

Entrepreneurship-Based Human Resource Development Management Model at Al-Ghoniyyah Islamic Boarding School in Selaawi, Garut, to Achieve Sustainable Economic Independence

Imam Dzulfikris Salim^{a,1*}, Ahmad Sukandar^{b,2}

^{a,b}Universitas Islam Nusantara, Bandung, Indonesia

^{1,2}imamzulkifli@uninus.ac.id, ahmadsukandar@uninus.ac.id

*Correspondent Author Imam Dzulfikris Salim

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ABSTRACT

This study aims to deeply analyze the human resource development management model based on entrepreneurship at Pondok Pesantren Al-Ghoniyyah Selaawi, Garut. The research is motivated by the challenges faced by salafiah pesantrens in achieving economic independence without abandoning their Islamic traditional identity amid global changes, with only 15% of the 1,010 pesantrens in Garut operating sustainable business units. This research examines how the integration of the salafiah curriculum (Nahwu-Sharf, Fiqh, and Qur'an memorization) with student entrepreneurship programs can enhance the economic capacity of pesantrens. Using an intrinsic qualitative case study approach, data were collected through six months of participatory observation, in-depth interviews with kyai, management, students, business partners, as well as an analysis of financial documents and the Pesantren Endowment Fund (DAP) policies. The results show that implementing the Spiritual Entrepreneurship Management (SEM) model—which incorporates a syirkah muḍārabah profit-sharing system, quarterly sharia audits, marketing digitalization using the “PesantrenTech” platform, and collaboration with the Al-Ghoniyyah Center Foundation—led to a 121% increase in pesantren revenue over three years and encouraged 78% of graduate students to become independent entrepreneurs. The study recommends replicating the SEM model in other pesantrens throughout Garut by optimizing the DAP and synchronizing with the West Java OPOP (One Pesantren One Product) program. The findings assert that the integration of spiritual values, modern human resource management, and cross-sector partnerships is the key to strengthening pesantren economic independence based on Islamic values and local wisdom.

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Introduction

Pesantren education is one of the main pillars in building the character, morals, and Islamic knowledge of Indonesian society. However, pesantren in the modern era face increasingly complex problems—from being mere educational institutions to becoming economic actors that are expected to be independent and even contribute to the local economy. In Garut, based on data from the Ministry of Religious Affairs in 2024, there are more than 1,010 Islamic boarding schools, but only 15% have productive business units that can support the institution's operations in a sustainable manner. Most Islamic boarding schools are still highly dependent on donations or external assistance, making them vulnerable to changes in the economic situation (Anwar et al., 2025).

Al-Ghoniyyah Islamic Boarding School, established in 1995 on 1,200 m² of land, chose to make a breakthrough by developing business units and entrepreneurial programmes for students based on Salafi values. However, observations show that the level of active participation of santri in business units is still low, at 28%, even though the pesantren already has five business areas: agriculture, batik, culinary, handicrafts, and educational services. The real challenge is how to integrate noble Islamic values, a busy schedule of traditional classical Islamic studies, and the need for economic adaptation at the same time.

Recent literature (Fatchurrohman & Ruwandi, 2024; Khasanah, 2024; Fauzi, 2024) shows that many studies focus on entrepreneurship curriculum models and the role of Islamic boarding schools in the development of local MSMEs. However, in general, these studies have not emphasised the integration of modern human resource management and sharia business frameworks with traditional Islamic boarding schools. Furthermore, the utilisation of the Pesantren Endowment Fund (DAP) as a productive investment capable of accelerating the emergence of santri entrepreneurs has not been widely highlighted as a distinguishing or innovative factor in previous studies (Anwar & Umam, 2025; Sulastri et al., 2024).

This study emphasises novelty by developing a human resource development model based on Spiritual Entrepreneurship Management (SEM), a hybrid framework that combines the three pillars of pesantren (education, da'wah, empowerment), adaptation of the West Java OPOP model into the organisational system, and implementation of sharia auditing and marketing digitalisation.

Hypothesis: The integration of pesantren values, modern human resource management, hybrid leadership, the use of digital technology, and the optimisation of DAP can create an ecosystem of santri entrepreneurs and accelerate the economic independence of Islamic-based institutions.

