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An Integrated Islamic Edupreneurship Model for the Economic Independence of Islamic Educational Institutions

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Abstract

This study aims to develop an Integrated Islamic Edupreneurship Model (IIEM) explaining how Islamic spiritual values, creativity, innovation, and edupreneurship interact to strengthen the economic independence of Islamic educational institutions without compromising their educational, religious, and social missions. An integrative literature review was conducted using 56 publications retrieved from Scopus, Web of Science, Google Scholar, and Garuda, covering studies published between January 2015 and July 2026, while retaining seminal earlier works. The literature was critically evaluated and analyzed through qualitative content analysis, deductive and inductive coding, thematic synthesis, cross-study comparison, and conceptual integration. The findings indicate that economic independence cannot be achieved merely through revenue growth or business-unit development. Instead, it emerges from a value-governed process in which tawhid establishes institutional purpose, amanah reinforces accountability, siddiq ensures truthfulness, ihsan promotes excellence, and maslahah directs activities toward educational and social benefit. These values guide creativity in generating contextually relevant ideas, innovation in implementing and institutionalizing those ideas, and edupreneurship in organizing productive activities, partnerships, digital services, and resource mobilization. It also identifies leadership, organizational capacity, and stakeholder participation as important contextual conditions. The originality of IIEM lies in positioning spiritual values as an active governance mechanism rather than an ethical addition, while distinguishing creativity as idea generation, innovation as implementation, edupreneurship as an institutional mechanism, and economic independence as a multidimensional outcome. The study contributes a dynamic framework incorporating feedback, mission protection, stakeholder accountability, and balanced financial, educational, ethical, and social performance indicators. It provides a theoretical basis for future empirical validation and practical guidance for Islamic educational institutions seeking diversified income, institutional resilience, improved educational quality, and sustainable community welfare.

Keywords: Islamic edupreneurship; spiritual governance; creativity; innovation; institutional economic independence; Islamic educational institutions

Introduction

Globalization, digital transformation, and intensifying competition have substantially altered the environment in which Islamic educational institutions operate. These changes require such institutions not only to maintain the quality and relevance of their educational services but also to strengthen their institutional resilience and financial capacity (Bashori et al., 2024; Rohman et al., 2023). Institutions that depend excessively on government assistance, tuition fees, charitable donations, or other single sources of funding are particularly vulnerable to policy changes, economic fluctuations, shifts in student enrolment, and changes in donor priorities (Khan et al., 2023). Evidence from higher education also indicates that revenue diversification can contribute positively to institutional financial sustainability by reducing dependence on a dominant funding source (Jaafar et al., 2023). In this context, Islamic educational institutions need sustainable and ethically acceptable strategies for mobilizing and managing their economic resources.

In this study, the economic independence of an Islamic educational institution does not mean the complete absence of government support, community donations, or philanthropic contributions. Rather, it refers to the institution's capacity to generate, diversify, manage, and reinvest lawful income in a manner that reduces financial vulnerability and enables it to maintain its educational, social, and religious missions over time. Economic independence is therefore related to, but conceptually distinct from, financial sustainability. Financial sustainability concerns the institution's ability to meet its present and future obligations, whereas economic independence emphasizes institutional autonomy, diversified productive capacity, and reduced exposure to a single external funding source. This distinction is important because an institution may remain financially operational while still being highly dependent on unstable external assistance.

One approach increasingly associated with institutional resource diversification is edupreneurship. The growing pressure on educational institutions to seek alternative sources of income has encouraged the adoption of entrepreneurial programs, partnerships, digital services, training activities, and productive business units (Larey, 2025; Rashid et al., 2026). Edupreneurship integrates educational functions with entrepreneurial principles through value creation, innovation, institutional resource development, and community empowerment (Aini et al., 2024; Kachamba & Enerst, 2026). Research on entrepreneurial higher education institutions similarly demonstrates that entrepreneurship has developed from a narrow emphasis on commercialization and technology transfer into a broader institutional orientation involving innovation, knowledge exchange, entrepreneurial culture, and social and regional development (Syed et al., 2023). From this perspective, edupreneurship can provide Islamic educational institutions with a strategic mechanism for diversifying income while strengthening their responsiveness to social and economic change.

