



Islamic Creative Savings and Student Economic Well-Being: Evidence from Ma'had Tahfidh Al-Amien Prenduan Islamic Boarding School

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Abstract

Studies on santri savings in Islamic boarding schools are generally still understood as administrative activities and basic financial education, so that their role as an instrument for improving the welfare of santri has not been empirically studied. This study aims to analyse the implementation of the Creative Savings Programme Based on Islamic Boarding Schools as an instrument for improving the welfare of students at the Ma'had Tahfidh Al-Amien Prenduan Islamic Boarding School, with a focus on the implementation mechanism and its economic implications for students. This study uses a qualitative approach with a case study design. Data were collected through in-depth interviews, observations, and document analysis, then analysed using thematic analysis with source triangulation. The results show that creative savings not only function as a means of storing funds, but also play a role in shaping students' financial management patterns, increasing their ability to meet educational needs, and strengthening their economic independence within the pesantren. The novelty of this study lies in the positioning of creative savings as an instrument of santri welfare based on pesantren institutions, which expands the study of pesantren finance from a normative approach to contextual empirical analysis.

Keywords: Creative Savings, Islamic Boarding Schools, Student Welfare

Abstrak

Studi tentang tabungan santri di pesantren umumnya masih dipahami sebagai kegiatan administratif dan pendidikan keuangan dasar, sehingga perannya sebagai instrumen peningkatan kesejahteraan santri belum diteliti secara empiris. Penelitian ini bertujuan untuk menganalisis implementasi Program Tabungan Kreatif Berbasis Pesantren sebagai instrumen peningkatan kesejahteraan siswi di Pesantren Ma'had Tahfidh Al-Amien Prenduan, dengan fokus pada mekanisme implementasi dan implikasi ekonominya bagi siswi. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen, kemudian dianalisis menggunakan analisis tematik dengan triangulasi sumber. Hasil penelitian menunjukkan bahwa tabungan kreatif tidak hanya berfungsi sebagai sarana

penyimpanan dana, tetapi juga berperan dalam membentuk pola pengelolaan keuangan siswi, meningkatkan kemampuan mereka untuk memenuhi kebutuhan pendidikan, dan memperkuat kemandirian ekonomi mereka di dalam pesantren. Keunikan penelitian ini terletak pada penempatan tabungan kreatif sebagai instrumen kesejahteraan santri berbasis lembaga pesantren, yang memperluas kajian keuangan pesantren dari pendekatan normatif ke analisis empiris kontekstual.

Kata kunci: Tabungan Kreatif, Pesantren, Kesejahteraan Siswa

INTRODUCTION

Islamic boarding schools are Islamic educational institutions that play a multidimensional role, not only in the transmission of religious knowledge, but also in character building, independence, and economic empowerment of students. In recent years, Islamic boarding schools have increasingly been positioned as bases for community-based economic development, particularly through the strengthening of boarding school business units, boarding school cooperatives (kopontren), and sharia microfinance institutions.¹ However, most of the economic activities of Islamic boarding schools are still conventional in nature and have not been systematically integrated with financial instruments oriented towards strengthening the sustainable welfare of students.²

A number of studies show that Islamic boarding schools have significant economic potential, particularly in the micro-business, agriculture, livestock and internal trade sectors.³ However, this potential is often not accompanied by structured financial management mechanisms for students. Students frequently play a role as entrepreneurs or productive workers, but the economic returns they generate are not fully managed through a financial system that is educational, productive, and in line with sharia principles.⁴ As a result, the contribution of students' economic activities to long-term welfare improvement remains relatively limited.

1 Kusuma, S. B., "Development of Pesantren Economy Based on Local Wisdom," *Journal of Islamic Economic Development*, 21(2), 2024

2 Hasanah, R., "Pesantren Economy and Santri Empowerment Based on Entrepreneurship," *Journal of Islamic Economic Development*, 5(1), 2023.

3 Iriyanto et al., "The Role of the Creative Economy in Economic Growth in Indonesia from an Islamic Perspective," *Sharia Economics Journal*, 11, 2023.

4 Sadikin, L., "Sharia Financial Literacy among Students at Salafiah Islamic Boarding Schools," *Islamic Economic Education Journal*, 4(3), 2023.

