

Prospects for Sharia Business Development in Achieving Economic Independence in Islamic Boarding Schools

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ABSTRACT

Keywords:

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Background: The economic potential of Islamic boarding schools is not only local potential but also national potential. The independence of Islamic boarding schools is something that must be considered by all residents of Islamic boarding schools because in the reform era, Islamic boarding schools are required to be more creative and independent in their management. Islamic boarding schools in Bangka Belitung are expected to become one of the pioneers of the economic revival of the community. The Madinatul Ilmi Islamic Boarding School is one of the Islamic boarding schools in Bangka Belitung that is able to develop economic potential through sharia business.

Research Gap: Although many studies on the independence of Islamic boarding schools have been conducted, research that specifically analyzes the development of sharia businesses as an instrument in building the independence of Islamic boarding schools is still relatively limited. Most previous research has focused on aspects of independence in general, the development of pesantren economics, and circular economy based innovations, but not many have specifically tested the role of sharia businesses in supporting pesantren independence comprehensively.

Novelty: The novelty of this research lies in the focus of analysis on the development of sharia businesses as the main variable in building the independence of Islamic boarding schools. In contrast to previous research that tended to highlight the independence of Islamic boarding schools in general or through alternative economic approaches, this study specifically examines how the development of Islamic businesses contributes to strengthening the independence of Islamic boarding schools.

Method: This research is a descriptive quantitative research. The sampling technique used is purposive sampling. This technique was carried out because this research was carried out specifically at the Madinatul Ilmi Islamic Boarding School. Respondents in this study include ustaz, ustazah, and student representatives with a total of 40 people. Data collection was carried out through questionnaires, with the distribution of questionnaire instruments carried out offline. The data analysis technique used is descriptive statistics, by presenting data results in the form of percentages or graphs.

Results: The results of the study showed that 85 percent of respondents at the Madinatul Ilmi Islamic boarding school agreed that sharia business could build the independence of Islamic boarding schools; 7.5 percent said they strongly agreed, while those who disagreed amounted to 2.5 percent and those who were neutral amounted to 5 percent. In addition, the interest of the residents of the Madinatul Ilmi Islamic boarding school in West Bangka was 75 percent who stated interest, 7.5 percent were very interested, while the rest stated that they were not interested at 2.5 percent and 2.5 percent were very uninterested, and those who stated neutrality amounted to 12.5 percent.

Conclusion: The results of this study emphasize the importance of sharia business development as one of the strategies to strengthen the existence and independence of Islamic boarding schools. The findings show that there is a very high level of acceptance of sharia business development in the Islamic boarding school environment, and most students have the readiness to be involved in the development of sharia businesses as part of efforts to strengthen the economic independence of Islamic boarding schools.

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INTRODUCTION

Islamic boarding schools, or in Arabic studies known as Islamic Ma'had is an educational institution that is oriented and focuses on religious studies (tafaqquh fi diin) (Kartono, 2024). However, nowadays it has changed from classic to semi-modern and even modern models. This has an impact on the ability of students to master Islamic knowledge from classical sources. To return the position to its original role, namely to give birth to the next generation of scholars, it is necessary to be accompanied by improvements starting from internal and external institutions in a systematic and organized manner so that the output becomes the next generation of scholars who not only excel in the field of classical studies, but also excel in the field of general knowledge such as Leadership, Entrepreneurship, Management and have an independent character in various fields. (Nurasikin et al., 2022).

Pesantren is the oldest traditional Islamic educational institution that grows independently and develops among the Islamic community in Indonesia. The existence of boarding schools has an important role as a pioneer in the socialization of the broadcasting of Islamic teachings in Indonesia. Historically, pesantren have had experience in fostering, educating, and developing the surrounding community. Although most Islamic boarding schools position themselves only as educational and religious institutions, since the 1970s some Islamic boarding schools have tried to reposition themselves in responding to various social problems of the community, such as economic, social, and political problems. (Dr. Mohammad Makinuddin, 2021).

In the context of people's economic development, Islamic boarding schools not only play a role as agents of social change, but also as initiators in improving the community's economy. We can see this at least in the Islamic boarding school community and the surrounding community.

There are four reasons to uncover the potential of Islamic boarding schools in driving the development of the sharia economy in the community, namely: first, Islamic boarding schools have long played a role in the economic sector. Second, each pesantren basically has regular customers (Captive Market) that are distinct. Third, Islamic boarding schools wherever they have "Magnet in men" for most Muslims in Indonesia. Fourth, the practices of the sharia economy are essentially a treasure trove of Islamic boarding school wealth (Fathoni & Rohim, 2019).

Economic development can be defined as a process that involves various parties to improve the standard of living of the community, especially in the economic field, and encourage the development of various abilities owned by the community (Ari Susanti et al., 2020). The Islamic economic system is a system based on divine teachings, the suitability of which for society can be guaranteed. Economic problems are always closely related to the business world, which involves the circulation of money in the form of profit and loss. This also applies to Islamic economics, where the majority of Muslims are involved in Shariah-compliant economic activities (Atna et al., 2025).