Nevertheless, edupreneurship in Islamic educational institutions cannot be equated with conventional profit-oriented entrepreneurship. Islamic educational institutions have educational, religious, and social responsibilities that extend beyond financial performance. Their entrepreneurial activities should support the continuity of education, da'wah, character formation, and community empowerment rather than transform education into a purely commercial commodity (Aliyu, 2024). Accordingly, economic activities must be treated as instruments for sustaining the institutional mission, not as ends that displace it. This orientation is consistent with the Islamic perspective on entrepreneurship, which connects entrepreneurial action with socio-economic responsibility, ethical commitments, and religio-spiritual purposes (Gümüsay, 2015).

The success of edupreneurship also depends on the ability of an institution to cultivate creativity and translate creative ideas into innovation (Lutfiyah et al., 2025). Creativity enables institutional actors to identify opportunities and generate novel and useful ideas, methods, products, and solutions. Innovation, in turn, converts those ideas into programs, services, governance practices, technologies, or productive ventures that create tangible value for the institution and its stakeholders (Awad & Rojas, 2024). An entrepreneurial orientation may therefore be expressed through curriculum development, digital learning services, professional training, student business incubation, institutional partnerships, community-based enterprises, and the productive utilization of institutional assets. Innovation capacity is especially important because it can enhance service quality, organizational competitiveness, adaptability, and resilience amid environmental uncertainty (Hassan et al., 2025; Nair et al., 2024; Piatanom, 2025).

However, entrepreneurship, creativity, and innovation are not inherently beneficial or ethically neutral. When entrepreneurial transformation is driven primarily by revenue targets, it may strengthen managerial control, generate tensions among institutional stakeholders, and direct educational activities toward privatization and profit-seeking (McClure, 2016). An excessive economic orientation may consequently produce mission drift, unequal access, opportunistic marketing, the commodification of knowledge, or the subordination of educational quality to financial considerations. Such risks are particularly important for Islamic educational institutions because commercialization that is not governed by spiritual and ethical principles may contradict their foundational purposes (Bashori et al., 2024). Therefore, the pursuit of economic independence must be accompanied by normative safeguards that preserve the integrity of education and ensure accountability to learners, parents, communities, and God.

From an Islamic perspective, these safeguards are grounded in spiritual values such as *tawhid* (the unity of God), *amanah* (trustworthiness and responsibility), *siddiq* (truthfulness), *ihsan* (excellence), and *maslahah* (public benefit). *Tawhid* provides the overarching orientation that positions economic activity as part of human responsibility before God. *Amanah* requires transparent, professional, and accountable management of institutional

resources; *siddiq* demands honesty in financial reporting, marketing, and stakeholder relations; *ihsan* promotes continuous improvement and high-quality services; and *maslahah* directs institutional entrepreneurship toward broader educational and social benefits. Entrepreneurial activity based on these values should therefore generate not only financial returns but also ethical legitimacy, educational quality, social inclusion, and communal welfare (Ichsan, 2026). Spiritual values are thus not an additional symbolic element of edupreneurship but a normative and epistemological foundation that shapes which opportunities are pursued, how innovation is implemented, and how institutional success is evaluated.

Existing studies provide important but fragmented insights into these issues. Research on edupreneurship has examined innovation, entrepreneurial leadership, institutional culture, student competencies, and the development of entrepreneurial educational institutions (Nufus et al., 2026; Syed et al., 2023). Studies on Islamic entrepreneurship have emphasized ethical conduct, religio-spiritual purpose, entrepreneurial character, and the internalization of Islamic values (Gümüsay, 2015; Mariyono, 2025; Wibowo et al., 2022; Yasmeen, 2026). Other studies have investigated innovation and organizational resilience (Awad & Rojas, 2024), revenue diversification and financial sustainability (Jaafar et al., 2023), or the potential tension between entrepreneurship and the educational mission (McClure, 2016). These streams of literature establish the relevance of the individual constructs, but they do not adequately explain how spiritual values, creativity, innovation, and edupreneurship interact at the institutional level to produce ethically grounded economic independence.

