

Implementing Sharia Economic Principles in Pesantren-Based Digital Business Activities

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Abstract

The rapid development of digital technology has encouraged Islamic educational institutions, including *Pesantren Mamba'ul Falah*, to participate in digital entrepreneurship while maintaining Islamic ethical values and institutional traditions. This study aims to analyze the implementation of sharia economic principles in *pesantren*-based digital business activities and examine how the *pesantren* manages digital entrepreneurship within a supervised educational environment. This research employed a qualitative descriptive approach using a case study design. Data were collected through interviews, observations, and documentation involving *pesantren* leaders, administrators, and students engaged in digital business activities. The findings reveal that the implementation of sharia economic principles is reflected in honesty in digital marketing communication, trustworthiness in transaction management, fairness in pricing and customer service, and transparency in online transactions. The *pesantren* also attempts to avoid prohibited elements such as *riba*, *gharar*, and unethical promotional practices through institutional supervision and controlled digital access. In addition, restrictions on smartphone usage demonstrate the *pesantren's* effort to balance technological adaptation with moral discipline and educational values. This study concludes that *pesantren*-based digital entrepreneurship represents a unique model of Islamic economic adaptation that integrates digital business practices with sharia compliance, moral education, and institutional responsibility.

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INTRODUCTION

The rapid expansion of digital technology has transformed the structure of economic activities across the world, including within Muslim societies and Islamic educational institutions. The emergence of internet-based business systems, social media marketing, and digital entrepreneurship has significantly altered the patterns of production, distribution, and consumption in contemporary economic practices (Abuhatab, 2023). In Indonesia, the growth of digital business activities has accelerated alongside increasing internet penetration and the widespread use of digital platforms in

everyday life (Arslanturk et al., 2011; Fikri et al., 2025). This phenomenon has encouraged various institutions, including Islamic boarding schools (*pesantren*), to participate in the digital economy as part of broader socio-economic adaptation and institutional sustainability.

Within the perspective of Islamic Economics, economic activities are not solely aimed at achieving material profit but also oriented toward realizing justice, transparency, ethical responsibility, and social welfare. Islamic economic principles emphasize moral values in every transaction, including honesty (*ṣidq*), trustworthiness (*amānah*), fairness (*‘adl*), accountability, and the prohibition of unlawful elements such as *riba* (usury), *gharar* (uncertainty), and *maysir* (gambling or speculation) (Hartini et al., 2022). These principles serve as the ethical and legal foundations for Muslim economic behavior, including in the context of digital business and online commercial activities. Consequently, the development of digital business within Islamic institutions requires not only technological adaptation but also compliance with sharia principles and Islamic business ethics (Salwa et al., 2025).

The integration between digital technology and Islamic entrepreneurship has become increasingly important in contemporary discussions concerning the modernization of *pesantren*. Traditionally, *pesantren* have functioned as religious educational institutions focusing on Islamic scholarship, moral formation, and spiritual development. However, modern *pesantren* are increasingly expected to contribute to economic empowerment and entrepreneurial development within Muslim communities (Rimbawan, 2012). This transformation reflects the dynamic role of *pesantren* as socio-religious institutions capable of adapting to technological and economic changes while maintaining Islamic values and educational traditions. In this regard, *pesantren*-based business development represents an important strategy for institutional independence and community empowerment.

Digital entrepreneurship within *pesantren* environments has emerged as part of the broader transformation of the Islamic digital economy in Indonesia. Through digital platforms and online marketing systems, *pesantren* are able to expand business networks, improve economic productivity, and introduce Islamic-based products to wider markets. Digital marketing activities conducted through social media, e-commerce platforms, and internet communication systems have created new opportunities for *pesantren* to strengthen their economic sustainability. According to Nabil and Faraby (2023), the utilization of digital marketing platforms such as WhatsApp, Instagram, Facebook, and TikTok contributes significantly to the expansion of market access and the development of sharia-based business activities among small enterprises (Nabila & Faraby, 2023). Similar findings were also reported by Satar and Rezky (2025), who emphasized that the implementation of Islamic economic principles in digital marketing positively influences consumer trust, business credibility, and customer loyalty (Satar & Rezky, 2025).

