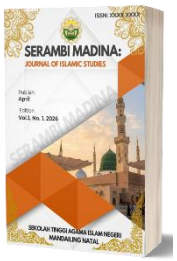
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Islamic Entrepreneurial Ecosystem In Pesantren The Role Of Warung Pesantrend In Empowering Santri Economy

ORIGINAL ARTICLE OPEN ACCES

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Abstract

This study examines the Islamic entrepreneurial ecosystem embedded in *Warung Pesantrend* at Pondok Pesantren Miftahul Ulum Gandok, Tasikmalaya, and its role in empowering the *santri* (students') economy. Positioning *Warung Pesantrend* as a node within a broader Islamic entrepreneurial ecosystem integrating *kyai* leadership, Islamic values, *sharia* governance, halal value chain, and community social capital this study moves beyond conventional management analysis. Employing a descriptive qualitative case-study approach, data were collected through participatory observation, in-depth interviews with the *pesantren* leader, managers, and *santri*, and documentation analysis. Findings reveal that *Warung Pesantrend* functions simultaneously as an entrepreneurial laboratory, a halal product distribution hub, a *da'wah bil hal* platform, and a vehicle for *santri* economic independence. The integration of entrepreneurship mentoring with *kitab kuning* study and *tahfidz* al-Qur'an cultivates balanced Muslim entrepreneurs who are ethically grounded and economically capable. The Fitofarmaka product innovation demonstrates how local resource utilisation, inter-*pesantren* collaboration, and *sharia*-compliant governance jointly reinforce ecosystem sustainability. This research contributes a novel three-layer theoretical framework Islamic entrepreneurship, entrepreneurial ecosystem, and religiosity–social capital applicable to *pesantren*-based economic empowerment initiatives across Muslim-majority countries.

Keywords: *Islamic Entrepreneurial Ecosystem; Pesantren; Warung Pesantrend; Santri Economic Empowerment; Halal Value Chain.*

Abstrak

Penelitian ini mengkaji ekosistem kewirausahaan Islam yang terwujud dalam *Warung Pesantrend* di Pondok Pesantren Miftahul Ulum Gandok, Tasikmalaya, Indonesia, dan perannya dalam pemberdayaan ekonomi *santri*. Warung Pesantrend diposisikan sebagai simpul ekosistem kewirausahaan Islam yang mengintegrasikan kepemimpinan *kiai*, nilai-nilai Islam, tata kelola syariah, rantai nilai halal, dan modal sosial komunitas. Penelitian menggunakan pendekatan kualitatif deskriptif studi kasus dengan pengumpulan data melalui observasi partisipatif, wawancara mendalam, dan studi dokumentasi. Temuan menunjukkan bahwa *Warung Pesantrend* berfungsi sekaligus sebagai laboratorium wirausaha, hub distribusi produk halal, platform *dakwah bil hal*, dan wahana kemandirian ekonomi santri. Integrasi pendampingan wirausaha dengan kajian *kitab kuning* dan *tahfidz* Al-Qur'an melahirkan wirausahawan Muslim yang etis sekaligus mampu secara ekonomi. Inovasi produk Fitofarmaka membuktikan bahwa pemanfaatan sumber daya lokal, kolaborasi antar pesantren, dan tata kelola syariah secara bersama-sama memperkuat keberlanjutan ekosistem. Penelitian ini memberikan kontribusi kerangka teori tiga lapis kewirausahaan Islam, ekosistem kewirausahaan, dan religiositas–modal sosial yang dapat diterapkan pada inisiatif pemberdayaan ekonomi berbasis pesantren di negara-negara mayoritas Muslim.

Kata Kunci: Ekosistem Kewirausahaan Islam; Pesantren; Warung Pesantrend; Pemberdayaan Ekonomi Santri; Rantai Nilai Halal.

INTRODUCTION

Islamic boarding schools (*pesantren*) occupy a unique and historically significant position within Indonesia's educational and socio-economic landscape. As one of the oldest indigenous educational institutions in the country, the *pesantren* has long served as a centre for Islamic learning and character formation. In an era marked by rapid economic transformation and the growing imperative for community-based self-reliance, the *pesantren* is increasingly called upon to equip its students (*santri*) with practical competencies necessary for economic independence, while preserving the spiritual and ethical foundations that define its identity (Dhofier, 2011; Nadzir, 2015).

