

The Economic Independence Ecosystem Model of Islamic Boarding Schools: A Case Study of Yaspida Pesantren Sukabumi

Muh. Jais^A, Didin Hafidduddin^B, Laily Dwi Arsyianti^C, Hari Susanto^D, Hasan Basri Tanjung^E

Abstract

This study aims to describe the function of Islamic boarding schools in community empowerment through an economic independence ecosystem model, with a case study at Yaspida Islamic Boarding School, Sukabumi. The approach used is descriptive-qualitative through field surveys, interviews, and focus group discussions (FGD) with primary and secondary data. The results of the study indicate that Yaspida Islamic Boarding School has implemented an economic independence ecosystem model that contributes significantly to improving the welfare of leaders, educators, students, and the surrounding community. This model is based on Law Number 18 of 2019 concerning Islamic Boarding Schools, specifically in carrying out the function of community empowerment. Islamic boarding school economic activities are developed in the form of micro, small, and medium enterprises (MSMEs) and macro businesses in the form of limited liability companies (PT) according to the potential and capabilities of the Islamic boarding school. There are nine main indicators of empowerment which include job training, strengthening the Islamic boarding school economy, establishing cooperatives and financial institutions, marketing assistance, management guidance, and technology development and social activities. This study concludes that the economic independence ecosystem model implemented by Yaspida Islamic Boarding School is able to become a role model for Islamic boarding school-based community empowerment that is sustainable, productive, and oriented towards the economic independence of the community.

Keywords: *Islamic Boarding Schools, Economic Independence, Community Empowerment, Economic Ecosystem, Yaspida Sukabumi.*

INTRODUCTION

Islamic boarding schools, or *pesantren*, are traditional Islamic educational institutions that aim to understand, internalize, and practice Islamic teachings (*tafaqquh fiddin*) while emphasizing Islamic moral values as a foundation for everyday social life. Etymologically, the term *pesantren* derives from the word *santri*, with the prefix *pe-* and suffix *-an*,

^AUniversitas Ibn Khaldun, Bogor, Indonesia, Email: mjpaيمان72@gmail.com

^BUniversitas Ibn Khaldun, Bogor, Indonesia

^CUniversitas Ibn Khaldun, Bogor, Indonesia

^DUniversitas Ibn Khaldun, Bogor, Indonesia

^EUniversitas Ibn Khaldun, Bogor, Indonesia

meaning “a place where *santri* (students) reside”. The word *santri* itself combines *sant* (good person) and *tra* (helpful), thus *pesantren* can be interpreted as an institution that educates good and virtuous individuals (Purnomo, 2017).

According to Law No. 18 of 2019 on Islamic Boarding Schools, Article 43 stipulates that *pesantren* carry out a community empowerment function oriented toward improving the welfare of both the *pesantren* and the surrounding community. Furthermore, Article 44 emphasizes that *pesantren* implement activities aimed at preparing independent and skilled human resources who can actively contribute to national development.

As traditional Islamic educational institutions, *pesantren* play a significant role in Indonesian society, particularly in regions with a Muslim majority. Over time, *pesantren* have evolved beyond their educational function to become vital actors in the social and religious life of communities. Their role now extends into the economic sector, particularly in developing *pesantren* economic independence, which is expected to strengthen the broader halal ecosystem (Safitri & Hammam, 2025; Hendrayati & Jusuf, 2025; Tambengi, 2025).

Development, as a collective and systematic effort to enhance the quality of life, has motivated *pesantren* to strive for institutional independence without relying on external assistance. Consequently, *pesantren* are encouraged to establish self-managed business entities. By doing so, *pesantren* can ensure sustainable financial resources to support their institutional operations (Supeno, 2019; Mi'raj et al., 2023; Anwar et al., 2024).

Pesantren have been an integral part of Muslim communities for centuries, playing an essential role in religious education and character formation. In recent decades, however, their role has expanded beyond religious instruction—many *pesantren* have emerged as centers of local economic activity. Nevertheless, *pesantren* often face significant economic challenges, including limited resources and restricted access to markets or capital (Hafidh et al., 2024).

The *Pesantren Economic Independence Ecosystem Model* offers a holistic framework to understand and promote *pesantren*-driven economic growth. This model recognizes that *pesantren* economies are shaped by multiple factors, including religious principles, local needs, and existing economic potential. By integrating these factors, the model seeks to create an environment that supports sustainable and inclusive economic development (Rosihan et al., 2024; Saputra et al., 2024).

