

Islamic Educational Theology for Economic Empowerment through the One Pesantren One Product Program

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ABSTRACT

This study examines how Islamic Educational Theology provides a philosophical foundation for economic empowerment through the implementation of the One Pesantren One Product (OPOP) Program in Indonesian Islamic boarding schools. Although numerous studies have discussed entrepreneurship and economic empowerment in pesantren, limited attention has been given to the theological values that shape entrepreneurial education and institutional independence. This study employed a qualitative case study approach at Pagelaran 3 Islamic Boarding School in Subang, West Java, using interviews, observations, documentation, and literature review as primary data sources. The findings reveal that economic empowerment within pesantren is grounded in theological values manifested through competence, dedication, cooperation, and social responsibility. The OPOP Program strengthens these values by enhancing entrepreneurial capacity, business management skills, institutional networks, and market competitiveness while preserving the religious identity of the pesantren. The study concludes that Islamic Educational Theology functions not merely as a religious doctrine but also as a conceptual framework that integrates faith, entrepreneurship, and community development to promote sustainable economic independence. These findings contribute to the development of Islamic educational theory and provide policy implications for strengthening faith-based economic empowerment in Islamic boarding schools

INTRODUCTION

The rapid transformation of the global economy has fundamentally reshaped the role of education in preparing individuals and institutions to respond to increasingly complex social, technological, and economic challenges. The emergence of the knowledge economy, digital transformation, and sustainable development agendas has expanded educational responsibilities beyond the transmission of knowledge toward the development of innovation, entrepreneurship, resilience, and social responsibility. Consequently, educational institutions are expected not only to produce academically competent graduates but also to cultivate individuals capable of generating economic opportunities while contributing to community welfare. This changing landscape has encouraged governments, international organizations, and educational scholars to reconsider how educational systems can strengthen economic resilience without neglecting ethical and cultural values. Within this context, faith-based educational institutions have attracted growing scholarly attention because they integrate moral formation with human capital development. Their contribution is increasingly recognized as an important component of sustainable socio-economic development, particularly in developing countries where religious institutions maintain close relationships with local communities.

Among faith-based educational institutions, Islamic boarding schools (*pesantren*) occupy a distinctive position in many Muslim-majority countries. Traditionally, *pesantren* have been recognized as centers for Islamic learning, religious character formation, and preservation of Islamic intellectual traditions. However, contemporary scholarship increasingly portrays *pesantren* as multidimensional institutions whose functions extend beyond religious education into community empowerment, social transformation, and local economic development. Their close interaction with surrounding communities enables *pesantren* to mobilize social capital, strengthen community participation, and foster inclusive development initiatives. In Indonesia, where *pesantren* have evolved over several centuries, these institutions continue to demonstrate remarkable adaptability by integrating religious education with vocational training, entrepreneurship education, and community service. Such developments indicate that *pesantren* are no longer viewed solely as religious institutions but also as strategic actors capable of supporting sustainable development through socially embedded educational practices.

Indonesia possesses the world's largest network of Islamic boarding schools, accommodating millions of students and playing a strategic role in national education and community development. Despite their enormous demographic and social potential, many *pesantren* continue to experience structural economic constraints, including limited productive business activities, inadequate entrepreneurial capacity, dependence on external financial assistance, and restricted market access. These challenges frequently limit institutional sustainability and reduce opportunities for expanding community-based economic initiatives. At the same time, globalization requires educational institutions to become increasingly adaptive, innovative, and economically

resilient while maintaining their cultural and religious identities. Consequently, strengthening the economic capacity of pesantren has become an important national agenda, not only to improve institutional independence but also to enhance their contribution to local and regional economic development.

Recognizing this strategic potential, the Government of West Java introduced the One Pesantren One Product (OPOP) Program as an integrated policy designed to strengthen the economic independence of Islamic boarding schools through entrepreneurship development, business incubation, production improvement, marketing expansion, and institutional capacity building. Rather than functioning merely as a financial assistance program, OPOP seeks to transform pesantren into productive economic institutions capable of creating employment opportunities, improving community welfare, and strengthening local economic ecosystems. Through systematic mentoring, entrepreneurial training, business networking, and market facilitation, the program encourages pesantren to develop competitive products while preserving their religious identity and educational mission. The experience of Pagelaran 3 Islamic Boarding School provides an important empirical context for examining how such policy interventions interact with the theological values that have long shaped the educational culture of pesantren.

