

How Does Social Capital Offering Economic Development Based on Pesantren Business Units?

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Abstract

Human and Social capitals are the main keys to encourage quality economic growth. The main role of social capital is to increase business competitiveness in a sustainable manner. The social capital is needed to encourage quality economic growth and sustainable competitiveness. Pondok Pesantren is required to support the sustainability of pesantren. However, most Pondok Pesantrens have not maximised their economic potential due to the classical understanding that only physical capital is needed for economics. One of the Pondok Pesantren that optimize social capital as an economic instrument is Ponpes Sunan Drajat. So, it is interesting to study the role of social capital in the economic development through pesantren business units. This research is qualitative approach. Primary data collected with Information from PPSD. Secondary data include journal and media sosial. The three main data collection techniques used by observation, interviews and documentation. Observations are carried out as by economic efforts in Islamic Boarding School that involve the community that happen directly. The results showed that the role of Pesantren trust in developing business units is by attracting business unit community, and strengthen the network ties. Value elements play a role in fostering trust, and norms in keeping values intact. Trust intangible values have become the norm, able to shape the human resources of business unit to become a credible, trustworthy, responsible, honest and fair person so the business unit can be maximised. This finding strengthens the previous studies that theory of social capital can play a role in developing the economy.

Keywords: *Social Capital, Economic Development, Pesantren, Business Unit*

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Introduction

The existence of cooperatives in an educational institution such as a boarding school is very helpful for the development and economic growth of the cottage (Syamsuri, 2020). However, only a few Islamic boarding schools concern entrepreneurship development programs, such as 111 Islamic boarding schools that developed trade fields, 41 Islamic boarding schools that developed marine and fishery economics, and 134 Islamic boarding schools that developed independent economic enterprises (Silvana & Lubis, 2021). *Thus*, the total number of Islamic boarding schools engaged in the economic sector is only 286 Islamic boarding schools. That means that around 25,603 Islamic boarding schools are not yet engaged in the economic field. The existence of Islamic boarding schools still has not responded to social problems that occur in the surrounding community (Syamsuri, 2016).

One of the reasons that Islamic boarding schools have not maximized their economic potential is the classical understanding that only physical capital is needed for an economy. In fact, apart from physical capital, there are other factors needed for an economy, namely social capital. Social capital is an essential facilitator in economic development (Gölgeci & Kuivalainen, 2019). It is seen as a factor that is able to increase the standard of living of the economy in general, and can be able to establish cooperation between them. A network based on trust is able to maintain the existence of an economic relationship (Porda, et al., 2022). So, in social capital which there are networks, beliefs, norms and values, it is able to be the essential capital other than physical capital for an economic relationship, so that it can play a role in the economic development of Islamic boarding schools (Analia & Syaukat, 2020; Kharis & Harini, 2022).

Human and social capitals are the main keys in creating quality new products development to encourage quality economic growth and sustainable business competitiveness (Mahfud et al., 2020). The main role of human capital is enabling the creation of new products and quality economic growth. Meanwhile, the main role of social capital is to develop new products and increase business competitiveness in a sustainable manner. In the concept

of sustainable development economics, this social capital factor is needed to strengthen human capital factor in the creation of new products, encourage quality economic growth and sustainable competitiveness and reduce inequality and gaps (Prasetyo et al., 2020). Especially on productive waqf management had a positive and significant effect on public welfare with economic empowerment as an intervening variable. The better the management of productive waqf carried out by the waqf institution, the more indirectly it would improve the public welfare with good economic empowerment. The good of productive waqf management can be used as a benchmark for waqf institutions in managing waqf (Munawar & Mufraini, 2021).

That is reinforced by several previous studies on social capital in Islamic boarding schools confirms that the role of social capital is constructive in the development of BMT (Muktirrahman, 2017). In line with the other research emphasized that the advancement of the Sidogiri KSPS has succeeded in utilizing the social capital owned by the Sidogiri Islamic boarding school (Faizal Adhim, 2019). Likewise, with research Kutsiyahat the Sidogiri Islamic Boarding School, The Islamic boarding school cooperative institution can be more efficient by reducing transaction costs due to social capital entrenched in the environment (Kutsiyah & Kamaroellah, 2019; Isbah, 2019). Similar findings have been seen in other studies of social capital in Islamic boarding schools. Like Dinullah and Tika's research (2020) Sumarlin Anton (2019), and Amelia Pratiwi et al (2020), simultaneously emphasized that social capital in Islamic boarding schools has a significant role in the economic development of Islamic boarding school. Then this research will focus deeply and present to look at what factors make social capital influential through business units.

