



## ANALYSIS OF PROBLEMATICS OF ECONOMIC EMPOWERMENT OF DAYAH MUDI MESRA

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**Abstract:** Islamic boarding schools generally play a role in education, teaching, preaching, and various social activities. But lately, it is hoped that pesantren will play a role in developing the people's economy. It is hoped that the presence of pesantren is not only limited to religious achievements but also plays a role in uplifting the economy through its alums. This study aims to determine the problems in the economic empowerment of Dayah Mudi Mesra. The research analysis method is qualitative. Data analysis uses the analysis formula (a) Data Reduction, (b) Data Display, (c) Conclusion. The results of research observations are the lack of study theory, practical methods, attitudes towards risk, motivation, reading opportunities, and sales skills. At the same time, the findings in the interviews were the lack of business capital acquisition, incompetent human resources, lack of managerial competence, and limited land.

**Keywords:** Problems, Empowerment, Economics Dayah Mudi Mesra

**Abstrak:** Pesantren umumnya berperan dalam bidang pendidikan dan pengajaran, dakwah, dan berbagai kegiatan sosial. Namun belakangan diharapkan pesantren berperan dalam pengembangan ekonomi umat. Kehadiran pesantren diharapkan tidak hanya sebatas dalam pencapaian keagamaan namun juga berperan dalam mengangkat ekonomi melalui alumninya. Penelitian ini bertujuan untuk mengetahui problematika dalam pemberdayaan ekonomi Dayah Mudi Mesra. Metode analisis penelitian bersifat kualitatif. Analisis data menggunakan rumus analisis (a) Reduksi Data, (b) Data Display, (c) Kesimpulan. Hasil dari pengamatan penelitian adalah kurangnya akan studi teori, metode praktek, sikap terhadap risiko, motivasi, membaca peluang, kepandaian menjual. Sedangkan temuan dalam wawancara adalah kurangnya perolehan modal usaha, SDM kurang kompeten, kurang kompetensi manajerial, keterbatasan lahan.

**Kata Kunci:** Problematika, Pemberdayaan, Ekonomi Dayah Mudi Mesra

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### INTRODUCTION

One of the first educational institutions or institutions with multifaceted functions in the life of Indonesian society is the pesantren. From the birth of the pesantren until now, the community and government have jointly developed a number of innovations for the growth of pesantren. One of the efforts and curriculum included is the introduction of general knowledge and skills to Islamic boarding schools as an effort to provide different arrangements so that students can live appropriately in society after completing their education. The increasing interest in Islamic boarding schools requires that pesantren administrators and the government pay serious attention to producing capable alums in world affairs and the hereafter.

Pondok and pesantren are often used in Java, including Sunda and Madura, while in Aceh it is referred to as *dayah* or *meunasah*, and in Minangkabau, it is known as *surau*

(Madjid, 2010; Daulay, 2012; Marhamah, 2018). Islamic boarding schools in Indonesia developed and changed rapidly from the 18th to the 20th centuries. In 2016, 4,028,660 *mukim* and non-*mukim* students were registered in 28,961 Islamic boarding schools. In 2021, the number of Islamic boarding schools reached 36,727, with 4,914,724 students (Faisal, 2020). Islamic boarding schools generally play a role in education, teaching, preaching, and various social activities. It should also be expected that pesantren play a role in community empowerment, especially in strengthening the local economy and entrepreneurship. The main objective of pesantren's economic empowerment is to maximize the role and function of institutions in the fields of education, teaching, da'wah, and socio-economics, as well as to make pesantren an economic center (Wadi, 2020).

There are three opportunities for pesantren to become financially independent: First, the santri themselves have potential. The second possibility is that pesantren can be a central point for the surrounding environment. The third possibility is the contribution of pesantren to community waqf and zakat. Islamic boarding schools have so far established themselves as respected academic institutions in society, including in the implementation of zakat and waqf. The ability of pesantren to be financially independent, apart from zakat and endowments, pesantren actually have business units and companies that can train students to become entrepreneurs, who in the future can build the people's economy (Muttaqin, 2011; Nadzir, 2015; Sugandi et al., 2017; Huda, 2021).

