



# RECONSTRUCTING THE PHILOSOPHY OF ISLAMIC ECO-SOCIAL ENTREPRENEURSHIP: PESANTREN-BASED COASTAL DEVELOPMENT AS A PARADIGM OF ETHICAL TRANSFORMATION

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## Abstract

The structural paradox of coastal poverty in Muslim-majority communities lies in abundant marine resources alongside economic marginalization and environmental degradation. While Islamic institutions have historically contributed to social welfare, their role in contemporary sustainability discourse remains underexplored. This study examines pesantren-based coastal development as a model of ethical transformation to reconstruct the philosophical foundations of Islamic eco-social entrepreneurship. Using a thematic and interpretative analysis, the findings reveal that pesantren function as socio-economic catalysts beyond their religious roles. Santri-led enterprises diversify livelihoods, reduce reliance on exploitative middlemen, and promote environmentally responsible practices such as sustainable fishing and waste management. Triangulated data indicate a shift from exploitative to conservation-oriented behavior. The model is grounded in three dimensions: *khilafah* (ecological stewardship), integration of religious knowledge and skills, and commitment to *maslahah* and *mizan*. This integrative approach positions pesantren as ethical-economic actors, redefining poverty alleviation as moral-ecological reconstruction within a sustainable Islamic development paradigm.

**Keywords:** Islamic Social Philosophy; Ethical Transformation; Eco-Social Entrepreneurship; Sustainable Development; Pesantrenpreneurship.

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## Abstrak

*Paradoks struktural kemiskinan pesisir di komunitas mayoritas Muslim terletak pada melimpahnya sumber daya laut yang beriringan dengan marginalisasi ekonomi dan degradasi lingkungan. Meskipun institusi Islam secara historis berperan dalam kesejahteraan sosial, perannya dalam diskursus keberlanjutan kontemporer masih terbatas. Penelitian ini mengkaji pengembangan pesisir berbasis pesantren sebagai model transformasi etis untuk merekonstruksi landasan filosofis kewirausahaan sosial-ekologis Islam. Analisis data dilakukan secara tematik dan interpretatif. Temuan menunjukkan bahwa pesantren tidak hanya berfungsi sebagai lembaga keagamaan, tetapi juga sebagai katalis sosio-ekonomi. Usaha berbasis santri mampu mendiversifikasi mata pencaharian, mengurangi ketergantungan pada tengkulak, serta mendorong praktik ramah lingkungan seperti perikanan berkelanjutan dan pengelolaan limbah. Triangulasi data mengindikasikan pergeseran perilaku menuju orientasi konservasi. Model ini bertumpu pada tiga dimensi: khilafah, integrasi ilmu dan keterampilan, serta komitmen pada masalah dan mizan, sehingga mereposisi pesantren sebagai aktor etis-ekonomi dalam pembangunan berkelanjutan.*

**Kata Kunci:** **Filosofi Sosial Islam; Kewirausahaan Sosial-Ekologis; Pesantrenpreneurship; Kemiskinan Pesisir; Pembangunan Berkelanjutan.**

## INTRODUCTION

The severe development conundrum posed by coastal areas in several Muslim-majority countries is evident.<sup>1</sup> Although coastal communities are rich in marine resources, they are often structurally marginalized, ecologically vulnerable, and perpetually impoverished. Social welfare programs tend to function inside charity-based frameworks rather than revolutionary empowerment models, and economic initiatives frequently place a higher value on immediate productivity than environmental sustainability.<sup>2</sup> Beyond the economic issue, this scenario exposes a fundamental philosophical conflict between development, morality, and environmental responsibility.<sup>3</sup> This situation highlights a critical gap: the absence of an integrative framework that connects ethical-religious values, economic empowerment, and environmental sustainability in a coherent development model.

Historically, pesantren in the Indonesian Islamic environment have served as hubs for religious education, moral leadership, and social mediation. However, as part of larger community empowerment initiatives, pesantren have been engaging more and more in

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<sup>1</sup>Haris Alibašić, 'Exploring the Influence of Islamic Governance and Religious Regimes on Sustainability and Resilience Planning: A Study of Public Administration in Muslim-Majority Countries', *Public Policy and Administration*, 39.4 (2024), pp. 556–87.

<sup>2</sup>Sefriani Sefriani and others, 'The Conundrum to Wear Religious Uniform in Indonesia: International Human Rights Law and Islamic Law Perspective', *Journal of Indonesian Legal Studies*, 9.1 (2024), pp. 31–62.

<sup>3</sup>John Njeru Maringa, Garai Imre, and György Mészáros, 'The Teachers' Evolving Role in Mitigating Violent Extremism in Kenyan Secondary Schools', *Discover Education*, 4.1 (2025), p. 294.

entrepreneurial endeavors in recent decades. However, most current initiatives remain practical in nature and lack theoretical grounding within a broad Islamic philosophical framework.<sup>4</sup> This indicates an urgent need to conceptualize pesantren-based entrepreneurship within a robust philosophical framework that can guide sustainable and value-based development. The shift of pesantren into eco-social entrepreneurial schools brings up crucial questions: Can Islamic theology serve as a normative basis for long-term development? How can religious organizations act as intermediaries between market forces and environmental ethics? Additionally, how might poverty reduction be reframed as moral-ecological reconstruction rather than exclusively economic intervention?