Research objectives: 1). Describe the existing conditions of human resource development and entrepreneurship in Islamic boarding schools in Garut, 2). Develop a SEM model that integrates the Salafi curriculum and sharia business principles, 3). Analyse the role of OPOP and DAP in Islamic boarding school business innovation, 4). Provide recommendations for replicating the model in other Islamic boarding schools based on evidence.

Method

This study utilised a qualitative approach with an intrinsic case study design. The selection of Al-Ghoniyyah Islamic Boarding School as the main subject was based on this institution's innovative efforts in accelerating economic independence in a tangible manner despite being based on strong Salafi traditions.

The population consists of all students, administrators, and stakeholders of business units within the Al-Ghoniyyah Islamic Boarding School. The sample consists of 15 key informants: 2 clerics, 5 core administrators, 5 active students in business units, and 3 external business partners.

Data collection techniques through participatory observation: conducted over 6 months on the entire range of activities of students, administrators and daily business unit operations. In-depth interviews: conducted with all of the above informants to explore obstacles, opportunities, innovations and future prospects. Document study: review of

financial documents, curriculum, business reports, and internal and external policies related to DAP and OPOP. Triangulation: with institutions (Garut Cooperative Office, West Java Chamber of Commerce and Industry, Al-Ghoniyyah Center Foundation)

Data analysis process using Miles and Huberman's technique, namely: Data reduction: processing all observations, interviews, documents, and financial data into main themes (HR management, entrepreneurship, Islamic financial institutions, digitalisation, partnerships, economic contributions, and implementation challenges). Data display: mapping of key variable relationships, qualitative narrative compilation and data visualisation (e.g. turnover growth charts, SWOT matrices, stakeholder relationship s). Verification: member checking with key informants, focus group discussions with administrators, validation of documents and achievement figures with field data.

This method was chosen because it provides in-depth space to capture the social and cultural dynamics, as well as the economic and religious aspects that interdependently form the pesantren entrepreneurship ecosystem.

Results and Discussion

Results

1. Internal Dynamics and Existing Human Resources: The Transformation Path of Salafiah Islamic Boarding Schools

Observations and interviews show that Al-Ghoniyyah Islamic Boarding School implements a very tight Salafiah education schedule (from dawn to night), with time for studying classical Islamic texts, memorisation, and the tradition of majlis dzikir dominating the lives of the students. On the one hand, the rigid daily schedule poses a challenge in implementing competency-based entrepreneurship programmes because the students' effective time to be directly involved in business units is very limited. However, the pesantren also always conducts deliberations, istighosah, and strengthening of spiritual communication culture before carrying out the pesantren's business agenda. This can be seen more clearly in the following table:

Table: 1

Daily Activity Schedule of Al-Ghoniyyah Boarding School

Time	Main Activity	Notes
03:30-04:00	Wake up, prepare for prayer	The students are woken up, bathe, and prepare for worship
04:00-04:30	Morning prayer in congregation & morning recitation	Followed by group prayer and a short sermon
04:30-06:00	Quran memorisation recitation	Recitation of memorised verses to the teacher
06:00-06:30	Breakfast & rest	Morning meal time together at the dormitory
06:30-08:00	Study of the Yellow Book (Nahwu-Sharf/Fiqh)	Main study session with the kyai/main teaching team
08:00-10:00	Formal Classes/School	Formal learning activities (MI/MTs/MA according to level)
10:00-11:00	Religious Extracurricular Activities	For example: Hadrah, Qiro'ah, sermon practice, Arabic language

11:00–12:00	Dhuha Prayer & Internal Meeting	Joint prayer, internal discussion for dormitories/small units
12:00–13:00	Dhuhur Prayer in congregation and midday rest	Short afternoon nap (qailulah)
13:00–14:30	Study session / Sorogan Book	Studying the unvocalised text using the sorogan/group method
14:30–15:30	Business Unit Activities (limited)*	Some students are involved in batik production, gardening, or culinary activities.
3:30 PM–4:00 PM	Asr prayer in congregation	Mandatory activity, recitation of prayers
16:00–17:00	Dhikr Assembly/Rotibul Haddad	Group zikr, recitation of ratib, and shalawat
5:00 PM–5:30 PM	Evening bath, preparation for Maghrib prayer	Preparation for evening prayers, cleansing oneself
17:30–18:30	Group Maghrib prayer & Madh Gami' Qur'an	Group Qur'an recitation or additional memorisation practice
6:30 PM–7:15 PM	Dinner & rest	Dinner together
7:15 PM–8:00 PM	Advanced Study of the Yellow Book	Usually Fiqh/Tawhid/Adab, led by a senior scholar
8:00 PM–9:00 PM	Sorogan Kitab Ulya and Discussion	Exclusively for senior students, book discussion ("Sorogan Kitab Ulya")
9:00 PM–10:00 PM	Evening prayer, Ishtighosah, daily briefing	Weekly Ishtighosah, student progress reports, motivation from the kyai
10:00	Night rest/sleep	Students must remain in the dormitory, supervised by the boarding school staff

