴² Bedwina Susanto, "Hubungan Dukungan Sosial Terhadap Resiliensi Pada Ibu Tunggal Yang Bekerja Di Indonesia Pada Era Modern: Sebuah Usulan Penelitian Empiris," 3, no. 1 (2026).

⁴³ Walsh, "Family Resilience."

⁴⁴ Ryan D. Duffy et al., "Decent Work and Physical Health: A Multi-Wave Investigation," *Journal of Vocational Behavior* 127 (June 2021): 103544, <https://doi.org/10.1016/j.jvb.2021.103544>.

⁴⁵ Kabeer, "Women's Economic Empowerment and Inclusive Growth: Labour Markets and Enterprise Development."

⁴⁶ Sukmana and Hanami, "Solo Supermom."

Overall, these four factors demonstrate that the implementation of entrepreneurship among single-parent teachers within pesantren environments does not emerge in isolation, but rather is supported by an integrated ecosystem consisting of institutional culture, social support, structural flexibility, and individual spirituality. The integration of these factors explains why the entrepreneurial model implemented by single-parent teachers at Pesantren Al-Amien Putri I is capable of developing sustainably, adaptively, and meaningfully, not only in economic terms but also in social and spiritual dimensions.

3. Challenges of Implementation

On the other hand, the findings of this study indicate that the implementation of entrepreneurship carried out by single-parent teachers at Pesantren Al-Amien Putri I is inseparable from various structural, psychological, and social challenges that affect the sustainability of their businesses. These challenges emerge not only as technical obstacles in managing enterprises, but also as complex dynamics arising from their multiple positions as mothers, educators, and economic actors simultaneously. These findings demonstrate that the success of entrepreneurship among vulnerable women cannot be separated from their ability to manage multidimensional pressures occurring at the same time.

First, time constraints resulting from multiple role burdens. As single mothers, the informants are required to fulfill three major responsibilities simultaneously: caring for their children, carrying out professional duties as teachers, and managing productive business activities. This condition creates significant pressure in time management and frequently leads to *role conflict*, particularly when domestic responsibilities and professional demands arise concurrently⁴⁷. In this context, many informants admitted that they were compelled to sacrifice personal rest time and even reduce their social interactions in order to balance all responsibilities effectively. These findings are consistent with *work-family conflict theory*, which explains that pressures arising from overlapping roles may negatively affect productivity, mental health, and individuals' overall quality of life.⁴⁸

Interestingly, however, the informants did not perceive time limitations as a reason to discontinue their entrepreneurial activities. On the contrary, they developed adaptive strategies such as strict schedule management, selecting flexible types of businesses, and utilizing spare time between pesantren activities. This demonstrates the existence of *adaptive time management capacity*, which represents one form of practical resilience.

Second, limited business capital and restricted access to economic resources. Most single-parent teachers initiated their businesses with relatively small amounts of capital derived from personal savings or limited family support. The lack of access to formal financial institutions, such as banking services or business credit schemes, became a significant obstacle in expanding their enterprises to a more productive scale⁴⁹. These capital limitations affect low production capacity, limited product diversification, and the slow expansion of market reach.

From the perspective of women's entrepreneurship, capital constraints are often not merely financial issues, but are also closely related to limited access to economic networks and market information. This condition highlights the importance of

⁴⁷ Greenhaus and Allen, *Work-Family Balance: A Review and Extension of the Literature*.

⁴⁸ Haun and Dormann, "Disentangling the Process of Work-Family Conflict."

⁴⁹ Kaber, "Women's Economic Empowerment and Inclusive Growth: Labour Markets and Enterprise Development."

institutional support, such as entrepreneurship training, access to microfinance, and more structured business mentoring for female teachers within pesantren environments.

Third, emotional fatigue resulting from psychological pressures associated with being a single parent. Carrying the dual roles of head of the household and single mother creates significant emotional burdens. The informants revealed experiences of mental exhaustion, anxiety about their children's future, economic concerns, and pressure to constantly appear strong before their families and work environment.⁵⁰ This burden becomes even heavier because some of them continue to struggle with the experience of losing a spouse or dealing with past trauma.