Several previous studies have found that several Islamic boarding schools have succeeded in developing business units by optimizing social capital and waqf fundraising methods (Shulthoni et al., 2022). First, the Sidogiri Pasuruan Islamic Boarding School is based on the Islamic boarding school cooperative economy (Kopontren), Baitul Mal Wattamwil, Sharia Rural Bank (BPRS) and the real sector. (Nadir, 2017) Second, Gontor Islamic Boarding School is based on the real sector, agriculture and plantations (Suharto, 2018). Third, Islamic boarding school al-Ittifaq Bandung is engaged

in agribusiness economic development that focuses on processing vegetable and livestock commodities such as cattle, goats and fish. Fourth, the Arrisalah Ciamis Islamic Boarding School develops an agribusiness-based economy such as fisheries, agriculture, animal husbandry, and plastic processing (Zaini Hafidh, 2018). With these study, it is sufficient to prove that Islamic boarding schools with social capital can be economically independent. The object of research in this study is different from previous studies, as will be explained later about the reasons. By looking at several previous studies which also discussed the development of social capital in Islamic boarding schools, this research comes with a phenomenon that has not been studied in previous research, namely the existence of alumni networks as an advantage which may be an important factor in the development of business units at Sunan Drajat Islamic boarding schools.

One model of Islamic boarding school is considered successful in managing its social capital in the development of its business unit, namely Pondok Pesantren Sunan Drajat. The development of the Pondok Pesantren Sunan Drajat in developing its business unit is partly due to the effort of the Pondok Pesantren Sunan Drajat in optimizing its social capital. It can be seen that the Pondok Pesantren Sunan Drajat has produced thousands of alumni. It has developed many business units to support its financial needs for the development of infrastructure facilities to the development of areas. Even at this time, the business unit Including BMT Sunan Drajat with alumni. (Documentation, 'Company Profile of Cooperative Boarding School Sunan Drajat East Java) With the various presentations of the data above, this research intends to explore the social capital owned by the Pondok Pesantren Sunan Drajat in developing the Business Unit.

With this research, the contribution of practice is for all Islamic boarding school that it is sufficient to show that Islamic boarding schools with social capital by business units can be economically independent for them. In a theoretical, the management of business units as one of the efforts in the development of social capital can be used as an instrument in running an independent Islamic boarding school so that it can contribute to improving the community's economy.

Methods

For exploring and understanding the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems this research used descriptive qualitative. Research with a case study approach was chosen for this research to be able to study intensively about the background of the problem.(Steinmo & Rasmussen, 2018) It be used to collects data detailed by in-depth information.(Aragón et al., 2019) Therefore, using a case study approach in this descriptive qualitative research. The unit of analysis in question is the role of social capital (network, trust, and norms) in developing the economic capacity of the Pondok Pesantren Sunan Drajat.

There are two sources of data used in this study there are primary and secondary data. Primary data is collected with the aim of obtaining solutions to the problems encountered. The main sources in this study include Information from PPSD Secretary, Information from General Manager of Economics PPSD, Information from the Head of Quality Control of PT. SDL, Information from the Head of Personnel and General CV. Aidrat, Information from the Deputy Management of UD. SSD Salt, Information from General BMT Sunan Drajat and Information from *Santri* Pondok Pesantren Sunan Drajat. Secondary Data include printed materials such as books, journals, pamphlets, newspapers and articles related to studies as well as electronic media.

The three main data collection techniques commonly used in qualitative case studies are observation, interviews and documentation. And also in this observation the researcher intends to see how one of the indicators of social capital in the form of values and norms of Islamic Boarding School is applied in the economic management of Islamic Boarding School. Through this primary response, the researcher hopes to obtain information about the purpose of establishing a Islamic Boarding School business unit, economic development strategy uses indicators of social capital in the form of trust, networks, norms, value and economic activities. From these secondary to obtain information about the involvement of students in the economic activities, The level of public trust and participation.

