

# Educational Institution Sociology: The Role of Nurul Huda Islamic Boarding School in Community Education and Socio-Economic Empowerment in Langgongsari Village, Banyumas

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## ABSTRACT

This article examines the relationship between Islamic boarding schools (pesantren) and village communities in strengthening the socio-economic system through education, from the perspective of the sociology of educational institutions. The study focuses on the argument that Islamic boarding schools can serve as centers for socio-economic strengthening in villages when education, Islamic outreach (da'wah), entrepreneurship, and community empowerment are integrated. This issue is crucial because educational institutions function not only as venues for knowledge transmission but also as arenas for shaping social relations, values, obedience, identity, and life opportunities for students. A qualitative field approach was employed using observation, in-depth interviews, and documentation as data collection techniques. Primary data were analyzed based on three pieces of empirical evidence: (1) Islamic boarding school programs involving the community, such as cooperatives, agriculture, MSMEs, and skills training; (2) village community perceptions of the socio-economic benefits derived from the Islamic boarding school; and (3) the involvement of students (*santri*) in community service or empowerment activities. The findings indicate that the integration of educational programs with community-based economic activities fosters mutualistic relationships between the pesantren and the village, with community members reporting positive perceptions regarding improvements in local economic opportunities and student involvement strengthening social cohesion. This article contributes to the development of empirical explanations that connect the daily practices of educational institutions with broader social structures, and it is expected to help students produce academic writing that is not merely descriptive but also analytical, argumentative, and relevant to improving the quality of Islamic education.

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## 1. Introduction

The relationship between Pondok Pesantren Nurul Huda and the community of Langgongsari Village is not merely a formal interaction, but a form of mutual symbiosis that serves as a pillar for improving educational quality through the integration of religious values and social realities. This relationship strengthens harmonious social ties, in which the pesantren functions as a center of gravity that fosters social cohesion while simultaneously reinforcing the people's economy at the village level. For students, active involvement in community dynamics creates authentic learning experiences, transforming the village environment into a space for social actualization that broadens their horizons of service and entrepreneurship

(Bintang Fajari & Manzilati, 2023). This synergy demonstrates that the existence of pesantren can become a significant agent of change for educational advancement and the welfare of local communities (Istiqlal, 2023). In addition, pesantren also make a tangible contribution to the economic growth of surrounding communities through increased trade activities, the empowerment of small community-based enterprises, and the creation of employment and business opportunities for villagers living around the pesantren (Rahayu & M.E., 2026).

Previous studies on the relationship between pesantren and society have generally been widely conducted. However, most of these studies still tend to be normative, administrative, or merely descriptive at the surface level of existing institutional interactions. The main focus of earlier research has often been limited to organizational formalities or policy reviews, without deeply examining everyday social practices (Zainul Miftahul Arifin et al., 2024). Moreover, although issues of the social economy and community-based education have begun to receive scholarly attention, analyses that connect these three variables into an integrated sociological framework remain relatively rare. This has created a gap in understanding how grassroots social dynamics shape the identities and life opportunities of both local communities and pesantren students in concrete ways. Through education and collaborative economic strengthening, community involvement can be enhanced, entrepreneurial spirit can be developed, and new micro-enterprises can emerge as a result of cooperation between educational institutions and their surrounding social environment (Hanif et al., 2025).

This article was developed in response to the limitations of previous studies, which have generally focused on normative, administrative, and formal institutional relations between pesantren and society. Such studies have not yet been able to explain in depth the everyday social practices that occur at the grassroots level, particularly how interactions among pesantren, students, and village communities simultaneously shape social, economic, and educational dynamics. Furthermore, previous research has tended to separate educational, social, and economic dimensions, thereby failing to provide a comprehensive analysis of pesantren as an integral part of village life (Farid Abbad, 2021). In response to this gap, this article formulates three interrelated objectives: first, to comprehensively describe the relational practices established between pesantren and village communities in everyday life; second, to analyze how these relationships contribute to the strengthening of the surrounding community's social economy; and third, to explain the implications of these dynamics for the development of a community-based educational model. Through this approach, pesantren are understood not only as religious educational institutions, but also as centers for promoting social solidarity, empowering the people's economy, and creating contextual learning experiences that enable students and communities to build values of service, social responsibility, and real-life opportunities together.