Contemporary scholarship has begun to recognise the *pesantren* not merely as a religious school, but as a potential node within a wider Islamic entrepreneurial ecosystem a dynamic configuration of actors, institutions, norms, resources, and markets oriented around Islamic values (Anggadwita et al., 2021). This ecosystem reading is especially pertinent when examining unit-level economic activities that have emerged within *pesantren*, such as cooperatives, halal marketplaces, agribusinesses, and retail outlets. Among these innovations, the concept of *Warung*

Pesantrend at Pondok Pesantren Miftahul Ulum Gandok, Tasikmalaya, represents a compelling case: a student-managed retail outlet that integrates *sharia* economic principles, *da'wah* (Islamic propagation), product innovation, and entrepreneurship education under a single institutional roof.

The term "*Warung Pesantrend*" is etymologically and conceptually distinctive. "Pesan" derives from the Arabic *risālah*, signifying a divine message, while "trend" denotes contemporary relevance. The name thus encodes a dual mandate: commercial viability and *da'wah bil ḥāl* the propagation of Islamic values through real-world economic action (Aziz, 2019). This dual mandate positions *Warung Pesantrend* beyond the scope of an ordinary school canteen or cooperative; it is a laboratory for applied Islamic entrepreneurship, aligned with what Tarip (2024) describes as the governance-oriented dimensions of Islamic entrepreneurship.

Despite the theoretical richness of this phenomenon, the academic literature on *pesantren*-based economic units remains fragmented. Existing studies have addressed general patterns of economic empowerment in *pesantren* (Nadzir, 2015), the integration of entrepreneurship into *salaf* curriculum (Fauzi, 2017), and the accountability structures of *pesantren* organisations (Nurkhin et al., 2024), but few have adopted an entrepreneurial ecosystem framework to analyse a specific retail unit within a *pesantren*. Moreover, the role of *kyai* leadership, social capital, halal value chain integration, and *sharia* governance as mutually reinforcing components of such an ecosystem has not been systematically examined in a single study. This research gap is consequential because it is precisely the interplay among these elements—rather than any single factor that determines whether a *warung pesantren* genuinely empowers *santri* economy or remains a marginal add-on to the educational programme.

This study therefore asks: How does Warung Pesantrend at Pondok Pesantren Miftahul Ulum Gandok function as a node within an Islamic entrepreneurial ecosystem, and through what mechanisms does it contribute to the economic empowerment of santri? To answer this question, the study employs a descriptive qualitative case-study approach and applies a three-layer theoretical framework Islamic entrepreneurship (Tarip, 2024; Hassan, 2022), entrepreneurial ecosystem (Queissner et al., 2025; Fuentes et al., 2024), and religiosity–social capital (Junaidi et al., 2023; Alemayehu et al., 2023), to interpret field evidence gathered through participatory observation, in-depth interviews, and document analysis.

The contribution of this study is threefold. First, it introduces an integrated three-layer conceptual framework for analysing pesantren-based economic units, grounded in

Islamic entrepreneurship and entrepreneurial ecosystem theory. Second, it provides rich empirical evidence from one of West Java's actively innovating pesantren, showing how a retail outlet can simultaneously perform educational, economic, spiritual, and social functions. Third, it generates policy-relevant insights for pesantren administrators, government agencies, and sharia finance institutions seeking to design effective, values-driven economic empowerment programmes.

LITERATURE REVIEW

Islamic entrepreneurship is distinct from its secular counterpart in that it is governed not only by market logic but also by *maqāṣid al-sharī'ah* the overarching objectives of Islamic law that aim to preserve religion, life, intellect, lineage, and wealth (Chapra, 2016). Tarip (2024) argues that Islamic entrepreneurship must be theorised from an Islamic governance perspective, where accountability (*amānah*), justice (*'adl*), and welfare (*maṣlaḥah*) are constitutive rather than supplementary features of entrepreneurial action.

