

## DEVELOPING SUSTAINABLE ISLAMIC BOARDING SCHOOLS: ANALYSIS OF ONE PESANTREN ONE PRODUCT PROGRAM IN FOSTERING SELF-SUFFICIENCY

**Elis Nurhasanah**  
Universitas Siliwangi,  
e-mail: elis.nurhasanah@unsil.ac.id

**Acep Zoni Saeful Mubarak**  
Universitas Siliwangi,  
e-mail: acefs@unsil.ac.id

**Qiny Shonia Az Zahra**  
Universitas Siliwangi,  
e-mail: qiny@unsil.ac.id

**Biki Zulfikri Rahmat**  
Universitas Siliwangi,  
e-mail:  
bikizulfikriarahmat@unsil.ac.id

**DOI:**  
<https://doi.org/10.31330/penamas.v37i2.772>

**Corresponding Author :**  
**Elis Nurhasanah**  
Universitas Siliwangi, Indonesia  
e-mail: elis.nurhasanah@unsil.ac.id

**Dates:**  
Received: March 6<sup>th</sup> 2024  
Revised: December 4<sup>th</sup> 2024  
Published: December 31<sup>th</sup> 2024



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

### **Abstract**

*The “One Pesantren One Product” (“OPOP”) program is a West Java provincial program that has become an initiative in building Islamic boarding school self-sufficiency through economic empowerment by assisting Islamic boarding schools in choosing marketable commodities, providing training, and mentoring. This study aims to analyze the OPOP program's effectiveness in fostering self-sufficiency as a form of sustainable development in Tasikmalaya. Using a qualitative approach that includes case studies and in-depth analysis, this research identifies the significance of the realization of the OPOP program on the self-sufficiency of Islamic boarding schools in Tasikmalaya who recipients of OPOP stimulant funds are. The research examines how the program has facilitated improvements in the economic aspects of Islamic boarding school self-sufficiency. The results show that the OPOP program is able to encourage the financial independence of the OPOP recipient pesantren in the scale-up category by optimizing business productivity, expansion, and networking of pesantren product marketing, which leads to an increase in pesantren income. This explains that the OPOP program can support the successful development of sustainable Islamic boarding schools, especially in financial independence.*

**Keywords:** OPOP Program, Self-Sufficiency, Pesantren

### **Abstrak**

Program One Pesantren One Product (OPOP) merupakan program provinsi Jawa Barat yang menjadi inisiatif dalam membangun kemandirian pondok pesantren melalui pemberdayaan ekonomi dengan cara membantu pondok pesantren dalam memilih komoditas yang dapat dipasarkan, memberikan pelatihan dan pendampingan. Penelitian ini bertujuan untuk menganalisis efektivitas program OPOP dalam menumbuhkan kemandirian sebagai bentuk pembangunan berkelanjutan di Tasikmalaya. Dengan menggunakan pendekatan kualitatif yang mencakup studi kasus dan analisis mendalam, penelitian ini mengidentifikasi signifikansi realisasi program OPOP terhadap kemandirian pondok pesantren di Tasikmalaya yang menjadi penerima dana stimulan OPOP. Penelitian ini mengkaji bagaimana program tersebut telah memfasilitasi peningkatan aspek ekonomi kemandirian pesantren. Hasil penelitian menunjukkan bahwa program OPOP mampu mendorong kemandirian finansial pesantren penerima OPOP pada kategori scale-up dengan mengoptimalkan produktivitas usaha, ekspansi, dan jaringan pemasaran produk pesantren yang berujung pada peningkatan pendapatan pesantren. Hal ini menjelaskan bahwa program OPOP dapat mendukung keberhasilan pengembangan pesantren yang berkelanjutan, khususnya dalam kemandirian finansial.

**Kata Kunci:** OPOP, Kemandirian, Pesantren

## **INTRODUCTION**

Islamic boarding schools play a vital role in the economic development of society (Nurrachmi et al., 2024). Islamic boarding schools can contribute to community economic development through community empowerment, education, da'wah, and community-based business cooperation (Asrol et al., 2023; Priyanto & Anwar Fathoni, 2019; Zaki et al., 2022) Islamic boarding schools can contribute to the economic development of society in many ways. Islamic boarding schools can be used as a medium for empowerment in the economic sector for society and have the potential to play a role not only in the field of education, but also contribute to community development (Priyanto & Anwar Fathoni, 2019). Islamic boarding schools can provide skills training, employment opportunities, contribute agricultural products, stimulate trade, grow small industries, and provide financial capital to village communities (Jazil et al., 2021)

Pesantren is an educational institution that has an important role in the social and religious life of Indonesian society. In addition to shaping the character and morals of students, pesantren are also learning centers that contribute significantly to various aspects of community life. The following are some of the important roles of pesantren are 1) Religious and Character Education: Pesantren serves as an educational institution that teaches religious and moral values to students. This aims to form a strong and noble character; 2) Non-Formal Education: In addition to religious education, pesantren also provide non-formal education to students, such as Arabic language skills training, memorizing the Qur'an, and developing entrepreneurial skills; 3) Academic Education: Some pesantren organize formal education, such as schools at the elementary, junior high, and high school levels, which aim to provide academic education equivalent to other formal institutions; 4) Community Empowerment: Pesantren often become centers of community empowerment, such as providing health facilities, providing social assistance, and involving the community in various development programs, and 5) Culture Preservation: Pesantren play a role in maintaining and preserving culture, especially Islamic art and literature, which is an important part of the tradition of Indonesian Muslim society. Based on these roles, Pesantren have great potential to become a forum for education and training, economic empowerment, and social strengthening in the community. By maximizing their functions, Pesantren can continue to contribute to the development of national character and community welfare.