In this context, the Pesantren-Based Creative Savings programme has emerged as an innovative instrument that integrates the economic activities of Islamic boarding school students with the Islamic financial system. This programme not only functions as a means of saving, but also as a medium for financial education, strengthening Islamic economic literacy, and managing productive funds sourced from the business activities of santri.⁵ Through wadiah and mudharabah contracts managed by kopontren or pesantren management, santri savings are directed to become growing economic capital, not just passive savings.

However, academic studies on creative savings based on Islamic boarding schools are still very limited. Most previous studies have focused more on aspects of Islamic boarding school economic development policy, descriptions of Islamic boarding school business units, or the financial literacy of Islamic boarding school students in general.⁶ Studies that specifically analyse the implementation of creative savings as an instrument of creative economics in Islamic boarding schools, its management mechanisms, and its impact on the welfare of Islamic boarding school students are still rare. In other words, there is a research gap between the normative narrative of strengthening the pesantren economy and empirical analysis of the effectiveness of creative financial instruments in the pesantren environment.⁷

As a country with significant economic and Islamic finance potential, Indonesia benefits from having 39,167 Islamic boarding schools and more than 4.85 million students spread across various regions. The strategic role of Islamic boarding schools is vital, especially since nearly 40% of all boarding schools have strong economic potential in sectors such as agriculture, livestock, fisheries, and micro and small businesses. The economic potential surrounding Islamic boarding schools is believed to support the government's efforts to increase financial inclusion through the development of boarding school-based economies, which will increase financial activity by utilizing formal financial services. Financial inclusion is considered to accelerate economic

5 Putra, D. P. & Riofita, H., "Human Resource Management in Enhancing Creative Industry Competitiveness," *Journal of Public Economy*, 9, 2025.

6 Fikri, A., "Implementation of Wadiah and Mudharabah Contracts in Sharia Microfinance Institutions," *Journal of Sharia Economics*, 7(2), 2022.

7 Irham, F. et al., "The Role of Natural Resources in Driving the National Economy," *Economic Studies Journal*, 2, 2024.

growth, reduce poverty, and reduce economic disparities between individuals and regions.⁸

The large number of Islamic boarding schools and students in Indonesia shows that these schools are not only educational and religious institutions, but also have great potential as centers for community-based economic development. With more than 40% of Islamic boarding schools having economic potential in sectors such as agriculture, livestock, fisheries, and micro and small businesses, these schools can become a basis for strengthening the productive economy. In this context, the implementation of Creative Savings Based on Islamic Boarding Schools is very relevant as an effort to utilize this economic potential to improve the welfare of students.

Through the creative savings program, students are not only taught to save, but also guided to manage the results of their productive businesses independently through a sharia financial system. This is in line with the goal of financial inclusion, which encourages students' access to formal financial services such as Islamic boarding school cooperatives, BMTs, or Islamic banks. With creative savings, students can obtain business capital, education funds, or long-term savings that strengthen their economic independence.

In addition, this program encourages Islamic boarding schools to become a powerful economic ecosystem, as students' savings can be managed and developed through the boarding school's business units, thereby providing financial benefits for both the students and the boarding school institution. Thus, the implementation of creative savings based on Islamic boarding schools not only supports national financial inclusion but also directly contributes to improving the economic welfare of students in a sustainable manner based on sharia values.

RESEARCH METHODS

This study uses a descriptive qualitative approach, which is a research approach that aims to describe, understand, and interpret phenomena that occur in a natural context without manipulating variables and focuses on revealing the meaning of phenomena as experienced by research subjects holistically and deeply. This approach was chosen because the focus of the study not only requires the collection of

⁸ Sinta Budi Kusuma, 'Development of Islamic Boarding School Economy Based on Local Wisdom', 21.02 (2024), 132–42.

numerical or statistical data, but also requires a deep understanding of the programme implementation process, participant experiences, implementation strategies, and the impact of the phenomena being studied. Qualitative descriptive research allows researchers to present a description of phenomena in the form of rich and detailed narratives based on words, behaviours, and contexts observed in the field. Thus, this approach emphasises understanding the meaning of the subjects' experiences and describing phenomena in real situations, making it very suitable for answering exploratory and descriptive research questions regarding the relationship between programme implementation and the experiences of research participants.⁹

The research was conducted at the Al-Amien Prenduan Islamic Boarding School, specifically at the Ma'had Tahfidh Al-Qur'an located in Sumenep Regency, Madura, East Java. The selection of this location was based on the contextual relevance of the boarding school to the focus of the study, namely the implementation of a sharia-based financial management programme for students through a creative savings system integrated with educational activities and the development of student independence. This pesantren also has an organised economic institutional structure, including pesantren business units, cooperatives, and active sharia microfinance institutions, enabling the research to be conducted comprehensively and contextually in accordance with the characteristics of the phenomenon being studied.