For the province of Aceh, the management of pesantren or *dayah* has been managed by the Aceh Dayah Education Office. This agency carries out various tasks, including developing Islamic boarding school education, practicing adequate economic business facilities, and improving the quality of student resources. Students who study religion at *dayah* are expected to master religious knowledge and other skills related to economic empowerment. The *dayah* must be able to revive the *dayah* economic resources as a *dayah* income, both in retail, animal husbandry, plantation, agriculture, and others. Generally, most *dayah* in Aceh does not have independent businesses; some *dayah* have started independent businesses but have not yet developed, so the income from the *dayah* business has not been able to increase the *dayah* income, which is expected to help the activities of the students (Jufliwani, 2022). Most of the *dayah* in Aceh relies solely on contributions from students and non-governmental organizations. Compared to Islamic educational institutions on the island of Java, Aceh is still lagging behind in *dayah* independent economic development.

However, one of the famous and largest Islamic nurseries in Aceh province is in Bireuen District. Currently, the number of students in Bireuen Regency is more than 50 thousand people, so economic empowerment is very important for us to do so that we have our life skills, especially for students, so that they can live to survive after learning is complete (Redaksi, 2020). The biggest *dayah* in the Bireuen district is Dayah Mudi Mesra, who has empowered the economy independently by relying on existing human resources by starting independent economic businesses that can bring in money to support the implementation of educational programs. However, Dayah Mudi Mesra is increasingly advancing in the field of education, especially regarding studies yellow book. However, the economic empowerment of the *dayah* has not yet developed

optimally. From the previous explanation, this study will see and analyze the problems in the economic empowerment of Dayah Mudi Mesra.

## LITERATURE REVIEW

### Dayah Mudi Mesra

Dayah is an Islamic Educational Institution in Aceh that teaches young people the Qur'an and classic books by Salaf scholars. It is a place to teach Islamic education. Dayah is sometimes called *zawiyah*, a term derived from the Arabic "*zawiyah*", initially referring to a mosque building where many educational activities involved students and scholars learning. Therefore, the term "*zawiyah*" is strongly associated with a group of Sufis who supervise the order and engage in religious activities with a teacher (Daulay, 2007; Amiruddin, 2008; Said, 2010). The Ma'hadal Ulum Diniyah Islamiyah Islamic Education Institute (MUDI Mesra) is located in Samalanga District, Bireuen Regency, Aceh Province, in Mideun Jok Village, Greater Mosque Settlement. Sultan Iskandar Muda laid the first stone for the construction of the Dayah Grand Mosque of MUDI in conjunction with the Great Mosque of Poe Teumeureuhom (1607-1636 AD) (Nasir, 2022; LPI MUDI Mesra, 2022).

### Factors Influencing Economic Empowerment in Islamic Boarding Schools

#### a. Islamic economic ecosystem

Pesantren has three primary objectives that are consistently carried out: First, as a center of excellence for religious thinkers. These institutions have diverse aspirations and predicates associated with them. Second, as a company that develops human resources. Third, as a group, that can influence society to be better (agent of development). Pesantren is also recognized as one of the components of the social transformation process in changes that occur (Amin, 2021).

#### b. The Doctrine of Human Religion

Humans use religion to guide worldly decisions and their worship of the Almighty. God has regulated his people in terms of *muamalah* (worldly relations), including in terms of human interaction in the fields of government, law, society, and economic issues. Economists have thoroughly studied the relationship between religion and the economy (Amin, 2021).

#### c. Students/Santri

Santri must be equipped with various skills and competencies in the economic field, including cooperatives, crafts, and trade. It is done by pesantren to equip students with different abilities or at least prepare mindsets and skills to be independent after leaving the pesantren. Islamic boarding schools naturally try to progress by carrying out actual activities (*dakwah bil hal*) in the environment around the *pesantren*, including economic empowerment (Zuhirsyan, 2018).

