



IMPLEMENTATION OF SHARIA ECONOMIC PRINCIPLES IN THE DEVELOPMENT OF SUPERIOR PRODUCTS OF DARUL MUKHLASHIN ISLAMIC BOARDING SCHOOL THROUGH THE OPOP PROGRAM IN TEGALSIWALAN PROBOLINGGO

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Abstract:

This study examines the implementation of sharia economic principles in the development of superior products of the Darul Mukhlashin Tegalsiwakan Islamic Boarding School through the One Islamic Boarding School One Product (OPOP) program. Pesantren not only advises as a religious educational institution, but also as an agent of community-based economic empowerment. With a qualitative approach through interviews, observations and analysis of this research document, it is revealed that sharia principles such as justice, transparency, and hatred have been applied in the management of cooperatives and the production of banana chips. This implementation increases the economic independence of Islamic boarding schools. Creating jobs and empowering the surrounding community, especially local farmers and artisans. Challenges such as varied sharia literacy and technological limitations still need to be overcome. The OPOP program emphasizes that the collaboration of students, pesantren, and the community can create a competitive economic ecosystem that is in line with Islamic values, supporting local socio-economic welfare in Probolinggo, especially the Tegalsiwalan area.

Keywords: Sharia Economy, Islamic Boarding School Empowerment, Superior Products

INTRODUCTION

Islamic boarding schools, as Islamic educational institutions that have existed for a long time, play a strategic role in community-based economic empowerment. In this context, pesantren not only function as a place of religious education, but also as a center for sustainable economic development. Research shows that pesantren have great potential to empower the community through various economic initiatives that are integrated with entrepreneurship education and sharia economics (Siswantoro, 2023).

One of the important aspects of economic empowerment in Islamic boarding schools is the entrepreneurship education offered to students. Through this education, students are taught the skills necessary to start and manage a business, which in turn can increase their economic independence after graduation. For example, at the Sirojul Huda Islamic Boarding School, entrepreneurship education has been successfully implemented through the development of a brooch-making business, which not only provides practical skills to students, but also creates a source of income for the pesantren and the students themselves (Marliah & Kartika, 2018).



In addition, Islamic boarding schools also play a role in the development of the sharia economy, which includes various aspects such as sharia accounting, economic cooperation, and sharia lodging (Syahputra et al., 2022). By utilizing the assets they own, such as buildings and land, pesantren can develop businesses that are not only financially profitable, but also in accordance with sharia principles (Latifah, 2022). This shows that pesantren can serve as a model for ethical and sustainable economic development.

In the era of Society 5.0, Islamic boarding schools are expected to be able to adapt and contribute more to the resilience of Muslims in Indonesia (Marzuki et al., 2021). Islamic boarding schools that integrate technology in the learning process and business management can increase efficiency and effectiveness in economic empowerment. For example, by utilizing digital platforms to market products produced by students, pesantren can reach a wider market and increase income (Aji Saputro et al., 2022).

Furthermore, Islamic boarding schools also play a role in women's economic empowerment. Through programs designed specifically for women, pesantren can help increase their capacity and economic independence. For example, by conducting skills training and advocacy, pesantren can empower women to participate in broader economic activities, thereby improving the well-being of families and the community as a whole (D. Nugroho, 2022).

However, challenges remain in efforts to empower the economy in Islamic boarding schools. Some pesantren are still trapped in traditional patterns and have not fully adopted modern approaches in education and economic management (Azizah, 2020). Therefore, it is important for Islamic boarding schools to continue to innovate and adapt to the changing times, including in terms of developing a curriculum that is relevant to the needs of the market and society (A'la, 2018).

Economic empowerment in Islamic boarding schools can also be supported by more proactive government policies. With the existence of the Islamic Boarding School Law, it is hoped that there will be greater recognition and support for the role of Islamic boarding schools in community and economic empowerment (Khairani et al., 2021). This policy can include the provision of funds, training, and market access for products produced by Islamic boarding schools, so that they can operate more independently and sustainably.

In a broader context, pesantren can serve as a model for community-based economic development in Indonesia. By integrating education, entrepreneurship, and sharia values, pesantren can create an ecosystem that supports local economic growth and empowers communities (Fathoni & Rohim, 2019). This will not only improve the welfare of students and the surrounding community, but also strengthen the position of pesantren as a relevant educational institution and contribute to national development.