In qualitative descriptive research, the researcher acts as the main instrument that directly interacts with informants and the research environment to explore data through techniques such as in-depth interviews, participatory observation, and documentation. The data obtained is then analysed inductively to develop a systematic and narrative understanding of the phenomenon. The data collection and analysis processes are carried out continuously, enabling researchers to understand the experiences, perceptions, strategies, and impacts of the phenomenon in the real-life context of the santri and pesantren administrators being studied.

⁹ Istihana Hoiris Zuhro et al., 'Implementation of Non-Test Assessment Instruments Assisted by the Project-Based Learning Model in Pancasila Education Subjects at Schools Implementation of Non-Test Assessment Instruments Assisted by the Project-Based Learning Model at', 2.12 (2024).

RESEARCH RESULT

1. Implementation of the Creative Savings Program for Islamic Boarding Schools

Sharia microfinance institutions under the auspices of Islamic boarding schools, such as Kopontren (Islamic Boarding School Cooperatives), play a strategic role in managing creative savings programs as instruments for empowering the economy of Islamic boarding school students. This program is designed by applying Islamic finance principles, particularly through the use of wadiah (deposit) contracts for pure savings, and mudharabah (profit-sharing) contracts for productive savings that allow students to earn profits from the management of funds by Islamic boarding schools. The use of these contracts reflects compliance with sharia principles while providing practical experience for students in understanding contemporary muamalah concepts.¹⁰

In practice, students make regular weekly or monthly deposits from their pocket money, scholarship funds, and income from productive activities such as agriculture, handicrafts, small trading businesses, and the production of processed foods typical of Islamic boarding schools. The funds collected are not only saved but also professionally managed through pesantren business units, such as organic farming, animal husbandry, printing, student canteens, consumer cooperatives, and other micro-enterprises. This productive management of funds is a tangible form of implementing a pesantren-based economy that is independent, sustainable, and in accordance with sharia principles.¹¹

The creative savings program not only provides savings experience, but also serves as a means of financial education in the form of Islamic financial literacy. Students are trained to understand the concepts of asset management, budget planning, recording income and expenses, and the halal and productive use of funds. This learning is reinforced with entrepreneurship training that covers business management, sharia-based marketing, product innovation, and micro business strategies.¹²

¹⁰ Fikri, A. "Implementation of Wadiah and Mudharabah Contracts in Sharia Microfinance Institutions," *Journal of Sharia Economics*, vol. 7, no. 2, 2022.

¹¹ Hasanah, R. 'Pesantren Economics and Entrepreneurial Empowerment of Santri,' *Journal of Islamic Economic Development*, vol. 5, no. 1, 2023.

¹² Sadikin, L. "Sharia Financial Literacy among Students at Salafiah Islamic Boarding Schools," *Islamic Economic Education Journal*, vol. 4, no. 3, 2023.

The creative savings program teaches students financial independence and personal financial management, such as recording income and expenses, budgeting, and planning for future needs. Thus, the creative savings program not only teaches students to be thrifty, but also teaches them to be entrepreneurial, independent, responsible, and prepared for a better future.

This principle is in line with Allah SWT's command to plan for the future, manage wealth with trust, and not let it go to waste. This is reflected in the words of Allah SWT:

وَاتِذَا الْقُرْبَىٰ حَقَّهُ ۖ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا

“And do not be wasteful with your wealth. Indeed, the wasteful are the brothers of the devils...” (QS. Al-Isra: 26-27).