This article specifically explores the importance of business development in Islamic boarding schools as a way to manage more professional Islamic Boarding Schools. Business development in Islamic boarding schools is expected to strengthen the management of Islamic boarding schools more

optimally, so that it can have a direct impact on increasing the independence of Islamic boarding schools and the welfare of the people. In line with this, three questions are the reference for this article. First, how do the residents of the Islamic boarding school understand the sharia business? Second, how can the development of sharia business in Islamic boarding schools be supported? Third, what is the interest of Islamic boarding school residents in the development of sharia business in Islamic boarding schools?

This article is based on the assumption that the development of sharia business in Islamic boarding schools, in addition to making it easier for people to make transactions, also builds the independence of Islamic boarding schools from institutions that have been involved in managing people's assets. The development of sharia business in Islamic boarding schools is considered to be able to increase the effectiveness and accountability as well as independence of Islamic boarding schools. Islamic business management today is no longer limited to a traditional approach alone, but has transformed along with the development of modern technology. However, the practice of developing sharia business among Islamic boarding schools is still small. Thus, business development in Islamic boarding schools no longer depends solely on traditional methods, but needs to be supported by digital technology to increase the efficiency and accountability of Islamic boarding schools.

Research on the Independence of Islamic Boarding Schools has been conducted with various focuses and approaches. (Mahatika & Jamilus, 2022) in their study entitled "Organizational Culture in Building the Independence of Modern Islamic Boarding Schools". in their study entitled "Financial Management Training for Students Towards Independence in Islamic Boarding Schools Furthermore, (Masrur & Arwani, 2022), through research on the Development of Economic Independence of Islamic Boarding Schools, emphasized that strengthening economic aspects is one of the important strategies in realizing Islamic boarding school independence. Meanwhile, (Mukhlisin, 2024), in his research, Helping Magot Cultivation Students in Lampung Province: Increasing the Independence of Islamic Boarding Schools Through the Circular Economy, highlights the potential for circular economy-based innovation as an alternative to strengthening the independence of Islamic boarding schools. Based on these studies, the issue of the independence of Islamic boarding schools has become an important concern, especially from an economic and institutional perspective.

Although many studies on the independence of Islamic boarding schools have been conducted, research that specifically analyzes the development of sharia businesses as an instrument in building the independence of Islamic boarding schools is still relatively limited. Most previous research has focused on aspects of independence in general, the development of pesantren economics, and circular economy-based innovations, but not many have specifically tested the role of sharia businesses in supporting pesantren independence comprehensively. Thus, there are research gaps that need to be filled through studies that focus more on the development of sharia businesses and their contribution in strengthening the independence of Islamic boarding schools, both from economic, managerial, and institutional sustainability aspects.

The novelty of this research lies in the focus of analysis on the development of sharia businesses as the main variable in building the independence of Islamic boarding schools. In contrast to previous research that tended to highlight the independence of Islamic boarding schools in general or through alternative economic approaches, this study specifically examines how the development of Islamic businesses contributes to strengthening the independence of Islamic boarding schools. Thus, this study not only expands the study of pesantren independence from an Islamic economic perspective, but also provides a conceptual contribution to the role of sharia business as a sustainable institutional strategy in the pesantren environment.

LITERATURE REVIEW

Sharia Business

Business is part of trading activities in order to earn a living through buying and selling for profit purposes. According to Ibnu Khaldun, doing business (trading) is an activity of finding a business by utilizing property capital through buying and selling. The trade transaction is carried out in the form of buying and selling, which is manifested in the form of *ijab* and *qabul*. Trading with the aim or motive of seeking profit (profit) (Aziz, 2013).

Sharia-based business is a business activity carried out by a person based on Islamic religious law, where every way of obtaining and using the property they get must be in accordance with the rules of Islam (halal and haram). In sharia business, one must always remember and hand over all the results of the efforts that have been made to Allah SWT. By surrendering oneself to Allah and considering work as worship, one will always be sincere in working; this is what is meant by Tauhid Uluhayah (Ariyadi, 2018).

There are four pillars of business management ethics according to Islam as exemplified by the Prophet Muhammad SAW. Namely: monotheism, fairness, free will, and responsibility that a Muslim must have. The four pillars will form the concept of fair management ethics when conducting work contracts with other companies or between leaders and subordinates (Veithzal Rivai Zainal, Muhammad Syafii Antonio, 2014).

Alia and Yaya 2006 state that, in achieving the goals of a business, Islam requires that a Muslim must be guided by the norms of justice, kindness, and honesty. So it is clear that Islamic sharia prohibits transactions that contain transaction uncertainty, free market interference, product hoarding, price manipulation, exploitation, and fraud. The business process in Islamic sharia can be shown in making a positive contribution towards the achievement of a better socio-economic goal of the community. Business processes according to Islamic sharia can be carried out to create a good business climate and regardless of fraudulent practices (Kiyarsi et al., 2021).