Although previous studies have extensively discussed digital marketing and Islamic economic principles, most existing research primarily focuses on general business sectors, micro-enterprises, or conceptual approaches. Research conducted by Hartini et al. (2022) mainly explored digital marketing from a normative Islamic perspective through literature-based analysis, emphasizing ethical considerations and halal-oriented business communication (Hartini et al., 2022). Meanwhile, studies by Nabil and Faraby (2023) concentrated on the implementation of sharia digital marketing strategies among micro and small enterprises in Bangkalan Regency (Nabila & Faraby, 2023). Similarly, Satar and Rezky (2025) investigated the relationship between Islamic economic principles and digital marketing innovation through a quantitative approach involving sharia-based business actors (Satar & Rezky,

2025). However, limited scholarly attention has been given to the implementation of sharia economic principles within *pesantren*-based digital business environments, particularly in relation to institutional regulations, digital literacy limitations, and the integration of Islamic educational values into business practices.

This gap becomes increasingly important considering the unique characteristics of *pesantren* as institutions that simultaneously function as educational, moral, social, and economic entities. Unlike general business institutions, *pesantren* operate under strict ethical norms, religious supervision, and educational regulations. One of the distinctive issues found in many *pesantren* environments is the limitation or restriction of smartphone and internet access among students as part of disciplinary and moral control systems. While such regulations aim to preserve educational focus and protect students from negative digital influences, they may also create challenges related to technological adaptation and digital literacy development. Consequently, *pesantren* are required to negotiate between maintaining traditional Islamic educational values and responding to contemporary technological and economic transformations.

Pesantren Mamba'ul Falah represents an Islamic boarding school that has begun developing digital business activities while simultaneously maintaining *pesantren* traditions and Islamic ethical values. The *pesantren* conducts several forms of digital business practices involving selected students and administrators through supervised digital systems and controlled technology access. These business activities include online marketing, product promotion, digital communication with consumers, and internet-based business management. Such practices illustrate how *pesantren* attempt to integrate entrepreneurship, technology, and sharia principles within their institutional framework.

The implementation of sharia economic principles in *pesantren*-based digital business practices raises important academic questions regarding how Islamic ethical values are operationalized in contemporary digital environments. Digital business systems frequently involve issues related to information transparency, online transaction mechanisms, pricing fairness, product legitimacy, digital communication ethics, and consumer trust (Ahyani & Figueiredo, 2024). In many cases, online business environments are vulnerable to unethical practices such as misinformation, deceptive promotion, speculative transactions, and unclear contractual agreements, all of which contradict Islamic economic principles. Therefore, examining how *pesantren* implement Islamic business ethics within digital activities becomes significant both theoretically and practically.

Several international studies have also highlighted the growing importance of Islamic digital entrepreneurship and ethical business transformation in Muslim societies. Alhifni (2025) argued that Islamic marketing practices must integrate spiritual values and ethical accountability within modern business systems (Alhifni et al., 2025). Similarly, Hassan and Aliyu (2018) emphasized that the development of Islamic digital finance and online entrepreneurship requires strong sharia governance and ethical compliance mechanisms to maintain consumer confidence and institutional legitimacy (Hassan & Aliyu, 2018). Furthermore, Hakim (2020) explained that Islamic institutions engaging in digital economic activities face the dual challenge of technological modernization and religious authenticity (Hakim et al., 2020). These studies demonstrate that the relationship between digital transformation and Islamic ethics remains an important area of contemporary academic discussion.

