

*Ainol Yaqin*¹, *Achsanía Hendratmi*², *Fatin Fadilah Hasib*³
*Irham Zaki*⁴

COMMUNITY AND BUSINESS SUSTAINABILITY IN ISLAMIC BOARDING SCHOOLS OF THE TAPAL KUDA REGION

^{1,2,3,4}Airlangga University Surabaya Indonesia

Email: ainol.yaqin-2021@feb.unair.ac.id¹, achsanía.hendratmi@feb.unair.ac.id²,
fatin.fadhilah@feb.unair.ac.id³, irham-z@feb.unair.ac.id⁴

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Abstract: *This study aims to analyze the role of the Islamic boarding school community (jama'ah) in building and maintaining business sustainability in Islamic boarding schools located in the Tapal Kuda region of East Java, namely Nurul Jadid Islamic Boarding School in Paiton, Salafiyah Syafi'iyah Islamic Boarding School in Sukorejo, and Zainul Hasan Genggong Islamic Boarding School. Islamic boarding schools (pesantren) not only function as institutions of education and Islamic propagation (da'wah), but have also developed into centers of economic empowerment capable of supporting institutional self-reliance and improving the welfare of surrounding communities. This research employed a qualitative approach using a case study method in several Islamic boarding schools in the Tapal Kuda region. Data were collected through in-depth interviews, observations, and documentation, and were subsequently analyzed using interactive analysis techniques, including data reduction, data display, and conclusion drawing. The findings indicate that the business sustainability of Islamic boarding schools is determined by the strength of their communities, which involve kiai (Islamic scholars), administrators, students, alumni, parents of students, and local communities within mutually supportive social networks. Social capital in the form of trust, Islamic values, charismatic leadership, and a culture of mutual cooperation (gotong royong) constitutes the primary factor in sustaining pesantren enterprises. Furthermore, business unit diversification, strengthening institutional governance, human resource development, and the utilization of alumni networks contribute significantly to the economic resilience of Islamic boarding schools. The business model developed is not solely oriented toward economic profit but also emphasizes social aspects and benefits for the wider community. These findings confirm that the integration of community strength and business strategies grounded in Islamic values is capable of creating institutional sustainability while enhancing the contribution of Islamic boarding schools to local economic development. This study provides a conceptual contribution to the community-based business sustainability model within Islamic educational institutions. In addition, Islamic boarding schools play an important role in creating employment opportunities and developing human resources who embody Islamic ethical values.*

Keywords: *Community; Sustainability; Business; Pesantren.*

INTRODUCTION

As religious and educational institutions, pesantren contribute to national development by preparing individuals to fulfill their role as *kehalifatullah* (vicegerents of God on earth). Their functions include religious propagation (*dakwah*), the training of Islamic scholars, the development of knowledge, and community service (Asrori, 2010). However, despite their development, public perceptions often portray pesantren as underdeveloped, impoverished, and economically weak institutions. *Ribath* (pesantren) are often viewed as unable to address economic inequality and social disparities, which constitute fundamental global challenges. Economic inequality may generate social suffering even within affluent societies (Subhani et al., 2018). Pesantren have frequently been depicted as symbols of backwardness, resistant to modernization, stagnant (*jumud*), and primarily concerned with religious rituals. Their communities are often perceived as isolated and contributing little to the economic advancement of the Muslim community. Most residents associated with pesantren work as farmers, fishermen, entrepreneurs, laborers, and traders, professions commonly linked with poverty and underdevelopment.

Such perceptions require correction. Pesantren possess rich intellectual and economic traditions that can be publicly justified and demonstrated. The accountability mechanisms of pesantren can enhance public trust in their management (Buanaputra, Astuti, & Sugiri, 2022). Business sustainability has been embedded within pesantren since their establishment, encompassing production, consumption, and distribution activities. Pesantren are capable of fulfilling primary (*dharuriyyah*), secondary (*hajiyyah*), and tertiary (*tahsiniiyyah*) needs of their communities and often supply goods and services to wider society. They have implemented humane entrepreneurship through entrepreneurial activities that integrate the humane cycle and enterprise cycle, aiming to achieve entrepreneurial growth, innovation, economic self-reliance, and the development of stakeholders' capabilities, knowledge, and commitment (Anggadwita et al., 2021). Business activities in pesantren are not solely oriented toward material gain; rather, they seek spiritual success and community welfare as manifestations of *rahmatan lil alamin* economic principles (Ahwarumi, 2018).

Salafiyah Syafi'iyah Sukorejo Islamic Boarding School was established in 1914 in eastern Situbondo by RKH Syamsul Arif and currently accommodates tens of thousands of students (Hasan, 2013). The pesantren contributes to reducing unemployment and alleviating poverty. However, its economic activities are still significantly influenced by external communities whose contributions to the pesantren remain limited. Business and financial activities have not yet been fully centralized, while the surrounding economic market is dominated by micro, small, and medium enterprises (MSMEs) and external communities benefiting from the presence of the pesantren. Nevertheless, Sukorejo welcomes the existence of business communities as channels for product introduction (*ta'aruf*), networking, social relations, and partnerships (*musyarakah*). Its business management is coordinated through the Pesantren-Owned Enterprise Agency (*BUMPEs*), which oversees financial and asset management (Syafi'i & Wisri, 2017).

Zainul Hasan Genggong Islamic Boarding School is one of Indonesia's oldest pesantren, hosting tens of thousands of students and alumni. This *pondhuk* (the Madurese

term for pesantren) has stimulated local economic activities, including MSMEs, retail stores, cooperatives, financial institutions, and various business products that evolve alongside the institution. As a member of the Pesantren Business Community Network (*KSBP*), which later developed into *Hebitren*, Genggong has contributed to managing assets worth IDR 9.15 billion and generating sales revenues of IDR 1.26 billion since 2019. Product marketing continues through both offline and online channels (Widarti, 2022). The benefits for Genggong include maintaining business independence and expanding business networks with partner pesantren and other Islamic boarding schools (Ahdiyat, 2023).