2. Supporting and Inhibiting Factors

a. Supporting Factors

The success of implementing creative savings programmes based on Islamic boarding schools is influenced by a series of interrelated supporting factors. One important factor is the existence of internal financial institutions within the boarding school, such as Islamic cooperatives (kopontren) or savings and loan units that function as a means of managing students' funds professionally and in accordance with Islamic principles. These institutions not only provide savings facilities, but are also capable of systematically regulating financing and fund management, thereby increasing students' confidence in saving and ensuring the security of deposited funds. The role of such institutional bodies is also important as part of students' financial education, as it reflects the integration of economic practices and underlying Islamic values.¹³

In addition, support from caregivers and boarding school administrators is a strategic element in strengthening the sustainability of the programme. The role of caregivers is not limited to policy formulation, but also includes moral

¹³ Mahmud Kholil and Shofa Siagian, 'The Effectiveness of Savings Programs in Shaping Students' Financial Discipline in Islamic Boarding Schools', 4.1 (2025).

encouragement, direct supervision, and the integration of savings programmes into the educational curriculum and character building of students. When boarding school policies are aligned with pedagogical and character building objectives, creative savings programmes can be an effective tool in instilling discipline and financial independence in students.

Furthermore, the economic potential of Islamic boarding schools and their surrounding environments, such as canteen businesses, handicrafts, agriculture, animal husbandry, or other micro-businesses, also support creative savings programmes. These economic activities enable students to engage in real business practices that generate income, while also providing additional sources of income that can be saved or reinvested. The involvement of students in such productive endeavours not only enriches their practical skills, but also strengthens the link between financial management theory and real-world practice.

Furthermore, the motivation and internal initiative of the students are equally important supporting factors. The students' awareness of the need to improve their economic independence, learn to save money, and manage their personal finances demonstrates the important role of individual factors in the success of the programme. The high level of motivation among the students indicates that the programme is not only understood as an administrative activity, but as part of a meaningful learning and personal empowerment process.¹⁴

Overall, the success of creative savings programmes based in Islamic boarding schools depends heavily on synergy between institutional support, the role of administrators and caregivers, the involvement of the boarding school's economic system, and the motivation of the students themselves.

b. Inhibiting factors

Despite its great potential, creative savings programmes in Islamic boarding schools also face a number of structural and contextual obstacles that need to be anticipated. One of the main obstacles is the limited technological infrastructure and digital administration in financial management. In many Islamic boarding schools,

¹⁴ Raudlatul Ulum Islamic Boarding School, 'Analysis of Factors Underlying Students' Preferences for Saving in the Independent Student Savings Account, Pondok Pendahuluan', 4.2 (2019), 150–80.

the savings transaction recording system is still done manually, making it prone to recording errors, data inaccuracies, and obstacles in conducting real-time monitoring or evaluation. The absence of a digital-based financial administration system also reduces service efficiency and complicates data integration between financial management units.

In addition, the development of a digital application-based savings system poses a unique challenge if students and administrators at Islamic boarding schools do not have adequate access to digital devices or have not mastered the necessary information technology skills. This condition often hinders efforts to increase the inclusion and effectiveness of modern savings services in Islamic boarding schools, especially when the demand for digital transactions is increasing in the era of globalisation.¹⁵

The next obstacle is the limited initial capital available to support productive activities in the savings programme. Low capital can hinder the expansion of productive businesses that are a source of income and added value for students and Islamic boarding schools. In the early stages, limited capital implies limited business capacity, low investment capacity in pesantren economic projects, and challenges in maximising returns that can be returned to santri in the form of profits, bonuses, or improved educational facilities.

Furthermore, the limited financial literacy of Islamic boarding school students is also an obstacle. Their lack of knowledge about basic Islamic finance concepts or their ability to record transactions and understand certain financial implications can reduce the benefits of the programme and limit their active participation in the economic activities of the boarding school. Therefore, strengthening financial literacy and Islamic-based economic education is a fundamental necessity.

These obstacles indicate that, in addition to institutional support, the success of creative savings programmes is highly dependent on the development of technical

¹⁵ Ibnu Khakim, 'Digitalisation Of The Pesantren Economy: Islamic Law Analysis Of The Use Of Shariah Fintech In The Environment', 8 (2025), 171–78.

systems, the improvement of human resource capacity, and the provision of adequate capital to foster sustainable economic activity.