Previous studies have extensively examined entrepreneurship education in Islamic boarding schools, community economic empowerment, institutional development, and the implementation of government programs such as OPOP. Existing research generally emphasizes managerial strategies, entrepreneurial competencies, business performance, or policy implementation as the primary determinants of successful economic empowerment. However, relatively limited attention has been devoted to the underlying philosophical and theological foundations that shape entrepreneurial attitudes, institutional commitment, and sustainable economic transformation within pesantren. In particular, the role of Islamic Educational Theology as an integrative framework connecting religious values, educational practices, entrepreneurial development, and community empowerment remains insufficiently explored. This conceptual limitation creates an important research gap because economic empowerment in pesantren cannot be fully understood solely through managerial or economic perspectives without considering the theological worldview that guides institutional behavior and decision-making.

Addressing this gap, the present study reconstructs Islamic Educational Theology as the philosophical foundation of economic empowerment in Islamic boarding schools through an in-depth examination of the One Pesantren One Product (OPOP) Program at Pagelaran 3 Islamic Boarding School, West Java. Unlike previous studies that primarily evaluate the effectiveness of entrepreneurship programs, this study proposes that theological values constitute the underlying mechanism through which entrepreneurial education, institutional independence, and community development are interconnected. Accordingly, this research aims to analyze how Islamic Educational Theology shapes the implementation of economic empowerment initiatives within pesantren and contributes to sustainable institutional development. The study

offers three major contributions. Theoretically, it expands the discourse on Islamic Educational Theology by integrating perspectives from educational philosophy, entrepreneurship education, and community development. Practically, it provides insights for strengthening entrepreneurship-based educational practices within Islamic boarding schools. From a policy perspective, it offers recommendations for developing faith-based economic empowerment programs that integrate religious values with sustainable socio-economic development.

LITERATURE REVIEW

Islamic Educational Theology

Islamic Educational Theology has increasingly emerged as an important perspective for understanding the philosophical foundations of educational practices within Muslim societies. Unlike conventional educational theories that primarily emphasize cognitive development or human capital formation, Islamic Educational Theology views education as a holistic process that integrates spiritual, intellectual, moral, and social dimensions of human development. Education is therefore understood not merely as a mechanism for transmitting knowledge but as a continuous process of cultivating individuals who are capable of fulfilling their responsibilities as servants ('abd) of God and as stewards (khalifah) on earth. This theological orientation positions education as an instrument for achieving both individual excellence and collective prosperity through the harmonious integration of faith, knowledge, and righteous action.

Within Islamic educational philosophy, the Qur'an and the Sunnah constitute the primary epistemological foundations from which educational values are derived. Human beings are regarded as moral agents entrusted with the responsibility to develop themselves, preserve social harmony, and manage worldly resources in accordance with divine guidance. Consequently, educational activities are expected to nurture ethical responsibility, social justice, accountability, cooperation, and productive engagement with society. The concept of khalifah emphasizes that economic activity is not merely a material pursuit but also a form of religious responsibility intended to promote public welfare (maslahah) and sustainable development. Accordingly, entrepreneurship, productive work, and community service are viewed as integral components of Islamic educational objectives rather than separate economic activities.

Recent scholarship has increasingly recognized that Islamic educational institutions possess significant potential to contribute to sustainable socio-economic development through value-based education. Rather than separating religious learning from practical life, Islamic Educational Theology encourages the integration of religious values with entrepreneurship, leadership, innovation, and community empowerment. Such an approach strengthens institutional resilience by fostering internal motivation, ethical leadership, and collective responsibility among educational stakeholders. Consequently, Islamic Educational Theology provides a comprehensive philosophical framework through which educational institutions can simultaneously pursue religious excellence, economic independence, and social transformation. In the context of

Islamic boarding schools (pesantren), this theological perspective explains why entrepreneurial activities are frequently understood as part of religious devotion and social responsibility rather than purely economic endeavors.