Within this ecosystem model, several key elements play crucial roles in building a self-sufficient *pesantren* economy. These include entrepreneurship, vocational education, market access, community collaboration, and supportive policy and regulatory frameworks. The *pesantren* economic independence ecosystem model holds strong social, economic, and cultural relevance. By incorporating religious principles and local values, the model reinforces the identity of *pesantren* as centers

of education and sustainable economic development (Pratistha et al., (2025).

Developing this model of pesantren economic independence is crucial to enhancing the competitiveness and quality of pesantren graduates. For instance, Pesantren An-Nasyiin in Pamekasan has focused on strengthening the potential of halal products as part of its economic independence development efforts (Djodi & Rahman, 2023). Historically, pesantren economic management has functioned merely as a supporting system, with business cycles failing to fully utilize vital resources. Their economic potential remains underexplored and underdeveloped. However, some pesantren, such as the two institutions serving as research loci have successfully accelerated their economic activities (Adhim & Ta'rif, 2021).

The *Community Partnership Program* aims to initiate efforts to improve pesantren economic independence through agribusiness-based development by optimizing available resources, particularly through banana cultivation. Data collection methods in this study include observation and focus group discussions, while the implementation methods involve counseling, land preparation, planting, and post-harvest maintenance (Nasrullah et al., 2023).

The overarching goal of pesantren education is to nurture students (*santri*) into devout Muslims who are faithful to Allah SWT, possess noble character, intelligence, skills, and physical and spiritual well-being as responsible citizens (Bahruddin et al., 2019). Among these educational objectives, skill development remains an underutilized aspect in many Indonesian pesantren. Therefore, this has become the focus of research on developing an Economic Independence Ecosystem Model within pesantren institutions.

METHOD

The approach used in this study is a qualitative approach, which is a research process that produces descriptive data in the form of spoken or written words and observable behavior from individuals or groups. The qualitative approach seeks to reveal various unique phenomena comprehensively, in detail, and scientifically accountable, as they occur naturally in individuals, groups, communities, or organizations in everyday life. Qualitative research is often referred to as a naturalistic method, because it is conducted under natural settings. It is also known as an ethnographic method, since it was originally widely used in cultural anthropology studies. Qualitative research is used to study natural social life. In this research, the information obtained was analyzed qualitatively (non-quantitatively) (Sugiyono, 2019).

The type of research employed is a case study, which is a method used to collect and analyze data related to a particular case. The case may involve an individual, a group (work group, class, community, ethnic, religious, social, or cultural group), a family, an institution, an organization, or a specific region. The case study is aimed at examining conditions, activities, developments, and important supporting factors

related to those developments. With this approach, the study seeks to explore and describe in depth the phenomena that occur at Pesantren Yaspida Sukabumi in developing an economic ecosystem for santri's (students') self-reliance.

Data validity in this study refers to the degree of accuracy between the data that truly occurs in the research object and the data reported by the researcher. Data in qualitative research are considered valid when there is no significant discrepancy between what is observed and what is reported. The data validation technique used in this research is the triangulation method, which involves cross-checking data from various sources, using different methods and at different times. The data obtained from surveys, interviews, and documentation regarding the development of the economic independence ecosystem at Pesantren Yaspida Sukabumi were then confirmed with the pesantren's leaders, staff, and students to ensure accuracy and credibility.

RESULTS AND DISCUSSION

The typology of Islamic boarding schools (*pesantren*) in Indonesia is highly diverse and largely influenced by leadership styles and the figures who guide them. Broadly speaking, there are three types of pesantren. The first is the *salafiyah* type, which focuses exclusively on the classical Islamic sciences contained in traditional Islamic texts (*kutub al-turats*), taught through conventional methods. The second is the *khalafiyah* type, which emphasizes modern knowledge and applies contemporary educational approaches—often referred to as modern pesantren. The third type combines both traditions, known as the integrated or hybrid pesantren, blending traditional religious studies with general education.

Pesantren have long served as vital centers of humanistic education, particularly in rural Indonesia. Much like royal courts in earlier times, pesantren function as cultural and intellectual hubs that foster community creativity and spirituality. In Java, for instance, pesantren form a distinct subculture within Javanese society—one that has existed since the early arrival of Islam in the archipelago. This makes pesantren an inseparable part of the historical continuum of universal Islamic education, combining both local wisdom and knowledge from global Islamic traditions.

The genealogy of modern pesantren in Indonesia can be traced to the establishment of Pesantren Gontor, whose educational model emphasizing discipline, language mastery, and global Islamic perspective has inspired hundreds of similar institutions nationwide. Pesantren thus act as training grounds for future Islamic leaders, cultivating resilience, intellectual depth, and moral integrity. To achieve this vision, pesantren must be managed effectively and efficiently, integrating both intellectual (IPTEK) and spiritual (IMTAK) education—producing individuals who are not only knowledgeable but also ethical, skillful, and socially responsible.

