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PSYCHOSPIRITUAL FOUNDATIONS OF ECONOMIC TRANSFORMATION (A Case Study of Al-Kayyis Islamic Boarding School in Lebak, Banten)

Syahrudin

Institut Agama Islam Riyadlotul Mujahidin Ngabar (IAIRM) Ponorogo
syahrudin.mahakarya14@gmail.com

Zakiah Mohamad Ashari

Universiti Teknologi Malaysia, UTM Skudai, Johor, Malaysia
zakiahma@utm.my

Roni Susanto

Faculty of Tarbiyah and Teacher Training, Ibnurusyd Islamic College, Kotabumi, Indonesia
rooneyshushantho@gmail.com

Rofiq Husnul Maafi

Institut Agama Islam Riyadlotul Mujahidin Ngabar (IAIRM) Ponorogo
rofiqhusnul97@gmail.com

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Abstract

This study examines the role of psychospiritual foundations in the economic transformation of the laying-hen business unit at Pondok Pesantren Al-Kayyis, Sajira, Lebak, Banten, as a representation of the integration between spirituality and economic rationality in pesantren-based empowerment. Prior to participating in the business incubation program, the enterprise faced structural and technical constraints such as limited capital, high feed prices, dependence on factory products, simple facilities, and a small production scale. Through the incubation program, Al-Kayyis successfully doubled its production capacity, developed locally sourced alternative feed (a mixture of rice bran, moringa leaves, petai cina, and itigovera), diversified its market toward local communities and students' guardians, and implemented a sharia-based profit-sharing system that strengthened transparency and justice. Ecological innovation—such as using geese as natural guardians—reflected the synergy between simple

technology and local wisdom. Using a qualitative descriptive approach with a single-case study design, data were collected through in-depth interviews, participatory observation, and field documentation. The findings reveal that the success of the economic transformation was driven not only by managerial and technical improvements but also by psychospiritual strength that infused every economic activity. The values of dzikir, patience, reliance on God (tawakal), gratitude, and ihsan functioned as psychological capital, nurturing work ethics, resilience, and spiritual awareness among students. The integration of spirituality, ethical production, and local innovation created a model of Sufistic economy—an economic system grounded in tasawuf that harmonizes productivity, sustainability, and blessing. The study contributes to the development of living Sufism and Islamic psychology by positioning spirituality as an alternative rationality in economic decision-making and a transformative source for pesantren-based economic empowerment.

Keywords: *Psychospiritual, Pesantren, Business Incubation, Sufism, Sufistic Economy*

Abstrak

Penelitian ini menganalisis peran fondasi psikospiritual dalam transformasi ekonomi unit usaha ayam petelur di Pondok Pesantren Al-Kayyis, Sajira, Lebak, Banten, sebagai bentuk integrasi antara spiritualitas dan rasionalitas ekonomi dalam pemberdayaan pesantren. Sebelum intervensi program inkubasi bisnis, unit usaha menghadapi kendala struktural seperti keterbatasan modal, harga pakan tinggi, fasilitas sederhana, dan skala produksi kecil. Melalui program tersebut, Pesantren Al-Kayyis berhasil meningkatkan kapasitas produksi lebih dari dua kali lipat, mengembangkan pakan alternatif berbasis bahan lokal (dedak, daun kelor, petai cina, dan itigovera), serta menerapkan sistem bagi hasil syariah yang memperkuat keadilan ekonomi. Inovasi ekologis seperti penggunaan angsa sebagai penjaga kandang memperlihatkan adaptasi kreatif berbasis kearifan lokal. Menggunakan pendekatan kualitatif-deskriptif dengan desain studi kasus, data dikumpulkan melalui wawancara, observasi partisipatif, dan dokumentasi lapangan. Hasil penelitian menunjukkan bahwa keberhasilan transformasi tidak hanya ditentukan oleh aspek teknis dan manajerial, tetapi juga oleh kekuatan psikospiritual yang menjiwai praktik ekonomi. Nilai dzikir, sabar, tawakal, syukur, dan ihsan menjadi psychological capital yang menumbuhkan etos kerja, ketahanan mental, dan kesadaran spiritual santri. Integrasi antara spiritualitas, etika produksi, dan inovasi lokal melahirkan model ekonomi sufistik—yakni sistem ekonomi berbasis tasawuf yang memadukan produktivitas, keberlanjutan, dan keberkahan. Temuan ini memperkaya kajian living sufism dan psikologi Islam, serta menawarkan paradigma baru pemberdayaan ekonomi pesantren berbasis spiritualitas produktif.