Learning business ethics deals with the issues of good and bad or what is allowed and what is not allowed in trading. Islamic business ethics is a process and effort to know what is right and wrong. Its implementation prioritizes the correct aspects of the product and the company's service with stakeholders. Thus, sharia business ethics is a measure of the conformity of trade or business practices with the universal values of Islam.

The explanation provides an understanding of moral standards that absolutely prioritize goodness; therefore, in every effort carried out, it is important to adjust to the characteristics of business ethics standards as described below. First, Islamic business ethics must pay attention to behavior and maintain serious consequences for human welfare. In this aspect, it emphasizes the importance of good relationships to ensure the welfare of others, for example, relationships with consumers or business partners that are mutually beneficial. Second, pay attention to assistance or justice in doing business properly and balanced. The enforcement of law and justice is carried out consistently and faithfully to the principles of righteousness, manners, and dignity, because it relates to three important things: 1) Business is not only for profit purposes, but also has human value. Therefore, the business will not sacrifice the lives of many people. All elements of society are interested in engaging in business ethically; 2) The business carried out involves people, to fulfill ethics. In this context, ethics is a guideline and orientation in making decisions in business relationships; and 3) The business carried out is inseparable from fierce competition, even though it must pay attention to various ethical and professional norms that will healthily win the competition.

Sharia business ethics is a basic value principle formed by the values of Islamic teachings. A Muslim must be guided by ethics as a control of behavior that is detrimental to human interests. So, businesses must ensure the welfare of others through relationships that benefit each other. In addition, a Muslim must also ensure a balance in doing business, and sharia business ethics can be an element that balances this, including making a Muslim able to avoid ihtikar behavior.

There is a difference between Islamic teachings and their implementation in contemporary business practices. Muslims are encouraged to dig deeper into the ethical foundations inherent in their Faith, recognizing that many of the modern business principles embraced by leading global corporations trace their origins back to the teachings of the Prophet Muhammad. Large companies are increasingly aware of the need to incorporate humane business principles, in harmony with Islamic values and teachings (Hossain et al., 2024). An ethical system rooted in Islamic beliefs offers a dynamic framework for business behavior, emphasizing fairness, compassion, and integrity. By embracing these principles, Muslim entrepreneurs can not only uphold religious obligations (Auliyah et al., 2025).

Independence of Islamic Boarding Schools

Hut Islamic boarding schools are Islamic educational institutions that are managed conventionally and are implemented with a dormitory system (pondok) with kiai as the main center and mosque as the center of the institution. Rahardjo concluded that pesantren have various forms, so that no standardization applies to all pesantren.

Islamic Boarding Schools as da'wah institutions, social institutions, and educational institutions that produce the next generation of Muslims who are reliable according to the times, are required to be able to act to move the economy of the ummah as a solution to the complexity of the problems faced by this nation (Hakim et al., 2019).

Boarding is also defined as an Islamic educational institution in Indonesia that has the goal not only to enrich the minds of students with Islamic texts and explanations, but to raise morals, train and elevate spirit, appreciate spiritual and humanitarian values, work on honest and moral attitudes and behaviors, and prepare students to live a simple and clean life. (Fathul Amin, 2020). The implementation of Islamic boarding school educational institutions in the form of dormitories, which is a community led by kyai or ulama assisted by several ustadz who live and live together among students in the same environment, where the mosque or surau is the center of their worship activities (Maruf, 2019).

Islamic boarding schools are a wealth of cultural treasures that are typical of Indonesian Muslims. As an educational institution and a socio-religious institution, pesantren has proven to be a barometer of the defense of the morality of Muslims who can change society in their environment towards the transformation of Islamic and national values. Pesantren is also an institution that understands and responds to the changes and social challenges of society both in local, national, and global contexts.

Basically, pesantren have great potential, both in the field of thought and economics. However, it often experiences ups and downs due to the lack of serious management of its potential. The economic potential of pesantren is a local potential, which should be developed properly (Azizah, 2014).

The independence of pesantren is something that must be considered by pesantren leaders because, in the era of reform, pesantren are required to be more creative and independent in their management. Conditions like this aim to realize the function of pesantren as a place of education, da'wah, and community empowerment. In accordance with the law (Law of the Republic of Indonesia Number 18 of 2019 concerning Islamic Boarding Schools, 2019), which states that the scope of the function of Islamic boarding schools includes the function of education, the function of da'wah, and the function of community empowerment. In addition, the independence of the pesantren is also a form of manifestation of quality assurance of education in the pesantren, this is in accordance with (Law of the Republic of Indonesia Number 18 of 2019 concerning Islamic Boarding Schools, 2019), which states that to ensure the quality of pesantren education, a quality assurance system is prepared, which functions to protect the independence and distinctiveness of pesantren education, realizing quality education, and advancing the implementation of education. It is so important to ensure the quality of education in Islamic boarding schools; it states that it is important to develop Islamic boarding school independence by optimizing organizational culture through entrepreneurial activities that can advance the welfare of the Islamic boarding school community and the community around the boarding school.