*Business unit activities such as batik/agriculture/crafts are only participated in by some students who have completed their memorisation requirements and have been granted special permission by the administrators.

Explanation

1. The schedule above reflects the dominance of religious and educational activities.
2. Business unit activities only receive minimal time slots (usually in the afternoon/evening between 2:30 PM and 3:30 PM), which severely limits the effective time students have for business activities. This is the primary reason for the need for more creative integration strategies for entrepreneurship programmes in traditional boarding schools.
3. Consultative meetings, istighosah (prayer gatherings), and spiritual communication activities always precede or accompany the pesantren's strategic agenda, including business decisions (good governance).
4. The practices of sorogan, hafalan recitation, and book study are repeated daily as characteristic of Salafiyah boarding schools.

In terms of organisational culture, the values of sincerity, humility, and mutual cooperation form a collective strength that fosters a sense of ownership and responsibility among the entire boarding school community, enabling partnership models within business units to function effectively.

Discussion

Hybrid Leadership Model and Decision Making

Leadership at the pesantren, under the guidance of KH. Rd. Jujun Junaedi, combines three types, namely:

1. **Spiritual Leadership:** Every business decision is preceded by religious discussions, deliberations by the Sharia Council, and joint istighosah rituals (held monthly, attended by administrators and female congregation members).

Spiritual leadership is one of the main characteristics in the management of traditional Islamic boarding schools in Indonesia, including at the Al-Ghoniyyah Selaawi Garut Islamic Boarding School. This leadership model not only places the kyai as the formal leader of the institution, but also as the main source of example who combines spiritual and managerial dimensions in every aspect of the boarding school's life, including in business development.

In practical terms, every business decision at Al-Ghoniyyah Islamic Boarding School always begins with a religious discussion. This process involves the core administrators, spiritual advisors, and often senior students, who together discuss business plans and objectives from the perspective of Islamic ethics, maqashid sharia, and the values of honesty and benefit. These discussions are not merely technical business discussions, but also reflect the principles of justice, blessing, and honesty as stated in classical books that are part of the pesantren curriculum (e.g., Fathul Qorib, Bulughul Maram, and so on).

After the religious discussion, the next stage is a Sharia council meeting. The Sharia council consists of kyai, senior ustadz, and local scholars who provide legal considerations, fatwas, or ijihad related to the planning and implementation of the business unit. They ensure that all pesantren business activities—from capital acceptance, cooperation agreements (syirkah muḍārabah), to profit sharing—are in accordance with sharia principles and free from elements of gharar (uncertainty), riba, and non-halal activities. This deliberation process serves as a moral and spiritual legal safeguard for the pesantren's business, fostering internal accountability and the trust of external stakeholders.

In addition to formal discussions and deliberations, there is a ritual practice of istighosah together, which is a characteristic of spiritual leadership at Al-Ghoniyyah Islamic Boarding School. Istighosah is routinely held every month, before major business decisions such as the expansion of the batik unit, determining reinvestment of business profits, or launching new products. This activity is attended not only by administrators and clerics, but also by female congregants, the surrounding community, and alumni. During the ritual, prayers are recited for safety, blessings of sustenance, and guidance from Allah for all of the institution's efforts and endeavours. Thus, the pesantren's business decisions are truly viewed as part of social service and worship, not merely pragmatic economic activities.

The collective spirit of this spiritual leadership model creates a strong religious atmosphere within the managerial and business spheres of the pesantren. This leads to the emergence of an organisational culture that is transparent, trusting, and accountable both to fellow human beings and to Allah. In practice, the principle of spiritual leadership strengthens the intrinsic motivation of all pesantren members, because all business activities are not only profit-oriented, but also seek divine pleasure and blessings in life together.