Wibowo et al. (2022) demonstrate empirically that Islamic values constitute an important contextual factor shaping entrepreneurial intention among Indonesian Muslim students, functioning through pathways of entrepreneurial inspiration and attitude. Hassan (2022) reviews a decade of research on Muslim entrepreneurship and identifies a persistent under-theorisation of the contextual determinants including institutional religious structures that shape Muslim entrepreneurs. The *pesantren*, with its *kyai* authority, communal living, and daily religious practice, offers precisely the kind of institutional context that Hassan (2022) calls for in future research.

The entrepreneurial ecosystem framework, originating with Isenberg (2011) and elaborated by Stam and van de Ven (2021), conceptualises entrepreneurship as an emergent property of the interactions among actors, institutions, and resources. Queissner et al. (2025) identify demand, talent, and finance as the three most consistently significant ecosystem elements driving entrepreneurial activity. Fuentes et al. (2024) propose reading entrepreneurial ecosystems as complex adaptive systems operating simultaneously at the micro (individual), meso (institutional), and macro (policy and market) levels. Applied to the *pesantren* context, this multilayered model is fully instantiated in *Warung Pesantrend*.

Beyond structural dimensions, individual-level drivers of entrepreneurial action religiosity, social capital, and self-efficacy are essential. Junaidi et al. (2023) show that religion and social capital jointly enhance entrepreneurial self-efficacy and motivation among Indonesian students. Alemayehu et al. (2023) show that religious social capital the trust, norms, and networks rooted in shared faith forms and directs

entrepreneurial action. Raimi et al. (2025) establish that halal entrepreneurship and Islamic finance are mutually reinforcing in building a robust halal ecosystem, directly informing the analysis of *Warung Pesantrend*'s Fitofarmaka initiative.

The present study integrates these three theoretical layers Islamic entrepreneurship, entrepreneurial ecosystem, and religiosity–social capital into a single analytical framework. This integration is necessitated by the observable reality that none of the three layers alone can adequately explain how Warung Pesantrend functions simultaneously as an educational institution, a commercial enterprise, a halal distribution node, and a da'wah platform. The novelty of this framework lies in demonstrating that the three layers are not merely additive but mutually constitutive: kyai spiritual leadership activates the religiosity–social capital layer, which in turn energises the talent and governance dimensions of the ecosystem, which then enables the Islamic entrepreneurship outcomes observed among santri.

RESEARCH METHOD

This study adopts a descriptive qualitative research design, consistent with the phenomenological and interpretive tradition appropriate for investigating institutionally embedded economic practices (Yin, 2018). A single case-study strategy was chosen because Pondok Pesantren Miftahul Ulum Gandok, Bungursari, Tasikmalaya, provides a bounded, information-rich instance of an Islamic entrepreneurial ecosystem anchored in a retail unit (*Warung Pesantrend*) that combines economic activity with religious education, *da'wah*, and community empowerment. The case-study design enables detailed, holistic exploration of complex phenomena in their real-life contexts (Yin, 2018) in a manner that survey or experimental designs cannot replicate.

Data were generated through three complementary techniques. First, participatory observation was conducted over multiple visits to the Warung Pesantrend site, where the researcher engaged directly with daily operational activities including product procurement, inventory management, sales transactions, and end-of-period evaluation sessions. Spradley (2016) highlights that participatory observation allows the researcher to directly understand processes and interactions as they occur, making it especially suitable for capturing the lived dynamics of the warung. Second, in-depth semi-structured interviews were conducted with KH. A. N. Torik (pesantren leader and founder of Warung Pesantrend), three santri managers, five santri operatives, two external collaborating pesantren representatives participating in the Fitofarmaka marketing network, and two asatidz (teaching staff) involved in operational mentoring. Interview guides were developed around the

three-layer theoretical framework and iteratively refined through early field visits. Third, documentary analysis was conducted on financial records, product catalogues, marketing materials, curriculum integration plans, and pesantren organisational statutes to triangulate interview and observation data and provide evidence of formal governance structures.

Data analysis followed Braun and Clarke's (2019) thematic analysis protocol: transcription and initial coding, followed by thematic clustering, theme review, and interpretive reporting. Four primary themes emerged inductively: (1) the warung as an entrepreneurial laboratory and ecosystem node; (2) Fitofarmaka innovation and halal value chain integration; (3) curriculum integration of entrepreneurship with pesantren education; and (4) sharia governance and da'wah bil hal. Trustworthiness was assured through member-checking (sharing findings summaries with the pesantren leader and key informants), investigator triangulation, and prolonged engagement at the research site.

