

# Integration Of Business And Spirituality: A Phenomenological Study On The Key To The Success Of Islamic Boarding School Business Independence

Tri Harjawati<sup>1\*</sup>, Sumiati<sup>2</sup>, Siti Aisjah<sup>3</sup>, Kusuma Ratnawati<sup>4</sup>

<sup>1,2,3,4</sup> Management Department, Faculty of Economics and Business, Universitas Brawijaya, Malang, 65145, Indonesia, [tri.harjawati@student.ub.ac.id](mailto:tri.harjawati@student.ub.ac.id)<sup>1</sup>, [sumiati@ub.ac.id](mailto:sumiati@ub.ac.id)<sup>2</sup>, [aisjah@ub.ac.id](mailto:aisjah@ub.ac.id)<sup>3</sup>, [kusuma@ub.ac.id](mailto:kusuma@ub.ac.id)<sup>4</sup>, <https://orcid.org/0000-0002-0936-6741><sup>1</sup>, <https://orcid.org/0000-0001-6190-5290><sup>2</sup>, <https://orcid.org/0000-0002-2450-2051><sup>3</sup>, <https://orcid.org/0000-0002wr-8308-2034><sup>4</sup>

---

## Abstract

**Background:** The integration between business and Spirituality in pesantren is a multifaceted approach that aims to achieve economic independence while maintaining religious and ethical values. Nevertheless, integrating business activities with spiritual values in pesantren remains a challenge, particularly in maintaining the sustainability and success of the managed business units. Islamic boarding schools possess significant potential to cultivate an entrepreneurial mindset, yet the primary challenge lies in interpreting and applying spiritual principles within a business framework. This includes identifying suitable spiritual guidelines and establishing strategies for their consistent implementation. Therefore, a stronger spiritual foundation is needed in management practices to create a more sustainable business model.

**Aims:** This research aims to identify the key factors supporting business independence at Al-Ittifaq Bandung Islamic Boarding School.

**Research Method:** This study employs an exploratory research method, utilizing a phenomenological framework. Data were collected from nine respondents using interviews and observations, while the analysis was conducted utilizing NVivo 15 software.

**Results and Conclusion:** The success of Bandung's Al Ittifaq Islamic Boarding School in achieving independence is driven by five key factors: market access, networking, resource management, financial management, and organizational culture, all of which are rooted in spiritual values.

**Contribution:** This research has implications for both research theory and practice. The impact of the theory is to add insight into the relationship between business success factors by adding other supporting factors such as the principles of DUIT, 3J, and pesantren values. The government can feel the impact of the practice, pesantren managers, and other pesantren, as well as serve as a reference for future researchers.

**Keywords:** Business Integration, Spirituality, Phenomenology, Business Success, Business Independence, Islamic Boarding School

---

## INTRODUCTION

Integrating business and Spirituality in pesantren is a multifaceted approach that aims to achieve economic independence while maintaining religious and ethical values. In the business context, this approach is crucial in strengthening the Company's competitive position and encouraging sustainable business growth through optimizing business processes and improving operational efficiency (Imamguluyev et al., 2021; Namig, 2020). From the perspective of contemporary business management, Spirituality is increasingly recognized as an important element in driving long-term sustainability, with a value-based approach that contributes to business stability and resilience in the face of industry challenges (Maharana, 2024). The application of religious values in the business world can be integrated through the pesantren education system, which plays a role in instilling the principles of honesty, integrity, and social responsibility as the primary foundation in forming entrepreneurs with strong moral awareness and business ethics (Wahyuni et al., 2022). The instillation of entrepreneurial Principles upheld in the pesantren environment not only contributes to increasing business independence, but also strengthens business resilience and increases business competitiveness to be more adaptive to market dynamics (Rahayu et al., 2023)

Islamic boarding schools cultivate an entrepreneurial culture by independently managing various business sectors. This approach supports their financial self-sufficiency and generates wider social benefits for the community. Within the framework of pesantren education, cultivating an entrepreneurial culture is implemented through student economic empowerment, innovative teaching methods, and the reinforcement of character and business ethics as integral components of holistic learning (Mariyono, 2024). Embedding and applying entrepreneurial values. The principles upheld within Islamic boarding schools play a vital role in ensuring business sustainability and fostering an entrepreneurial culture rooted in Islamic principles (Zaki et al., 2020). Moreover, the entrepreneurial culture in Islamic boarding schools functions as an economic tool and a vital component of the education system. It aims to cultivate entrepreneurial skills, including creativity, initiative, and self-confidence. These competencies serve as key elements in nurturing a strong entrepreneurial mindset, similar to their application in the education systems of advanced societies (Maldonado Briegas et al., 2021). With this approach, Islamic boarding schools enhance their economic self-sufficiency and create an educational ecosystem that fosters sustainable entrepreneurial skills.

Integrating business practices and spiritual principles is crucial in ensuring the Company's operations run ethically and sustainably. Integrating Spirituality in the work environment is a key factor in determining an organization's success, as it affects the emotional, moral, and ethical aspects of individuals within the organization. This process also contributes to organizational learning and the improvement of interpersonal relationships, positively impacting overall work effectiveness (Arasli et al., 2023). Spirituality can function as a strategic advantage supporting sustainable business development in a business context. Organizations that incorporate spiritual values into their operations tend to have a stronger ethical orientation, thereby strengthening the long-term resilience of the business (Singh & Awasthy, 2024). Thus, the integration of Spirituality impacts the Company's ethical governance and becomes a strategic element in ensuring business sustainability and competitiveness amid ever-evolving market dynamics.

Entrepreneurial innovation is crucial in strengthening organizational resilience and is significantly influenced by spiritual leadership. Innovation is crucial in navigating changing dynamics, enabling organizations to adapt to external challenges while preserving business independence. Innovation bridges the relationship between spiritual leadership and organizational resilience within this framework. Although spiritual leadership may not always directly impact resilience, it plays a crucial role in encouraging innovation by inspiring intrinsic motivation, ethical decision-making, and a culture of continuous improvement, ultimately strengthening organizational resilience within the pesantren ecosystem (Suryadi et al., 2024). Additionally, entrepreneurial innovation is vital in strengthening organizational resilience by enhancing adaptability and responsiveness to shifts in the business landscape. Empirical evidence suggests that across various sectors, including start-ups and small to medium enterprises (SMEs), innovation is crucial in navigating crises and ensuring organizational stability and sustained performance (Indrianti et al., 2024). In addition, spiritual leadership plays a strategic role in fostering innovative work behaviors by creating a work environment grounded in spiritual values, which not only strengthens the culture of innovation but also enhances the organization's resilience in the face of increasingly complex competitive pressures (Hunsaker, 2022). From a leadership perspective, developing effective leadership models, including spiritual leadership, is a determinant factor in encouraging innovation and organizational resilience. Leaders with resilience and innovative mindsets can inspire teams to be more adaptive and creative in responding to business challenges, thereby strengthening organizational competitiveness and sustainability across various sectors (Kannan & Camgöz, 2023; Liu. Thus, integrating spiritual leadership and entrepreneurial innovation becomes an essential strategy for creating a resilient and sustainability-oriented organization.

The involvement of all components in the business network, including students, alums, and faculty, is a fundamental element in guaranteeing the long-term success and sustainability of the business model. As a dynamic ecosystem, business networks constantly evolve, with each node playing a crucial role in value creation. The loss of one of the key nodes in the network can cause significant disruption to the overall structure and performance of the business ecosystem. Therefore, maintaining strong relationships with all network participants is a key element in ensuring business stability and resilience (Ujwary-Gil & Potoczek, 2020). The longevity of a business network is primarily influenced by the strength of social

support among its members. Strong relationships within the network enhance organizational stability and significantly contribute to long-term business growth. The triple-bottom-line approach is a fundamental sustainable business model that emphasizes the balance between economic viability, social responsibility, and environmental stewardship (Boroushaki et al., 2021; Effendi et al., 2024). Therefore, incorporating economic, social, and environmental factors into business network management enhances competitiveness while ensuring long-term sustainability. Building a solid and sustainability-oriented business network is an essential strategy in the face of the complexity and uncertainty of modern business. The integration between business and Spirituality in pesantren still faces various challenges, especially in ensuring the sustainability and success of the managed business units. One of the main obstacles is the difficulty of pesantren in balancing traditional religious education with the demands of modern education, which often hinders the integration of formal education and business practices by national standards (Hanif et al., 2024). Moreover, many Islamic boarding schools continue to implement traditional management practices that have yet to adopt modern entrepreneurial and innovative approaches fully. As a result, their ability to adapt to business dynamics and sustain long-term operations remains limited (Dhewanto et al., 2023; Suryadi et al., 2024). However, various studies indicate that incorporating spiritual values into business practices can foster growth and self-sufficiency in Islamic boarding schools. An entrepreneurial model grounded in spiritual principles reinforces religious identity, drives innovation, and enhances competitiveness in an ever-evolving business landscape. For instance, implementing a humane entrepreneurship concept within Islamic boarding schools has successfully merged spiritual values with business activities, contributing to long-term sustainable development (Anggadwita et al., 2021). Thus, despite the challenges in adopting modern business practices, implementing entrepreneurship based on spiritual values can be a viable solution for ensuring the sustainability and success of business units within Islamic boarding schools.

Although pesantren holds significant potential for fostering an entrepreneurial culture, its application across various business sectors still encounters multiple challenges. As a result, the anticipated economic benefits and blessings for the community have yet to be fully achieved. One of the primary obstacles lies in the limited capacity for effectively managing economic activities, which stems from gaps in managerial expertise and a lack of comprehensive understanding of the legal frameworks that safeguard their business operations. This weakness has implications for the low competitiveness and sustainability of pesantren businesses in dealing with market dynamics. In addition, the management system implemented in many pesantren is still traditional, focusing mainly on religious text-based education, which often ignores the need for crucial conceptual and technical skills in modern business practices (Suryadi et al., 2024). These challenges are further compounded by the less-than-optimal management of economic activities and the absence of a structured approach to implementing the halal value chain ecosystem. This ecosystem could enhance the competitiveness and long-term sustainability of pesantren businesses (Siti Aminah Chaniago et al., 2024). Thus, a more structured and innovative approach is required to integrate entrepreneurial values seamlessly into the educational framework of Islamic boarding schools. This approach aims to enhance students' managerial capacity and business skills, ensuring sustainability and a broader economic impact on society.