3. Impact of the Program on the Welfare of Islamic Boarding School Students

Creative savings programmes based in Islamic boarding schools have demonstrated various significant impacts on the welfare of students, from economic, educational, social and independence perspectives. Economically, these programmes provide students with the opportunity to have savings that can be used to meet their basic daily needs, such as education and health costs, as well as personal needs. Thus, students are not always financially dependent on their parents or guardians, but are able to manage their living needs independently through the savings they have earned. Empirical findings on creative economy programmes in pesantren environments show that increased student participation in creative economic activities correlates positively with improvements in their welfare, including increased income and overall quality of life.¹⁶

In addition to direct economic benefits, this programme also contributes to the development of literacy and financial skills among students. In the context of Islamic boarding schools, savings are not merely a means of storing money; they are also an educational tool that instils the values of disciplined and systematic financial management. Students are trained to save money, record transactions, plan budgets, and understand the principles of Islamic finance, which emphasise Islamic economic ethics. This learning has an impact on improving financial intelligence and economic attitudes, which in turn shapes more responsible and future-oriented money management behaviour.

In addition, this program improves the economic ecosystem of Islamic boarding schools and incorporates Islamic finance, as students' savings are managed through BMT or Kopontren, which are part of the Islamic microfinance network. Pesantren have become places that not only offer education and moral guidance but also provide facilities to support a sharia-based economy. Therefore, the creative

¹⁶ Angga Ade Saputra, 'Santri Berkarya, Pesantren Berjaya: The Creative Economy Revolution in Islamic Boarding Schools', 3.3 (2024), 1014–19.

savings program truly improves the welfare of santri and strengthens the economic independence of pesantren in a sustainable manner.¹⁷

This programme also plays a role in strengthening the pesantren economic ecosystem through internal Islamic financial institutions, such as financing cooperatives or BMTs (Baitul Maal wat Tamwil), which manage santri savings in accordance with Islamic principles. The existence of these financial institutions not only facilitates the financial activities of students, but also creates a holistic Islamic economic learning environment. Thus, Islamic boarding schools are not only centres for religious education and character building, but also places for building the economic capacity and financial skills of students in a sustainable manner.¹⁸

Overall, the pesantren-based creative savings programme has proven to support the overall improvement of santri welfare. The impact is not only measured through economic aspects alone, but also through the development of financial competence, increased independence, and the strengthening of social values and work ethics that are in line with sharia principles. This shows that creative savings programmes can serve as an effective economic empowerment tool for students, while also strengthening the role of Islamic boarding schools as holistic and progressive educational institutions.¹⁹

DISCUSSION

Recent empirical research shows that creative savings programmes in Islamic boarding schools play a strategic role in empowering students economically. More than just a tool for saving money, these programmes have been shown to help students develop better financial literacy, improve discipline in personal financial management, and encourage entrepreneurial initiatives from an early age. This reinforces the idea that boarding schools function not only as religious educational institutions, but also as centres for microeconomic development for their communities.

¹⁷ Ulya Darojah et al., 'The Impact of Entrepreneurship Programmes and Islamic Educational Values on the Creativity of Students at Islamic Boarding Schools', 393.5 (2024).

¹⁸ Raudlatul Ulum Islamic Boarding School, 'Analysis of Factors Underlying Santri Preferences for Saving in the Santri Mandiri Savings Scheme, Pondok Pendahuluan', 4.2 (2019), 150–80.

¹⁹ Angga Ade Saputra, 'Santri Berkarya, Pesantren Berjaya: The Creative Economy Revolution in Islamic Boarding Schools', 3.3 (2024), 1014–19.

From a management perspective, pesantren-based microfinance institutions such as Baitul Maal wat Tamwil (BMT) and sharia cooperatives play an important role as providers of sharia-based savings services. Transparent management in accordance with the principles of wadiah and mudharabah strengthens students' trust in these financial programmes, thereby increasing their participation and active involvement in the pesantren's economic activities. Findings show that the performance of pesantren microfinance institutions contributes positively to the welfare of santri, particularly in terms of access to financial services and the internal economic resilience of pesantren.²⁰

The creative savings programme also serves as an effective pedagogical tool. In addition to encouraging students to save, this programme integrates financial planning practices, including recording transactions, monitoring balances, and assessing needs versus wants. This learning process encourages students to understand financial concepts systematically and responsibly, in line with the educational goals of Islamic boarding schools, which aim to produce individuals who are independent and economically mature. This type of financial literacy has been empirically proven to have a significant effect on the economic empowerment of students in Islamic boarding schools, which in turn improves their ability to manage financial resources effectively.²¹

