

Entrepreneurship Program Development Strategy as an Effort to Empower Elderly Women at the Pejuang Husnul Khatimah Creative Islamic Boarding School

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Abstract: This study analyzes an entrepreneurship program development strategy for empowering elderly women at the Pejuang Husnul Khatimah Creative Islamic Boarding School in Bandung City.

Design/methodology/approach: This study employed a qualitative case-study approach. Data were collected through participatory observation, semi-structured interviews, and document analysis. Informants were selected purposively from boarding-school administrators, foundation representatives, religious and community leaders, academics, and elderly participants. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña and validated through source, technique, and time triangulation.

Findings: The proposed entrepreneurship development strategy consists of mapping the potential of elderly participants, providing age-appropriate skills training, offering continuous business mentoring, developing partnerships with micro, small, and medium-sized enterprises and community institutions, and strengthening marketing through religious-community networks. The findings indicate that the program has the potential to support elderly women's self-confidence, social participation, productivity, and economic independence.

Practical implications: The program may serve as a community-based empowerment model when supported by integrated governance, transparent financial management, sustainable partnerships, and continuous mentoring.

Limitations: The study was conducted at a single Islamic boarding school, and the entrepreneurship program remained at the development or planning stage. Therefore, its long-term economic and social impacts could not yet be measured.

Originality/value: This study contributes a religious-community-based entrepreneurship strategy for empowering elderly women within an Islamic boarding-school environment.

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Introduction



Indonesia is currently facing an aging population, characterized by an increasing number of elderly people due to increasing life expectancy and changes in demographic structure (World Health Organization, 2002). According to the World Population Prospects 2022, the global elderly population is projected to reach 1.5 billion by 2050. Meanwhile, data from the Central Statistics Agency (BPS, 2024) shows that the number of elderly people in Indonesia has reached 29.8 million, or 10.82% of the total population, putting Indonesia in the aging population phase. According to the World Health Organization (WHO, 2022), this condition requires a sustainable empowerment program to prevent various social and economic problems.

Elderly women are a group with higher vulnerability than elderly men. Statistics Indonesia (BPS) (2024) recorded that the number of elderly women reached 15.6 million, with an economic dependency rate of 68%. According to Nurseha and Arafat (2024), this condition is influenced by gender inequality in economic and educational access, which results in high financial dependency in older adults. Ratnasari et al. (2021) state that empowerment through entrepreneurship can increase economic and social capacity, while Sari et al. (2023) explain that productive activities can improve the quality of life and psychological well-being of the elderly.

Community-based entrepreneurship is a relevant approach to empowering elderly women. Berutu et al. (2025) stated that entrepreneurship can improve economic independence and quality of life for the elderly, while Hidayat and Nugroho (2022) assessed that a community-based approach is suitable for implementation in Islamic boarding schools because it prioritizes participation, collaboration, and strengthening group capacity.

Observations at the Pejuang Husnul Khatimah Creative Islamic Boarding School in Antapani, Bandung, show that ongoing activities are still dominated by religious and social activities, while a structured entrepreneurship program is lacking. While the elderly women possess various skills, such as cooking, knitting, embroidery, and sewing, that could potentially be developed into productive businesses, they are still run individually without organized management.

Entrepreneurship development in Islamic boarding schools also faces various obstacles, including limited managerial capacity, limited business capital, the absence of a structured marketing system, and limited market access. In addition to impacting the economic aspect, this condition causes some elderly people to feel unproductive and a burden on their families. According to Jeka and Indriyani (2024), religious-based institutions have great potential for community empowerment if supported by the implementation of sound management functions. Fauziah et al. (2025) also emphasize that social innovation based on religious communities can improve community welfare if managed sustainably.

Based on these conditions, this study aims to analyze the strategy for developing an entrepreneurship program as an effort to empower elderly women at the Pejuang Husnul Khatimah Creative Islamic Boarding School in Antapani, Bandung City, from a Business Administration perspective. This research is important because it provides recommendations for developing economic, social, and psychological empowerment programs for elderly women. The novelty of this research lies in its focus on developing a religious community-based entrepreneurship strategy for elderly women in the Islamic boarding school environment from a Business Administration perspective.