Within the framework of family psychology, this condition can be understood as a *caregiver burden*, namely emotional exhaustion resulting from long-term caregiving demands and responsibilities. If not managed properly, such conditions may potentially reduce entrepreneurial motivation and overall quality of life. However, in the case of the informants, these emotional pressures instead encouraged the emergence of self-strengthening mechanisms through spirituality and social support.

Fourth, social pressure and stigma toward women as heads of households. Although Indonesian society has become increasingly open toward working women, social realities indicate that single-parent women still encounter certain forms of stigma. Some informants revealed the existence of social perceptions that question women's ability to lead and sustain their families independently, as well as assumptions that female heads of households occupy more vulnerable social positions.⁵¹ This pressure may affect self-confidence and increase psychological burdens, particularly when such stigma originates from the closest social environment.

Within the context of patriarchal culture, this challenge demonstrates that women's economic empowerment cannot rely solely on strengthening entrepreneurial skills, but also requires broader social transformation regarding societal perceptions of women's roles within the family and the public sphere.

Fifth, *religious coping* as the primary mechanism of resilience. Despite facing these various challenges, this study found that the informants possess a high capacity for resilience because they are supported by strong religious coping mechanisms. Values such as *tawakal* (trust and surrender to Allah), *sabar* (patience and perseverance in facing trials), *syukur* (gratitude and positive acceptance), and belief in sustenance (*rizq*) ordained by Allah serve as major sources of psychological strength in confronting life pressures.⁵²

⁵⁰ Sukmana and Hanami, "Solo Supermom."

⁵¹ Noeralamsyah, "Penguatan Peran Single Mother Dalam Ketahanan Ekonomi Keluarga."

⁵² Hedwig Teglasi, "Thematic Apperception Test (TAT) for Assessing Disordered Thought and Perception.," in *Psychological Assessment of Disordered Thinking and Perception.*, ed. Irving B. Weiner and James H. Kleiger (American Psychological Association, 2021), <https://doi.org/10.1037/0000245-011>.

These findings indicate that spirituality functions not merely as a belief system, but also as a psychological mechanism that strengthens *entrepreneurial resilience*. In other words, religiosity provides the informants with meaning in suffering, direction in decision-making, and moral energy to continue surviving and developing. This constitutes one of the fundamental distinctions between secular economic empowerment models and pesantren-based *Islamic entrepreneurship* models.

Overall, the implementation challenges faced by single-parent teachers demonstrate that entrepreneurship in this context is a complex process of struggle. Yet, it is precisely through this complexity that adaptive capacities, psychological resilience, and spiritual strength emerge, ultimately reinforcing family economic resilience in a more sustainable manner.

Conclusion

This study concludes that the implementation of entrepreneurship based on Islamic values among single-parent teachers at Pesantren Al-Amien Putri I is not merely an economic strategy for increasing family income, but rather a form of holistic empowerment integrating economic, psychological, social, educational, and spiritual dimensions. The entrepreneurial practices carried out by the informants are manifested through the development of productive enterprises relevant to the needs of the pesantren environment and grounded in the internalization of Islamic values, particularly *sidq* (honesty), *amanah* (responsibility), independence, and an orientation toward *barakah* (divine blessing). These findings demonstrate that entrepreneurship within the pesantren context functions not only as a mechanism for increasing income and strengthening family economic resilience through income diversification and enhanced financial independence, but also contributes to the development of psychological resilience through increased self-confidence, adaptability, and the capacity of single-parent teachers to cope with various life pressures. At the same time, the spiritual dimension emerges as the principal distinguishing element, in which entrepreneurial activities are understood as forms of worship (*ibadah*), *amanah*, and *ikhtiar* directed toward *maslahah* (public benefit) and blessed living. Consequently, business success is measured not solely by economic profit, but also by meaningful living and holistic well-being.