The "One Pesantren One Product" (OPOP) program has the main goal of creating independence for the community through the participation of students, the community, and the Islamic Boarding School entity itself. This goal includes aspects of economic and social independence, as well as encouraging the development of skills, production technology, distribution and marketing through an innovative and strategic approach involving the West Java Provincial Government together with the West Java Provincial KUKM Service. This program includes initiatives such as incorporating digital literacy into the Islamic boarding school curriculum and promoting one Islamic boarding school, one product (OPOP) to encourage independence.

OPOP is directed to ensure that all Islamic boarding schools in West Java have equal access to government programs aimed at advancing economic, technological and production empowerment sectors that are efficient, precise and in line with the demands of the current digital era. Islamic boarding schools that successfully pass the selection process will receive an integrated coaching program and their economic competitiveness will be improved. OPOP participants receive guidance in developing their businesses and participate in business networks that have potential, so that they can achieve economically independent Islamic Boarding School status. Until the end of the OPOP program in 2023, the number of Islamic boarding schools that are recipients of the OPOP program for the 2019-2023 period is 5018 Islamic boarding schools from 27 districts/cities, with types of business divided into 9 types of business (*Dinas Koperasi Dan Usaha Kecil Provinsi Jawa Barat, (2023)*)

The business units created by Islamic boarding schools have the power to strengthen the economy of the community around the Islamic boarding school. Several studies have found that the santipreneurship program can develop well, so that it can become one of the vital economic supports of Islamic boarding schools, which has an impact on society (Toha Masum & Muh Barid Nizarudin Wajdi, 2018). The results show that market aspect has the biggest impact affecting the economic independence in Al-Ittifaq Islamic Boarding School and the four most influential factors are the kiai leadership and management, production information systems, capital, and market

availability (Maya Silvana & Lubis, 2021). Coaching has a positive impact on economic empowerment of communities (Muttaqin, 2011)

The One Islamic Boarding School One Product (OPOP) program aims to create independence for the people through the students, the community and the Islamic Boarding School itself, so that they can be economically and socially independent and to spur skill development, production technology, distribution, marketing through an innovative and strategic approach. From the West Java Provincial Government together with the KUKM Service of West Java Province, ensuring that all Islamic Boarding Schools in West Java can gain access to government programs in the sectors of economic empowerment, technology and production that are efficient, precise, and modern in the current digital era. Most Islamic boarding schools in West Java are not yet able to be economically independent to finance operational needs and develop Islamic boarding school facilities and infrastructure. So, the OPOP Program has the aim of building Islamic boarding school independence through economic empowerment by helping Islamic boarding school in choosing commodities that sell well in the market, providing training and mentoring. With the target of Islamic boarding schools that have the vision and intention to run a business, have human resources, own land, availability of raw materials, market potential and so on (OPOP Jabar, 2023)

Entrepreneurial independence refers to the attitude and conditions of a business with an enterprising spirit to be able to meet needs and rely on one's own abilities (Sukirman et al., 2020). According to Ranto in (Arianty et al., 2020) business independence is defined as an effort to conduct a business that we create ourselves by having aspects of our needs, being able to fulfill ourselves without having to depend on other people. Self-reliance refers to the ability of an individual or organization to make decisions and act independently. In general, self-reliance is defined as the ability to control behaviour and actions independently based on the values, beliefs, and goals held by the individual or organization (Ryan & Deci, 2000). According to Self-Determination Theory, independence is one of the human psychological needs that motivates individuals to act independently and take responsibility for their lives. The theory of business independence refers to the ability of an organization or company to act independently and create added value without excessive dependence on others. This theory emphasizes the importance of business independence as a key factor in organizational success. Business independence allows companies to take risks and take advantage of existing business opportunities (Gorgievski et al., 2024.)

Entrepreneurial independence can be measured through several indicators that show the extent to which an entrepreneur could make decisions and act independently. Some of the main indicators adapted from Liñán & Chen (2009) are as follows: 1) Self-Efficacy: The ability of an entrepreneur to view himself as an individual who can overcome challenges and take the necessary actions to achieve his business goals; 2) Proactivity: The ability to take initiative in dealing with situations and creating new business opportunities; 3) Creative: The ability to develop new ideas and creative solutions to overcome various business problems faced; 4) Risk-Taking: Courage in facing uncertainty and taking risks to achieve business goals; 5) Adversity Quotient (AQ): The ability to overcome failures and obstacles that arise in running a business. AQ reflects the mental resilience of an entrepreneur when facing pressure or challenges.

Developing independence is a process that includes elements of regulation. Because autonomy has many positive effects on individual development, it is best to teach autonomy as soon as possible, depending on a person's abilities (Pohan et al., 2022). Independence is a Muslim's self-identity which is based on solid monotheism, so that he can appear as a *khalifah fi al-arḍi* (divine vicegerency), even having to become a *syahid 'ala al-naas*, becoming strong pillars of truth. So, his belief in the value of monotheism causes every Muslim individual to have the spirit of jihad as their work ethic.