While incorporating Spirituality in business management is receiving increasing attention, its implementation encounters various conceptual and practical challenges. A key difficulty lies in understanding and effectively applying Spirituality within a business context, including identifying suitable spiritual principles and developing consistent implementation strategies. Maharana (2024) explains that some organizations may superficially incorporate Spirituality, emphasizing rituals and symbols rather than embedding core values and ethical practices. As a result, businesses may exploit Spirituality primarily as a tool for profit maximization, which contradicts its fundamental purpose of fostering moral integrity and ethical conduct. This perspective provides a deeper understanding of the challenges and potential benefits of integrating Spirituality into business operations. This perspective offers a deeper understanding of the issue by highlighting both the benefits and challenges of incorporating Spirituality into business practices. Spirituality is perceived and implemented in business, varying across cultural contexts, which shapes its role and impact within different organizational environments (Bandara et al., 2021). Variations in interpreting spiritual principles can lead to

inconsistencies in business practices, as Spirituality is deeply connected to personal beliefs that differ among individuals. Misalignment in these beliefs can lead to conflicts when applying business ethics and making decisions. When Spirituality is merely employed to enhance corporate image or address managerial challenges without sincere dedication to its core values, such an approach may be perceived as manipulative. Consequently, this perception of inauthenticity can undermine credibility and ultimately harm the Company's overall success (Maharana, 2024). Therefore, a more authentic approach is needed in integrating Spirituality into business, where its application must be based on a genuine commitment to ethical and sustainability values, not just for utilitarian gains.

Criticism of conventional business management approaches, which tend to be materialistic, highlights their negative impact on ecological, social, and ethical aspects. A business orientation focusing solely on profits often contributes to various systemic failures, so a stronger spiritual foundation in management practices is needed to create a more sustainable business model (Zsolnai, 2022). In this context, the integration of spirituality and rationality in management is seen as a more balanced approach, while a materialistic orientation is inconsistent with the principles of Spirituality that emphasize holistic well-being (Zsolnai, 2022). Furthermore, Spirituality in business management contributes to stronger business ethics practices and fosters stronger relationships with customers and employees. Qualitative studies in Thailand show that spirituality among women small business owners closely correlates with the servant leadership style, which emphasizes ethical values in interactions with others (Roenjun et al., 2021). Therefore, integrating Spirituality into business practices benefits an organization's internal dynamics and fosters more ethical and sustainable stakeholder engagement.

This research is based on the theoretical framework of epistemic justice, a concept first introduced by Miranda Fricker (2007), which emphasizes the importance of recognizing and strengthening knowledge systems that have been marginalized. Epistemic justice seeks to ensure that individuals and communities, particularly those historically marginalized, are recognized as legitimate contributors to the production of knowledge (Babu et al., 2025; Dryzek & Niemeyer, 2025). This framework becomes particularly relevant in contexts where dominant epistemology systematically silences or downplays alternative perspectives, ultimately giving rise to forms of knowledge injustice such as testimonial and hermeneutic injustice (Dryzek & Niemeyer, 2025; Hutton & Cappellini, 2022). In mainstream management discourse, the over-emphasis on economic rationality and operational efficiency often ignores knowledge systems rooted in spirituality, communal values, and cultural traditions. This form of marginalization is particularly noticeable in various organizational contexts, where local and customary knowledge are often considered inferior (Cummings et al., 2025; De Rivera, 2024). In this context, pesantren, as traditional Islamic educational institutions, serve as a clear example of how spirituality-based managerial practices and communal ethical values often do not find a place in mainstream management theories, which tend to be technocratic and profit-oriented. The concept of epistemic justice provides an analytical lens to understand this marginalization through three main dimensions: **testimonial unfairness**, which is when a party's credibility is undervalued due to prejudice (Dryzek & Niemeyer, 2025; Gonzales et al., 2024); **hermeneutic injustice**, which occurs as a result of limited collective interpretive resources that make it difficult for marginalized groups to understand or articulate their own experiences (Dryzek & Niemeyer, 2025; Gonzales et al., 2024) ; as well as **expressive epistemic injustice**, when social structures inhibit certain groups from expressing their values and beliefs in their entirety (Dryzek & Niemeyer, 2025). The application of this concept in the context of pesantren means providing recognition of Islamic values, collective ethics, and spiritual orientation as a legitimate foundation in management and business practices. As Fricker (2007) states, "**epistemic injustice occurs when someone is wronged specifically in their capacity as a knower.**" In the context of pesantren, such injustice manifests when their indigenous knowledge is seen as anecdotal rather than analytical. Recognizing pesantren as epistemic subjects, not merely as exotic case studies, helps restore their full status as producers of organizational knowledge. By integrating these previously marginalized perspectives into the broader management discourse, this study seeks to present a more inclusive, equitable, and rooted understanding of business organizations that has not been adequately accommodated so far.

This research is grounded in decolonial thinking, a theoretical approach that continues to evolve and aims to critique and transcend the legacy of colonialism through a re-examination of the structure of knowledge, power relations, and cultural expression. Within this framework, decolonial thinkers challenged the dominance of Eurocentric perspectives and pushed for the recognition of epistemological diversity in order to create a more inclusive and equitable social order (Losada Cubillos, 2021; Mishra Tarc, 2023; Olaniyan & Martins, 2025; Salim et al., 2024; Seats, 2022; Tlostanova, 2023; Vergès et al., 2024). Based on this foundation, this study posits that spirituality, social justice, and collective well-being are fundamental principles in managerial practice, which are essentially aligned with the institutional values that develop in the pesantren environment in Indonesia. Islamic boarding schools integrate Islamic-based religious education with the general academic curriculum, emphasizing character building, the internalization of moral values, and strengthening social responsibility (Basori et al., 2023a; Darwanto et al., 2024). This holistic approach reflects a decolonial orientation that emphasizes the importance of spirituality and collective sustainability in the educational process and organizational management. The managerial practices carried out in pesantren consistently adopt local cultural values, reflecting the preservation of traditional knowledge systems and serving as a form of resistance to the dominance of the Western paradigm in management science (Afaradi, 2025; Rodríguez Álvarez, 2024). This can be seen in the involvement of distinctive values, such as gotong royong (cooperation) and deliberation (decision-making through consensus), in leadership patterns and strategic decision-making (Afaradi, 2025). In this context, pesantren not only function as educational institutions, but also as producers of managerial ideas rooted in ethical, contextual, and reflective values. By making spirituality, social justice, and community welfare the foundation of management practice, pesantren become concrete representations of decolonial principles and make an important contribution to the development of alternative epistemological frameworks in management studies. Therefore, pesantren is not only positioned as an object of study but also as an epistemic subject that can expand the horizons of management theory through contextual, ethical, and critical approaches.

The influence of spiritual leadership on promoting innovation and organizational resilience differs, as it is shaped by contextual factors such as the nature of the business, cultural perceptions, and the degree of organizational support. However, spiritual leadership can enhance employee morale by fulfilling their spiritual needs, fostering intrinsic motivation, and reinforcing a sense of responsibility in performing their duties (Jiang et al., 2023). While fostering organizational commitment, spiritual leadership can also intensify conflicts between work and personal life, particularly for employees who lack a close connection to the leader's family environment. The high expectations for engagement and loyalty may create stress for those struggling to balance professional and personal responsibilities, potentially diminishing their commitment and support. Moreover, its impact varies between family and non-family employees, with the latter experiencing more significant work-family conflicts, leading to increased stress and a decline in organizational commitment (Tabor et al., 2020). Therefore, while spiritual leadership can effectively foster organizational innovation and resilience, its implementation must consider contextual factors and mitigation strategies to mitigate its potential negative impacts. The success and sustainability of the business model cannot be guaranteed without the active involvement of all components in the business network, including students, alumni, and other stakeholders. Business networks are inherently dynamic and continuously evolving, meaning removing key components within the network can significantly affect its overall structure and value-creation process within the business model. Consequently, fostering strong relationships with all stakeholders is essential to maintaining the business's stability and long-term sustainability (Ujwary-Gil & Potoczek, 2020). Moreover, maintaining the stability of business networks is often challenged by conflicts of interest among stakeholders, power imbalances, and communication gaps. The advancement of digital technology, mainly through internet-based platforms, has a varied impact on the participation of actors within business networks. If not appropriately managed, adopting digital systems can weaken interactions between buyers and suppliers, ultimately altering the overall dynamics of the business network (Mota et al., 2024). Therefore, the business network management strategy must

consider the aspects of governance, communication, and the adoption of technology so that comprehensive engagement can be realized optimally.

This study plays a crucial role in determining the essential factors that drive business independence in Islamic boarding schools, thereby contributing to their economic self-sufficiency. Specifically, the research focuses on uncovering the success factors that support business sustainability at Al-Ittifaq Bandung Islamic Boarding School. The findings are anticipated to offer strategic perspectives for pesantren managers in developing sustainable and competitive business models based on these key success factors.

## RESEARCH METHOD

This research employs a qualitative approach with a phenomenological design to explore participants' in-depth personal experiences, perceptions, and emotions regarding specific phenomena (Frechette et al., 2020; Patton, 2020). Phenomenology, as a research approach, is rooted in the philosophies of Husserl, Heidegger, and Merleau-Ponty, serving as an interpretive framework for data analysis (Frechette et al., 2020; Téllez-López et al., 2023). To achieve a comprehensive understanding, this study employs techniques for gathering data, including comprehensive interviews, group discussions, and direct observations, enabling a thorough exploration of participants' experiences (Graves & Bowers, 2024; Klinke & Fernandez, 2023).

This study was conducted at Al Ittifaq Islamic Boarding School in Bandung, involving nine informants selected through purposive sampling. The selection process focused on individuals capable of providing profound insights based on their experiences within the research context. Data collection methods included semi-structured and unstructured interviews, focus group discussions, and observations to capture a comprehensive contextual perspective (Rogo, 2024). This study utilizes NVivo 15 to enhance management efficiency and facilitate qualitative data analysis throughout the data analysis process. NVivo helps researchers organize data systematically, allowing them to identify patterns, group themes, and conduct category-based analysis more effectively (Limna, 2023). As a researcher who interacts directly with institutions steeped in cultural and spiritual values, awareness of one's position and ethical responsibility in representing pesantren is fundamental. In this framework, pesantren are not positioned simply as objects of study, but as legitimate sources of alternative knowledge that have epistemological legitimacy. Critical reflection on the role of researchers is key in upholding the principle of epistemic justice, in which the voices, values, and experiences of the pesantren community are sought not only to be heard, but also recognized as a significant contribution to the development of organizational knowledge discourse. This research was conducted with an in-depth understanding of the position of researchers who have a close relationship with the values and cultural background of the pesantren community. The relationship established between researchers and participants is dialogical and non-hierarchical, facilitating an equal and open exchange of knowledge. This approach aims to liberate the research process from the dominance of conventional academic narratives, which often suppress local expressions. In practice, researchers actively affirm local experiences and perspectives as legitimate forms of knowledge, as outlined in the epistemic justice framework proposed by Fricker (2007). Through this approach, pesantren leaders and business actors are not only positioned as respondents or informants but also as epistemic subjects who can produce, convey, and articulate knowledge from their perspectives. This is also a conscious response to what Fricker (2007) terms “**testimonial injustice**,” where the credibility of marginalized knowledge bearers is unfairly discounted. By rebalancing the dialogic space between researcher and participant, this study resists such injustice and affirms the knowledge authority of pesantren actors. This idea aligns with decolonial thinking, which emphasizes the importance of recognizing epistemological diversity, particularly that rooted in spirituality, local wisdom, and communitarian values. Thus, this research not only seeks to photograph local realities, but also reposition pesantren as legitimate knowledge production centers in the realm of management and organizational studies. As Tlostanova (2023) argues, “**decoloniality is not only about resisting colonial power, but about rethinking the very logic of knowledge production.**” Pesantren exemplify this by integrating religious ethics with entrepreneurial innovation, thus not merely preserving tradition but actively constructing alternative frameworks of management rooted in spiritual and communal values.

