



## **CONTRIBUTION OF THE ECONOMIC INDEPENDENCE OF ISLAMIC BOARDING SCHOOL TOWARDS COMMUNITY ECONOMIC EMPOWERMENT**

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### **Abstract:**

This study aims to analyze the contribution of the Salafiyah Syafiiyah Islamic boarding school to the economic empowerment of the community. Unlike several other Islamic boarding schools, in terms of fulfilling the needs of 24,713 students, the Salafiyah Syafiiyah Islamic Boarding School still involves the surrounding community as contributors of goods and services. Community involvement in fulfilling the needs of students is a pillar of the economy for both the local community and immigrant communities who aim to earn a living. This study reveals new values in the form of in-depth analysis of the contribution of Islamic boarding schools to the economic empowerment of the community. In previous studies, many studies focused on the educational and social aspects of Islamic boarding schools, the economic empowerment of Islamic boarding schools, but this study provides a new perspective by highlighting the economic role of Islamic boarding schools and their impact on local communities and immigrants. The research method used is qualitative descriptive with a case study approach at the Salafiyah Syafi'iyah Islamic Boarding School in Situbondo. Data were collected through interviews with Islamic boarding school managers, document analysis, and direct observation of economic activities in the Islamic boarding school environment. The results of the study show that community involvement in fulfilling the needs of students is a picture that Islamic boarding schools do not only function as educational centers, but also as centers for driving the economy, especially for local communities. The impact felt by the community is in the form of increased income, especially for traders providing goods and services, creating jobs for immigrants who aim to earn a living.

**Keywords:** *Economic Contribution of Islamic Boarding Schools, Community Economic Empowerment*

### **INTRODUCTION**

Islamic boarding schools are the oldest Islamic educational institutions and are even considered as a typical Indonesian educational product (Putri; et al., 2023), the existence of Islamic boarding schools in Indonesia began with the spread of Islam (Nindi Aliska Nasution, 2020; Zamroni et al., 2021). Initially, Islamic boarding schools functioned as tafaqquh fi al-diin and as a center for the spread of Islamic preaching, so Islamic boarding schools are also called tafaqquh fi al-diin institutions (Shofiyyah et al., 2019). On the other hand, the existence of Islamic boarding schools also carries the mission of monotheism and as a symbol of resistance to polytheistic religions and beliefs, superstition, and superstition (Rusdan, 2023; Carnawi et al., 2024). Until now, the

existence of Islamic boarding schools is still maintained and continues to develop, this is due to the ability of Islamic boarding schools to adapt to changing times without losing their identity. The important role of Islamic boarding schools can also be seen in the 19th century, Islamic boarding schools played a role in social movements, including resistance against Dutch colonialism in seizing the independence of the Republic of Indonesia (Wahyuddin, 2016). Thus, the role of Islamic boarding schools is greatly felt in various aspects, especially in producing scholars and in developing Islamic knowledge (Fuad & M, 2024).

Historically, Islamic boarding schools have a long history, the 7th century AD was the first beginning of the embryo of Islamic boarding schools, only in the 14th century did Islamic boarding schools appear as they are known today (Fitri & Ondeng, 2022). In the classical period, the focus of Islamic boarding schools was centered on teaching about understanding Islam, more specifically Islamic boarding schools only taught basic religious knowledge such as the Koran, Hadith, fiqh, tauhid, morals and tasawwuf. At that time, Islamic boarding schools were also centers for the spread of Islamic knowledge and became a symbol of the continuity of the Islamic intellectual tradition (Nur Aisyah Jamil et al., 2023; Firdausy, 2022). The existence of Islamic boarding schools at that time had the function of producing scholars and religious leaders through traditional education based on the interaction of kiai and students. The existence of the continuity of Islamic boarding schools in the classical period was found in the access to religious education for the community, so that Islamic boarding schools became the only place of learning that could be accessed by the community.