The integration of faith-based values and socio-economic activities is emphasized by the expanding body of research on Islamic social entrepreneurship.<sup>5</sup> The distinguishing features of Islamic economic practice that studies emphasize are its welfare orientation, social justice, and *maqasid al-shariah*.<sup>6</sup> In the meantime, the literature on eco-entrepreneurship emphasizes environmental sustainability in commercial models. But these two areas of study frequently remain unrelated. Their philosophical convergence is only partially reconstructed by research, especially in the context of coastal development based on pesantren.<sup>7</sup> Current publications often concentrate on Islamic microfinance, environmental protection, or technical entrepreneurship education, but they fail to explain how these concepts fit together in terms of ontology, epistemology, and axiology.<sup>8</sup>

By analyzing pesantren-based coastal development, this paper aims to close that theoretical gap by reconstructing the philosophy of Islamic eco-social entrepreneurship.<sup>9</sup> This study views entrepreneurship as an ethical endeavor founded on the Islamic ideals of *khilafah* (stewardship), *mizan* (balance), and *maslahah* (collective welfare), rather than simply as an economic tool. This essay covers both philosophical and empirical topics: It offers a normative framework that integrates Islamic social philosophy and sustainable development from a philosophical standpoint, and it analyzes how these concepts are put into practice in marine economic projects run by pesantren from an empirical standpoint.<sup>10</sup>

The value of this research is that it tries to shift the focus of pesantren from being just educational facilities or philanthropic players to being change agents for moral change in coastal communities. This paper presents a unique Islamic development paradigm by

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<sup>4</sup>Ubaidillah Ubaidillah and Muhammad Fauzudin Faiz, 'Beyond the Sacred Walls: Reimagining Pesantren's Architecture of Islamic Moderation', *Ulumuna*, 29.1 (2025), pp. 32–70.

<sup>5</sup>Andi Wariso and others, 'Transformative Islamic Education Management in Madrasah and Pesantren Integrating Tradition and Digital Innovation', *Journal of Cultural Analysis and Social Change*, 2025, pp. 276–89.

<sup>6</sup>Rr Hesti Setyodyah Lestari, Andia Kusuma Damayanti, and Mowafg Abraham Masuwd, 'Optimising Societal Welfare: The Strategic Role of Maqashid Shariah and Maslahah in Contemporary Islamic Economics and Business', *Al-Insiyroh: Jurnal Studi Keislaman*, 11.1 (2025), pp. 20–40.

<sup>7</sup>Muhammad Jauhari Sofi, Sofwan Manaf, and Jauhar Ali, 'Pesantren in Dynamic Transformation: Harmonizing Classical Roots and Modern Practices', *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 49.2 (2025), pp. 333–53.

<sup>8</sup>Kausar Yasmeen, 'Framework for Islamic Social Entrepreneurship', *Journal of Islamic Accounting and Business Research* 2024, 2024.

<sup>9</sup>Raden Taufiqurrochman, 'Linking Environmental Education and Arabic Language Teaching: Curriculum Analysis of Madrasa and Pesantren in Indonesia', *Studia Ecologiae Et Bioethicae*, 23.2 (2025), pp. 73–85.

<sup>10</sup>Agus Danugroho and others, 'Climate Adaptation and Livelihood Strategies in the Madurese Community of Sumenep, Indonesia', *Development in Practice* 2025, 2025, pp. 1–13.

establishing a triadic philosophical basis: ontology (human stewardship), epistemology (integration of religious and productive knowledge), and axiology (collective welfare and ecological balance).<sup>11</sup> In contrast to the dichotomy between economic modernization and spiritual commitment, this approach provides an integrative model that integrates faith, the market, and the environment within a morally consistent framework.<sup>12</sup>

This reconstruction advances Islamic social philosophy, enhances current discussions about sustainable development, and offers a conceptual framework for institutional and political reforms aimed at alleviating poverty in coastal areas.<sup>13</sup> Ultimately, the essay contends that eco-pesantrenpreneurship is a paradigm manifestation of ethical change in Islamic society, not just a local economic experiment.

## LITERATURE REVIEW

### A. Models for Islamic Social Philosophy and Development

The integration of ethics, society, and economic life has long been highlighted in the discourse on Islamic social philosophy.<sup>14</sup> Al-Ghazali saw the preservation of public welfare (*maslahah*) as a key goal of Islamic law, but other classical Muslim thinkers, like Al-Farabi, conceived society as a moral entity striving for collective virtue (*al-madinah al-fadilah*).<sup>15</sup> Later, Ibn Khaldun presented a socio-economic examination of civilization, highlighting solidarity (*asabiyyah*) and productive labour as the cornerstones of wealth.

By placing economic expansion within the *maqasid al-shariah* frameworks, modern Islamic development studies build upon these traditional foundations.<sup>16</sup> Experts contend that the growth of Islam should strike a balance between material progress and moral and spiritual responsibility. A significant portion of this literature, however, is still normative and macro-theoretical.<sup>17</sup> Although it lays out philosophical principles of justice, stewardship, and well-being, it frequently lacks a solid institutional analysis showing how these concepts work within local socioeconomic structures.

Therefore, there is a discrepancy between Islamic social philosophy and practical development models, especially in environmentally vulnerable regions like coastal towns.<sup>18</sup> This research aims to close that divide by recreating philosophical concepts within a

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<sup>11</sup>Ismaiza Busti and Riki Saputra, 'The Axiological Foundations of Knowledge: A Comparison of Western and Islamic Perspectives and Their Integration in Supporting the Achievement of SDGs', *Profetika: Jurnal Studi Islam*, 25.02 (2024), pp. 421–32.

<sup>12</sup>Konstantin V Krinichansky, 'Typology and Characteristics of Global Cognitive, Spiritual, and Moral Shifts in the World Economic System', *Review of Business and Economics Studies*, 13.3 (2025), pp. 94–108.

<sup>13</sup>Othman Sqalli Houssaini, 'Integrating Spirituality and Politics: Insights from Islam and Christianity on Religiosity and Governance in Contemporary Society', *International Journal of Euro-Mediterranean Studies*, 17.2 (2024).

<sup>14</sup>Houssaini, 'Integrating Spirituality and Politics: Insights from Islam and Christianity on Religiosity and Governance in Contemporary Society'.

<sup>15</sup>Seid Halilović, 'Islamic Philosophy and Modern Social Science: The Need to Re-Examine the Methods of Forming Social Theories in the Sphere of Religious Culture', *Filozofija i Društvo*, 35.3 (2024), pp. 485–500.