This research received approval from the Ethics Committee of the Research Ethics Committee at Universitas Brawijaya. The primary focus of this study is to explore the factors that support the successful management of business units in the pesantren environment, aiming to achieve economic independence. Information was obtained from participants' experiences that were voluntarily submitted after they received a thorough explanation of the research's objectives and nature. Written consent is obtained from all adult informants, with a guarantee of confidentiality regarding their identity and information. Researchers adhere to national ethical standards and follow international ethical guidelines for social humanities research. Some students, aged around 12 years, also participated voluntarily to share their general views on daily activities at the pesantren. No personal or sensitive data is collected from them, and consent is obtained from the guardian and accompanied by verbal consent from the students.

## RESULTS AND DISCUSSION

### Results

Findings from interviews and observations reveal that there are 19 key factors contributing to the business success of Al Ittifaq Islamic Boarding School in Bandung, namely good cooperation with various parties, having their own market without using the sales chain, innovation in agriculture by respecting technology, implementing a visionary, open and non-fanatical leadership style, building a family system without barriers between kyai and students, maintaining a culture of mutual respect, honesty, not fanaticism, the strength of alumni spread across the community, the existence of a focus on work based on potential and ability, separation of work according to their capacity and ability, placing people according to their skills, implementing an educational pattern for students by improving *life skills*, providing training in accordance with the focus for competent people, Calculating margins/profits, Delegating work to people who have abilities in their fields and are competent, Providing appreciation for outstanding people (not necessarily objects, can be praised and appreciated), Maintaining Trust (farmers and buyers), Applying the principle of DUIT and the 3J principle, as a reflection of the value of efficiency, sustainability and resource optimization, Maintaining quality is not out of pity, and applying pesantren values in business. The principle of DUIT means Prayer, Effort, Effort, and Tawakal. The 3J Principle emphasizes that no land should remain unused, no time should be wasted, and all waste must be managed orderly. Additionally, the core values of the pesantren include fostering strong relationships, performing prayers on time and in congregation, maintaining high discipline through a strong work ethic rather than focusing solely on results, practicing prayer and sincerity, and conducting business to seek blessings and solely for the sake of Allah. A summary of these principles is presented in Table 1.

Table 1 presents the mapping results of the 19 key factors contributing to the business success of Al Ittifaq Islamic Boarding School in Bandung.

Networking	Organizational Culture
1. Strengthening the relationship by looking for similarities and differences, never looking for differences in differences.	1. Mutual respect and no barriers are built into a family system
2. The strength of alums spread across the community is that they are involved in farming, helping to supply vegetables to the modern market.	2. Applying a visionary, open, and non-fanatical leadership style.
3. Good cooperation with the community, alumni, and farmer groups. This is due to the restricted land available to the Islamic boarding school. Which only has about 7 hectares, while supplying vegetables to the modern market requires at least 100-200 hectares.	3. Pesantren Grades: 1) Congregational prayers at the beginning of the time. 2) Applying the principles of DUIT in doing business, namely prayer, effort, and tawakal. 3) Applying a high level of discipline through a work ethic. 4) Pray and be sincere. 5) The intention in doing business, whether in livestock or agriculture, is to obtain blessings. 6) Maintaining Trust both in farmers and in buyers. The goal is for both parties to benefit with no harm.

	<p>7) Applying the 3J principle, there should be absolutely nothing left of garbage that mixes, there should not be a second of idle time, and there should be no sleeping soil.</p> <p>8) It has a long-term contribution to community welfare and environmental sustainability.</p> <p>9) Aspects that must always be instilled are honesty, mutual respect, upholding discipline through a good work ethic, and instilling the intention that the business is carried out solely to expect blessings from Allah SWT.</p>
<b>Market</b>	<b>Financial Management</b>
<p>1. Not using the seller chain because it will impact the revenue obtained.</p> <p>2. Maintaining quality, even though students produce our products, does not mean that pity is not the basis for buying this pesantren product. However, quality is seen as the final decision of the buyer.</p>	<p>1. Financial Record-keeping through proper profit calculation for all business units</p>
<b>Resources</b>	
<p>1. Division of tasks and placement of people according to their skills, capacity, and abilities, as well as focus on their work.</p> <p>2. Competent individuals should be trained according to their specific focus to maximize results.</p> <p>3. Delegating some work to others who have expertise in their fields and are competent by providing general instructions on technical work allows them to improvise, requiring them to be creative and innovative.</p> <p>4. Competent alumni are obliged to teach other students about livestock and mushroom cultivation.</p> <p>5. Giving freedom to students to innovate and develop animal husbandry and "Mushroom" cultivation so that their business</p> <p>6. Improving <i>life skills</i> is often seen as a key aspect of education.</p> <p>7. Prioritizing work ethic over result ethic and valuing technology</p> <p>8. People who have achieved deserve to be appreciated. However, the appreciation given does not have to be material; it can be in the form of praise awards, such as being allowed to sacrifice or fulfill daily needs for the ustad/ustadzah.</p> <p>9. Optimizing regional potential, namely the agricultural sector.</p> <p>10. Innovation in agriculture in the form of agricultural technology</p>	

Additionally, the study was carried out to analyze the connection between the identified themes within the framework of a model based on the key success factors of Al Ittifaq Islamic Boarding School's business. This model is structured around business management concepts, as depicted in Figure 1.

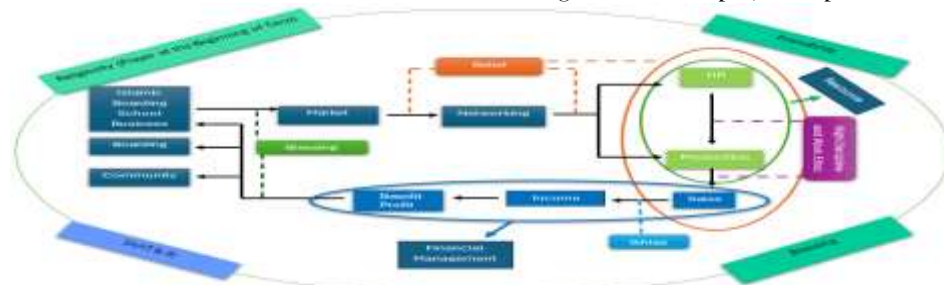


Figure 1 illustrates the Connectivity Model of Key Themes for Business Success, structured around the principles of Business Management.



## DISCUSSION

Spirituality can be effectively integrated into business management through specific strategies, as demonstrated by the Al Ittifaq Bandung Islamic Boarding School. Al Ittifaq has successfully embedded spiritual values into its business operations, as evidenced by its continuous growth since its establishment in 1970. This success has positioned it as a leading independent Islamic boarding school and a role model recognized by the Indonesian Ministry of Religious Affairs. The school's independence is reflected in its ability to sustain daily operational needs through business ventures. Based on the study findings, five key factors contribute to the business independence of Al Ittifaq Islamic Boarding School: Market, Networking, Resources, Financial Management, and Organizational Culture. These elements embody the core values upheld by the pesantren. The following section elaborates on the five essential success factors for achieving business independence in Pesantren (Islamic boarding schools).

### Market

At Al Ittifaq Bandung Islamic Boarding School, the initial step in business management is identifying the market through a Memorandum of Understanding (MOU) to maximize profits. Instead of relying on a sales chain, the school markets its products directly, ensuring higher revenue. This strategy substantially affects the revenue generated, aligning with Shirmohammadi's (2023) perspective that market orientation is crucial in fostering both exploratory and exploitative innovation, essential for long-term sustainability and adaptability in an ever-evolving market. Empirical studies suggest that companies with a strong market orientation tend to achieve superior business performance, characterized by increased profitability and a long-term competitive advantage (Y. N. Chen et al., 2020; Kovács & Szakály, 2022).

The business of Al Intifaq Bandung Islamic Boarding School is very effective in maintaining good relations with the market, specifically with Lotte and Al Islam Bandung Hospital, by consistently maintaining high product quality, quantity, and continuity of goods sent for sale. This aligns with what Nguyen (2020) stated: building and maintaining Trust and commitment with business partners and customers is very important. High-quality relationships lead to long-term business partnerships and loyalty. Yekimov (2023) further noted that maintaining high product quality is crucial for market competitiveness and success. High-quality products can meet consumer needs and help companies remain competitive in both domestic and international markets.

Since 1970, the Islamic boarding school business has upheld the principle of Trust as a fundamental value in its entrepreneurial practices. This is the foundation for the sustainability of the pesantren business and its ability to survive without being eroded by market competition. Trust is a fundamental element in the business landscape, influencing immediate transactions and fostering sustained customer loyalty and long-term commitment. Businesses that uphold ethical standards and a strong reputation tend to secure lasting customer relationships and form enduring partnerships (Ghali-Zinoubi, 2023). A company's reputation serves as a cornerstone for building and preserving Trust. A positive public image strengthens stakeholder confidence while also minimizing the adverse effects of crises that may arise (Ghali-Zinoubi, 2023; Stravinskiene et al., 2021). Within this framework, Trust manifests in two distinct forms: calculative Trust, which relies on logical evaluation, and relational Trust, which stems from emotional connections. While excessive reliance on calculative Trust may lead to complacency, relational Trust stabilizes, mitigating potential risks (Nguyen & Somogyi, 2024). Furthermore, Trust is a vital competitive differentiator, distinguishing businesses that value their stakeholders from those that merely leverage Trust for commercial gain (Stravinskiene et al., 2021). This aspect is particularly significant in sectors such as wealth management and business-to-business (B2B) interactions, where a company's reliability is closely tied to the level of Trust it commands (Nguyen & Somogyi, 2024).

### Networking

Once the market is identified, the next step taken by the Al Ittifaq Bandung Islamic Boarding School Business is to build partnerships with various stakeholders. First, I will collaborate with alums and the community to meet the supply and demand from Lotte and Al Islam Bandung Hospital. Sometimes, the fulfillment of market demand-supply is very much because the pesantren business sets a strategy of "never say there is no for the products sold" so that the impact of the pesantren business must seek to fulfill the supply by adding a network of cooperation with farmer partners in other regions and even establishing cooperation with other Islamic boarding schools. Collaboration tends to flourish when participating

parties possess resources that complement one another; synergy promotes mutual advantages and optimizes overall effectiveness. Organizations can mitigate potential conflicts and enhance commitment by leveraging their distinct strengths within the partnership, ultimately driving higher efficiency and collective success (Liu et al., 2023; Pauer et al., 2024). Ensuring the sustainability and productivity of partnerships requires implementing effective conflict management strategies. Key approaches include strengthening relational capital, accommodating cultural variations, and fostering a shared commitment, which is crucial for long-term cooperation (Kim et al., 2021). Organizations should prioritize their core strengths while engaging in collaborations that leverage complementary capabilities, facilitating more strategic and efficient operations (Seo & Sohn, 2024). Furthermore, a strong partnership must be grounded in Trust, a fair distribution of risks, and the autonomy of all involved entities. Establishing a balanced allocation of responsibilities and benefits ensures sustained engagement and motivation among stakeholders, thereby fortifying the stability and longevity of the collaboration (Thelisson, 2024).