Economic Empowerment

Economic empowerment has become one of the central concepts within contemporary development studies because it emphasizes people's capacity to improve their quality of life through sustainable access to economic resources, productive opportunities, and institutional participation. Contemporary perspectives no longer define empowerment solely in terms of income generation or poverty reduction but rather as a multidimensional process that enhances individual capabilities, institutional capacity, social participation, and long-term resilience. This perspective aligns closely with sustainable development principles, which emphasize inclusive growth, human dignity, and community participation as fundamental components of development.

Within community-based development, empowerment involves strengthening local institutions, developing entrepreneurial capacities, improving access to financial resources, and creating supportive networks that enable communities to become economically self-reliant. Educational institutions play a strategic role in this process because they cultivate human capital while simultaneously transmitting social values, leadership skills, and collective responsibility. Consequently, successful economic empowerment depends not only on financial support or business training but also on the existence of institutional cultures that encourage innovation, cooperation, discipline, and ethical responsibility.

From an Islamic perspective, economic empowerment extends beyond material prosperity toward achieving *falah*—comprehensive well-being encompassing spiritual, social, and economic dimensions. Wealth creation is therefore regarded as a legitimate objective when conducted ethically and directed toward public benefit. Islamic principles encourage productive work, entrepreneurship, cooperation, fairness, and social solidarity while discouraging dependency and economic injustice. Accordingly, empowerment programs within Islamic educational institutions should not merely increase income but also strengthen moral commitment, institutional independence, and community welfare. This holistic understanding provides an important conceptual foundation for analyzing economic empowerment initiatives implemented within pesantren.

Entrepreneurship Education in Islamic Boarding Schools

Entrepreneurship education has become an increasingly important component of educational reform as societies seek to prepare learners for rapidly changing economic environments. Contemporary entrepreneurship education extends beyond business creation by fostering creativity, opportunity recognition, innovation, problem-solving, resilience, collaboration, and leadership. These competencies enable individuals not only to establish enterprises but also to contribute actively to sustainable community development and institutional transformation.

Within Indonesian Islamic boarding schools, entrepreneurship education has evolved in response to growing expectations that pesantren should contribute not only to religious education but also to economic development. Many pesantren have established cooperative enterprises, agricultural projects, creative industries, and small-scale manufacturing activities as learning environments where students develop practical entrepreneurial competencies alongside religious knowledge. Such initiatives illustrate that entrepreneurship education within pesantren is embedded in daily institutional life through experiential learning, collective responsibility, and value-based leadership rather than classroom instruction alone.

Unlike conventional entrepreneurship education, entrepreneurial learning in pesantren is deeply rooted in Islamic ethical principles. Entrepreneurial activities are interpreted as forms of worship (ibadah) that promote self-reliance, honesty, discipline, cooperation, and social responsibility. Religious values therefore function not as external moral guidelines but as internal motivational forces shaping entrepreneurial attitudes and institutional behavior. This integration distinguishes pesantren-based entrepreneurship education from secular entrepreneurship models because economic achievement is consistently balanced with spiritual development and community welfare. Consequently, entrepreneurship education within pesantren represents an educational model that integrates theological values with sustainable economic development.

Theoretical Framework

This study adopts Islamic Educational Theology as its primary theoretical framework for understanding economic empowerment in Islamic boarding schools. The framework assumes that theological values function as the fundamental philosophical foundation from which educational objectives, institutional culture, entrepreneurial behavior, and community engagement emerge. Rather than viewing entrepreneurship as an independent economic activity, this perspective considers entrepreneurial education to be an extension of Islamic educational principles that seek to develop morally responsible, economically productive, and socially committed individuals.

Based on this perspective, the implementation of economic empowerment programs such as the One Pesantren One Product (OPOP) initiative can be understood as a process through which theological values are translated into practical educational and economic activities. Religious values encourage the development of entrepreneurial mindsets characterized by discipline, responsibility, innovation, cooperation, and social accountability. These entrepreneurial capacities subsequently strengthen institutional independence, expand productive economic activities, and contribute to sustainable community welfare. Accordingly, this study conceptualizes the relationship among theology, education, entrepreneurship, and empowerment as an integrated process rather than separate dimensions of institutional development.

The theoretical relationship guiding this study is illustrated as follows:



Figure 1

This framework serves as the analytical lens for interpreting the empirical findings presented in the subsequent sections. It guides the identification of theological values embedded in educational practices, explains how these values shape entrepreneurial activities, and demonstrates how entrepreneurship contributes to institutional independence and broader community development within the context of Islamic boarding schools.