Despite growing interest in Islamic digital entrepreneurship, empirical studies on the implementation of sharia economic principles in *pesantren*-based digital businesses remain limited, particularly within institutions that restrict technology use to maintain educational discipline and Islamic values. Existing research has rarely examined the interaction between digital entrepreneurship, *pesantren* regulations, and students' technological adaptation. Therefore, this study investigates the implementation of sharia economic principles in digital business activities at *Pesantren Mamba'ul Falah*. It focuses on the application of honesty, fairness, transparency, halal orientation, and the avoidance of *riba*, *gharar*, and *maysir*, while also examining institutional policies, forms of digital business, and factors influencing their implementation. The findings are expected to enrich Islamic economic and digital entrepreneurship literature and provide practical insights for developing ethical and sustainable digital business models in Islamic educational institutions.

METHOD

This study employed a qualitative descriptive approach with a case study design to examine the implementation of sharia economic principles in digital business activities at *Pesantren Mamba'ul Falah*. A qualitative approach was selected because the research aimed to explore social phenomena, institutional practices, and participants' experiences related to the integration of Islamic economic values within digital business activities in the *pesantren* environment. Qualitative research is appropriate for understanding meanings, behaviors, and social interactions within natural settings while emphasizing interpretive and contextual analysis (Creswell & Creswell, 2017). Through this approach, the study sought to provide an in-depth understanding of how digital business practices are implemented while maintaining compliance with sharia principles and *pesantren* values.

The case study design was chosen because the research focused on a specific institution with unique characteristics related to digital entrepreneurship and Islamic educational culture. According to Yin (2011), case study research is suitable for investigating contemporary social phenomena within real-life contexts, especially when contextual conditions significantly influence the phenomenon under study. In this research, the implementation of digital business activities cannot be separated from the *pesantren's* institutional regulations, educational traditions, and ethical supervision systems (Yin, 2011). Therefore, a case study approach enabled the researcher to comprehensively analyze the interaction between digital business practices and Islamic economic principles in the *pesantren* setting.

The research was conducted at *Pesantren Mamba'ul Falah* located in Bondowoso Regency, Indonesia. The *pesantren* was selected purposively because it has developed several forms of digital business activities involving online marketing, digital promotion, and internet-based business management while maintaining Islamic educational values and restrictions on technology use among students. This condition made the *pesantren* relevant as a research site for examining how Islamic economic principles are implemented within digital business activities under institutional supervision and limited digital access. The study involved 12 informants selected through purposive sampling based on their knowledge, experience, and direct involvement in *pesantren*-based digital business activities, consisting of 1 *pesantren* leader, 3 administrators responsible for business and technology supervision, 2 teachers involved in entrepreneurship guidance, and 6 students actively engaged in digital business operations and online marketing activities. Data collection was continued until thematic saturation was achieved, where no substantially new information emerged from subsequent interviews.

The participants of this study consisted of *pesantren* leaders, administrators, teachers, and students involved in digital business management and implementation. Informants were selected using purposive sampling techniques, which involve selecting participants based on their knowledge, experience, and relevance to the research objectives (Patton, 2002). The *pesantren* leader was selected as a key informant because of his authority in establishing institutional policies regarding business activities and digital technology management. Administrators and teachers were involved because of their roles in supervising and guiding students in business activities, while students were selected because they directly participated in online business operations and digital marketing practices.

Data collection was conducted through semi-structured interviews, observations, and documentation techniques. Semi-structured interviews were used to obtain detailed information regarding participants' perceptions, experiences, and understanding of the implementation of sharia economic principles in digital business practices. This interview model allowed the researcher to explore emerging issues flexibly while maintaining alignment with the research objectives (Tisdell et al., 2025). Interview discussions focused on several aspects, including digital business management, online marketing practices, institutional regulations concerning smartphone use, transparency in transactions, and the implementation of Islamic business ethics.

Observation techniques were employed to directly examine digital business activities and participants' interactions within the *pesantren* environment. Through observation, the researcher investigated how digital media were utilized in marketing products, how transactions were conducted, and how Islamic values such as honesty, fairness, and responsibility were implemented in business practices. Observation also enabled the researcher to understand how institutional regulations influenced students' access to digital technology and business activities.