Subsequently, collaboration is established with external entities, including Bank Indonesia, the West Java Provincial Government, UIN Syarif Hidayatullah Jakarta, and other relevant institutions, to foster business innovations that align with the potential of Islamic boarding schools. The collaboration undertaken by the Al Ittifaq Bandung Islamic Boarding School Business extends beyond commercial ventures, encompassing areas such as agricultural technology and sustainable fertilizer production, without being restricted by religious boundaries. They uphold the principle that knowledge can be acquired from any source, even across different religious backgrounds, focusing instead on the practical benefits of the information for business development and the overall advancement of the Islamic boarding school. Collaboration with external partners plays a vital role in driving innovation by introducing novel ideas, although it does not always lead to increased efficiency in the innovation process (Eslami et al., 2023). Successful collaboration requires an integrated approach that aligns informational needs with organizational objectives while incorporating structured and interpersonal dynamics (Nikulina et al., 2022). Beyond expanding knowledge and expertise, collaboration fosters employee dedication, enhances service quality, and strengthens social effectiveness and efficiency (Reiter & Tzafrir, 2021).

Nevertheless, collaborative networks often encounter challenges, such as disruptions in information flow and the need for strong leadership alongside a unified vision to achieve common objectives (Galvez et al., 2020). Overcoming these obstacles requires establishing Trust, encouraging active stakeholder participation, and implementing a flexible governance framework. By applying these strategies, partnerships can be maintained effectively, ensuring maximum benefits for all involved parties (Rojas et al., 2020). This collaboration is carried out by applying the value of Trust so that every activity with various internal and external parties prioritizes seriousness and a sense of responsibility. Of course, through pesantren values such as honesty, mutual respect, and a high level of discipline through work ethic, when cooperating, we always expect blessings from Allah SWT. Kacperska & Łukasiewicz (2021) assert that Trust is a fundamental element in business relationships, significantly influencing economic activities and cooperation. This is essential for the smooth running of business operations, especially in a global economy where entities often operate across borders (Kacperska & Łukasiewicz, 2021). Ethical values such as honesty and mutual respect are essential to the sustainability and performance of the business (Rincon-Roldan & Lopez-Cabrales, 2021). These values help foster cooperative bonds, enhance employee morale, and boost productivity.

### **Resources**

The next step taken by the Islamic Boarding School Business is to optimize its resources. This aligns with the findings of Shri (2024) and Gongada (2024), who emphasized that optimizing resource management is crucial for balancing performance, cost, and security. The first step in resource optimization is human resources, where the Al Ittifaq Islamic Boarding School Business places people who manage the business based on their competencies and expertise, segregates work to be focused, delegates work to people who have skills in their fields and are competent related to technical work in general, providing opportunities for business managers to improvise and be creative in completing every job that is Assigned. The above statement aligns with Lis's (2024) assertion that a well-implemented HR optimization strategy can help

organizations achieve their strategic goals by aligning employee skills with organizational needs. A practical human resource (HR) system enables companies to respond swiftly to external environmental changes while ensuring that HR strategies remain aligned with organizational objectives (Sudha, 2024). Furthermore, assigning individuals to managerial positions based on their competencies and expertise enhances organizational potential, promotes the achievement of strategic goals, and improves overall efficiency, motivation, and adaptability in an ever-evolving business landscape. According to Sudha (2024), Lis (2024b), and Kulej-Dudek (2024), assigning individuals to managerial roles based on their competencies and expertise can optimize an organization's potential and help achieve its strategic goals. This approach also increases efficiency, motivation, and adaptability in a constantly evolving business environment. Meanwhile, granting employees the authority to make decisions is essential for fostering creativity, as it enhances intrinsic motivation and stimulates innovative thinking. (T. Chen et al., 2023; Kivrak et al., 2025). Shalley (2024) emphasized that allowing employees to improvise and apply creativity in their tasks can lead to innovative and valuable ideas that drive organizational success. To achieve this, a balance between structured guidance and flexibility is essential. Employees tend to demonstrate high levels of creativity when intrinsically motivated by tasks they perceive as engaging, stimulating, and fulfilling. Furthermore, prioritizing work ethic over results in ethics and providing continuous training for competent individuals to maximize results. Therefore, Balgies & Suwitho (2022) suggest a training program that emphasizes the importance of work ethics and integrates spiritual and ethical principles to foster a positive work environment. Tasrim (2024) noted that training can help employees adapt to a changing business environment, thereby ensuring that their skills remain relevant and up-to-date.

Do not forget to involve students in the management of the pesantren business to improve their life skills, considering their level of education. For elementary school students, training related to farming and livestock is provided. For junior high school students, the skills developed are product packaging, while for high school students, the skills developed in the pesantren business are related to administration. This aligns with the findings of Balgies & Suwitho (2022) and Listyaningrum (2024), who emphasized that Islamic boarding schools can cultivate an entrepreneurial mindset among students by incorporating business management subjects into their curriculum. This approach helps students develop practical skills in entrepreneurship, which is crucial for their future independence and economic empowerment. Prayogi (2021) and Mariyono & Ghony (2025) noted that the program must be tailored to the student's educational level. Basic entrepreneurial activities and simple business tasks can be introduced for younger students, while older students can handle more complex business management tasks.

In addition, Islamic boarding schools offer awards to business managers, ustad or ustadza, and even alums who excel, in the form of praise, and provide opportunities to perform qurban, undertake free Umrah, and fulfill daily needs. Rewards can also include gaining important experiences such as performing qurbani or Umrah, which are highly valued in Islamic culture (Salleh et al., 2021). Non-cash rewards, including symbolic and experiential rewards, are often more effective at motivating employees and achieving organizational goals than cash rewards (C. D. Robinson et al., 2021). Acknowledging employees' contributions is crucial for retention, as it enhances job satisfaction, reinforces organizational commitment, and minimizes turnover intentions (Ndiango et al., 2024).

In optimizing the resources within the Islamic boarding school business, fundamental pesantren values are upheld, including Trust, strong discipline through a dedicated work ethic, prayer, sincerity, and the intention to ensure that every business activity prioritizes blessings. Trust and sincerity are fundamental in running a business, ensuring that all activities are carried out with integrity and transparency (Sulistiyowati et al., 2024; Wibowo, Widjaja, Utomo, Kusumojanto, Wardoyo, Narmaditya et al., 2022; Wibowo, Widjaja, Utomo, Kusumojanto, Wardoyo, Wardana, et al., 2022). These values foster a trustworthy environment, which is crucial in maintaining strong relationships with stakeholders and society (Sulistiyowati et al., 2024; Wibowo, Widjaja, Utomo, Kusumojanto, Wardoyo, Wardana et al., 2022). The work ethic in Islamic boarding schools is rooted in sincerity and the intention to seek blessings in every endeavor. This philosophy aligns with the principles of humane entrepreneurship, which emphasize growth, innovation, and self-reliance while fostering the development, involvement, and commitment of all stakeholders (Anggadwita et al., 2021).

### Financial Management

After optimizing the pesantren's business resources, the next step is to prepare financial reports. This financial reporting is carried out to assess the effectiveness of all businesses by manually and electronically reviewing sales data using Excel. Gudkov (2021) and Xiangzhu (2022) emphasize that financial reporting plays an essential role in evaluating the efficiency of commercial activities. It provides a comprehensive view of a company's financial status, which is essential for making informed managerial and strategic decisions. Integrating manual and electronic financial reporting methods, such as Excel, can enhance the accuracy and completeness of financial data (Borisova et al., 2022; Kanagaraj & Venkatesh, 2023). Accurate financial reporting aids in forecasting, budgeting, and the development of key performance indicators, which are essential for business planning and performance evaluation (Borisova et al., 2022; Gudkov et al., 2021).

However, reporting income from vegetable sales to Lotte typically utilizes an application provided by Lotte as an online platform, known as the *Supplier Collaboration Portal* (SCP). This platform provides facilities related to marketed products, purchase orders (POs), product returns, and payment details that can be systematically integrated. The existence of this portal enables a more structured and efficient transaction monitoring process. Meanwhile, reporting from Al Islam Bandung Hospital utilizes structured records from the hospital and Excel records from the pesantren business manager. Financial statements made by pesantren business managers are in the form of profit and loss statements, cash flow statements, and daily financial records in all existing business units. Pelekh et al. (2020) highlighted that financial statements offer a thorough insight into a company's financial standing, potential risks, and prospects, which are crucial for well-informed managerial decision-making. The Income Statement outlines a company's earnings, expenditures, and net profit within a defined timeframe, providing insights into business performance. The Cash Flow Statement, on the other hand, highlights cash inflows and outflows, enabling managers to assess liquidity and financial flexibility. Maintaining accurate and up-to-date daily financial records is also integral to effective financial management.

The existing reporting has not followed the guidelines for preparing financial reports and is not based on PSAK (Financial Accounting Standards Guidelines). However, the information obtained from the existing financial statements can provide insights into the profits of each business unit. Ojala (2024) and Lenihan (2024) stated that financial statements are crucial in evaluating a company's financial well-being and overall operational effectiveness, making them essential for investment and business decision-making. Adhering to Financial Reporting Standards or equivalent frameworks is essential for improving the accuracy and comparability of financial statements (Taleb & Rashid, 2024). Standardized reporting enhances transparency by ensuring financial data remains consistent and easily interpretable, which fosters Trust among investors and stakeholders (Bulycheva et al., 2024). Consequently, Islamic boarding schools should refine their financial management systems by implementing structured accounting methods and reinforcing financial transparency (Badollahi et al., 2024). Even though it does not follow PSAK, financial statements can still provide valuable information about profits. This is because profit and loss information is the leading benchmark for assessing a company's performance and is often used by stakeholders to make the right decisions (Fadjar et al., 2021; Helmold et al., 2022).

This business information is then routinely reported to Saadah Zainal Badrudin, an advisor to the Al Ittifaq Foundation, every month to inform decisions related to utilizing pesantren business profits. This aligns with the findings of Ghio & Verona (2020) and Mysaka & Derun (2022), who state that corporate reporting is crucial for supporting the decision-making process and communicating performance to stakeholders. This reporting encompasses both financial and non-financial information, providing a comprehensive view of the organization's activities and impact. Unified reporting integrates financial and non-financial information into a comprehensive report, focusing on long-term value creation and sustainability. Mysaka and Derun (2022) emphasized that this approach facilitates effective decision-making by offering a comprehensive perspective on an organization's strategy, governance, performance, and future potential. Non-financial information, including social and environmental aspects, is becoming increasingly important in decision-making. These disclosures also help in understanding the broader impact of business activities and are essential for sustainable business practices.