Nurul Jadid Islamic Boarding School envisions the creation of an independent and prosperous society both materially and spiritually, in this world and the hereafter. Its mission is to empower communities by fostering pious, self-reliant, and dedicated individuals (Nurul Jadid, 2021). The institution possesses promising market potential for future business sustainability. The growth of its business activities has been accompanied by enterprises owned by pesantren-affiliated families and local communities. Thousands of students and numerous daily visitors constitute significant capital for business development and economic self-reliance. Consequently, since 2018, Nurul Jadid has strengthened the centralization of economic activities to organize and develop its business units, which currently include Enjemart, Mandiri Building Store, Garment Production, Digital Printing, Logistics Services, Nurja Water, and E-Bekal (Pesantren Nurul Jadid, n.d.).

Several previous studies have examined pesantren sustainability and business development, including community-based Islamic business cooperation and sustainable development goals (Zaki et al., 2022); the empowerment of pesantren through humane entrepreneurship (Anggadwita et al., 2021); the role of pesantren in enhancing community productivity, empowering local economies, and supporting disadvantaged communities through economic development aligned with *maqashid al-shariah* (Hudaefi & Heryani, 2019); the influence of Islamic values on students' entrepreneurial spirit (Wibowo et al., 2022); the development of *rahmatan lil alamin* entrepreneurs through pesantren business incubators (Ahwarumi, 2018); and the contribution of pesantren to community welfare and prosperity through business activities (Isbah, 2016).

Furthermore, entrepreneurship and business economics in pesantren have attracted scholarly attention, including studies on entrepreneurship and knowledge management for improving pesantren economic performance (Rofiaty, 2019); Muslim entrepreneurial leadership in pesantren (Ariatin & Dhewanto); Sharia-based business models in pesantren enterprises (Ariatin, Dhewanto, & Sudrajad, 2022); the optimization of pesantren for Muslim economic development (Ariatin et al., 2022); the integration of fintech and social media for business sustainability (Syamsu et al., 2022); business model development and Islamic microfinance in Sidogiri Islamic Boarding School (Zaki et al., 2019); and the development of *santripreneurship* within pesantren economies (Afriyanti & Junaidi, 2022).

However, previous studies have not specifically addressed the phenomenon of community and business sustainability in pesantren, particularly regarding interactions, partnerships, and solidarity among pesantren in developing businesses and sustaining

community-based economic networks. In fact, building business partnerships (*musyarakah*) among pesantren and ensuring business continuity (*istimrar*) are essential responsibilities of Islamic boarding schools. Why and how do pesantren establish inter-pesantren business partnerships, develop products, and support one another within a community-based framework? This study seeks to answer these questions and provide recommendations for government policies supporting pesantren economic development programs aimed at achieving sustainable business practices. It also offers recommendations for pesantren authorities in formulating strategic economic policies that foster sustainable business independence.

The novelty of this research lies in its examination of sustainability through three dimensions—economic, social, and environmental—and in its comparative analysis of three major pesantren institutions. To the best of the researcher's knowledge, no previous study has comprehensively integrated and mapped these three large Islamic boarding schools within a single community-based business sustainability framework.

RESEARCH METHOD

This study employs Martin Heidegger's phenomenological methodology. Heidegger argued that human beings are beings who exist through understanding; therefore, understanding is an essential characteristic of human existence. In his seminal work *Sein und Zeit (Being and Time)*, Heidegger asserted that human existence becomes meaningful only insofar as humans are capable of understanding. He interpreted human beings as *Dasein* ("being-there"), referring to beings who exist in and are inseparable from the world. Human existence is shaped by the historical era, culture, and social environment in which it is embedded. In Heidegger's view, phenomenology cannot be separated from the hermeneutic perspective. To "know" means to enter the realm of normative consciousness, where both empirical and abstract realities are interpreted in order to understand lived experience. Heidegger also maintained that objectivity in scientific inquiry should be understood as an interpretation of human reality, while the development of industrialization has likewise influenced Heideggerian philosophical thought (Lestari, 2023).

Several previous studies have adopted the phenomenological approach, particularly within the field of economics. These include Izzani Ulfi's phenomenological study on the lived experiences of Muslim communities using loan shark services (Ulfi et al., 2023), Ahmad Reza Bilal et al.'s phenomenological investigation of the causes and consequences of workplace ostracism (Bilal et al., 2021), and Francesco Vigliarolo's work on the foundations, principles, and definitions of economic phenomenology (Vigliarolo, 2020).

This research adopts a qualitative research design. Qualitative research is an approach that generates findings that cannot be obtained through statistical procedures. Its primary objective is to develop a comprehensive and in-depth understanding of phenomena occurring within their natural settings by exploring participants' lived experiences and the contextual realities they encounter (Nugrahani, 2014). Specifically, this study applies a

phenomenological approach to examine community dynamics and business sustainability in Islamic boarding schools (*pesantren*). It investigates how community-based business sustainability contributes to the economic independence and overall welfare of pesantren institutions.

Phenomenological inquiry is conducted within real-life settings to capture the authentic experiences of participants. Fundamentally, this method seeks to discover specific and realistic descriptions of phenomena occurring within society (Nawawi, 2019), particularly concerning community engagement and business sustainability in pesantren. Phenomenology is applicable across various academic disciplines (Prastowo, 2012). Moreover, qualitative research is theoretically grounded in phenomenology, making it the primary philosophical foundation of this study. Although qualitative inquiry generally draws upon existing theoretical perspectives, it emphasizes interpreting meanings emerging from participants' lived experiences (Moleong, 2013).