More specifically, three conceptual limitations remain. First, studies of entrepreneurial educational institutions tend to emphasize commercialization, knowledge transfer, entrepreneurial culture, or revenue creation without sufficiently incorporating Islamic spiritual values as an institutional governance foundation. Second, Islamic entrepreneurship studies commonly focus on individual entrepreneurial intentions, character, ethics, or business conduct rather than on the economic independence of educational organizations. Third, creativity and innovation are generally treated as organizational capabilities, while their relationship with spiritual values and institution-level edupreneurship remains underdeveloped. Consequently, the literature lacks an integrated framework that explains the sequence and mechanisms through which Islamic spiritual values guide creative capacity, creativity generates institutional ideas, innovation translates those ideas into productive practices, and edupreneurship contributes to economic independence while protecting the educational and religious mission.

To address these limitations, this study develops the Integrated Islamic Edupreneurship Model (IIEM). The proposed model positions Islamic spiritual values as the normative and epistemological foundation of institutional decision-making, creativity as the capacity to generate contextually relevant ideas, innovation as the process through which those ideas are implemented

and create value, and edupreneurship as the institutional mechanism that connects educational development with productive resource mobilization. Economic independence is positioned as a multidimensional institutional outcome reflected in revenue diversification, reduced financial vulnerability, organizational continuity, reinvestment in educational quality, and the creation of social benefits. Unlike frameworks that treat spirituality, creativity, innovation, and entrepreneurship as separate domains, IIEM conceptualizes them as interdependent components of an ethically governed institutional system.

Accordingly, this study addresses two questions: (1) How can Islamic spiritual values, creativity, and innovation be conceptually integrated into an edupreneurship framework for Islamic educational institutions? and (2) Through what conceptual mechanisms can this integration contribute to institutional economic independence without compromising educational, religious, and social missions? The study aims to synthesize the relationships among these constructs and formulate an integrated conceptual model for the economic independence of Islamic educational institutions.

This study makes three principal contributions. Theoretically, it connects the literature on entrepreneurial educational institutions with Islamic entrepreneurship and spiritually grounded organizational innovation. Conceptually, it clarifies the roles and relationships of spiritual values, creativity, innovation, edupreneurship, and economic independence within a unified framework. Practically, it offers Islamic educational institutions a foundation for developing productive programs, diversifying income, and strengthening institutional resilience while maintaining accountability, educational quality, and public benefit. The proposed model therefore seeks to broaden Islamic edupreneurship from a collection of income-generating activities into an integrated approach to sustainable and value-based institutional development.

Method

This study employed an integrative literature review to develop a conceptual model explaining the relationships among Islamic spiritual values, creativity, innovation, edupreneurship, and the economic independence of Islamic educational institutions. This approach enables the integration of empirical and conceptual literature to generate new theoretical frameworks (Snyder, 2019; Torraco, 2005; Whittemore & Knafl, 2005). Rather than testing causal relationships empirically, the study critically synthesized existing knowledge to construct theoretically grounded explanations and propositions (Swedberg, 2014).

Literature was retrieved from Scopus, Web of Science, Google Scholar, and Garuda. The search covered publications from January 2015 to July 2026, while seminal earlier works were retained as theoretical foundations (Machi & McEvoy, 2009). Search terms included combinations of “edupreneurship,” “educational entrepreneurship,” “Islamic educational

institutions," "Islamic schools," "madrasas," "pesantren," "creativity," "innovation," "Islamic spiritual values," "economic independence," "financial sustainability," and "revenue diversification." Database-specific search terms, filters, and results were documented according to PRISMA 2020 and PRISMA-S reporting principles (Page et al., 2021; Rethlefsen et al., 2021).

Peer-reviewed journal articles, scholarly books, book chapters, and relevant policy documents published in English or Indonesian were included when they provided theoretical or empirical evidence concerning at least one principal component of the model. Publications were excluded when they lacked scholarly credibility, substantive relevance, accessible full text, or a clear connection to educational, Islamic, entrepreneurial, or institutional contexts. Duplicate and irrelevant records were removed through title, abstract, and full-text screening. The final review corpus comprised 56 publications selected on the basis of relevance, credibility, methodological adequacy, and conceptual contribution.