The revenue from businesses is not solely allocated for the operational expenses of Islamic boarding schools. However, they contribute to the surrounding community by renovating prayer rooms, funding communal activities such as mass circumcisions, weddings, and religious celebrations, and assisting those in need through business capital, such as livestock or agricultural seeds. Additionally, the profits generated are allocated for purchasing land in the Ciwidey area to prevent excessive land acquisition by foreign entities, such as those from Korea and Japan. To minimize the transfer of land functions into villas, cafes, or converted into tourist attraction areas that remain agricultural. At the same time, it maintains the preservation of nature, ensuring that plants and other organisms are protected to minimize the risk of natural disasters, such as landslides. The above statement aligns with that of Fazlurrahman (2022) and Malisi & Mohad (2024), who stated that the profits of pesantren are used to improve and maintain community infrastructure, such as prayer rooms and other public facilities. It even finances community activities, including mass circumcision, mass marriages, and religious celebrations such as the Prophet's birthday (Mawlid) (Fazlurrahman et al., 2022; Yusuf et al., 2024). Some Islamic boarding schools provide business capital to the community through livestock (e.g., sheep) or agricultural seeds, helping foster entrepreneurship and local economic stability (Fazlurrahman et al., 2022). The pesantren implements Islamic Corporate Social Responsibility (I-CSR) values, with a focus on stakeholder protection and the creation of sustainable corporate values through practical business activities. This approach aligns with Islamic teachings, enhancing social welfare and environmental preservation (Muhammad, 2020; Rosman & Marzuki, 2024). Some Islamic boarding schools adopt environmentally friendly practices to contribute to environmental conservation and energy savings. This includes optimizing renewable natural resources, green open spaces, and waste management (Bakri, 2021). Thus, the presence of pesantren increases social capital by fostering a sense of togetherness and cooperation. This can be achieved through empowerment programs that deeply understand the local context and adapt strategies to meet community needs. By adopting this approach, these programs can be implemented effectively and sustainably in the long term (Dushkova & Ivlieva, 2024).

In financial reporting, the values of the pesantren are *tawakal* and sincerity because when the pesantren business experiences a decline or loss, the pesantren business manager does not blame certain parties. Ensuring sustainability and fostering public Trust require financial management that is both accountable and transparent, particularly in social institutions like Islamic boarding schools. A key aspect of achieving this is embedding Islamic work ethics as the foundation of financial governance (Kamaruddin et al., 2021). Islamic ethics uphold fundamental principles such as honesty (*Siddiq*), trustworthiness (*amanah*), and intelligence (*Fatah*), which are crucial in preserving integrity and accountability within financial management (Hirsanudin & Martini, 2023). By incorporating these ethical values, Islamic boarding schools can implement financial practices that are more transparent, responsible, and sustainable, ultimately reinforcing stakeholder trust (Hanny & Rizal, 2020).

Then, when using business profits, pesantren business managers apply an element of Trust. This profit sharing is based on need, not on business contribution. However, outstanding managers will be given awards in the form of a free Qurban or Umrah. By implementing trust-based management and need-based profit sharing, pesantren business managers can create a fair and supportive work environment. This approach builds Trust and ensures that employees feel their contributions are valued for more than just financial metrics. Nonmonetary rewards play a crucial role in enhancing employee motivation and commitment. These rewards include recognition for performance, a supportive work environment, opportunities for personal and professional development, and career advancement (Altassan, 2024; Ojemakinde & Mwaura-Smith, 2023). Trust organizational performance by fostering a collaborative work environment where employees feel valued and motivated to contribute effectively (Noda, 2020). Strong Trust between employees and leaders enhances teamwork, improves communication, and strengthens overall group performance (Liu & Ren, 2022; S. L. Robinson et al., 2004). When employees feel appreciated, they are more likely to engage in cooperative behavior with a strong sense of responsibility,

mainly when supported by transparent procedures and fair management policies (Bich Pham et al., 2024). Therefore, a work culture based on sincerity, accountability, Trust, and fairness promotes a healthy organizational environment, boosts productivity, and enhances employee well-being (Bich Pham et al., 2024; Mousa Alriyami et al., 2024).

### **Organizational Culture**

Organizational culture significantly impacts all business activities, including marketing, networking, resource allocation, and financial management. The culture fostered within the pesantren is based on mutual respect, eliminating barriers between kyais and students while implementing a family-oriented system. The leadership style is visionary, open, and non-fanatical, allowing for the acceptance of advancements in knowledge, technology, and innovation to enhance business and educational aspects, regardless of religion or race. This culture of respect is deeply ingrained in the Islamic educational tradition, where the teacher-student relationship plays a crucial role in fostering emotional well-being and psychological growth (Ismail et al., 2024). Implementing the family system in these schools helps create a supportive and nurturing environment. This system strengthens the emotional bond between kyais and students, encouraging the creation of a harmonious and inclusive atmosphere (Salim et al., 2024). Visionary leadership is crucial in modern Islamic boarding schools, where forward-thinking and open-minded leaders effectively integrate traditional religious values with contemporary educational requirements (Aini et al., 2021; Salim et al., 2024). An inclusive and non-fanatical leadership approach fosters the acceptance of knowledge, technology, and innovation, ensuring institutional progress and adaptability to modern challenges (Basori et al., 2023b; Rohmad et al., 2024; Salim et al., 2024). Transformational leadership, characterized by ideal influence, inspirational motivation, and intellectual stimulation, nurtures a progressive school culture that supports sustainable development (Aini et al., 2021). Many pesantren now integrate general education with religious studies, adopt technological advancements, and incorporate contemporary subjects to prepare students with the essential skills to navigate global challenges (Basori et al., 2023b; Salim et al., 2024). Moreover, Islamic boarding schools are increasingly emphasizing multicultural education, promoting tolerance and respect for diversity, which enables students to gain a deeper understanding of diverse cultures and religions, thereby fostering an inclusive and harmonious learning environment (Burga & Damopolii, 2022).

The core values of the pesantren emphasize fostering strong relationships and maintaining friendships, praying at the beginning of time, sincerity, effort, and the intention of blessings in every endeavor. Pesantren emphasizes the importance of maintaining strong social and family ties. This value is an integral part of the pesantren's role in promoting social harmony and cooperation among students and the wider community (Dewi & Ansori, 2023). Observing prayers on time is a fundamental practice in Islamic boarding schools, emphasizing discipline and obedience in daily life. This routine strengthens students' spiritual foundations and instills a deep sense of responsibility toward their religious obligations, fostering a well-rounded character built on faith and commitment (Mashuri et al., 2024). A core value in pesantren education is sincerity, or *ikhlas*, which emphasizes performing duties and activities with genuine dedication, focusing on seeking the pleasure of Allah SWT rather than material rewards (Bich Pham et al., 2024; Mousa Alriyami et al., 2024). Some pesantren integrate theological teachings with local wisdom to cultivate this principle through life skills education programs. These initiatives are designed to enhance students' personal, social, academic, and vocational competencies, empowering them to excel in various areas of life (As'ad & Hakim, 2022). Moreover, pesantren blends religious studies with academic subjects, ensuring students develop strong Islamic values and a solid educational foundation (Zulfikar & Roesminingsih, 2023). This comprehensive approach fosters diligence in learning and active engagement in diverse activities, shaping individuals who are not only intellectually capable but also uphold strong moral integrity. In Islamic boarding schools, every action is evaluated based on its intention. Students are encouraged to approach each task sincerely, seeking blessings and making a meaningful contribution to society. This principle underscores the importance of harmonizing actions with ethical and spiritual goals, instilling a sense of purpose and accountability in daily life (Mujahid, 2021).

The pesantren adopted the business principles and practices of Al Ittifaq Bandung Islamic Boarding School., namely DUIT (prayer, effort, effort, and tawakal) and 3J (i.e., there should not be a single piece of garbage that mixes; there should not be a second of idle time, and there should be no sleeping soil). The Principle of **Prayer** emphasizes the importance of spiritual connection and dependence on God. **The effort encourages diligent work and striving to achieve goals.** Endeavor focuses on proactive efforts and making the right decisions. **Tawakal emphasizes surrendering results to God after making efforts.** The principle of **not having a single piece of waste that mixes here means not throwing waste carelessly and optimizing existing waste through** maintaining cleanliness and environmental responsibility. **There should not be a second of idle time, which means there is no idle time through** the productive use of time. **No land sleeps means that no land is not used through** optimal land use for productive purposes. By embracing this principle, Islamic boarding schools can adjust to external changes and incorporate emerging trends while preserving their core traditions. This approach aligns with the DUIT and 3J principles, ensuring a balance between modernization and the preservation of fundamental values (Asror, 2017). The prophetic approach in Islamic boarding schools focuses on holistic development, encompassing physical, social, and spiritual growth. It also promotes community empowerment by fostering environmental consciousness and sustainable practices (Purnomo et al., 2024).

This formed culture is the foundation for students, pesantren business managers, and the community always to give their best in business activities and succeed. Harmonizing personal values with organizational principles is crucial for establishing a solid reputation. This alignment contributes to improved service quality, ultimately enhancing overall organizational performance. (Tourky et al., 2023). In Islam, business activities are considered worship if performed honestly and ethically. So, values such as justice, respect, compassion, and Trust in business must be achieved by expecting blessings from Allah SWT (Beekun, 2022). The concept, deeply rooted in Islamic teachings, emphasizes unity and synergy among entrepreneurs through **Strategic ta'awun** (collaboration) and **fastabiqul khairat** (striving for excellence in goodness). This approach strikes a balance between profitability and social welfare, ensuring both economic success and community well-being.

The findings of the study show that the managerial model in Islamic boarding schools is based on Islamic values including trust, discipline, sincerity, blessings, friendship that encourages moral leadership patterns and togetherness, which differs significantly from the Western paradigm which prioritizes individualism and economic efficiency (Aulia et al., 2021; Zhao et al., 2021). Departing from these spiritual and communal values, the management style in pesantren has become more flexible and the orientation is more on the welfare of the community rather than individual profits, reflected in the intrinsic motivation of work, based on honesty, humility, and social responsibility where work is seen as worship following *the Islamic Work Ethic* (Abdelwahed et al., 2025; Ahmed et al., 2021; Nora et al., 2024). In contrast, Western management tends to use material incentives such as bonuses and promotions to encourage short-term performance, which can reduce intrinsic motivation and dominate organizational structures technocratically (Bareket-Bojmel et al., 2017; Bykova et al., 2022). Islamic boarding schools emphasize the values of integrity, empathy, and collective solidarity in their organizational culture, thereby creating an inclusive and collaborative environment that differs from the competitive culture of the Western model (ANAM et al., 2019; Darwanto et al., 2024; Purwanto et al., 2020). The leadership of the pesantren, through figures such as Kiai, combines spiritual guidance with entrepreneurial innovation, supporting the sustainability of the organization while maintaining moral values (Ma'arif et al., 2025; Sary et al., 2024; Suryadi et al., 2024). The decisions taken are not only rational and objective but also consider the social and moral impacts, reflecting the fundamental differences between Islamic and Western management (Hammoudeh, 2016; Srivastava et al., 2025; Tlemsani & Al Suwaidi, 2021). Sharia values such as justice, accountability, and social responsibility are the foothold in accounting and CSR, which in the context of Islamic boarding schools are rooted in Sharia principles and contribution to society, not just a marketing tool (Abd Aziz et al., 2023; Cahyo Arsetyo, 2021; Handayani et al., 2022). Thus, the pesantren management model is not only a practical alternative but also an epistemic

intervention that elevates and restores Islamic and communal knowledge systems, expanding and enriching the global management discourse.