Documentation was used as supporting evidence to strengthen the validity of the findings. Documents collected in this study included institutional regulations, business activity records, promotional materials, digital marketing content, photographs, and financial documents related to business operations. These documents provided additional information regarding the implementation of digital business activities and *pesantren* policies.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing. Data condensation involved selecting and organizing relevant information from interviews, observations, and documents (Miles & Huberman, 1994). The researcher then categorized the data into themes related to Islamic economic principles, digital business implementation, institutional supervision, and digital literacy challenges. Data display was conducted through narrative descriptions and thematic interpretations to facilitate analytical understanding. Finally, conclusions were drawn by identifying patterns and relationships emerging from the data.

To ensure the trustworthiness of the findings, this study applied triangulation techniques through the comparison of multiple data sources and collection methods. Source triangulation was conducted by comparing information obtained from different participants, while method triangulation involved comparing interview, observation, and documentation findings. These procedures were implemented to enhance the credibility and reliability of the research results (Lincoln & Guba, 1985).

RESULTS AND DISCUSSION

Implementation of Sharia Economic Principles in *Pesantren*-Based Digital Business

The findings of this study reveal that the implementation of sharia economic principles in digital business activities at *Pesantren* Mamba'ul Falah has been systematically integrated into the *pesantren*'s educational, economic, and ethical framework. The *pesantren* perceives digital entrepreneurship not merely as a strategy for economic development but also as an educational medium for instilling Islamic values, entrepreneurial responsibility, and moral discipline among students (Mukromin, 2024). This reflects the broader role of *pesantren* in contemporary Indonesian Muslim society, where Islamic educational institutions increasingly function not only as centers of religious learning but also as agents of economic empowerment and social transformation.

Field observations indicate that digital business activities within the *pesantren* are conducted primarily through social media platforms such as WhatsApp, Facebook, and Instagram. These platforms are utilized for product promotion, communication with consumers, online order management, and customer service. Products marketed digitally include food products, *pesantren* merchandise, and various entrepreneurial products produced by students under institutional supervision (Hakim et al., 2020). Administrators explained that digital marketing has become an important mechanism for expanding the *pesantren*'s market reach beyond the local community while simultaneously introducing students to contemporary business practices.

The implementation of honesty (*şidq*) emerged as one of the most dominant principles within the *pesantren*'s digital business activities. Based on interviews with administrators and students involved in online marketing, the *pesantren* strongly prohibits deceptive promotion, manipulated product representation, and misleading information in digital advertisements (Abisatya & Prasetyo, 2024). Product photographs uploaded to online platforms are adjusted to actual conditions, while product descriptions, prices, and quality specifications must accurately reflect reality. One administrator responsible for supervising students' business activities stated:

“In the pesantren, students are constantly reminded that business is not only about profit but also about moral responsibility. Online promotion must be honest because deception in transactions contradicts Islamic teachings and damages trust.”

This statement demonstrates that the *pesantren* places ethical accountability at the center of digital entrepreneurship practices. Digital marketing is not understood solely as a commercial strategy but as a reflection of Islamic morality in economic interactions. Such findings support Chan's (2020) argument that Islamic marketing differs fundamentally from conventional marketing because it integrates spiritual values, ethical communication, and moral responsibility into business activities (Chan et al., 2020).

Observational findings also revealed that students are trained to maintain respectful and ethical communication during online interactions with customers. Students involved in managing digital business activities generally use polite language, transparent explanations, and courteous responses when communicating through social media or messaging platforms. Administrators explained that communication ethics are continuously emphasized because online interactions represent not only individual behavior but also the moral image of the *pesantren* institution (Arifin & Turmudi, 2019).

