

# Islamic Entrepreneurship-Based Business Governance in Pesantren: A Case Study of Amanah, Tabligh, and Fathanah at Pondok Pesantren Raudhatul Ulum Sakatiga

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## ABSTRACT

Indonesian pesantren are increasingly required to develop economic independence through Business Units of Pesantren (BUMP), yet most BUMP are still managed traditionally without explicitly integrating Islamic entrepreneurship values into the governance system. This study aims to analyze how the business governance of BUMP at Pondok Pesantren Raudhatul Ulum Sakatiga (PPRU Sakatiga), South Sumatera, is implemented within the framework of Islamic entrepreneurship. A qualitative case study design was employed. Data were collected through in-depth interviews with three key informants: the pesantren leader, the head of BUMP, and an operational staff member; supported by participant observation and documentation of organizational structure, cash-flow reports, and SOPs. Data were analyzed using the Miles and Huberman interactive model and verified through source and technique triangulation. The findings reveal three structural mechanisms that operationalize Islamic entrepreneurship principles: (1) a four-tier organizational structure with explicit job descriptions reflecting the principle of *amanah*; (2) tiered monthly financial reporting embodying the principle of *tabligh*; and (3) participatory monthly evaluation meetings reflecting collective *fathanah*. The study contributes a value-based governance model that fills the structural framework of good governance with Islamic ethical content, offering both

## 1. INTRODUCTION

Islamic boarding schools (pondok pesantren) are the oldest Islamic educational institutions in Indonesia; they not only serve as centers for *tafaqquh fi al-din* but are also required to adapt to the demands of the times, one of which is by building the institution's economic self-reliance [1]. In recent decades, awareness of the importance of pesantren's economic self-reliance has grown stronger because pesantren are required not only to survive as centers of *da'wah* and education but also to be financially independent so they can carry out their functions sustainably amid increasingly complex challenges of the times [2]. The challenge of ensuring the sustainability of pesantren in an era of social transformation is also highlighted by Triasmoro et al. [3], who emphasize the need for adaptive strategies rooted in empathy and social entrepreneurship as a bridge between pesantren traditions and the demands of modernity. The Indonesian government, through its pesantren self-reliance program, encourages the formation of a pesantren economic ecosystem by developing Pesantren-Owned Enterprises (BUMP). Legally, this initiative aligns with the mandate of Law No. 18 of 2019 on Pesantren, which positions pesantren not only as institutions of education and *da'wah* but also as institutions for community empowerment [4]. However, to date, the majority of BUMPs are still managed traditionally, without professional and sustainable governance systems. In fact, not all BUMPs have adopted the values of Islamic entrepreneurship—such as *amanah*, *adl*, *halal*, and *maslahat*—in their business operations [5]. From the perspective of Islamic Religious Education, the economic activities of Islamic boarding schools cannot be separated from the process of learning Islamic values. Pesantren business units serve as strategic vehicles for students to internalize Islamic entrepreneurial values such as *siddiq*, *amanah*, *tabligh*, and *fathanah* directly through practical application, rather than merely through classroom

theory [6]. As explained by experts in Islamic economics, business or *at-tijarah* is part of *muamalah* worship that is rich in spiritual values, the equitable distribution of prosperity, and the upholding of justice [7]. Antonio [8], in his work “Muhammad SAW.: The Super Leader Super Manager”, emphasizes that the primary capital of business in the tradition of the Prophet Muhammad (peace be upon him) is not financial capital, but rather trust and competence (*fathanah*) built upon the reputation of Al-Amin. Practical inspiration for economic self-reliance can also be drawn from the story of the Companion Abdurrahman bin Auf, who refused subsidies and chose to enter the market directly, guided by the principles of honesty and professionalism [9].