#### d. Islamic boarding school economic potential

The economic potential that exists in Islamic boarding schools, such as production potential, distribution potential, and consumption potential, are some of the economic potentials of Islamic boarding schools that need to be considered and developed so that they become a source of livelihood for Islamic boarding schools.

Schools and surrounding communities can encourage sustainable development and regional economic growth (Ryandono, 2018).

## **RESEARCH METHODOLOGY**

This research uses a descriptive qualitative research methodology. Descriptive research aims to describe data systematically based on actual conditions (Sugiyono, 2017). The data source used in this study is to use Primary and Secondary data. This research seeks to find out and describe the problems of economic empowerment of Dayah Mudi Mesra. The data collection techniques in this study are Observation, Interview, and Documentation. At the time of observation, researchers immediately went to the field to observe the economic empowerment activities developed by Dayah Mudi Mesra (Sugiyono, 2017). The interview is to answer research problems experienced by the management of Dayah Mudi Mesra. Next, researchers use documentation techniques. In this case, researchers obtained annual data from the secretariat Dayah Mudi Mesra.

Data analysis uses the analysis formula (a) Data Reduction, namely summarizing activities to select points and focus attention on essential data. (b) Data Display, the next step is to display and present the data, where through the display or presentation of the data, (c) In conclusion, the last step after reducing and displaying data. The process of concluding data analysis in a qualitative study must be supported by valid and consistent evidence when the researcher returns to the field to collect data again so that the conclusions can be trusted and can answer the research (Sujarweni, 2020). The conclusion process of data analysis of a qualitative study must be supported by valid and consistent evidence when the researcher returns to the field to re-collect the data so that the conclusions mentioned by the researcher will be credible and can answer the research (Sujarweni, 2020).

## **FINDINGS AND DISCUSSION**

### **Finding**

Dayah is an educational institution that adheres to the Islamic creed and bases its curriculum on the book of Turats, sourced from the Quran and Hadith. Thus this concept of an independent economy is easier to succeed in economic activities independently. Independence in trying, independence in production to meet one's own needs, even helping others who are not too dependent on other parties in carrying out and carrying out the educational process that is managed in such a way that it becomes qualified and even competitive. Its economic independence demonstrates an institution that has the power to select and carry out activities to increase the chances of its survival in the long term and improve the quality of the educational services it offers.

Therefore, the concept of independence in question is often associated with development, self-development, and always with the question of how a person can improve oneself to be more productive in various aspects of life in Indonesia. " contribute to the well-being of others. Independence is an attitude that prioritizes one's ability to overcome various challenges to achieve a goal without closing oneself to existing

developments with cooperation strategies by learning from and listening to other parties as long as it benefits the business. The development of the *dayah* independent economy in the Bireuen patent is still under development. Therefore it is necessary to innovate from the *dayah* party to have an economic development business, which is in the stage we are doing. Some *dayah* already have cooperatives, canteens, mineral water production, etcetera.

The realization that independent economic development needs to be accompanied by an entrepreneurial spirit characterized as an opportunity founder must have the courage to take risks, enthusiasm, and an independent attitude in running a business or business. Breakthrough, always confident, in particular positive thinking with everything planned. Thus, *dayah* economic independence shows that *dayah* can conduct economic business both inside and outside *dayah*, focusing on business development and expansion, which is carried out with effective management to fulfill the obligation to provide high-quality educational services to the community. Use the financial assistance from these efforts cyclically and adequately to offer superior educational services to internal and external *dayah* residents (Rasyid, 2000; Adnan, 2018).