Data were extracted using a concept matrix containing the author, year, research context, design, theoretical perspective, principal constructs, spiritual values, forms of innovation and edupreneurship, institutional outcomes, and contribution to the proposed model. The publications were critically evaluated according to their conceptual clarity, methodological transparency, source credibility, and evidentiary relevance. Direct evidence from Islamic educational institutions was distinguished from contextual evidence derived from comparable educational, nonprofit, and entrepreneurial organizations.

Data were analyzed using qualitative content analysis and thematic synthesis (Krippendorff, 2018; Thomas & Harden, 2008). Deductive codes were derived from the principal constructs, while inductive codes emerged from recurring themes such as ethical governance, organizational culture, resource mobilization, digitalization, partnerships, revenue diversification, institutional resilience, and mission protection. The themes were subsequently compared and integrated into the Integrated Islamic Edupreneurship Model. The model positions spiritual values as the normative foundation, creativity as idea-generation capacity, innovation as implementation, edupreneurship as the institutional mechanism, and economic independence as a multidimensional institutional outcome. Trustworthiness was strengthened through transparent search documentation, standardized data extraction, cross-referencing, the consideration of contradictory evidence, and an audit trail connecting each component of the model to its supporting literature.

Results and Discussion

The thematic synthesis identified four interrelated dimensions underlying Islamic edupreneurship: spiritually guided creativity, value-oriented innovation, spiritual governance, and institutionally managed edupreneurship. These dimensions do not operate as independent variables.

Islamic spiritual values determine the ethical direction of institutional activities; creativity produces ideas responsive to educational and community needs; innovation converts those ideas into implementable practices; and edupreneurship organizes those practices into sustainable value-creating activities. Economic independence emerges when these processes generate diversified income, reduce financial vulnerability, support educational quality, and create social benefits without displacing the institution's religious and educational mission.

Creativity from an Islamic Perspective as the Foundation of Edupreneurship

Creativity generally refers to the capacity to produce ideas, approaches, or solutions that are both novel and useful (Nilimaa, 2023). Amabile (2019) explains creativity through the interaction of domain-relevant competence, creative-thinking skills, and intrinsic motivation, whereas Torrance (1974) emphasizes fluency, flexibility, originality, and elaboration. Contemporary organizational research similarly distinguishes creativity as idea generation from innovation as the implementation of those ideas (Anderson et al., 2014). The synthesis therefore indicates that creativity constitutes the initial intellectual capacity of edupreneurship, but it cannot generate institutional outcomes unless ideas are evaluated, selected, and implemented.

Within Islamic educational institutions, creativity is not interpreted as unrestricted novelty. It represents the responsible use of human reason to develop beneficial responses to educational, social, technological, and economic challenges (Disemadi et al., 2024). Human intellectual capacity is understood as a trust from God and must therefore be exercised within ethical and religious boundaries. This conception does not reject originality; rather, it evaluates originality according to its usefulness, legitimacy, and contribution to human welfare. Accordingly, an idea cannot be considered desirable merely because it is innovative or commercially attractive.

This interpretation is consistent with the Qur'anic encouragement of purposeful change and future-oriented reflection. Surah Ar-Ra'd [13:11] emphasizes that social change requires transformation within individuals and communities, while Surah Al-Hashr [59:18] encourages believers to reflect on what they have prepared for the future. These principles support proactive thinking, institutional learning, anticipation, and responsible adaptation. The leadership practices of the Prophet Muhammad also demonstrate the use of contextually appropriate strategies in communication, diplomacy, and economic activity without compromising fundamental religious principles (Manzoor, 2023; Yasin et al., 2024). Creativity in this sense concerns the renewal of methods rather than the alteration of foundational Islamic values.

The synthesis reveals an important difference between conventional and Islamic conceptions of creativity. Contemporary psychological literature generally evaluates creativity according to originality and usefulness (Koivisto & Grassini, 2023). Islamic epistemology adds moral accountability, requiring creative ideas to be assessed in relation to *tawhid*, justice, honesty, and public

benefit (Furqani & Echchabi, 2022). Creativity is consequently interpreted as an intellectual trust rather than an autonomous individual achievement. Its institutional value depends on whether it produces solutions that are lawful, educationally relevant, socially inclusive, and consistent with the purposes of Islamic education.