Allah SWT. states in Surah Al-Baqarah, verse 275: “Allah has made trade lawful and has forbidden usury” [10], which unequivocally legitimizes halal business activities as a means of seeking Allah’s blessings. A hadith of the Prophet Muhammad (peace be upon him), narrated by At-Tirmidhi, also affirms that “honest and trustworthy merchants will be with the prophets, the truthful ones, and the martyrs” [11], which serves as the foundation for spiritual motivation in managing the pesantren’s business units professionally, honestly, and transparently. From an organizational management perspective, governance is defined as a system that regulates decision-making processes, oversight, and the distribution of responsibilities among stakeholders [12]. The Organization for Economic Co-operation and Development (OECD) emphasizes the principles of transparency, accountability, responsibility, independence, and fairness as the pillars of good governance [13], while Tricker views governance as a system that guides an organization so that its operational activities remain aligned with the institution’s vision and values [14]. In the context of Islamic educational institutions such as pesantren, Stewardship Theory is considered relevant because business unit managers are not positioned as agents who must be strictly supervised, but rather as stewards acting out of spiritual motivation and a sense of service to the institution [15]. Previous research has examined various aspects of pesantren economic management. Latifah [16] studied strategies for the economic empowerment of pesantren through the Business Unit for Pesantren Management (BUMP) at the Salafiyah Syafi’iyah Sukorejo Pesantren; however, she did not explicitly link BUMP management to the core values of Islamic business, such as trust, justice, and the public good. Bakhri and Ashari [17] highlighted cooperative-based self-reliance management at the Sidogiri Islamic Boarding School, but their discussion did not delve further into how the business’s organizational structure was formed or how business decisions were made collectively. Safebriyansyah [18] examines shared leadership within the pesantren context, but his research does not focus on the management of business units. Firmansyah’s [19] study on Gontor and Rahmawati et al.’s [20] study on Al-Ittifaq agribusiness place greater emphasis on business models rather than on the underlying values of Islamic entrepreneurship. Mi’raj et al. [21] also formulated the concept of economic self-reliance in Islamic boarding schools, but have not yet translated the values of Islamic entrepreneurship into governance indicators that have been verified in the field.

In the context of pesantren management, Perawironegoro et al. [22] demonstrate that the internalization of pesantren values is achieved through classical management functions (planning, organizing, directing, and evaluating) within the boarding school management system, and a follow-up study by Perawironegoro et al. [23] at Pesantren Darunnajah 2 Cipining confirmed three performance indicators for Islamic boarding schools the learning process, teachers’ self-directed learning, and the management of the boarding school unit, but did not yet link them to the framework of Islamic entrepreneurship. Rahmawati et al. [24] examined the internalization of Muhammadiyah values within the pesantren’s organizational culture, while Atmojo et al. [25] and Perawironegoro et al. [26] analyzed the framework for curriculum change management and the dimensions of change management objects in Muhammadiyah pesantren. Regarding the dimension of Muslim character development, Masduki et al. [27] emphasize the importance of strengthening religious education for family resilience; Masduki

[28] integrates *tazkiyatun nafs* with positive psychology as an approach to character education; and Masduki et al. [29] demonstrate that character development requires a consistent ecosystem. These studies have mapped the internalization of Islamic values through formal management mechanisms and character development, but have not addressed the dimension of business unit management (BUMP) as a practical vehicle for internalizing the principles of Islamic entrepreneurship. Based on this literature review, there are three research gaps. First, there are few studies that comprehensively integrate BUMP governance with the Islamic entrepreneurship framework. Second, previous research has not examined how the manifestation of Islamic principles is involved in the management decision-making process within the pesantren business environment. Third, in the context of business governance, there remains scope to study the dynamics of collaborative leadership between *kiai* and professional business managers guided by Islamic values. This study aims to fill these gaps by using the Raudhatul Ulum Sakatiga Islamic Boarding School (hereinafter PPRU Sakatiga) as the research site. PPRU Sakatiga, one of the largest Islamic boarding schools in South Sumatra, owns approximately 70 hectares of land and houses thousands of students, giving it significant resource potential. The presence of thousands of students creates a daily needs ecosystem with great potential for management through business units such as agrotourism, laundry services, and retail [30]. Data from PPRU Sakatiga's Pesantren Revenue and Expenditure Budget Plan (RAPBP) indicates that approximately 60% of revenue comes from student tuition fees, 25% from the pesantren's business units, and 15% from donations and external aid. This composition shows that business units have contributed to the pesantren's economy, but the level of economic self-reliance remains at a developing stage. It is this situation that makes PPRU Sakatiga a relevant research locus for analyzing how business governance is implemented within the framework of Islamic entrepreneurship. The novelty of this study lies in the operationalization of the four fundamental principles of Islamic entrepreneurship: *siddiq*, *amanah*, *fathanah*, and *tabligh* (SAFT) as operational values that underpin three formal governance mechanisms: structure and division of authority, transparency and accountability, and the monitoring and evaluation system. Unlike previous studies, which generally treat Islamic values as a normative backdrop separate from governance structures, this study demonstrates a direct connection between each mechanism of good governance and the principles of Islamic entrepreneurship that underpin them. This study aims to analyze business governance based on Islamic entrepreneurship at PPRU Sakatiga, while also providing a theoretical contribution to the development of the literature on pesantren governance and a practical contribution as a reference model for other pesantren in establishing professional business management rooted in Islamic values.

