



Forms of Economic Development Community at Islamic Boarding School

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ABSTRACT

Community development is one of the methods of social work where the locus and main goal is to improve the quality of people's living standards by utilizing the potential or resources they carry. While the pesantren which is identical with the ideal place to seek or explore the religious sciences is also part of one of the active institutions and has the potential to be used as the basis or driving force for the change agenda, in pesantren, of course, not only religious sciences are taught but also as well as social sciences that are directly related to their lives. In building the community's economy, there is an assumption that in order to achieve economic equality, economic growth must be preceded, then distributed through the trickle down effect. because if not then what happens is the distribution of poverty. To spur economic growth, BPM-PP Annuqoyah guluk-guluk Sumenep Madura orientated its efforts to build a community-based economic sector, home industries, livestock, plantations, to cooperatives as well as shops, all of which are real sectors that BPM-PP Annuqyah is trying to develop. With a strong principle that is participatory (pesantren and community) economic development can be in line with what is expected, Islamic boarding schools get benefits, people earn income, of course with this kind of economic development model can make PP Annuqoyah and the community more communicative. This study aims to determine the forms of economic development of the community around the Islamic boarding school, conducted by the PP Community Service Agency (BPM). Annuqoyah Guluk-guluk Sumenep Madura. The results obtained from this study are that; economic development that has been carried out by BPM PP. The annuqoyah is not only for the internal circles of the pesantren, but specifically to help the community's economy, which is also known as Community Development.

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1. INTRODUCTION

One of the causes of the failure of the Indonesian economic system is the government's policy regarding the conglomerate economic system. In reality, this conglomeration-based economic

system only benefits people or groups who already have the ability and economic access, so they are the only ones who profit. Meanwhile, people who do not have the ability and access cannot carry out economic activities that can benefit their business (Junery, 2015) (Machendrawaty & Safei, 2001) (Nadir, 2017).

After the failure of the conglomerate economic system, the economic hope was poured into people's institutions that have been tested and passed in the history of the life of the community and nation. It turned out that what was actually resistant in the midst of the economic crisis were micro-economic institutions based on the people. Small and middle class industries such as home industries actually have power when dealing with an economic crisis (Apriyanti, 2018) (Fitriati, 2015).

Of course this is a separate motivation for community economic management institutions, especially Islamic boarding schools which in this case are used as research objects. In Physiocrat theory, (a combination of nature and physics) operates on the assumption, that economic behavior is fundamental to the laws of nature (Basmar et al., 2021). Economic motivation is only one major aspect of universal human nature. Everyone directs his interests and reasons for his actions to this goal. So there is order in economic action. Economic behavior itself is directed at improving welfare (Ristianasari, Muljono, & Gani, 2013). Islamic boarding schools are, in fact, potential institutions to move towards a people-based economy, as is the power they possess. If Islamic boarding schools are only spectators in the future era, then other micro-economic institutions may move towards progress. Therefore,

The ultimate goal of developing Islamic boarding school economic empowerment is the independence of Islamic boarding schools. So far, Islamic boarding schools have always been labeled with the name of the agency that circulates the aid proposal, either to formal or non-formal institutions. The label is certainly not wearing. Islamic Boarding Schools will be free from this assumption if Islamic Boarding Schools become a strong institution, especially in the economic sector. By itself, not every activity, whether building a building or other activities, is not always busy circulating proposals here and there.

And if considering that an institution that has functioned as a manager of funds extracted from the community on the basis of the teachings of faith has not been able to function optimally, it is still necessary to consider the creation of a "new" institution that is driven by a pesantren institution. Preliminary studies show that Islamic boarding schools are very adequate to be developed as a model of people's economic development through research.

It is hoped that in its development, the method and pattern of developing pesantren education should no longer be placed just to "educate", but also make maximum efforts to create acceptable results at all levels of social life. As a traditional Islamic educational institution. Pesantren is an important means to transfer knowledge to village communities.

With this spirit, pesantren will be considered capable of mingling with the real conditions of society, in order to meet the demands of reality, because the basic spirit of the presence of pesantren is to be a mercy for the community, both grace in the context of religious or general education, as well as grace in other social aspects, such as cultural, political, legal and economic aspects (Nashir, 2010).