### Findings of Observation and Interview

| Findings |                       |                                 |
|----------|-----------------------|---------------------------------|
| No       | Observation           | Interview                       |
| 1        | Theoretical Study     | Acquisition of Business Capital |
| 2        | Practice Method       | Lack of Competent               |
| 3        | Attitude to Risk      | Lack of Managerial Competence   |
| 4        | Motivation            | Limited Land                    |
| 5        | Reading Opportunities |                                 |
| 6        | Good at Selling       |                                 |

### Discussion

In recent years several *dayah* in Bireuen District have developed entrepreneurship programs for their students. However, most *dayah* in Bireuen are far behind in the independent economic development sector. So various innovations are needed so that all *dayah* in Aceh can generally be motivated and develop the economy independently. It is crucial in the management and all elements of *dayah* to make special activities in the field of economic development, such as learning entrepreneurship practices. Several stages of entrepreneurship learning are essential to be carried out by *dayah* managers in the Bireuen district, namely:

#### Theoretical Study

Every student in pesantren is expected to have practical experience and a theoretical understanding of topics such as business ethics and business knowledge. In addition, pesantren organizes WhatsApp groups for students who discuss entrepreneurship-related topics, which students can then read and practice independently. Students at Islamic boarding schools must attend training as part of critical educational initiatives carried out by the institution. It was done as part of an effort to strengthen the philosophy of

entrepreneurship. In addition to WhatsApp groups, students at Islamic boarding schools also receive business and entrepreneurship education. This education includes training, which later the results of the training will continue to the level of practice in the field search for product materials to be used as stock for resale; where to buy it; when to buy stock of goods; when to conduct a business review; and when to check the products available at the place of business. All operating procedures for businesses have been developed in *dayah*, and *dayah* managers are always there to ensure that none of them is within their immediate scope.

### **Practice Method**

The training obtained by students to fulfill their work competencies in principle must also cultivate an entrepreneurial spirit in them. Students at pesantren can develop their business skills by emphasizing transformational leadership, which encourages entrepreneurial management. Everyone who went to boarding school began to be unable to do anything and then developed into a capable. They went from beginner to expert during their time there. None of these things is achieved by providing such material or other things. Instead, they are all achieved through hands-on practice because the behavior carried out repeatedly causes the perpetrator to grow accustomed and experienced in his actions, which will shape his character over time.

Therefore, before students are taught theory, they are taught to see the hands-on practice of older students, after which they are trained and given theories to make them easy to understand. The form of learning in realizing the entrepreneurial spirit of Islamic boarding school students is carried out directly, not only the theory, but students directly practice. Students are taught to see hands-on practice from older students, such as raising animals, maintaining plantations, selling children's snacks and toys, and managing all the companies in *dayah*, such as security officers and café guards, and instilling an entrepreneurial spirit through practical techniques implemented throughout the learning stages.

### **Attitude to Risk**

Before making a choice, entrepreneurs are risk-takers who are aware of the challenges that will be faced, in the sense that the danger has been contained in acceptable and evaluated parameters. After that, the probability of occurrence of such harm is significantly reduced. In this scenario, the application of innovation refers to the creative efforts made to reduce the likelihood of harm. The previous management must consider the dangers that will be encountered during the screening process carried out in the annual work meeting.

### **Motivation**

The most critical component, however, is a solid motivation to excel in one's field. An entrepreneur who aspires to achieve greatness in leadership will emphasize goal orientation, work/personnel interaction, and effectiveness. It is proven when they greet customers, provide excellent service to buyers, cooperate with various parties, and set specific goals to be achieved.

### **Reading Opportunities**

Identifying potential possibilities is the first step in the innovation process, ultimately driving economic growth and shifts. Innovations that fit this category are new ways of thinking that increase financial resource efficiency. Encouragement and commitment to continuously improve quality are essential components of productivity. In other words, they are putting the work in its essential place concerning its efficacy and efficiency so that the underlying spirit can be understood as the perspective of the work principles. As a result, an innovator must be in tune with the shifting economic currents in society. The issues brought about by the economic movement are always prepared through innovation. Students who attend Islamic boarding schools are always sensitive to social changes that may occur. In addition, he is consistently creative to ensure his continued presence in the market.