The "One Pesantren One Product" program has a close relationship with business independence and business sustainability. The concept of this program is to develop a product or creative business in each Islamic boarding school, which can be produced by students or the community around the Islamic boarding school. This program encourages Islamic boarding schools to create products or businesses that can generate income independently. Islamic boarding school

economic independence is the ability of Islamic boarding schools to conduct economic activities without depending on external parties. Numerous studies show that in carrying out business activities, the strengths and opportunities possessed by Islamic boarding schools are higher than the weaknesses and threats (Irfany, 2022). In this way, Islamic boarding schools and their communities can reduce dependence on external assistance or donations, which in turn increases economic independence. Sustainable company is a company that can gain profits which will provide excellence and wealth for the company. To achieve business sustainability, entrepreneurs must be able to use both conceptual and physical resources to achieve company goals (Abubakar et al., 2019). So, the Islamic boarding school can develop products or businesses that are ecologically and economically sustainable. This means products or this business not only survives in the short term but can also be sustainable in the long term, providing sustainable benefits for the Islamic boarding school and its community (Fatimatuzzahroh & Abdoellah, 2015)

Furthermore, Islamic boarding school businesses can collaborate with each other to achieve the Sustainable Development Goals (SDGs). Islamic boarding schools can also contribute to the development of the creative economy through embedded traditional values, technological resources, and social capital. Collaborative management of Islamic boarding school business units can improve the quality of human resources and business infrastructure, which can lead to the achievement of Sustainable Development Goals (SDGs), including zero poverty (SDGs 1), quality education (SDGs 4), and partnerships for SDGs (Zaki et al., 2022). The development of Islamic boarding school businesses has enormous potential for Islamic boarding schools to participate in social change and as agents of economic empowerment for the surrounding community (Muhardi et al., 2022). Moreover, the primary objective of this study is to analyze the effectiveness of the OPOP) Program in developing self-sufficiency within Islamic boarding schools (Pesantren). Specifically, the research aims to focus on the implementation and evaluation of the impact of OPOP on economic, social, and educational aspects in participating Islamic boarding schools.

## **RESEARCH METHOD**

The research design used a case study approach by selection criteria for Islamic boarding school inclusion. Using data collection methods by interviews with OPOP participating Islamic boarding schools, ministry of religion district/city Tasikmalaya, assistants, coordinators, and institutions involved in the OPOP program. Surveys among Islamic boarding schools that receive OPOP stimulant funds.

The stages in analyzing data start from the data collection stage, this stage is the earliest stage to obtain the data needed to support the expected research results. After the data was collected, the stages conducted by the author in analyzing the data were as follows: 1) Data Reduction. Reducing data means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns and throwing away what is not necessary. In this way, the reduced data will provide a clearer picture and make it easier for the writer to conduct further data collection; 2) Data Presentation. After the data has been reduced, the next step is to present or display *the* data. To make it easier for readers to understand the purpose of this research, the author presents the data in several forms, namely in the form of tables and figures: 3) Conclusion *Drawing/Verification*. The third step in qualitative data analysis is drawing conclusions and verification. Conclusions are the results or answers to the research problem formulation supported by valid and consistent evidence. When the author returns to the field to collect data, the conclusions put forward are credible conclusions. Data that has been reduced and presented, the author draws conclusions and verifies which are new findings that have never existed before. Findings can be in the form of a description or picture of an object that was previously vague so that after research it becomes clear, it can be in the form of a causal or interactive relationship, hypothesis, or theory.

## **RESEARCH RESULTS AND DISCUSSION**

### **Implementation of the OPOP Program**

The OPOP program is a West Java Governor's program which aims to increase the independence of Islamic boarding schools in the West Java region, by providing stimulant funds to selected

participants. The development from year to year in terms of quantity has increased, as in the previous year, Tasikmalaya Regency had 40 Islamic boarding schools participating in OPOP, in 2023 this has increased to 75 participants (Islamic boarding schools) (Eastern Priangan Coordinator of OPOP, 2023).

To facilitate business development, the provincial government is conducting mentoring innovations for Islamic boarding schools, not only marketing and licensing aspects but also of course facilitating other needs such as financial management, holding business meetings at the end of the program to bring together participants by investors. (Eastern Priangan Coordinator and Facilitator OPOP, 2023).

**OPOP Program Objectives**

Through West Java Governor Regulation No. 24 of 2019 concerning the implementation of One Pesantren One Product (OPOP) and Technical Instructions (Juknis) No. 893 8/Kep. 124/P3W of 2019 concerning technical instructions for implementing OPOP. In the second part of Article 2 of Gubernatorial Regulation No. 24 of 2019, it is stated that the aims and objectives of implementing the OPOP program in the Provincial Region are intended to increase the independence of Islamic Boarding Schools through the growth and development of Islamic Boarding School businesses, through small and medium enterprises and/or cooperatives, in driving the regional economy to realize community welfare. Meanwhile, in article 3, the implementation of the OPOP program aims to creating an Islamic boarding school that has an independent, sustainable business in the long term, generating economic benefits for the Islamic boarding school and the community environment, fostering entrepreneurship in the Islamic boarding school environment, develop collaboration through partnerships between Islamic boarding school businesses and between Islamic boarding school businesses and other business entities.