Based on field surveys, interviews, and Focus Group Discussions (FGDs) conducted at Pesantren Yaspida Sukabumi, it was found that the institution fulfills several key indicators of community empowerment as

stipulated in Law No. 18 of 2019 on Pesantren, particularly Article 45. One of the main indicators concerns training and practical work programs, where Yaspida provides capacity-building activities in pesantren management, entrepreneurship, and local economic systems. These initiatives aim to empower both santri (students) and pesantren administrators to develop entrepreneurial skills and self-reliance.

Notably, Pesantren Yaspida is an active member of the Indonesian Islamic Boarding School Contact Board (BKSPPI), through which it promotes economic and social empowerment programs aligned with the national framework for pesantren development.

The Pesantren Yaspida Sukabumi has developed a practical and integrated model of economic empowerment based on several key indicators outlined in Article 45 of Law No. 18 of 2019 on Pesantren. These indicators demonstrate how the pesantren fulfills its role in strengthening the local economy and fostering community self-reliance.

The first indicator, strengthening economic potential and capacity, is implemented through several productive units managed by the pesantren, including Darusyifa Mart, a canteen, livestock farming, aquaculture, agriculture, and bottled water production. These initiatives provide economic opportunities for students (*santri*), staff, and the surrounding community—mostly in the small trade sector.

The second indicator involves the establishment of cooperatives and micro, small, and medium enterprises (MSMEs). Yaspida operates a legally recognized cooperative, though it does not yet have an independent financial institution. To address this, it collaborates with Bank Syariah Indonesia (BSI) under *mudharabah* and *musyarakah* schemes. Additionally, a business entity named Darusyifa Business Center has been established, involving pesantren leaders, educators, and community members who manage kiosks within the pesantren complex.

The third indicator focuses on business assistance and marketing support. The pesantren's Business Service Division provides guidance on product halal certification, food and beverage variety, financial discipline, and product quality. The marketing network remains primarily local, serving students, staff, and nearby residents.

The fourth indicator, financial aid and lending, is realized through the pesantren cooperative, which offers limited business capital loans to leaders, staff, and local residents under *mudharabah* contracts. The pesantren also facilitates access to funding from BSI under joint financing agreements.

The fifth indicator concerns financial management, optimization, and quality control training. These are conducted periodically—each semester—based on business needs. Professional trainers are drawn from within Yaspida and from its academic partners, including Darusyifa Islamic Institute, Indonesian Islamic Boarding School Contact Board (BKSPPI), Ibn Khaldun University Bogor, and Bogor Agricultural University (IPB), as well as experts from local government agencies.

The sixth indicator, social and community engagement, is implemented through participation in community activities such as

collective work (*gotong royong*), religious gatherings (*pengajian*), and social service events. The pesantren’s business units also support these initiatives by assisting with product packaging improvements, food quality enhancement, and environmental management.

The seventh indicator involves the utilization and development of industrial technology. Yaspida employs digital marketing tools for promoting its food and beverage products, and uses German-made machinery for its bottled water production. Moreover, the pesantren utilizes biogas waste from cattle farming as fertilizer and energy for cooking and lighting.

The final indicator, development of other innovative programs, includes further biogas technology applications and environmental sustainability projects.

Overall, the economic independence ecosystem model of Pesantren Yaspida Sukabumi fulfills both theoretical and legal standards of community empowerment as defined in Law No. 18 of 2019. This model demonstrates how pesantren can effectively integrate religious education with socio-economic empowerment, fostering self-sufficient and productive Islamic communities.