Data were collected through semi-structured interviews, participant observation, and document analysis. To ensure the accuracy and credibility of the collected data, the researcher selected informants based on predetermined criteria relevant to the research objectives. The participants included administrators of the Central Pesantren Business Community Organization (DPP), Regional Business Community Organization (DPW), administrators from *Pondok Pesantren Salafiyah Syafi'iyah Sukorejo*, *Pondok Pesantren Zainul Hasan Genggong*, and *Pondok Pesantren Nurul Jadid Paiton*, as well as managers and employees of the pesantren business and economic enterprises. Phenomenological observations were conducted through direct visits to several pesantren located in the Horseshoe Region (*Tapal Kuda*) of East Java. Documentary data consisted of institutional documents and archival records that documented past events and organizational activities relevant to the research.

The subsequent phase involved data analysis. The principal objective of this research is to generate meaningful findings. Data obtained from interviews with key informants were verified through observation and documentary evidence using triangulation techniques. Whenever necessary, interviews, observations, and document reviews were repeated to strengthen the credibility of the findings. Ultimately, the data analysis process aimed to organize and present new information systematically so that it could be readily understood and contribute to addressing the central research problem concerning community-based business sustainability in pesantren.

The final stage of the research involved establishing the trustworthiness of the data. Four strategies were employed to ensure validity and reliability. First, triangulation was conducted by comparing information obtained from multiple sources to verify its consistency and accuracy. Second, member checking was performed by returning interview findings to the participants for confirmation, ensuring that the interpretations accurately reflected their perspectives and experiences. Third, auditing was undertaken to ensure that the research procedures, data collection, and analytical processes were consistent with the realities observed in the field and aligned with the research objectives. Finally, researcher credibility was maintained by adhering to rigorous qualitative research standards to ensure

that the findings were trustworthy, accurate, valid, and faithfully represented the participants' lived experiences.

RESULT AND DISCUSSION

Salafiyah Syafi'iyah Sukorejo Islamic Boarding School is located at the easternmost part of Situbondo Regency and is home to thousands of students (*santri*). The Sukorejo pesantren is situated along the North Coast Road (*Pantura*) and is not far from Jangkar Harbor, standing on a vast area of land. Rice fields, cornfields, and coconut trees surround the pesantren and the nearby residential communities that have existed there for generations.

Nurul Jadid Islamic Boarding School in Paiton, Probolinggo, is located at the eastern end of Probolinggo Regency, bordering Situbondo Regency. The pesantren is surrounded by rice fields and residential areas and is situated close to the coast and coastal communities. Nurul Jadid stands on extensive land, with its northern and eastern sides densely occupied by agricultural areas producing rice, corn, tobacco, shallots, and various other crops.

Zainul Hasan Genggong Islamic Boarding School is located in Genggong Village, Pajarak District, adjacent to a traditional market and surrounded by a densely populated community. Genggong Pesantren enjoys direct access to economic activities due to its proximity to markets and shopping centers. The daily business transactions associated with the pesantren reach tens of millions of rupiah.

Community Overview

A community is a social group consisting of individuals who interact with one another to achieve shared goals. Such communities may be formed among individuals or institutions. Within society, there are communities composed of individuals, such as farmers' groups, teachers, lecturers, and others. Within institutional settings, there are also communities such as HEBITREN, OPOP, RMI, and other organizational networks.

In this context, Islamic boarding schools (*pesantren*) play an important role in building communities to develop and advance their business activities. A pesantren cannot progress independently without contributing to the advancement of other pesantren. The philosophy of pesantren is founded upon fostering unity and promoting the welfare of the Muslim community (*ummah*), serving those in need, and strengthening solidarity among pesantren and the broader society.

A community (*mujtama'*) refers to a group of people who reside, are domiciled, and interact within a particular area (Ministry of Religion, 2005). A community is generally a collection of individuals who share common interests and is often formed because its members have similar needs and objectives. Community, in a broader sense, is a social group consisting of various organisms living within the same environment and generally sharing common interests and habitats. The term *community* originates from the Latin word

communitas, meaning “similarity” or “commonality” (Hudhriah, Mutiara, and Rayhansyah, 2024).

In Arabic, community is referred to as *mujtama'*, *mandzumah*, or *jama'ah* (Athiyah, 2021). A community is a collection of people living together in an orderly environment where members provide mutual support and security. It may also be understood as an organized population of humans or animals inhabiting a continuous geographical area (Hiddah, 2012). Community serves as the foundation for the development of Islamic civilization, fostering unity and collective strength in reinforcing ethical values while addressing contemporary intellectual and social challenges (Badri, 2025).

The Qur'an frequently discusses the concept of community, including in Surah Al-Hujurat verse 13; Surah Ali 'Imran verses 72, 104, 110, and 154; Surah Al-Waqi'ah verse 50; Surah Ash-Shu'ara' verse 39; Surah At-Tawbah verse 123; Surah An-Nisa' verses 80, 101, and 112; Surah Al-A'raf verse 86; Surah Al-Muzzammil verse 20; Surah Al-Ma'idah verse 79; Surah Al-Anbiya' verse 92; Surah Al-An'am verse 42; Surah Az-Zukhruf verse 33; Surah Yunus verse 19; and Surah Al-Baqarah verses 128, 143, and 213.

وَأَتَّكِنُ مِنْكُمْ أُمَّةً يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (آل عمران : ١٠٤)

Let there arise from among you a group of people who invite others to goodness, enjoin what is right, and forbid what is wrong. It is they who are the successful ones." (Ministry of Religious Affairs of the Republic of Indonesia, 2022).