Ethical protocols included informed consent from all participants, anonymisation of junior santri informants, and institutional approval from the pesantren leadership. The research location was accessed through a formal memorandum of understanding between Institut Nahdlatul Ulama (INU) Tasikmalaya and Pondok Pesantren Miftahul Ulum Gandok. All data collection complied with the ethical standards of qualitative social research applicable to studies involving educational institutions and minors.

RESULT AND DISCUSSION

Warung Pesantrend as an Entrepreneurial Laboratory and Islamic Ecosystem Node

The most fundamental finding of this study is that *Warung Pesantrend* is not reducible to a school canteen or student cooperative. It functions as a multi-dimensional node within an Islamic entrepreneurial ecosystem connecting *santri* learning, halal product supply, internal market demand, and community *da'wah* within a single institutional space. As KH. A. N. Torik articulated in interview: "Through *Warung Pesantrend*, *santri* not only learn theory but also practise directly. They learn how to manage a business, make decisions, and face everyday business challenges" (Interview, 07/2025). This statement encapsulates the educational architecture of the warung: every operational task procurement, inventory, sales, recording, periodic evaluation is simultaneously a business activity and a learning experience.

Multiple *santri* informants confirmed this dual function. A senior *santri* manager noted: "Before working here, I had no idea how to record daily sales or

negotiate with a supplier. After one month I could do it and the *kyai* reminded us always that honest accounting is part of our worship" (Interview, *Santri* Manager 1, 07/2025). An *asatidz* informant similarly observed that students who participated in warung operations showed measurably higher engagement in *fiqh muamalah* discussions, because they could immediately link textbook rules on *bay'* (sale contracts) to their lived experience (Interview, Asatidz 1, 08/2025).

From an entrepreneurial ecosystem perspective (Queissner et al., 2025), *Warung Pesantrend* successfully mobilises all three critical ecosystem elements: demand (the captive market of hundreds of *santri* and *pesantren* staff purchasing daily necessities); talent (*santri* who are recruited, trained, and rotated through operational roles); and finance (revenue generated by the warung, supplemented by *pesantren* institutional resources and the potential for *sharia*-compliant financing instruments). Table 1 maps each ecosystem element to its specific manifestation and empowerment impact.

Table 1. Islamic Entrepreneurial Ecosystem Components Embedded in Warung Pesantrend

Ecosystem Element	Manifestation in Warung Pesantrend	Empowerment Impact on Santri	Key References
Demand	Captive internal market: hundreds of santri and pesantren staff purchasing daily necessities, halal food, health products, and learning materials.	Stable, recurring consumer base reduces market risk; demand for halal products aligns with community values.	Queissner et al. (2025); Qadariyah et al. (2025)
Talent	Santri recruited, trained, and rotated through procurement, sales, recording, and evaluation roles; asatidz provide mentoring.	Hands-on skill development in management, accounting, negotiation, and marketing; growth of entrepreneurial self-efficacy.	Karim et al. (2025); Wibowo et al. (2022); Junaidi et al. (2023)
Finance	Revenue from warung operations; pesantren institutional resources; inter-pesantren revenue sharing from Fitofarmaka; potential micro waqf bank financing.	Operational sustainability; reinvestment into scholarships and social programmes (maslahah); pathway to sharia-compliant scaling.	Andayani et al. (2025); Hasibuan & Lubis (2024)
Governance & Norms	Sharia-compliant akad in all transactions; transparent financial recording; profit allocation governed by maslahah principle; Islamic business ethics embedded in daily operations.	Community trust; accountability to kyai, santri, wali santri, and society; ethical brand identity (da'wah bil hal).	Nurkhin et al. (2024); Auliyah et al. (2025); Chapra (2016)
Networks & Institutions	Inter-pesantren marketing alliance for Fitofarmaka; INU Tasikmalaya academic partnership; connection to local halal supply chains.	Expanded market reach; shared knowledge and resources; legitimacy in halal ecosystem; resilience through collective action.	Zaki et al. (2022); Hess et al. (2025)
Leadership (Kyai)	KH. A. N. Torik's spiritual authority provides intrinsic motivation; kyai frames entrepreneurship as ibadah; models amanah and ethical conduct.	Religiosity → motivation → entrepreneurial action pathway activated; social capital rooted in religious trust accelerates cooperation.	Karim et al. (2025); Siswanto (2024); Alemayehu et al. (2023)