Result and Discussion

Pondok Pesantren Sunan Drajat as an Entrepreneurial Boarding School

Pondok Pesantren Sunan Drajat which has various business units (*Documentation, Official Website Pondok Pesantren Sunan Drajat Lamongan, n.d.*). Kiai Abdul Ghofur as founder, entrepreneurial ideas in Islamic boarding schools. That motivated him is giving knowledge so that people be smart, prosper the lives of the poor, teach decency to those who have no shame, and give protection to those who suffer (*Documentation, The Philosophy of Sunan Drajat at the UD Office Garam Samudra, Pondok Pesantren Sunan Drajat, n.d.*). Money from business units, for the development of Islamic Boarding School facilities, While money from student fees for the purpose of implementing teaching and learning programs, including electricity and health.

Pondok Pesantren Sunan Drajat has entrepreneurial units, both partnership and independent entrepreneurs such as entrepreneurial units are shown on Table 1. (*Documentation, Data Profile of Pondok Pesantren Sunan Drajat, n.d.*).

Table 1. Type of Business in Pondok Pesantren Sunan Drajat

Business Sector	Type of business
Service	BMT Sunan Drajat, Laundry, photocopying, printing, internet café, persada tour and travel
Retail	Department stores, canteens, restaurants, bookstores
Farm	Chicken, goat and cow farm
Industry	PT SDL (heavy equipment), CV. Aidrat (Mineral Water), Noni Juice, Bintang Cobra (eucalyptus oil), UD. Samudra Salt, Santosa Marine (Shipbuilding), Honey Asma Tawon Bunga, wood processing, embroidery and convection Sunan Drajat.
Media	Persada TV, and Radio Persada

Social Capital Management of Pondok Pesantren Sunan Drajat

Furthermore, the Pesantren Sunan Drajat is also engaged in the industrial business sector, namely PT SDL (heavy equipment), CV. Aid (Mineral Water), Noni Juice, Bintang Cobra (eucalyptus oil), UD. Samudra Salt, Santosa Marine (Shipbuilding), ect. Only PPSD is the only Islamic boarding school with a salt production business in

Indonesia, and Khamid has confirmed this as the deputy manager of UD Garam Samudra (*Fathiya Interview*, n.d.). For this reason, researchers will describe social capital at the Pondok Pesantren Sunan Drajat by referring to Putnam's theory of social capital, including trust, networks, values and norms of Islamic boarding schools. (Robert D. Putnam, 1993)

Trust

The public's trust in the Pesantren Sunan Drajat has a significant influence on the progress and existence of the Islamic Boarding School. Moreover, this can be done by the Pesantren Sunan Drajat through community service by Kiai Ghofur and the teachers with his lectures. This trust can be seen from the data on the number of santri at the Pesantren Sunan Drajat, which has increased every year as shown on Table 2.

Table 2. The Number of Student of Pesantren Sunan Drajat

Academic Year	Male	Female	Amount
2017/2018	3321	2791	6112
2018/2019	3341	2810	6151
2019/2020	3214	2564	5778
2020/2021	3345	2641	5986

Source: Pondok Pesantren Sunan Drajat

The number of increases shows the level of public trust in the Pesantren Sunan Drajat (Documentation, 'Data Profile of Pondok Pesantren Sunan Drajat'). In maintaining the community's trust, Islamic boarding schools always try to improve the quality of services in the form of the quality of learning and Islamic Boarding School facilities (*Abmad Munif, Interview*, n.d.). By maximizing the facilities such as Radio and Youtube Channels, the Islamic Boarding School can reach a wide range of people (Observation, n.d.).

Network

The network established by the Pesantren Sunan Drajat, seen based on its relationship to the theme of this research, includes the relationship between with alumni, student parents, and business cooperation partners.

Pondok Pesantren with Community

The Pesantren Sunan Drajat's reach extends to the *santri* community throughout Indonesia's many regions and Malaysia. (*Documentation, Official Website Pondok Pesantren Sunan Drajat Lamongan*, n.d.) Based on the data obtained by researchers, students studying at the Pondok Pesantren Sunan Drajat amounted to 8,042, Judging from the type of education followed by students studying in Kindergarten as much as 2% and MI as much as 4%, MTs as much as 20%, SMPN as much as 13%, MMA Sunan Grades 1-3 as much as 5%, MA Ma'arif 07 Sunan Drajat as much as 19%, SMK Sunan Drajat Paciran as much as 20%, MMA Sunan Drajat grades 4 – 6 as much as 3%, Package C is 1%, INSUD (Institute Sunan Drajat) is 10% (*Documentation, 'Profile of the Pondok Pesantren Sunan Drajat'*).