Research methods

This research uses a qualitative approach with a case study method. This approach was chosen because the research aims to understand in-depth the phenomenon of developing an entrepreneurship program as an effort to empower elderly women in the real context at the Pejuang Husnul Khatimah Antapani Creative Islamic Boarding School, Bandung City. According to Yin (2018), a case study is a research strategy used to examine contemporary phenomena in a real-life context when the boundaries between the phenomenon and its context are not clearly visible. The focus of the research is directed at



the conditions of elderly women's empowerment, the potential for entrepreneurship development, supporting and inhibiting factors, the role of entrepreneurship in economic, social, and psychological empowerment, and strategies for developing religious community-based programs from a Business Administration perspective.

The research subjects consisted of elderly women who participated in activities at the Creative Islamic Boarding School of Husnul Khatimah Warriors Antapani, Bandung City as the main informant, the managers or administrators of the Islamic boarding school who were responsible for the empowerment program, and related parties such as representatives of the local government, community leaders, or institutional partners involved in the implementation of the elderly empowerment program. The determination of informants was carried out using a purposive sampling technique by considering the involvement, experience, and knowledge of informants regarding empowerment activities and entrepreneurship development in the Islamic boarding school environment. The object of the research was the strategy for developing an entrepreneurship program as an effort to empower elderly women which included economic, social, psychological aspects, and management of religious community-based programs.

The main instrument in this study was the researcher (human instrument) as stated by Sugiyono (2022), whose role was to determine the research focus, determine informants, collect data, analyze, interpret, and draw research conclusions. To support the data collection process, observation guidelines, semi-structured interview guidelines, documentation, and tools such as field notebooks, stationery, mobile phones or voice recorders, and cameras were used. Data were collected through participatory observation of the social, religious, and productive economic activities of elderly women, in-depth interviews with purposively selected informants, and documentation in the form of institutional profiles, activity archives, data on the number of elderly, activity photos, and various other supporting documents. Data validity was maintained through source triangulation, technical triangulation, time triangulation, and the application of credibility, transferability, dependability, and confirmability criteria according to Lincoln and Guba (1985).

Data analysis was conducted using the interactive analysis model of Miles and Huberman (2014), which includes data reduction, data presentation, and drawing and verifying conclusions. Data reduction was carried out by selecting and focusing the results of interviews, observations, and documentation according to the research focus. The reduced data were then presented in the form of matrices, thematic categorization tables, diagrams, and conceptual maps to facilitate the interpretation process. The final stage was carried out by drawing inductive conclusions based on patterns and themes that emerged from various data sources, which were then verified through member checking with informants. The research procedure was carried out in stages, including research preparation and proposal preparation, permit processing, research instrument development, observation, interviews, and documentation at the research location, ongoing data analysis, preparation of research report results, and drawing conclusions according to the research objectives.

Results and Discussion

Interview Findings Based on Informants

1. Muhammadiyah figure informant initial A

Based on interviews, the Creative Islamic Boarding School for Husnul Khatimah Warriors believes that elderly women still possess various potential and skills that can be developed, such as trading, farming, technical services, and social skills. The boarding school encourages seniors to remain active and productive as part of their empowerment and religious activities. However, the entrepreneurship program has not been optimally implemented because the focus is still on Quranic learning and religious guidance. Going forward, the boarding school plans to identify potential

students and develop entrepreneurial training and mentoring to increase the economic independence of the elderly.

2. Informant of the Chairman of KMI and Entrepreneur initial B

Based on an interview with the Head of KMI, the Creative Islamic Boarding School Program for the Husnul Khatimah Warriors was developed through a collaboration between KMI, the Mosque's Community Development Council (DKM), and the Creative Dakwah Padepokan to strengthen religious guidance and empower the elderly. While still facing challenges in terms of teacher cadre development and program expansion, KMI plans to develop an entrepreneurship program through collaboration with the business world to enable students to become more independent and productive according to their potential.