**Selection of Participants**

The OPOP program can contribute to Islamic boarding school economic empowerment, independence, reducing unemployment, and increasing creativity and product innovation. There are several types of businesses in the OPOP program, including food and beverage businesses, services, agriculture, livestock, trade, and fisheries. Implementation of the OPOP program is conducted through several stages as in the picture below:

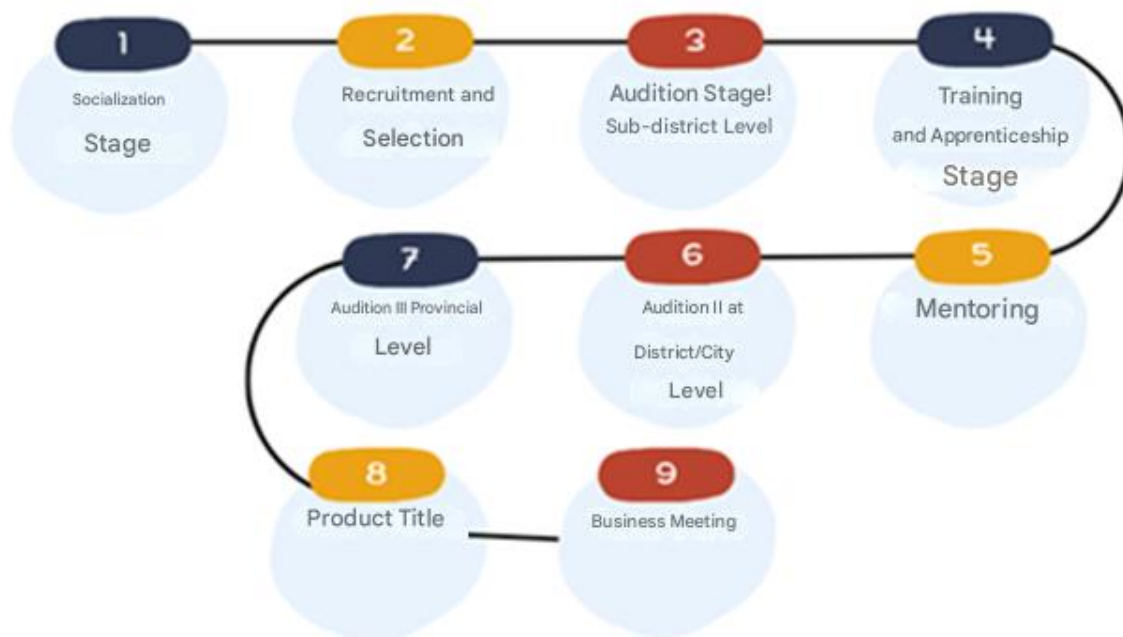


Figure 1. OPOP Program Process/Stages (OPOP, 2023)

**Socialization Stage**

Socialization of the OPOP program has been conducted through various channels and activities, involving various stakeholders. Some of the main methods used for socialization include:

Workshops and seminars: 1) The Ministry of Religion, in collaboration with local government agencies and other related institutions, has organized workshops and seminars to introduce and explain the OPOP program to Islamic boarding schools and the community; 2) Collaboration with local government agencies: The OPOP program has been socialized through partnerships with local government agencies, such as the Department of Cooperatives and Small and Medium Enterprises (KUKM); 3) Online platform: The OPOP program has a dedicated website that provides information, news and resources related to the program. This online presence helps in outreach and promotion of the program.; 4) Media coverage: The OPOP program has been featured in various news articles, videos, and infographics, which helps in spreading awareness and understanding of the program; 5) Involvement of Islamic boarding schools: Islamic boarding schools themselves play an important role in socializing the OPOP program. They actively participate in activities, training, and mentoring programs, as well as promote their unique products to the public.

### **Recruitment and Selection Stage**

Registration is done via the official OPOP website <https://opop.jabarprov.go.id/>. Prospective participants must meet the requirements required to take part in OPOP:

1. Have never participated in OPOP activities and training;
2. The location of the Islamic boarding school is in the West Java region;
3. Must have NSP (Islamic boarding school statistics number) or PSP (Islamic boarding school statistics charter) from the Indonesian Ministry of Religion Attach NIB (Business Identification Number): Start Up (0 - 1 year) Scale Up (> 1 year);
4. Attach the Islamic Boarding School Profile;
5. Attach Islamic Boarding School Business Profile;
6. Must register 1 (one) Islamic boarding school representative (leader/ management/ student/ alumni) as a 2022 OPOP participant who has competency in the field of Islamic boarding school business (Participants cannot be replaced/represented);
7. Must have NPWP & No. BJB/BJB Syariah Bank Account in the name of the Foundation or Islamic Boarding School (not a personal account).

Registration requirements for Islamic boarding school representatives:

1. Participant representatives have NEVER been registered to take part in OPOP activities/training.
2. Minimum education SMA/MA/equivalent (diploma attached).
3. Indonesian citizen aged 18 to 55 years.
4. Attach KTP.
5. Attach a 3x4 color photograph.
6. Health Certificate from Doctor/Puskesmas. Certificate of Good Behavior (Minimum from RT/RW); 7) Letter of Assignment from the Head of the Islamic Boarding School; 8) Attach Latest Product Photos.
7. Submitting Islamic Boarding School Business Development Proposals.