To support the role of the Qur'an regarding the Islamic community, there is a Prophetic hadith that portrays the characteristics of an Islamic community as follows :

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّتِهِ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُونَ وَ أَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَ يَفْتَدُونَ بِأَمْرِهِ (رَوَاهُ مُسْلِمٌ)

“It was narrated from Ibn Mas'ud (RA) that the Messenger of Allah (SAW) said: “There was no prophet whom Allah (SWT) sent to his community before me (Muhammad) except that among his people there were loyal supporters and companions who adhered to his Sunnah and followed his commands.” (An-Nawawi, 2005).

The formation of a community originates from a collection of individuals who are bound together by specific rules, traditions, ethics, and regulations. Human life possesses fundamental social characteristics that can be applied in community life, including the principles of acceptance and mutual recognition as the essence of communal living (Mathhari, 2019). A business community (*mujtama' al-a'māl*) is a group of individuals who share common interests in the business world. They may come from the same or related industries, and their purpose is to provide mutual support, share information, and strengthen the business ecosystem. Business communities can be local, national, or even global in nature, depending on the scope of business activities undertaken by their members (Venteny, 2024).

Community is a term that is frequently heard in everyday life. It is often perceived as a socio-economic function, emerging when actors (individuals) work collectively to achieve a better future for themselves (Gema Wibawa Mukti & Rani Andriani Budi Kusumo, 2021). Community-based business development emphasizes the principles of collaboration, local wisdom, and empowerment. In this approach, society is not merely an object of development but becomes an active subject that determines the direction and form of economic activities (Hijrah Haji Tampa, 2025). The term business community is also defined as a group of people or entities that come together and collaborate within a business context (Ismail, 2026).

A business community serves as a platform that brings together individuals or business actors who share common goals, enabling them to exchange information, experiences, networks, and business opportunities. Members of a business community come from diverse backgrounds, ranging from micro, small, and medium enterprises (MSMEs), startups, and professional entrepreneurs to investors (Abdullah, 2025).

The objectives of establishing a business community are presented in the table below:

No	Objective	Description
1	Expanding Networks (<i>Networking</i>)	Joining a business community provides opportunities to connect with business partners, suppliers, and potential customers.
2	Sharing Knowledge and Experience	Members can learn from one another's business successes as well as failures.
3	Enhancing Business Capacity	Through training programs, workshops, and mentoring activities, members are assisted in improving their management, marketing, and business strategy skills.
4	Creating Opportunities	Many business collaborations emerge from communities, ranging from joint projects to market expansion initiatives.

Table 1. Objectives of a Business Community

Untuk memenuhi komposisi komunitas bisnis terdapat unsur-unsur didirikannya komunitas bisnis, unsur-unsur tersebut sebagaimana berikut :

No	Business Community Elements	Description
1	Membership	Ownership and control of the organization are generally held by local residents. The community consists of a geographically identified group associated with the enterprise.

2	Leadership	The operational responsibility of the community business lies with a board of directors elected by the members.
3	Organization	Community businesses are governed by the same legal framework and regulations that apply to other forms of business entities.
4	Objective (<i>Maqshad</i>)	The creation of employment opportunities in areas with high unemployment rates is considered the most important primary objective.
5	Broader Social Economy	Most community enterprises are engaged in more than one commercial activity.

Table 2. Elements of a Business Community

The benefits of a business community can be experienced and utilized by its members. These benefits include the following:

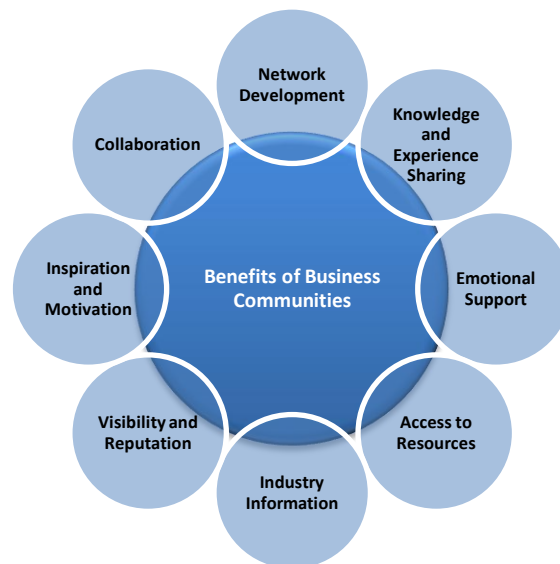


Figure 1. Benefits of Business Communities

Community (*Mandzūmah/Jamā'ah*) refers to a collection of individuals or groups within a particular organization who share common goals and interests for the future. In this study, the term refers to inter-pesantren business communities established to develop and strengthen sustainable peasant businesses across time and generations, while creating productive impacts on members of the peasant business economy, the peasant environment, and the wider community. One example of such a peasant business community is Hebitren.

Business and economic associations of peasantren, such as Hebitren, were initiated by several peasantren in collaboration with Bank Indonesia and the government to build a collaborative ecosystem capable of addressing the challenges of global business

competition and demonstrating that pesantren are capable of creating sustainable business and economic systems. Unlike most communities that focus primarily on religious, academic, or da'wah activities, this forum gave rise to a pesantren business association dedicated to collectively strengthening the economic independence of pesantren, both as producers and consumers, thereby contributing positively to the sustainability of pesantren enterprises.

In addition to Hebitren, other pesantren business communities include OPOP (One Pesantren One Product) and Pesantren Business Incubation Programs. These business communities are designed to develop pesantren-owned enterprises. The three communities aim to optimize the utilization of pesantren assets, wealth, natural resources, and human resources so that pesantren can transform from being predominantly consumers into becoming producers. Such communities exert a significant influence on the sustainability of the pesantren economy and business sector by enhancing the capacity of pesantren to meet their annual financial and operational requirements.

Pesantren Business

The development of pesantren business enterprises represents the aspiration of pesantren institutions to expand and manage their economic activities, even though complete self-sufficiency may not always be attainable. Just as human beings are social creatures who depend on others, pesantren likewise continue to require cooperation and support from parties beyond the pesantren itself.