One of the Islamic boarding schools which from the beginning had a commitment to developing the community's economy by utilizing local potential was the Annuqayah Islamic Boarding School.

From the beginning of the establishment of PP. Annuqayah in 1887 AD. Until 1978, formal organizational development activities did not exist in Annuqayah pesantren. It's just that the community activities which were later called 'community development', had previously been carried out by pesantren in the form of social services, skills education, cooperative units and community activities through social organizations centered on the Annuqayah pesantren.

Community development by the Annuqayah Islamic boarding school began with the establishment of the Annuqayah Islamic Boarding School Community Service Bureau (BPM-PPA) which was preceded by an introduction to the Institute for Economic and Social Research, Education and Information (LP3ES), an NGO in Jakarta, in 1974. At that time, Mr. Drs . Soedomo, from IKIP Malang accompanied by researchers from LP3ES, visited the Annuqayah Islamic

boarding school to conduct research, in collaboration with Bappeda East Java, and IKIP Malang. This introduction then continued with correspondence in connection with the upcoming Community Development Personnel Training (LTPM) for Islamic boarding schools in Pabelan Magelang. Due to the lack of knowledge about NGOs at that time, the pesantren did not immediately fulfill the offer. The new decision was taken after reviewing various aspects of the activity, and was supported by a personal letter from Mr. Abdurrahman Wahid, (Allahu magfir lahu) to KH Moh. Amir Ilyas, as the main caretaker of An-Nuqayah during that period, explained the importance of the practice. An-Nuqayah then sent two participants, namely, KH Abdul Basith, a young kiai who at that time had just finished his studies at university, and a senior santri, namely Mr. M. Syafi'ie Anshori.

Then in 1987 BPM-PPA held a Workshop on Planning for the Development of Business Units/Cooperatives for Five Islamic Boarding Schools in An-nuqayah. The five participating boarding schools are currently running a batik cooperative, a fertilizer service cooperative, a stationery cooperative, a carpentry cooperative, and a roof tiles craftsman cooperative.

Through the Bureau of Community Service (BPM), Annuqayah, among others, has carried out a cattle business program. This program is one of the bridges for the community to get a decent living and ease the economic burden of the community in the midst of an unresolved crisis.

Therefore, with pesantren, the community has a great opportunity to develop their economic base around the pesantren or become a supplier for the needs of the santri who are in the pesantren. So it can be mutually beneficial. Santri can get materials that can be used to meet the needs of the life of the santri, while the community can get land for their economic development properly.

2. RESEARCH METHOD

2.1 Data collection technique

The data collection techniques used in this field research are:

- a. Observation (observation), namely observing directly the economic development that exists in the community around PP Annuqayah Guluk-guluk Sumenep Madura. This observation is carried out by direct observation of the object of research in order to obtain data related to the problem that the author will examine.
- b. Interview, (interview) in this case the author interviewed 10 respondents consisting of pesantren administrators and 5 people from the community around the pesantren.
- c. Documentation, this technique the author uses to complete the data that the author needs, namely by looking at the books, articles, documents or archives in the library of Pondok Pesantren Annuqayah, Guluk-guluk Sumenep Madura. Like PP Annuqayah's profile book.

2.2 Data Collection Instruments

The instruments used for data collection in this study were interview guides, notebooks (Data, 2015). Interview guidelines were used to focus more on exploring what the research objectives were. While the notebook is used to record things that are not recorded or that are missed or information that is not yet clear.

3. RESULTS AND DISCUSSIONS

Since the formation of the Annuqayah Islamic Boarding School Community Service Bureau (BPM-PPA) in 1978, an autonomous institution that functions as an implementing organization for pesantren in the field of community development (Shafiyatun, 2019). Community development activities have become an obsession of Annuqayah Islamic Boarding School, especially in the field of economic development, it appears after seeing the socio-economic conditions of the community around the pesantren which were very concerning, and this was the choice of da'wah bil hal pesantren.