<sup>16</sup>Glory Islamic, M Ishaq, and Umi Dayati, 'Character Education through Philosophical Values in Traditional Islamic Boarding Schools', *Kasetsart Journal of Social Sciences*, 45.1 (2024), pp. 31–42.

<sup>17</sup>Sarah E Martins and others, "'I'm Not Just Made for Men": Managing Misogyny in Online Sex Work', *Feminism & Psychology*, 34.1 (2024), pp. 88–111.

<sup>18</sup>Stephen Thomas Homer and Weng Marc Lim, 'Theory Development in a Globalized World: Bridging "Doing as the Romans Do" with "Understanding Why the Romans Do It"', *Global Business and Organizational Excellence*, 43.3 (2024), pp. 127–38.

pesantren-based entrepreneurial framework. Consequently, development practices often fail to translate Islamic normative values into sustainable and context-sensitive interventions. This research aims to bridge this divide by reconstructing philosophical foundations within a pesantren-based entrepreneurial framework. By synthesizing Islamic ethical concepts with empirical coastal development practices, this study offers an integrative model that aligns moral reasoning, economic activities, and environmental stewardship into a coherent and applicable paradigm.

## B. Entrepreneurship in Islamic Social Issues

Islamic social entrepreneurship is an interdisciplinary field that integrates Islamic economic ethics with the study of entrepreneurship.<sup>19</sup> Existing research emphasizes unique characteristics such as zakat-based redistribution, faith-driven motivation, community-oriented business models, and waqf empowerment.<sup>20</sup> Islamic social entrepreneurship prioritizes social gain and spiritual responsibility over individual profit maximization, which is different from traditional entrepreneurship.<sup>21</sup>

Numerous empirical studies support the role of faith-based businesses and Islamic microfinance organizations in reducing poverty.<sup>22</sup> But a large portion of the literature deals with financial methods as opposed to philosophical reconstruction. Theoretical debate often revolves around practical instruments (microcredit programs, institutional governance, halal certification) without adequately addressing their ontological and axiological underpinnings.<sup>23</sup>

Additionally, Islamic social entrepreneurship frameworks seldom incorporate environmental sustainability.<sup>24</sup> Few studies have systematically linked these concepts with entrepreneurial practice, even if Islamic teaching highlights stewardship (*khilafah*) and environmental equilibrium (*mizan*).<sup>25</sup> In the Islamic entrepreneurship discussion, the eco-ethical aspect is still underdeveloped as a result. By integrating ecological ethics into Islamic social entrepreneurship and situating it within a coherent philosophical framework, this study advances the subject.<sup>26</sup> This indicates a conceptual fragmentation between normative Islamic ecological principles and their practical implementation in entrepreneurial activities, leading to partial and unsustainable development models. By integrating ecological ethics into Islamic social entrepreneurship and situating it within a coherent

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<sup>19</sup>Julie Stone Peters, 'On Cameras, Videos, and Law: Seven Theses and a Meditation on Method', *Public Culture* 2026, 2026, p. 12175748.

<sup>20</sup>Alexia Sanz-Hernández, 'Temporal Negotiations and Injustices in the Energy Transition: Perspectives from a Spanish Coal Region', *Energy Research & Social Science*, 110 (2024), p. 103453.

<sup>21</sup>Jérémie Bastien, Pascal Grouiez, and Thomas Lamarche, 'Between Autonomy and Determinism: The Meso-Régulation Approach Applied to Digital Platforms', *Review of Radical Political Economics* 2026, 2026, p. 04866134251395788.

<sup>22</sup>Katia Begall and Nicole Hiekel, 'Examining the Gender Equality-Fertility Paradox in Three Nordic Countries', *Population and Development Review*, 51.2 (2025), pp. 858-88.

<sup>23</sup>Md Kausar Alam and Muhammad Shahin Miah, 'Do Islamic Banks Use Institutional Theory in the Light of Shariah Governance? Empirical Evidence from a Muslim Dominant Country', *Heliyon*, 10.2 (2024).

<sup>24</sup>Alam and Miah, 'Do Islamic Banks Use Institutional Theory in the Light of Shariah Governance? Empirical Evidence from a Muslim Dominant Country'.

<sup>25</sup>Syaparuddin Razak, Syahabuddin Syahabuddin, and Jumriani Raking, 'Assessing Social Impact in Halal Business Practices: A Maslahah-Oriented Framework for Sustainable Development', *Journal of Islamic Marketing* 2025, 2025.

<sup>26</sup>Mohammed Faiz Kamaludin, Jesrina Ann Xavier, and Muslim Amin, 'Social Entrepreneurship and Sustainability: A Conceptual Framework', *Journal of Social Entrepreneurship*, 15.1 (2024), pp. 26-49.

philosophical framework, this study advances the field.<sup>27</sup> Thus, this research not only bridges the gap between ethics and practice but also constructs a more holistic paradigm in which economic initiatives are intrinsically aligned with environmental responsibility and Islamic moral values.

### C. Sustainable Development and Eco-Entrepreneurship

Primarily created within Western sustainability discourse, the literature on eco-entrepreneurship emphasizes innovation that lowers environmental impact while preserving economic viability.<sup>28</sup> Eco-entrepreneurs are defined by academics as people who come up with market-based solutions to environmental problems. These practices include green supply chains, circular economy models, and sustainable aquaculture.<sup>29</sup> Eco-entrepreneurship theory, despite its real-world application, frequently takes a technocratic approach, emphasizing efficiency, regulation, and innovation management. Secular environmentalism, as opposed to religious or spiritual paradigms, frequently frames ethical concerns.<sup>30</sup>

In religious communities where economic conduct is determined by moral authority, the lack of theological integration restricts the usefulness of eco-entrepreneurship models. In Muslim communities, environmental engagement is moral-theological rather than simply regulatory.<sup>31</sup> Thus, combining Islamic ethical philosophy with eco-entrepreneurship may establish a culturally integrated sustainability framework. By integrating eco-entrepreneurship within Islamic ontological and axiological principles, this work presents a faith-based alternative to secular sustainability paradigms.