METHODOLOGY

Research Design

This study employed a qualitative case study design to examine how Islamic Educational Theology serves as the philosophical foundation of economic empowerment through the implementation of the One Pesantren One Product (OPOP) Program in an Indonesian Islamic boarding school. A qualitative approach was considered appropriate because the study sought to understand participants' experiences, institutional values, and the meanings embedded within educational and entrepreneurial practices rather than to measure causal relationships quantitatively. The case study design enabled an in-depth exploration of the interaction between theological principles, educational processes, and economic empowerment within a real-life institutional context. By focusing on a single case, the study aimed to generate a comprehensive understanding of how religious values are translated into entrepreneurial practices that contribute to institutional independence and community welfare.

Research Site

The research was conducted at Pagelaran 3 Islamic Boarding School, located in Subang Regency, West Java, Indonesia. The institution was purposively selected because it represents one of the Islamic boarding schools actively participating in the One Pesantren One Product (OPOP) Program initiated by the Government of West Java. Established in 1962, the pesantren has evolved from a traditional Islamic educational institution into a center of integrated religious education, community development, and entrepreneurial innovation. Its participation in OPOP provides an appropriate empirical setting for investigating the relationship between Islamic Educational Theology and economic empowerment. Furthermore, the pesantren has established various productive economic units under its cooperative organization, enabling researchers to observe the practical implementation of entrepreneurship education within a faith-based educational environment.

Participants

Participants were selected through purposive sampling based on their direct involvement in educational management and the implementation of the OPOP Program. The participants included pesantren leaders, cooperative managers, entrepreneurship program coordinators, teachers, and individuals directly responsible for business development activities. This selection strategy ensured that participants possessed comprehensive knowledge of both the theological principles underlying pesantren education and the practical implementation of economic empowerment initiatives. The diversity of participants also enabled the researchers to obtain multiple perspectives regarding institutional values, entrepreneurial practices, and organizational transformation.

Data Collection

Data were collected using multiple qualitative techniques consisting of semi-structured interviews, participant observation, document analysis, and literature review. Semi-structured interviews were conducted to explore participants' perceptions regarding the relationship between Islamic educational values and entrepreneurship development. Participant observation enabled the researchers to understand educational activities, institutional culture, entrepreneurial learning, and business operations implemented within the pesantren. Documentary evidence, including institutional reports, OPOP program documents, cooperative records, and organizational publications, was analyzed to complement interview findings. In addition, relevant scholarly literature and government policy documents were reviewed to provide theoretical and contextual support for interpreting the empirical findings. The use of multiple data sources facilitated methodological triangulation and enhanced the credibility of the study.

Data Analysis

Data were analyzed using an interactive qualitative analysis model involving data condensation, data display, and conclusion drawing. The analysis began with organizing and coding interview transcripts, observation notes, and documentary materials according to emerging themes related to Islamic

Educational Theology, entrepreneurship education, economic empowerment, institutional independence, and community welfare. Subsequently, categories were refined through continuous comparison across different data sources to identify patterns, relationships, and conceptual connections. The analytical process was iterative, allowing interpretations to evolve throughout the research while remaining grounded in empirical evidence. Finally, the findings were interpreted using the theoretical framework developed in the Literature Review to explain how theological values shaped entrepreneurial education and economic empowerment within the pesantren.

Trustworthiness

To ensure the trustworthiness of the findings, the study adopted the qualitative criteria of credibility, transferability, dependability, and confirmability. Credibility was strengthened through data triangulation, prolonged engagement in the research setting, and member checking with selected participants to verify the accuracy of interpretations. Transferability was enhanced by providing detailed descriptions of the institutional context, participants, and research procedures, enabling readers to assess the applicability of the findings to similar educational settings. Dependability was maintained through systematic documentation of the research process, including interview protocols, coding procedures, and analytical decisions. Confirmability was ensured by maintaining an audit trail that demonstrated how interpretations emerged from empirical data rather than researchers' personal assumptions. Together, these procedures contributed to the methodological rigor and reliability of the study.

