

Adaptive Resilience Strategy in Building Efforts to Achieve Economic Sustainability in Islamic Boarding School Schools (Case Study of Al-Askar Qur'an Memorization Islamic Boarding School in Kendari)

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Abstract. *This study aims to analyze the adaptive strategy of Pondok Pesantren Tahfidz Al-Qur'an Al-Askar Kendari in building economic sustainability amid increasingly competitive dynamics within its internal and external environment. The study is motivated by a phenomenological gap in reading economic vulnerability alongside adaptive resilience capacity among small-to-medium-scale Islamic boarding schools, particularly within the context of Islamic boarding schools in Southeast Sulawesi. This study employs a qualitative approach with a case-study design centered on Pondok Pesantren Tahfidz Al-Qur'an Al-Askar Kendari. Research subjects were selected through purposive sampling from among the pesantren's leadership, business-unit managers, and financial administration staff directly involved in the institution's economic management. Data were collected through in-depth interviews, observation, and documentation study of financial reports and institutional profiles. Data analysis in this study relies on SWOT Analysis. The findings show that the pesantren possesses strategic strength in its intangible assets, yet continues to face financial pressure in the form of a growing operational deficit since 2023, driven by the dominance of rising fixed operating costs alongside low income diversification. The pesantren's strategic position can be categorized as "Financially Vulnerable but Organizationally Capable" financially weak yet institutionally strong indicating that institutional transformation is needed through income diversification, productive asset optimization, and the digitalization of financial governance. This study is expected to serve as a consideration for pesantren managers and policymakers in formulating strategies to strengthen economic self-reliance and the continuity of pesantren.*

Keywords: *Adaptive Resilience; Al-Askar Islamic Boarding School; Economic Vulnerability; SWOT Analysis.*

1. Introduction

Islamic boarding schools (pesantren) are understood to be the oldest and most authentic Islamic educational institutions, born from the womb of the Indonesian archipelago. Their existence not only fulfills their primary function as centers for the transmission of Islamic knowledge, but also contributes to shaping the institutional landscape of social life.

Historically, the development of Islamic boarding schools can be traced back to the 17th to 18th centuries AD, even long before the modern Indonesian state was established as a nation (Dhofier, 2011; Mastuhu, 1994; Steenbrink, 1984; Wahid, 2001). Entering the current contemporary era, the existence of Islamic boarding schools is seen to show increasingly rapid development. Data from the Ministry of Religious Affairs (2023) recorded the number of Islamic boarding schools throughout Indonesia has exceeded 36,000 institutions, with a total of more than 4.3 million students spread from Sabang to Merauke. Meanwhile, the Education Management Information System (EMIS) system as the Ministry of Religious Affairs' Education Data Gateway as of October 2025 recorded a higher figure, namely around 42,391 institutions with a total of millions of students spread throughout Indonesia (Kemenag RI, 2025). This quantitative growth trend on the one hand confirms the position of Islamic boarding schools as strategic socio-religious capital for the sustainability of national development (Pendis Kemenag RI, 2016; Qomar, 2007).

However, behind this quantitative growth trend, there are unique problems and dynamics that often escape attention, one of which is the issue of Islamic boarding school sustainability. The discourse of independence is not a new issue in studies of Islamic boarding schools. A study by Rofiq et al. (2005), for example, shows that Islamic boarding schools have long sought economic resilience through various mechanisms, such as the development of Islamic boarding school cooperatives (kopontren), Islamic boarding school agriculture and plantations, Islamic boarding school-based home industries, and Islamic microfinance institutions. These mechanisms serve not only as a source of income but also as entrepreneurial laboratories for students.

The issue of independence has even penetrated the state policy level. In 2026, the Ministry of Religious Affairs of the Republic of Indonesia designated Islamic boarding school independence as one of the national priority programs (Protas) integrated into the sustainable development agenda through the strategic direction of Asta Protas. This policy emphasizes the importance of transforming Islamic boarding schools so that they are not only focused on education and da'wah functions, but also become the basis for strengthening the community's economy as formally outlined in the Islamic Boarding School Independence Roadmap, which is designed to strengthen Islamic boarding school institutional capacity multidimensionally, encompassing strengthening business units, student entrepreneurship, productive asset management, and building a community-based economic ecosystem. Within this framework, Islamic boarding school independence (sustainability) is understood as the institution's ability to operate, develop, and survive sustainably without relying entirely on external donations (Muheramtohadhi & Na'afi, 2022; Bakhri & Ashari, 2023; Sapriadi et al., 2024).