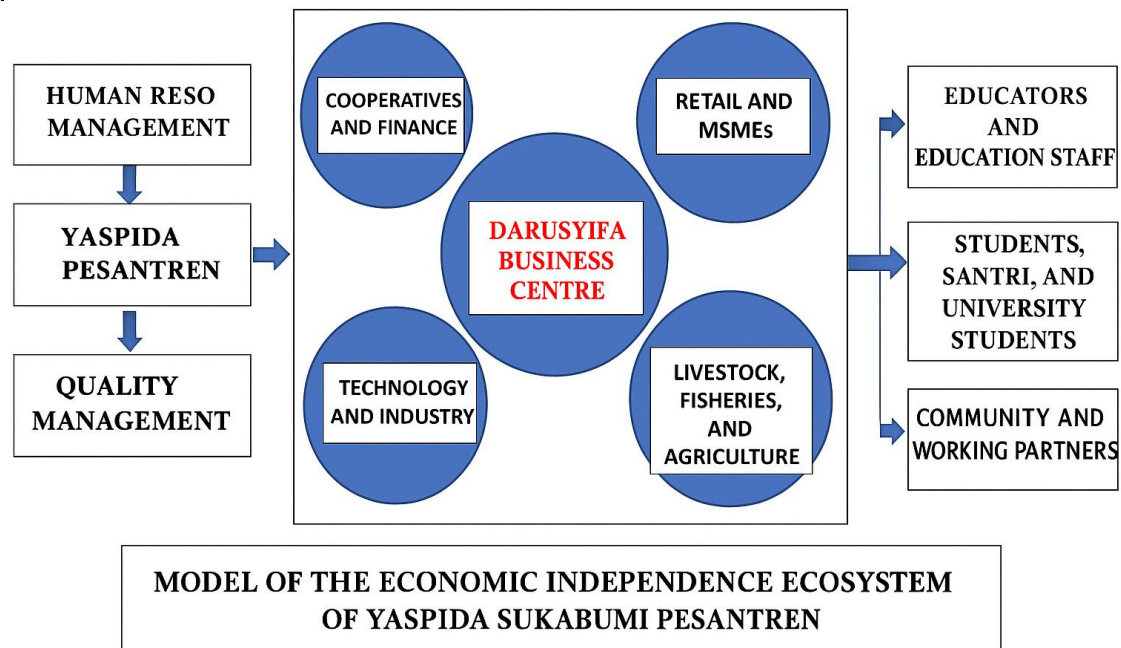


Figure 1. Ecosystem Model of Economic Independence of Pesantren Yaspida Based on the Islamic Boarding School Law (*Pesantren*)

Theoretically, based on field surveys, interviews with pesantren leaders, and discussions with the management of the Darusyifa Business Centre, the economic ecosystem of Pesantren Yaspida Sukabumi can be considered a model of a pesantren that successfully implements an economic independence ecosystem within the framework of community empowerment.

The formulation of this economic independence ecosystem requires the optimization of all systems and key elements within the business environment, positioning each element proportionally and synergistically. This includes the integration of human resources,

entrepreneurship, financial institutions, productive units, and community participation into a unified ecosystem that supports sustainable empowerment.

The economic independence ecosystem model developed by Pesantren Yaspida is theoretically sound and meets the conceptual criteria for effective business management in a *pesantren*-based context. Furthermore, it also complies with the minimum standards stipulated in Article 45 of Law No. 18 of 2019 on *Pesantren*, which regulates the functional role of *pesantren* in community empowerment through economic, educational, and social initiatives. This model demonstrates how *pesantren* can serve not only as centers of religious education but also as agents of local economic transformation, fostering independence and resilience within the surrounding community.

CONCLUSION

Pesantren Yaspida Sukabumi has successfully established a comprehensive model of economic independence that aligns with the vision of Law No. 18 of 2019 on Islamic Boarding Schools. This empowerment model extends beyond the educational domain, encompassing various strategic business units such as cattle and poultry farming, KOI and catfish cultivation, the Lavidia bottled water company, as well as healthcare and retail services. Through this integrated approach, the *pesantren* not only meets its internal needs but also generates economic opportunities for its entire community—leaders, educators, students, and surrounding residents alike. By involving all stakeholders in the value chain and daily operations, Yaspida has created a self-sustaining and resilient economic ecosystem, transforming the *pesantren* from a traditional educational institution into a dynamic center for both micro and macroeconomic growth. To ensure long-term sustainability and broader impact, the *pesantren* encourages active participation from all internal members as investors, workers, and loyal consumers, ensuring that financial and resource circulation remains within the ecosystem. Moreover, the local community is invited to engage through business partnerships, local production, and financial contributions. Ultimately, Pesantren Yaspida stands as a model of inclusive and holistic development—where religious education and economic empowerment are interwoven to create tangible prosperity and social well-being for all members of its ecosystem.