The implementation of trustworthiness (*amānah*) was also strongly reflected in transaction management practices. Interviews with students indicated that customer orders received through digital platforms are carefully recorded and processed according to agreed procedures. Customers are informed directly if delays occur because of stock limitations or production constraints. Such transparency is considered essential for maintaining consumer trust and ensuring ethical responsibility in online transactions (Chapra, 2016). One student participating in online business management explained:

“If there is a delay in delivery or if the product is not available, we immediately inform the customer. In the pesantren, we are taught that business must be conducted responsibly because trust is very important in Islam.”

This finding illustrates that the concept of *amānah* extends beyond financial responsibility and includes accountability in communication, service quality, and transaction management. In the context of Islamic Economics, trustworthiness is considered a fundamental principle for establishing fairness and sustainability within economic relationships (Hassan & Aliyu, 2018).

Another important aspect identified in this study concerns the *pesantren*’s efforts to avoid *gharar* (uncertainty) in digital transactions. Administrators emphasized that all online business activities must involve clear agreements regarding product specifications, payment methods, delivery systems, and transaction procedures. During observations, the researcher found that transactions were generally preceded by direct communication between sellers and consumers through WhatsApp before payment confirmation was completed. Buyers were informed clearly about prices, estimated delivery times, and product conditions before transactions were finalized (AMAR MA`RUF, 2025).

This practice reflects the *pesantren*’s attempt to maintain transparency and contractual clarity in digital business activities. Such efforts are particularly important in online transactions because digital environments often involve indirect communication and informational asymmetry between sellers and consumers. According to transparency and accurate information are essential components of ethical Islamic digital business because they minimize exploitation, misunderstanding, and transactional injustice (Prihatiningtyas et al., 2024).

The findings also reveal that halal orientation constitutes an important principle in *pesantren*-based digital entrepreneurship. Administrators stated that products marketed through online platforms are supervised carefully to ensure compliance with Islamic values and *pesantren* ethics (Nadzir, 2015). Products considered ethically questionable or inconsistent with Islamic teachings are not permitted to be promoted within the *pesantren*’s business network. One administrator explained:

“The products marketed by students must be halal and beneficial. We do not allow products that conflict with Islamic values because business activities in the pesantren must also provide moral benefit for society.”

This finding demonstrates that halal orientation within the *pesantren* environment is interpreted broadly, encompassing not only lawful products but also ethical responsibility and social benefit. Economic activities are therefore viewed as morally guided actions rather than value-neutral commercial practices.

Despite these positive implementations, the study also identified several challenges affecting digital business development within the *pesantren*. One of the primary challenges concerns restrictions on smartphone and internet usage among students. The *pesantren* maintains strict regulations limiting unrestricted digital access in order to preserve educational discipline, spiritual concentration, and moral supervision. Most students are not allowed to use smartphones freely during daily educational activities (Adha et al., 2024).

According to *pesantren* leaders, unrestricted internet access may expose students to harmful online content and reduce their focus on religious learning. Consequently, only selected students involved in business management are granted limited smartphone access under administrator supervision. This controlled access system reflects the *pesantren*'s effort to balance technological adaptation with Islamic educational values. One administrator stated:

"We understand that students need to learn about technology and digital business because society is changing rapidly. However, technological adaptation must still be controlled so that students do not lose focus on their religious education."

This finding illustrates how the *pesantren* negotiates between maintaining traditional Islamic educational culture and responding to modern technological transformation. Unlike conventional business institutions that generally encourage unrestricted technological access, the *pesantren* adopts a selective and morally supervised model of digital entrepreneurship.

Overall, the findings demonstrate that the implementation of sharia economic principles in digital business activities at *Pesantren Mamba'ul Falah* involves the integration of Islamic ethics, institutional supervision, entrepreneurial education, and controlled technological adaptation. Digital entrepreneurship is not merely treated as an economic strategy but also as a medium for strengthening students' moral character and preparing them to engage responsibly in contemporary economic life. These findings contribute to the growing discourse on Islamic digital entrepreneurship by highlighting how *pesantren* institutions integrate religious values, business ethics, and digital transformation within a supervised educational environment.