## CONCLUSION

The key to the success of **Al Ittifaq Bandung Islamic Boarding School's** independence lies in five fundamental aspects: **Market, Networking, Resources, Financial Management, and Organizational Culture**. These elements are deeply rooted in the **core values of Islamic boarding schools**, ensuring sustainable business growth while maintaining spiritual and ethical principles. The principles of the pesantren form the foundation of its values (DUIT, 3J), and the values of the pesantren include friendship, religion through prayers at the beginning of the day, Iklas, and blessings. The self-sufficiency of Islamic boarding schools can be achieved through these success factors. This research contributes to the impact of research on theory and practice. The impact of the theory is to add insight into the relationship between business success factors by adding other supporting factors such as the principles of DUIT, 3J, and pesantren values. The government can feel the impact of this practice, as well as the impact on pesantren managers and other pesantrens, and this serves as a reference for future researchers. The government offers practical guidance that can be directly applied in managing and developing Islamic boarding schools in Indonesia. It can serve as a policy framework to enhance the success of Islamic boarding schools in Indonesia, while also providing a reference for other pesantren to achieve independence through business initiatives. Islamic boarding school management: refining the educational framework to emphasize entrepreneurship, equipping students with the necessary skills to participate in pesantren-operated business initiatives. Other Islamic boarding schools can replicate business success by applying the five key principles of business success in their respective pesantren. Other researchers: Exploring further insights into the success factors of an Islamic boarding school adopted as a reference by the Ministry of Religion for pesantren business management, creating a foundation for continued research on the five keys to pesantren business success. These findings not only have practical implications but also contribute theoretically to the development of more inclusive and epistemologically equitable management studies. Thus, the findings of this study are expected to broaden the horizons in the study of organization and management, as well as contribute to a reevaluation of the relationship between power, ethics, and voice in managerial practice, which is often marginalized in mainstream academic discourse. Through this lens, the study not only critiques power imbalances in knowledge validation, but also advances a **“reparative epistemology”**—a mode of knowledge production that consciously centers those previously rendered epistemically invisible (Gonzales et al., 2024).

This research has limitations, as it relies on data from a single location, making it challenging to generalize the results to all Islamic boarding schools in Indonesia due to variations in conditions and characteristics. The study examines specific aspects, particularly the key factors contributing to the financial independence of pesantren businesses. However, broader elements, such as community engagement and social impact, are not in-depth analyzed. Therefore, further research is necessary to explore these aspects comprehensively. This study also focuses on insights from business managers, students, alums, and farming partners, excluding other key stakeholders such as Islamic boarding schools, Lotte, and Bandung Islamic Hospital. Moreover, the research is limited to a qualitative approach, allowing future studies to adopt quantitative methods to assess the relationship between key factors influencing pesantren business success. Further qualitative research is also recommended to deeply explore the principles and values of Islamic boarding schools that may not be easily quantifiable.

## Acknowledgment

The researcher expresses gratitude to the Ministry of Religion of the Republic of Indonesia for sharing valuable insights on developing Islamic boarding school business independence in Indonesia and offering direct research recommendations. Appreciation is also extended to the Islamic Boarding School Business Managers for their contributions in providing essential research data. Furthermore, sincere thanks are due to all research informants—including business managers, farmer partners, livestock partners, local



communities, and alums—who patiently shared information regarding business management at Al Ittifaq Islamic Boarding School Bandung.

## REFERENCES

1. Abd Aziz, H., Abd Ghadas, Z. A., & Ossofo, A. B. (2023). Corporate Social Responsibility under the Maqasid Syariah Concept in Malaysia: Why Does it Matter? *Jurnal Media Hukum*, 30(1), 53–65. <https://doi.org/10.18196/jmh.v30i1.16916>
2. Abdelwahed, N. A. A., Al Doghan, M. A., Saraih, U. N., & Soomro, B. A. (2025). Unleashing potential: Islamic leadership's influence on employee performance via Islamic organizational values, organizational culture and work motivation. *International Journal of Law and Management*, 67(2), 165–190. <https://doi.org/10.1108/IJLMA-01-2024-0019>
3. Afaradi, A. (2025). Contemporary decolonial theology approach and its influence on church leadership in Indonesia. *Verbum et Ecclesia*, 46(1). <https://doi.org/10.4102/ve.v46i1.3361>
4. Ahmed, A., Arshad, M. A., Mahmood, A., & Barkat, W. (2021). The impact of spiritual values on employees loyalty: the moderating role of Islamic work ethic. *International Journal of Ethics and Systems*, 37(3), 341–355. <https://doi.org/10.1108/IJOES-09-2020-0147>
5. Aini, N. K., Ridlwan Nasir, M., & Hilmy, M. (2021). Transformational leadership of nyai – case study in roudlotun nasyiin islamic boarding school. *Journal Women's Entrepreneurship and Education*, 2021(1–2), 164–173. <https://doi.org/10.28934/jwee21.12.pp164-173>
6. Altassan, M. A. (2024). Exploring non-financial incentives for employee motivation in small and medium enterprises in Saudi Arabia. *Journal of Infrastructure, Policy and Development*, 8(8). <https://doi.org/10.24294/jipd.v8i8.3356>
7. ANAM, S., NYOMAN SUDANA DEGENG, I., MURTADHO, N., & KUSWANDI, D. (2019). The Moral Education and Internalization of Humanitarian Values in Pesantren: A Case Study from Indonesia. *Journal for the Education of Gifted Young Scientists*, 7(4), 815–834. <https://doi.org/10.17478/jegys.629726>
8. Anggadwita, G., Dana, L.-P., Ramadani, V., & Ramadan, R. Y. (2021). Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia. *International Journal of Entrepreneurial Behavior & Research*, 27(6), 1580–1604. <https://doi.org/10.1108/IJEBR-11-2020-0797>
9. Arasli, F., Pillai, S. G., & Yin, T. (2023). Strategic Spirituality Management in the Workplace. In *Spirituality Management in the Workplace* (pp. 221–245). Emerald Publishing Limited. <https://doi.org/10.1108/978-1-83753-450-020231010>
10. As'ad, M., & Hakim, L. (2022). NURTURING LIFE SKILL EDUCATION IN AN ENVIRONMENT-BASED PESANTREN. *Jurnal Pendidikan Islam*, 8(1), 15–24. <https://doi.org/10.15575/jpi.v8i1.18253>
11. Asror, A. (2017). Transformative propagation1 of Islamic boarding school in response to contemporary challenges. *Pertanika Journal of Social Sciences and Humanities*, 25(August), 187–194. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85051414966&partnerID=40&md5=732bcd3a84842bd2c8bb4e169fe64ee6>
12. Aulia, R. N., Jasin, F. M., Anggraeni, D., Narulita, S., Mardhiah, I., & Hadiyanto, A. (2021). Environmental management model in coastal area (a case study of ecopesantren Al-Khairat Palu, Central Sulawesi). *IOP Conference Series: Earth and Environmental Science*, 743(1), 012052. <https://doi.org/10.1088/1755-1315/743/1/012052>
13. Babu, Y., Mishra, P., Kumar, A., Pandey, C. S., & Pandey, S. (2025). Epistemic injustices and curriculum: Strategizing for justice. *Social Sciences & Humanities Open*, 11, 101220. <https://doi.org/10.1016/j.ssaho.2024.101220>
14. Badollahi, I., Susanto, I. R., Nurhidayah, N., Khalid, I., & Ruslan, M. (2024). Performance-based budgeting in private Islamic schools: Evidence from Eakkapa Sasanawich Islamic School in Thailand. *International Journal of Advanced and Applied Sciences*, 11(5), 186–192. <https://doi.org/10.21833/ijaas.2024.05.020>
15. Bakri, M. (2021). ECO-Pesantren assessment study of Islamic Boarding School in Banda Aceh, Indonesia. *Journal of Islamic Architecture*, 6(3), 143–150. <https://doi.org/10.18860/JIA.V6I3.7967>
16. Balgies, S., & Suwitho, M. (2022). Spiritual leadership in improving managers' performance. *International Journal of Business and Globalisation*, 30(3–4), 555–566. <https://doi.org/10.1504/IJBG.2022.123637>
17. Bandara, Y., Dissanayake, K., Ulluwishewa, R., & Uthumange, A. (2021). Spiritual Values for Utilizing HR in Organizations: Evidence from Indigenous Knowledge of Organizational Management in Sri Lanka. In *The Palgrave Handbook of Workplace Well-Being: With 80 Figures and 92 Tables* (pp. 489–513). [https://doi.org/10.1007/978-3-030-30025-8\\_20](https://doi.org/10.1007/978-3-030-30025-8_20)