The financial independence of pesantren is the ability to manage an internal production base and business unit to finance daily operations. This reduces dependence on donors so that the institution can meet its needs with its own strength, in line with Mubyarto's populist economic principles (Rahman & Yulidawati, 2025). The measurement of the financial independence of pesantren can be reviewed through four main pillars:

- Internal Income: Optimization of income generated independently, such as reasonable student contributions and cash waqf
- Islamic Boarding School Business Unit: Management of production bases and productive business types (e.g., cooperatives, mini markets, agriculture, or bottled drinking water) to create added value and employment. (Zohdi & Umami, 2025)
- Ability to Cover Operational Costs: Net profit from business units allocated directly to fund the operational needs, education, and welfare of students.

- Low Dependence on Donors: The ability of Islamic boarding schools to finance the needs of their institutions without having to rely on non-binding external donations. (Rahman & Yulidawati, 2025)

METHOD

This research is a descriptive quantitative research that aims to describe current problem-solving efforts based on data, analysis, and interpretation. The sampling technique used is Purposive sampling. This technique is carried out because this research was carried out specifically at the Madinatul Ilmi Islamic Boarding School, West Bangka Regency, Bangka Belitung Islands Province. In this case, the researcher seeks to explain the prospects of sharia business development for the independence of Islamic boarding schools, especially at the Madinatul Ilmi Islamic Boarding School, West Bangka Regency, Bangka Belitung Islands Province. Respondents in this study include ustaz, ustazah, and representatives of students and students of the Madinatul Ilmi Islamic Boarding School, West Bangka Regency, Bangka Belitung Islands Province, with a total sample of 40 people. Data collection was carried out through questionnaires, with the distribution of questionnaire instruments which were carried out offline. The data analysis technique used is descriptive statistics, by presenting data results in the form of percentages or graphs.

RESULTS

Validity and Reliability Test

Validity testing is a test that is carried out to find out whether a research instrument, such as a questionnaire, test, or test, is really capable of measuring what should be measured. In other words, a validity test is used to ensure that the question items in the instrument correspond to the variables being studied and can provide precise measurement results. The results of the validity test conducted in this study can be seen in the following table:

Table 1. Validity Test

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
item1	30.92	15.148	.842	.844
item2	31.05	15.792	.433	.878
item3	31.00	14.462	.748	.847
item4	30.77	17.410	.449	.874
item5	30.87	14.933	.809	.845
item6	31.20	15.344	.453	.878
item7	31.00	14.564	.612	.861
item8	31.05	15.228	.652	.856
item9	30.72	14.512	.697	.852

Based on the results of the validity test in the table, all items show a Corrected Item-Total Correlation value that is above the general minimum limit of 0.30, so it can be stated that items1 to 9 are valid and can adequately measure the same construct. The highest correlation value was found in item1 at 0.842, followed by item5 at 0.809 and item3 at 0.748, indicating that the third item had a very strong contribution to the scale. Meanwhile, item2, item4, and item6 have lower correlation values than the other items, but are still in the viable category, so no items need to be eliminated based on these validity criteria. Meanwhile, the results of the reliability test in this study can be seen from the table below:

Table 2. Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items

.873	9
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In terms of reliability, Cronbach's Alpha value of 0.873 indicates that the instrument has a good or reliable level of internal consistency. Since the alpha value has passed the general threshold of 0.70, the overall items in the questionnaire can be considered fairly stable and consistent in measuring the research variables. In addition, the Cronbach's Alpha if Item Deleted value on each item also doesn't show a significant increase if one of the items is deleted, so in general all items are still worth keeping in the instrument.

Table: 3 Statistik Deskriptif

Descriptive Statistics						
	N	Range	Minimum	Maximum	Mean	Std. Deviation
item1	40	4	1	5	3.90	.545
item2	40	4	1	5	3.77	.768
item3	40	4	1	5	3.83	.712
item4	40	2	3	5	4.05	.389
item5	40	4	1	5	3.95	.597
item6	40	3	1	4	3.63	.838
item7	40	4	1	5	3.83	.813
item8	40	4	1	5	3.78	.660
item9	40	4	1	5	4.10	.744
Valid N (listwise)	40					