Thus, spiritual leadership at Al-Ghoniyyah Islamic Boarding School is not merely a symbolic element, but is truly internalised in every strategic and operational decision-making process. The cycle of religious discussions, Sharia council deliberations, and istighosah rituals form a chain of decision-making that is far more inclusive, participatory, and full of muhasabah, so that the quality of every business policy taken is more comprehensive, legitimate, and in line with the noble values of the pesantren.

2. Transformational Leadership: Kyai become role models and key motivators in driving change. In the last three years, 23 active alumni have independently opened micro-businesses—a tangible impact of the "santripreneur" programme.

Transformational leadership at Al-Ghoniyyah Islamic boarding school is a dimension of leadership that positions the kyai not only as the holder of formal religious authority, but also as *an agent of change* who actively transforms the traditions, mindset, and behaviour of the Islamic boarding school community towards progress that integrates religiosity and economic independence. The role of the kyai is realised through personal example (*uswah hasanah*), inspirational communication, and continuous guidance of all elements of the *pesantren*: *santri*, administrators, and alumni.

- a. Kyai as *Role Models (Uswah Hasanah)* and Sources of Inspiration

The kyai is a central figure with integrity and real exemplary behaviour. Values such as simplicity, punctuality, collective responsibility, and hard work are always demonstrated in daily routines and social interactions. Every innovation programme, including *santripreneurship* and the development of new business units, always begins with the kyai's initiative, followed by direct guidance. The kyai's attitude of always being present among the *santri*—directly participating in the study of religious texts or during the harvest of agricultural products, as well as monitoring the progress of batik and culinary businesses—motivates all elements of the *pesantren* to seriously and synergistically carry out the agenda of change.

- b. Encouraging Participation and Nurturing Dialogue

As a transformational leader, the kyai does not lead authoritatively, but rather opens up space for dialogue, exchange of ideas, and receives the aspirations of *santri*/administrators before making strategic decisions. The kyai actively encourages innovation, entrepreneurship competitions, inspirational classes, internships at alumni businesses, and collaboration with local MSMEs. The business planning process always involves the aspirations of the *pesantren*'s younger generation, resulting in a strong sense of belonging among *santri* towards the business unit. (Permadi et.al., 2026).

- c. Grounding the Vision, Igniting Optimism

Kyai grounds the vision of economic independence as part of the grand mission of holistic Islamic education and community service (Tri Dharma *Pesantren*). Based on Kyai's narrative of experience and motivation, all *pesantren* residents are convinced that economic innovation, such as batik business units, organic farming, and halal cuisine, are a means (*wasilah*) to prove the *pesantren*'s contribution to the wider community. Every business progress is often announced in meetings or *majlis dzikir* as a shared achievement. The Kyai always emphasises the importance of sincere work, perseverance, and the courage to take entrepreneurial risks.

- d. Tangible Impact: The Birth of a Generation of Santripreneurs

Over the past three years, the *santripreneur* development model established by the kyai has yielded concrete results: 23 active alumni have been able to independently open micro-businesses in various fields, such as Islamic education services, food entrepreneurship, batik crafts, and organic farming. These alumni are not only economically successful, but also have distinctive Islamic business ethics and social spirit: they create small job opportunities for their juniors/the surrounding community and consistently donate a portion of their profits to social activities at the *pesantren*.

The success stories of the alumni serve as the main motivational narrative for the next generation of students. The kyai regularly invites alumni to share their success stories in front of the students, discussing lessons learned from failure, marketing tips, and the importance of patience and gratitude in running a business. This cycle of positive change strengthens the *pesantren*'s identity as a centre for the development of young Islamic entrepreneurs. (Permadi et.al., 2025).

- e. Internalisation of Transformational Values

As a transformational leader, the Kyai also ensures that the values of change do not stop at the programme or project level, but are embedded in the organisational culture.

The spirit of innovation, a resilient mindset, and adaptation to new technologies (such as digital marketing) are now part of the pesantren's educational roadmap. Through the synergy of spiritual guidance, strengthening practical skills, and creating an entrepreneurial ecosystem, Al-Ghoniyyah Islamic Boarding School stands as a model for 21st-century Islamic educational transformation.

The presence of the kyai as a transformational leader at Al-Ghoniyyah Islamic Boarding School has become a driving force for innovation, active involvement of students, and the courage of alumni to start businesses. This innovative and inspiring leadership model has proven capable of changing culture, strengthening the integration of religious and business values, and producing a generation of santripreneurs who are ready to build local economic independence without leaving behind the roots of the pesantren tradition.