3. Academic Figure Informant

Based on the interview results, the Creative Dakwah Padepokan plays a role in developing creative materials within the Creative Islamic Boarding School Program for Husnul Khatimah Fighters through public speaking training, creative content writing, and the production of Islamic short films. This program aims to encourage seniors to remain productive and creative, producing works of both economic and Islamic value. Going forward, the program will be developed through creative content-based entrepreneurship to provide seniors with opportunities to increase their independence and productivity.

4. the foundation's president

Based on interviews, the Creative Islamic Boarding School Program for Husnul Khatimah Warriors was developed through collaboration between various parties to provide religious guidance and prepare for economic empowerment for the elderly. The entrepreneurship program was designed in collaboration with MSMEs and supported by consistent curriculum implementation and the involvement of various resource persons. This program is expected to increase the independence, productivity, and well-being of the elderly students.

5. Informants 2 male students and 2 female students

Based on the interview results, the informant participated in the Creative Islamic Boarding School for the Husnul Khatimah Warriors Program to deepen religious knowledge and improve the quality of worship. In addition to gaining spiritual benefits, the informant also expressed interest in participating in entrepreneurship training and hoped the program could be developed by integrating religious guidance with economic empowerment to help seniors become more independent and productive.

6. Informants 2 male students and 2 female students

According to the interview, Mrs. Nenden participated in the Creative Pesantren Pejuang Husnul Khatimah Program to enhance her religious knowledge and expand her network. She also has experience running a business as a source of income for her family and hopes the program will be expanded through entrepreneurship training to improve the independence and well-being of the elderly.

Data Triangulation

Data triangulation in this qualitative research is positioned as an imperative methodological instrument to test, verify, and ensure the validity and degree of credibility of all collected field data regarding the strategy for developing an entrepreneurship program as an effort to empower elderly women at the Pejuang Husnul Khatimah Creative Islamic Boarding School. The logical consequence of using a qualitative research design requires researchers not to simply accept surface data from a single perspective, but rather to conduct cross-confrontation between data through various dimensions of collection. Therefore, researchers apply three models of structured and in-depth data validity testing guidance which are described in several main sections below:

1. Source Triangulation

Source triangulation was implemented by cross-comparing and testing the consistency of information obtained from several categories of informants who have different positions and roles in the operational ecosystem of the Creative Islamic Boarding School of Husnul Khatimah Warriors.

The informant elements used by the researcher included the Islamic boarding school management as policy makers, instructors or skills facilitators as technical implementers, congregants or elderly female students in the new category, and congregants or elderly female students in the old category. Based on the results of the cross-comparison analysis of the entire interview transcript, a very consistent agreement was found where the management explained that this program was designed as a formal strategy to foster the economic independence of the congregation. This upstream policy information was strongly validated by the skills instructor who explained that the knowledge transfer process such as knitting, embroidery, sewing, and light culinary processing techniques was deliberately modified to be adaptive to the physical motoric limitations of elderly women. On the other hand, the new elderly student group confirmed that the elderly-friendly guidance approach was a determining factor that raised their self-confidence to be productive again, which was then reinforced by the testimony of the old elderly students who stated that the consistency of business mentoring and the existence of a fair profit-sharing system from the sale of communal products had succeeded in restoring financial autonomy and eroding the feeling of being a burden on the family.

2. Time Triangulation

Time triangulation was conducted to monitor, test, and ensure the consistency of information and the stability of the behavioral phenomena studied throughout the data collection period in the field at different times, momentum, and operational situations. Researchers conducted interviews, observations, and document reviews both during busy religious study sessions and during breaks in routine activities when students gathered in small groups to produce handicrafts. Based on the results of observations across this time span, it was found that the characteristics and implementation patterns of this social entrepreneurship program showed a steady stability where the process of scouting for elderly talent, empathetic two-way communication from instructors, and post-production evaluation mechanisms were not only carried out incidentally but had become institutionalized as part of the operational culture that was practiced continuously. The consistency of behavioral patterns and the similarity of the substance of the information provided by internal management and elderly students at different time dimensions prove that the findings of this study are free from temporal bias and have a high level of dependability.