Kata kunci: *Psikospiritual, Pesantren, Inkubasi Bisnis, Tasawuf, Ekonomi Sufistik*

Introduction

Pesantren in Indonesia function not only as religious educational institutions but also as centers for producing socio-economic value within their surrounding communities. Within the broader framework of economic transformation driven by productive enterprise units, the case of Pondok Pesantren Al-Kayyis demonstrates that meaningful change occurs when technical and managerial interventions are synergistically integrated with a strong psychospiritual foundation. Such an approach should not be understood merely as attaching religious values to economic activities, but rather as a structural mechanism shaping work motivation, governance, partnership relations, and adaptive strategies in response to market pressures (Islam et al., 2025).

More specifically, the initial condition of Al-Kayyis' layer-hen enterprise revealed limitations at several levels: production inputs (dependence on commercial feed and rising prices), infrastructure (basic housing affecting sanitation and productivity), marketing networks (lack of trading partners resulting in restricted market access), and business scale (a flock size of fewer than 100 hens producing diseconomies of scale) (Healy, 2025). These limitations reinforced one another: high feed prices compressed margins and prevented investment in facility upgrades; absence of trading partners created unstable sales that discouraged scale expansion; and the small scale weakened bargaining power and slowed technological adoption (Tang & Luo, 2025).

A psychospiritual analysis offers a mechanistic explanation of how Sufi values and religious teachings can reshape these dynamics (Habib & Ullah, 2025). First, the values of amanah (trustworthiness) and institutional responsibility strengthened internal accountability; santri and managers carried out maintenance and record-keeping more consistently, reducing mortality and improving egg quality. Second, the concepts of barakah and tawakkal reframed economic goals from mere profit-seeking to collective sustainability, motivating long-term investments such as local feed production despite initial effort. Third, the ethos of patience and self-regulation nurtured resilience toward market fluctuations; the managers were more capable of withstanding short-term pressure and opted for market diversification instead of selling at low prices during downturns. Fourth, social relations cultivated through spiritual practices such as gotong royong, majelis dzikir, and the exemplary leadership of the pengasuh generated strong social capital that facilitated the formation of coordinated working groups and trust-based partnership networks (Makki et al., 2025).

During the intervention phase (incubation program), the integration of technical-managerial strategies with psychospiritual approaches produced a comprehensive package of changes. Technically, innovations in local feed formulation (using agricultural by-products and nutrient supplementation) reduced input costs; improvements in poultry housing and basic biosecurity enhanced productivity; and

simple production records enabled cost-benefit analysis. Managerially, the formation of pesantren-based enterprise groups, micro-accounting training, and marketing assistance opened access to new markets and egg-buying partners. Psychospiritually, the involvement of the pengasuh as a legitimizing figure mobilized collective commitment; the inclusion of Sufi values in work training instilled ethical production norms; and collective rituals and surplus-sharing mechanisms cultivated a sense of shared ownership, ensuring profits were reinvested and used for student welfare programs (Brum, 2025).

Empirically, the results were a combination of improved efficiency (lower feed costs), increased productivity (higher egg output per hen), and strengthened institutional economic independence (more stable cash flow and available capital for expansion) (Hamouda, 2025). However, it is crucial to note that this model becomes vulnerable when the psychospiritual component is treated as merely symbolic—without substantive training and clear incentives, spiritual values lose their transformative power. Thus, sustaining the model requires an institutional design that integrates: (1) transparent incentive mechanisms, (2) simple yet routine monitoring capacity, (3) access to more structured markets (partners/cooperatives), and (4) continuous learning that links religious practice to enterprise performance indicators (Daryono et al., 2025).

Theoretically, findings from Al-Kayyis contribute to the discourse on pesantren economics by demonstrating that spirituality is not an obstacle to modern economic rationality but a complementary asset that enriches it—producing a hybrid economic form that balances material and transcendental orientations. For policy and development programs, practical recommendations include: value-sensitive incubation designs, support for research on local feed formulation, facilitation of market access through pesantren networks, and micro-scale financial management capacity building contextualized through pesantren value systems. Implementing these recommendations increases the likelihood of achieving an equitable, sustainable economic transformation rooted in pesantren's institutional tradition (Rohmah et al., 2025).