Beyond its economic function, the creative savings program also serves as an effective pedagogical tool within the Islamic boarding school learning environment. The integration of practical financial activities such as recording transactions, monitoring balances, and evaluating needs versus wants reflects the principles of experiential learning theory. Through this hands-on approach, students acquire not only cognitive knowledge of financial concepts but also practical skills and ethical considerations in financial decision-making. This is particularly relevant in Islamic education, where economic activities are inseparable

²⁰ Journal of Syarikah P-issn, 'Performance Of Islamic Micro Finance Institutions In Improving The', 5 (2019).

²¹ Peni Haryanti Oki Surya Bimantoro, 'Levels of Religiosity and Sharia Financial Literacy in the Economic Empowerment of Islamic Boarding School Students'.

from moral values such as responsibility (*amanah*), moderation (*wasatiyyah*), and long-term planning (*tadbir*).

Empirically, this study strengthens evidence that financial literacy acquired through a structured and contextually relevant program has a significant impact on students' economic empowerment. A creative savings program embedded within an Islamic boarding school system offers a contextualized financial education model aligned with students' daily realities and religious values. Consequently, the students demonstrated an increased ability to manage financial resources responsibly, which may have long-term implications for their economic trajectories after graduating from Islamic boarding schools. These findings highlight the strategic role of Islamic boarding schools in supporting national financial literacy initiatives and advancing values-based, inclusive economic development.

The economic impact of the creative savings programme is evident in the improved welfare of the students. Students who actively participate in this programme tend to be better able to meet their daily needs without relying too much on remittances from their parents. In addition, the savings collected are often used as capital to start small businesses within the *pesantren* environment, such as producing snacks, handicrafts, and providing internal services. These business activities not only increase the *santri*'s income but also contribute to the broader economic dynamics of the *pesantren*. Through this entrepreneurial experience, *santri* are able to develop practical skills that are relevant to the world of work and entrepreneurship outside the *pesantren*.²²

Overall, empirical evidence from various academic studies shows that Islamic boarding schools can function as productive and sustainable microeconomic ecosystems. With the support of Islamic microfinance institutions, financial literacy programmes, and the integration of productive economic activities, boarding

²² Muhammad Kautsar Nashir and others, 'Economic Empowerment of *Pesantren* Through Independent Entrepreneurial Business (A Study Of *Daarul Ukhuwwah Putra* Islamic Boarding School in Malang)', 4.1 (2025), 26–37.

schools are able to empower students economically while strengthening their contribution to the welfare of local communities.²³

This study demonstrates clear novelty by positioning a creative savings program in an Islamic boarding school not simply as a financial literacy tool, but as an integrated institutional mechanism that simultaneously promotes behavioral change, pedagogical learning, and microeconomic resilience. Unlike previous studies that examine Islamic financial literacy or microfinance separately, this study highlights how Sharia-compliant savings practices are embedded within the governance of the Islamic boarding school and the daily educational process, creating a hybrid model that connects religious authority, experiential learning, and ethical finance. By revealing its two-tiered impact on individual student empowerment and institutional economic strengthening, this study provides a context-based and process-oriented contribution to the literature on Islamic financial education and Sharia-based inclusive development.

CONCLUSION

The implementation of creative savings based on Islamic boarding schools has become a strategic instrument in improving the welfare of students, both economically, educationally, and socially. This program not only teaches students to save money, but also shapes their character to be independent and productive through the Islamic economic system in the boarding school environment. The support of boarding school institutions, business units, and Islamic financial institutions is a key factor in the success of this program. To make creative savings programs based on Islamic boarding schools more effective, students must become more familiar with finance through training and direct mentoring. In order to increase student trust, financial managers at Islamic boarding schools must be more professional and honest. So that savings can grow into productive capital, savings programs must be combined with student entrepreneurial activities. To ensure that students from underprivileged families remain involved in the program, Islamic boarding schools must pay special attention to them. Finally, new services such as

²³ Jurnal Syarikah P-issn, 'Islamic Micro Finance Institutions Performance In Improving The', 5 (2019).

incentives or the use of digital systems can be used to encourage students to keep their money.

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