3. Drawing Conclusions from the Analysis

Based on the integration of empirical data obtained from in-depth interviews and participatory observations, and strengthened by the results of validity tests through triangulation of sources, methods, and time, a comprehensive analytical conclusion can be drawn that the Creative Islamic Boarding School of Husnul Khatimah Warriors has clearly and consistently implemented a social entrepreneurship program development strategy as a main pillar in the framework of empowering elderly women in Bandung City. Important findings in this analysis prove that the development strategy implemented by the organization is not only focused on vocational technical dimensions such as training the elderly to make craft or culinary products, but is designed as a fully integrated upstream-downstream empowerment ecosystem. This empowerment ecosystem includes the entire draft of the relational cycle, which starts from the initial approach stage when the elderly begin to interact with the Islamic boarding school environment, the process of identifying interests and talents through an assessment of the elderly's physical health condition before the work program is implemented, providing recommendations for safe and flexible types of micro-businesses, a group-based business management guidance process, to post-production assistance activities through appreciation forums, monitoring psychological well-being, and providing communal market distribution.

The results of the data analysis also empirically confirm that the strategy for developing this religious community-based entrepreneurship program has enormous significance in supporting two main pillars of organizational management functions, namely efforts to attract new congregations

or students (santri acquisition) and efforts to maintain the loyalty and activeness of existing congregations or students (santri retention). The inclusive experience felt from the beginning of the interaction through an elderly-friendly training program has been proven to be able to reduce psychological anxiety, foster a sense of comfort, increase the degree of social trust, and create confidence for elderly women to decide to join the Islamic boarding school. Meanwhile, for the group of existing students, the consistent attention of the management, the transparency of the financial management of the micro-business, and the return of a sense of social usefulness make them feel highly valued as whole individuals, so that they have a long-term commitment to remain actively contributing to the Islamic boarding school ecosystem amidst the tight competition of social religious programs.

Discussion

1. Implementation of Entrepreneurship Program Development Strategy at the Creative Islamic Boarding School of Husnul Khatimah Warriors

Based on data analysis and field findings contrasted with business administration theory, the implementation of an entrepreneurship program development strategy for elderly women at the Pejuang Husnul Khatimah Creative Islamic Boarding School has been integrated into the organization's daily operations. The success of this empowerment program rests on the management's fundamental philosophy, which views the elderly not as passive socio-economic burdens, but as potential subjects with the right to exist and be empowered in old age. Therefore, the work program developed by the Islamic boarding school does not implement a uniform or rigid curriculum, but rather begins with an in-depth guidance and personal assessment process to map the track record of past skills, interest preferences, and evaluate the limits of each elderly woman's physical and motor abilities. The results of this upstream assessment are then used as a scientific basis by management, which aligns with Richard L. Daft's (2021) view on human resource governance to group students into appropriate micro-business clusters such as light culinary clusters, knitting clusters, embroidery clusters, and clothing sewing service clusters.

During production activities at the Baitul Huda Mosque, instructors and administrators implemented Fred R. David & Forest R. David's (2022) strategic management framework to manage cross-functional organizational decisions. They provided patient technical guidance, taught transparent group financial management, provided education on the meaning of work as worship, and provided a space for seniors to share stories to minimize emotional stress. After the communal product was completed, the Islamic boarding school management took over downstream responsibilities by facilitating marketing through the mosque's congregation network, the Bandung City MSME bazaar, and digital media. These empirical findings strongly align with the concept of social entrepreneurship by Hisrich, Peters & Shepherd (2023) and Suryana (2022), which emphasizes that the essence of entrepreneurship is the use of innovation and the recognition of business opportunities to solve chronic social problems—in this context, breaking the chain of financial dependence and social isolation of vulnerable elderly women—to foster sustainable social value creation.