Previous studies show that pesantren economic success is not determined solely by technical or structural factors, but by the institution's ability to integrate work ethic, religious values, and local innovation into a cohesive value system (Prasetyo & Hidayat, 2021; Suryono, 2022). This integration forms what may be called a moral-economic ecosystem, where business practices are grounded not only in instrumental rationality but also in transcendental orientations that frame work as worship, outcomes as trust, and success as a manifestation of barakah. In this context, pesantren economics becomes a dialectical arena between market logic and spiritual logic, where efficiency and productivity are managed without neglecting ethical, moral, and socio-communal dimensions (Liwerant, 2025).

Research in Islamic psychology and Sufi psychotherapy reinforces this understanding by highlighting the roles of psychological resilience, *tawakkal*, and production ethics as psychospiritual factors supporting enterprise continuity (Takdir, 2019; Cunningham, 2021). Psychological resilience in the *pesantren* context is not merely the adaptive capacity to withstand failure or economic pressure, but an inner disposition rooted in theological conviction that every effort carries spiritual value regardless of material outcome. *Tawakkal* here does not imply passivity or fatalism, but a mental strategy to balance rational effort with acceptance of divine will, thereby strengthening emotional stability and steadfastness in entrepreneurial risk-taking. Meanwhile, production ethics derived from Sufi teachings guide economic actors to maintain honesty, process hygiene, and fairness in distribution. This ethic becomes a moral instrument stabilizing social relations among *santri*, managers, and trading partners, while reinforcing the social legitimacy of *pesantren* economic activities (Nuryazidi, 2024).

The concept of living Sufism or social *tasawuf* provides a relevant theoretical framework for explaining the process through which spiritual values are internalized into the economic practices of *pesantren*. In this form, *tasawuf* is not understood merely as a mystical practice detached from worldly life, but as a lived, practical dimension embedded in the everyday activities of the *pesantren* community. Living Sufism becomes embodied in economic actions such as collective enterprise management, mutual cooperation (*gotong-royong*), fair distribution of profits, and commitments to environmental sustainability. Values such as *ikhlas*, *zuhud*, and *mujahadah* are translated into principles of hard work, efficient resource use, and innovation grounded in local self-reliance (Hamdiani & Imaduddin, 2025).

Accordingly, living Sufism functions as an epistemic bridge between spirituality and economic rationality. It enables *pesantren* to navigate the complexities of modern economic systems without losing their moral identity. In the context of Pondok Pesantren Al-Kayyis, social *tasawuf* is manifested in the management of the layer-hen enterprise, which emphasizes collectivism, patience in production processes, and shared responsibility for outcomes. This lived spirituality generates a work culture that is both resilient and adaptive to change, while maintaining a balance between economic interests and the *pesantren*'s spiritual mission (Amin, 2024).

This research employs a descriptive qualitative approach with an intrinsic case study design, as the primary focus is to understand in depth the dynamics of economic transformation occurring within the unique context of Pondok Pesantren Al-Kayyis. This approach was chosen not only to provide empirical descriptions of the phenomenon but also to uncover the underlying structures of meaning, values, and social relations that sustain the transformation process. Thus, the research is interpretive in nature—seeking to understand *pesantren* economic practices as the result of interactions between

spiritual value systems, managerial rationality, and the local socio-economic context (Vasista, 2013).

The research subjects include the *pengasuh* (spiritual leader) who serves as an authoritative source of spiritual legitimacy and economic policy; enterprise managers who operationalize these policies within production and distribution systems; and student workers (*santri*) who carry out technical activities and mediate values between the spiritual and economic domains. The subjects were selected purposively, considering their direct involvement in all stages of the layer-hen enterprise, from poultry care and feed production to the marketing of eggs (Haruna et al., 2025).

Data collection was conducted through semi-structured in-depth interviews designed to elicit actors' narratives and perceptions regarding the meaning of spirituality in economic work. Participant observation was applied to capture social interactions, work routines, and expressions of religious values in daily enterprise activities. In addition, documentation—including production records, simple financial reports, and incubation program archives—was used to complement empirical data and validate observations (Feranida et al., 2025).

Data analysis employed an interactive narrative model consisting of three main stages: data reduction to filter relevant information based on the research focus; data presentation, which organized findings within a conceptual framework linking values, actions, and economic outcomes; and verification through source and method triangulation to ensure validity and interpretive consistency (Ng & Zhou, 2025). Through this process, the study generated a comprehensive understanding of how psychospiritual foundations function as cultural and moral capital in enterprise management, stimulate local innovation, and foster economic sustainability rooted in religious and social values (Rahman, 2025).