## 2. METHODS

This study employs a qualitative approach in the form of a descriptive case study. According to Creswell, the qualitative approach aims to build understanding based on a constructivist perspective by exploring the meanings that emerge from individual experiences, social values, and historical contexts [31]. This approach was chosen because the study aims to deeply explore the governance practices of pesantren business units from the perspective of directly involved actors, rather than measuring variables numerically. A case study was selected because it allows the researcher to carefully analyze a program, event, activity, or process involving a group of individuals confined to a specific time and place [32]. This design choice is also consistent with the approach successfully applied by Perawironegoro et al. [23] in examining the performance of pesantren as Islamic educational institutions, which demonstrated that case studies can capture the managerial dynamics of pesantren holistically. The research was conducted at PPRU Sakatiga, Ogan Ilir Regency, South Sumatra, from October to December 2025. This location was chosen because its business unit management practices

support the institution's self-reliance and adhere to Islamic values in business, with diverse business units including a student laundry service, integrated farming, a pesantren store, and *Sharia*-based agrotourism. The research subjects consisted of three key informants selected through purposive sampling, namely: (1) the Head of the Pesantren, KH. Tol'at Wafa Ahmad, as the highest ideological leader of BUMP; (2) the Head of BUMP, Mr. Lazuardi, S.Kom., who is responsible for planning and coordinating all business units; and (3) the Operations Staff, Mr. Denny Syamsyuddin, who oversees day-to-day business operations. The selection of these three informants was based on their representation of the three structural levels within BUMP.

Data were collected through three main techniques. First, in-depth interviews using a semi-structured interview guide developed based on three governance indicators: (a) structure and division of authority, (b) transparency and accountability, and (c) oversight and evaluation. Second, participatory observation of the business unit's operational activities, monthly evaluation meetings, and the conduct of direct supervision. Third, documentation of BUMP's key records, including the organizational structure, Standard Operating Procedures (SOP) documents, monthly cash flow reports, meeting minutes, and RAPBP data. Data validity was tested through two types of triangulation [33]. Source triangulation was conducted by comparing data obtained from the three key informants at different structural levels, so that each statement could be cross-verified. Methodological triangulation was conducted by comparing data from interviews, observations, and documentation to ensure the consistency of findings. Data analysis utilized the Miles and Huberman interactive model, which consists of four stages: data reduction, data presentation, verification, and drawing conclusions [34]. The collected data were reduced by filtering information relevant to governance indicators, presented in the form of narrative descriptions and tables, verified through triangulation, and finally systematically synthesized to address the research questions.

### 3. RESULTS AND DISCUSSION

The research findings indicate that business governance at PPRU Sakatiga operates within the framework of Islamic entrepreneurship through three structural mechanisms, each of which concretely reflects the principles of Islamic entrepreneurship (IE): *amanah*, *tabligh*, and *fathanah*. These three mechanisms are described in the following subsections, and at the end of this section, a theoretical discussion is provided that places the findings within the context of the literature on pesantren governance.

#### 3.1. Structure and Division of Authority as an Embodiment of the Principle of *Amanah*

In Islamic entrepreneurship, the principle of *amanah* views every position as a trust of responsibility that must be carried out with sincerity. At PPRU Sakatiga, this principle is embodied in the four-tier organizational structure of BUMP: (1) Pesantren Leader KH. Tol'at Wafa Ahmad, who serves as the supreme ideological guardian and guide; (2) BUMP Director, Mr. Lazuardi, S.Kom., who is responsible for planning and coordinating all business units; (3) Unit Heads who lead each business category; and (4) Operational Staff who carry out day-to-day business activities, including staff and some students. The Head of the Islamic Boarding School explained the philosophical basis for this structural division as follows:

*"The business governance I have established here is based on a clear organizational structure. Every manager must know exactly what their duties are and to whom they are accountable. Without that, the business cannot operate in a focused manner."*

This statement reflects the principle of *amanah* in Islamic entrepreneurship—that authority must be explicitly defined so that every manager can fulfill their responsibilities effectively. The Head of BUMP elaborates on how this chain of *amanah* works in practice:

*“Each unit head has the autonomy to manage their day-to-day operations, but decisions regarding matters outside the routine budget must still go through me. From me, major decisions are forwarded to the supervisor. That’s the chain—it’s clear who decides what, at which level.”*

This system of limited decentralization aligns with the principle of *amanah*: trust is granted according to capacity, and each level is entrusted to fulfill its *amanah* within the agreed-upon limits of authority. An operational staff member confirmed this from the implementation level:

*“We know the limits of our authority. If there’s something major or out of the ordinary, we first report it to the Head of BUMP; we don’t make decisions on our own. This system is what makes everything more orderly and prevents overlap.”*

Taken together, these three quotes demonstrate that the structure and division of authority at PPRU Sakatiga are not merely an administrative division but rather the internalization of the value of *amanah* in Islamic entrepreneurship at every level of the organization. The results of the observations reinforce the interview data: each unit head has a job description outlined in the pesantren’s SOP documents, so the division of authority is not merely informal or verbal but has been institutionalized in writing. Thus, the structure and division of authority at BUMP PPRU Sakatiga have fulfilled the basic principles of good governance according to the OECD, namely clarity of accountability and a structured distribution of authority [13]. In the context of Islamic entrepreneurship, this structure also reflects the value of *amanah*, whereby each position is viewed as a moral responsibility to be carried out wholeheartedly, rather than merely an administrative role.

### 3.2. Transparency and Accountability as Manifestations of the Principle of *Tabligh*

In Islamic entrepreneurship, the principle of *tabligh* signifies openness and clarity in communication. Transparency, as one of the pillars of good governance, refers to an organization’s openness in providing clear, honest, and easily accessible information to stakeholders regarding policies, decision-making processes, and resource management [35]. In the context of Islamic educational institutions such as pesantren, transparency has a broader meaning because it relates to the values of *amanah* and moral trust; openness in the management of business units is a crucial factor in maintaining the institution’s legitimacy in the eyes of administrators, students, and the community. At PPRU Sakatiga, the principle of *tabligh* is embodied through a tiered financial reporting system. Operational staff explained the link between authority and transparency:

*“We are given the authority to manage the business operations, but at the end of each period, we submit a report to the pesantren’s supervisors to ensure the business remains aligned with the pesantren’s objectives.”*

This statement indicates that transparency at PPRU Sakatiga is not voluntary but inherent in the system; every authority is accompanied by a reporting obligation as an expression of *tabligh*. The monthly reporting mechanism is explained further:

*“At the end of each month, we prepare a report on business income and expenses, which is then submitted to the management and the boarding school’s supervisors so that everyone is aware of the business’s progress.”*

The dimension of accountability that accompanies *tabligh* is evident in the clear division of responsibilities among business managers and the existence of periodic evaluations of business unit performance. The head of BUMP explains:

*“We’ve been entrusted with managing the business, but we must report our results at the end of each period—including profits, challenges, and future plans.”*

This substantive reporting, which goes beyond mere numbers to include challenges and plans reflects a holistic approach to *tabligh*: transparency that does not hide weaknesses. Observations reveal the existence of business management reporting meetings as a formal forum where reports are presented openly before leadership and other managers. In this forum, routine evaluations minimize the potential for irregularities and support the creation of professional, trustworthy, and sustainable pesantren business governance in accordance with the principles of Islamic entrepreneurship. Documentation of monthly cash flow reports serves as written evidence of the application of transparency principles in the institution's financial management. These reports detail the inflow and outflow of funds from the pesantren's business units, enabling all management personnel to understand the financial condition in a concrete and measurable way. These documents also serve as a control tool that assists pesantren leadership in monitoring and evaluating the efficiency of business management. Through the regular submission of cash flow reports, PPRU Sakatiga demonstrates its commitment to conducting business management that is trustworthy, professional, and in accordance with the principles of *Sharia* financial management.