### D. The Social and Economic Functions of Islamic Boarding Schools

In Indonesian Muslim society, pesantren have historically served as centers for religious instruction and moral development.<sup>32</sup> According to sociological research, pesantren are hubs of social capital distinguished by charismatic leadership, community cohesion, and trust networks. Over the past few decades, pesantren have diversified into economic endeavors like agribusiness, cooperatives, and small-scale industries.<sup>33</sup>

The part that pesantren plays in rural development and community empowerment is emphasized by current research. But the majority of research is still descriptive,

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<sup>27</sup>Kamaludin, Xavier, and Amin, 'Social Entrepreneurship and Sustainability: A Conceptual Framework'.

<sup>28</sup>Ashok Sharma, 'Eco-Entrepreneurship and Sustainable Development in Mizoram's Mountainous Landscape: Unleashing Potentials for Positive Change', in *Natural Resources Management and Sustainable Livelihoods in the Mountainous Region: Evidence, Gap and Future Strategies* (Springer, 2024), pp. 45–59.

<sup>29</sup>Bahadur Ali Soomro and others, 'Going Green with the Green Market and Green Innovation: Building the Connection between Green Entrepreneurship and Sustainable Development', *Kybernetes*, 53.4 (2024), pp. 1484–504.

<sup>30</sup>Navdeep Kaur and others, 'Advancing Sustainable Entrepreneurship to Achieve Sustainable Development Goals (SDGs): Current Trends and Future Directions', *Management Review Quarterly* 2025, 2025, pp. 1–67.

<sup>31</sup>Nelson Amowine and others, 'Transitions towards Green Productivity in Africa: Do Sovereign Debt Vulnerability, Eco-entrepreneurship, and Institutional Quality Matter?', *Sustainable Development*, 32.4 (2024), pp. 3405–22.

<sup>32</sup>Redwan Yasin and others, 'Islamic Values in Entrepreneurial Marketing Strategy', in *Dynamic Strategies for Entrepreneurial Marketing* (IGI Global Scientific Publishing, 2025), pp. 311–30.

<sup>33</sup>Claudio Urrea and John Kern, 'Recent Advances and Challenges in Industrial Robotics: A Systematic Review of Technological Trends and Emerging Applications', *Processes*, 13.3 (2025), p. 832.

concentrating on curriculum changes, management practices, or economic results. Few studies take a philosophical approach to analyzing pesantren entrepreneurship or that directly link it to environmental sustainability.<sup>34</sup> This indicates a lack of deeper analytical frameworks capable of explaining how pesantren integrate ethical values, economic practices, and ecological concerns into a unified system.<sup>35</sup>

Additionally, there is still a paucity of studies on the growth of coastal pesantren. Coastal communities are particularly vulnerable to socioeconomic factors such as seasonal income fluctuation, environmental damage, and market reliance, necessitating context-specific solutions.<sup>36</sup> However, the connection between pesantren schools, marine-based entrepreneurship, and eco-ethical frameworks has not been thoroughly explored. This gap reflects the absence of an integrative model that situates pesantren within the specific ecological and economic dynamics of coastal regions.<sup>37</sup>

This research offers a conceptual reconstruction that goes beyond descriptive institutional analysis by placing pesantren within a triadic philosophical framework that includes ontology (stewardship), epistemology (integration of knowledge), and axiology (collective welfare).<sup>38</sup> Through this synthesis, the study not only addresses the theoretical limitations of previous research but also proposes a holistic paradigm in which pesantren act as mediators between religious ethics, local economies, and environmental sustainability, particularly within vulnerable coastal contexts.<sup>39</sup>

## E. The Research Gap and Critical Synthesis

Three significant academic shortcomings are highlighted in the aforementioned analysis: The Islamic Social Entrepreneurship Philosophical Gap. Systematic ontological, epistemological, and axiological reconstruction is absent in the literature.<sup>40</sup> Ecological Gap: The integration of environmental sustainability into studies of Islamic entrepreneurship is inadequate. Institutional Gap, the paradigm models of Islamic development are still under-theorized for pesantren-based coastal economic projects.<sup>41</sup>

Prior studies have provided valuable empirical and normative knowledge, but they tend to function in disciplinary silos. Islamic philosophy, eco-entrepreneurship, and

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<sup>34</sup>Tariq Ibrahim Abdul Razzaq Al-Masoud, 'The Axiology of Health in Islam: A Philosophical Perspective on Human Well-Being', *Cultura: International Journal of Philosophy of Culture and Axiology*, 22.1 (2025), pp. 631–59.

<sup>35</sup>Williams Chibueze Munonye, 'Towards Circular Economy Metrics: A Systematic Review', *Circular Economy and Sustainability*, 5.5 (2025), pp. 4093–135.

<sup>36</sup>Mustain Thahir, 'The Role and Function of Islamic Boarding School: An Indonesian Context', *Tawarikh*, 5.2 (2014).

<sup>37</sup>Joshua O Ighalo and others, 'Biomass Hydrochar: A Critical Review of Process Chemistry, Synthesis Methodology, and Applications', *Sustainability*, 17.4 (2025), p. 1660.

