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QUALITATIVE ANALYSIS OF THE EXISTENCE OF LENDANG SIMBE NURUL QUR'AN ISLAMIC BOARDING SCHOOL ON COMMUNITY ECONOMIC ACTIVITIES (CASE STUDY IN MERTAK VILLAGE, PRAYA DISTRICT, CENTRAL LOMBOK REGENCY)

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Abstract

The aim of the research is to analyze the influence of the existence of the Nurul Qurán Lendang Simbe Islamic Boarding School on Community Economic Activities in Mertak Tombok Village, Praya District, Central Lombok Regency. The research method used is descriptive qualitative with interview methods through focus group discussions with key figures.

and local communities who were used as research samples. Islamic Boarding School The results of the research show that the partnership built between the Islamic boarding school and the surrounding community has helped the birth of new business activities which are under the supervision of the Islamic boarding school, such as room rental, food business, clothes shop, photo shop and printing, credit sales counter and others or not under supervision of Islamic boarding schools in the Islamic boarding school environment, so that it helps many households in improving community welfare. income and absorbs a lot of labor, both unskilled laborers and educated laborers.

Keywords: *Qualitative Analysis, Islamic boarding School , community economic.Activities*

1. INTRODUCTION

1.1. Back Ground

Pendidikan merupakan salah satu variabel penting dalam pembangunan manusia di Indonesia yang secara umum tingkat pendidikan yang diperoleh masyarakat sebagian besar masih pada tingkat pendidikan menengah. Peningkatan kualitas pendidikan disegala bidang perlu untuk mendapat perhatian pemerintah untuk mengejar ketertinggalan dengan negara-negara lain salah satunya adalah dengan berdirinya pondok pesantren di daerah pedesaan akan memberi dampak pada peningkatan kualitas penduduk baik

dalam meningkatkan tingkat pendidikannya maupun dalam pengembangan ekonomi di daerah pedesaan. Adanya npondok pesantren akan membawa dampak dalam pertumbuhan ekonomi pedesaan dengan adanya peluang usaha dari masyarakat sekitar pondok yang menyediakan segala kebutuhan hidup anak didik dan masyarakat setempat.

Education is one of the important variables in human development in Indonesia, where in general the level of education obtained by the majority of people is still at the secondary education level. Improving the quality of education in all fields needs the government's attention to realize that it is lagging behind other countries, one of which is the establishment of Islamic boarding schools in rural areas which will have an impact on improving the quality of the population both in increasing their education level and in developing the economy in rural areas. The existence of pondok Islamic boarding schools will have an impact on rural economic growth by providing business opportunities from around the boarding school community which provides all the living needs of students and the local community.

Islamic boarding school is a traditional Islamic educational institution to study, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious morality as a guide for daily behavior. (Mastuhuh, 1994:55). Another definition of pesantren is an educational place that studies Islamic teachings supported by dormitory facilities as a permanent place for students to live (Fuad, 2012). Islamic boarding school educational institutions themselves are inseparable from the economic activities of the surrounding community in order to meet the daily needs of Islamic boarding schools, be it food or learning support tools such as books, pens, and various other needs. There is a symbiosis of mutualism between the pesantren and the surrounding community, namely cooperation that is mutually beneficial for both parties, where the community provides the daily needs of the pesantren, while the pesantren fulfills the educational needs of the community.

In the context of cultivating the economic independence of the community around the Islamic boarding school, through community empowerment it is hoped that the community's economic independence can later be achieved. The indicator of achieving community economic empowerment is that it is hoped that the community can be productive for entrepreneurship. Because making an independent community is the ultimate goal of the community empowerment process which will be able to optimize the resources they should have to meet the needs of their families, be it primary or secondary.

Community empowerment is an effort to make the community more independent, of course this independence comes from the potential that comes from each individual who has their own competence in each field. There are three sides to the concept of community empowerment namely; first, empowerment which produces an atmosphere or something that continues to develop. Second, empowerment to strengthen the community's economy, meaning that the community must first increase basic economic strength, such as increasing the level of education, health, and sources of capital. Third, empowerment by building the community's economy evenly, of course, the aspect of balance, namely mutual prevention and protection of economic actors so that unfair competition does not occur later, and is expected to support one another between those who are advanced and those who are left behind. (Sukry et al., 2020)