Epistemologically, this approach reinforces the argument that spirituality in *pesantren* economics is not merely a symbolic qualitative variable, but a structure of knowledge and experience that directs collective economic action. Therefore, the research findings are expected not only to offer practical contributions for developing sustainable *pesantren* economic models but also to provide a theoretical framework for understanding how psychospirituality can be operationalized as an alternative rationality in value-based enterprise management (Lasair, 2025).

Recent studies demonstrate that *pesantren* that successfully integrate psychospiritual values into their management systems tend to exhibit more stable and sustainable economic performance. This integration contributes not only to increased production capacity and cost efficiency but also to fostering an innovation ethos that supports the development of locally sourced feed, market diversification, and the strengthening of economic networks among *pesantren* communities (Prasetyo, 2023; Aziz & Mukti, 2024). This pattern shows that spirituality, when systematically

institutionalized in economic governance, can function as moral and affective capital that enables pesantren to adapt to market dynamics without losing their religious identity (Rohmah et al., 2025).

This study contributes new insights to the field of pesantren economics by directly linking psychospiritual foundations with successful economic transformation. Whereas previous studies have focused heavily on management and institutional policy in strengthening pesantren economic systems, this research highlights that enterprise sustainability cannot be separated from the spiritual habitus that shapes the motivation, ethics, and solidarity of its actors. Through the integration of Sufi practice, Islamic psychology, and productive enterprise management, this study positions spirituality not as an additional or symbolic dimension, but as the epistemic core of pesantren economic systems (Ikhwan et al., 2025).

Conceptually, the study is grounded in the assumption that Sufi practices—such as *ikhlas*, *amanah*, *tawakkal*, and *mujahadah*—function as psychological mechanisms that regulate the balance between worldly and spiritual orientations. These values cultivate emotional stability, moral responsibility, and resilience in the face of market uncertainty, collectively forming a spirituality-based economic resilience. Thus, psychospiritual foundations not only reinforce work ethics but also stimulate innovation and sustainability through a transcendental awareness that frames work as worship and resource management as a sacred trust (*amanah*).

The primary aim of this research is to conduct an in-depth analysis of the role of psychospiritual foundations in the economic transformation of the layer-hen enterprise at Pondok Pesantren Al-Kayyis, Sajira, Lebak, Banten, and to identify local innovations, adaptive strategies, and sustainable managerial practices that emerge from the internalization of these spiritual values. Through this approach, the study seeks to broaden the understanding of how pesantren economies can grow autonomously, innovatively, and equitably while remaining rooted in the spiritual and Sufi traditions that form their institutional identity.

Research Methods

This study employs a qualitative descriptive approach with a single case study design focused on Pondok Pesantren Al-Kayyis in Lebak, Banten (Ningsih et al., 2025). This method enables an in-depth exploration of the pesantren's economic transformation, emphasizing contextual and interpretive understanding of the spiritual values underlying economic activities (Almurni, 2025). The case of Al-Kayyis is considered unique for its integration of Sufi principles into the management of its layer-chicken agribusiness, representing a model of spiritually driven economic transformation (Hayat & Sesmiarni, 2025).

Research subjects include the caretaker, business managers, and student workers, selected purposively for their active involvement in production, decision-making, and application of spiritual values (Mohamed & Marzouk, 2025). Data were collected through interviews, participant observation, and documentation, and analyzed through data reduction, display, and verification stages. Data validity was ensured through source and method triangulation. The study seeks to provide a comprehensive understanding of how psychospiritual foundations shape management systems, local innovation, and sustainable economic practices in the pesantren environment (Khotimah et al., 2025).

Research Results and Discussion

Before the implementation of the business incubation program, the layer-chicken enterprise at Pondok Pesantren Al-Kayyis operated under structural, technical, and managerial limitations that were deeply interlinked (Nurkholis, 2025). Limited initial capital and a small production scale with fewer than one hundred chickens—resulted in low productivity and weak competitiveness (Imari et al., 2025). The reliance on high-priced commercial feed not only reduced profit margins but also created a dependency that restricted the pesantren's economic autonomy as a community-based institution. This situation was exacerbated by the absence of stable trading partners and an underdeveloped distribution system, leaving the pesantren unable to expand its market reach. Supporting infrastructure, including coops and production equipment, remains rudimentary and does not meet modern efficiency standards, contributing to higher disease risk and declining egg-laying performance (Gao et al., 2025).