Pesantren as an Islamic educational institution has an important role in shaping the character and skills of students. However, many Islamic boarding schools are still dependent on external funding sources and have not been able to develop their economic potential independently. The OPOP program is here

as a solution to overcome this problem by encouraging Islamic boarding schools to create superior products that can be widely marketed (Nurtiyasari et al., 2022). With the superior products produced by Islamic boarding schools, it is hoped that new jobs will be created and increase the income of the surrounding community. This will contribute to reducing the poverty rate in the area (Iqbal Irfany, 2022).

(Entrepreneurship Education at Sirojul Huda Islamic Boarding School) This program aims to encourage students to innovate and create products that have a high selling value. By providing training and guidance, students are expected to develop entrepreneurial skills that will be useful in the future (Siswantoro, 2023). The principles of sharia economics, such as the prohibition of *riba*, *gharar*, and *maisir*, are important foundations in the economic management of Islamic boarding schools. The application of these principles helps to create a business environment that is free of harmful practices, as well as ensuring that every transaction is conducted fairly and transparently (Prayoga et al., 2023).

Furthermore, the principle of fair distribution of wealth in the Islamic economy also contributes to the sustainability of the *pesantren* economy. By ensuring that the results of the efforts carried out are shared fairly with all parties involved, *pesantren* can create a mutually beneficial and sustainable ecosystem (Ernayani & Firman, 2024). For example, in the development of culinary products, Islamic boarding schools can apply halal principles in the selection of raw materials and production processes. This will not only attract Muslim consumers, but can also reach a wider market, including non-Muslim consumers who are looking for quality and halal products (Zuhirsyan, 2018). The Darul Mukhlashin Tegalsiwalan Islamic Boarding School, as one of the participants of the One *Pesantren* One Product (OPOP) program, faces various challenges in applying optimal sharia principles in the development of its superior products. The application of the right sharia principles is very important to ensure that the products produced not only meet quality standards, but also in accordance with Islamic values that are the basis of *pesantren* operations.

The implementation of sharia principles in the development of superior products must also include social responsibility and business ethics. *Pesantren* not only plays a role as an educational institution, but also as an agent of social change that can have a positive impact on the surrounding community. By applying sharia principles in every aspect of business, *pesantren* can ensure that the economic activities carried out are not only financially profitable, but also provide benefits to the community (Haerunnisa et al., 2023). For example, Islamic boarding schools can allocate a portion of the profits earned to social programs, such as education for underprivileged children or assistance to communities in need. In this way, *pesantren* not only contribute to economic welfare, but also to sustainable social development (Bangsawan, 2017).

Marketing of superior products is also an important aspect in the application of sharia economic principles. The Darul Mukhlashin Islamic Boarding School needs to develop cooperatives and products that are in accordance with sharia values, including transparency and honesty in product

promotion. The use of social media and digital platforms can be leveraged to expand market reach and increase product visibility (Haerunnisa et al., 2023). In this case, it is important for Islamic boarding schools to build a strong brand and be known by the public. Research shows that brand development in accordance with sharia principles can increase the attractiveness of products in the market (Nuzulia & Khasanah, 2023). Thus, effective marketing will contribute to the success of the OPOP program and increase the economic independence of Islamic boarding schools.

The application of sharia economic principles in the development of Islamic boarding schools has a significant impact on sustainability. In the context of the Darul Mukhlashin Islamic Boarding School, the application of sharia principles not only serves to ensure conformity with Islamic teachings, but also to create a sustainable and ethical economic system. In this analysis, we will explore the impact of the application of sharia economic principles on the sustainability of leading Islamic boarding schools, by referring to various aspects such as justice, transparency, and social responsibility.

One of the main principles in sharia economics is justice. The application of this principle in the development of superior products at the Darul Mukhlashin Islamic Boarding School ensures that all parties involved in the production process, from farmers to consumers, get fair rights and benefits. Research shows that the application of the principle of fairness in transactions can increase public trust in the products produced (Y. R. Hidayat & Suciatty, 2021). The application of sharia economic principles also includes social responsibility. The Darul Mukhlashin Islamic Boarding School, as an educational and social institution, has a responsibility to have a positive impact on the surrounding community. By allocating part of the profits earned to social programs, such as education and assistance to people in need, pesantren can improve the overall well-being of the community (Rohim et al., 2021). This social responsibility not only provides direct benefits to the community, but also enhances the image of the pesantren as an institution that cares about social welfare, which in turn supports the sustainability of superior products.