### **Audition Stage**

This audition stage is divided into three stages, namely stage 1 at the sub-district level, stage 2 at the district/city level, and third stage at the provincial level. Each stimulus fund provided at each level is different. OPOP Facilitator (2023) said:

*“The first competition in the sub-district for start-ups the prize is 25 million and for scale up 35 million. After they go through the mentoring process and become champions, they then take part in a training and internship program to take part in the second level competition, namely the city and district levels. The winner is for start-up 75 million while for scale up 125 million. Meanwhile, in the third competition at the provincial level, the*

prize is 400 million. In the city of Tasikmalaya, the new Riyadul Ulum boarding school which has reached the provincial level has been funded with 400 million. If it is accumulated with the previous one, it is around half a billion, but tax is deducted at 15% of the prize. Of course, this really helps the development and productivity of Islamic boarding school businesses.” (OPOP Facilitator, personal interview, July 14, 2023)

Participant said:

*“Training and Apprenticeship Stages. Firstly, when we became participants, we were taught the registration procedures. When we passed the administration stage, we were guided to make a BMC business plan and business plan and were required to make a business proposal. As well as being accompanied by a mentor, after that he was directed to take part in an audition, after the audition he was continued to be accompanied by a mentor, when there was a graduation announcement the RAB continued to be explored again, so it was more about mentoring business proposals, BMC, business plans and the OPOP RAB itself. Latunsa Bakery has been established for 3 years but does not yet have legal business status. It turns out that after participating in OPOP, this is particularly important for expanding the market. Making Halal certificates, P-IRT, cooperative assistance, marketplace. Meanwhile, when we were previously mentors, we were the ones who had to participate in making the OPOP participants successful in carrying out their duties, so when we became role models and facilitators, we shared with the participants about the efforts in Islamic boarding schools as a provision to continue in their respective Islamic boarding schools. The assistant's job is to protect the participants, role models only to make the internship a success, more like internship training.”* (Participants of OPOP, Personal Interview, 26 Juli 2023)

Training and apprenticeship for OPOP participants is conducted at the role model Islamic boarding school. The model Islamic boarding schools in Tasikmalaya include the Al Idrisiyah, Al Amin and RU Waddawah Condong Islamic Boarding Schools. Participants are given training for 3 days and 2 nights so that the participants are more directed to go directly into the field. The internship training consists of providing material. The speakers consisted of several universities, for example from UNPAD and ITB as well as special mentors from BSI (Participant, 2023). Quarantined through a role model Islamic boarding school as a model. The retail pilot in Daarut Tauhid, Riyadul Ulum is food and drink, Al-Amin is the fashion pilot, because it has a large convection. Meanwhile Al-idrisiyah is a fishery (Eastern Priangan Coordinator, 2023).

### **OPOP Mentoring Process**

According to the Eastern Priangan Coordinator of OPOP (2023), the companion's role is to be a bridge in conducting consultations in analyzing the business, so that later it will be realized in a business proposal. Even though the business has just started, it is also the scope of the assistant in helping Islamic boarding schools.

These two types are further classified into processed food, drinks, confectionery/fashion, services, general trade (minimarkets, food stalls), agriculture, fisheries, and livestock. According to the Eastern Priangan Coordinator of OPOP (2023), The stages of the mentoring process are as follows:

The first step is business identification, which determines the initial actions before moving on to the next stage—determining the mentoring process. This first stage is adjusted according to the type of business classification. The identification is carried out carefully and in detail, covering aspects such as business permits, marketing, finances, and business records. A separate timeline is established for the mentoring process.

The final stage is the Business Meeting, where products from Islamic boarding schools participating in the OPOP program will be presented as a form of publication of what has been produced through this program. In approaching this business meeting, companions must be required to be more encouraged in various aspects ranging from licensing, sales readiness, etc. The business meeting was also attended by nationals and internationals, for the national itself there were related parties such as state-owned companies or private companies related to the provincial government. and internationally, as in previous years, by product meetings or business

meetings with Korean people who see the suitability of existing products with existing needs in Korea.

According to one of the OPOP participants (2023), this assistance was very sufficient, so the activities were short, concise and clear, we gained knowledge in the internship program, the important thing was to learn about what kind of system they were working on, as well as what the work in the field was like, with OPOP we also got capital and Our permits can also expand the market and increase knowledge, to continue to update products (Interview, 26 Juli 2023).

### **OPOP Program Evaluation**

Evaluation is conducted upon completion of training and apprenticeship. Eastern Priangan Coordinator of OPOP (2023) said the evaluation was only limited to knowing the level of knowledge before and after taking part in training and apprenticeship through pre and posttest sheets

*"Available through pre-test and post-test".*

One of OPOP participant that was Riyadlul Ulum Wadda'wah Condong Islamic Boarding School said that liked monitoring and evaluation (Personal Interview, 2023)

*"Every once a year there is a monitoring and evaluation from the West Java Cooperatives Office to see how the capital is used and see the current development of the business, so look at the place of business, business equipment and so on and look at the daily and monthly turnover once a year. "After the OPOP program there is still monitoring and evaluation." (Participants of OPOP, Personal Interview, 26 Juli 2023)*

### **Economic Impact: Financial contributions to the Islamic boarding school**

Not only as a reward or competition prize, but this program plays a significant role in business continuity (Eastern Priangan Coordinator, 2023). Business sustainability can be seen from the progress of the Islamic boarding school's business, as well as from the Islamic boarding school's finances. Based on interviews with several Islamic boarding schools, including representatives who participated in the OPOP program as delegates in both the start-up and scale-up categories, competition prize funds have been used to initiate new businesses (start-ups) with the potential to generate additional income and to enhance existing businesses (scale-ups) (OPOP Facilitator, 2023).

The business units established through the OPOP Program have substantial potential to improve the financial condition of Islamic boarding schools. These business units not only serve as significant sources of additional income but also as effective tools for diversifying income streams. Ranging from the production of goods and services to socio-economic activities, the business units create employment opportunities, provide skill training, and generate revenue that can be utilized to support the educational and social activities of the Islamic boarding school.