There are several things that pesantren can do to empower the economy of the surrounding community, namely in terms of employment, institutions within the pesantren need to be established, be it social institutions, financial institutions, or students' educational institutions which will be able to absorb labor from the surrounding community. Therefore, several job vacancies

were opened by Islamic boarding schools, such as security officers, cooks, cleaners, laundry workers, construction workers, teachers, institutional employees, and business entities owned by Islamic boarding schools. Of course, people who do not have jobs will get jobs from Islamic boarding schools so that their lives can be fulfilled. (Fathoni & 1, 2019)

As is the case with Mertak Tombok Village, Praya District, Central Lombok Regency. Mertak Tombok Village has four Islamic boarding schools, namely the Lendang Simbe Nurul Qur'an Islamic Boarding School Foundation, the Nurul Ulum Mertak Tombok Islamic Boarding School Foundation, the Raudatul Husna Kepok Islamic Boarding School Foundation, and the Nurul Iman Ujan Rintis Islamic Boarding School Foundation which have a major influence on the economic activities of the surrounding community involving young people and the local community

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Perumusan Masalah : " What is the impact of the establishment of Islamic boarding schools on the economy of the community around the Islamic boarding school?"

2. LITERATURE REVIEW

2.1. Understanding Educational Development

According to Experts :

Educational development is the process of changing the structure of the administrative subsystem relating to the management of education and the operational subsystem relating to the management of education and the implementation of teaching and learning activities for each educational unit in order to achieve a high level of participation, efficiency, effectiveness and relevance of education.

The issue of educational participation concerns the ratio or comparison between educational input or the number of residents accommodated in an educational unit, both at school and outside of school, with the number of residents who are potentially ready to enter the educational unit. The greater the gap between the number of people who are students and the number of people who should receive education, the greater the problem of educational participation.

These problems are also related to the process of changing product input into output. In this way, administrative and operational transformations in the national education system are interconnected. One way to determine changes in education is to calculate the size of educational disruption in the sense of calculating the size of the number of students who drop out of school and repeat (did not advance to a grade). The greater the number above, it shows that the flow of the process of completing

one's own learning is becoming less and less smooth, resulting in hampered development.

A. National Development Concept

1. Limitations

Sumitro Djojohadikusuma stated, "Economic development means a process of structural change in the economic balances that exist in society." Economic development means a process of structural change in production (national income). Population structure and livelihoods (employment) and the structure of traffic of goods, services and capital in international relations. If this concept is applied to understand the development of a nation-state, then development means a process of structural change in the life of a nation-state, which is included in political structures and defense and security, economic structures, as well as social and cultural structures.

2. Goal (Future Society)

Indonesia's national development must aim to achieve a unitary state that is sovereign by the people and just and prosperous based on Pancasila, which is capable of:

- a. Protecting the entire Indonesian nation and all Indonesian blood.
- b. Promote general welfare, make the nation's life more intelligent, and participate in implementing world order based on freedom, eternal peace and social justice.

3. Implementation Strategy

The ultimate goal of Indonesia's national development is carried out by implementing a series of developments. The series of development efforts are divided into long-term development stages lasting 25 years and short-term development stages lasting 5 years. Indonesia's basic national development strategy for approximately 30 years has been based on economic development linked to development in other fields.

Position of Educational Development

- a. Educational Development is a subordinate or part of the overall National Development of Indonesia. Indonesia's National Development covers seven areas, namely the economic sector; the fields of people's welfare, education and culture; YME religious and religious fields; science and technology fields; the field of law; the fields of politics, state apparatus, information, communications and mass media; defense and security sector.
- b. The Role of National Development

National Development has the following roles:

1. National education development umbrella
2. Sources that provide input on national education development

The Role of Education in Development

An overview of the role of education in development stated by William S. Platt in "Toward Strategy's of Education" is stated as shown in chart 2-XVII of the role of education in development. Thus, the role of education in development is as follows:

Developing New Technology.

The result of education is an educated person who has the ability to carry out research and development that can produce new technology. Research and development institutions such as the Indonesian science institute, research and development agencies in each department, and so on, educated people as a result of education work, and produce various new technologies.

Becoming a Productive Personnel in the Construction Field.

Educated people as a result of education also enter and are active in the construction sector, producing designs for various company factories. These factories and companies will produce various necessities of life and services.

Become a Productive Force that Produces Goods and Services.