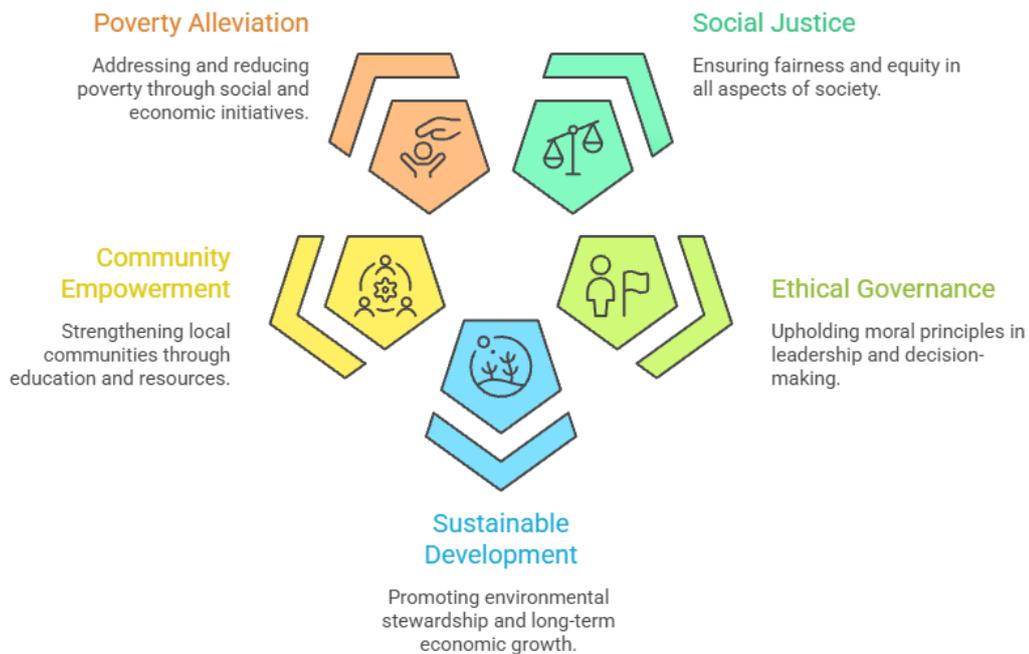
<sup>38</sup>M Irhas and Ahmad Amir Aziz, 'Economic Empowerment of Boarding Schools', *Economica*, 9 (2018), pp. 326–27.

<sup>39</sup>Prem Sagar Chapagain and others, 'Studies on Adaptive Capacity to Climate Change: A Synthesis of Changing Concepts, Dimensions, and Indicators', *Humanities and Social Sciences Communications*, 12.1 (2025).

<sup>40</sup>Guido Schryen, Mauricio Marrone, and Jiaqi Yang, 'Exploring the Scope of Generative AI in Literature Review Development', *Electronic Markets*, 35.1 (2025), p. 13.

<sup>41</sup>László Vancsura, Tibor Tatay, and Tibor Bareith, 'Navigating AI-Driven Financial Forecasting: A Systematic Review of Current Status and Critical Research Gaps', *Forecasting*, 7.3 (2025), p. 36.

pesantren development are treated as distinct topics rather than as a cohesive paradigm.<sup>42</sup> This article addresses these gaps by reconstructing the philosophy of Islamic eco-social entrepreneurship through field-based analysis of pesantren-driven coastal development.<sup>43</sup> In doing so, it establishes eco-pesantrenpreneurship as a paradigmatic example of moral change in Islamic society, rather than simply a local economic experiment.



**Figure 1.** Foundation of Islamic Social Philosophy.

## METHOD

The methodology of this study is based on an interpretive paradigm using a qualitative field research approach. The interpretive approach was selected since the research aims to recreate the philosophical underpinnings of eco-social entrepreneurial practices inside a pesantren setting rather than simply measuring economic results. A qualitative approach allows for a more in-depth examination of the ontology, epistemology, and axiology underlying pesantren-based coastal entrepreneurship, which is the article's goal.

The research adopts a case study paradigm, focusing on a pesantren located in a coastal region that actively promotes marine-based eco-entrepreneurial activities as part of its community empowerment efforts. This approach enables a holistic and contextual examination of institutional transformation, social interactions, and ethical-economic practices within their real-world setting. The selected pesantren integrates religious instruction with productive economic initiatives, particularly through environmentally friendly marine farming and product downstreaming activities. These initiatives not only support the pesantren's internal sustainability but also contribute to the socio-economic

<sup>42</sup>Josephine Ilesanmi, 'Advancing Eco-Entrepreneurship in Nigeria through Transformative Implementation of Sustainable Business Model Innovations', *J. Sustainable Dev. L. & Pol'y*, 16 (2025), p. 256.

<sup>43</sup>Ahasanul Haque and others, 'Empowerment of Sustainable Community Health through the Application of the Theory of Maqasid Al-Shariah', *Asia Pacific Journal of Health Management*, 20.2 (2025), pp. 1-16.

development of surrounding coastal communities. The choice of research location was based on three key considerations: the integration of religious education with income-generating activities, the implementation of sustainable and eco-friendly marine practices, and the pesantren's active engagement with nearby coastal societies.

To ensure the relevance and depth of the data, participants were selected using purposive sampling based on their direct involvement in the pesantren's economic and community programs. A total of 15 participants were involved in the study, representing diverse roles within the institutional and community ecosystem. These included three pesantren leaders, consisting of kyai and institutional managers who play strategic roles in policy and program direction; five students actively engaged in entrepreneurial activities; four members of the coastal community involved in production and processing initiatives; and three local facilitators and cooperative managers who support program implementation and community outreach. This composition of participants allows for a comprehensive understanding of how eco-entrepreneurship within the pesantren operates as a collaborative and community-based development model.