Along with the development of the times, Islamic boarding schools do not only function as institutions of *tafaqquh fi al-diin*, but Islamic boarding schools play a crucial role in various aspects, both social, cultural, political and economic aspects. The function of Islamic boarding schools is not only as a center for the development of religious thinkers (center of excellence), as an institution that produces human resources (human resources), but is also expected to become an institution that can empower the community (agent of development) (Nadzir, 2015). Thus, Islamic boarding schools are also referred to as agents of social change (Ainun Najib et al., 2014), because Islamic boarding schools are always at the forefront in solving social problems, both morality, education and poverty. Therefore, Islamic boarding schools do not only play a role as a cadre of ulama, but Islamic boarding schools have an important role as a center of stabilization and control for the wider community.

One of the Islamic boarding schools that has a role in producing human resources and institutions that empower the community is the Salafiyah Syafi'iyah Sukorejo Situbondo East Java Islamic boarding school. The existence of the Salafiyah Syafi'iyah Islamic Boarding School which has entered the age of more than a century cannot be separated from the renewal and adjustment of Islamic boarding schools from time to time, which leads to a world view and the substance of Islamic boarding school education that is more responsive to the needs and challenges of the times. In addition, the development of the Salafiyah Syafi'iyah Islamic Boarding School is also directed at the functionalization of Islamic boarding schools as one of the important centers for the development of society as a whole. So, with its unique position and status, Islamic boarding schools are expected to be able to contribute to the lives of society in general. In its role, the Islamic boarding school which is more than a century old is not only an institution of *tafaqquh fi al-diin* but the Sukorejo Islamic boarding school is also involved in the formation and empowerment of society both in the social, cultural, political and economic order. Thus, the Salafiyah Syafiiyah Sukorejo Islamic boarding school has shown a new dimension in the form of the boarding school's contribution to community economic empowerment.

This study aims to explain the new dimension of the role of the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School regarding its contribution to community economic empowerment. The Salafiyah Syafiiyah Islamic Boarding School does not only focus on education alone, but the Salafiyah Syafiiyah Islamic Boarding School also focuses on community economic empowerment. For the Salafiyah Syafiiyah Islamic

Boarding School, community economic empowerment is a way for Islamic Boarding Schools to overcome local economic challenges, such as unemployment and limited access to economic opportunities and so on. Therefore, it can be said that the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School does not only function as a center of excellence, but also as a driving force for economic development at the local level in responding to today's economic needs.

## **RESEARCH METHODS**

This study focuses on the role of the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School in its contribution to community economic empowerment. A qualitative approach with a case study type was chosen as the method in this study, this is because it allows researchers to gain an in-depth understanding of complex and contextual phenomena. Case studies provide an opportunity to explore various aspects in detail through observation, interviews, and document analysis, resulting in rich and detailed data (Achjar et al., 2023). Case studies allow researchers to focus on a specific context (Assyakurrohim et al., 2022). A qualitative approach with a case study helps to explore these aspects better. Therefore, a qualitative approach with a case study type was chosen because it allows for an in-depth and detailed understanding of complex phenomena in a specific context, as well as being able to explore aspects that are difficult to measure quantitatively.

The data collection stages were carried out using observation, interview, and documentation techniques (Alfansyur & Mariyani, 2020). By using observation, interview, and documentation techniques, researchers can collect diverse and in-depth data, which is very important to produce a representative analysis. The data that has been collected is analyzed using the Miles and Huberman data analysis technique, which consists of data reduction, data display, and verification (Moleong, 2018). This technique is used to ensure that the data is analyzed systematically and comprehensively. This technique helps researchers filter, present, and confirm findings so as to produce valid and accountable conclusions. The researcher checks the validity of the data through extended participation, observation persistence, source triangulation, and time triangulation (Sugiyono, 2012).