In practice, BPM-PPA forms assisted community groups consisting of farmers, craftsmen and small traders by providing education on innovative farming patterns, skills, as well as agricultural material credit and interest-free capital incentives. In addition, the intensification of BPM-PPA in establishing relations with the community, namely utilizing traditional community communication media, such as the Yasinan recitation group, the monthly or weekly Hadrah congregation group,

temporary recitation groups such as Maulidan and Isra" Mi" a. raj and so on, to convey his coaching missions. Through this media the communication process looks very effective,

In general, when classified, there are several main activities that become a concern for BPM-PPA, namely:

- a. Environment (Greening, Dry Land Cultivation, Self-Help Development).
- b. Community Economic Development
- c. Community Education and Advocacy.

This participatory development of lower-level society aims to foster self-reliance which is a commitment, in line with the liberation of the oppressed and poverty eradication as a manifestation of da'wah for Islamic boarding schools. For this reason, the focus of the author's analysis in chapter IV is focused on the economic development of the community, what steps have been taken, what forms or economic programs have been carried out by the Annuqayah Islamic Boarding School Community Service Bureau (BPM-PPA) itself. to support the program.

3.1 Forms of Economic Development in Annuqayah Islamic Boarding School Annuqayah Islamic Boarding School is a religious education institution

Annuqayah Islamic Boarding School is a religious educational institution that focuses on economic and social development. As an institution, of course, it requires economic resources to carry out its activities as well as an effort to empower or develop the community's economy. The forms of economic development are formulated in three development models with the following activities:

- a. The internal economic development of the pesantren which is under the supervision of the foundation

The Annuqayah Foundation itself was founded in 1984, initially the reason for establishing the foundation was to fulfill the requirements for establishing a high school, in addition to managing madrasa facilities, the foundation also managed business units that became the foundation's assets and sources of income, in addition to funds that also came from donors. -Forms of economic development efforts under the auspices of the foundation, whether currently or not running, are as follows:

- 1). Productive Business Unit

The pesantren business unit consists of six (4) types of business, namely:

- a). Shop business
- b). Agriculture/plantation
- c). farm
- d). Home industry

The shopping business consists of school supply stores, auto parts stores, and grocery stores that provide basic daily needs. All of them are located outside the location of the pesantren and are operated by Islamic boarding school ustadz who are married and members of the community who are mentored by the pesantren.

As explained by Moh. Zainal, (30 years old, shopkeeper of Al-Barokah in table IV), which is located in Kemis market, kec. Guluk-guluk, he confirmed that the shop he was guarding belonged to an Islamic boarding school, according to him, he himself was paid to maintain the shop.³⁵ And 9 other shops spread across several areas as shown in the following table:

Table 1.Types of Islamic Boarding School Shops

No	Store Name	Trade Form	Location
1	Al - Barokah	school tools	kemis market kec. bouncing
2	Al - Salam	school tools	Lenteng market kec. Lenteng
3	As - sifa	basic needs	kopedi market district. Prenduan
4	Al - Barokah 2	school tools	kec. Ganding
5	BPM Store Annuqoyah	school supplies & necessities	ruberru district. Prenduan
6	al prosperous shop I	school tools	Lenteng market kec. Lenteng

7	al prosperous store II	basic needs & tools	kemis market kec. bouncing
8	long shop	motorcycle parts	Lenteng market kec. Lenteng
9	afternoon market shop	basic needs	Brakung market district. bouncing

Meanwhile, for agriculture/plantation, namely secondary crops consisting of corn and soybeans. Horticultural crops consisting of onions, chillies, herbs and pepper in four villages in Guluk-guluk sub-district. Among them are in Lengkong Temor village, Sumber Penang village, Panangkungan village, and Parebe"en village. Meanwhile, plantations, namely cashew plantations in two villages, each Assalam garden in Prancak Pasongsongan village, and As-sa"adah garden in Sumber Pajung village, Assalam garden covering an area of 20 hectares, and As-sa"adah garden covering an area of 6 hectares. . From these two plantations in 2010 the income was Rp. 5,746,750.