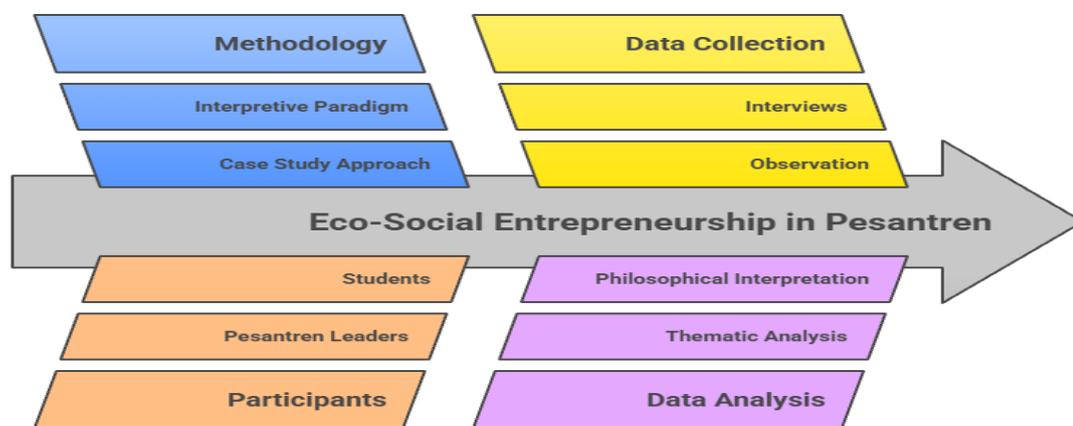
The selection of participants was based on their firsthand experience and understanding of the practical application and theoretical foundation of eco-pesantrenpreneurship. In accordance with qualitative inquiry, this sampling method prioritizes depth over statistical representation. To address the first methodological question regarding data collection, this study employed three main methods: comprehensive interviews, participant observation, and document examination. Semi-structured interviews were conducted to explore participants' perspectives on Islamic moral values, environmental responsibility, and entrepreneurship, covering aspects such as theological motivations, institutional strategies, and socio-economic impacts. In addition, the researcher engaged in direct observation of community meetings, training workshops, and marine farming activities. This approach enabled the identification of practical expressions of Islamic principles such as *khilafah* (stewardship) and *maslahah* (public welfare) in everyday practices. Document analysis was also carried out by examining program reports, training modules, institutional documents, and internal regulations to triangulate interview findings and assess how philosophical values are formally articulated. Data collection was conducted over a three-month period to ensure contextual immersion and data saturation.

To answer the second methodological question concerning data analysis, the study applied a thematic analysis approach combined with philosophical interpretation. The analysis began with data reduction through coding of interview transcripts and field notes to identify key themes such as stewardship, sustainability, welfare, and institutional transformation. These codes were then organized into broader analytical categories reflecting ontological, epistemological, and axiological dimensions. Subsequently, the categories were interpreted using Islamic social philosophy frameworks to reconstruct the underlying paradigm of eco-social entrepreneurship. The final stage involved theoretical synthesis, in which the findings were integrated into a conceptual framework connecting theological values, institutional practices, and outcomes of coastal community development.

To ensure the validity and reliability of the findings, the study employed several strategies, including triangulation across data sources (interviews, observations, and documents), peer debriefing with academic colleagues, and member checking with selected participants. These approaches helped minimize interpretive bias and enhance the

credibility of the analysis. Ethical considerations were strictly observed throughout the research process. All participants provided informed consent prior to the interviews, and anonymity was ensured through the use of coded identifiers. The research also maintained sensitivity to community norms and respected religious authority structures within the pesantren setting.

The qualitative case study approach is appropriate for this research because its primary objective is philosophical reconstruction rather than quantitative measurement. By integrating empirical field data with normative interpretation, the study ensures methodological coherence between its research questions and analytical framework. At the same time, the depth of contextual analysis and theoretical contribution allows readers to critically evaluate the study's validity while appreciating its originality within the broader discourse of Islamic social development.



**Figure 2.** Understanding Eco-Social Entrepreneurship in Pesantren.

## FINDINGS AND DISCUSSION

Khilafah as Ecological-Economic Management: An Ontological Reconstruction Results, according to empirical evidence, entrepreneurial endeavors inside the pesantren are presented as a moral obligation originating from the idea of khilafah (stewardship) rather than as economic development.<sup>44</sup> According to interviews with pesantren leaders, marine cultivation and downstream product development are seen as ways to manage natural resources responsibly. Participants frequently stressed that taking advantage of marine potential without taking environmental issues into account would go against Islamic moral responsibility.<sup>45</sup>

Thematic coding of interview data shows three dominant analytical categories.<sup>46</sup> First, normative internalization, where pesantren leaders and santri embed Islamic values into economic decision-making, emphasizing accountability before God (*amanah*).<sup>47</sup> Second,

<sup>44</sup>Moh Roqib, 'Increasing Social Class through Islamic Boarding Schools in Indonesia', *Journal of Social Studies Education Research*, 12.2 (2021), pp. 305-29.

<sup>45</sup>Eva Schick and others, 'Turning the Tide in Estuary Governance through Collaboration? A Systematic Review, Meta-Synthesis, and Conceptual Framework', *Ecology and Society*, 30.4 (2025).

<sup>46</sup>Alibašić, 'Exploring the Influence of Islamic Governance and Religious Regimes on Sustainability and Resilience Planning: A Study of Public Administration in Muslim-Majority Countries'.

<sup>47</sup>Karwadi and others, 'Integration of Critical Pedagogy in Islamic Education: A Case Study of Pre-Service Teacher Training', *British Journal of Religious Education* 2025, 2025, pp. 1-22.

eco-conscious production practices are reflected in the adoption of sustainable fishing, controlled harvesting cycles, and waste management systems. Third, moral framing of economic limits, where participants explicitly reject exploitative practices, even when such practices promise higher short-term profits.<sup>48</sup>

Additional proof of organized environmental consciousness is seen in aquaculture practices: waste management systems, regulated feeding methods, and community-based monitoring of marine ecosystems.<sup>49</sup> Religious discourse that stresses balance (*mizan*) and trust (*amanah*) is frequently used to support these practices, which are not expressed in strictly technical terms.

These findings shift the perspective of Islamic entrepreneurship away from a profit-driven paradigm and toward a stewardship-centered ontology.<sup>50</sup> Although prior research on Islamic social entrepreneurship emphasizes a welfare orientation, it seldom bases entrepreneurship on a methodical ecological ontology. In particular, the works of Al-Ghazali place a high priority on preserving life and the environment under the aegis of *maslahah*. However, these concepts are sometimes restricted to legalistic discourse rather than effective economic design in modern applications.