RESULTS

The results section will be organized based on themes that emerged during the data analysis process. These themes were not created arbitrarily, but rather the result of coding guided by a previously developed theoretical framework. Thus, each theme directly represents the relationship between Islamic Educational Theology, religious values, entrepreneurship education, economic empowerment, institutional independence, and community welfare.

Theme 1. Islamic Educational Theology as the Foundation of Economic Empowerment

The findings indicate that economic empowerment at Pagelaran 3 Islamic Boarding School is fundamentally rooted in the institution's theological understanding of Islamic education. Rather than viewing entrepreneurship merely as an economic activity, the pesantren conceptualizes productive work as an integral component of religious responsibility. Educational practices consistently emphasize that human beings are entrusted with the dual responsibility of worshipping God and serving society through productive and beneficial activities. Consequently, entrepreneurial initiatives are interpreted as manifestations of religious devotion that contribute to institutional sustainability and public welfare.

This theological orientation is reflected in the daily educational culture of the pesantren. Religious learning is continuously integrated with practical activities that cultivate discipline, responsibility, cooperation, and self-reliance.

Students are encouraged to participate in communal work, institutional service, and productive activities that reinforce both spiritual commitment and practical competence. Such educational experiences gradually internalize religious values while simultaneously preparing students to become socially responsible and economically productive members of society. Furthermore, participants consistently emphasized that entrepreneurial activities are not introduced as separate vocational programs but are embedded within the broader educational philosophy of the pesantren. Consequently, the theological foundation functions as the primary source of institutional motivation that encourages economic productivity while maintaining religious integrity. This finding demonstrates that Islamic Educational Theology constitutes the philosophical basis upon which economic empowerment initiatives are developed and sustained.

Theme 2. Religious Values as Drivers of Entrepreneurship Education

The analysis further reveals that entrepreneurship education within the pesantren is driven by the internalization of religious values rather than by market-oriented considerations alone. Participants described entrepreneurial learning as a continuous educational process through which honesty, trustworthiness, discipline, cooperation, perseverance, and social responsibility are cultivated alongside technical business competencies. These values are embedded in everyday institutional practices, allowing entrepreneurship education to become part of the broader character formation process.

Observational findings demonstrate that students actively engage in various productive activities, including cooperative management, small-scale production, service provision, and institutional economic programs. Such activities function not merely as income-generating initiatives but also as practical learning environments where entrepreneurial competencies are developed through experiential learning. Religious guidance remains consistently integrated into these activities, reinforcing the ethical dimensions of business management and decision-making. As a result, entrepreneurship education within the pesantren extends beyond skill acquisition toward the formation of entrepreneurial character grounded in Islamic values. Participants perceived this value-based educational model as an important factor contributing to institutional sustainability because entrepreneurial competence develops simultaneously with moral responsibility and collective commitment.

Theme 3. OPOP as a Catalyst for Institutional Economic Transformation

The implementation of the One Pesantren One Product (OPOP) Program significantly strengthened the pesantren's capacity to transform existing entrepreneurial initiatives into more structured and competitive economic activities. Participants reported that the program provided systematic mentoring, entrepreneurship training, product development assistance, marketing support, and opportunities to expand institutional business networks. These interventions enabled the pesantren to improve both managerial capacity and product competitiveness while preserving its educational and religious identity. Document analysis further indicates that participation in OPOP encouraged institutional learning beyond technical business management. Exposure to broader business networks, product exhibitions, entrepreneurial

competitions, and mentoring programs increased institutional confidence and expanded opportunities for collaboration with external stakeholders. Rather than replacing existing educational values, the program complemented the pesantren's theological orientation by providing practical mechanisms through which religious values could be translated into sustainable economic practices. Consequently, OPOP functioned not simply as a government assistance program but as a catalyst that accelerated the institutionalization of entrepreneurship education within the pesantren. The program strengthened organizational capacity while reinforcing the theological values that had long guided institutional development.

Theme 4. Institutional Independence and Community Welfare

The final theme demonstrates that economic empowerment generated broader institutional and social impacts extending beyond financial improvement. Participants emphasized that increased economic capacity reduced institutional dependence on external assistance and enabled the pesantren to finance educational activities more sustainably. Institutional independence also created opportunities to improve educational facilities, expand productive enterprises, and strengthen community services. The findings additionally reveal that economic activities generated positive effects for surrounding communities through employment opportunities, supplier partnerships, market linkages, and collaborative economic initiatives. Consequently, the benefits of entrepreneurship education were not confined to students or institutional management but extended to local economic development and community welfare.