### 3.3. The Monitoring and Evaluation System as an Embodiment of the Principle of Collective *Fathanah*

In Islamic entrepreneurship, *fathanah* refers to intelligence and wisdom in business management. At PPRU Sakatiga, *fathanah* is realized collectively through deliberation during Monthly Evaluation Meetings, rather than solely as the individual intelligence of the leadership. The Head of BUMP explained:

*"If there is a decline in sales or an operational obstacle, we discuss it together during the evaluation. No one is immediately punished; what's important is identifying the root cause, then formulating a solution together. Deliberation is our guiding principle."*

This consultative approach reflects collective *fathanah*: the best wisdom is achieved through collective thinking, not through a single authority. In addition to monthly meetings, oversight is also carried out through direct supervision. An Operations Staff member added:

*"In addition to the monthly meetings, Mr. Lazuardi also frequently visits the units in person to monitor conditions. The supervisors themselves sometimes come to check things out in person. So the oversight works both ways."*

The monitoring and evaluation system is a crucial part of organizational governance, aimed at ensuring all activities proceed according to plans, regulations, and established objectives. At PPRU Sakatiga, this system is implemented through routine monitoring and periodic reporting to the supervisors. An interview with an operational staff member confirmed:

*"Every business unit is consistently monitored, usually through monthly reports and evaluation meetings to ensure that operations remain aligned with the pesantren's objectives."*

Monitoring at PPRU Sakatiga serves to keep business operations aligned with educational values and *Sharia* principles, rather than merely serving as administrative control. Observations during monthly evaluation meetings indicate that the monitoring and evaluation system operates as a continuous improvement cycle. The boarding school leadership serves as both the guiding authority and the primary supervisor; the Head of BUMP monitors the implementation of business activities through reports submitted by business unit managers; while operational staff prepare activity reports, including both financial and business performance reports which form the basis for evaluations. The results of these evaluations then serve as the foundation for new decision-making and improvements to work systems, ensuring that oversight functions not only as a control mechanism but also as a means of guidance and enhancement of business management quality.

### 3.4. Theoretical Discussion: Infusing Good Governance with the Values of Islamic Entrepreneurship

The findings above provide empirical confirmation of the good governance framework formulated by the OECD [13] and Tricker [14], namely transparency, accountability, and a structured oversight system. However, what distinguishes practices at PPRU Sakatiga from the conventional good governance framework is the integration of Islamic entrepreneurship values into these formal structures. The hierarchical structure and division of authority are framed by the principle of *amanah*; monthly cash flow reports are viewed as a form of *tabligh*; and evaluation meetings based on *musyawarah* reflect collective *fathanah*. The relationship between governance mechanisms and the principles of Islamic entrepreneurship is illustrated in Table 1.

**Table 1. Mapping of Governance Mechanisms and Principles of Islamic Entrepreneurship at PPRU Sakatiga**

Governance Mechanisms	Implementation at PPRU Sakatiga	Principles of Islamic Entrepreneurship
Structure and Division of Authority	Four-tiered structure with job descriptions outlined in SOPs	Amanah
Transparency and Accountability	Monthly cash flow reports and open reporting meetings	Tabligh
Monitoring and Evaluation	Monthly evaluation meetings based on deliberation and direct supervision	Fathanah kolektif

The pattern observed at the Sakatiga PPRU aligns with Stewardship Theory, in which business unit managers are not viewed as agents who must be strictly supervised, but rather as stewards acting out of spiritual motivation and a sense of service to the institution [15]. The trust placed by the pesantren leadership in the Head of BUMP and the operational staff does not eliminate reporting mechanisms; on the contrary, reporting is understood as an expression of compliance with the trust that has been entrusted to them. This differs from the agency theory paradigm, which views oversight as an instrument to prevent conflicts of interest; in the stewardship paradigm based on Islamic entrepreneurship, oversight serves as an instrument to preserve the organization's blessings and sustainability. This finding aligns with and expands upon the research results of Perawironegoro et al. [22] on the internalization of pesantren values based on dormitory management: the functions of planning, organizing, directing, and evaluating which in that context operate within the lives of the students, operate within the business unit domain at PPRU Sakatiga and result in the internalization of the principles of Islamic entrepreneurship (SAFT) among business managers. This reinforces the thesis that pesantren management, regardless of its domain is fundamentally value-laden. The study by Perawironegoro et al. [23], which measures pesantren performance through indicators of pesantren unit management, is also relevant; the findings at PPRU Sakatiga enrich these indicators with the dimension of Islamic entrepreneurship values that had not previously been explicitly addressed. In the dimension of change management, the change management framework for Islamic education formulated by Atmojo et al. [25] and the four dimensions of change management objects in Muhammadiyah pesantren identified by Perawironegoro et al. [26] which identify communication, motivation, and evaluation as the primary drivers find parallels in the monthly evaluation meetings based on deliberation at PPRU Sakatiga, with the caveat that the dimension of Islamic entrepreneurship values forms the core of its