18. Bareket-Bojmel, L., Hochman, G., & Ariely, D. (2017). It's (Not) All About the Jacksons. *Journal of Management*, 43(2), 534–554. <https://doi.org/10.1177/0149206314535441>
19. Basori, R., Raharjo, T. J., Prihatin, T., & Yulianto, A. (2023a). Maintaining Salafi Values through Innovative Management Practices at Pesantren. *Jurnal Pendidikan Islam*, 9(2), 145–156. <https://doi.org/10.15575/jpi.v9i2.25376>
20. Basori, R., Raharjo, T. J., Prihatin, T., & Yulianto, A. (2023b). Maintaining Salafi Values Through Innovative Management Practices At Pesantren. *Jurnal Pendidikan Islam*, 9(2), 145–156. <https://doi.org/10.15575/jpi.v9i2.25376>
21. Beekun, R. (2022). An Islamic Perspective of Humanizing Business. In *Issues in Business Ethics* (Vol. 53, pp. 195–205). [https://doi.org/10.1007/978-3-030-72204-3\\_15](https://doi.org/10.1007/978-3-030-72204-3_15)
22. Bich Pham, N. T., Le, T. T., Hai Nguyen, H. T., Thuc Phan, A. T., & Nguyen, H. N. (2024). The effect of interactional justice on organizational citizenship behavior in Vietnam: A mediating role of work engagement. *International Journal of Advanced and Applied Sciences*, 11(4), 35–44. <https://doi.org/10.21833/ijaas.2024.04.005>
23. Borisova, E. N., Bodrova, T. V., Ivanova, E. V., Zarubetskiy, A. M., & Zubareva, E. V. (2022). Business Risks Resulting from Errors in the Financial Statements of Companies. In *Lecture Notes in Networks and Systems* (Vol. 245, pp. 231–236). [https://doi.org/10.1007/978-3-030-77000-6\\_27](https://doi.org/10.1007/978-3-030-77000-6_27)
24. Boroushaki, M., Ferguson, M., & Olsen, T. L. (2021). *Environmental Sustainability Trade-Offs in a Product's Supply Chain* (pp. 189–210). Springer Series in Supply Chain Management. [https://doi.org/10.1007/978-3-030-51957-5\\_9](https://doi.org/10.1007/978-3-030-51957-5_9)
25. Bulychева, T. V., Busheva, A. Y., Gudozhnikova, E. V., & Eliseeva, O. V. (2024). Conceptual Framework for Sustainable Development of International Financial Reporting Standards. In *Sustainable Civil Infrastructures: Vol. Part F3650* (pp. 371–378). [https://doi.org/10.1007/978-3-031-70962-3\\_41](https://doi.org/10.1007/978-3-031-70962-3_41)
26. Burga, M. A., & Damopolii, M. (2022). Reinforcing Religious Moderation Through Local Culture-Based Pesantren. *Jurnal Pendidikan Islam*, 8(2), 145–162. <https://doi.org/10.15575/jpi.v8i2.19879>
27. Bykova, A., Lobza, A., Gavrysh, J., Soroka, I., & Karpenko, Y. (2022). The Effectiveness of Bonus Payment as a Financial Incentive for Top Management. *WSEAS TRANSACTIONS ON BUSINESS AND ECONOMICS*, 19, 1476–1492. <https://doi.org/10.37394/23207.2022.19.133>
28. Cahyo Arsetyo, Y. I. (2021). Corporate Social Responsibility In Islamic Business: Case Study Of Indonesia Company. *Prophetic Law Review*, 3(1). <https://doi.org/10.20885/PLR.vol3.iss1.art6>
29. Chen, T., Kim, T.-Y., Gong, Y., & Liang, Y. (2023). DIRECTIONAL RELATIONSHIP BETWEEN CREATIVE SELF-EFFICACY & INTRINSIC MOTIVATION IN AFFECTING CREATIVITY. *Academy of Management Annual Meeting Proceedings*, 2023(1). <https://doi.org/10.5465/AMPROC.2023.35bp>
30. Chen, Y. N., Chao, M., & Pan, Y. (2020). Does cooperative goal interdependence facilitate market orientation? A top management's firm–customer perspective in China. *Asia Pacific Business Review*, 00(00), 588–612. <https://doi.org/10.1080/13602381.2020.1787691>
31. Cummings, S., Munthali, N., & Sittoni, T. (2025). Epistemic Justice as a “New Normal?” Interrogating the Contributions of Communities of Practice to Decolonization of Knowledge. *Sustainable Development*, 33(3), 3228–3245. <https://doi.org/10.1002/sd.3285>
32. Darwanto, A., Prahmana, R. C. I., Susanti, A., & Khalil, I. A. (2024). Transformation of Boarding School Management Models in Enhancing Student Accessibility and Educational Quality. *Jurnal Pendidikan Agama Islam*, 21(1), 145–164. <https://doi.org/10.14421/jpai.v21i1.8632>
33. De Rivera, L. P. (2024). Knowledges Integration in Philippine Policies for Disaster and Climate Change Management: A Critical Policy Analysis. *Philippine Studies: Historical and Ethnographic Viewpoints*, 72(1), 41–61. <https://doi.org/10.13185/PS2024.72103>
34. Dewi, R., & Ansori, M. (2023). Fostering Religious Harmony Through Islamic Boarding Schools At Islamic Boarding Schools Darussolah Iv And Dalilul Khoirot An-Nawawi Bangka Belitung. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 47(2), 162–185. <https://doi.org/10.30821/miqot.v47i2.992>
35. Dhewanto, W., Hanifan, R., Umbara, A. N., & Zailani, S. (2023). Sustainable Entrepreneurship Development Strategy for Achieving SDGs: Insight from Islamic Boarding Schools Business Units in Times of Crisis. *2023 IEEE International Conference on Industrial Engineering and Engineering Management (IEEM)*, 1753–1757. <https://doi.org/10.1109/IEEM58616.2023.10406421>
36. Dryzek, J. S., & Niemeyer, S. J. (2025). Expressive Epistemic Injustice: Definition, Measurement, and Deliberative Cure. *Political Research Quarterly*, 78(1), 294–307. <https://doi.org/10.1177/10659129241297272>
37. Dushkova, D., & Ivlieva, O. (2024). Empowering Communities to Act for a Change: A Review of the Community Empowerment Programs towards Sustainability and Resilience. *Sustainability (Switzerland)*, 16(19). <https://doi.org/10.3390/su16198700>

38. Effendi, P. L., Wirjodirdjo, B., & Rosdaniah, S. I. (2024). A Strategic Framework for Sustainable Business Model of Renewable Energy Services. *Revista de Gestão Social e Ambiental*, 18(9), e06219. <https://doi.org/10.24857/rgsa.v18n9-037>
39. Eslami, M. H., Pellegrini, L., Lazzarotti, V., Puliga, G., Manzini, R., & Boer, H. (2023). The effect of knowledge collaboration on innovation performance: the moderating role of digital technologies. *International Journal of Technology Management*, 91(3-4), 162-189. <https://doi.org/10.1504/IJTM.2022.10050401>
40. Fadjar, A., Ramadhani, D., & Yudisthira, G. H. (2021). Analysis Calculation Of Allowance For Impairment Losses Of Credit Before And After The Implementation Of Psak 50 & 55 On Profit At Bank X. *Review of International Geographical Education Online*, 11(5), 3265-3275. <https://doi.org/10.48047/rigeo.11.05.217>
41. Fazlurrahman, H., Abqari, L. S., & Wardoyo, D. T. W. (2022). Pesantren (Islamic Boarding Schools): The Largest Form of Social Entrepreneurship in Indonesia. In *Driving Entrepreneurship in Southeast Asia* (pp. 54-61). <https://doi.org/10.4324/9781003260783-5>
42. Frechette, J., Bitzas, V., Aubry, M., Kilpatrick, K., & Lavoie-Tremblay, M. (2020). Capturing Lived Experience: Methodological Considerations for Interpretive Phenomenological Inquiry. *International Journal of Qualitative Methods*, 19, 1-12. <https://doi.org/10.1177/1609406920907254>
43. Galvez, V., Rojas, R., Bennison, G., Prats, C., & Claro, E. (2020). Collaborate or perish: water resources management under contentious water use in a semiarid basin. *International Journal of River Basin Management*, 18(4), 421-437. <https://doi.org/10.1080/15715124.2019.1634083>
44. Gonzales, L. D., Pasque, P. A., Farris, K. D., & Hansen, J. M. (2024). Epistemic Injustice and Legitimacy in U.S. Doctoral Education: A Systematic Review of Literature. *Review of Educational Research*, 94(3), 423-464. <https://doi.org/10.3102/00346543231187628>
45. Graves, M. L., & Bowers, A. (2024). Focus groups. In *Encyclopedia of Sport Management* (pp. 382-384). Edward Elgar Publishing. <https://doi.org/10.4337/9781035317189.ch221>
46. Gudkov, A., Dedkova, E., & Rozhdestvenskaia, E. (2021). Financial Instruments for Tourism Development: Challenges and Opportunities. In *Lecture Notes in Networks and Systems* (Vol. 186). [https://doi.org/10.1007/978-3-030-66093-2\\_7](https://doi.org/10.1007/978-3-030-66093-2_7)
47. Hammoudeh, M. M. (2016). *Islamic Values and Management Practices*. Routledge. <https://doi.org/10.4324/9781315590066>
48. Handayani, N., Ludigdo, U., Rosidi, & Roekhudin. (2022). The Concept of Financial Accountability in Education System: Study on Private Own Islamic Boarding School. *Quality - Access to Success*, 23(189). <https://doi.org/10.47750/QAS/23.189.07>
49. Hanif, M., Mukhroji, Suwito, H., Mubaroq, A. C., & Dharin, A. (2024). Pesantren Resistance to Indonesia's National Curriculum to Defend Its Curriculum Model. *Revista de Gestão Social e Ambiental*, 18(7), e05473. <https://doi.org/10.24857/rgsa.v18n7-049>
50. Hanny, Y. R., & Rizal, N. (2020). Hidden curriculum: The concept of integrating islamic value in higher education accounting at muhammadiyah on ulab albab perspective. *Journal of Advanced Research in Dynamical and Control Systems*, 12(1), 113-121. <https://doi.org/10.5373/JARDCS/V12I1/20201018>
51. Helmold, M., Küçük Yılmaz, A., Dathe, T., & Flouris, T. G. (2022). Financial SCRM and Mitigation Management. In *Management for Professionals: Vol. Part F358* (pp. 161-177). [https://doi.org/10.1007/978-3-030-90800-3\\_8](https://doi.org/10.1007/978-3-030-90800-3_8)
52. Hirsanudin, H., & Martini, D. (2023). Good Corporate Governance Principles in Islamic Banking: A Legal Perspective on the Integration of TARIF Values. *Journal of Indonesian Legal Studies*, 8(2), 935-974. <https://doi.org/10.15294/jils.v8i2.70784>
53. Hunsaker, W. D. (2022). Spiritual leadership and employee innovation. *Current Psychology*, 41(8), 5048-5057. <https://doi.org/10.1007/s12144-020-01011-9>
54. Hutton, M., & Cappellini, B. (2022). Epistemic in/justice: Towards 'Other' ways of knowing. *Marketing Theory*, 22(2), 155-174. <https://doi.org/10.1177/14705931221076563>
55. Imamguluyev, R., Suleymanli, T., & Umarova, N. (2021). *Evaluation of the Effectiveness of Integration Processes in Production Enterprises Based on the Fuzzy Logic Model* (pp. 133-139). Advances in Intelligent Systems and Computing. [https://doi.org/10.1007/978-3-030-64058-3\\_17](https://doi.org/10.1007/978-3-030-64058-3_17)
56. Indrianti, Y., Sasmoko, S., Abdinagoro, S. B., & Rahim, R. K. (2024). Building bridges to entrepreneurial resilience: Exploring the mediating role of business model innovation capacity in ambidextrous leadership and entrepreneurial mindfulness. *Uncertain Supply Chain Management*, 12(4), 2245-2252. <https://doi.org/10.5267/j.uscm.2024.6.007>
57. Ismail, S., Sabri, H., Asari, H., Yamin, M., & Yunus, M. M. (2024). Fostering Emotional And Moral Development In Islamic Boarding Schools: The Impact Of Talaqqi And Halaqa Traditions. *Jurnal Pendidikan Islam*, 10(1), 13-24. <https://doi.org/10.15575/jpi.v0i0.35124>