## **RESULTS AND DISCUSSION**

### **General Description of Salafiyah Syafi'iyah Islamic Boarding School Sukorejo Situbondo**

Salafiyah Syafi'iyah Islamic Boarding School was originally a wilderness that stretched from the Baluran mountain forest to the Asembangus area. The choice of the location was based on the advice of two prominent scholars from Semarang, Habib Hasan Musawa and Kiai Asadullah. The wilderness at that time was a forest that was known to be very haunted and inhabited by wild animals including demons. Thus, no residents dared to enter the forest area. In 1328 H / 1908 AD, K.H.R Syamsul Arifin assisted by his son, K.H.R As'ad and several students from Madura cleared and encroached on the forest to establish a pesantren and village. The hard work made by K.H.R Syamsul Arifin became a reality in the form of a small pesantren consisting of several huts to function as residences, prayer rooms and dormitories for only a few students. Since 1914 AD, the small Islamic boarding school has developed along with the arrival of several students from the area around the Besuki Residency. Thus, 1914 was used as the year of the founding of the Salafiyah Syafi'iyah Islamic Boarding School.

Further developments, Sukorejo Village, which is located not only has a pesantren, but the community also began to arrive and then chose to settle in the village which was originally a wilderness. With the increase in students and the community, the forest that had been encroached on by K.H.R. Syamsul Arifin developed into agricultural areas, fields and gardens whose results began to be felt by the community. The role of K.H.R Syamsul Arifin and K.H.R. As'ad in dividing the wilderness can change the wilderness into a pesantren and community village. Therefore, it can be concluded that

the existence of the Sukorejo village community is caused by the existence of the Salafiyah Syafiyah Sukorejo Situbondo pesantren. K.H.R Syamsul Arifin, in addition to caring for several students, is also actively involved in helping the community, especially in providing medical assistance and in fulfilling other community needs. K.H.R Syamsul Arifin's involvement with the community creates harmonious relationships between the community and the pesantren and the pesantren with the community. The existence of the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School is not only as a center for religious learning and preaching, but also as a center for the struggle for Indonesian independence. Even many fighters were accommodated in the boarding school, as well as the boarding school as a headquarters for formulating strategies against the colonizers.

At the beginning of its establishment, the teaching and learning process could only be implemented through the sorogan and bandongan systems until the death of K.H.R. Syamsul Arifin in 1951, after which the leadership of the Salafiyah Syafi'iyah Islamic Boarding School was continued by K.H.R As'ad. Under the leadership of KH. R. As'ad Syamsul Arifin, the Salafiyah Syafi'iyah Islamic Boarding School grew rapidly, with the addition of thousands of students. Then, the educational institutions of the Islamic boarding school were finally expanded, without abandoning the old system that showed the characteristics of the Islamic boarding school. The Islamic boarding school established an Elementary Madrasah, a Junior High Madrasah, and an Senior High Madrasah, then in an effort to realize modern education according to the needs of the times, public schools such as Junior High Schools, Senior High Schools, and Vocational High Schools were also established, up to the Ibrahimy University college, the Ma'had Aly Fiqh Expert Cadre Institute and the Qur'an Madrasah as an institution for studying and deepening the sciences of the Qur'an. Including the Cooperative economic institution. Informal institutions such as courses and training also contribute to its development.

### **Economic Independence**

Economic independence is the ability to manage one's own life without depending on other parties or people (Rahmah et al., 2023). Economic independence can also be interpreted as productive economic ability (Azhari & Sami'ani, 2023). Economic independence is an urgent part of community development and growth. This is because economic independence is one of the keys to a country's economic development by trying to encourage entrepreneurs to increase economic activities. In general, the term independence indicates the ability of oneself to solve problems without involving other people (Asmini et al., 2024). Economic independence is the main foundation for inclusive and sustainable economic development. In economic development, the concept of economic independence is something that is often used as a headline, there are several programs that are systematically designed with the aim of making society the main target in developing economic independence. Economic independence does not only include self-sufficiency but also the individual which includes elements of self-discovery based on self-confidence (Ade Novalina & Rusiadi, 2018).

Currently, economic independence is one of the beliefs for several community groups to achieve economic prosperity amidst the global market and liberalization. In Indonesia, an example of economic independence is what has been done by the Founder of the Agro Learning Center (ALC) who is working on the Swedish movement in realizing food sovereignty which has the spirit of a movement to maximize regional food potential to break dependence on other countries (Yuliantri, 2021). Among the parameters of economic independence are; the existence of efforts that lead to profit, this sense of trust in running a business, business activities or activities that are economic in nature are carried out for a long time and continue to grow, dare to take risks on activities that have been calculated rationally and realistically (Saifudin R & Supriyanto, 2021).