framework. The organizational culture dimension analyzed by Rahmawati et al. [24] in the context of the internalization of Muhammadiyah values aligns with the findings from PPRU Sakatiga: the values of *amanah*, *tabligh*, and *fathanah* are internalized as a work culture that shapes the behavior of business unit managers. Meanwhile, the studies by Masduki et al. [27], [29] and Masduki [28] on character education based on Islamic values serve as theoretical references for understanding pesantren business units as a “living curriculum” a living curriculum that enables students to internalize the principles of Islamic entrepreneurship through direct experience. Innovations in learning methodologies examined by Sukirman, Masduki et al. [36], and Ru’iya and Masduki [37] further underscore that Islamic education requires synergy between value-based content and contextual learning methods, including within non-formal educational settings such as pesantren business units.

These findings also complement the existing empirical literature. Latifah [16] found that the economic empowerment strategy at the Salafiyah Syafi’iyah Sukorejo pesantren was implemented through the formulation and execution of business strategies; however, it did not explicitly link the governance of the pesantren business unit (BUMP) to fundamental Islamic values. The study at PPRU Sakatiga complements these findings by demonstrating that the structural success of BUMP management alone is insufficient; every element of governance must be guided by the four principles of Islamic entrepreneurship (SAFT) to ensure management that is both *halal* and professional. Similarly, Bakhri and Ashari’s [17] study on cooperative-based pesantren self-reliance management at Pesantren Sidogiri emphasizes the success of cooperative strategies but does not elaborate in detail on how the principles of Islamic entrepreneurship are present at every managerial stage. PPRU Sakatiga offers a conceptual deepening in which every managerial mechanism has a concrete Islamic ethical reference. Furthermore, this study’s contribution to the framework of Islamic Religious Education (PAI) lies in affirming that pesantren business units are not merely sources of income but also a “living curriculum” a curriculum that teaches the values of Islamic entrepreneurship to students through direct practice. When students are involved in business units, they witness and personally experience how *amanah* is embodied in the delegation of authority, how *tabligh* is reflected in financial reporting, and how *fathanah* is practiced in evaluative deliberations. Thus, the management of business units based on Islamic entrepreneurship also serves as a vehicle for experiential learning in Islamic Education [38] that shapes the character of Muslim entrepreneurs of integrity.

#### 4. CONCLUSION

Business governance based on Islamic entrepreneurship at the Raudhatul Ulum Sakatiga Islamic Boarding School operates through three structural mechanisms, each of which reflects the principles of Islamic entrepreneurship. *First*, the four-tier structure and division of authority, boarding school leadership, BUMP Director, unit heads, and operational staff supplemented by written job descriptions in the SOPs, embodies the principle of *amanah*. *Second*, transparency and accountability, realized through the preparation of monthly cash flow reports and open reporting meetings with the boarding school’s supervisors, embody the principle of *tabligh*. *Third*, the monitoring and evaluation carried out through monthly evaluation meetings based on consensus, supported by direct supervision from the BUMP Director and the pesantren leadership, embody the application of the principle of collective *fathanah*. Thus, business governance at PPRU Sakatiga not only adopts general principles of good governance but also infuses them with the values of Islamic entrepreneurship, ensuring that every managerial mechanism is grounded in concrete Islamic ethical principles. This study contributes theoretically by demonstrating a direct connection between good governance mechanisms and the principles of Islamic entrepreneurship, while also offering a practical reference model for other Islamic boarding schools in establishing professional business management rooted in Islamic values. Further

research is recommended to examine the application of this model comparatively across Islamic boarding schools with different geographical characteristics and business unit typologies, as well as to measure the impact of applying the principles of Islamic entrepreneurship on the development of students' entrepreneurial character through a longitudinal study.

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