### **Good at Selling**

Santri is a business owner responsible for marketing the goods and services produced by the company he runs, ensuring that the final result will be bought by customers and enjoyed by the general public. Therefore, if pesantren want to communicate effectively and live in the community, they need to equip themselves with people proficient in processing resources in their environment. In the curriculum, strategies for fostering an entrepreneurial mindset in the Islamic boarding school community can encourage students to develop an entrepreneurial attitude, which will help them become independent, spiritually strong, and financially secure individuals (Fathoni & Rohim, 2019).

Barriers to economic development in Islamic boarding schools are quite diverse, possibly due to policies that do not follow the existing reality (Nasir, 2022). Dayah Mudi Mesjid Raya now has 4175 male and female students with a total teaching staff of 2331. This *dayah* is one of the *dayah* who is pioneering an independent economy. Currently, Dayah Mudi Mesjid Raya has three units of cooperatives, four units of canteens, and two units of catering, skill business, and waste management. As for the agricultural sector, it is managed by the *dayah* management itself. Of all the business units developed, *dayah* Mudi can finance 20% of *dayah* operations in one year, while 80% of operations are obtained from student contributions, non-governmental organizations, and government assistance (Nasir, 2022). Based on the results of interviews with several administrators of Dayah Mudi Mesra, the obstacles to economic development that now exist and continue to emerge in *dayah* are pretty diverse, among others are:

### **Acquisition of Business Capital**

Regardless of size, most businesses run inside or outside boarding schools face the challenge of inadequate money. Even the most significant businesses consistently report a shortage of available money. Talking about business capital is indeed an obstacle for all *dayah* in Aceh, not only Mudi Mesra regency, but in this case, it needs initiative from their respective *dayah* management, namely starting one of the small things. For example, *dayah* managers build independent cooperatives and receive savings and loans for students (Nasir, 2022).

### **Lack of Competent**

Human Resources Management changes often occur without continuous regeneration preparation, especially in educational institutions with low and mentally immature human resources, so they dare not take risks and try to avoid existing problems. The dependence of educational institutions on outsiders hinders the realization of an independent economy, and weak implementation of monitoring and evaluation often causes problems directly related to these problems, which are problems with poor quality human resources (HR) and problems with insufficient funding (Nasir, 2022).

### **Lack of Managerial Competence**

Managerial competence owned by business managers in Bireuen Regency has not been able to improve performance significantly. It may be because most economic actors in this area have a high school education level, so they do not have enough managerial knowledge to manage a business. Indeed, the average age is mature enough and is supported by good work experience, making business actors in *dayah* have a high work attitude and motivation to manage their businesses (Nasir, 2022).

### **Limited Land**

One of the economic sectors that has great potential in various aspects, be it not so significant business capital or easy marketing aspects in Bireuen Regency, is the agricultural and livestock sector, so another obstacle to this sector is the shortage of land, meaning that generally *dayah* which type B and C land is very minimal, Even type A<sup>+</sup> *dayah* such as Dayah MUDI Mesra is now very narrow because it is directly adjacent to the community's home environment (Nasir, 2022).

## **CONCLUSION**

Dayah is an educational institution that adheres to Islamic beliefs and bases its curriculum on the book of Turats, which originates from the Al Quran and Hadith. Thus the concept of an independent economy is easier to implement for the success of independent economic activities. Independence in business, independence in production to meet their own needs, even helping other people who are not too dependent on other parties in carrying out and carrying out the educational process, which is managed in such a way that it becomes qualified and even competitive. Its economic independence denotes an institution that has the power to choose and undertake activities to increase its chances of long-term survival and improve the quality of the educational services it offers, instilling an entrepreneurial spirit through practical techniques applied at all stages of learning. The results of research observations at the Mudi Mesra Islamic boarding school lack theoretical studies, practical methods, attitudes toward risk, motivation, reading opportunities, and sales skills. At the same time, the findings in the interviews were the lack of business capital acquisition, incompetent human resources, lack of managerial competence, and limited land.

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