Source: Adapted from Queissner et al. (2025), Fuentes et al. (2024), and field data (2024–2026)

Fuentes et al.'s (2024) complex adaptive system model is fully confirmed: the warung operates simultaneously at the micro level (individual *santri* developing entrepreneurial skills and self-efficacy), the meso level (the *pesantren* orchestrating resources, norms, and relationships), and the macro level (connections to halal supply chains, government *pesantren* development programmes, and the broader Indonesian Islamic economy).

Critically, the ecosystem node function is reinforced by the spiritual leadership of KH. A. N. Torik, consistent with Karim et al.'s (2025) empirical finding that *kyai* leadership is a decisive driver of *santri* entrepreneurial spirit and independence. When the *kyai* frames entrepreneurship as a form of *ibādah* (worship) and the warung as a vehicle for *maṣlaḥah* (communal welfare), *santri* internalise commercial activities as expressions of their faith commitments a dynamic that Siswanto (2024) describes as the goal-specific pathway from religiosity to entrepreneurial motivation.

Fitofarmaka Product Innovation and Halal Value Chain Integration

One of the most strategically significant dimensions of *Warung Pesantrend*'s ecosystem function is its development and marketing of Fitofarmaka products clinically tested herbal medicines derived from locally available natural resources. KH. A. N. Torik explained the strategic rationale: "Fitofarmaka products are an innovation we developed to utilise local natural resources. We cooperate with other *pesantren* to market these products, thus expanding the network and increasing the economic scale of the enterprise" (Interview, 02/2025). Two representatives from collaborating *pesantren* confirmed that the marketing alliance operates on the basis of shared Islamic values, mutual trust among *kyai* networks, and transparent revenue-sharing arrangements consistent with *sharia* contract principles (Interviews, Collaborating Pesantren Representatives 1 & 2, 09/2025).

The Fitofarmaka initiative can be read through the halal value chain framework developed by Raimi et al. (2025) and Almunawar et al. (2025). As a halal health product sourced from natural, locally available ingredients, Fitofarmaka occupies a strategic position in Indonesia's growing market for natural and halal healthcare products. The *pesantren*'s role as both producer and distributor within this chain with quality control embedded in the production process and marketing conducted through inter-*pesantren* networks models the kind of ecosystem integration that Hasibuan and Lubis (2024) describe for food ventures financed through Cash Waqf Linked Sukuk (CWLS). The potential for micro waqf bank financing (Andayani et al., 2025) to support the capitalisation and scaling of Fitofarmaka production represents a realistic and *sharia*-compliant financing pathway.

For *santri*, involvement in Fitofarmaka production and marketing provides a qualitatively richer educational experience than retail sales alone. The production

process teaches sustainable use of natural resources, quality assurance, regulatory compliance (halal certification, BPOM requirements), and multi-step production management. Syamsuddin (2019) confirms that *pesantren* Fitofarmaka development can serve as a sustainable business model integrating education, economy, and health promotion—a triple-bottom-line outcome aligned with the *maṣlaḥah*-oriented impact assessment framework proposed by Razak et al. (2026). Inter-*pesantren* collaboration in Fitofarmaka marketing also reveals how religious social capital (Alemayehu et al., 2023) translates into economic cooperation, consistent with Zaki et al.'s (2022) argument that *pesantren* business cooperation aligns collective religious identity with sustainable development goals.

Integration of Entrepreneurship Education with Pesantren Tradition

A structurally distinctive feature of *Warung Pesantrend* is its deliberate integration of entrepreneurship mentoring with the *pesantren*'s core educational programme *kitab kuning* (classical Islamic texts) study and *tahfidz* al-Qur'an (Qur'anic memorisation). KH. A. N. Torik articulates this integration as foundational: "This integration ensures that *santri* not only receive religious knowledge but also the practical skills needed to face future economic challenges" (Interview, 07/2025). This design reflects the principle articulated by Zarkasyi (2015) that *pesantren* education must adapt to contemporary needs without sacrificing traditional values.