Table 2. Types of Plantation Business

No	Plantation Name	Year	Results
1	Assalam and plantations as-sa'adah plantation	2005	Rp. 3,668,350
	=	2006	Rp. 4,228,422
	=	2007	Rp. 4.423.270
	=	2008	Rp. 4,748,320
	=	2009	Rp. 5,227,120
	=	2010	Rp. 5,746,750

In the field of animal husbandry, there are purebred chickens, goats and native breeds in three sub-districts in Sumenep. Each in Pragaan sub-district; free-range chickens are managed by Moh. Zuhri, with a total of 25 chickens. In the Guluk-guluk sub-district itself, broiler chickens (laying hens) are managed by Mr. Subhan, as many as 127 tails, with an average income every 2 weeks of harvest reaching Rp. 114.300.00. The other is goats located in ganding village, and managed by you. Jauhari as a distributor, the manager is devoted to widows and orphans. There are 15 goats in total, when this business was first started in 2004 until 2010 it has grown to 33 goats, with one sale in 2009, and the funds that came in at that time were approximately Rp. 4,350,000.00.

The home industry has been operating since the establishment of the Annuqayah Islamic Boarding School Incubator Center in 1999, in collaboration with the Indonesian Ministry of Forestry. The types of production are brown sugar (siwalan sugar), Jubathe (a typical Sumenep food whose main ingredient is brown sugar). Cassava chips and banana chips, rengginang, all types of production are already running. Except for the tape and corn chips which are still in the stub.

2). Business Units in the Service Sector

According to HA Panji Taufiq, for business in the form of this service, namely in the form of transportation services; This business was initiated since 2005 until now, and has succeeded in operating 6 (six) units of station cars (Mitsubishi public transportation type cars) with travel routes between Guluk-guluk to Prenduan sub-district, and Guluk-guluk to Ganding sub-district. . And mini buses, the route is Sumenep to Kamal Madura (silver port) Surabaya. He said in this business, the monthly income is around ± Rp. 2,470,000.00, has been deducted by operational costs.

The others are a Wartel unit (but now closed) which was originally also located outside the pesantren, but has now changed to an internet cafe; (1) an internet cafe located in the Lubangsa cottage, (2) an internet cafe in the Sewajarin cottage (3) a new internet

cafe at the Annuqayah Islamic College (STIK), Previously the internet network owned by STIKA, a few months ago was only used for the benefit of STIKA alone is not for the public. STIKA's internet cafe has been open since Thursday (25/03). Students who use this internet facility get a discount of 50 percent. The internet rate at Annuqayah is usually 3,000 rupiah per hour, but because it was discounted to 1,500 / hour so is the rental rate. This promotion period is only valid until March 31, 2010.

According to Faiz, the STIKA internet cafe operator, the discount was given at the suggestion of KHA Syamli Muqsith, because he is the one who handles this internet cafe. After the discount period expires, the rates will apply as usual. Faiz also said that the procurement of cafe this meant so that students don'tdifficult in doing their jobs.

- b. Community economic development (external boarding school) which is inside and outside the boarding school

In addition to the economic development that has been carried out by the internal pesantren itself under the auspices of the PP foundation. Annuqayah as described above, next is the economic development of the external community of the pesantren which is inside and outside the Annuqayah pesantren itself. The types and forms of business carried out by the external community of Islamic boarding schools in developing their economy are for more details as contained in the following data:

Table 3.Types/forms of community business within the pesantren environment (as suppliers)

No	Seller's name	Trade Form	Daily Turnover	Price
1	Mother Lut	Wrapped rice	15-50 Packs	Rp. 3500/pack
2	Im	Wrapped rice	15-50 Packs	Rp. 3500/pack
3	Mother Cecek	Wrapped rice	15-50 Packs	Rp. 3500/pack
4	Mother Sute'	Wrapped rice	15-50 Packs	Rp. 3500/pack
5	Sami's mother	Wrapped rice	15-50 Packs	Rp. 3500/pack
6	Farhah's mother	crackers	50-100 Pack	Rp. 500/pack
7	Im	crackers	50-100 Pack	Rp. 500/pack
8	Arsina's mother	crackers	50-100 Pack	Rp. 500/pack
9	Erna's mother	crackers	50-100 Pack	Rp. 500/pack
10	Im	Fried food	20-50 Pieces	Rp. 500/pc
11	Suja's mother	Fried food	20-50 Pieces	Rp. 500/pc
12	Ram's mother	Fried food	20-50 Pieces	Rp. 500/pc
13	Mother Tour	Fried food	20-50 Pieces	Rp. 500/pc
14	Lisa's mother	Fried food	20-50 Pieces	Rp. 500/pc
15	Imam's mother	Fried food	20-50 Pieces	Rp. 500/pc
16	Erna's mother	Fried food	20-50 Pieces	Rp. 500/pc