Moreover, these business units inspire students and members of the Islamic boarding schools to grow as creative and responsible entrepreneurs. This fosters a positive long-term impact on the financial sustainability of the schools.

### **Economic Impact: Income generation for students and community members**

The OPOP Program has a positive impact in increasing the income of students and the surrounding community Through business units such as food production, agriculture, plantations, trade, crafts, or other small businesses integrated with Islamic boarding schools, additional income can be generated (The Head of the Pondok Pesantren Development Division at the Ministry of Religious Affairs, Tasikmalaya Regency, 2023).

In some Islamic boarding schools, assistants and students are empowered. First, by having jobs that generate income, local communities can overcome the problem of poverty and improve their quality of life. Second, Islamic boarding school business units often function as centers of economic education, teaching business values and work ethics to the younger generation, which in turn helps in creating a more empowered and economically sustainable society. By providing this support to the surrounding community, the Islamic boarding school business unit is not only a place for religious education but also a driving force for sustainable local economic development.



generated (The Head of the Pondok Pesantren Development Division at the Ministry of Religious Affairs, Tasikmalaya City, 2023).

### **Educational Impact: Skill Enhancement and Vocational Training**

The OPOP Program's training, mentoring and internship programs in the field of entrepreneurship have a crucial role in improving the skills of its participants. Through training, participants gain relevant knowledge about business strategy, economic management, marketing, and other important aspects in the world of entrepreneurship. In addition, this program provides opportunities for participants to learn from practitioners and experts who have genuine experience in the business world. Mentoring is the next step that allows participants to apply the knowledge they have acquired in real situations. With the guidance of a mentor or companion, they can overcome challenges that may arise in starting or developing their business. Mentoring also helps participants to hone leadership, decision-making and critical thinking skills that are crucial in managing a business. Meanwhile, Internship is a practical stage that involves participants in the actual business environment of Role Model Islamic Boarding Schools. During their internship, they can apply the skills and knowledge they have learned, while expanding their professional network. This experience also helps participants to understand business dynamics in more depth and form a practical understanding of how to run a business successfully.

### **Educational Impact: Integration of entrepreneurship into education**

This is a progressive step that can bring great benefits. By including aspects of entrepreneurship into the curriculum, Islamic boarding schools can provide a more holistic education to their students. Skills such as business planning, monetary management, marketing, and interpersonal skills are important in the business world. The importance of entrepreneurship in the Islamic boarding school curriculum is not only limited to the economic aspect, but also to the moral and ethical values related to entrepreneurship. Students can learn about social responsibility, integrity, and sustainable and ethical ways of doing business. This will help them not only become proficient entrepreneurs, but also responsible and positively contributing citizens of society.

The integration of entrepreneurship skills in the curriculum can also enable students to apply their knowledge in the field, such as when returning to their respective hometowns. This can provide an invaluable practical opportunity to evaluate their skills and knowledge in the real world. Thus, Islamic boarding schools can become more comprehensive educational centers, which do not only focus on religious aspects but also equip students with the skills and understanding needed to succeed in various fields, including entrepreneurship. This will help create a generation of students who are better prepared to face the challenges of the ever-evolving modern world.

### **Social Impact: Empowerment of students and local communities**

One Pesantren One Product program was not only about economic development, but also about community empowerment and improving the quality of life. This is a concrete example of how Islamic boarding schools can function as agents of positive social change in the communities around them. The OPOP program has a social impact not only on students or the academic community but also on the surrounding community. There is empowerment of students and the community by providing employment opportunities, increasing entrepreneurial competence, but also by increasing purchasing power. Apart from that, another social impact is by helping to create a climate for other local entrepreneurs to meet community needs generated (The Head of the Pondok Pesantren Development Division at the Ministry of Religious Affairs, Tasikmalaya Regency, 2023).

### **Social-Impact: Strengthening community ties and cooperation**

Islamic boarding schools have a significant role in the social sector for the surrounding community. They often serve as centers of social and cultural activities that connect communities with religious values and traditions. Islamic boarding schools are also places for meetings and learning that encourage togetherness and solidarity between members of society.

Apart from that, the OPOP Program not only opens opportunities for local communities to access educational services, but also, through the collaboration between Islamic boarding schools, it can

strengthen Islamic brotherhood and serve as a platform for business partnerships, allowing them to maintain ties and expand their network. This also creates other opportunities for collaboration with various partners outside the Islamic boarding school environment.

Several key findings can be concluded from the OPOP program's positive impact toward economic, education and social. The OPOP program has successfully increased the independence of Islamic boarding schools, particularly those that are already at the "scale-up" stage. This includes improvements in productivity, access to resources, and the ability of the Islamic boarding schools to become independent in various aspects.

This positive impact is attributed to the fact that scale-up entrepreneurs already possess capital and business experience, enabling them to adapt more easily in developing Pesantren enterprises. Entrepreneurs in the scale-up category tend to be more innovative, independent, risk-tolerant, and capable of identifying market opportunities to enhance operational performance. According to (Miller, 1983) theory of Entrepreneurial Orientation, this concept measures the extent to which a manager—here represented by Pesantren business operators—is innovative, initiative-taking, and risk-tolerant when making strategic decisions for the enterprise.