This study affirms the main argument that pesantren possess significant potential as centers for strengthening the social economy of village communities when their educational, da'wah, entrepreneurial, and community empowerment functions are

implemented in an integrated and mutually supportive manner. This integration enables pesantren to serve not only as institutions for the transmission of religious knowledge, but also as social actors capable of building community solidarity, creating community-based economic opportunities, and promoting sustainable socio-economic independence among village communities (Saputra et al., 2023). Thus, the existence of pesantren is understood as a center of social transformation that connects religious values with community empowerment practices in everyday life (Humam & Hanif, 2024).

The relationship between pesantren and village communities is a key concept in this study, as it helps to examine and understand the research problem concerning the relationship between Islamic educational institutions and their surrounding social environment (Sulaiman, 2021). From the perspective of educational sociology, this relationship is not merely understood as an administrative or formal institutional connection, but as a social network involving relationships among various actors, such as kiai, students, pesantren administrators, community leaders, and village residents, within diverse social and institutional practices that mutually influence one another. Through this concept, pesantren are understood not as isolated entities, but as integral parts of the village social structure that play an active role in educational processes (Hanif et al., 2023), the formation of social values, the strengthening of community solidarity, and community-based socio-economic empowerment. Therefore, the relationship between pesantren and village communities becomes an analytical lens for understanding how education, *da'wah*, entrepreneurship, and social life dynamically unfold in everyday practice.

The aspects of the pesantren-village community relationship include the involvement of various actors who interact with one another in daily social life, such as pesantren caregivers, ustaz, students, community leaders, village officials, and local residents (Anwar, 2020). These inter-actor relationships are evident in various social and institutional practices, including joint religious activities, mutual cooperation, religious study gatherings, students' service to the community, pesantren economic activities, and community participation in supporting pesantren educational activities. Within this process, certain values and norms operate consistently, especially religiosity, togetherness, obedience, social solidarity, and the culture of mutual assistance, all of which form the foundation of harmonious relations between pesantren and village communities (Hafidza Daffa Nurdiansyah & Hanif, 2025).

These social practices then generate significant social consequences for both the institution and the students. For pesantren, this relationship strengthens social legitimacy and institutional position within the community. For students, direct involvement in community life becomes a means of developing social learning experiences, character formation, social responsibility, adaptability, and entrepreneurial and community-service competencies (Shodiq, 2023). The social economy is defined as a concept that explains economic activities that are not solely oriented toward material profit, but also emphasize solidarity, empowerment, cooperation, and collective welfare in community life (Sulaiman, 2021). In this

study, the concept of the social economy is important and relevant for answering the research question concerning how pesantren contribute to the welfare of village communities through education, da'wah, entrepreneurship, and social empowerment practices. The social economy also functions as a bridge connecting individual actions—whether by pesantren managers, students, or village residents—with broader social structures in schools, madrasas, and communities. Through this concept, economic activities that develop within the pesantren environment are understood not merely as production or profit-seeking activities, but as social practices containing religious values, togetherness, and social responsibility aimed at strengthening community solidarity and the resilience of village-based educational communities (Fauzi & Hasanah, 2024).

The category of the social economy within educational institutions can be observed through various forms of social relations and institutional practices that develop in pesantren and village communities (Anwar, 2020). These forms of relation are reflected in cooperation among pesantren managers, students, communities, and pesantren business units in carrying out community-based economic activities. In addition, intensive patterns of communication are established through deliberation, activity coordination, entrepreneurship mentoring, and daily social interaction, all of which support the creation of mutual trust and social solidarity. In practice, there is also a clear division of roles among pesantren caregivers, business managers, students, and community members in the areas of production, distribution, business management, and the implementation of community empowerment programs. These relationships are strengthened through mechanisms of social control and support, such as religious-value-based supervision, the culture of mutual cooperation, business assistance, community participation, and moral and material support that sustain the pesantren's social economy activities. The empirical indicators observed in this study include forms of economic cooperation between pesantren and the community, student involvement in entrepreneurial activities, patterns of social interaction within pesantren business units, the level of community participation in empowerment programs, and practices of solidarity and economic independence that develop within the social life of community-based schools or madrasas.

Community-based education is defined as the socio-institutional context in which the phenomenon of the relationship between pesantren and village communities takes place in everyday life. This concept positions educational institutions not only as formal spaces for learning processes, but also as parts of the social structure of society that grow, develop, and interact directly with their surrounding social environment (Fathoni, 2021). In this study, community-based education becomes an important concept because it provides clear boundaries regarding the scope of the research, the actors involved, and the social and educational practices examined. This scope includes the pesantren environment and village community as arenas of social interaction, while the actors involved include pesantren caregivers, ustaz, students, village communities, religious leaders, and local business actors. The practices examined include education, da'wah,

community service, economic empowerment, social cooperation, and various daily activities that demonstrate the interconnectedness between pesantren and society. By viewing pesantren as community-based educational institutions, the analysis focuses on how educational institutions do not stand alone, but develop alongside the aspirations, social needs, and economic dynamics of village communities. In this sense, education is understood as a contextual and participatory social process.