When *santri* learn pricing principles from *kitab* discussions on *bay'* (sale contracts) and simultaneously apply them in the warung, they experience the synthesis of *fiqh muamalah* and business practice that constitutes genuine Islamic economic literacy. Wibowo et al. (2022) demonstrate that Islamic values mediate the relationship between entrepreneurship education and entrepreneurial intention among Indonesian Muslim students a pathway fully operationalised in the *Warung Pesantrend* model. The involvement of both *santri* and teaching staff (*asatidz*) in operational roles creates a community of practice (An-Nawawi, 2017) that augments *santri* learning through mentored experience rather than formal instruction alone.

Bashith et al. (2025) confirm that economic teaching in Islamic boarding schools can be seamlessly embedded within religious education curricula a finding directly supported by the *Warung Pesantrend* model. From the perspective of Wijaya et al. (2025), who establish that Islam is not an opiate of entrepreneurship but rather a catalyst for early-stage entrepreneurial activity in Indonesia, the *Warung Pesantrend* model serves as an empirical affirmation that religiosity and commercial ambition are mutually reinforcing in a *pesantren* setting.

Sharia Governance, Accountability, and Da'wah Bil Hal

The operational governance of *Warung Pesantrend* is explicitly framed around *sharia* principles: transparency in management, application of Islamic contract law

(*akad*) in all transactions, avoidance of *ribā* (usury), *gharar* (excessive uncertainty), and *maisir* (gambling), and the allocation of profits toward *pesantren* educational and social programmes. KH. A. N. Torik states: "Transparency and accountability are the keys to managing *Warung Pesantrend*. We always ensure that every transaction complies with *sharia* principles, and the profits obtained are used to support educational and social activities at the *pesantren*" (Interview, 07/2025). This statement articulates a governance model congruent with Chapra's (2016) *maṣlaḥah* framework in Islamic economics.

Nurkhin et al.'s (2024) systematic literature review on *pesantren* accountability establishes that transparent financial governance is a critical success factor for *pesantren* enterprises, generating trust among *santri*, *wali santri* (parents), and the wider community. Auliyah et al. (2025) confirm that professional management, systematic accounting, and accountability are the primary determinants of *pesantren* enterprise success. *Warung Pesantrend*'s periodic evaluation system where *santri* review performance data collectively and adjust strategy accordingly embodies precisely the kind of transparent, participatory governance these studies recommend.

The governance dimension is inseparable from the *da'wah* function of *Warung Pesantrend*. *Dakwah bil ḥāl da'wah* through action holds that the most effective form of Islamic propagation is the embodiment of Islamic values in observable conduct and institutional practice (Aziz, 2019). *Warung Pesantrend* performs *dakwah bil ḥāl* in three registers: by operating a visibly honest, transparent, and community-oriented business; by offering halal products that support the health and welfare of the community; and by modelling an integrated Muslim identity in which religious devotion and economic productivity reinforce each other (Rahman, 2021). The name "*Pesantrend*" itself performs a *da'wah* function: by embracing contemporary cultural aesthetics while embedding an Islamic message in the brand, the warung signals that Islamic economic practice is not archaic but relevant, not restrictive but creative.

Table 2. Comparison of This Study with Prior Pesantren Economic Empowerment Research

Study	Research Site	Journal/Source	Method	Focus	Key Finding	Gap Addressed by This Study
Anggadwita et al. (2021)	Multiple pesantren, Indonesia	IJEBR (Scopus Q1)	Quantitative + case	Humane entrepreneurship approach	Pesantren can build santri economic independence through spiritual approach	No ecosystem framework; no halal value chain analysis
Zaki et al. (2022)	Pesantren community, Indonesia	Int. J. Ethics & Systems (Scopus)	Qualitative	Community-based business cooperation & SDGs	Pesantren business cooperation aligns with sustainable development	No governance/da'wah dimension; no product innovation analysis
Auliyah et al. (2025)	Sunan Drajat pesantren, East Java	Cogent Business & Management	Qualitative	Determinants of pesantren business success	Professional management & accountability drive	Single large pesantren; no curriculum integration or ecosystem model