In edupreneurship, this spiritually guided creativity may generate ideas such as digital educational services, professional training, halal student enterprises, community-based production, curriculum innovation, productive waqf management, and partnerships with local businesses. These activities should originate from a careful assessment of institutional capacities and community needs rather than from the uncritical imitation of commercial trends. Curriculum and service innovations, for example, must strengthen learning and student development instead of treating learners merely as consumers (Supriani et al., 2022).

Creativity nevertheless remains insufficient when institutions lack supportive leadership, professional competence, financial resources, psychological safety, or procedures for evaluating ideas. Creative proposals may also fail when decision-making is excessively centralized or when organizational culture discourages experimentation. Generative artificial intelligence and other emerging technologies can expand the production of ideas, but they do not eliminate the need for human judgment, contextual understanding, and ethical evaluation (Sedkaoui & Benaichouba, 2026). Spiritually guided creativity must therefore be accompanied by governance mechanisms that assess feasibility, educational value, Sharia compliance, stakeholder impact, and potential risk.

Proposition 1: The internalization of Islamic spiritual values strengthens the quality of institutional creativity by directing idea generation toward educational relevance, ethical legitimacy, and public benefit.

Innovation as the Implementation of Creativity

Innovation refers to the implementation of new or significantly improved ideas, methods, services, products, or organizational systems that create value (Awad & Rojas, 2024). Unlike creativity, which primarily concerns idea generation, innovation requires institutional action, resource allocation, experimentation, adoption, and evaluation. Innovation may be radical or incremental; it does not always involve creating something entirely unprecedented but may involve improving existing institutional practices to make them more effective, accessible, or responsive (Bogale & Debela, 2024).

Schumpeter (1983) conceptualizes innovation as the creation of new combinations that produce economic change, while Rogers (2003) explains that the adoption of an innovation is influenced by its relative advantage, compatibility, complexity, trialability, and observability. These perspectives indicate that the success of innovation depends not only on the originality of an idea but also on its compatibility with institutional needs, organizational capabilities, and stakeholder expectations. Crossan and Apaydin (2010)

similarly distinguish innovation as both a process and an outcome shaped by leadership, organizational structures, and managerial practices.

In Islamic educational institutions, innovation can occur in educational, technological, managerial, social, and economic domains. Educational innovation includes curriculum renewal, project-based learning, and entrepreneurship incubation. Technological innovation includes learning platforms, digital administration, and online training services. Managerial innovation includes transparent financial systems, professional business-unit governance, and performance evaluation. Social and economic innovation may include community enterprises, productive partnerships, alumni networks, halal product development, and the optimization of pesantren or madrasa assets (Sari, 2025).

The synthesis indicates that innovation functions as the transformation mechanism connecting creative capacity with edupreneurship outcomes. Ideas proposed by educators, students, institutional leaders, alumni, or community partners must pass through opportunity assessment, feasibility analysis, pilot implementation, evaluation, and institutionalization. This process prevents creativity from remaining an unimplemented aspiration. It also enables institutions to discontinue activities that are financially unviable, educationally irrelevant, or ethically problematic.

Innovation in Islamic edupreneurship must produce more than financial added value. It should also improve educational quality, expand access, strengthen institutional competence, and contribute to community welfare. For example, a digital learning service may produce income, but its broader value depends on whether it improves learning access and quality. Similarly, a student enterprise may generate revenue, but its educational contribution depends on whether it develops knowledge, responsibility, cooperation, and ethical entrepreneurial competence. Innovation thus connects the economic and educational dimensions of edupreneurship rather than allowing one to replace the other (Kachamba & Enerst, 2026).

The implementation of innovation is also affected by institutional conditions. Leadership commitment, staff competence, infrastructure, stakeholder participation, access to capital, regulatory support, and an organizational culture open to learning can facilitate implementation. Conversely, limited managerial capacity, resistance to change, inadequate risk assessment, and weak accountability may cause promising ideas to fail. Therefore, the relationship between creativity and innovation is neither automatic nor linear. It is mediated by organizational capabilities and governance processes.