The application of sharia economic principles also contributes to improving the quality of products produced by Islamic boarding schools. By following sharia standards in the selection of raw materials and production processes, pesantren can ensure that the products produced are not only halal, but also of high quality. Research shows that products that meet sharia standards tend to have greater traction in the market, which can increase sales and product sustainability. Thus, the application of sharia principles in the development of superior products can contribute to increasing the competitiveness of products in the market. The application of sharia economic principles also encourages innovation and product diversification. In an effort to meet the needs of the growing market, pesantren can develop new products that are in accordance with sharia principles. For example, the development of personal care products based on halal natural ingredients can be a promising business opportunity (Sukardi et al., 2024).

Islamic boarding schools that have initiatives for products that become businesses and innovations for product-based economic independence that are also oriented to the social community. The principles of sharia economics are the basis for how the principle of trying to be independent. The urgency if the pesantren does not have innovation in competitiveness aims to do business. OPOP is a program on how to be an entrepreneur who exploits raw materials to create superior products with cultural and traditional aspects. An identity that is also part of every product. Social people who also feel the positive part of entrepreneurship. By choosing products made independently with the role of students in the business field and also inseparable from the involvement of the surrounding community to adjust to existing interests and culture.

RESEARCH METHODS

This research aims to explore the implementation of sharia economic principles in the context of developing superior products in Islamic boarding schools, with a focus on the Darul Mukhlashin Islamic Boarding School. A qualitative approach is used to gain an in-depth understanding of how the principles of sharia economics are applied in daily practice, as well as the challenges and opportunities faced by Islamic boarding schools in the process. Through interviews, observations, literacy and document analysis, this research seeks to explore the experiences and perspectives of pesantren managers, students, and the surrounding community. This approach allows researchers to explore the meaning and context of the individual experiences involved in the development of superior products in Islamic boarding schools.

Data was collected through in-depth interviews with pesantren managers, students, and the surrounding community. In addition, direct observation of the production and marketing process of superior products is also carried out to get a clearer picture of the practices applied. Analysis such as reports on activities and internal policies of Islamic boarding schools are also used to complement the data obtained in actualizing this research.

FINDINGS AND DISCUSSION

The results of the study show that the understanding of the principles of sharia economics among managers and students still varies. Some managers have a good understanding of sharia principles, while others still need further education and training. This reflects the importance of sustainable education programs to improve sharia economic literacy in Islamic boarding schools. This study found that the application of sharia economic principles in the development of superior products at the Darul Mukhlashin Islamic Boarding School includes aspects such as fairness in transactions, transparency in the production process, and social responsibility. However, challenges such as lack of resources and access to adequate technology remain obstacles to the optimal implementation of these principles.

In addition, Islamic boarding school cooperatives have succeeded in becoming a forum for inclusive economic collaboration. The profit-sharing

system applied in cooperation with the community such as the cake seller reflects the principle of fairness in the distribution of profits. Observations show that the additional income of the community from depositing goods in cooperatives increases by 15-20% per month, having a real impact on the welfare of the local economy. However, tsntsngsn appeared in terms of production scale that was still limited due to the lack of modern equipment. This hinders pesantren from meeting larger market demands such as stores outside Tegalsiwalan. In terms of social responsibility, pesantren allocates 10% of cooperative profits for social activities such as scholarships for underprivileged children around Tegalsiwalan. This step strengthens the role of pesantren as an agent of social change, while reflecting the principle of wealth redistribution in the sharia economy is also a positive response from the community.

The application of sharia economic principles contributes to the sustainability of superior pesantren products. By ensuring that the products produced meet sharia standards, pesantren can increase consumer confidence and expand market share. In addition, the social responsibility applied in product development also has a positive impact on the surrounding community, which supports the sustainability of the pesantren business. With the involvement of the community, the majority of whom work as farmers, with fruits as a staple to create products that can meet market interests. Products are processed products by exploiting the crops of the community with the following hand-processed products:

Cooperation

Cooperatives owned by Islamic boarding schools provide not only the needs of students but also provide primary needs and needs of the community. Having a positive impact on society, the community works together in providing opportunities to entrust goods produced by the community such as broom craftsmen or processed items such as snack cakes which are usually consumed every morning by students. With a profit-sharing system implemented by cooperation between Islamic boarding school cooperatives and individuals who entrust their goods for sale.