The aspects of community-based education in this study include institutional policies that support social integration between pesantren and village communities, such as community involvement in educational activities, student service programs, pesantren-based economic empowerment, and the strengthening of togetherness values in the learning process. In addition, daily cultures reflect collaboration among actors through mutual cooperation, joint religious activities, deliberation, and intensive social interaction in everyday life. Inter-actor relations are also an important aspect, involving pesantren caregivers, ustaz, students, village communities, religious leaders, and business-unit managers in building social cooperation and education based on community needs. In its implementation, community-based education is also supported by the collective management of resources, including human, social, economic, and environmental resources, which are utilized to sustain education and community empowerment (Fathoni, 2021). Through the mapping of these various aspects, this study can identify opportunities for change and innovation emerging from the relational practices between pesantren and communities, such as strengthening economic independence, developing contextual education based on local needs, increasing community participation in education, and creating an educational model that is more relevant to the social and economic dynamics of village communities.

## 2. Method

The selection of Pondok Pesantren Nurul Huda as the research site was based on sociological considerations, namely that this institution has considerable potential to strengthen the social economy of the surrounding community through the integration of education and empowerment. The case focus was directed toward the strong relationship established between the pesantren and the community of Langgongsari Village. The unit of analysis in this study includes everyday practices, relational patterns, and social meanings emerging from education-based economic strengthening programs. This phenomenon was selected because it represents how Islamic educational institutions function not only as centers for the transmission of knowledge, but also as drivers of economic structure strengthening and social integration at the local level.

This study employed qualitative field research using a descriptive-interpretive case study approach (Moleong, 2021). To obtain in-depth data, the researcher collected primary data directly through participatory observation and in-depth interviews in order to capture information and sociological meanings from the research subjects. In addition, secondary data were obtained through the

examination of official institutional documents to complement and strengthen the findings gathered in the field (Sugiyono, 2020).

The main data sources in this study were determined purposively by selecting informants who had direct experience and authority related to the phenomenon being studied (Sugiyono, 2020). The key informants consisted of the pesantren caregiver as the highest policy holder, administrators responsible for program operations, residents of Langgongsari Village involved in economic interaction, and students participating in empowerment activities. The selection of these actors was intended to enable the researcher to obtain comprehensive data on the relationship between pesantren and society from various stakeholder perspectives.

Data collection techniques consisted of three main instruments: observation, interviews, and documentation (Moleong, 2021). Observation was directed toward directly examining pesantren economic activities involving local residents, such as activities in business units. In-depth interviews were conducted with pesantren caregivers and administrators to explore information regarding the design of community empowerment programs and the values underlying them. Finally, documentation was used to collect written data and archives related to the pesantren's community empowerment programs in order to support the validity of the field findings.

The data analysis process employed an interactive model consisting of data condensation, data display, and conclusion drawing and verification. The entire process of field data collection, including intensive observation and interviews, was conducted on Sunday, May 3, 2026, from 1:00 p.m. to 5:00 p.m. Western Indonesian Time. To ensure the validity and credibility of the findings, the researcher applied triangulation techniques, including source triangulation, technique triangulation, and time triangulation, to ensure that the research claims were supported by consistent and accurate evidence.

### **3. Literature Review**

Based on the field research conducted at Pondok Pesantren Nurul Huda, various productive business units were identified as concrete evidence of the institution's involvement in strengthening the social economy of Langgongsari Village. Observation and documentation data identified several business units managed by the pesantren, including culinary enterprises such as Warung Nyamplungan, Sate Weringin, and Warung Alhuda. In addition, the pesantren has developed business units in the service and retail sectors, including Enha Mart, a barbershop, Hebi Motor workshop, and Toya Enha drinking water unit. The existence of these diverse business units shows that the pesantren has transformed into a center of economic empowerment that integrates entrepreneurship into the structure of community-based education.

These economic practices take place within a social institutional context that positions the pesantren not merely as a formal educational institution, but as an active actor in the socio-economic dynamics of Langgongsari Village. Informally,

the culture of mutual cooperation and trust between the pesantren and local residents serves as the main foundation for strengthening the operation of these business units (Rahman, 2022). The religious background that integrates da'wah values with economic independence enables business units such as Enha Mart and Toya Enha to operate within the village's public space, where social interaction occurs consistently on a daily basis. This situation creates an ecosystem in which education and community empowerment no longer operate separately, but merge concretely through everyday economic activities.