The table above is an illustration of the type of business carried out by the community around the pesantren with the character of being a supplier of snacks to the santri at the Annuqayah Islamic Boarding School. The snacks are deposited in the canteen and cooperatives in the boarding school, or on the terrace of the cottage with the caretaker (chairman) of each room block, in exchange for the administrator free 1 pack of rice. Based on the table above, it means that every morning there are 3 types of food supplied to the pesantren with 16 suppliers.

- c. Joint economic development (pesantren and community) operates under the supervision of BPM. PP. Annuqayah

According to M. Zamiel El-Mutaqien's statement, in focusing on the economic development of this community. BPM-PPA has various forms of business that it has pioneered. The efforts carried out include joint business activities (UB) where this joint effort is directly related to the community. This activity was motivated by the large number of community members who became victims of loan sharks, because they were

desperate for needs and then they mortgaged their land or coconut trees and could not redeem them, so that they suffered even more because they lost their livelihoods.⁴⁵ The forms of joint efforts carried out include: procurement cooperatives fertilizer (serving fertilizer needs of local farmers). Joint ventures with mat makers, transportation, plantations, shops or cattle.

According to Mr. Zainullah, as the chairman for the fertilizer procurement business, the form of performance of BPM-PPA and the community running a money saving system, the bill is once a month with a voluntary savings contract, in one month the bill can collect 250,000 - 400,000, the money collected is held by M. Zamiel El-Muttaqien, (executive director of BPM). This business has been running since 2004, and within 1 year you can buy fertilizer 2 to 3 times, the fertilizer is stored in a warehouse owned by BPM next to Mr. Zainullah's house, about 250 M. To the west from the pesantren.

3.2 Contribution of Economic Development to the Internal of Annuqayah Islamic Boarding School and Surrounding Communities

In the forms of economic development mentioned above that have been carried out by the Annuqayah Islamic boarding school itself or the community around the pesantren, here there is a separate contribution for the pesantren and the community around the pesantren, where the contribution is divided into two categories, namely, the contribution to the internal pesantren, and the contribution to own community.

a). Contribution to Islamic Boarding Schools

After conducting observations and interviews in the field according to the author's observations, the contribution of economic development itself for internal boarding schools can be grouped into two categories, namely;

1). Physical

In fact, the construction of the pesantren's infrastructure itself is now quite fast, when the author conducted research in March 2011, the author saw that the Late Putra 1 cottage was being renovated, apart from the fact that the texture of the building was quite old, as seen from the cracks. on the wall, there are frames that are eaten by termites, the tiles are aging, easy to break, and are already black.

2). Non physical

According to M. Zamiel El-Muttaqin, the contribution of economic development made by the Annuqayah Islamic boarding school to the non-physical internals of the pesantren itself has so far been minimal, only enough to help the welfare of teachers and BPM employees themselves, for example helping to donate teacher transportation. who live far from the pesantren, and give pocket money to BPM employees but not salaries, only money to buy food and cigarettes.

b). Contribution to the Surrounding Community

The contribution of Islamic boarding schools to the surrounding community in the field of economic development is very clearly seen in the mu'amalah and social fields which include:

1). Contribution to economic development in the form of store management

From the survey results in the field, researchers found at least 8 shops operating under the management and supervision of BPM-PPA Annuqayah with different forms and development models; where the form and model of its development is managed by senior santri or the cleric's own house servant who is entrusted to look after it, and the BPM-PPA administrators are actively involved, even the kyai himself is directly involved, cross-checking the shop.

2). Contribution of economic development in the form of agricultural management In this field, BPM-PPA distributes loan funds to farmers which it deems true need help, loan funds This is called Farming Credit (KUT) where people who want to borrow money from Islamic boarding schools are not charged additional interest after the return of the capital.