Banana Chips

With the idea of the results of the students and the contribution of the harvest of some banana farmers. The students started selling these banana chips to the internal of the boarding school which is also in accordance with the interests of the students of Pondok Darul Mukhlashin students. The community also helps promote this product to local markets in Tegalsiwalan. Innovation from the students who have played a role in this entrepreneurship has also become an invocation so that this product mushrooms as expanding the interest of Banana Chips consumers, promoting to shops in the Tegal Siwalan area to increase profits for the cottage and support the social harvest of the farming community.

The pesantren program regarding economic independence in addition to improving the pesantren economy also has a great influence on the productive social community. The students who become human resources in this program

gain experience and knowledge on how to build and run a business. There was a good response from the community and there was good encouragement by the students to encourage this program.

Definition of Sharia Economics

The principles of sharia economics refer to an economic system based on Islamic law (sharia) that governs various aspects of life, including financial transactions, trade, and investment. This principle aims to create social justice, community welfare, and economic sustainability. In this context, sharia economics emphasizes the prohibition of *riba* (interest), *gharar* (uncertainty), and *maysir* (gambling), as well as encouraging ethical and responsible practices in doing business (Haikal & Efendi, 2024). One of the main characteristics of sharia economics is its emphasis on justice and well-being. This system is designed to ensure that all parties to the transaction get a fair benefit. This is reflected in the prohibition of practices that are detrimental to one party, such as usury and fraud (Zuhirsyan, 2018). In addition, sharia economics also encourages the redistribution of wealth through *zakat* and alms, which serve to reduce social inequality (Sovita & Rosa, 2022).

Riba, or interest, is one of the most forbidden aspects of the Islamic economy. This principle emphasizes that profits should be earned through real effort and risk, not through the imposition of interest on loans. This ban aims to prevent exploitation and ensure that financial transactions are conducted in a fair and transparent manner (Royan Al Hafiz & Muhibban, 2024). The sharia economy encourages ethical and transparent business practices. Every transaction must be done with clarity and without any element of fraud. This includes the obligation to provide accurate information about the products and services offered, as well as ensuring that all parties understand the applicable terms and conditions (Nadas et al., 2024).

Sharia economics focuses on empowering the community's economy, especially through the development of small and medium enterprises (SMEs). Islamic boarding schools, as educational and social institutions, have an important role in developing the Islamic economy by providing entrepreneurial training and access to the resources needed to start a business (Syahputra et al., 2022). Every aspect of the sharia economy must be in accordance with sharia law. This includes compliance with fatwas issued by authorized institutions, such as the National Sharia Council (DSN) and the Indonesian Ulema Council (MUI). This compliance is important to ensure that the economic practices carried out are not only financially profitable, but also in accordance with Islamic values (Hamidah et al., 2024).

Sharia economics encourages sustainable and socially responsible business practices. This includes concern for the environment and the social impact of economic activities. This principle is in line with the concept of *sharia maqashid*, which aims to protect the interests of humanity and the environment (Al Farisi et al., 2023). Islamic boarding schools are also involved in the development of halal products and the establishment of sharia cooperatives. This cooperative allows students and the community to collaborate in joint efforts,

such as the production of halal food, handicrafts, and other products. Through sharia cooperatives, members can support each other and share profits, which is in line with sharia economic principles that promote justice and common prosperity (Firdaus, 2022). Some Islamic boarding schools develop agricultural businesses as part of economic independence. By applying sharia principles in agricultural management, pesantren can produce halal and quality agricultural products. This activity not only provides a source of income, but also contributes to food security in the community (Latifah, 2022).

Program OPOP (One Pesantren One Product)

The role of students in the development of superior products in Islamic boarding schools is very significant, especially in the context of the One Islamic Boarding School One Product (OPOP) program. Santri not only functions as beneficiaries of this program, but also as active actors in the process of production, marketing, and product innovation. Through various activities involving students, pesantren can create superior products that not only meet market needs, but also reflect Islamic values and economic independence. The One Pesantren One Product (OPOP) program is an initiative that aims to empower Islamic boarding schools and students through the development of product-based entrepreneurship.

The main goal of this program is to create economic independence for Islamic boarding schools and the surrounding community, as well as improve social and economic welfare. In this context, OPOP not only focuses on product development, but also includes the necessary training and mentoring to ensure the success of the business run by the pesantren. Thus, OPOP is expected to contribute significantly to the local and national economy. In its implementation, OPOP involves a variety of activities, including technical guidance and training designed to provide an in-depth understanding of the fundamentals of entrepreneurship and cooperative management.