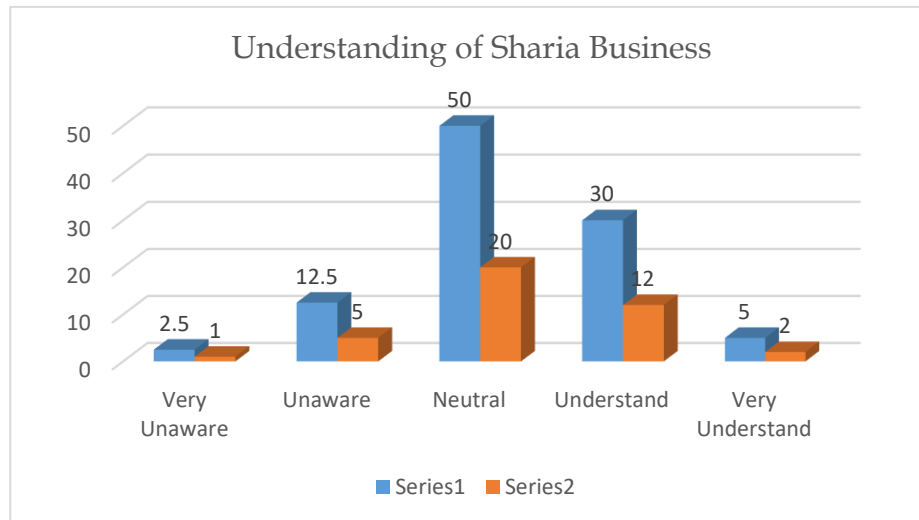
Based on the results of descriptive statistics on 40 respondents, all items showed a relatively high tendency to assessment, with a mean value of 3.63 to 4.10. The item with the highest average was item9 (mean 4.10), followed by item4 (mean 4.05) and item5 (mean 3.95), which showed that respondents gave a very positive perception of these indicators. In contrast, item6 had the lowest mean value of 3.63, indicating that the measured aspect of the item received a comparatively lower rating than the other items. In terms of data distribution, the standard deviation ranges from 0.389 to 0.838, which indicates that the variation in respondents' answers tends to be low to moderate. Item4 had the smallest deviation (SD 0.389), so the response to this item was the most homogeneous, while item6 had the largest deviation (SD 0.838), indicating a higher diversity of opinion on the item. Overall, these results illustrate that respondents' perceptions of the measured variables tend to be positive, stable, and fairly consistent on most items.

Understanding Sharia Business

Sharia-based business is a business activity carried out by a person based on Islamic religious law, where every way of obtaining and using the property they get must be in accordance with the rules of Islam (halal and haram). In sharia business, one must always remember and hand over all the results of the efforts that have been made to Allah SWT. By surrendering oneself to Allah and considering work as worship, one will always be sincere in working; this is what is meant by Tauhid Uluhiyah (Ariyadi, 2018).

The research conducted at the Madinatul Ilmi Islamic boarding school, West Bangka Regency, tried to see the level of respondents' understanding of sharia business by using a questionnaire that asked about the level of understanding and whether they could understand the difference between conventional business and Sharia business

The results of the study show that the understanding of the students of the Madinatul Ilmi Islamic boarding school, West Bangka regency, Bangka Belitung province, towards sharia business is quite good. Based on the results of data processing, it can be seen in the following graph:



Graph: 1 Understanding of Sharia Business

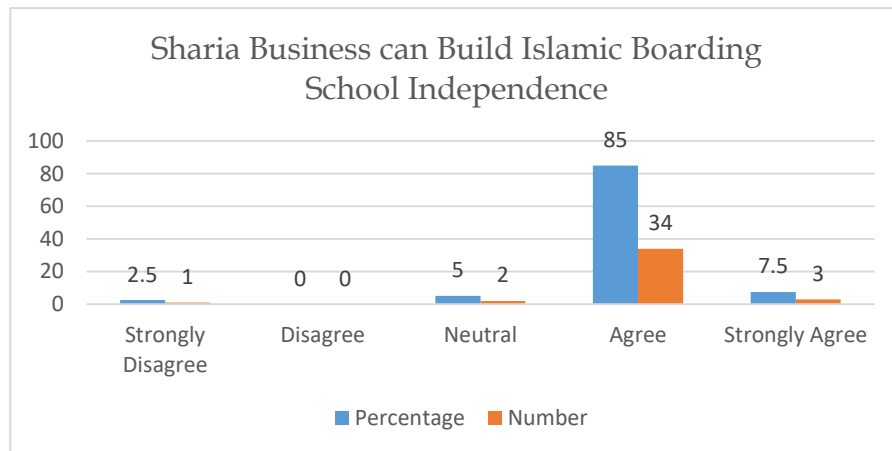
From the graph above, it is known that the understanding of the students of the Madinatul Ilmi Islamic boarding school, West Bangka Regency, Bangka Belitung province is 35% who say they understand very well, while those who answer neutral is as much as 50%, and those who do not know about business as much as 15%. The results show that there are still many residents of Islamic boarding schools in Madinatul Ilmi, West Bangka Regency who are still hesitant about understanding Sharia business, while only 35% really understand. This finding shows that Islamic boarding schools, especially in Madinatul Ilmi, West Bangka Regency, still have a low understanding of sharia business. This can be caused by several things, including the lack of socialization or education about sharia business; besides that, in the subject, no one has knowledge related to sharia business, so students only learn independently.

Doing business in Islam must be done based on the principles of Islamic teachings, so contracts are needed in running the business. From the results of the research that has been carried out, it is found that there are still many residents of Islamic boarding schools who are unsure of their understanding of sharia business. The findings are one of the challenges for Islamic boarding school managers to always increase discussions or participate in training related to sharia business management so that Islamic boarding schools can develop sharia businesses for the independence of Islamic boarding schools.