Pesantren with scale-up business levels have already mastered the steps, workflows, and decision-making processes necessary to penetrate new markets (introducing new products), making them more independent and competitive against their rivals. This capability is attributed to their ability to allocate resources effectively to address opportunities and challenges. (Maharsa & Iqbal, 2017)

In contrast, Pesantren with start-up business levels experience fewer effective impacts in fostering sustainable business development. Their lack of experienced resources results in a limited entrepreneurial orientation. Being in the preliminary stages of learning with restricted experience, these pesantren face greater challenges. As noted by Teece et al. (1997) start-up businesses are highly vulnerable to significant uncertainties, making it challenging to establish viable and appropriate strategies during the initial stages of business development. Similarly, explain that during the existence stage, businesses often struggle to stabilize production, secure customers, and are highly susceptible to financial and operational instability.

Churchill & Lewis (1987) further outline five stages of business development that can be adopted by pesantren participating in the OPOP program: the existence stage, survival stage, success stage, take-off stage, and resource maturity stage. The existence stage focuses on building an initial presence by acquiring customers and ensuring the continuity of basic operational needs. The survival stage emphasizes expanding the market to meet operational costs. The success stage revolves around reinvesting revenue, building business stability, and implementing long-term strategies. The next stage, take-off, prioritizes market expansion, increasing production capacity, and establishing competent management. Finally, the resource maturity stage centers on fostering innovation and diversifying products to ensure business sustainability, making pesantren enterprises more independent.

## **CONCLUSION**

The findings highlight the significant impact of the OPOP program on pesantren businesses at dissimilar stages of development. Pesantren at the scale-up stage benefit greatly from the program due to their established resources and business experience, allowing them to be more innovative, independent, and competitive. These pesantren have successfully applied entrepreneurial orientation principles, enabling them to penetrate new markets and manage operational challenges effectively.

However, Islamic boarding schools at the start-up stage face greater challenges in utilizing the OPOP Program. They may require more support, basic training, and access to start-up capital to optimize their effectiveness. This highlights the need for tailored strategies to address the unique difficulties of pesantren at this stage. The results also indicate differences in the factors influencing the independence of pesantren, where the needs and levels of readiness differ significantly between scale-up and start-up pesantren.

To maximize the program's effectiveness, a structured approach incorporating the five stages of business development—existence, survival, success, take-off, and resource maturity—can be

implemented. This framework provides clear guidance for pesantren at varying levels of growth, enabling them to build a sustainable and independent business ecosystem. Through targeted support and strategic development, pesantren can enhance their entrepreneurial capacities, contributing to their long-term economic resilience and community welfare.

Based on the findings of the OPOP (One Pesantren One Product) program analysis, there are several strategic recommendations that can be implemented to encourage the economic independence of pesantren. For pesantren in the start-up stage, it is necessary to strengthen the capacity of human resources (HR) and managerial through intensive training in entrepreneurship, such as product innovation, marketing, financial management, and risk mitigation. In addition, assistance from business mentors or professionals is essential to help pesantren get through the early stages of business development. Pesantren are also advised to improve access to capital by partnering with Islamic financial institutions and utilizing zakat, infaq, and waqf funds as seed capital. To expand their network, pesantren need to join business communities or entrepreneurship associations, as well as build collaborations with educational institutions and the government. On the other hand, risk management through careful strategic planning is an important step to maintain operational stability.

Meanwhile, for pesantren in the scale-up stage, the focus is product innovation and market expansion. Pesantren can diversify products or services to reach a wider market, as well as utilize digital marketing to expand business coverage to the global market. Strengthening management and governance through the implementation of modern systems, such as enterprise resource planning (ERP), is needed to improve operational efficiency.

In terms of policy, the government and stakeholders are advised to facilitate structured business mentoring programs for pesantren at various stages of business development. In addition, access to funding needs to be expanded through flexible and sustainable Islamic financing schemes. Business infrastructure should also be strengthened, for example by providing digital marketing platforms and distribution facilities for pesantren products. As a supervisory measure, periodic monitoring and evaluation of the OPOP program needs to be carried out to ensure that the program has a real impact on the economic development of pesantren. With the implementation of these steps, pesantren are expected to be able to achieve stronger economic independence and contribute to the welfare of society at large.

## **ACKNOWLEDGEMENT**

We express our sincere gratitude to the Directorate of Research, Technology, and Community Service (DRTPM) of Universitas Siliwangi for their invaluable support and guidance in facilitating this research. Your encouragement, funding, and academic resources have significantly contributed to the successful completion of this study.