Overall, the findings indicate that institutional independence represents an intermediate outcome rather than the ultimate objective of economic empowerment. The broader goal remains the realization of community welfare through educational institutions that integrate religious values, entrepreneurship, and sustainable socio-economic development. These findings confirm the analytical sequence proposed in the theoretical framework, in which Islamic Educational Theology shapes religious values, religious values strengthen entrepreneurship education, entrepreneurship education promotes economic empowerment, economic empowerment enhances institutional independence, and institutional independence contributes to broader community welfare.

DISCUSSION

Reconstructing Islamic Educational Theology as the Foundation of Economic Empowerment

The findings demonstrate that economic empowerment within Islamic boarding schools cannot be adequately understood solely through managerial or entrepreneurial perspectives. Instead, the empirical evidence indicates that entrepreneurial activities are fundamentally rooted in the theological philosophy that shapes the educational system of the pesantren. This finding reinforces the argument that Islamic Educational Theology functions not merely as a normative religious doctrine but as an educational philosophy that guides institutional behavior, organizational culture, and socio-economic transformation.

Unlike many previous studies that primarily interpret entrepreneurship in pesantren as an educational innovation or institutional strategy, this study suggests that entrepreneurial behavior emerges from the internalization of theological values embedded within everyday educational practices. Religious concepts such as amanah (trustworthiness), ikhlas (sincerity), ta'awun (mutual cooperation), and the concept of khalifah collectively construct an ethical orientation that encourages productive work as a form of worship and social responsibility. Consequently, entrepreneurship becomes an educational outcome of theological formation rather than merely an economic intervention. This finding extends contemporary discussions on Islamic Educational Theology by demonstrating that theological values possess practical implications for institutional sustainability and community development. Therefore, the study proposes that theological education should be recognized as an essential explanatory variable within future research on Islamic educational institutions and faith-based economic development.

Entrepreneurship Education as Value-Based Human Capital Development

The present findings indicate that entrepreneurship education within pesantren differs substantially from conventional entrepreneurship education models commonly discussed in mainstream educational literature. While many entrepreneurship programs primarily emphasize business competencies, innovation, and market competitiveness, entrepreneurial education within the pesantren integrates technical competence with ethical, spiritual, and social development. Such integration creates a learning environment in which entrepreneurial capacity evolves simultaneously with religious commitment and collective responsibility. This observation supports contemporary perspectives that advocate holistic human capital development by integrating cognitive, affective, and ethical dimensions of learning. However, the present study further argues that Islamic Educational Theology provides an additional philosophical dimension by positioning entrepreneurship as an extension of educational responsibility rather than purely economic achievement. Consequently, entrepreneurial competence becomes inseparable from character formation, institutional commitment, and public service.

The findings therefore contribute to entrepreneurship education literature by illustrating that religious values can strengthen rather than constrain entrepreneurial innovation. This perspective challenges assumptions suggesting that religious educational institutions are primarily oriented toward preserving tradition while neglecting economic modernization.

OPOP as a Faith-Based Policy Innovation

Another important contribution of this study concerns the interpretation of the One Pesantren One Product (OPOP) Program. Previous evaluations generally assess OPOP from the perspectives of policy implementation, business performance, or institutional effectiveness. The present findings offer a complementary perspective by demonstrating that the effectiveness of OPOP depends not only on managerial interventions but also on the compatibility between public policy and the theological culture of the participating pesantren. The empirical evidence indicates that OPOP succeeded because it did not replace

existing educational traditions. Instead, it strengthened institutional capacities that had already been developed through theological education and religious values. Entrepreneurial mentoring, business networking, product development, and institutional collaboration functioned effectively because they were interpreted within the pesantren as instruments for fulfilling religious and social responsibilities rather than purely commercial objectives.

Accordingly, this study argues that faith-based policy initiatives should not be evaluated exclusively through economic indicators. Their long-term sustainability also depends upon the extent to which public policies resonate with institutional values, educational philosophies, and community cultures.