Proposition 2: Spiritually guided creativity contributes to institutional economic independence only when it is translated into innovation through adequate leadership, organizational capacity, resource allocation, experimentation, and evaluation.

Spiritual Values as a Governance System for Edupreneurship

Islamic spiritual values constitute principles derived from the Qur'an and Sunnah that direct human activities toward moral responsibility and public benefit (Halstead, 2004). In edupreneurship, these values should not be treated merely as individual virtues or institutional slogans. They function as an epistemological foundation for determining what constitutes legitimate knowledge and opportunity, a normative foundation for evaluating institutional decisions, and a governance mechanism for controlling entrepreneurial activities (Atiyah et al., 2025). This role is consistent with Islamic entrepreneurship, which combines entrepreneurial, socio-economic, ethical, and religio-spiritual dimensions (Gümüsay, 2015).

Tawhid provides the overarching orientation of the model. It positions educational and economic activities within an integrated responsibility to God and prevents financial performance from becoming the institution's ultimate purpose (Oktasari, 2026). Under this principle, entrepreneurial activities are legitimate when they support education, *da'wah*, character development, and community welfare. Income generation is therefore understood as a means of strengthening the institutional mission rather than an independent objective.

Amanah translates spiritual responsibility into professional and accountable governance. It requires institutional leaders to manage finances, human resources, facilities, partnerships, and business units transparently and equitably (Arar et al., 2026). Amanah should be institutionalized through documented responsibilities, internal controls, financial reporting, risk management, stakeholder consultation, and independent supervision. Without such arrangements, spiritual values may remain symbolic and fail to prevent misuse of resources or conflicts of interest.

Ihsan directs institutions toward excellence and continuous improvement. It requires entrepreneurial products and services to meet appropriate educational, professional, and ethical standards rather than merely satisfy minimum legal requirements (Ardhianto & Subiyantoro, 2025). In practice, ihsan may be reflected in service-quality evaluation, professional development, product improvement, customer and beneficiary feedback, and the reinvestment of surplus in educational quality. It therefore connects spirituality with the development of a learning and innovation culture (Rofiaty, 2019).

Siddiq means truthfulness or honesty—not compassion—and functions as a foundation for institutional legitimacy. It requires accurate financial reports, responsible marketing, fair pricing, truthful communication, and the disclosure of risks and limitations (Ibrahim et al., 2026; Sheikh & Hussain, 2022). Truthfulness builds trust among students, parents, employees, business partners, donors, and communities. Such trust represents important social capital because stakeholders are more likely to support institutions perceived as competent, honest, and consistent with their stated mission (Tschannen-Moran, 2014).

Maslahah represents the broader outcome orientation of Islamic edupreneurship. It requires economic activities to generate benefits and minimize harm for individuals, institutions, and society. From the perspective of *maqasid al-shari'ah*, performance cannot be evaluated solely through revenue growth; it should also consider the protection and advancement of religion, life, intellect, posterity, and property. Relevant indicators may therefore include educational quality, affordability, student development, employee welfare, community empowerment, environmental responsibility, and the equitable distribution of institutional benefits.

These values form a connected governance system. Tawhid establishes purpose, amanah regulates responsibility, siddiq protects integrity, ihsan promotes quality, and maslahah evaluates broader consequences. Their effectiveness depends on institutionalization through policies, procedures, leadership practices, performance measures, and accountability structures. Values that are communicated but not embedded in decision-making may produce spiritual symbolism without substantive ethical control.

Proposition 3: The stronger the institutionalization of tawhid, amanah, siddiq, ihsan, and maslahah within governance and performance evaluation, the lower the risk that edupreneurship will produce mission drift or unethical commercialization.