2. Research Methods

This research uses a qualitative approach with a case study research approach. The choice of a qualitative approach is based on considerations of epistemological and theoretical bases that are deemed mutually supportive. Epistemologically, the primary focus of this research is to deeply understand the phenomenon of Islamic boarding school management strategies in building adaptive resilience to foster economic sustainability a social reality fraught with dimensions of value, meaning, and institutional context that cannot be reduced to mere statistics (Creswell, 2014: 32-35).

Theoretically, the qualitative choice is directly aligned with the demands of the theories used in Chapter II: The Resource-Based View analyzes resources that are path-dependent and socially complex the type of resources that cannot be quantified without losing their meaning (Barney, 1991: 107-108); while the analysis of adaptive resilience requires a deep understanding of the agency of the strategic actors of Islamic boarding schools that can only be captured through in-depth interviews and observations (Martin & Sunley, 2015: 20-22).

The case study research type was chosen because this research focuses on one specific unit of analysis the Al-Askar Qur'an Memorization Islamic Boarding School in Kendari taking into account the uniqueness and complexity of the problems faced by the institution. Yin (2018: 15-17) emphasized that case studies are appropriate when the research questions are "how" and "why," when the researcher has no control over the events being studied, and when the context is crucial to understanding the phenomenon. These three conditions are fully met in this research. Stake (1995: 3-7) added that case studies have intrinsic properties that is, case studies chosen because of the intrinsic uniqueness of the case itself, not simply a representation of a broader class are particularly appropriate when the case has unique

and contextually relevant issues, such as those found in the Al-Askar Islamic boarding school with its complex post-pandemic challenges and local competitive dynamics.

3. Results and Discussion

3.1. Institutional Profile and History of the Development of the Al-Askar Kendari Qur'an Memorization Islamic Boarding School

Al-Askar Kendari Qur'an Memorization Islamic Boarding School is an Islamic educational institution established in 2015 in Kendari City, Southeast Sulawesi Province. This Islamic boarding school was founded with the vision of becoming a superior center for Qur'an education and memorization in Southeast Sulawesi, with the mission of producing a generation that has memorized the Qur'an, has noble morals, and has the competence to contribute to community life. Since its inception, the development of Al-Askar Kendari Qur'an Memorization Islamic Boarding School has shown dynamics influenced by various internal and external factors. In general, the development journey of the Islamic boarding school can be divided into three phases, namely the establishment and initial growth phase (2015–2020), the institutional expansion phase (2020–2022), and the post-pandemic adjustment and challenge phase (2023–2025).

a. History of Establishment and Early Development (2015–2020)

The initial phase of the establishment of the Al-Askar Qur'an Memorization Islamic Boarding School in Kendari (2015–2017) was marked by a simple institutional environment. Educational activities were conducted using the private home of the boarding school leader, which was later supplemented by the construction of a simple dormitory to meet the housing needs of the students (Interview with the Boarding School Leader).

In its first year of operation, the Islamic boarding school enrolled 45 students, supported by twelve teachers, most of whom were drawn from the boarding school's personal network. Operational funding during this period still relied on student fees and voluntary support from parents. In addition to developing an educational system, the boarding school's leadership actively socialized the concept of tahfidz education to the community through various religious activities and interactions with community leaders in Kendari City.

The 2017–2020 period marked an initial growth phase marked by a gradual increase in the number of students. This growth was supported by increasing public trust in the quality of the Qur'an memorization learning provided by the Islamic boarding school, an expanding communication network with the Islamic boarding school leadership through various religious activities, and recommendations from parents to the community. As the number of students increased, the Islamic boarding school began developing its facilities and infrastructure, including the construction of permanent dormitories, study rooms, mosques,

and other supporting facilities. This development was funded through accumulated operational funds and community support.

b. Expansion Phase and Peak Development (2020–2022)

Based on administrative data from the Al-Askar Qur'an Memorization Islamic Boarding School in Kendari, the 2020–2022 period was the most significant growth period. The number of students increased from 145 in 2020 to 165 in 2021, then peaked at 180 in 2022. This increase demonstrates the Islamic boarding school's ability to maintain and even increase public trust amid the COVID-19 pandemic.