Beyond material and technical deficiencies, these problems also reflect the absence of a sustainability-oriented and locally innovative managerial framework. Management practices were largely spontaneous and experience-based, lacking administrative systems, financial recordkeeping, and structured division of labor (Quiñones, 2025). This indicates that the economic challenges of the Islamic boarding school are multidimensional, shaped by economic, institutional, and cultural factors. In this context, the core challenge was not simply increasing production efficiency, but establishing a governance model rooted in pesantren values such as trustworthiness, mutual cooperation, and modesty while remaining adaptable to the demands of the modern economy (Bacter et al., 2025). This pre-incubation condition highlights the need for a transformative approach that strengthens technical capacities while simultaneously revitalizing the pesantren's psychospiritual foundations as sources of motivation, discipline, and work ethic (Aziz et al., 2025; Husain, n.d.).

Significant transformation began to emerge after Pondok Pesantren Al-Kayyis joined the Islamic boarding school business incubation program, an initiative designed to enhance institutional economic capacity through managerial training, technical

innovation, and sustained mentoring. The program became an important catalyst for shifting the Islamic boarding school's economic paradigm from traditional subsistence patterns toward a more planned, efficient, and independence-oriented production system (Akhyak & Sujianto, 2025). The increase in production capacity, from fewer than one hundred to more than two hundred layer chickens, represents not only quantitative growth but also improved institutional adaptability to modern economic logic without neglecting its spiritual foundations (Rahman, 2025). The development of alternative feed formulas using local resources—such as rice bran, moringa leaves, petai cina, and itigovera—demonstrates a contextualized form of technological innovation aligned with the surrounding environment. This initiative embodies the pesantren's ecological economic model, where innovation is driven not solely by cost efficiency but also by a commitment to sustainability and resource self-reliance (Anam et al., 2025).

Ecological and managerial aspects were simultaneously restructured. The use of geese as natural guards against pests and snakes exemplifies the pesantren's ecological wisdom—integrating natural harmony, efficiency, and ethical practice. Meanwhile, the introduction of production logs, simple bookkeeping, and a sharia-based profit-sharing mechanism signals the emergence of a more accountable and transparent management system. Profit distribution is not oriented solely toward financial gain but toward the principles of justice, solidarity, and blessing. Through this system, the enterprise at Pesantren Al-Kayyis reflects an integration of modern economic rationality and pesantren spiritual rationality, echoing Weber's concept of value-oriented action (*wertrational*). Here, economic work is understood not merely as an instrumental activity but also as a means of expressing moral and religious values. This transformation demonstrates that the economic success of Islamic boarding schools is inseparable from its ability to harmonize technical innovation, managerial efficiency, and spiritual work ethics grounded in Sufism traditions (Kurniawan, 2025).

More than mere economic achievement, the transformation occurring at Pondok Pesantren Al-Kayyis is grounded in psychospiritual foundations that form the core of all its economic activities. Business initiatives are not perceived solely as efforts to gain material profit but are understood as acts of worship and moral responsibility, carried out with sincerity, diligence, and ethical commitment. This spiritual orientation shapes a distinctive work paradigm different from conventional economic models: every act of production—from feeding the chickens to distributing the eggs is performed within a framework of God-consciousness (*taqwa*) (Bin Noor Azalie, 2025). Practices such as *dzikr* and the intention of worship before beginning daily activities serve as psycho-spiritual rituals that instill tranquility, regulate inner rhythm, and enhance focus among students. Through the internalization of values like *sabr* (patience), *tawakkul* (trust in God), and *shukr* (gratitude), the pesantren's entrepreneurs develop a form of psychological

resilience, enabling them to withstand economic pressures such as price fluctuations, resource limitations, and production risks (Ujam, 2025).

The collective dimension of the students' work in managing the layer-chicken enterprise embodies the principle of living Sufism—a form of tasawuf that manifests historically and socially in everyday economic practice. Collective work is not merely a matter of cooperation but an expression of shared spiritual consciousness, where labor becomes a means of self-formation, social service, and the pursuit of divine blessing. This pattern demonstrates how a Sufi work ethic fosters solidarity and collective responsibility, wherein economic success is viewed not as individual achievement but as the outcome of spiritual synergy within the community. From the perspective of Islamic psychology, this practice reflects harmony among the *nafsiyah* (psychological), *ruhiyah* (spiritual), and *ijtima'iyah* (social) dimensions—together shaping a meaningful and sustainable work character. Thus, the economic transformation at Al-Kayyis represents not only material success but also a model of spiritual economy that integrates Sufi values into modern production logic—a form of spiritualized economic rationality affirming that efficiency and blessing (*barakah*) can coexist within a unified moral system (Putri et al., 2025).