Digital Business Transformation and Sharia Compliance in the *Pesantren* Environment

The development of digital business activities in *Pesantren Mamba'ul Falah* reflects a broader transformation occurring within contemporary Islamic educational institutions in Indonesia. Traditionally, *pesantren* functioned primarily as centers for religious education, moral development, and Islamic scholarship. However, the rapid expansion of digital technology and economic modernization has encouraged many *pesantren* to expand their institutional roles into the economic sphere through entrepreneurial development and digital business activities (Fathoni & Rohim, 2019). This transformation demonstrates that *pesantren* are not isolated from technological change but are actively negotiating their position within the contemporary digital economy while maintaining Islamic values and educational traditions (Mukhlisin, 2024).

The findings of this study indicate that digital business development in the *pesantren* environment is not solely driven by economic motivations but also by institutional efforts to prepare students for changing social and economic realities. In the contemporary era, technological literacy and digital entrepreneurship have become increasingly important competencies for young Muslims participating in modern economic systems. Consequently, *pesantren*-based digital business activities

function as educational mechanisms through which students are introduced to entrepreneurship, digital communication, online marketing, and ethical economic behavior within the framework of Islamic teachings (Nadzir, 2015).

From the perspective of Islamic Economics, the integration of digital technology into *pesantren* business activities represents a form of adaptive Islamic economic practice. Islamic economics does not reject technological development; rather, it emphasizes that technological innovation must remain aligned with ethical values, social justice, and sharia principles (Chapra, 2000). In this context, digital entrepreneurship within *pesantren* can be understood as an effort to integrate economic modernization with Islamic morality and institutional responsibility. Digital business therefore becomes not only a tool for financial sustainability but also a medium for implementing Islamic ethical values within contemporary economic systems.

The implementation of digital business activities in the *pesantren* environment also reflects the growing importance of Islamic digital entrepreneurship in Muslim societies. Digital entrepreneurship refers to the utilization of digital technology and internet-based platforms to create, manage, and develop business activities in innovative ways (Kollmann et al., 2022). Within the *pesantren* context, digital entrepreneurship is shaped not only by market-oriented objectives but also by religious values, institutional discipline, and educational priorities (Zhang et al., 2023). This creates a distinctive model of entrepreneurship that differs from purely commercial digital business environments.

One of the central characteristics of digital business practices at *Pesantren Mamba'ul Falah* is the integration between economic activities and moral supervision. Unlike conventional business institutions that generally prioritize unrestricted technological access for efficiency and market expansion, the *pesantren* applies controlled digital access as part of its educational and moral management system. The restriction of smartphone and internet use among students reflects the *pesantren's* concern regarding the social and moral consequences of uncontrolled digital exposure. Such policies demonstrate that technological adaptation within Islamic educational institutions is closely connected to broader ethical and spiritual considerations.

This condition illustrates the tension between digital modernization and traditional Islamic educational culture. On the one hand, *pesantren* are increasingly required to adapt to technological transformation in order to remain socially and economically relevant. On the other hand, *pesantren* leadership seeks to preserve moral discipline, spiritual concentration, and educational stability by limiting unrestricted digital access among students (Alqhaiwi et al., 2024). This dual challenge requires *pesantren* to develop selective and supervised models of technological adaptation that balance innovation with ethical control.

The findings further demonstrate that sharia compliance in *pesantren*-based digital business extends beyond transactional legality and encompasses broader ethical and social dimensions. In many contemporary online business environments, commercial success is often associated with aggressive marketing strategies, persuasive advertising, and unrestricted digital engagement. However, the *pesantren* environment emphasizes that business activities must remain grounded in Islamic moral principles such as honesty, trustworthiness, fairness, modesty, and social responsibility. Consequently, digital entrepreneurship within the *pesantren* context is interpreted not merely as economic competition but as an ethical and educational practice (Retnowati et al., 2025).