The Integrated Islamic Edupreneurship Model

The synthesis demonstrates that spirituality, creativity, innovation, and edupreneurship form a complementary system rather than a collection of separate elements (Hamzah, 2026; Islam et al., 2024). Creativity without implementation produces ideas with limited institutional impact, whereas innovation without genuine creativity may become imitative and provide only temporary advantages (Holmström & Carroll, 2025). Creativity and innovation without spiritual governance may prioritize commercial returns over educational integrity. Conversely, spiritual commitment without creative and managerial capacity may preserve institutional ideals but fail to address changing educational and economic conditions (Barr & Nathenson, 2022; Muqowim et al., 2022).

This integration is grounded in an Islamic epistemology that connects revelation, reason, and action (Syafaq et al., 2023). Revelation provides the ethical orientation; reason enables interpretation, creativity, and contextual problem-solving; and action materializes ideas through innovation. Creativity and innovation are therefore not ultimate objectives but instruments for translating Islamic values into educational services, governance systems, partnerships, and productive activities that generate beneficial outcomes (Adams et al., 2016; Pavez et al., 2021).

Based on these relationships, this study proposes the Integrated Islamic Edupreneurship Model. The model comprises five interconnected components:

1. Spiritual foundation: Tawhid, amanah, siddiq, ihsan, and maslahah establish institutional purpose and ethical boundaries.

2. Creative capacity: Institutional actors recognize opportunities and generate relevant ideas based on educational and community needs.
3. Innovation capability: Selected ideas are tested, implemented, evaluated, and institutionalized as services, programs, governance practices, or productive activities.
4. Edupreneurship practices: Innovation is organized through educational business units, digital services, training, student incubation, strategic partnerships, asset utilization, and community empowerment.
5. Multidimensional economic independence: Productive activities generate diversified income, reduce financial vulnerability, strengthen institutional continuity, finance educational improvement, and create social benefits.

The relationships among these components are dynamic rather than strictly linear. Spiritual values influence creativity, innovation, and edupreneurship, while the results of entrepreneurial activities provide feedback for ethical reflection and organizational learning. Financial and social performance data should be used to revise ideas, improve innovation, terminate harmful activities, and strengthen governance. Economic independence consequently becomes an evolving institutional capacity rather than a final condition achieved merely by establishing business units.

Islamic educational institutions also resemble hybrid organizations because they combine educational, religious, social, and economic objectives. Hybrid organizations are vulnerable to tensions between mission and market demands, particularly when financial pressures encourage managers to prioritize activities that generate revenue over those that produce less measurable social value (Ebrahim et al., 2014). In Islamic educational institutions, these tensions may appear when profitable services receive disproportionate resources, disadvantaged learners are excluded, staff educational responsibilities are displaced by business activities, or institutional reputation is used primarily for commercial promotion.

Accordingly, IIEM requires governance safeguards such as mission-based business selection, Sharia and ethical review, stakeholder representation, transparent financial reporting, separation of operational and supervisory responsibilities, social-impact evaluation, and the reinvestment of an agreed proportion of surplus into education and community services. These safeguards respond to evidence that entrepreneurial transformation can strengthen innovation while simultaneously generating managerial conflict and commercialization pressures (McClure, 2016).

Economic independence within IIEM should therefore be measured through a balanced set of indicators. Financial indicators may include the diversity of revenue sources, the proportion of internally generated income, liquidity, operating reserves, and the capacity to reinvest surplus. Institutional indicators may include program continuity, staff competence, governance quality, and reduced vulnerability to funding disruptions. Educational and social indicators should include service quality, affordability, student

outcomes, community empowerment, and stakeholder trust. Revenue diversification may improve financial sustainability (Jaafar et al., 2023), but income growth alone does not establish Islamic economic independence if it weakens access, accountability, or educational quality.

The model is also subject to contextual conditions. Its implementation may differ across pesantren, madrasas, Islamic schools, and Islamic universities because these institutions vary in size, legal status, human resources, governance, community relationships, and access to markets and technology. Leadership competence, organizational culture, digital readiness, stakeholder support, and regulatory conditions may strengthen or weaken the translation of innovation into economic independence. IIEM should therefore be adapted to institutional context rather than applied as a uniform business formula.

Proposition 4: The integration of spiritual governance, creative capacity, innovation capability, and edupreneurship practices strengthens the economic independence of Islamic educational institutions when supported by appropriate leadership, resources, stakeholder participation, and mission-protection mechanisms.