Towards an Integrated Model of Faith-Based Economic Empowerment

One of the principal theoretical contributions of this study is the development of an integrated analytical model linking Islamic Educational Theology, entrepreneurship education, economic empowerment, institutional independence, and community welfare. Existing studies frequently analyze these concepts separately, resulting in fragmented explanations regarding the success of economic empowerment initiatives within Islamic educational institutions. The findings suggest that these dimensions operate sequentially and interactively. Islamic Educational Theology provides the philosophical foundation from which religious values are internalized. These values subsequently shape entrepreneurship education, which strengthens institutional economic capacity. Enhanced economic capacity promotes institutional independence, enabling Islamic boarding schools to expand educational services, strengthen community engagement, and contribute to broader social welfare.

Based on these findings, this study proposes that sustainable economic empowerment within Islamic boarding schools should be understood as a holistic educational transformation rather than simply as business development. The integrated model developed in this research therefore extends previous theoretical perspectives by positioning theology as the driving force connecting education, entrepreneurship, institutional sustainability, and community development. This conceptual integration represents the primary scientific contribution of the study and provides a new framework for future research on faith-based educational institutions.

Scientific Contribution

This study offers three major contributions to the existing literature. First, it reconstructs Islamic Educational Theology as a philosophical framework capable of explaining economic empowerment within Islamic boarding schools, thereby extending the discourse beyond conventional educational and managerial perspectives. Second, it develops an integrated analytical model linking theological values, entrepreneurship education, institutional independence, and community welfare. Third, it demonstrates that the effectiveness of faith-based economic empowerment policies depends upon the alignment between public policy interventions and the theological culture embedded within Islamic educational institutions.

CONCLUSIONS AND RECOMMENDATIONS

This study demonstrates that Islamic Educational Theology constitutes the philosophical foundation of economic empowerment within Islamic boarding schools. The findings reveal that entrepreneurial activities in pesantren are not merely economic initiatives but educational practices rooted in theological values that shape institutional culture, ethical responsibility, and community engagement. These values are translated into entrepreneurship education through the cultivation of discipline, trustworthiness, cooperation, innovation, and social responsibility, which collectively strengthen institutional resilience and economic independence.

The implementation of the One Pesantren One Product (OPOP) Program further illustrates how public policy can effectively reinforce existing theological and educational values rather than replacing them. By integrating entrepreneurship development with the religious identity of pesantren, the program contributes to sustainable institutional transformation and broader community welfare. The study therefore argues that successful economic empowerment within Islamic educational institutions depends not only on managerial capacity or financial support but also on the theological worldview that shapes educational objectives and organizational behavior.

Theoretically, this study reconstructs Islamic Educational Theology as an integrative framework linking religious values, entrepreneurship education, economic empowerment, institutional independence, and community welfare. This framework expands existing discussions on faith-based education by positioning theology as a dynamic force that promotes sustainable socio-economic development rather than merely preserving religious traditions. Consequently, the study contributes to the growing body of literature on Islamic education, entrepreneurship education, and community development while offering practical and policy insights for strengthening faith-based economic empowerment initiatives.

FURTHER STUDY

This study focuses on a single Islamic boarding school participating in the One Pesantren One Product (OPOP) Program, thereby providing an in-depth understanding of one institutional context. Future research is encouraged to investigate multiple pesantren across different regions to examine the applicability of the proposed conceptual framework in diverse educational, cultural, and socio-economic settings. Comparative studies involving various faith-based educational institutions may further enrich understanding of how theological values influence entrepreneurship education and sustainable economic empowerment. In addition, future researchers may employ mixed-methods or longitudinal approaches to evaluate the long-term impact of theological-based entrepreneurship education on institutional resilience, community development, and policy effectiveness.

Practical and Policy Implications

The findings suggest that economic empowerment programs for Islamic boarding schools should be designed not merely as entrepreneurship

interventions but as educational transformations grounded in institutional values. Policymakers should therefore develop empowerment initiatives that recognize the theological identity of pesantren while strengthening entrepreneurial competencies, institutional governance, business networks, and community partnerships. Educational leaders may also integrate entrepreneurship education more systematically into pesantren curricula without separating economic development from religious and ethical formation. Such an approach has the potential to strengthen institutional independence while preserving the educational mission of Islamic boarding schools.

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