Interview results indicate that this growth is influenced by several factors. First, the quality of tahfidz learning is becoming increasingly well-known among the public, thus increasing the interest of prospective students. Second, the management of Islamic boarding schools has continued to operate during the pandemic, implementing various adjustments according to prevailing conditions, thereby fostering public trust. Third, the growing social network and recommendations from alumni and parents of students have contributed to the increase in enrollment.

In line with the increasing number of students, the Islamic boarding school is also strengthening its institution by developing educational facilities, adding teaching staff, improving the administrative system, and developing a curriculum that integrates formal education with Islamic boarding school education. These various efforts strengthen the institutional capacity of the Al-Askar Kendari Qur'an Hafalan Islamic Boarding School as one of the tahfidz educational institutions in Kendari City.

c. Post-Pandemic Decline and Challenges Phase (2023–2025)

After reaching its peak in 2022, the Al-Askar Qur'an Memorization Islamic Boarding School in Kendari began to experience a downward trend in student numbers. Based on administrative data, the number of students decreased from 180 in 2022 to 155 in 2023, then again to 128 in 2024, and decreased again in 2025. This trend indicates a shift in institutional dynamics that differs from the previous growth phase.



Figure Interview with the Head of the Al-Askar Kendari Quran Memorization Islamic Boarding School

Interviews with Islamic boarding school leaders indicate that the decline was influenced by various changes in the external environment. One example is increased competition among Islamic educational institutions in Kendari City, with the emergence of several new Islamic boarding schools offering more diverse educational programs. Furthermore, there has been a shift in preferences among some members of the public, who are starting to consider educational institutions that can integrate religious education with formal academic achievement in a more comprehensive manner. The post-pandemic economic situation has also been a factor influencing the ability of some families to continue their children's education at Islamic boarding schools. (Interview Results with Kyai of the Al-Askar Qur'an Memorization Islamic Boarding School).

Internally, these environmental developments have not been fully addressed through adequate institutional adaptation strategies. The development of flagship programs, educational service innovations, and student promotion and recruitment strategies have not undergone significant changes compared to the previous period. Consequently, the competitiveness of Islamic boarding schools has declined relatively amidst increasing competition among Islamic educational institutions.

Nevertheless, during the same period, Islamic boarding schools continued to undertake various institutional development efforts, particularly through improving the quality of educational infrastructure and operational facilities. This condition caused the operational costs of Islamic boarding schools to continue to increase, while the number of students, as the main source of income, decreased. The imbalance between increasing operational costs and decreasing student intake became a strategic challenge for the economic sustainability of the Al-Askar Kendari Qur'an Memorization Islamic Boarding School in Kendari. This situation also serves as an important basis for analyzing the adaptive resilience capacity of Islamic boarding schools in maintaining the economic sustainability of institutions amidst increasingly dynamic environmental changes.

3.2. Organizational Structure and Leadership

The formal organizational structure of the Al-Askar Qur'an Memorization Islamic Boarding School in Kendari includes several main elements. At the top of the organization is the kiai as the leader of the boarding school with the highest authority. Under the kiai is a management structure that includes a vice chairman (responsible for general operations), a secretary (handling administration and documentation), and a treasurer (managing the boarding school's finances). Meanwhile, operational areas are managed by specific coordinators, including: the education coordinator (handling curriculum and learning), the male dormitory coordinator (managing the male student dormitory), the female dormitory

coordinator (managing the female student dormitory), and the student welfare coordinator (handling the health and welfare needs of the students). This structure is generally quite comprehensive for a boarding school with a scale of 120-180 students.

However, although the formal organizational structure is clearly documented, in practice, its implementation still relies heavily on the *kiai*. Strategic decision-making, particularly regarding program development, budget allocation, and the direction of pesantren development, remains entirely in the hands of the *kiai*. The rest of the management team functions more as executors of the *kiai*'s decisions than as stakeholders with a voice in strategic decision-making. This leadership model reflects the traditional pattern of pesantren with authority concentrated in the *kiai*, as explained in Chapter II on institutional isomorphism and cultural cognition that support the legitimacy of the *kiai*'s charismatic leadership.