This research shows that eco-entrepreneurship at pesantren operationalizes stewardship as an institutional practice rather than an abstract theology. Therefore, the ontological shift identified here connects philosophical theory with coastal economic development, presenting a morally integrated model of sustainability.<sup>51</sup> This finding implies that pesantren do not merely transmit ecological values at the discursive level, but actively embed them within organizational structures, decision-making processes, and economic behaviors. In this context, stewardship (*khilafah*) is translated into concrete institutional norms, such as resource management guidelines, collective accountability mechanisms, and environmentally conscious production systems.

Integration of Epistemology: The Combination of Religious Knowledge and Productive Abilities, the second key discovery relates to knowledge integration.<sup>52</sup> According to data, santri receive entrepreneurship training that combines religious education with practical aquaculture skills. Along with instruction in fish breeding, water management, and product packaging, learning sessions also include Qur'anic reflections on environmental responsibility.<sup>53</sup>

Economic competency is seen as a component of religious duty, according to the santri participants.<sup>54</sup> They view productivity as an extension of spiritual discipline rather

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<sup>48</sup>Sofi, Manaf, and Ali, 'Pesantren in Dynamic Transformation: Harmonizing Classical Roots and Modern Practices'.

<sup>49</sup>Ann-Marie Nienaber and Durukan Imrie-Kuzu, 'Transformative Change in Coastal Biodiversity Conservation: A Systematic Literature Review of Governance, Social-Ecological, and Cultural Pathways', *Sustainability*, 17.24 (2025), p. 11186.

<sup>50</sup>Ilesanmi, 'Advancing Eco-Entrepreneurship in Nigeria through Transformative Implementation of Sustainable Business Model Innovations'.

<sup>51</sup>Maia Chankseliani and others, 'International Student Mobility and Poverty Reduction: A Qualitative Study of the Mechanisms of Systemic Change', *World Development*, 195 (2025), p. 107116.

<sup>52</sup>Haque and others, 'Empowerment of Sustainable Community Health through the Application of the Theory of Maqasid Al-Shariah'.

<sup>53</sup>Al-Masoud, 'The Axiology of Health in Islam: A Philosophical Perspective on Human Well-Being'.

<sup>54</sup>Ospa Pea Yuanita Meishanti and others, 'Building Sustainable Entrepreneurship with a Science-Based Green Entrepreneurship Learning Model and Sustainable Development Goals in Islamic Boarding Schools', *Jurnal Pendidikan IPA Indonesia*, 14.4 (2025).

than as a secular activity. The intentional integration of religious studies and entrepreneurship modules into the curriculum reform is supported by institutional papers.<sup>55</sup>

The distinction between sacred and secular knowledge is called into question by this epistemological integration.<sup>56</sup> Religious education is often treated as distinct from economic empowerment in many development models, leading to institutional fragmentation. Nonetheless, the classical Islamic intellectual tradition, which includes Ibn Khaldun's socio-economic reflections, considered productive labor to be essential to the strength of civilizations.<sup>57</sup>

The pesantren reconsiders the very process of knowledge creation by integrating entrepreneurial skill into religious epistemology.<sup>58</sup> By showing that sustainable development necessitates epistemological unity, in which theological insight and technical competence complement each other, the study thus promotes Islamic social theory.<sup>59</sup> This adds a conceptual improvement not seen in many writings on eco-entrepreneurship, which frequently place a high priority on technological innovation without considering ethical or epistemological considerations.<sup>60</sup>

Axiological Dedication: Collective Wellbeing and Maslahah Results, the third result demonstrates a pronounced axiological emphasis on the common good (*maslahah*).<sup>61</sup> The economic benefits of marine businesses are shared among the surrounding coastal communities as well as pesantren members. Profit-sharing arrangements based on cooperation help to reduce dependence on intermediaries and improve the stability of community income.<sup>62</sup> Interviews with coastal members reveal that family income has increased and that they have more say in community decision-making.<sup>63</sup> The conversation about these economic gains, notably, focuses on social unity and shared prosperity rather than individual wealth accumulation.

These results provide a clear answer to the study question of whether poverty reduction is an ethical change.<sup>64</sup> The pesantren model integrates redistribution into moral responsibility, whereas several poverty reduction programs emphasize financial inclusion

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<sup>55</sup>Karwadi and others, 'Integration of Critical Pedagogy in Islamic Education: A Case Study of Pre-Service Teacher Training'.

<sup>56</sup>Brahim Hiba and Achraf El Khalifi, 'Mapping the Onto-Epistemic Frontiers between Critical Pedagogy and Islamic Pedagogy: Is a Trading Zone Achievable?', *Pedagogy, Culture & Society* 2025, 2025, pp. 1-24.

<sup>57</sup>Rene M Nob and others, 'Growth Mindset Strengthens the Relationship between Intercultural Attitudes and Global Citizenship Competence in Indonesia, the Philippines, and Thailand: A Cross-Cultural Study of PISA 2018 Data', *Social Psychology of Education*, 28.1 (2025), p. 27.

<sup>58</sup>Amanda Craft and others, 'Practice-Based Knowledge Perspectives of Cultural Competence in Australian Financial Advice', *Financial Planning Research Journal*, 11.1 (2025), pp. 1-25.

<sup>59</sup>Agus Riwanda and others, 'Science and Religion Integration in Indonesian Islamic Senior High Schools: Analyzing Teachers' Pedagogical Practices', *Science & Education* 2025, 2025, pp. 1-21.

<sup>60</sup>Thahir, 'The Role and Function of Islamic Boarding School: An Indonesian Context'.

<sup>61</sup>Hafidh Ali Hafidh, 'Fostering a Blue Economy Through Islamic Environmental Ethics (Fiqh Bi'ah): A Quranic Perspective', *Arabian Journal of Business and Management Review (Kuwait Chapter)*, 14.1 (2025), pp. 33-41.

<sup>62</sup>Yasin and others, 'Islamic Values in Entrepreneurial Marketing Strategy'.