REFERENCES

- Amrullah, A. (2019). Analisis Manajemen Pengelolaan Koperasi Pesantren dalam Mewujudkan Kemandirian Pesantren Ummul Ayman Samalanga. *Tadabbur: Jurnal Peradaban Islam*, 1(2), 257-277.
- Anwar, M., Wijaya, T., Rialita, A. J., & Zahro, L. (2024). Optimizing the Economic Independence of Sharia-Based Islamic Boarding Schools. *International Journal of Islamic Economics*, 6(01), 58-66.
- Baharuddin, M. R., Hidayati, G. S., & Amir, B. (2019). Pemberdayaan masyarakat marannu melalui pertanian dan peternakan

- terintegrasi dalam rangka mewujudkan kabupaten pinrang sebagai poros utama pemenuhan pangan nasional. *Caradde*, 1(2), 99-104.
- Djodi, W. S., & Rahman, T. (2023). Model Penguatan Kemandirian Ekonomi Pesantren Melalui Pengembangan Potensi Produk Halal di Pesantren An-Nasyiin Pamekasan. *Al Maal: Journal of Islamic Economics and Banking*, 4(2), 176-192.
- Hafidh, Z., Sururi, S., Nurdin, N., Adinata, A. R., & Ramadhan, R. A. (2024). Innovative Revenue Models for Islamic Boarding Schools: Achieving Economic Autonomy. *Indonesian Research Journal in Education | IRJE |*, 8(2), 556-573.
- Hendrayati, H., & Jusuf, H. (2025, August). Building Economic Independence of Islamic Boarding Schools Through the Integration of Digital Business and Entrepreneurship. In *Proceeding of International Conference on Islamic Boarding School* (Vol. 2, No. 1).
- Marlina, M. (2014). Potensi Pesantren Dalam Pengembangan Ekonomi Syariah. *Jurnal Hukum Islam*, 12(1), 133-151.
- Mi'raj, D. A., Zaki, I., & Hasib, F. F. (2023). Economic Independence of Islamic Boarding Schools. *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah*, 7(2), 174-184.
- Mursyid, M. (2011). Dinamika Pesantren Dalam Perspektif Ekonomi. *Millah: Journal of Religious Studies*, XI(1), 171-187.
- Nasrullah, N., Budiyanto, G., Samidjo, G. S., Ihsan, F. M., A'zham, K. S., Marwani, I., & Martini, M. (2023). Peningkatan Kemandirian Ekonomi Pesantren Berbasis Agribisnis di Lingkungan Pondok Pesantren Raudhatul Salaam Berbah-Sleman: Improving the Economic Independence of Pesantren based on Agribusiness in the Raudhatul Salaam Islamic Boarding School Environment Berbah-Sleman. *PengabdianMu: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 8(1), 120-129.
- Pratistha, B., Aziz, N. L. L., Suryanto, J., Ramdhan, D., Putri, M. S., Pertiwi, C., ... & Endah, N. H. (2025). Business ecosystem architecture in the business units of Islamic boarding schools. *International Journal of Services, Economics and Management*, 16(3), 217-231.
- Purnomo, H. (2017). *Manajemen Pendidikan Pondok Pesantren*. Yogyakarta: Bildung Pustaka Utama.
- Rosihan, R., Sumardi, L., Makki, M., Sudirman, S., & Mustari, M. (2024). Partnership Model of Islamic Boarding Schools with the Community in Realizing Financial Independence: Study at the Thohir Yasin Masbagik Islamic Boarding School, East Lombok, Indonesia. *Path of Science*, 10(6), 5070-5081.
- Safitri, A. A. D., & Hammam, H. (2025). Analisis Strategi Pengembangan Kemandirian Ekonomi Pesantren dalam Menunjang Ekosistem Halal di Kabupaten Bangkalan: (Studi pada Pondok Pesantren Al Falah Kepang). *Maslahah: Jurnal Manajemen Dan Ekonomi Syariah*, 3(1), 13-30.
- Saputra, J., Batubara, M., & Arif, M. (2024). The Economic Independence of Islamic Boarding Schools from the Perspective of KH. Abdullah

- Syukri Zarkasyi and The Implementation with Ar-Raudlatul Hasanah Islamic Boarding School in Medan. *Dinasti International Journal of Economics, Finance & Accounting (DIJEFA)*, 5(3).
- Sugiyono, (2019). *Metode Penelitian Pendidikan*. Bandung: Alfabeta.
- Supeno, E. I. (2019). Strategi Pemberdayaan Ekonomi Pesantren Dan Penguatan Daya Saing Industri Halal Dalam Upaya Pertumbuhan Ekonomi Indonesia: Edy Imam Supeno. *EKSYAR: Jurnal Ekonomi Syaria'ah & Bisnis Islam*, 6(02), 79-94.
- Tambengi, H. A. (2025). Realizing Independent Islamic Boarding Schools: A Study of Santri Economic Empowerment Models Through Community Collaboration. *Journal of Educational Research and Community Service*, 1(3), 264-268.
- Ta'rif, T. R., & Adhim, F. (2021). Ekosistem Pesantrenpreneur Berbasis Pengembangan Potensi Lokal. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19(2), 127-140.
- Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren (*Law of the Republic of Indonesia Number 18 of 2019 concerning Pesantren*)