Pesantren are Islamic educational institutions that play a significant role in the life of Indonesian society. As educational institutions, pesantren are closely associated with local culture and religious values. They serve as spaces for fostering character development, social solidarity, and community self-reliance (Tamaiko et al., 2025).

The pesantren community is established to ensure the sustainability of human resource regeneration within the institution, enabling it to manage and fulfill its objectives effectively. Students (*santri*) who are considered capable and selected are involved in various pesantren activities under the guidance of their senior counterparts. This process constitutes an early identification and selection of potential future leaders, based on academic competence, personal character, and social communication skills (Khusnurdilo, 2003).

According to KH. Tholkhah Hasan, pesantren are capable of sustaining educational institutions, exercising social control, and promoting social engineering and community development. Consequently, pesantren are able to perform a vital role as agents of social change (Norma, 2019). Pesantren develops a concept of well-being that encompasses both the body (physical) and the soul (metaphysical). The conceptual model of human well-being from an Islamic perspective integrates the philosophical understanding of happiness (*sa'adah*) with the objectives of preserving the five essential elements: religion (*dīn*), self (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*māl*). These dimensions correspond respectively to spiritual, physical, psychological, intellectual, family and social, and material well-being (Kader, 2021).

Islamic economics (Iqtisādiyyah Islāmiyyah), which has developed within pesantren, is grounded in and ultimately returns to the oneness of God (tawḥīd) as the Creator. This principle directs human beings to organize their faith (‘aqīdah) and utilize resources in accordance with Shari‘ah. It is a serious mistake to fail to understand tawḥīd as the philosophical framework and foundational epistemology of Islamic economics (Choudhury, 2018). The concept of well-being (falāḥ), based on the unity of tawḥīd (Masudul Alam Choudhury, 2016), emphasizes that nature is God's creation and that economic and business activities must adhere to His divine guidance. Business networks that are connected to the sacred messages of the Qur’an influence business behavior, the circulation of economic activities, and transactions that generate benefits for all parties involved.

Sustainability

Keiner defines sustainability (*istimrār*) as ensuring dignified living conditions related to human rights by creating and maintaining a broad range of opportunities or alternative forms of access in planning ways of life (Pertiwi, 2021). In essence, sustainability (*istimrār*) concerns the direction of development from various dimensions of life, particularly those related to social, economic, and environmental aspects. Since the beginning of the twenty-first century, sustainable development has become one of the ultimate goals of society. Sustainability is commonly understood as meeting present needs without compromising the ability of future generations to meet their own needs (Mohamad Taghvaei et al., 2023).

The concept of sustainability was first introduced in Tokyo, Japan, by a commission established by the World Commission on Economic Development (WCED) in 1987 in response to growing concerns over environmental degradation. In the business sector, sustainability refers to meeting the current needs of stakeholders without undermining the fulfillment of their future needs. John Elkington proposed three criteria for measuring sustainability in the business sector (Prabawani & Diponegoro, 2020). These three dimensions are as follows:

Economic (Profit)	Environmental (Planet)	Social (People)
Sales, Profit, and Return on Investment (ROI)	Air Quality	Employment
Taxes	Water Quality	Social Impact
Cash Flow	Energy Consumption	Human Rights
Job Creation	Waste Management	Trustworthy and Responsible Products

Table 3. Three Dimensions of Sustainability

The concept of sustainability in this research theme refers to the sustainability of pesantren businesses, which is closely related to the concept of inclusive business. An inclusive business model is a business approach that not only focuses on financial profit but also aims to generate social impact (Sania Nu Azizah &, 2024). Sustainability

components play an important role in the implementation of inclusive business models in pesantren. The focus of sustainability components lies in three dimensions:

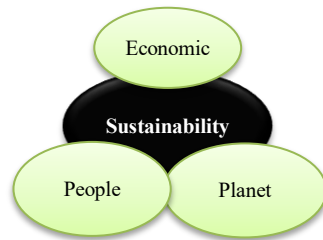


Figure 2. Sustainability Components

Sustainability (*istimrār* or *istidāmah*) is an integral part of Shariah, aimed at achieving public welfare (*maṣlahah*) and preventing harm (*mafsadah*). Therefore, all economic activities should be conducted in accordance with Shariah principles (Suharti et al., 2023). In Islam, the economy is built upon two main pillars: profit-oriented and non-profit-oriented activities (Tahiri Jouti, 2019). Transactions that are directed toward generating profit are known as *tijārah* (commercial activities), while those that are non-profit-oriented are referred to as *tabarru'* (philanthropic activities). From this latter category emerge practices such as *zakat*, *waqf*, *ṣadaqah*, *infaq*, and other forms of Islamic social finance. The concept of sustainability (*istimrār*) within these two streams of mu'āmalah helps maintain continuity in achieving business objectives. The success of pesantren-based businesses depends on their sustainability. Pesantren can perform their economic role through financial institutions such as Baitul Maal wat Tamwil (BMT), cooperatives, Badan Usaha Milik Pesantren (BUMPES), and pesantren business communities.

Salafiyah Syafi'iyah Sukorejo Islamic Boarding School continues to strengthen its commitment and work ethic in developing a sustainable pesantren-based business economy by consistently increasing its economic revenues. Since its establishment, Sukorejo Pesantren has operated independently without relying on government funding, largely due to the limited financial support provided by the government to Islamic boarding schools. Instead, the pesantren has long developed a self-sustaining and sustainable economic model by optimizing its natural and human resources. As the number of students (*santri*), administrators, teachers, educational staff, and religious instructors has continued to grow, so too have their daily material needs. Recognizing this opportunity, the pesantren has established various business units to create employment opportunities and generate income for both the managers of the pesantren's economic enterprises and the surrounding community.