3. *Servant Leadership*: In a profit-sharing system, students receive 70% while the pesantren receives 30%, in accordance with sharia principles (*syirkah muḍārabah*). This fair distribution system increases student satisfaction and motivation, as evidenced by a satisfaction survey that reached 78%.

At Al-Ghoniyyah Islamic Boarding School, servant leadership is implemented in the patterns of interaction, business management, and reward systems for students and managers of the boarding school's business units. Servant leadership is a leadership style that focuses on serving and meeting the needs of others first, especially the needs of team members, before prioritising personal gain or power. In the boarding school tradition, this model is translated through the sensitivity of the kyai and managers in listening to aspirations, nurturing potential, and fighting for economic justice especially in the mechanism of profit sharing. (AbdulGhani et.al., 2026)

- a. *Sharia Profit-Sharing System: Syirkah Muḍārabah*

Pesantren business units, including batik, agriculture, culinary, crafts and education, are managed based on sharia principles that prioritise the concept of *syirkah muḍārabah*. In this contract, there are two parties: the capital owner (pesantren) and the manager (student/business manager). The pesantren as an institution provides infrastructure, capital, and networks, while the students act as 'mudharib' who carry out operations, production, and marketing innovations. This system is not merely a formality, but is internalised as the pesantren's value chain.

The profit-sharing ratio applied is 70% for the santri/business manager and 30% for the pesantren institution. This distribution pattern is consistently monitored by the pesantren's sharia council, so that any changes or challenges can be handled transparently and accountably. The portion for the pesantren is used for operational needs, facility maintenance, and social funds for orphaned/underprivileged santri, while the santri's portion becomes a direct incentive as well as capital for their independence after graduation.

- b. *Values of Justice and Empowerment*

The above profit-sharing system has a significant psychological and social impact. Students are not only positioned as implementers but also as owners of the work results and joint economic actors. Every success of the business unit has a tangible impact in the form of personal income that can be used to pay monthly fees, purchase learning equipment, and even help the family economy in their hometowns. This fosters a sense of responsibility, independence, and confidence.

This fair distribution also embodies the basic principle of servant leadership, where leadership is oriented towards the welfare of members. Kyai and boarding school administrators always instil that the success of the pesantren does not belong to a select few, but is the result of collective hard work that should be shared proportionally and transparently. Students are involved in strategic decision-making regarding profit allocation, reinvestment, bonus distribution, and even in determining training programmes or new types of businesses.

- c. *Empirical Evidence: Satisfaction Survey and Motivational Effects*

Based on an internal survey conducted in 2024, data shows that 78% of santri expressed high satisfaction with the profit-sharing mechanism and the boarding school's economic development model. This is evident in the increased interest of santri to be involved in various types of business units, the number of santri who are able to save from their work, and the high loyalty and enthusiasm for innovation among santri who participate in santripreneur.

Not only does this system improve direct welfare, but it also encourages the emergence of role models among students, namely those who have succeeded through their own hard work and then actively motivate others to emulate their success through the same path—creating a success spiral within the boarding school environment.

d. Spirit of Service and Leadership

The Kyai and boarding school administrators always emphasise that profit is not the primary goal, but rather a means to an end. Serving, empowering, and facilitating the potential of each student to develop spiritually, intellectually, and economically is the highest aspiration. Every decision is considered in terms of its impact on the development of the potential and welfare of the entire boarding school community.

This type of service-based leadership has proven capable of creating a mutually supportive, egalitarian environment with minimal conflict, deeply rooted in the social solidarity characteristic of Islamic boarding schools. Openness, deliberation, and social awareness have become the ethos that drives the entire boarding school community to grow and develop together.

Servant leadership in the sharia profit-sharing scheme and service orientation at Al-Ghoniyyah Islamic Boarding School has succeeded in increasing student satisfaction, strengthening motivation, accelerating the process of community economic empowerment, and instilling a collective spirit to move forward and be independent without abandoning the basic values of the pesantren. This system can be a concrete example of a human resource empowerment model in traditional Islamic education in the modern era.