## Economic Independence of Salafiyah Syafi'iyah Sukorejo Islamic Boarding School

Salafiyah Syafi'iyah Sukorejo Islamic Boarding School has very significant economic independence, the economic independence owned by the Islamic boarding school is proven by various types of productive business units under the Islamic Boarding School-Owned Enterprise (BUMP) and independent business asset management. Salafiyah Syafiiyah Sukorejo Islamic Boarding School has succeeded in creating a strong and sustainable economic ecosystem. Basically, the economic independence of Salafiyah Syafiiyah Islamic Boarding School emerged as a response to the challenges faced by the boarding school, especially in efforts to maintain operational continuity and improve the welfare of the boarding school and students. Independent economic management is important so that the boarding school does not depend on external parties in meeting the operational needs and development of the boarding school. Salafiyah Syafi'iyah Sukorejo Islamic Boarding School has developed a number of business units, ranging from PT, CV, UD, Cooperatives, and several other businesses managed by the boarding school. Thus, the economic independence of the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School has shown that the Islamic boarding school has a new dimension, namely not only playing a role as an institution of tafaqquh fi al-diin but also as an economic actor through productive efforts so that the Islamic boarding school has succeeded in creating a model of economic independence that can be an inspiration for other Islamic educational institutions.

Badan Usaha Milik Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo				
UD Assyarif	Cooperative	Commissariat PT, CV & UD	Tatersel	Partnership
1. Convection	1. Musa'adah	1. PT	1. Agriculture	1. ER, RB, BP
2. Photo Studio	Islamic Boarding School	a. Language Radio	2. Livestock	Idaman
3. ATK and Printing	a. ES Factory	b. SBI	3. Mini Slep	2. Ticket & Car Rental Services
4. Canteen	b. AMDK	c. HAFAS		
5. SENKUKO	Assyarif	d. NAGABUANA		
6. Sew	c. Electrical Service	2. CV		
7. TB.Kitab	d. Fish	a. Hidup Sejati		
8. TV. Cabel	e. Cultivation	b. HAFAS		
9. WASERDA	f. SMES-CO	c. TRI BINA		
10. KOVJA	Mart	d. PRIMA DARMA		
11. Laundry	g. Bulding Tools	3. UD		
12. ASA COM	h. UJKS	a. UD Assalafi Gas Station and Mini Market		
	h. Mitra al-Ikhlas			
	2. Umana's All Business			
	a. Hajj Bailout			

*Table of types and business units of the Salafiyah Syafiiyah Sukorejo Islamic Boarding School*

From the table it can be concluded that the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School has a strong commitment to realizing and developing the economic independence of the Islamic boarding school. This commitment is reflected through the

Islamic Boarding School-Owned Enterprise (BUMP). The main motive behind the economic independence of the Islamic boarding school is to create the welfare of the Islamic boarding school, students, *umama'* and the community in general. The existence of various types of productive economic businesses in Islamic boarding schools has a positive impact on the community environment. As a result, the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School has succeeded in proving that Islamic boarding school-based educational institutions are able to become agents of social change, create independence, and contribute to the empowerment of the community's economy.

### **The Role of Salafiyah Syafi'iyah Islamic Boarding School in Community Economic Empowerment**

Empowerment is a continuous, dynamic and strategic activity that encourages the involvement of all potentials in an evolutionary manner (Hadyantari Fizatu, 2018). Community empowerment can be interpreted as a concept or strategy for economic development that not only aims to meet the basic needs of the community, but also as an effort to find alternatives for local economic growth (Noor, 2011). Community empowerment is also a concept of economic development that summarizes social values. This concept reflects a new paradigm of development, namely people-centered, participatory, empowering, and sustainable (Alfitri, 2012). In community empowerment, there are two groups that are related, namely the community as the empowered party and one party that cares about the community to empower, the party is either the government or non-governmental organizations and others who care about changes in society in socio-economic life (Endah, 2020).