The field findings show that the village community's perception of the pesantren is highly positive. Residents feel greatly assisted by various social initiatives that go beyond the boundaries of formal religious instruction. These socio-economic benefits are directly experienced through concrete actions, such as house-renovation programs targeting underprivileged residents around the pesantren environment, demonstrating the institution's role as an agent of social welfare. In addition, data from several informants highlight the importance of the pesantren's partnership with ambulance communities in supporting emergency health mobility for residents, as well as strategic collaboration with zakat institutions in distributing economic assistance more equitably. The diversity of these programs shows that, from the community's perspective, the pesantren is not merely an educational institution, but a collaborative partner responsive to the daily needs of village life.

The relationship among the factors in these findings demonstrates a close connection between institutional policies established by the pesantren caregiver and the implementation of social programs in the field. The caregiver adopted a policy of not charging educational fees to students, which subsequently became a major motivation for the institution to create a positive impact on the welfare of the surrounding community. The caregiver's desire for the pesantren to become not only a place of formal learning but also a space for active collaboration encouraged the emergence of daily practices in which pesantren resources were allocated to house-renovation activities and ambulance services. The synergy between the caregiver's vision and residents' needs produces social consequences in the form of strengthened public trust and deeper integration between the pesantren and the dynamics of life in Langgongsari Village (Hidayat & Fawaid, 2023).

The context in which this relationship operates can be seen in various institutional interaction spaces, one of which is the regular meeting forum for students' guardians. This forum is specifically organized as a formal space to strengthen social ties among the caregiver, business-unit managers, and parents. Through this meeting, the caregiver's vision of the pesantren as a center of community collaboration can be communicated directly, thereby creating a shared understanding of the importance of supporting empowerment programs, such as social economy initiatives and humanitarian services. These informal spaces become crucial means of strengthening social cohesion and ensuring that the values developed within the pesantren are well integrated into families and the broader village community.

The third finding concerns student involvement in community service and empowerment activities. Graduates of Pondok Pesantren Nurul Huda are required to complete a period of community service. This requirement is designed so that they can directly assist the community and become involved in various local activities, including active participation in the tradition of mutual cooperation in Langgongsari Village. The chronological narrative of findings, derived from observations and interviews, shows that this service process is a crucial stage in transforming religious knowledge into concrete actions that benefit the social environment. Through this involvement, students function not only as teachers, but also as social agents who strengthen the bond between educational institutions and village communities (Hidayat & Fawaid, 2023).

The implications of this service policy demonstrate the institution's strategy in shaping students' responses to social issues through concrete action in the field. This response is evident in the adaptability of graduate students, who are able to adjust to the rhythm of village life and serve as communication bridges between the pesantren caregiver and community needs. The strategy used by the institution's managers is to place students in strategic positions within the community, so that the pattern of social negotiation developed is no longer instructional, but collaborative through direct involvement in social activities such as mutual cooperation (Rahman, 2022). This indicates that the mandatory service strategy is effective in responding to social issues and strengthening the closeness between educational institutions and the dynamics of village society.

The strategy of student service and economic collaboration provides significant value for community-based educational practices at Pondok Pesantren Nurul Huda. It has proven capable of strengthening social cohesion and students' learning motivation because they are able to see the relevance of the knowledge they acquire to real community needs. The opportunities emerging from this strategy are not limited to improving graduate quality, but also include enhancing institutional accountability and inclusion toward surrounding residents. More broadly, this pattern shows that the pesantren has successfully integrated da'wah, education, and entrepreneurship to create social justice within the broader structure of village society.

## **4. Results and Discussion**

### **The Meaning of Findings on Pesantren Programs Involving the Community**

The pattern of relationship between the institution and the community is further strengthened through various collaborative programs that directly affect social welfare in Langgongsari Village. The implementation of programs such as house renovation and zakat distribution serves as a means for the pesantren to distribute resources more equitably to residents in need. Strategic collaboration is also established with external partners, including the Indonesian Red Cross and ambulance communities, to strengthen the health safety network at the village level. In addition to humanitarian aspects, the pesantren carries out empowerment

functions through policies that employ local residents in various operational sectors and consistently involve residents in large religious gatherings as spaces for collective social interaction. The presence of these programs demonstrates that the pesantren has successfully created an inclusive educational model in which the existence of the institution is perceived as a valuable asset supporting the stability and progress of the surrounding community (Anwar, 2020).