Sharia Business Development and Independence of Islamic Boarding Schools

According to Hendratmi, what is quoted by business in the Islamic perspective is based on the concept of human beings as caliphs (leaders) who are regulated by Allah to create business principles in the study of fiqh muamalah. Every economic activity must be based on sharia principles and consider humanitarian aspects by fulfilling obligations such as paying zakat or other activities such as infaq, shadaqah, and waqaf (Pambudi & Hendratmi, 2020).

The development of sharia business is an effort that can be made to build the independence of Islamic boarding schools. The results of the research conducted at the Madinatul Ilmi Islamic boarding school, West Bangka district, Bangka Belitung province can be seen in the following graph:



Graph: 2 Sharia Business can Build Islamic Boarding School Independence

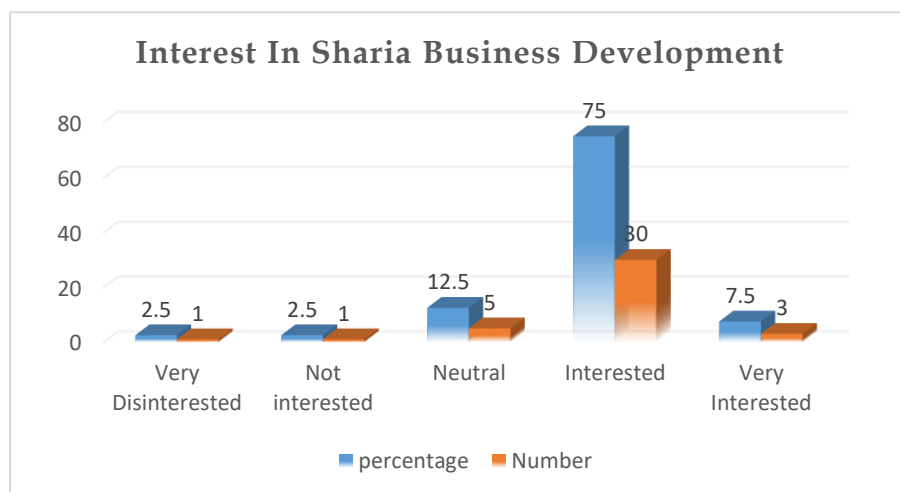
From the graph above, it is known that there are 92.5% of respondents agree that sharia business can build the independence of Islamic boarding schools, while those who disagree are 2.5%, and 5% who say neutral.

Real contribution to the economy of Islamic Boarding Schools. The business managed by the Islamic boarding school is not a business that is just looking for profits for shareholders, but rather a business that spreads benefits to the community. The business activities of Islamic boarding schools must have the values of education, da'wah, and community empowerment, which will ultimately be able to realize Islam as a Rahmatan Lil Alamin. (Abidin, 2022).

Encouraging the independence of Islamic Boarding Schools. The main issue in encouraging the independence of Islamic boarding schools is the capability of skilled and trusted human resources to run a business. It is very difficult to get such a management figure. The initial effort that can be made is to find a qualified partner and apprentice several candidates there to study. In the next stage, the business unit can be built independently while still getting assistance from partners.

Interest in Sharia Business Development

The interest of Islamic boarding school residents in the development of sharia business at the Madinatul Ilmi Islamic boarding school, West Bangka regency can be seen in the following graph:



Graph: 3 Interest in Sharia Business Development

Based on the graph above, it is known that as many as 82.5% of respondents showed interest in sharia-based business development in Islamic boarding schools. Meanwhile, 12.5% of respondents

stated that they were neutral, and 5% of respondents stated that they were not interested in the development of the business. These findings show that the majority of respondents have a positive perception of the development of sharia-based business units as one of the strategies to increase economic independence and sustainability of Islamic boarding school institutions. This high level of interest also indicates that there is an opportunity for Islamic boarding school managers to develop business models that are not only oriented towards economic profit, but also in line with sharia values, education, and community empowerment (Nur Asiyah et al., 2024).

DISCUSSION

One form of sharia-based business implementation that is widely applied in the Islamic boarding school environment is the Islamic Boarding School Cooperative (Kopontren). Kopontren is a cooperative business entity established and managed based on the principles of sharia economics, namely avoiding the practice of usury, gharar (uncertainty), and maisir (speculation), as well as applying the principles of justice, partnership, transparency, and help-help (ta'awun) (National Sharia Council–Indonesian Ulama Council [DSN-MUI], 2021). In addition to functioning as an economic institution, Kopontren is also a medium for entrepreneurship education for students through direct business management practices so that it is able to integrate the functions of education, da'wah, and economic empowerment in one institutional ecosystem (Izzetillah et al., 2024).

However, the mention of Kopontren as an example of sharia business development is still conceptual and has not provided operational guidance on how Islamic boarding school managers can implement sharia business effectively. In practice, the selection of business types must be adjusted to the local economic potential, the needs of Islamic boarding school residents, the availability of resources, and market opportunities. Some of the business units that have prospects for development include consumer cooperatives (pesantren minimarkets), producer cooperatives that manage agricultural products, plantations, livestock, or fisheries, halal food and beverage industry, convection and printing businesses, provision of education and training services, digital payment services, electronic commerce (e-commerce), to savings and loans and sharia financing units for cooperative members (Zain et al., 2026). The diversification of the business unit not only strengthens the source of income of the Islamic boarding school, but also becomes an entrepreneurial laboratory for students through a learning by doing approach.