The financial requirements of Sukorejo Pesantren across all sectors amount to approximately one hundred billion rupiah. However, the pesantren possesses sufficient financial reserves to cover these operational needs for the next three years, even without receiving income from student fees. The sustainability of the pesantren's business economy can be observed through its financial transactions and the numerous business units operating within the pesantren environment. In addition, the pesantren collaborates with

its alumni network, which is spread across various regions, to develop and manage business ventures that contribute to increasing the institution's revenue and ensuring its long-term economic sustainability.

The sustainability of the business economy of Zainul Hasan Genggong Islamic Boarding School in Pajarakan can be observed through the significant development of its various business units and products. Genggong Pesantren was founded by a Sayyid from Morocco. The name "Genggong" itself is derived from the name of the local village, which is located adjacent to a traditional market, the center of the community's economic activities. Since its establishment, the pesantren has demonstrated its commitment to supporting economic development. To ensure its long-term economic sustainability, Genggong Pesantren has established several business units, enabling the institution to operate independently and continue serving as a symbol of Islamic da'wah for future generations.

Genggong Pesantren operates numerous business enterprises, including a fuel station, supermarket, cooperative store, stationery shop, printing service, fitness center, and other facilities that cater to the needs of students and the surrounding community. These businesses are primarily intended to support the financial needs of the pesantren and to fund its educational and religious programs aimed at producing a morally upright and high-quality generation, without depending on external assistance or donations. This indicates that the economic sustainability of Zainul Hasan Genggong Pesantren has been successfully established and will continue to benefit future generations. The sustainability of the institution is not dependent upon a single charismatic leader; rather, it is supported by a well-established business system that sustains the pesantren's programs and activities. Business independence represents the ultimate goal of the economic sustainability strategy of Genggong Pesantren, generating welfare and prosperity for students, staff members, and the wider Muslim community.

Nurul Jadid Islamic Boarding School, as one of the largest pesantren institutions with thousands of students and alumni, has a responsibility to ensure the continuous sustainability of its business economy and to guarantee adequate funding for all of its programs and activities. To secure its economic sustainability, Nurul Jadid has established various business units under the institutional framework of the Pesantren-Owned Enterprise Agency (Badan Usaha Milik Pesantren/BUMPES). These enterprises include supermarkets, cooperatives, building-material stores, a central kitchen, printing services, garment production, stationery stores, E-Bekal services, and other business units such as Islamic microfinance institutions (BMT).

Efforts to achieve sustainable economic development have been pursued through the establishment of business units both within and outside the pesantren environment, either independently or in partnership with alumni and external stakeholders. Among the most popular and essential enterprises serving the needs of the pesantren community are the cooperative store, café, stationery shop, and food court. The monthly financial turnover of the central kitchen alone exceeds three billion rupiah, while the turnover generated by

other business units is also substantial. These figures illustrate the significant contribution of these enterprises to the economic sustainability of the pesantren.

The establishment of business units under the Pesantren-Owned Enterprise Agency (BUMPES) of Nurul Jadid reflects the institution's commitment to achieving sustainable business development that generates positive impacts for the pesantren, the surrounding community, and the broader environment. Nurul Jadid is not merely an Islamic boarding school focused on the study of classical Islamic texts and theoretical knowledge; it also plays an active role as a driver of economic development within the pesantren sector. In practice, Nurul Jadid has developed partnerships with several corporations, including PT Yeoh Tiong Lay (YTL) and International Power Mitsui Operation and Maintenance Indonesia (IPMOMI), with collaborations continuing from 2008 to the present. The pesantren also works with fishermen's alliances and frequently receives funding support and strategic government programs aimed at promoting economic development. To implement and strengthen its business sustainability initiatives, Nurul Jadid has undertaken various strategic measures, as reflected in sustainability indicators such as the establishment of numerous business enterprises and the creation of employment opportunities for alumni and members of the local community.

Pesantren Business Sustainability

Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, Zainul Hasan Genggong Pajarakan Islamic Boarding School, and Nurul Jadid Islamic Boarding School each operate business, economic, and financial institutions under the auspices of their respective pesantren. The economic and business structure of a pesantren is initially developed by the pesantren and its founding family; however, the benefits and returns generated are ultimately reinvested for the welfare and development of the pesantren itself. As the primary consumers within the pesantren ecosystem, *santri* (students) play a crucial role in supporting the pesantren economy and the surrounding community. They contribute to maintaining the sustainability of pesantren businesses and the local economy through their participation in meeting daily needs and consuming goods and services provided within the pesantren environment.

The following figure illustrates the business structure and economic framework of the three pesantren examined in this study