From a theoretical perspective, this study proposes a new conceptual model formulated as *Islamic Edupreneurship for Family Resilience*, namely a values-based entrepreneurial model that integrates economic resilience, educative transformation, and spiritual resilience within a single framework of empowerment. This model expands the discourse on *Islamic entrepreneurship* by positioning single-parent female teachers in pesantren as central actors in value-based socio-economic transformation. Practically, these findings emphasize the importance of developing pesantren-based economic empowerment models that are oriented not only toward profit, but also toward character formation, spiritual strengthening, and sustainable family welfare. Therefore, pesantren as Islamic educational institutions possess strategic potential to develop *Islamic edupreneurship* programs more systematically through entrepreneurship training, business mentoring, access to microfinance, and more affirmative institutional policies for empowering female teachers, particularly single-parent teachers. In this way, pesantren can function not only as centers of religious education, but also as centers of value-based socio-economic transformation grounded in Islamic principles.

Bibliography

- Ade, Tiara. "Gambaran Kebahagiaan Ibu Tunggal Bekerja." Thesis, UIN Raden Intan Lampung, 2025. <https://repository.radenintan.ac.id/40846/>.
- Agussalim, Agussalim, Wardana Wardana, and Aminullah Aminullah. "Entrepreneurship Dalam Perspektif Islam: Konsep, Nilai, Dan Implementasi Pendidikan." *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 999–1014. <https://doi.org/10.24256/iqro.v8i3.7555>.
- Ardhianto, Yusuf and Subiyantoro. "Islamic Principles For Achieving Edupreneurship Success." *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan* 7, no. 2 (2025): 503–11. <https://doi.org/10.46773/muaddib.v7i2.1767>.
- Aulia, Putri Regina, and Adhyatman Prabowo. "Kesejahteraan Psikologis Dan Mekanisme Pertahanan Pada Anak Dengan Orang Tua Bercerai." *Cognicia* 11, no. 2 (2023): 125–32. <https://doi.org/10.22219/cognicia.v11i2.28512>.
- Campbell, Steve, Melanie Greenwood, Sarah Prior, et al. "Purposive Sampling: Complex or Simple? Research Case Examples." *Journal of Research in Nursing* 25, no. 8 (2020): 652–61. <https://doi.org/10.1177/1744987120927206>.
- Creswell, John W., and Cheryl N. Poth. *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. Sage publications, 2016.
- Duffy, Ryan D., Carla G. Prieto, Haram J. Kim, Trish L. Raque-Bogdan, and Nicole O. Duffy. "Decent Work and Physical Health: A Multi-Wave Investigation." *Journal of Vocational Behavior* 127 (June 2021): 103544. <https://doi.org/10.1016/j.jvb.2021.103544>.
- Greenhaus, Jeffrey H., and Tammy D. Allen. *Work–Family Balance: A Review and Extension of the Literature*. 2011.
- Haun, Sascha, and Christian Dormann. "Disentangling the Process of Work–Family Conflict: Methodological Considerations and a New Framework Model." *Zeitschrift Für Psychologie* 224, no. 1 (2016): 3–14. <https://doi.org/10.1027/2151-2604/a000233>.
- Herawati, Tin, Diah Krisnatuti, Resti Pujihasyuty, and Eka Wulida Latifah. "Faktor-Faktor Yang Memengaruhi Pelaksanaan Fungsi Keluarga Di Indonesia." *Jurnal Ilmu Keluarga Dan Konsumen* 13, no. 3 (2020): 213–27. <https://doi.org/10.24156/jikk.2020.13.3.213>.
- Hermita, Matrisyya, Alia Rohani, and Ruddy J. Suhatri. "Resilience, Social Support, and Parenting Self-Efficacy: Insights from Young Mothers Married as Children." *Islamic Guidance and Counseling Journal* 8, no. 2 (2025). <https://doi.org/10.25217/0020258657000>.
- Hidayat, Nur, Suryanto Suryanto, and Rezki Hidayat. "Ketahanan Keluarga Dalam Menghadapi Keguncangan Ekonomi Selama Pandemi." *Jurnal Ilmu Keluarga Dan Konsumen* 16, no. 2 (2023): 120–32.
- Jonathan, Ario Chandra, and Ike Herdiana. "Coping Stress Pascacerai: Kajian Kualitatif Pada Ibu Tunggal." *INSAN Jurnal Psikologi Dan Kesehatan Mental* 5, no. 1 (2020): 71. <https://doi.org/10.20473/jpkm.V5I12020.71-87>.
- Kabeer, Naila. "Women's Economic Empowerment and Inclusive Growth: Labour Markets and Enterprise Development." *International Development Research Centre* 44, no. 10 (2012): 1–70.
- Khairul Wahid and Ahmad Syakur. "Konsep Islamicpreneurship Dalam Pertumbuhan Ekonomi Perspektif Al-Qur'an." *ORGANIZE: Journal of Economics, Management and Finance* 2, no. 2 (2023): 83–96. <https://doi.org/10.58355/organize.v2i2.19>.