A student service program in certain areas establishes the relationship between Pondok Pesantren Sunan Drajat and the community. Service for the students of *Madrasah Diniyah (Madin) Wali Songo Sunan Drajat*, the final students who have studied at the Pondok Pesantren Sunan Drajat for approximately six years (*Documentation, Official Website Pondok Pesantren Sunan Drajat Lamongan*, n.d.).

Pondok Pesantren with Alumni

The purpose of forming PESSANDRA is to serve the Pesantren Sunan Drajat and the Ummah, based on the alumni's intention to raise the Islamic Boarding School with a network of alumni. The PESSANDRA Memorandum of Association/Articles of Association was created to achieve this purpose. Such the program are In the field of religion, In the field of education, In the social sector, The economic field, In the environmental field, In the field of advocacy and law, In the field of arts and culture, preserving the arts and culture. Potential of a large alumni network can also be monitored through social networks, based on the observations of PESSANDRA researchers who are active on the Instagram social network (*Documentation, Official Website Pondok Pesantren Sunan Drajat Lamongan*, n.d.).

Pondok Pesantren Cooperation Network

The concept of a network in social capital focuses more on the ties between nodes which can be in the form of people or groups

(organizations). In this case, there is an understanding of social relations bound by trust, which is constantly maintained and maintained by the available norms. (Porda, Putro, & Abbas, 2022) The principle of cooperation applied by *Kiai* Abdul Ghofur is mutual benefit and is open to anyone, without exception. With the principle of such cooperation, many entrepreneurs are interested in the collaborating. (*Abmad Munif, Interview, n.d.*)

Norm and Value

Kiai Abdul Ghofur later adopted the philosophy of life of Sunan Drajat in developing the Pesantren Sunan Drajat and developing businesses that empower students and the surrounding community. Therefore he tries to develop Islamic boarding schools without begging for donations from the parents of students or to the government. (Ahmad Munif, Interview, n.d.) Another value that is known in the Pesantren Sunan Drajat is the value of obedience and *alop barokab*. The atmosphere of obedience in the Islamic Boarding School community in PPSD can be felt considering the norms of obedience have been embedded in it.

To continue the ideals inherited from Sunan Drajat, Islamic boarding schools make efforts to internalize the religious, cultural values of the Islamic boarding school, including the value of worship, morality, the value of discipline, and the value of value exemplary, the value of trust and sincerity. Also norms are provisions that contain orders and prohibitions for the realization of values. (Documentation, Profile of Pondok Pesantren Sunan Drajat, n.d.) Pondok Pesantren Sunan Drajat has rules or regulations even the written order. (Documentation from the PPSD Student Management Section, n.d.) Furthermore, unwritten norm. (Observation, n.d.)

From the explanation above, the researcher tries to provide an overview of the interrelationships of the elements of social capital in the Pondok Pesantren Sunan Drajat. Social capital includes trust in the Islamic Boarding School community, the ability of the Pondok Pesantren Sunan Drajat in building a network and adherence to values and norms. Therefore, social capital that is influenced by the values of the cottage is ultimately able to contribute to the survival ability of the Pondok Pesantren Sunan Drajat to continue to exist

and carry out its obligations as a religious institution, institutional education, and community development.

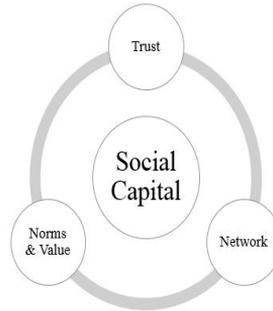


Figure 1. The relationship between social capital in Pondok Pesantren Sunan Drajat.

The Role of Social Capital towards Developing the Economy of the Pondok Pesantren Sunan Drajat

The involvement of many parties in the Pesantren Sunan Drajat movement is mutual recognition and introduction that is mutually beneficial (Observation, n.d.). Sunan Drajat has penetrated other fields, both economic and cultural. The movement initiated by Sunan Drajat alumni attracted several parties to form partnerships, such as state banks, the Ministry of Cooperatives and Small and Medium Enterprises (SMEs) and the Ministry of Religion (*Muhammad Kanzi Daroini, Interview, n.d.*). This strengthened relationship has a positive impact on the community in the form of benefits and opportunities.