Theoretical and Practical Contribution

Theoretically, IIEM extends the literature by positioning spiritual values as an active governance mechanism rather than an external ethical addition to entrepreneurship. It also clarifies that creativity represents idea generation, innovation represents institutional implementation, edupreneurship represents value-creating organizational practice, and economic independence represents a multidimensional outcome. This distinction reduces the conceptual overlap that frequently occurs when these constructs are discussed separately.

Practically, the model suggests that Islamic educational institutions should begin with a mission and resource assessment, create participatory mechanisms for generating ideas, evaluate proposals according to feasibility and maslahah, conduct pilot projects, establish transparent business-unit governance, and monitor financial, educational, and social outcomes. Surplus should be reinvested in institutional development rather than treated solely as commercial profit. Through this process, edupreneurship can strengthen institutional resilience while preserving education and *da'wah* as the institution's primary purposes.

Conclusion

This study demonstrates that the economic independence of Islamic educational institutions cannot be achieved solely through business development, revenue growth, or the establishment of income-generating units. More importantly, it depends on the systematic integration of Islamic spiritual values, creativity, innovation, and institutionally governed edupreneurship. The synthesis indicates that spiritual values have a more

fundamental role than is commonly assumed: they function not merely as ethical supplements but as normative and governance mechanisms that determine which opportunities are pursued, how innovations are implemented, and how institutional success is evaluated. *Tawhid* establishes institutional purpose, *amanah* reinforces accountability, *siddiq* ensures truthfulness, *ihsan* promotes excellence, and *maslahah* directs entrepreneurial activities toward educational and social benefits. These findings challenge the assumption that edupreneurship is primarily a revenue-generation strategy and reposition it as a value-based institutional system for balancing financial resilience with educational, religious, and social missions.

This study reinforces previous findings concerning the importance of creativity, innovation, entrepreneurial culture, revenue diversification, and Islamic values in institutional development. At the same time, it challenges approaches that examine these elements separately or equate economic independence with increased income alone. Its principal contribution is the Integrated Islamic Edupreneurship Model (IIEM), which distinguishes and connects five components: spiritual values as the normative foundation, creativity as idea-generation capacity, innovation as the implementation process, edupreneurship as the institutional mechanism, and economic independence as a multidimensional outcome. The model enriches the literature by incorporating financial, educational, ethical, and social performance into a single conceptual framework. It also introduces mission protection, transparent governance, stakeholder accountability, and organizational learning as essential mechanisms for preventing commercialization and mission drift.

This study is limited by its conceptual and literature-based design; therefore, the relationships proposed in IIEM should not yet be interpreted as empirically established causal effects. The review was restricted to publications in English and Indonesian retrieved from Scopus, Web of Science, Google Scholar, and Garuda, which may have excluded relevant Arabic-language studies and literature indexed elsewhere. The selected publications also represent heterogeneous institutional settings, including pesantren, madrasas, Islamic schools, universities, and comparable nonprofit organizations. Consequently, the applicability of the model may vary according to institutional size, legal status, governance capacity, available resources, and socio-economic context. Moreover, publication and interpretation biases may have influenced the synthesis, particularly because studies reporting successful entrepreneurial and innovative practices are more likely to be published.

Future research should empirically validate IIEM across different types of Islamic educational institutions and geographical contexts. Initial studies may use expert validation and multiple-case designs to refine the model's components, mechanisms, and contextual conditions. Subsequent research should develop reliable measurement scales for spiritual governance, creative capacity, innovation capability, edupreneurship practices, mission protection,

and economic independence. Quantitative studies using larger and more diverse samples may examine the direct and indirect relationships among these constructs, while longitudinal and mixed-method studies may assess how they evolve over time. Comparative studies should also investigate whether leadership, organizational culture, digital readiness, stakeholder participation, institutional size, and regulatory conditions strengthen or weaken the model's effectiveness. Practically, Islamic educational institutions are advised to evaluate entrepreneurial initiatives through balanced financial, educational, ethical, and social indicators and to reinvest the resulting surplus in educational quality, institutional resilience, and community welfare.

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