2. The Role of Entrepreneurship Programs in Supporting New Student Recruitment (Santri Acquisition)

Based on empirical narratives conveyed by a group of new elderly students, their strategic decision to enroll and become active in the ecosystem of the Creative Islamic Boarding School of Husnul Khatimah Warriors was driven by positive impressions of the social entrepreneurship program offered by the institution. Demographic structure and welfare research indicate that the majority of elderly women in urban areas experience psychological anxiety due to the loss of social roles after retirement and high economic dependence on family. Amidst these conditions, information about the existence of elderly Islamic boarding schools that provide productive economic opportunities that are friendly to the elderly becomes a strong attraction, where this information is spread organically through word of mouth, recommendations from family networks, and publications of the boarding school's creative activities on social media.

When prospective elderly students newly arrived at the Antapani Islamic boarding school, their first impression was very satisfying due to the friendly welcoming process, the absence of physically stressful commercial production targets, and the comprehensive explanation of the benefits of training for mental health and independence in old age, which immediately created a sense of comfort and security within them. The elderly felt that their presence was recognized with respect and that their capacities were valued. These field findings provide strong empirical confirmation of Dr. Ana Kuswanti's (2022) theory of women's empowerment in achieving economic independence, which emphasizes the importance of a participatory approach. In the context of Business Administration, this inclusive and gender-sensitive upstream governance successfully triggered the conversion of elderly women's decisions to voluntarily join the productive circles of the Islamic boarding school as a form of local community-based human resource development.

3. Entrepreneurship Program to Maintain Active Student Engagement (Santri Retention)

For the group of elderly female students who have long lived and worked at the Pejuang Husnul Khatimah Creative Islamic Boarding School, the existence of this communal entrepreneurial ecosystem acts as a relational anchor that binds their active loyalty. In-depth findings from interviews indicate that the primary motivation of the old students to consistently stay is no longer driven by a purely financial material orientation, but rather the highest satisfaction they feel actually comes from fulfilling psychosocial needs, feeling appreciated, and a space for appreciation provided by the boarding school management on an ongoing basis. The boarding school management consistently maintains the quality of interpersonal relationships through various post-production work programs, such as holding regular evaluation forums packaged as casual chats to listen to students' physical health complaints, providing regular education on tips for maintaining physical fitness in old age, and implementing a transparent profit-sharing system from the sale of knitted crafts and food, thereby fostering a sense of economic justice.

This intensive and continuous interaction pattern makes elderly women feel like they have a second extended family (extended support system) that understands their existence, so that feelings of loneliness and helplessness due to feeling like a financial burden on the family can be completely eliminated. The empirical findings of this discussion strengthen the dimensions of empowerment theory from Rowlands (1997) listed in Chapter II of your friend, especially the dimensions of personal empowerment (increased self-esteem) and collective empowerment (the ability of the group to work together to change social positions). The positive impact of this high loyalty is the transformation of old elderly students into promoters or organic marketers who voluntarily recommend the Islamic boarding school program to their social networks, relatives, and other elderly communities in the city of Bandung.

Conclusion

This study demonstrates that the entrepreneurship program development strategy at the Pejuang Husnul Khatimah Creative Islamic Boarding School has significant potential as an effort to empower elderly women through a religious community-based approach. The program, which has focused on Qur'anic guidance and worship, has built a strong spiritual foundation, then directed to support economic empowerment through mapping participant potential, skills training, business mentoring, and collaboration with various partners. The research findings also indicate that the synergy between the boarding school management, KMI, Padepokan Dakwah Kreatif, MSMEs, and students can encourage increased productivity, independence, self-confidence, and social participation of the elderly. In addition to providing economic benefits, this strategy contributes to improving psychological well-being and strengthening the program's sustainability by increasing community interest in joining and maintaining student involvement.

This study still has limitations because it was conducted at a single research location with a limited number of informants, so the results cannot be generalized to all elderly Islamic boarding schools or similar communities. Furthermore, the entrepreneurship program is still in the planning stage, so its long-term economic impact cannot be fully evaluated. Therefore, further research is recommended to involve more research locations, use a mixed methods approach, and measure the program's effectiveness through longitudinal economic, social, and psychological indicators. Practically, the results of this study can serve as recommendations for Islamic boarding school managers, the government, and business partners in designing structured, sustainable entrepreneurship programs that are tailored to the potential and characteristics of elderly women, thereby increasing their independence and well-being.

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