This perspective aligns with the Islamic business ethics framework proposed by Beekun and Badawi (2006), who argued that Islamic business activities should prioritize moral accountability, social welfare, and ethical responsibility rather than profit maximization alone. In Islamic economic thought, business activities are considered part of human responsibility (*khalifah*) in managing economic resources ethically and productively for the benefit of society (Beekun, 2006). Therefore, digital business activities conducted within *pesantren* environments are expected to contribute not only to institutional financial sustainability but also to the cultivation of ethical economic behavior among students.

The integration of sharia principles into digital entrepreneurship also reflects the application of Islamic ethical values within contemporary economic activities. The implementation of honesty, transparency, accountability, and halal orientation in digital business practices demonstrates the *pesantren*'s commitment to conducting business activities in accordance with Islamic teachings and ethical standards. In addition, institutional supervision of technology use indicates the *pesantren*'s effort to maintain students' moral discipline and responsible digital behavior within the educational environment. From this perspective, *pesantren*-based digital entrepreneurship can be understood as an effort to balance economic productivity with religious values, ethical responsibility, and educational objectives within Islamic institutional practices (Mariam & Raharjo, 2025).

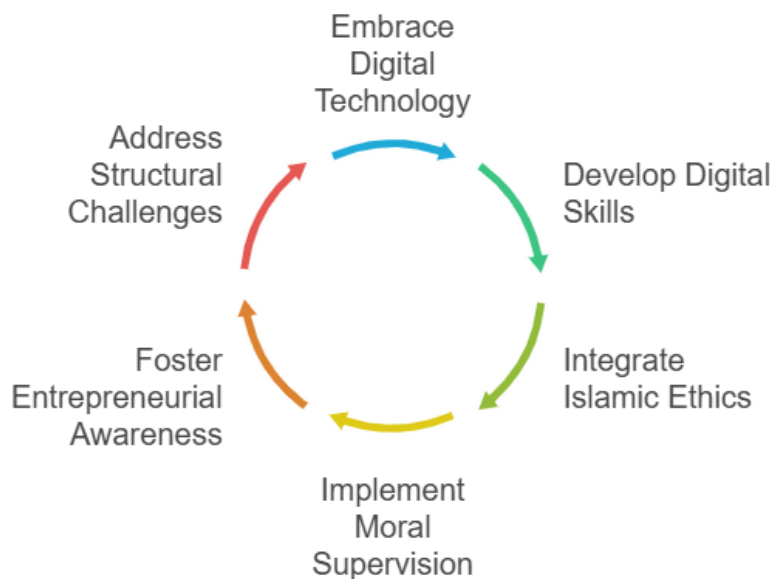


Figure 1 Digital Business Transformation Cycle in Pesantren

Another important aspect identified in this study concerns the role of institutional leadership in shaping digital business culture within the *pesantren* environment. The *pesantren* leadership functions not only as administrative authority but also as moral and religious guidance in determining acceptable forms of technological and economic engagement. Leadership supervision influences how students interact with digital technology, conduct online business communication, and implement Islamic ethical principles in entrepreneurial activities. This demonstrates that institutional culture and religious authority play significant roles in shaping patterns of digital entrepreneurship within Islamic educational institutions (Ikhsani et al., 2022).

The findings also reveal that *pesantren*-based digital business contributes to students' entrepreneurial awareness and practical economic competencies. Participation in online marketing and business management activities provides students with opportunities to develop communication skills, digital literacy, and business experience within ethically supervised environments. Such experiences are important because they prepare students to engage with contemporary economic realities without losing their Islamic identity and moral orientation (Futaqi & Fadya, 2022).

However, the development of digital business in *pesantren* environments still faces several structural challenges, including limited digital infrastructure, restricted technological access, and varying levels of digital literacy among students. These limitations potentially affect the efficiency and scalability of online business activities. Nevertheless, the *pesantren*'s selective approach toward digital adaptation indicates that institutional priorities remain focused on maintaining ethical supervision and educational stability rather than pursuing rapid technological expansion.