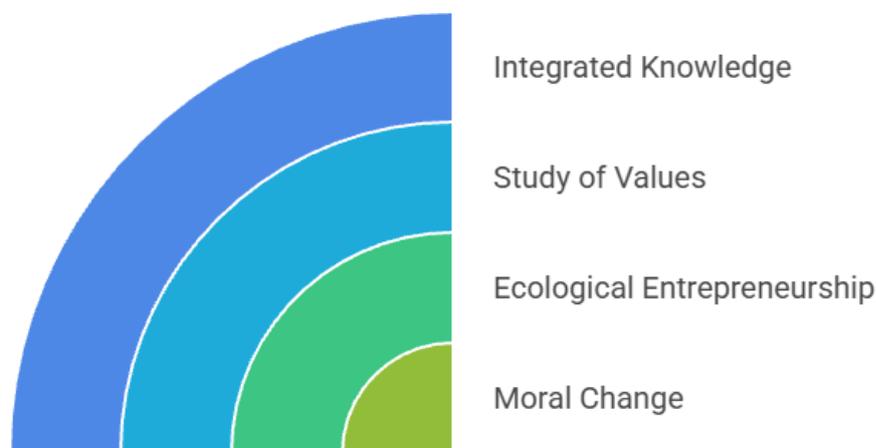
<sup>63</sup>Irhas and Aziz, 'Economic Empowerment of Boarding Schools'.

<sup>64</sup>Husain Insawan, 'Sharia-Based Economic Empowerment For Islamic Boarding School: A Study On Gontor Modern Islamic Boarding School At South Konawe', *Russian Law Journal*, 11.3S (2023), pp. 112-20.

or credit access.<sup>65</sup> This is consistent with Islamic social philosophy, which sees welfare as a collective balance rather than a competitive advantage.

In contrast to secular eco-entrepreneurship models, which only assess success via sustainability indicators, this approach incorporates moral responsibility and social cohesion as key evaluation factors.<sup>66</sup> As a result, eco-pesantrenpreneurship is a normative redefinition of development rather than only an economic intervention.<sup>67</sup>

Model Synthesis: The Ethical Transformation of Coastal Development, a consistent philosophical framework is created by combining axiological well-being, epistemological unity, and ontological stewardship.<sup>68</sup> These measures are interdependent rather than independent: Ecological responsibility is legitimized by stewardship, Productive competency is made possible through knowledge integration, and social justice is guaranteed by a welfare orientation.<sup>69</sup> We may picture this triadic synthesis as follows:



**Figure 3.** Moral Change in Coastal Communities.

As a result, the research shifts the focus of coastal poverty alleviation.<sup>70</sup> The study demonstrates that poverty is a breach of moral equilibrium between people, society, and the environment, rather than just an economic deficit. Through philosophically grounded institutional practice, pesantren-based eco-social entrepreneurship restores this balance.<sup>71</sup>

Back to the core question of the introduction—how can Islamic theology serve as a mediator between ecological sustainability and market forces? —This research shows that this mediation is a real institutional reality that may be seen rather than a theoretical conjecture. By philosophically reconstructing Islamic eco-social entrepreneurship, the piece

<sup>65</sup>Schryen, Marrone, and Yang, ‘Exploring the Scope of Generative AI in Literature Review Development’.

<sup>66</sup>Munonye, ‘Towards Circular Economy Metrics: A Systematic Review’.

<sup>67</sup>Chapagain and others, ‘Studies on Adaptive Capacity to Climate Change: A Synthesis of Changing Concepts, Dimensions, and Indicators’.

<sup>68</sup>Urrea and Kern, ‘Recent Advances and Challenges in Industrial Robotics: A Systematic Review of Technological Trends and Emerging Applications’.

<sup>69</sup>Usman Iqbal and others, ‘Impact of Large Language Model (ChatGPT) in Healthcare: An Umbrella Review and Evidence Synthesis’, *Journal of Biomedical Science*, 32.1 (2025), p. 45.

<sup>70</sup>Ighalo and others, ‘Biomass Hydrochar: A Critical Review of Process Chemistry, Synthesis Methodology, and Applications’.

<sup>71</sup>Vancsura, Tatay, and Bareith, ‘Navigating AI-Driven Financial Forecasting: A Systematic Review of Current Status and Critical Research Gaps’.

promotes a development paradigm in which faith, the market, and the environment function inside a cohesive moral framework. This study's contribution is that it not only documents a successful pesantren project, but also proposes a translatable philosophical framework that may inform wider Islamic development policies.

## CONCLUSION

By examining coastal development based in pesantren, this study has reconstructed the philosophical underpinnings of Islamic eco-social entrepreneurship. The study demonstrates that entrepreneurship can be a tool for moral transformation when it is based on a solid Islamic philosophical foundation, rather than just an economic plan. The normative framework that redefines development as a moral-ecological endeavor is made up of the integration of stewardship (*khilafah*), epistemological unity between religious and productive knowledge, and axiological dedication to collective welfare (*maslahah*).

According to the results, pesantren have institutional traits—moral authority, social capital, and educational infrastructure—that allow them to serve as a bridge between religious values and market forces. This intervention results in enhanced environmental accountability, social cohesion, and income creation in coastal settings. As a result, poverty reduction is seen not only as a material advancement but also as the restoration of an ethical equilibrium between people, society, and the environment.

This research offers a triadic ontological-epistemological-axiological synthesis in business practice, thus advancing Islamic social philosophy from a conceptual standpoint. It promotes the discussion on Islamic development by providing an integrative framework that integrates theology, sustainability, and socioeconomic empowerment. The eco-pesantrenpreneurship model offers a culturally embedded framework that can inform policy development and institutional innovation in Muslim coastal communities. In the end, eco-social entrepreneurship based in pesantren demonstrates that sustainable development in Islamic society needs more than just financial or technical input. It necessitates philosophical consistency, in which faith, economic activity, and environmental stewardship come together in an ethically sound development plan.

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