Pesantren Sunan Drajat has the social capital, which is defined as a community united by a bond of mutual trust (trust), the existence of a close relationship between *Kiai, santri*, students' families, alumni, and the surrounding community, which influences the exchange of kindness, and the ability of Islamic Boarding Schools. Sunan Drajat creates a network (network), as well as values and norms compliance. These few social capital points have opened up opportunities for the Pesantren Sunan Drajat to build the economy. Putnam stated that social capital contains aspects of network, trust, values, and norms (Robert D. Putnam, 2000).

The Role of Trust

The trust that is formed is also inseparable from the order of values that influence it. The belief that is influenced by the values of local wisdom in the PPSD community can be seen from Sunan Drajat's philosophy of life which is held as a principle of life by the leadership and good examples (*Abmad Munif, Interview, n.d.*). The relationship between the Islamic boarding school and the *santri* community, the alumni community, and business cooperation networks form a solid social network.

By Pesantren Business Units, this element of trust becomes the capital to attract communities and develop the Islamic Boarding School business unit. The business unit uses an emotional approach by utilizing the capital of trust in attracting its community (*Agus Salim, Interview, n.d.*). Trust found its momentum in the development of the Islamic Boarding School Business Unit (*Mubammad Kanzi Daroini, Interview, n.d.*). Furthermore, the role of trust in the development of PT. SDL has succeeded. PT. SDL maintains the trust of cooperation partners, namely the value of honesty in providing fertilizer products (*Hilal Sularso, Interview, n.d.*).

The role of trust in the Pesantren Sunan Drajat, which is formed from Islamic values, local wisdom values, and well-managed Islamic boarding schools, can positively impact every activity in the development of the Islamic Boarding School business unit. The trust of Islamic boarding schools plays its role in developing business units, namely by attracting the Islamic Boarding School business unit community using an emotional approach that can attract the interest of the Islamic Boarding School community to join in managing the business unit as employees, marketing, members/customers (for BMT), and consumers/customers. Moreover, with the network that has been formed by Islamic boarding schools that are well utilized by business units, trust can strengthen the bonds of the network.

This result strengthens Anton's (2019) findings that social capital in the aspect of Islamic boarding school trust is strong enough to support the success and development of productive Islamic boarding schools. Moreover, it supports Muktirrahman's (2017) finding that social trust acts as a strong binder of network

ties and is also in line with Habibi's (Ahmad, 2018) finding that trust can create business opportunities and create networks through coordination and patterns of sharing information, experiences and knowledge.

The Role of Network

BMT Sunan Drajat that was founded by a network of alumni and teachers of the Pondok Pesantren Sunan Drajat plus elements of the general public (*Mubammad Kanzi Daroini, Interview, n.d.*). BMT was founded by a network of community teachers and alumni communities plus elements of the general public (*Fathiya Interview, n.d.*). This is in accordance with Putnam's theory. In addition, to improve the performance of BMT, they prioritize the recruitment of employees from alumni (*Mubammad Kanzi Daroini, Interview, n.d.*). In Putnam's concept it is said to have the same set of norms and values so for achieving success in the economic field.

There are other partners in the marketing of PT SDL, namely the government and private companies (*Hilal Sularso, Interview, n.d.*). The role of the islamic boarding school alumni network is also able to expand by opening a business unit in Malaysia, namely the Restaurant with nine branches (*Fathiya Interview, n.d.*). The Pondok Pesantren Sunan Drajat was selected by Bank BNI as a boarding school that deserves assistance in the form of cooperation to improve the economic business of Islamic boarding schools in 2018.

The impact of the success of the Pesantren Sunan Drajat in developing the surrounding community and impacted of the business development. For example, residents can leave processed food products in the islamic boarding school business unit in the trade sector, such as convenience stores and mini markets and food courts. Another cooperation network for the Pesantren Sunan Drajat is with the Ministry of Industry (Ministry of Industry) in running the Santripreneur program in 2017. (*Documentation, Official Website Pondok Pesantren Sunan Drajat Lamongan, n.d.*) The Pondok Pesantren Sunan Drajat has a Cooperative Union with Islamic Boarding Schools (KSBP), Islamic boarding schools that have their products on a broader scale—considering the fertilizer products

which are capable of national and international scale (*Mubammad Kanzi Daroini, Interview, n.d.*).