## REFERENCES

- Abubakar, H., Tinggi, S., Manajemen, I., & Jaya, L. (2019). *DAMPAK TRANSFORMASI ORGANISASI TERHADAP KEBERLANJUTAN USAHA PERJALANAN WISATA DI KOTA MAKASSAR Nurhidayanti S* (Vol. 4, Issue 2). <https://journal.stieamkop.ac.id/index.php/miraipg.309>
- Asrol, S., Hesthria, N., & Rizki, O. S. (2023). Role of Pesantren in Improving Sociopreneurs of the Community Around Pesantren in Palembang City. *Peradaban Journal of Economic and Business*, 2(1), 43–56. <https://doi.org/10.59001/pjeb.v2i1.56>
- Churchill, N. C., & Lewis, V. (1987). *The Five Stages of Small Business Growth*. [http://harvardbusinessonline.hbsp.harvard.edu/hbs...?articleID=83301&ml\\_action=get-article&print=true](http://harvardbusinessonline.hbsp.harvard.edu/hbs...?articleID=83301&ml_action=get-article&print=true)
- Fatimatuzzahroh, F., & Abdoellah, O. S. (n.d.). *THE POTENTIAL OF PESANTREN IN SUSTAINABLE RURAL DEVELOPMENT (Case Study: Pesantren Buntet in Rural Mertapada Kulon, Subdistrict Astana Japura, Regency Cirebon, Province West Java)*.
- Gorgievski, M. J., Ascalon, M. E., & Stephan, U. (n.d.). *Small Business Owners' Success Criteria, a Values Approach to Personal Differencesj sbm\_322 207..232*.
- Jazil, S., Fahmi, M., Adi, S., Faizin, M., & Sholihuddin, M. (2021). Pesantren dan Pengembangan Ekonomi dalam Perspektif Maqashid Al-Sh ari ' a h Pendahuluan Tidak dapat dipungkiri , pesantren memiliki rekam historis yang panjang dalam melakukan concern terhadap ekonomi umat . 2 Seperti yang diutarakan Fauzan Adhim , bahwa. *Journal of Islamic Education Studies*, 9(1), 83–103.
- Liñán, F., & Chen, Y. W. (2009). Development and cross-cultural application of a specific instrument to measure entrepreneurial intentions. *Entrepreneurship: Theory and Practice*, 33(3), 593–617. <https://doi.org/10.1111/J.1540-6520.2009.00318.X>
- Maharsa, B. M., & Iqbal, M. (2017). ANALISIS DETERMINAN ENTREPRENEURIAL ORIENTATION PADA USAHA KECIL MENENGAH (UKM) (Studi Pada Pemilik UKM Di Kota Pasuruan). In *Jurnal Administrasi Bisnis (JAB)|Vol (Vol. 42, Issue 1)*.
- Maya Silvana, & Lubis, D. (2021). Faktor yang Memengaruhi Kemandirian Ekonomi Pesantren (Studi Pesantren Al-Ittifaq Bandung). *AL-MUZARA'AH*, 9(2), 129–146. <https://doi.org/10.29244/jam.9.2.129-146>
- Miller, D. (1983). The Correlates of Entrepreneurship in Three Types of Firms. <https://doi.org/10.1287/Mnsc.29.7.770>, 29(7), 770–791. <https://doi.org/10.1287/MNSC.29.7.770>
- Muhardi, M., Handri, H., & Ihwanudin, N. (2022). The Role of Pesantren on Society Economy Development. *Proceedings of the 4th Social and Humanities Research Symposium (SoRes 2021)*, 658, 252–254. <https://doi.org/10.2991/ASSEHR.K.220407.050>
- Muttaqin, R. (2011). *Kemandirian dan Pemberdayaan Ekonomi Berbasis Pesantren (Studi atas Peran Pondok Pesantren Al-Ittifaq Kecamatan Rancabali Kabupaten Bandung terhadap Kemandirian Eknomi Santri dan Pemberdayaan Ekonomi Masyarakat Sekitarnya)*.
- Nurrachmi, I., Jamilah, L., Sri Imaniyati, N., Respati, T., . N., Fajar Alamsyah, I., & Zahirah binti Mohd Sidek, N. (2024). Increasing Empowerment of Islamic Boarding Schools with Entrepreneurship in Indonesia and Malaysia. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v9i22.16686>
- OPOP – One Pesantren One Product – Dinas Koperasi dan Usaha Kecil Provinsi Jawa Barat. (n.d.). Retrieved April 13, 2023, from <https://opop.jabarprov.go.id/> - Google Search. (n.d.). Retrieved

December 16, 2024

- Opop Jabar (2023.). Retrieved December 16, 2024, from <https://jabarprov.go.id/berita/5-tahun-jabar-juara-mumtaz-festival-2023-and-temu-bisnis-opop-berlangsung-di-masjid-roya-a-10036>
- Pohan, F., Hermansyur, H. M., & Putra, R. (2022). Pengaruh Jiwa Wirausaha dan Nilai Wirausaha Terhadap Peningkatan Kemandirian Usaha Melalui Perilaku Wirausaha (Studi Kasus UMKM Di Kecamatan Medan Johor). *Jurnal Ekonomi Bisnis Digital*, 1(3), 339–350. <https://doi.org/10.47709/jebidi.v1i3.119>
- Priyanto, T., & Anwar Fathoni, M. (2019). *Potential Mapping of Pesantren as Community Economic Empowerment Capital* (Vol. 2, Issue 1).
- Ryan, R. M., & Deci, E. L. (2000). Intrinsic and Extrinsic Motivations: Classic Definitions and New Directions. *Contemporary Educational Psychology*, 25(1), 54–67. <https://doi.org/10.1006/ceps.1999.1020>
- Teece, D. J., Pisano, G., & Shuen, A. (1997). Dynamic Capabilities and Strategic Management. In *Strategic Management Journal* (Vol. 18, Issue 7).
- Toha Masum, & Muh Barid Nizarudin Wajdi. (2018). Pengembangan Kemandirian Pesantren Melalui Program Santripreneur. *Engagement : Jurnal Pengabdian Kepada Masyarakat*, 2(2), 221–232. <https://doi.org/10.29062/ENGAGEMENT.V2I2.40>
- Zaki, I., Zusak, M. B. F., Mi'raj, D. A., & Hasib, F. F. (2022). Islamic community-based business cooperation and sustainable development goals: a case of pesantren community in Indonesia. *International Journal of Ethics and Systems*, 38(4), 621–632. <https://doi.org/10.1108/IJOES-12-2021-0218/FULL/PDF>