From an adaptive resilience perspective, this centralized leadership model has dual implications. On the one hand, when the *kiai* possesses a clear vision and strong adaptive skills, this model can lead to rapid and effective strategic decisions. Conversely, this model also creates bottlenecks in the decision-making process and limits the organization's ability to engage with multiple perspectives. Without mechanisms to engage the perspectives of other members of the management team, the pesantren loses access to insights and innovative ideas from individuals who may possess valuable local knowledge.

a. Physical Infrastructure and Facilities of the Boarding School

Al-Askar Kendari Qur'an Memorization Islamic Boarding School is considered to have relatively complete physical infrastructure, with an estimated total land area of two hectares spread across a fairly strategic location on the outskirts of Kendari City. The main buildings include: (1) a male student dormitory, separate from the female dormitory, with a capacity of approximately 60 students per building; (2) a mosque with a capacity of 200 people which functions as a center for learning and religious activities; (3) four classrooms with simple facilities (blackboards, tables, chairs, and several learning media); (4) an administration room and management office; (5) a boarding school library with a collection of classical Islamic books and books supporting learning; (6) a shared kitchen and dining room with a capacity to prepare meals for 200 people; (7) separate bathrooms and toilets for male and female students; and (8) a play area and open garden for outdoor activities.

The physical condition of the infrastructure is generally considered adequate to support the current scale of Islamic boarding school operations. However, some facilities are beginning to show signs of wear and tear and require regular maintenance. Field observations revealed that some dormitory buildings exhibited fading paint, some roofs showed signs of leaking during the rainy season, and the sanitation system was aging. The costs of

maintaining these facilities have progressively increased over time, placing an additional financial burden on the Islamic boarding school.

Looking at what the Al-Askar Kendari Qur'an Memorization Islamic Boarding School has built from an asset development perspective (Wahid, 2015: 104), it appears that the physical infrastructure of the Islamic boarding school is a valuable asset, but its utilization to generate additional income has not been maximized. For example, much of this two-hectare plot of land remains unused productively. Some vacant land could be developed into agricultural, livestock, or other businesses that could generate income while also serving as practical learning resources for the students.

b. Human Resources (HR) and Competence of Teachers

The current teaching team of the Islamic boarding school consists of twenty-three people spread across various fields of learning and teaching. The composition of the teaching educational background is quite diverse, including: (1) graduates of traditional Islamic boarding schools (35% of the total teaching staff) who have in-depth expertise in the study of yellow books, hadith, and fiqh; (2) graduates of Islamic universities (40%) who have systematic religious knowledge but often lack experience in the Islamic boarding school learning process; (3) graduates of general universities with backgrounds in education, language, or other disciplines (25%) who teach general subjects such as mathematics, science, and English.

Despite the diverse educational backgrounds of the teachers, the majority demonstrate a strong commitment to the learning of their students. Interviews with teachers revealed that the primary motivation for teaching at Islamic boarding schools is not the high salary (as Islamic boarding schools can only afford modest compensation, averaging between Rp 1.5 million and Rp 2 million per month), but rather the idealistic mission of contributing to the formation of a generation of Muslims with good morals and who have memorized the Quran. Teacher turnover is relatively low, with the average teacher remaining at the Islamic boarding school for 4-5 years, demonstrating a high level of loyalty. Some senior teachers have even served for more than 8 years since the boarding school was founded.

However, by examining the development of teaching dynamics within the Islamic boarding school, the study identified several gaps that need to be addressed, particularly regarding organizational capability. First, there are still teachers who do not have formal certification or educational qualifications that meet national standards, despite having good practical competencies. Second, the Islamic boarding school does not yet have a structured professional development system for teachers, such as regular training, workshops, or opportunities for continuing education. Third, there is no mentoring system or planned knowledge transfer from senior teachers to new teachers, so learning occurs informally and inconsistently.

3.3. SWOT Analysis: Comprehensive Mapping of Internal and External Conditions of Islamic Boarding Schools

The SWOT analysis in this study operationalizes the environmental scanning framework of strategic management (Hunger & Wheelen, 2003) by systematically mapping the internal conditions (strengths and weaknesses) and external conditions (opportunities and threats) that affect the sustainability and economic resilience of the Al-Askar Tahfizh Al-Qur'an Islamic Boarding School in Kendari. This analysis is based on data from in-depth interviews (9 informants), field observations (for 3 months), and documentation studies (financial reports, program documents, and management decision archives), resulting in a relatively comprehensive and evidence-based mapping.

a. Strengths (Internal Strengths)

The internal strengths of the Al-Askar Kendari Qur'an Memorization Islamic Boarding School can be identified as follows:

S1.Relatively adequate physical infrastructure, accumulated over ten years of operation. The Islamic boarding school owns buildings with an estimated asset value of IDR 1-3 billion. These physical assets represent the results of long-term investments and demonstrate a clear commitment to continuous learning. The presence of these assets reduces the Islamic boarding school's vulnerability to short-term infrastructure needs, although it does have implications for ongoing maintenance costs.