For example, in the East Java region, the program has carried out technical guidance activities to establish cooperatives in Islamic boarding schools, which aims to increase participants' understanding of the benefits of cooperatives and how to establish them. This activity not only provides theoretical knowledge, but also encourages students to take the initiative in developing their own businesses. One of the important aspects of the OPOP program is the development of attractive product and packaging designs. In East Java, for example, there has been a movement to create innovative product packaging designs, which aims to increase the competitiveness of pesantren products in the market (Sayatman et al., 2023).

The goals of the OPOP program include various elements, including students, pesantren managers, and the surrounding community. This program aims to develop entrepreneurial skills among students, so that they can become independent and innovative santripreneurs. In addition, OPOP also seeks to increase the capacity of pesantren managers in managing product-based businesses, which in turn can increase the income and welfare of the pesantren itself. Thus, OPOP serves as a bridge between education and business practice,

allowing students to apply the knowledge they gain in a real-world context. The OPOP program also has a positive impact on the development of students' skills and knowledge. Through various trainings and workshops, students are taught about business management, marketing, and legal aspects related to entrepreneurship (Sucipto et al., 2024).

One type of training provided is entrepreneurship training which includes the development of the santripreneur spirit among students. This training aims to build the attitudes and skills necessary to start and manage a business. In this context, training often involves hands-on practice, such as managing small and medium enterprises (SMEs), as well as developing products that suit market needs (S. Hidayat et al., 2022). In addition to technical training, the OPOP program also provides training in the field of digital marketing. In today's digital age, the ability to market products online has become very important. This training includes the use of e-commerce platforms and social media to promote pesantren products (Susanti et al., 2021).

Practice-based mentoring is also a very effective method in the OPOP program. In this method, students not only learn theory, but also directly apply the knowledge gained in practice. For example, in training in vegetable cultivation or the manufacture of processed products, students are taught practical steps that they can take at Islamic boarding schools (Yustini et al., 2024). This mentoring helps students to understand the production process thoroughly and improve their technical skills. In a broader context, the government's involvement in the OPOP program also reflects a commitment to improving people's welfare through economic empowerment.

By facilitating the development of superior products in Islamic boarding schools, the government not only helps increase the income of Islamic boarding schools, but also contributes to reducing poverty rates in the area. Research shows that programs that focus on community economic empowerment can have a significant positive impact on people's quality of life (B. E. Nugroho & Pradana, 2021). Therefore, the success of the OPOP program can be a model for other economic empowerment programs in Indonesia.

A sustainable development plan for the superior products of the pesantren must consider various aspects, including resource management, environmental sustainability, and strengthening the capacity of students and the community. In this context, the OPOP (One Pesantren One Product) program can be a strong foundation for creating products that are not only of quality, but also economically and environmentally sustainable. One approach that can be taken is to apply the concept of Eco-Pesantren, which integrates sustainability principles in the daily activities of pesantren, including in the management of superior products (Anabarja & Safril Mubah, 2021).

Implementation of the OPOP Program at the Darul Mukhlashin Islamic Boarding School

The OPOP (One Pesantren One Product) program at the Darul Mukhlashin Islamic Boarding School is an initiative that aims to empower students and increase the economic independence of Islamic boarding schools through the

development of superior products. This program begins with the identification of the potential possessed by Islamic boarding schools, both in terms of human resources and natural resources. Through a participatory approach, pesantren invite students to be involved in the product planning and development process, so that they feel they own and are responsible for the success of this program (Suherlan et al., 2022).

After the planning stage, the OPOP program at Darul Mukhlashin involves intensive training for students in various aspects of entrepreneurship, ranging from production, management, to marketing. This training is designed to provide the necessary practical skills so that students can manage their businesses independently. In addition, pesantren also invites experts and practitioners to provide direct insight and experience to students, so that they can learn from real experiences in the field (Gian Saputra, 2020). The involvement of students in the OPOP program is not only limited to the production aspect, but also includes the development of creative ideas to create innovative products. Students are invited to collaborate in teams, where they can share knowledge and skills with each other. This not only increases their ability to be entrepreneurial, but also strengthens the sense of togetherness and solidarity among students (Rochaeni et al., 2022).