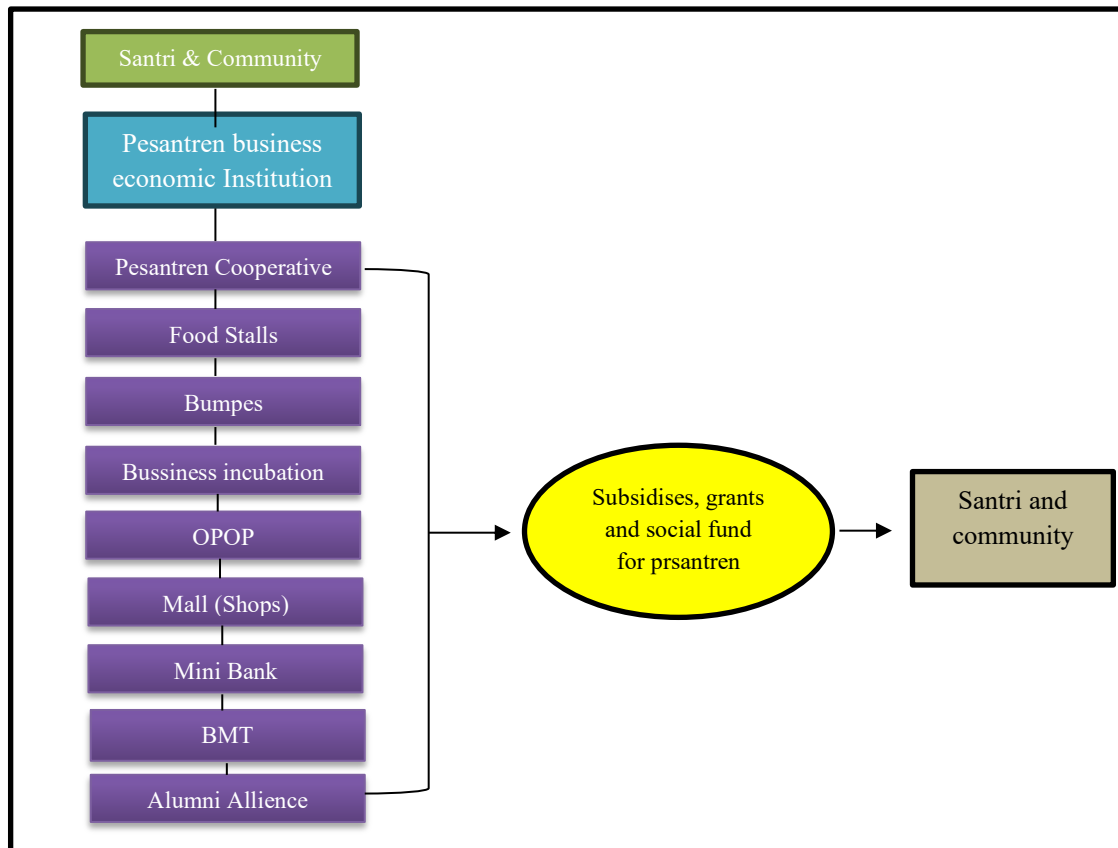


Figure 3. Pesantren Business Structure

Various economic, business, and financial institutions have been established within Salafiyah Syafi'iyah Sukorejo, Zainul Hasan Genggong, and Nurul Jadid Paiton Islamic boarding schools to support and maintain the economic and financial stability of the pesantren. Throughout their development from their founding to the present day, the pesantren authorities have formulated a blueprint (master plan) in which business development is regarded as a fundamental necessity for creating and sustaining the circulation of financial resources within the pesantren. To maintain financial stability, pesantren have established *Baitul Maal wat Tamwil* (BMT) institutions, other pesantren-based financial organizations, or have collaborated with banking institutions.

Through field observations, it was found that Salafiyah Syafi'iyah Sukorejo, Zainul Hasan Genggong, and Nurul Jadid Paiton Islamic boarding schools operate financial institutions and BMTs and maintain partnerships with banking institutions. This can be observed through the presence of several Automated Teller Machine (ATM) units located around the pesantren complexes. The pesantren regard financial management as requiring trustworthiness (*amanah*), accountability, professionalism, and technology-based networking systems. These criteria can generally be fulfilled through cooperation with banking institutions and other formal financial organizations.

The Impact of Community Networks on the Three Pesantren

The existence of community networks has had a significant impact on the business development of the three pesantren—Salafiyah Syafi'iyah Sukorejo, Zainul Hasan

Genggong, and Nurul Jadid Paiton—by fostering sustainable business independence. The distribution of goods and services, as well as the exchange of products among pesantren and their partner institutions, constitutes a significant contribution to building sustainable business self-reliance that can benefit future generations. Pesantren represent the embodiment of noble Islamic values, and in practice they have demonstrated their ability to teach and exemplify these values. Allah SWT has provided the earth and its resources for human beings to manage as trustees of His divine mandate. Consequently, it is humanity's responsibility to maintain and ensure the sustainability of environmental and ecological stability by utilizing knowledge and adhering to Islamic values.

The impact of community networks on the sustainability of business activities within the three pesantren has led to the emergence of more independent, productive, and socially responsible institutions. Such outcomes represent practical efforts to preserve economic sustainability (*iqtiṣādīyyah*), environmental sustainability (*bi'īyyah*), and social sustainability (*ijtimā'īyyah*) within the pesantren and the broader pesantren community. These efforts are in accordance with the teachings of the Qur'an, particularly as conveyed in Surah Hūd, verse 6:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ (هود: ٦)

“There is no creature moving on the earth except that its provision is guaranteed by Allah. He knows its dwelling place and its resting place. All of this is recorded in a Clear Book (Lauh al-Mahfuz).” (Ministry of Religious Affairs of the Republic of Indonesia, 2022).

The verse above affirms that none of Allah's creatures are deprived of their sustenance or the portion that has been decreed for them. The provision of natural resources and the means of economic and business activity have been determined by Allah in accordance with the progression of time and the individuals involved. Human beings, therefore, are expected to become self-reliant, innovative, and responsible individuals. Islam strongly emphasizes self-reliance; even animals, whose status is lower than that of humans, are able to survive through their own efforts. Consequently, striving independently to fulfill one's needs is regarded as a religious obligation.