- Maimun, Muhammad Halim, and Hafidh Munawir. "Peran Karakteristik Kewirausahaan Islam Dan Modal Sosial Islam Untuk Resiliensi UMKM." *Benefit: Jurnal Manajemen Dan Bisnis* 7, no. 1 (2022): 93–100.
- Marlina, Lina. "Pesantren and Entrepreneurship: Thematic Map and Conceptual Implication." *The Economic Review of Pesantren* 3, no. 2 (2024).
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis*. Sage, 2014.
- Noeralamsyah, Zenno. "Penguatan Peran Single Mother Dalam Ketahanan Ekonomi Keluarga." *Jurnal Studi Gender Dan Anak*, 2023.
- Patton, Michael Quinn. "Impact-Driven Qualitative Research and Evaluation." *The SAGE Handbook of Qualitative Research Design* 2 (2022): 1165–80.
- Rahmawati, Fira Nisa, and Subiyantoro Subiyantoro. "Analisis Strategi Pembelajaran Dalam Penanaman Edupreneurship Bagi Mahasiswa." *JPEK (Jurnal Pendidikan Ekonomi Dan Kewirausahaan)* 6, no. 2 (2022): 420–34.
- Setiawadi, Ahmad Roni Maulana, Ahmad Mohammad Tidjani, and Abdul Kirom. "Hadith and Islamic Entrepreneurship Education (Edupreneurship)." *Al-Alim: Jurnal Pendidikan Agama Islam* 2, no. 1 (2026): 11–20.
- Sholihah, Dawimatus, and Wildatul Jannah. "Islamic Edupreneurship-Based Strengthening Of Pesantren Economy Through Hydroponic Cultivation At Al-Utsmani Islamic Boarding School, Bondowoso." *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 6, no. 1 (2025): 15–24.
- Sukmana, Hafiza Putri, and Yuliana Hanami. "Solo Supermom: Psychological Well-Being Pada Ibu Tunggal Yang Kehilangan Pasangan Meninggal Dunia." *Psyche 165 Journal*, October 30, 2023, 256–63. <https://doi.org/10.35134/jpsy165.v16i4.288>.
- Sulistia, Ulmi. "Kebijakan Kepemimpinan Pendidikan Dalam Edupreneurship Menurut Perspektif Islam." *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 7 (2023): 4999–5005. <https://doi.org/10.54371/jiip.v6i7.2398>.
- Teglasi, Hedwig. "Thematic Apperception Test (TAT) for Assessing Disordered Thought and Perception." In *Psychological Assessment of Disordered Thinking and Perception.*, edited by Irving B. Weiner and James H. Kleiger. American Psychological Association, 2021. <https://doi.org/10.1037/0000245-011>.
- Tri Sanjaya, Langgeng, Mulyadi Mulyadi, and Hajar Dewantoro. "Konsep Pendidikan Enterpreneur Dalam Upaya Kemandirian Santri Berbasis Nilai-Nilai Islam Di Pondok Pesantren Lintang Songo." *At-Thullab : Jurnal Mahasiswa Studi Islam* 2, no. 1 (2020): 302–13. <https://doi.org/10.20885/tullab.vol2.iss1.art8>.
- Wahid, Khairul, and Ahmad Syakur. "Konsep Islamicpreneurship Dalam Pertumbuhan Ekonomi Perspektif Al-Qur'an." *ORGANIZE: Journal of Economics, Management and Finance* 2, no. 2 (2023): 83–96.
- Walsh, Froma. "Family Resilience: A Developmental Systems Framework." *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24. <https://doi.org/10.1080/17405629.2016.1154035>.
- Yin, Robert K. *Case Study Research and Applications*. Vol. 6. Sage Thousand Oaks, CA, 2018.