58. Jiang, J., Ye, Z., Liu, J., Shah, W. U. H., & Shafait, Z. (2023). From “doing alone” to “working together”—Research on the influence of spiritual leadership on employee morale. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.992910>
59. Kacperska, E., & Łukasiewicz, K. (2021). The Role of Trust in Business. In *Trust, Organizations and the Digital Economy: Theory and Practice* (pp. 38–48). <https://doi.org/10.4324/9781003165965-4>
60. Kamaruddin, M. I. H., Auzair, S. M., Rahmat, M. M., & Muhamed, N. A. (2021). The mediating role of financial governance on the relationship between financial management, Islamic work ethic and accountability in Islamic social enterprise (ISE). *Social Enterprise Journal*, 17(3), 427–449. <https://doi.org/10.1108/SEJ-11-2020-0113>
61. Kanagaraj, K., & Venkatesh, R. (2023). Enhancing Business Performance: A Comprehensive Study of Sales and Distribution Analytics in Speciality Retail Sectors. *2023 IEEE International Conference on Research Methodologies in Knowledge Management, Artificial Intelligence and Telecommunication Engineering, RMKMATE 2023*. <https://doi.org/10.1109/RMKMATE59243.2023.10369436>
62. Kivrak, F. H., Arslan, M., & Yorno, I. A. (2025). The Impact of Job Autonomy on Employee Creativity: Examining Perceived Supervisor Support as a Mediator and Job Difficulty as a Moderator. *Global Business Review*. <https://doi.org/10.1177/09721509251313909>
63. Klinke, M. E., & Fernandez, A. V. (2023). Taking phenomenology beyond the first-person perspective: conceptual grounding in the collection and analysis of observational evidence. *Phenomenology and the Cognitive Sciences*, 22(1), 171–191. <https://doi.org/10.1007/s11097-021-09796-1>
64. Kovács, B., & Szakály, Z. (2022). Market orientation and corporate performance in the health industry. *Management and Marketing*, 17(1), 41–60. <https://doi.org/10.2478/mmcks-2022-0003>
65. Lenihan, O. (2024). Financial statement analysis. In *Handbook Of Investment Analysis, Portfolio Management, And Financial Derivatives (In 4 Volumes)* (Vols. 2–4, pp. 1431–1460). [https://doi.org/10.1142/9789811269943\\_0043](https://doi.org/10.1142/9789811269943_0043)
66. Limna, P. (2023). The impact of NVivo in qualitative research: Perspectives from graduate students. *Journal of Applied Learning and Teaching*, 6(2), 271–282. <https://doi.org/10.37074/jalt.2023.6.2.17>
67. Listyaningrum, R. A., Desyanti, E. S., Purnamasari, I., Rahma, R. A., & Wahat, N. W. A. (2024). Analysis of entrepreneurship learning for “santri” in the perspective of informal education in boarding school Hidayatul Muftadiin Magetan. *AIP Conference Proceedings*, 3116(1). <https://doi.org/10.1063/5.0210207>
68. Liu, X., & Ren, X. (2022). Analysis of the Mediating Role of Psychological Empowerment between Perceived Leader Trust and Employee Work Performance. *International Journal of Environmental Research and Public Health*, 19(11). <https://doi.org/10.3390/ijerph19116712>
69. Losada Cubillos, J. J. (2021). Raza y género en el marco de la diferencia ontológica colonial. *REVISTA CUHSO*, 31(1), 445–465. <https://doi.org/10.7770/cuhso-v31n1-art2048>
70. Ma`arif, M. A., Rokhman, M., Fatikh, M. A., Kartiko, A., Ahmadi, A., & Hasan, M. S. (2025). Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools. *Jurnal Ilmiah Peuradeun*, 13(1), 23. <https://doi.org/10.26811/peuradeun.v13i1.1168>
71. Maharana, N. (2024). *Spiritual Capital and Business Sustainability: A Secular Perspective* (pp. 345–357). New Approaches to the Scientific Study of Religion. [https://doi.org/10.1007/978-3-031-67360-3\\_30](https://doi.org/10.1007/978-3-031-67360-3_30)
72. Maldonado Briegas, J. J., Citarella, A., Sánchez Iglesias, A. I., González Ballester, S., Álvarez Marínez, A. J., & Vicente Castro, F. (2021). Exploring Teachers' Satisfaction and Students' Entrepreneurial Competencies in Four Entrepreneurial Programs Carried Out in Extremadura (Spain) Schools. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.484103>
73. Mariyono, D. (2024). Multicultural values: meeting point of two forces in developing Islamic education. *Quality Education for All*, 1(1), 46–69. <https://doi.org/10.1108/QEA-02-2024-0018>
74. Mariyono, D., & Ghony, M. D. (2025). Entrepreneurial basic capital and its contribution to developing multicultural Islamic education. *Journal of Education and Learning*, 19(2), 684–698. <https://doi.org/10.11591/edulearn.v19i2.21554>
75. Mashuri, S., Futaqi, S., & Sulhan, A. (2024). Spiritual Base Of Pesantren For Building Multicultural Awareness In Indonesia Context. *Jurnal Ilmiah Islam Futura*, 24(1), 1–20. <https://doi.org/10.22373/jiif.v24i1.17141>
76. Mishra Tarc, A. (2023). Decolonial and education. In *International Encyclopedia of Education(Fourth Edition)* (pp. 31–37). Elsevier. <https://doi.org/10.1016/B978-0-12-818630-5.08011-8>
77. Mota, J., Santos, J. N., & Baptista, C. S. (2024). *Internet Platforms as Digital Resources: A Network Approach* (pp. 32–41). [https://doi.org/10.1007/978-3-031-74828-8\\_4](https://doi.org/10.1007/978-3-031-74828-8_4)
78. Mousa Alriyami, H., Alneyadi, K., Alnuaimi, H., & Kampouris, I. (2024). Employees trust, perceived justice, on task performance: Mediating and moderating role of autonomy and organizational culture. *International*

- Journal of Industrial Ergonomics*, 104. <https://doi.org/10.1016/j.ergon.2024.103647>
79. Muhammad, H. (2020). Islamic Corporate Social Responsibility: An Exploratory Study in Islamic Microfinance Institutions . *Journal of Asian Finance, Economics and Business*, 7(12), 773–782. <https://doi.org/10.13106/JAFEB.2020.VOL7.NO12.773>
  80. Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
  81. Mysaka, H., & Derun, I. (2022). Conceptual Determinants Of The Corporate Reporting Development In The Information-Based Economies, And Societies. *Financial and Credit Activity: Problems of Theory and Practice*, 4(45), 68–82. <https://doi.org/10.55643/fcaptop.4.45.2022.3806>
  82. Namig, T. S. (2020). *Evaluation of Efficacy of Integration Processes at the Manufacturing Enterprises of Industry Sector on the Regions of a Country* (pp. 284–291). Advances in Intelligent Systems and Computing. [https://doi.org/10.1007/978-3-030-35249-3\\_36](https://doi.org/10.1007/978-3-030-35249-3_36)
  83. Ndiango, S., Gabriel, D., & Changalima, I. A. (2024). Give me my flowers before I die! Linking employee recognition, job satisfaction and employee retention in logistics companies: A multigroup analysis. *Social Sciences and Humanities Open*, 10. <https://doi.org/10.1016/j.ssaho.2024.101053>
  84. Nguyen, P. V., Le, H. M. P. T., & Bui, T. D. D. (2020). An empirical study of retailing loyalty in the stone industry. *International Journal of Business Innovation and Research*, 22(2), 157–180. <https://doi.org/10.1504/IJBIR.2020.107836>
  85. Nikulina, A., Volker, L., & Bosch-Rekveltdt, M. (2022). The interplay of formal integrative mechanisms and relational norms in project collaboration. *International Journal of Project Management*, 40(7), 798–812. <https://doi.org/10.1016/j.ijproman.2022.08.006>
  86. Noda, T. (2020). Employee trust in management and mutual gains hypothesis in Japanese firms. *Journal of the Japanese and International Economies*, 55. <https://doi.org/10.1016/j.jjie.2020.101062>
  87. Nora, E., Djatmika, E. T., & Pratikto, H. (2024). Workplace Spirituality and Its Influence on Innovative Work Behaviour in Micro, Small, and Medium Size Enterprises (MSMEs): The Role of Islamic Spiritual Values in the Contemporary Workplace. *Manchester Journal of Transnational Islamic Law and Practice*, 20(4), 65–79. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105004366177&partnerID=40&md5=01ecb0f6bbb46048aa1ecd534bfb833b>
  88. Ojala, M. (2024). Can Chatbots Do Financial Analysis? *Computers in Libraries*, 44(10), 43–44. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85212083957&partnerID=40&md5=33a4ca227d8767d5dcb0b91355bde648>
  89. Ojemakinde, A., & Mwaura-Smith, E. (2023). Statistical assessment of employees' perception of nonmonetary compensations: The case of a regional hospital. *International Journal of Public Policy and Administration Research*, 10(3), 99–109. <https://doi.org/10.18488/74.v10i3.3528>
  90. Olaniyan, Y. D., & Martins, M. O. (2025). Crossroads of consciousness: whose decolonization is it in Nigeria? *Frontiers in Sociology*, 10. <https://doi.org/10.3389/fsoc.2025.1535330>
  91. Patton, C. M. (2020). Phenomenology for the Holistic Nurse Researcher: Underpinnings of Descriptive and Interpretive Traditions. *Journal of Holistic Nursing*, 38(3), 278–286. <https://doi.org/10.1177/0898010119882155>
  92. Pelekh, U. V., Khocha, N. V., & Holovchak, H. V. (2020). Financial statements as a management tool. *Management Science Letters*, 10(1), 197–208. <https://doi.org/10.5267/j.msl.2019.8.003>
  93. Prayogi, E. E. Y., Anwar, S., & D, Y. A. (2021). Management of Madrasa-Based Education Quality Improvement at the Tahfidz Qur'an Islamic Boarding School in Metro City. *Review of International Geographical Education Online*, 11(7), 480–491. <https://doi.org/10.48047/rigeo.11.07.52>
  94. Purnomo, J., Anantanyu, S., Saptaningtyas, H., & Mangunjaya, F. M. (2024). Prophetic Approach In Environmental Education And Community Empowerment: A Case Study Of Sustainable Pesantren Development. *Revista de Gestao Social e Ambiental*, 18(8). <https://doi.org/10.24857/rgsa.v18n8-047>
  95. Purwanto, M. R., Mukharrom, T., Chotimah, C., & Sanaky, H. A. (2020). Role of education shaping in professors of islamic boarding schools in indonesia. *Utopia y Praxis Latinoamericana*, 25(Extra10), 514–521. <https://doi.org/10.5281/zenodo.4155801>
  96. Rahayu, W. P., Hapsari, N. T., Wibowo, A., Qodri, L. A., Rusmana, D., & Narmaditya, B. S. (2023). Inculcating entrepreneurial values in creating business sustainability through business independence in batik craftsmen. *Frontiers in Sustainable Cities*, 5. <https://doi.org/10.3389/frsc.2023.1091368>
  97. Reiter, V., & Tzafrir, S. S. (2021). Collaborations: A Combination of Outlook, Vision, and Social Responsibility Among Different Parties—The Key to Success. *Voluntas*, 32(4), 856–868. <https://doi.org/10.1007/s11266-020-00236-3>