S2.Strong social legitimacy and brand reputation in the local community. Data from interviews with 12 parents of students indicates that the Islamic boarding school has a strong reputation as a serious and consistent tahfizh institution focused on learning. Parents praise the dedication of the teachers and the positive impact they see on their children's development. The student renewal rate, which reaches 70% (of the 128 students enrolled in 2024, 90 students continued into the new academic year), demonstrates high customer satisfaction. This social legitimacy is a highly valuable intangible asset because it is difficult for new competitors to imitate and serves as a foundation for organic growth through word-of-mouth.

S3.The availability of dedicated teaching staff, despite their diverse educational backgrounds. The Islamic boarding school has 23 teachers, the majority of whom demonstrate a strong commitment to the students' learning. Interviews with teachers revealed that their motivation is not solely economic, but rather an idealistic desire to contribute to the formation of the next generation of Muslims. The relatively low turnover rate (4-5 years on average) indicates high loyalty. This motivated staff is a crucial asset that enables the Islamic boarding school to maintain the quality of learning despite limited financial resources.

S4. Visionary leadership oriented toward learning and innovation. The Islamic boarding school kiai demonstrates a willingness to adapt to the learning model and management of the pesantren. Interviews with the kiai revealed that he actively seeks out best practices from other pesantren, reads literature on educational management, and is open to suggestions from various parties. This learning orientation is crucial as psychological and intellectual capital for future management transformation.

S5. The presence of a structured learning program with a curriculum that integrates traditional Islamic boarding school learning with the formal national curriculum. Islamic boarding schools not only focus on memorizing the Quran but also provide formal academic learning (equivalent to junior high and high school) combined with religious instruction. This integration creates a unique value proposition compared to other Islamic boarding schools that focus solely on memorizing the Quran without formal academics.

S6. The presence of a relatively cohesive student and alumni community with a high level of loyalty. Alumni actively participate in boarding school activities and provide recommendations to prospective new students. This community represents valuable social capital and can be mobilized for various boarding school needs, from advocacy and fundraising to program development.

b. Weaknesses (Internal Weaknesses)

Internal weaknesses that threaten the sustainability of Islamic boarding schools can be identified as follows:

W1. High financial dependence on a single source of income (student fees/SPP). Islamic boarding school financial data shows that more than 85% of total monthly income comes from student tuition fees, while the remainder comes from parental donations for special activities and unrestricted community contributions (less than 15%). Contributions from the school's side businesses (including the canteen and laundry, bread production, and egg-laying chickens) account for less than 10% of total revenue. This highly centralized revenue structure creates high economic vulnerability to fluctuations in student numbers. The consistent decline in the number of new students since 2023 directly threatens the school's cash flow.

W2. The absence of systematically and measurably managed productive business units. Although Islamic boarding schools have canteens and laundry services, as well as local bread and egg production, some of these units are run informally without structured management, lack proper financial records, and contribute minimally to the school's revenue. This demonstrates a lack of strategic thinking regarding diversifying revenue sources.

W3The financial management system remains traditional and does not comply with formal accounting standards. Islamic boarding school financial records are still recorded manually in regular ledgers, without a standard accounting system. There are no regular and consistent financial reports (income statements, balance sheets, cash flow statements). There is no clear separation between the boarding school's cash and the administrators' personal funds. This situation complicates in-depth analysis of the boarding school's financial position, makes accurate forecasting difficult, and creates accountability risks in the management of the boarding school's finances.

W4. Managerial capacity remains limited at the middle management level, with strategic decision-making heavily dependent on the kiai. Although the kiai possess a clear vision, the management team below him lacks the competence to independently manage complex operations. Key functions such as long-term strategic planning, market analysis, research-based program development, and risk management remain heavily reliant on the kiai's decisions and initiatives. This situation creates a bottleneck in the decision-making process and limits the speed at which Islamic boarding schools can adapt to environmental changes.

W5. Lack of clear and compelling program differentiation and value proposition compared to other Islamic boarding schools. Field observations found that the programs offered by the Al-Askar Kendari Qur'an Memorization Islamic Boarding School are relatively similar to other Islamic boarding schools in Kendari City, without any significant competitive advantages that are easy to explain to prospective parents. The Islamic boarding school does not yet have a clear specialization or flagship program that is the main reason families choose this Islamic boarding school over others. The positioning of the Islamic boarding school in the market is still generic and not distinctive.