					pesantren business success	
Nurkhin et al. (2024)	Multiple pesantren, Indonesia	Cogent Business & Management	Systematic literature review	Accountability structures in pesantren	Accountability is critical success factor	Literature review only; no primary field data
This Study (2024–2026)	**Warung Pesantrend, PP Miftahul Ulum Gandok, Tasikmalaya**	**Primary empirical**	**Qualitative case study**	**Islamic entrepreneurial ecosystem (three-layer framework)**	**Warung Pesantrend functions as multi-dimensional ecosystem node integrating kyai leadership, Islamic values, halal value chain, sharia governance, and da'wah bil hal**	**N/A — novel contribution: three-layer theoretical framework**

Source: Compiled by researchers (2026). Highlighted row = this study.

Salaheldeen et al. (2023) provide a halal entrepreneurship success scale that extends success measurement beyond financial metrics to include ethical conduct, community contribution, and spiritual accountability criteria—metrics that *Warung Pesantrend* meets more comprehensively than any purely financial indicator would capture.

CONCLUSION

This study has demonstrated that Warung Pesantrend at Pondok Pesantren Miftahul Ulum Gandok, Tasikmalaya, represents a sophisticated and multi-functional node within an Islamic entrepreneurial ecosystem. It is not a simple retail outlet but a site where Islamic values, entrepreneurship education, sharia governance, halal product innovation, community social capital, and da'wah bil hal converge to produce a model of santri economic empowerment that is simultaneously spiritual, educational, commercial, and social. The three-layer theoretical framework Islamic entrepreneurship, entrepreneurial ecosystem, and religiosity–social capital provides a robust analytical architecture for this interpretation, and one that is transferable to other pesantren-based economic units in Indonesia and beyond.

Four substantive conclusions emerge. First, Warung Pesantrend's ecosystem node function is activated by the convergence of kyai spiritual leadership, a captive internal market, trained santri talent, and the institutional embedding of sharia norms in every operational procedure. Second, the Fitofarmaka initiative demonstrates that pesantren can participate meaningfully in halal value chains through local resource utilisation, product innovation, and inter-institutional marketing networks generating economic and health benefits for the community while deepening santri applied

learning. Third, the integration of entrepreneurship mentoring with kitab kuning and tahfidz creates a distinctive educational model that cultivates Islamic economic literacy as a lived practice rather than a classroom subject. Fourth, sharia governance and accountability are not merely compliance requirements but the generative foundation of community trust, which is itself the most valuable capital that Warung Pesantrend possesses.

For policy and practice, three recommendations follow. First, the Warung Pesantrend model should be documented and disseminated as a replicable template for pesantren across Indonesia, with government support for standardised sharia accounting, halal certification, and entrepreneurship curriculum integration, consistent with the objectives of Undang-Undang No. 18 Tahun 2019 on Pesantren and the Kemenag Santripreneur programme. Second, sharia finance institutions and micro waqf banks should develop tailored financing products for pesantren retail and production units, enabling Warung Pesantrend-type innovations to scale without compromising their values-based governance. Third, inter-pesantren marketing networks—exemplified by the Fitofarmaka collaboration should be formalised through cooperative legal frameworks that allow pesantren to collectively participate in national halal supply chains.

The study has several limitations that should be acknowledged. The single case-study design, while enabling depth, limits the generalisability of findings. The reliance on interview data from the pesantren leader as the primary institutional voice, though triangulated with santri, asatidz, and document sources, reflects a structural power dynamic inherent to the pesantren context. The financial data available for analysis were incomplete, limiting the quantitative dimension of ecosystem assessment. Future research should address these limitations through longitudinal studies tracking the entrepreneurial trajectories of santri alumni who participated in Warung Pesantrend operations. Comparative studies across multiple pesantren economic units would allow systematic assessment of which ecosystem elements most powerfully drive santri economic independence. Mixed-method designs incorporating quantitative measurement of entrepreneurial intention, self-efficacy, and Islamic values would strengthen generalisability. The financing dimension integrating micro waqf banks, CWLS, and other sharia instruments into pesantren ecosystem analysis deserves sustained scholarly attention as Indonesia's Islamic finance sector continues to grow.

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