Overall, the findings indicate that digital business transformation in the *pesantren* environment represents a unique form of Islamic economic adaptation in the digital era. The case of *Pesantren Mamba'ul Falah* demonstrates that Islamic educational institutions can participate in digital entrepreneurship while maintaining sharia compliance, moral supervision, and educational discipline. The *pesantren* therefore illustrates an alternative model of digital economic development grounded not only in technological efficiency and commercial objectives but also in Islamic ethical values and institutional responsibility.

CONCLUSION

This study concludes that the implementation of sharia economic principles in digital business activities at *Pesantren Mamba'ul Falah* has been carried out through the integration of Islamic ethical values, institutional supervision, and entrepreneurial education within the *pesantren* environment. Digital business activities conducted by the *pesantren* are not merely oriented toward economic profit but also function as educational instruments for cultivating students' moral character, responsibility, and understanding of Islamic business ethics. The *pesantren* positions digital entrepreneurship as part of its broader mission to prepare students for contemporary economic realities while maintaining compliance with Islamic teachings and *pesantren* traditions.

The findings reveal that the implementation of sharia economic principles is reflected in several important aspects of digital business practices, including honesty (*ṣidq*) in promotional communication, trustworthiness (*amānah*) in transaction management, fairness (*ʿadl*) in pricing and customer service, as well as transparency in online transactions. The *pesantren* also demonstrates efforts to avoid prohibited elements such as *riba*, *gharar*, and unethical business practices by ensuring clarity in product information, payment systems, and transaction procedures. Furthermore, *halal* orientation remains a central consideration in determining the types of products marketed through digital platforms, indicating that economic activities are continuously evaluated within Islamic moral and ethical frameworks.

This study also finds that digital business transformation within the *pesantren* environment reflects an adaptive response to technological modernization and the growing importance of digital entrepreneurship in contemporary Muslim society. Through the utilization of social media and online communication platforms, the *pesantren* has expanded its economic activities beyond conventional

face-to-face transactions. However, the implementation of digital entrepreneurship remains strongly influenced by *pesantren* values, institutional discipline, and religious supervision. Restrictions on smartphone and internet usage among students illustrate the *pesantren*'s effort to balance technological adaptation with moral control and educational stability.

In addition, the study demonstrates that *pesantren*-based digital business represents a distinctive model of Islamic entrepreneurship in which economic productivity is integrated with ethical responsibility and educational objectives. Unlike conventional business environments that often prioritize unrestricted technological access and profit maximization, the *pesantren* adopts a controlled and morally supervised approach to digital business development. This indicates that Islamic educational institutions can participate in digital economic transformation while preserving their religious identity and ethical principles.

Theoretically, this study contributes to the development of Islamic Economics and digital entrepreneurship discourse by demonstrating that sharia compliance in digital business extends beyond transactional legality and encompasses broader educational, moral, and institutional dimensions. Practically, the findings provide insights for *pesantren* and other Islamic educational institutions regarding the development of ethical and sustainable digital business models grounded in Islamic values. The study also highlights the importance of balancing technological adaptation with institutional supervision and moral education in the implementation of digital entrepreneurship within Islamic educational environments.

Finally, this research suggests that *pesantren*-based digital entrepreneurship has significant potential to contribute to the development of Islamic digital economies in Indonesia. Future studies are recommended to explore comparative analyses among different *pesantren*, investigate students' digital literacy development more deeply, and examine the long-term sustainability of *pesantren*-based digital business models within broader socio-economic contexts.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author used Napkin AI solely for the purpose of creating visual illustrations and graphical representations to support the presentation of ideas within the article. The AI-assisted tool was not used to generate, analyze, interpret, or write the scientific content of the manuscript. All arguments, analyses, interpretations, and conclusions presented in this study are entirely the responsibility of the author. The author has reviewed and edited all content carefully and takes full responsibility for the integrity and originality of the manuscript.

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