The success of sharia business development in Islamic boarding schools is not only determined by the selection of business types, but also by the quality of institutional governance and compliance with regulations. Legally, Kopontren must comply with the provisions of Law Number 25 of 1992 concerning Cooperatives and its implementing regulations, including Government Regulation Number 7 of 2021 concerning the Facilitation, Protection, and Empowerment of Cooperatives and MSMEs (Republic of Indonesia, 1992, 2021). The manager is also obliged to ensure that the cooperative has a legal entity, Articles of Association and Bylaws (AD/ART), conducts the Annual Member Meeting (RAT), implements an internal supervision system, and prepares transparent and accountable financial statements.

From a sharia perspective, all products, contracts, and business activities of Kopontren must refer to DSN-MUI Fatwa Number 141/DSN-MUI/VIII/2021 concerning Guidelines for the Establishment and Operation of Sharia Cooperatives. The fatwa emphasizes that sharia cooperatives are obliged to use contracts that are in accordance with sharia principles, such as murabahah, mudharabah, musyarakah, ijarah, and wadiah, and avoid transactions that contain riba, gharar, and maisir (Majelis Ulama Indonesia, 2021).

The development of sharia business in Islamic boarding schools can also be explained through the perspective of the Resource-Based View (RBV). According to Barney (1991), an organization will gain a competitive advantage if it is able to manage resources that are valuable, rare, inimitable, and well organized. In the context of Islamic boarding schools, these resources include kiai leadership, community trust, alumni network, religious culture, number of students, productive assets, and management competence. All of these resources are strategic capital that can be the basis for the formation of Kopontren's competitive advantage. Therefore, business development strategies are not enough to be oriented only to increase financial capital, but must also be directed at improving the

quality of human resources, innovating business models, digitizing services, and strengthening entrepreneurial culture in the pesantren environment (Barney (1991).Pdf, n.d.); (Wernerfelt, 1984).

In addition to internal factors, the success of Kopontren is also influenced by external factors as explained in Institutional Theory. Scott (2014) explained that organizations will gain legitimacy if they are able to adapt to government regulations, social norms, and values that apply in their institutional environment. In the context of Islamic boarding schools, this legitimacy is realized through compliance with cooperative regulations, the application of sharia principles, transparent organizational governance, and partnerships with the government, Islamic financial institutions, universities, the business world, and the community. This synergy allows Kopontren to gain access to financing, business assistance, management training, and marketing network expansion so as to be able to increase business competitiveness and sustainability (Afrimadona & Schraufnagel, 2019); (Zain et al., 2026).

The integration between the perspective of Resource-Based View and Institutional Theory shows that the success of sharia business development in Islamic boarding schools is the result of the interaction between the institution's internal ability to manage strategic resources and the ability to meet the demands of the institutional environment. Thus, the high interest of respondents in the development of sharia business needs to be responded to through a comprehensive strategy, including identifying business potential, strengthening the capacity of human resources, implementing professional cooperative governance, compliance with sharia regulations and fatwas, utilizing digital technology, and developing partnership networks. This approach is expected not only to increase the economic independence of Islamic boarding schools, but also to strengthen the function of entrepreneurship education, expand the contribution of Islamic boarding schools to community empowerment, and support the development of the Islamic economic ecosystem in Indonesia (Barney (1991)Pdf, n.d.).

In the face of economic squeezes and pressures in the midst of globalization in all dimensions of human life, the thing used by Islamic boarding schools to make social changes is sharia economics, because sharia economics is basically compiled so that Muslim people are closer to the degree of piety, especially in the economic field. Pesantren does have many references and options in dispelling the negative effects of the wave of modernity. However, for social-disorder diseases that are rooted in economic problems, sharia economics is the right choice of reference for Islamic boarding schools.

Entrepreneurship is the spirit, behavior, and ability to be creative and innovate and provide positive responses there are opportunities to gain benefits for oneself and better service to the community, by always trying to find and serve more and better people, as well as creating and providing more useful products and implementing efficient ways of working, through the courage to take risks, creativity, and innovation, as well as management skills. (Darojah et al., 2018).

CONCLUSION

Islamic boarding schools are institutions that not only function as educational and da'wah institutions, but also have a strategic role in the economic development of the community. In the context of people's economic development, Islamic boarding schools play a role as agents of social change as well as pioneers of the economic revival of the people. Academically, Islamic boarding schools have great potential in supporting economic development through the development of sharia-based business units. This potential is believed to be able to encourage sustainable economic growth. Empirical evidence shows that the opportunities for sharia business development in the Islamic boarding school environment are very promising. In addition, the results of the data analysis showed that the majority of respondents gave a positive response to the development of sharia business in Islamic boarding schools. Therefore, this study emphasizes the importance of sharia business development as one of the strategies to strengthen the existence and independence of Islamic boarding schools.