The results of this study are supported by the research of Habibi(Ahmad, 2018) and Muktirrahman (2017) who said that vital networking provided benefits for increasing economic development capabilities by the collaborations. That is reinforced by the research of Irfan, who said there was a strong relationship between social capital and participation from outsiders in developing economic institutions (Fadlurrahman, 2018) The concept of partnership with a network system in the form of always maintaining the relationship between alumni, Islamic boarding schools and the community, and responsibility in the form of mutual assistance (Isti'anah, 2018)

The Role of Values and Norms

The source of the norms of the Islamic boarding school community are traditions, customs and culture that have the legitimacy of the Kiai (caregivers/ owners of the boarding school). Norms are standards of behaviour that are created and maintained in a society (Ahmad, 2018). The norms attached to the various business units of the Pondok Pesantren Sunan Drajat do not rule out the values of the Islamic Boarding School. Therefore, by capitalizing on these values, it will be easier to build public trust.

Steps are needed to maintain and maintain norms and increase public trust, namely by applying these norms to member discipline. Employees in various business units of the Pondok Pesantren Sunan Drajat always come to work after attending the recitation with Kiai Abdul Ghofur, and this aims to maintain the values of the Islamic Boarding School in the lives of all employees, both students from students and employees from outside (*Abdul Chamid, Interview, n.d.*).

UD. Garam Samudra employees, as stated by Chamid, are accustomed to performing Duha prayer before carrying out work, plus reading sholawat nariyah, al-Fatihah, and al-waqi'ah. To add to the blessing of the salt that has been made. Because the salt created by UD Garam Samudra incorporates prayers from Kiai Abdul Ghofur, it is thought to be a cure-all (*Abdul Chamid, Interview, n.d.*).

Values are a vital element in building trust in a community, that trust arises when people have an adequate set of values (Marschlich & Ingenhoff, 2021). The reflection of values in the Pondok Pesantren Sunan Drajat is the Kiai. This belief is widespread and deeply rooted among the people of the Pondok Pesantren Sunan Drajat. The majority of the Pondok Pesantren Sunan Drajat managers are alumni. He concluded that the level of mutual trust in society could not be separated from the cultural values of the community concerned (Wahid, 1988).

A trust that has become a common belief by barakah value also plays a role in product marketing and market demand for these products. Alumni establish BMT to do community service to free them from economic practices that are detrimental to the community and benefit the tenants. The basis for the establishment of BMT, as expressed by Kanzi, are sharia values (*Muhammad Kanzi Daroini, Interview*, n.d.). From the explanation above, it is found that the role of values and norms in developing the Sunan Drajat Business Unit. There is a unique role of the blessing value namely increasing market demand and expanding marketing products. This social capital has positive implications in supporting the succession of the development of an economy, then Putnam's theory has been proven.

Farahdilla's research (2019) support these results, and norms can quickly build trust and maintain it. Also supported by Habibi's research (Ahmad, 2018), Muktirrahman (2017) research Ambo says that behavioural norms that are influenced by the values of religious teachings, religious values, and local wisdom including contributing to the progress of the business unit (Upe et al., 2021). That is also supported that social capital affects the performance of economic activities, not the performance of economic impacts.

Conclusion

Several attempts by Pesantren Sunan Drajat on social capital has well-managed by the factors such as first, trust with its elements in the form of Kiai, mosques, and cemeteries has a relationship with the continuity of Islamic boarding schools. Second, network owned by the Pondok Pesantren Sunan Drajat includes a network of Islamic Boarding Schools with the

community, Islamic Boarding Schools with alumni, and other cooperative networks of Islamic Boarding Schools with the government and the private sector that the Pondok Pesantren Sunan Drajat can appropriately utilise. Third, islamic boarding schools make efforts to internalise Islamic boarding school values, including religious values, Islamic boarding school values, and religious, cultural values, by applying bandongan, sorogan, Madrasatul Qur'an, text studies, congregational prayers and uswah hasanah (good examples).

So from the results of this study, it can provide references for each Islamic boarding schools in optimizing social capital through business units so that they can develop Islamic boarding schools' economic independence in order to further strengthen some of their efforts, such as: (1) The trust of Islamic boarding schools plays a role in developing the business unit. (2) Network of alumni that helps to expand the marketing for business unit products, and (3) The values and norms of the pesantren have shaped Human Resources who have qualified capabilities.

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