In this way, the OPOP program at Darul Mukhlashin has succeeded in creating an environment that supports creativity and innovation. The positive impact of the OPOP program at the Darul Mukhlashin Islamic Boarding School can be seen from the increase in the income of students and the pesantren itself. The superior products produced, such as processed foods and agriculture-based products, have been successfully marketed both locally. The sale of this product not only provides financial benefits for students, but also helps Islamic boarding schools in meeting their operational needs (Pradina & Sarpin, 2023). Thus, this program contributes to the economic independence of Islamic boarding schools and improves the quality of life of students.

In addition to the economic impact, the OPOP program also makes a significant social contribution to the surrounding community. By marketing superior products, Islamic boarding schools are able to create new jobs for the local community. Students involved in the production also invite the community to participate, so that synergy is created between the pesantren and the community. This creates a sense of mutual ownership and responsibility for local economic development (Sirajuddin & Atrianingsi, 2020). The public is also increasingly familiar with the products produced by the pesantren, thereby increasing the positive image of the pesantren in the eyes of the public.

The proximity of the Darul Mukhlashin Islamic Boarding School to the community in addition to economically oriented businesses is of course also the social interests of the community. The results of observations and interviews in this study are a very important part to measure how the results are linear with the research. The two informants interviewed by the researcher to see the results of the responses that were in accordance with the research presented:

The first is a resident of the surrounding community named "Husiah" who is

often addressed by Mrs. Hus saying:

I was greatly helped by the existence of a cooperative located at the Darul Mukhlashin Islamic Boarding School because I work as a traveling cake seller every morning at the market. Finally, I was able to increase my income since I was allowed to leave my snack cakes sold at the pesantren cooperative (Interview December 27, 2024).

Secondly, a student named "Qodir" who is still active in the Darul Mukhlashin Islamic Boarding School who has graduated from vocational school and is still continuing his non-formal education, Qodir said:

It is more interesting when the pesantren has its own business because the results obtained can improve the facilities of the Islamic boarding school. Then, in addition to serving, students also gain experience and knowledge about businesses that will be useful later (Interview December 21, 2023).

In order to maintain the sustainability of the OPOP program, the Darul Mukhlashin Islamic Boarding School continues to evaluate and develop. Every year, the pesantren holds an evaluation forum to assess the success of the program and identify areas that need improvement. Through this approach, pesantren can ensure that the OPOP program remains relevant and able to adapt to changing market needs (Wadu et al., 2020). The evaluation also involves input from students and the community, so that all parties feel involved in the decision-making process.

The Darul Mukhlashin Islamic Boarding School also strives to expand the marketing network of superior products. By utilizing information and communication technology, pesantren develop an e-commerce platform to market products more widely. This not only increases market access for students, but also opens up opportunities to reach consumers outside the region (SAKIR, 2024). Thus, the OPOP program focuses not only on production, but also on developing effective marketing strategies.

Overall, the OPOP program at the Darul Mukhlashin Islamic Boarding School has succeeded in empowering students and increasing the economic independence of the Islamic boarding school. Through training, active student involvement, and support from the community, this program creates a significant positive impact both economically and socially. The success of this program serves as an example for other Islamic boarding schools to develop their potential and contribute to local economic development (Nurfarida et al., 2022). With a strong commitment and a sustainable approach, the OPOP program is expected to continue to grow and provide greater benefits to the pesantren and the surrounding community.

CONCLUSION

This study discusses the implementation of sharia economic principles in the management of superior products of the Darul Mukhlashin Tegalsiwalan Islamic Boarding School through the One Pesantren One Product (OPOP) program. Globalization and the demand for economic independence encourage pesantren not only to function as religious educational institutions, but also as a

motor for community economic empowerment. The national OPOP program exists as a strategic solution to help Islamic boarding schools create superior local products, compete at the international level, and answer the problem of economic dependence as well as being independent.

The results of the study show that the principles of sharia economics which include justice, transparency, and desire have been applied comprehensively in the implementation of this program. Justice is realized through a fair distribution of benefits for all parties, including students, pesantren managers, and the surrounding community. Transparency is applied in financial management that complies with sharia rules by creating cooperatives and the production process until distribution is created by itself. Sustainability is achieved by utilizing local resources, applying modern technology, and developing innovative products such as food-based.

Overall, the implementation of sharia economic principles through the OPOP program at the Darul Mukhlashin Islamic Boarding School has built an independent, sustainable, and competitive economic ecosystem. This approach proves that collaboration between parties can be an effective step in facing modern economic challenges, while emphasizing the strategic role of pesantren as an economic driver of the people. This pesantren provides a concrete example of how the application of sharia principles can provide broad benefits, including economic aspects.

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