Sustainable community-based economic and business self-reliance within pesantren refers to the collective efforts of community members to achieve the welfare and prosperity of the pesantren. These efforts include economic activities such as marketing, increasing production capacity, and fulfilling the needs of the pesantren community. The following section presents the framework of the pesantren business model as illustrated below:

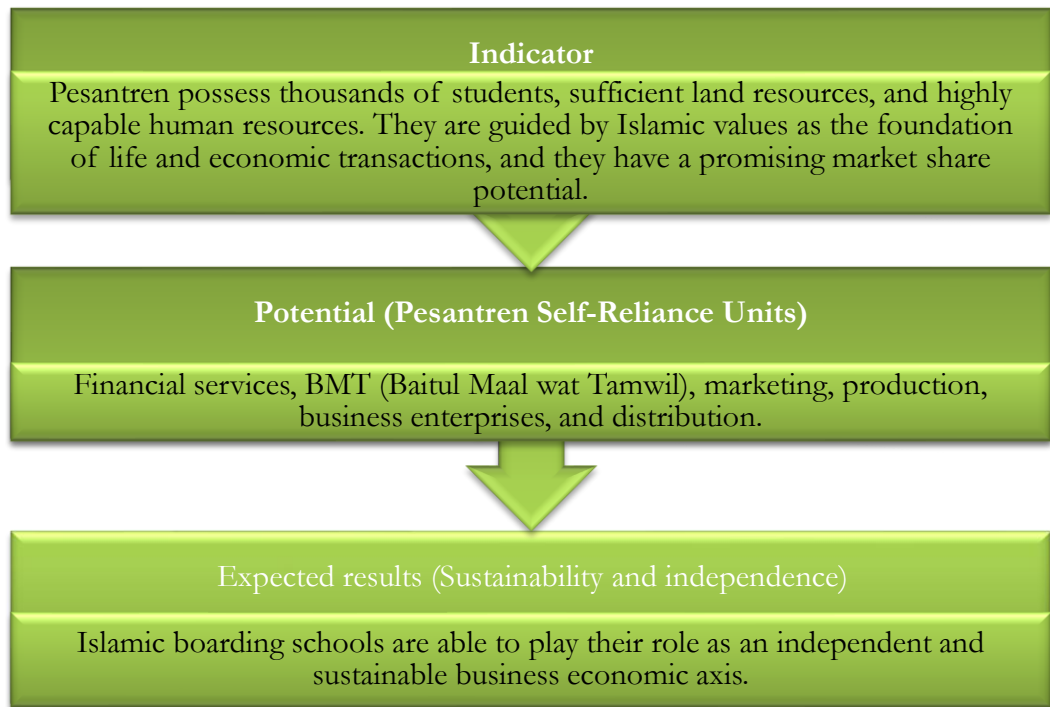


Figure 4. Shema pesantren business independence

There are several instruments that contribute to achieving sustainable economic and business self-reliance within pesantren. These instruments function as key mechanisms and principal actors in establishing a sustainable pesantren business ecosystem, as illustrated below:

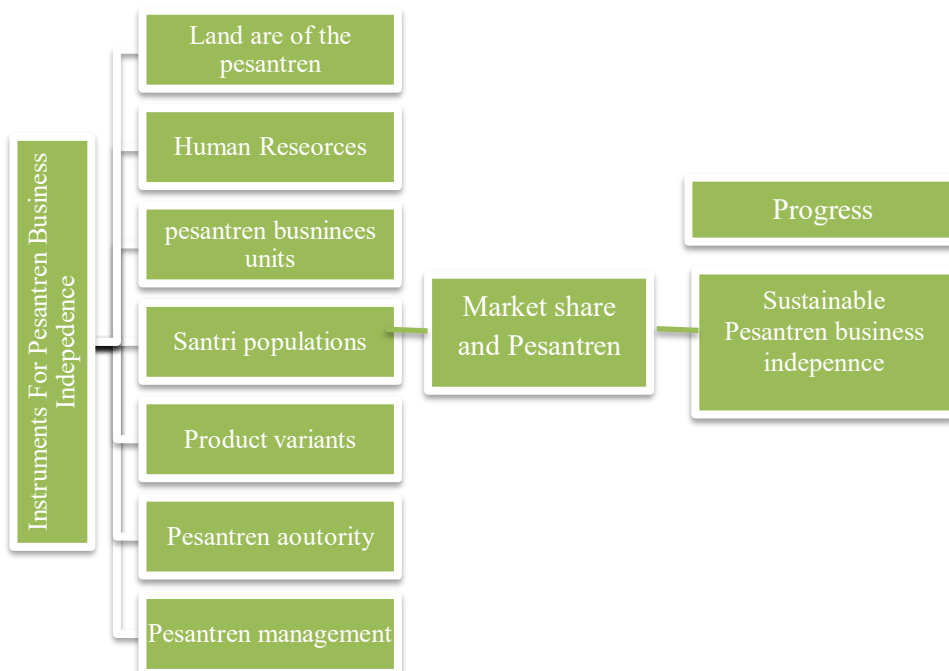


Figure 5. Framework of Instruments for Pesantren Business Sustainability

CONCLUSION

The findings of this study indicate that the sustainability of pesantren-based businesses at Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School, Zainul Hasan Genggong Islamic Boarding School, and Nurul Jadid Paiton Probolinggo Islamic Boarding School can be developed and sustained through several strategic measures. First, by creating business and commercial opportunities, such as retail stores, shopping centers, small enterprises, and cooperatives. Second, by developing competent, skilled, and innovative human resources who can be assigned to various sectors within the pesantren according to their expertise. Third, by expanding product markets beyond the pesantren environment and increasing market share. Fourth, by optimizing the substantial resources available within the pesantren, including land, assets, and other forms of wealth. Fifth, by establishing partnerships with relevant stakeholders and strengthening business networks with partner pesantren and other institutions.

Members of the pesantren business community, as well as pesantren authorities consisting of *kiai* and administrators, perceive pesantren business sustainability as a continuous economic and business condition that generates benefits for both the pesantren and its surrounding environment while remaining aligned with Islamic values and pesantren traditions. Such sustainability is expected to be experienced and preserved across generations. The concept of sustainability (*istimrar*) in pesantren business is reflected in the fulfillment of the pesantren's food and basic needs, as well as in the growth and development of its business units. Through this process, the pesantren and its surrounding community can attain economic prosperity in this world (*dunyā*) and spiritual well-being in the Hereafter (*akhirah*), as envisioned in the principles and teachings of Islamic Shariah.

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