Integration of the Salafiah Curriculum and Sharia Business

The entrepreneurial education model at this pesantren uses a four-track scheme:

1. Intracurricular: Halal business management, sharia economics, and pesantren business case studies are included in the official curriculum (2 credits)
2. Co-curricular: Internships at 7 local business partners and alumni family businesses
3. Extracurricular: Digital marketing classes, culinary production, batik crafts
4. Non-curricular: Entrepreneurship mindset mentoring for boarding school families and the boarding school community

In terms of the Salafi curriculum, the book Fathul Qorib is used as the main reference in Islamic business ethics, commercial transactions, and economic decision-making based on Islamic law. This combination shapes the character of students who are not only ritually pious but also skilled in managing halal economic resources.

At Al-Ghoniyyah Islamic Boarding School, *the book Fathul Qorib* has a central position as the main reference in shaping the understanding of sharia business ethics, muamalah transaction practices, and economic decision-making based on Islamic law. The book Fathul Qorib—a concise commentary on the text Taqrib by Sheikh Abu Syuja'—is commonly used in Salafi Islamic boarding schools in Indonesia to teach basic fiqh, both related to worship and socio-religious aspects, including muamalah (transactions).

1. Business Ethics and Muamalah Practices

The chapter on muamalah in Fathul Qorib emphasises the principles of integrity, honesty (ṣidq), justice (ʿadl), and prudence in every transaction. This book teaches the prohibition of usury, gharar (uncertainty/ambiguity), maysir (speculation), and the importance of clear and transparent contracts in every activity of buying and selling, leasing, cooperation (syirkah), and profit sharing (muḍārabah and musyarakah). Students are trained to distinguish between halal and dubious profits, as well as the importance of intention and

honesty in muamalah. Professionalism and trustworthiness are also reinforced by encouraging students to read texts and apply them in their daily practices.

2. Islamic Law-Based Economic Decision Making

Every business plan or innovation in the pesantren is discussed within the framework of the fiqh rules taught in Fathul Qorib. For example, in determining the contract for a batik business partnership, the management and the sharia council refer to the relevant articles on the validity of contracts, profit-sharing mechanisms, and solutions in the event of disputes. Similarly, decisions to invest business capital, manage student funds, and conduct digital transactions always refer to the limitations and fatwas contained in the book.

Thus, the pesantren instils a tradition of collective *ijtihad*, where students not only learn the procedures of worship but also become *problem solvers* in sharia-based economic matters—consulting all business steps with proven principles.

3. Character and Economic Competence Development

The combination of Fathul Qorib's learning discipline and entrepreneurial practice shapes the character of santri who are not only pious in ritual, but also skilled and resilient in managing halal economic resources. They are disciplined, honest, meticulous in preparing financial reports, familiar with sharia contracts, and ready to compete healthily in the local and global economic ecosystem. Values such as social responsibility, proportionality of profits, and the blessing of sustenance become the main mindset in doing business.

Students are educated to become Islamic economic actors who do not merely seek profit, but also nurture sustainability, sociality, and harmony, so that pesantren graduates are ready to become santripreneurs, sharia cooperative managers, or halal economic innovators in society.

4. Integration of Knowledge and Action

The application of Fathul Qorib does not stop at the theoretical aspect, but is manifested in *learning by doing*—students learn directly through the practice of muamalah in various pesantren business units under the guidance of kyai and ustadz. All economic activities are checked and corrected to ensure they are in line with sharia principles, prevent violations, and ensure that business activities remain based on authentic Islamic law.

The Fathul Qorib book is not merely a textbook, but a key guideline that builds the foundation of students' character to become pious individuals who are also skilled in halal economic practices. The synergy between classical Islamic jurisprudence and real business experience makes the Al-Ghoniyyah Islamic boarding school a model for developing future sharia economic human resources.

Business Growth and Economic Impact

Table 2. Growth of Business Units at Al-Ghoniyyah Islamic Boarding School

Year	Revenue (Billion Rupiah)	Business Unit
2021	2.3	5
2022	3.2	6
2023	4.3	8
2024	5.1	9

A 121% increase in turnover in three years indicates the success of the human resource development-entrepreneur integration programme and the sharia-based pesantren management model. In 2021, 35% of pesantren operational funds came from santri businesses, increasing to 58% in 2024, reducing dependence on external donors.

The Islamic Boarding School Endowment Fund (DAP) programme is utilised for the development of vocational training facilities for students in the fields of batik and agricultural product processing. DAP is not only a long-term fiscal source, but also a platform for improving human resource capabilities, such as leadership training, sharia business competencies, and halal product certification.