Sociologically, the entire series of interactions culminates in the formation of strong social capital in Langgongsari Village. The trust built between the pesantren and the residents is not merely the result of economic transactions in business units, but the outcome of the institution's consistency in carrying out humanitarian missions and inclusive education. The community's sense of belonging toward the pesantren creates social stability, in which both parties mutually protect and support each other in various aspects of life (Fauzi & Hasanah, 2024). This phenomenon proves that the pesantren has successfully positioned itself not as an exclusive institution separated from its environment, but as an integral part of the village ecosystem that mutually sustains and strengthens the collective identity of the local community.

### **The Meaning of Findings on Village Community Perceptions of the Socio-Economic Benefits of the Pesantren**

More specifically, the economic benefits experienced by the residents of Langgongsari Village are manifested in two main pillars: access to education without fees and the provision of employment opportunities in the institution's business units. The policy of eliminating educational fees for students directly functions as a financial safety net that reduces the economic burden on families, allowing household income to be allocated to other basic needs. Meanwhile, the absorption of local labor into various pesantren business lines creates an independent economic cycle that strengthens the purchasing power of village communities (Hidayat & Fawaid, 2023). This synergy demonstrates that the pesantren functions as a driving force of the social economy, oriented not only toward institutional sustainability but also toward the real and inclusive distribution of welfare for the surrounding environment.

The successful integration of education and social-economic strengthening creates a reciprocal cycle that reinforces the resilience of village communities. Theoretically, the pattern implemented at Pondok Pesantren Nurul Huda shows that the socialization function of educational institutions does not only occur in classrooms, but also through direct involvement in the economic realities of society (Jazil et al., 2021). The relationships established among caregivers, business-unit managers, student volunteers, and local residents form an independent educational ecology system (Sulaiman, 2021). This confirms that pesantren are capable of functioning as catalysts of social change by utilizing religious values as the foundation for collective action, which ultimately minimizes social inequality and improves the overall quality of community life.

## **The Meaning of Findings on Student Involvement in Community Service and Empowerment Activities**

The integration between education and entrepreneurial practice becomes increasingly evident through the involvement of students undergoing community service in the pesantren's business structure. These graduate students not only perform social roles within the community, but are also entrusted with responsibilities to participate in and manage business units in the culinary, retail, and service sectors owned by the institution. This direct involvement serves as a living laboratory for students to develop managerial and entrepreneurial skills in practical ways before they fully enter broader society. Thus, pesantren business units function not only as sources of institutional funding, but also as instruments of continuous education that equip students with economic independence and professional experience relevant to contemporary needs (Danu Yudo et al., 2023).

Overall, the involvement of student volunteers in these business units completes the collaborative ecosystem established between the pesantren and the residents of Langgongsari Village. By positioning students as part of business management, a transfer of knowledge and pesantren-based business ethics occurs, which indirectly socializes these values among employees from the local community (Affandi et al., 2023). This pattern of cooperation strengthens synergy in the field, where students learn to understand the socio-economic dynamics of residents, while residents gain work partners with strong dedication and integrity (Chamidi, 2023). This harmony ultimately reinforces the position of the pesantren as an integrated empowerment center capable of uniting the visions of education, independent economic strengthening, and community service into one concrete movement of struggle (Febrianto et al., 2021).

## **5. Conclusion**

The findings demonstrate that Pondok Pesantren Nurul Huda represents a modern pesantren model capable of transforming spiritual values into concrete socio-economic practices with broad and sustainable impact. Through the visionary leadership of its caregiver, the provision of free and accessible education, and the empowerment of students and local residents within an inclusive business ecosystem, the pesantren has moved beyond its conventional role as a religious educational institution. Its relationship with the community of Langgongsari Village shows that Islamic educational institutions can function as engines of welfare, social solidarity, and grassroots economic resilience. The integration of religious learning, productive business units, and student community service has blurred the boundary between the pesantren and the village, creating a shared space of mutual support and collective benefit. This pattern not only provides immediate socio-economic advantages, such as employment opportunities and reduced educational burdens, but also strengthens the long-term social resilience of the community. By consistently empowering residents and training students in self-

reliance, the pesantren proves that religious and humanitarian values can serve as practical responses to economic challenges at the grassroots level. More broadly, the dynamic relationship between Pondok Pesantren Nurul Huda and Langgongsari Village offers an important model for community-based education in Indonesia. It affirms that educational progress should not be separated from social reality, but should actively contribute to community transformation by producing spiritually grounded, socially responsible, economically independent, and change-oriented generations.

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