W6. Communication and marketing are suboptimal and poorly planned. Islamic boarding schools lack a structured communication strategy for the community. Their outreach efforts are still reactive and informal, relying on word-of-mouth from alumni and parents of students without the support of broader communication channels such as social media, websites, or professionally printed brochures. As a result, Islamic boarding schools are less visible to the wider community, especially to new families without direct ties to the school.

W7. The learning management system is suboptimal in terms of measuring outcomes and continuous improvement. Although Islamic boarding schools have structured learning programs, the system for measuring learning effectiveness (student learning outcomes) remains unsystematic. There is no data on student retention rates in the tahfizh program, no regular assessment of learning quality, and no formal mechanism for data-driven feedback and continuous improvement.

4. Conclusion

After observing the existence of the Al-Askar Kendari Qur'an Memorization Islamic Boarding School through an analysis of the internal and external environment, financial sustainability conditions, organizational resource capacity based on the Resource-Based View (RBV) perspective, and formulating strategies for strengthening institutional sustainability. Based on the results of the research and discussions that have been carried out, several conclusions were obtained as follows. The results of the SWOT analysis show that the Al-Askar Qur'an Memorization Islamic Boarding School in Kendari has a number of strategic strengths, including a reputation as a tahfizh Islamic boarding school, visionary leadership, loyal teaching staff, a strong alumni network, and adequate physical assets. However, these strengths are faced with various internal weaknesses, such as dependence on the kiai for decision-making, weak administrative and financial recording systems, suboptimal use of information technology, and a lack of professional business unit management systems. Externally, the study found that opportunities for Islamic boarding school development remain open, driven by increased government attention to empowering Islamic boarding schools, the growing public demand for quality Islamic education, the development of digital technology, and the potential for developing productive businesses based on Islamic boarding school assets. However, these opportunities face threats such as increased competition between Islamic boarding schools, changes in public preferences for educational services, economic uncertainty, and rising public expectations for the quality of educational services. These findings indicate that the sustainability of Islamic boarding schools is not solely determined by internal and external factors, but rather by the interaction between the organization's ability to leverage internal strengths to respond to external environmental dynamics. The financial sustainability analysis also shows that Islamic boarding schools' financial condition is under increasing pressure during the 2021–2024 period. The decline in student numbers has had a direct impact on operational revenue, leading to a growing operational deficit since 2023. The study also found that the operational cost structure is dominated by fixed costs, particularly teaching staff salaries, student consumption costs, and utilities, severely limiting efficiency when revenue declines. Furthermore, revenue diversification remains low, as the majority of revenue comes from student tuition fees, while productive assets have not been optimally utilized as an alternative source of income. Despite this, the Islamic boarding school was still able to maintain operations by utilizing cash reserves accumulated in the previous period. This situation indicates that, although the operational sustainability of the Islamic boarding school was identified as still being maintained, its long-term financial sustainability capacity is vulnerable if immediate transformation of its funding and asset management model is not implemented. Analysis using the Resource-Based View perspective shows that the competitive advantage of the Al-Askar Kendari Qur'an Hafalan Islamic Boarding School comes more from intangible assets than physical assets. Institutional reputation, community social capital, alumni loyalty, tahfizh teacher competence, adaptive leadership, and a strong organizational culture are resources that fulfill most of the VRIO characteristics and

therefore have the potential to become a source of sustainable competitive advantage. However, research has found that most of these strategic resources still rely on specific individuals and have not been institutionalized within the organizational system through standard operating procedures (SOPs), knowledge management systems, or well-documented governance. Therefore, the main problem facing Islamic boarding schools lies not in limited resources, but rather in the organization's suboptimal ability to transform strategic resources into sustainable capabilities. The integration of the SWOT analysis, financial sustainability, and the Resource-Based View results indicates that the Islamic boarding school's strategic position is Financially Vulnerable But Organizationally Capable. This means the organization faces significant financial pressures but still has strong institutional capital to make changes. Therefore, the most appropriate strategy is not simply to implement operational cost efficiency, but rather to implement a comprehensive institutional transformation through diversifying revenue sources, optimizing productive assets, strengthening organizational governance, digitizing administrative and financial systems, developing a knowledge management system, enhancing the professionalism of Islamic boarding school management, and strengthening the differentiation of educational services. This strategy is expected to increase organizational resilience while strengthening the long-term economic sustainability of Islamic boarding schools.

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