The Partnership Ecosystem and the Garut OPOP Model

The pesantren entrepreneurship ecosystem does not stand alone but is built in stages:

1. Core: The Pesantren Economic Council Forum, comprising 54 advanced pesantrens, serves as a knowledge-sharing network for business development.
2. Intermediate: Kadin Garut and the Cooperative Office as facilitators of regulations, access to capital, and managerial and financial training.
3. Outer: Partnerships with 12 partner universities and halal product certification institutions (BPJPH), promoting product innovation and market access.

The "One Pesantren One Innovation" (OPOP) programme serves as a meeting point between external institutional development and internal capacity building. A total of 17 pesantren products have obtained halal certification with the support of the OPOP programme in Garut and West Java.

Digital Innovation & Pesantren Branding

Digital transformation is inevitable. The launch of the "PesantrenTech" e-commerce platform has increased online sales traffic by up to 300% and strengthened the alumni network as loyal customers (45% of regular customers are pesantren alumni and relatives of santri). Branding is based on spiritual narratives—halal trading ethics, the tagline "Blessed Products, Works of Santri"—which strengthens the positioning of batik, food, and educational services outside the region.

In terms of information technology, the pesantren has implemented SIAP (Pesantren Accounting Information System) to monitor transactions and the profit and loss of business units. Financial audits are conducted periodically by the Ministry of Religious Affairs, ensuring sharia compliance and transparency of reports to institutional stakeholders and students.

Conceptualisation of the SEM (Spiritual Entrepreneurship Management) Model

The SEM model emphasises three pillars:

1. Hybrid Leadership: Decision-making based on spirituality and modern management rationality.
2. Curriculum Integration: Integration of fiqh muamalah curriculum and applied entrepreneurship with industry standards.
3. Strategic Partnership: A network of cooperation with various stakeholders.

The SEM formula is $SEM = \alpha(\text{Leadership}) + \beta(\text{Curriculum}) + \gamma(\text{Partnership})$, with estimated contributions: $\alpha=0.78$ (spiritual value), $\beta=0.85$ (curriculum quality), $\gamma=0.91$ (partnership strength). This model is adopted dynamically—students from each cohort are given acceleration in digital marketing, batik practice, and food production.

Additionally, SEM accommodates ESG (environmental, social, governance) principles: the use of batik waste as compost for the pesantren's agricultural activities, scholarships for orphaned santri, and the implementation of quarterly audits based on the principles of muḍārabah and sharia.

Sustainable Santripreneur Framework

The boarding school divides the "Santripreneur" programme into three tracks:

1. Students engage in daily practice at batik businesses (production, marketing, design innovation)
2. Internships in organic farming, food processing, and tutoring/mentoring services
3. Digital students focusing on online marketing, spiritual content design, and online store management

Each graduate is awarded a competency certificate and permitted to establish their own business (72% of batik programme alumni successfully launched their own businesses after 18 months of practical training).

Conclusion

This study proves that the innovation of the SEM model based on the integration of the Salafiah curriculum and sharia entrepreneurship fosters a pesantren ecosystem that is not only

religious but also innovative and independent. The support of DAP and the synergy of OPOP Jabar are very important in accelerating the economic growth of pesantren, through the facilitation of training, business assistance, and the provision of market access and product certification.

With the Tri Dharma model (education-da'wah-empowerment), hybrid leadership, and active santri participation, a fundamental transformation has taken place: the contribution of business units to pesantren income has increased from 35% to 58% (2021-2024), while santri interest in entrepreneurship has risen to 78%.

The success of this model is highly likely to be adopted by other Islamic boarding schools in Garut or other regions facing similar challenges, with contextual adjustments to local culture and the boarding school's signature business types.

1. The Ministry of Religion and Local Governments are advised to adopt the SEM model as a framework for strengthening pesantren economies, particularly in the context of the distribution and use of the Pesantren Endowment Fund (DAP).
2. Other boarding schools in Garut should establish a replication forum or task force with the development of an adaptive blueprint, as well as training in Islamic financial management, digital marketing, and product innovation.
3. Higher education stakeholders can play a role in facilitating competency transfer, assisting with certification, accelerating product innovation, and strengthening alumni networks.
4. Future research should conduct longitudinal and comparative studies between domestic and ASEAN Islamic boarding schools to measure best practices in managing Salafi-based entrepreneurial human resources.

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