Based on the table of types and business units of economic independence of the Salafiyah Syafiiyah Sukorejo Islamic boarding school, the empowerment of the community's economy in the boarding school environment is realized through various business units. UD Assyarif which runs various business units such as convection, photo studio, printing, canteen, and others that create job opportunities and provide income for the community. The Musa'adah Islamic Boarding School Cooperative with an ice factory, fish farming, and UJKS financial services also plays an important role in providing economic access to its members. In addition, the PT and CV sectors, such as Radio Bahasa, HAFAS, as well as businesses in the construction and minimarket services sectors, can expand the economic network by creating jobs and providing services to the community. with various business sectors, both from the service industry to trade and agriculture, reflecting an empowerment strategy that relies on local economic independence. The Islamic boarding school adopts a multifaceted approach to addressing community needs, providing relevant services such as cable TV, cooperatives, laundry services, and provision of basic necessities. Through this activity, the Islamic boarding school has succeeded in creating a resilient economic ecosystem, which not only reduces dependence on external parties, but also fosters an entrepreneurial mentality among the community around the Islamic boarding school.

Islamic boarding schools build community economic empowerment. Islamic boarding schools play an active role by providing all job opportunities to the community. This is clearly seen from the policies and workforce structures created by Islamic boarding schools by involving the local community. with the understanding that Islamic boarding schools do not involve active students in running, managing and working on the operations of Islamic boarding school businesses. Islamic boarding schools have taken a firm policy and prohibited active students from working or doing business, the purpose of the policy and prohibition is so that students remain focused on education. Thus, the relationship between Islamic boarding schools and the community in terms of economic empowerment is clearly visible. Islamic boarding school businesses such as UD Assyarif, which are engaged in convection, photo studios, office stationery (ATK), printing, canteens, and various other business units, directly provide job opportunities for local residents. In addition, the Musa'adah Islamic Boarding School cooperative which manages the ice factory, Assyarif AMDK, fish farming, to UJKS microfinance

services also makes a significant economic contribution to the community. With these job opportunities, the community around the Islamic boarding school not only gets jobs, but also has the opportunity to improve their skills. The Salafiyah Syafiyah Islamic Boarding School is very consistent in integrating the potential of the local community into the business ecosystem owned by the Islamic boarding school, apart from access to jobs, the community also provides access to training to become professional workers in various sectors of the Islamic boarding school's business. The involvement of the local community reflects the success of the Islamic boarding school in implementing the principle of community economic empowerment.

Islamic boarding schools not only create economic empowerment of the community through labor ties in each business or business units of the Islamic boarding school. However, the Islamic boarding school also provides all opportunities to fulfill the daily needs of around 24,713 students. In fulfilling the food and daily needs of the students, the Islamic boarding school does not manage it independently, but involves the local community in fulfilling it, such as providing rice, traditional snacks and so on. For the surrounding community who do not have a place of business in the Islamic boarding school, economic empowerment of the community is realized in the form of consignment between the community and the Islamic boarding school. Thus, the Islamic boarding school has attempted to play an active role in building the economic independence of the community.

## CONCLUSION

Salafiyah Syafi'iyah Islamic Boarding School Sukorejo Situbondo is not only an institution of *tafaqquh fi al-diin* (center of excellence) but the Salafiyah Syafiyah Islamic Boarding School is also present as an institution that produces human resources, becoming an empowerment institution for the community (agent of development). In carrying out its function as a community empowerment, Islamic boarding schools play a strategic role through the provision of employment in Islamic boarding school business units, providing access for the community in providing daily needs services for students.

In this study, the researcher used a descriptive qualitative approach, so the researcher did not examine the influence of the economic independence of Islamic boarding schools on improving community welfare, therefore the researcher provides recommendations to subsequent researchers to examine the aspect of the influence of the economic independence of the Salafiyah Syafiyah Sukorejo Situbondo Islamic Boarding School on improving community welfare.

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