The production ethics applied in the layer-chicken business unit at Pondok Pesantren Al-Kayyis illustrate the concrete internalization of Sufi values in economic praxis. Every aspect of business activity—from maintaining cleanliness, treating animals with compassion, to upholding honesty in distribution—is seen not merely as a technical requirement but as an expression of *ihsan*, doing one's best in full awareness of divine supervision. This dimension of *ihsan* transforms economic labor into a spiritual arena, where productivity is measured not only by quantity of output but also by the moral quality and *barakah* generated through the process. These ethical principles underpin the formation of a moral economy—an economic system oriented toward distributive justice, social responsibility, and ecological sustainability. Consequently, the pesantren's enterprise does not replicate the capitalist logic of profit maximization but cultivates a spiritual-economic rationality rooted in transcendental values and local wisdom (Okudzeto Biekro, 2025).

The integration of spirituality, work ethic, and local innovation at Pondok Pesantren Al-Kayyis demonstrates that economic success in the pesantren stems from a harmony between faith and professionalism, between *dzikr* (spiritual remembrance) and *ikhtiar* (effort). This approach aligns with Islamic psychology, which views work as a form of self-actualization imbued with spiritual value, and with the concept of living Sufism, where tasawuf transcends personal mystical experience to manifest in ethical social and economic practices (Resdiantari, 2025). In this context, the layer-chicken enterprise functions as both a spiritual and social laboratory, where tasawuf amali practical Sufism—is embodied in productive, transparent, and just economic

activities(Aljunied, 2025). Thus, the pesantren's economic transformation not only fosters financial independence but also establishes a Sufi-based economic model that integrates spirituality, morality, and social sustainability within the framework of Islam rahmatan lil 'alamin (Islam as a mercy to all creation)(Teten et al., 2025).

Overall, the findings indicate that the economic transformation at Pondok Pesantren Al-Kayyis is not merely the outcome of technical interventions through a business incubation program, but rather the manifestation of an integration between spirituality, rationality, and socio-economic praxis. Increases in production capacity, innovations in local feed formulation, and the implementation of a Sharia-based management system demonstrate the pesantren's ability to develop an efficient yet faith-rooted model of economic independence. Meanwhile, the psychospiritual foundation built through dzikr, sabr, tawakkul, and collective work cultivates resilience, social solidarity, and meaningful productivity. The ethics of production grounded in ihsan and honesty further strengthen the formation of a moral economy, rejecting exploitation and affirming justice and barakah in every process of work.

Hence, the management model practiced at Pondok Pesantren Al-Kayyis can be understood as a form of Sufi economics—a system that bridges spiritual values and managerial rationality within a unified praxis. Here, the economy is not viewed merely as a tool for achieving material prosperity but as a medium for character formation, faith reinforcement, and the realization of Sufi values in daily life. These findings reveal that pesantren hold the potential to become centers of spiritually grounded economic innovation, offering an alternative to modern development models often detached from ethical and moral dimensions. In other words, the success of the layer-chicken enterprise at Pondok Pesantren Al-Kayyis stands as tangible evidence of living Sufism in collective work—building barakah through productivity and reaffirming the pesantren's role as a transformative agent in people-centered, value-based Islamic economics.

Conclusion

This study concludes that the economic transformation at Pondok Pesantren Al-Kayyis is the result of a synergy between structural intervention—through a business incubation program—and the internalization of psychospiritual values rooted in Sufism. The integration of spirituality and economic rationality has produced a management model that emphasizes not only productivity but also moral, ethical, and spiritual dimensions. Values such as dzikr (remembrance of God), sabr (patience), tawakkul (trust in God), and ihsan (excellence in action) serve as forms of psychological capital, strengthening the students' mental resilience, discipline, and work solidarity. Meanwhile, Sharia-based managerial practices and local innovations—such as natural feed production and ecological safety systems—demonstrate the pesantren's ability to adapt to modernity without losing its spiritual identity.

Theoretically, this study expands the discourse of living Sufism and Islamic psychology within the field of community-based economics, showing that spirituality can function as an alternative form of rationality—one that orients economic behavior toward barakah (divine blessing) and social justice, rather than mere material gain. Practically, the Sufi economic model developed at Pondok Pesantren Al-Kayyis offers a value-based paradigm of pesantren economic empowerment, where production efficiency, work ethics, and spiritual awareness converge in a unified system of sustainability.

Thus, the pesantren emerges not only as a religious educational institution, but also as a center of social innovation and a spiritual economic laboratory—balancing the material, moral, and transcendental dimensions of economic life within the community.

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