- 3). Contribution to economic development in the form of plantation management In this plantation sector, the foundation and BPM-PP Annuqayah own 2 plantations, namely As-salam and As-sa"adah plantations in Prancak Pasongsongan and Sumber Pajung, according to Ach. Sunandar in the management of BPM and Foundation involves directly publicaround the plantation which is mandated to maintain the plantation by the pesantren.

3.3 Advantages and Constraints of Economic Development to Surrounding Communities

Based on the information that the authors found in the field, the business developed by the community around the pesantren is very meaningful for their lives. On average, the informants admitted that the business developed around the pesantren became the economic support for their family. With shop business units, stalls, and other business units being the only support for their lives. Meanwhile, for the surrounding community who leave their merchandise in the pesantren, apart from those who admit it as the only source of income, there are also those who claim that it is only as a sideline from their main job as farmers.

Based on the variety shape/typeIn the efforts to carry out economic development that the authors found in the community around the Annuqayah Islamic Boarding School itself, the advantages and obstacles they experienced were different. Where for the community whose form of business is based on students as the consumer (publicas a food supplier).

Based on the data obtained from the informants, the authors analyze that the advantages and disadvantages of obstacle for society thatits economic development takes the form/type of business as a food supplier that is entrusted to Islamic boarding schools, either entrusted to cooperatives or to the board of directors of the boarding school or the head of the boarding school room, it can be concluded that the obstacles and advantages are;

- a. This business is limited, meaning that the community cannot run this business continuously because it depends on the students, when the boarding school is on holiday and the students return home, this form of economic development cannot be carried out, of course, community businesses like this cannot be relied on, and can fail. as if the students began to decrease.
- b. The advantages are for the community whose economic development is in the form of a business like this, it does not take much time, the circulation of money is fast and the community can do other jobs, such as going to the fields to take care of their agriculture.

However, the advantages and obstacles above are slightly different for people whose economic development model is in the form of opening a food stall, coffee shop, clothes shop, or cell phone counter, where it is permanent, so as an advantage, this business is still running, the business is still open even though it is a cottage holiday. , and it is undeniable that their business cottage vacations experienced a decrease in income, and this became a separate obstacle for them, but they did not immediately close because their consumers were the general public not only students.

So from the data that the writer got from the informants, it can be concluded that the obstacles in economic development in the form of livestock are the problems of security, comfort, instability, because there are many thieves (thieves).

As an advantage for the community itself, for them, apart from being able to have a job, they can also have an income, without spending any capital at all. People can have cows, they can have chickens for free. Then this is what BPM-PP Annuqayah itself translates as an effort to strengthen the community (civil society), by way of mentoring, fostering and developing capabilities through these community organizations.

4. CONCLUSION

Based on the analysis above, there are several important things that can be put forward as conclusions in this study, namely: In fact, the Annuqayah pesantren guluk-guluk sumenep Madura,

made a positive contribution to the economic development of the surrounding community, or for the internal boarding school itself. The condition of the community around the pesantren, which is full of economic limitations, makes the pesantren a great opportunity to develop their economy.

The forms of economic development of the community around the Annuqoyah Guluk-guluk Sumenep Madura pesantren are patterned into two types, namely the community by establishing a permanent business unit around the pesantren, and the community supplying merchandise to the pesantren (especially for the form of selling packaged rice, snacks and fried foods).). The two economic patterns of the community around the pesantren have many differences. The first pattern, has a greater chance of getting a turnover and profit, because the merchandise provided is more diverse and the consumers are more heterogeneous (students and most of the general public). Then the second pattern, which is more limited, apart from the fact that the consumers are limited to students only, the goods sold are only snacks and packaged rice.

Economic development carried out by BPM-PP Annuqoyah according to the author's opinion refers to the concept of community development because it has; a. community based (community based), b. Sustainable (sustainable), and c. Based on local resources (local resource based). This means that the economic development carried out by BPM-PP Annuqoyah has reached the level of community development.

The economic development carried out by BPM-PP Annuqoyah is not only for the internal boarding school, but also for the surrounding community, this is because the existing models and forms of economic development have been carried out directly involving the community, as partners only, or the main implementers in the field.

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