The results of this study make a significant contribution to the development of sharia business management in Islamic boarding schools. The findings of the study show that the students understand the importance of implementing sharia business management as an effort to strengthen the sustainability and independence of the institution. As many as 85% of respondents stated that they agreed that sharia business can increase the independence of Islamic boarding schools, while 7.5% stated that they strongly agree. On the other hand, only 2.5% of respondents said they disagreed, while 5% were neutral. These findings show that there is a very high level of acceptance of sharia business development in the Islamic

boarding school environment. In addition, students' interest in the development of sharia business is also relatively high. As many as 75% of respondents stated interest, while 7.5% stated that they were very interested. In contrast, 2.5% of respondents said they were disinterested and very disinterested, while the other 12.5% were neutral. The data show that most students have the readiness to be involved in the development of sharia businesses as part of efforts to strengthen the economic independence of Islamic boarding schools.

Empirical evidence and conceptual analysis in this study further emphasize the importance of sharia business development in the governance of Islamic boarding schools. This finding also expands the perspective that Islamic boarding schools not only function as educational and da'wah institutions, but also have a strategic role as an institution for community economic empowerment. Thus, this research contributes to the development of literature on sharia business management in Islamic boarding schools, especially in an effort to realize the economic independence of Islamic educational institutions.

This research has limitations, especially in the scope of the research area, which only focuses on the Madinatul Ilmi Islamic Boarding School in West Bangka Regency, Bangka Belitung Islands Province. These limitations cause the results of the research to not be generalized to all Islamic boarding schools in Indonesia. Therefore, further research is needed with a wider area coverage and involving more diverse characteristics of Islamic boarding schools in order to obtain a more comprehensive picture of the implementation and development of sharia business in the Islamic boarding school environment.

Based on the results of the study, several recommendations can be submitted. First, Islamic boarding school managers need to develop sharia-based business units in a more structured manner by applying the principles of sharia business management that are professional, transparent, and accountable. This effort is expected to increase the economic independence of Islamic boarding schools while supporting the sustainability of education implementation.

Second, strengthening the capacity of human resources needs to be a concern through the implementation of sharia entrepreneurship training, mentoring, and education for students, managers, and educators. Thus, Islamic boarding schools not only produce graduates who have religious competence, but also have entrepreneurial competencies in accordance with sharia principles.

Third, the government, Islamic financial institutions, universities, and the business world need to build strategic partnerships with Islamic boarding schools in the form of management assistance, facilitation of access to capital, technology development, and expansion of marketing networks. The collaboration is expected to be able to increase the competitiveness of the Islamic boarding school business unit and strengthen its contribution to the economic empowerment of the community.

Fourth, the high level of approval and interest of students in the development of sharia business shows that sharia entrepreneurship needs to be integrated into the curriculum and extracurricular activities of Islamic boarding schools. This approach is expected to provide practical experience to students in managing businesses professionally so that they have the provisions to create an independent business after completing their education.

Finally, further research is recommended to conduct comparative studies on various Islamic boarding schools at the district, provincial, and national levels using quantitative, qualitative, or mixed methods approaches. The research also needs to examine the factors that affect the success of sharia business implementation, such as leadership quality, institutional governance, entrepreneurial literacy, access to capital, and partnership networks. Thus, a more comprehensive sharia business development model will be obtained and can be applied as a strategy to increase the economic independence of Islamic boarding schools in a sustainable manner.

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AUTHOR CONTRIBUTION STATEMENT

Conceptualization, research design, methodology development, and the formulation of the descriptive quantitative research framework examining sharia business development as an instrument for building the independence of Islamic boarding schools were carried out by Rahmat Ilyas, Iskandar, Mursal Rambe, Yolanda Destiana, Riyani Fitri, and Zarith Khairuddin. Data collection, including questionnaire design, offline distribution, and administration to ustaz, ustazah, and student representatives at the Madinatul Ilmi Islamic Boarding School, was conducted by Rahmat Ilyas and Iskandar. Formal analysis, including validity testing, reliability testing, descriptive statistical analysis, and interpretation of results presented in percentages and graphs, was performed by Rahmat Ilyas, Mursal Rambe, and Yolanda Destiana. Original draft preparation and writing were conducted by Rahmat Ilyas and Riyani Fitri, while review, editing, and revision were performed by Mursal Rambe and Zarith Khairuddin. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of this work.

AI DISCLOSURE STATEMENT

During the preparation of this work, the author(s) used AI-assisted tools, such as grammar checkers and language enhancement software, solely for the purpose of improving readability and refining the language of the manuscript. No generative AI tools were used for statistical data analysis, interpretation of results, conceptual framework development, Islamic economic interpretation, or core scientific writing. The authors take full responsibility for the originality, accuracy, and integrity of the research findings and the final content of this article.

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CONFLICTS OF INTEREST

The authors declare that there are no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. The research was conducted independently, and the results are presented objectively and without bias. The authors have no affiliation with or financial interest in any Islamic boarding school, sharia cooperative, or related organization mentioned in this study that could be perceived as influencing the analysis or conclusions of this research.

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