People who are educated as a result of education also become input into factories and companies, as productive workers who process the production of necessities of life and services. Thus, it is income from goods and services that society needs.

Generational Actors and Cultural Creation.

People resulting from education not only revise past culture, but also individuals or groups of individuals who make improvements and create new cultural elements based on the old culture they already have. They are the ones who maintain and improve cultural values in society.

Islamic boarding school

According to the language of Pondok Pesantren, it consists of two syllables, namely Pondok and also pesantren. The word Pondok means a building made of bamboo, or it can also be interpreted as a dormitory where the santri live. According to Dhofier, the word cottage can also come from the word funduq in Arabic which means hotel or hostel (Arifin, 2012). Whereas the word pesantren comes from the term santri which begins with the prefix pe and gets the ending an which means the place where the santri live.

Role

Role is a dynamic aspect of position (status), if a person carries out his rights and obligations accordingly then he carries out a role. In an organization everyone has various characteristics in carrying out the duties, obligations or responsibilities that have been given by each organization or institution (Soerjono Soekanto, 2002). The division of roles according to Soekanto (2001: 242) roles are divided into 3, namely as follows.

1. Active Role

The active role is the role given by group members because of their position in the group as group activities, such as administrators, officials, and so on.

2. Participatory Role

The participative role is the role given by group members to their group which makes a very useful contribution to the group itself.

3. Passive Role

Passive role is the contribution of group members who are passive, where group members hold back from giving opportunities to other functions in the group so that they run well.

Community Economic Empowerment

Empowerment according to language comes from the word power which means energy/strength, process, method, act of empowering. (KBBI, 2002:242). Empowerment is an effort that builds community power by encouraging, motivating and raising awareness of the potential they have and trying to develop it. This empowerment is directed at productively developing the community's economy so that they get income or income from their business activities.

The community economy is all economic activities and community efforts to fulfill their basic needs, namely the need for clothing, food, housing, health and education. Thus it can be understood that community economic empowerment is an effort to increase the ability or potential of the community in economic activities in

order to meet the necessities of life and improve their welfare and can have potential in the process of national development. (Daniel Sukalele, 2014).

The concept of community economic empowerment can be described as follows. (Hutomo, 2000)

1. The community's economy is an economy organized by the community, in that the Indonesian economy is rooted in the potential and strength in society at large to build and drive their own economy. The community referred to in this case is all citizens.
2. Community economic empowerment is a way to make the economy strong, big, modern, and able to compete in the right market. Obstacles to community economic development are structural, therefore it is necessary to review and make structural changes.
3. The structural changes referred to above are economic changes in which the traditional economy, weak economy, subsistence economy, dependency and so on are changed to become more modern, strong, market and independent.

Community economic empowerment is not enough just to increase productivity, increase capital, provide business opportunities. However, partnerships must be accompanied and guaranteed so that in the future they will continue to develop and be able to work together

4. Policies in community economic empowerment, namely:
 - a) Provision of greater opportunities or assets to production (capital)
 - b) Strengthening partnerships between people
 - c) Services to health and education
 - d) Strengthening SMEs or small-scale industries
 - e) Encouraging the community to open new entrepreneurs
 - f) Even distribution of arrangements.
5. Community empowerment activities include:
 - a) Increasing access to business capital assistance
 - b) Increasing access to human resource development
 - c) Increasing access to facilities and infrastructure to help and directly support local or local community economic empowerment programs.

Community Economic Empowerment Patterns

A. Patterns of Community Economic Empowerment

From several concepts regarding community economic empowerment as previously discussed, we now see what patterns of community economic empowerment exist with existing concepts and are practiced. (Oliver, 2013)

a. Capital assistance

Capital is one aspect of the problems currently faced by society. Capital accumulation by SMEs is one of the reasons for the slow pace of business development. This capital factor is indeed the main factor not the emergence of new companies or MSMEs for the extractive industry. So in terms of empowering the community's economy, capital is very important and must be done.

b. Infrastructure development assistance

Efforts to increase productivity and encourage business growth are not good if the results produced cannot be meaningful to society or the marketing is not directed. Therefore, this is an important part of community economic empowerment. The economic sector is the development of production instructors as well as sales. Availability of marketing facilities or infrastructure and/or well-allocated from

location to sales location can ultimately improve the sales process which is significant for MSMEs or business actors.

c. Institutional Strengthening

At first, economic empowerment in the community started from an individual approach, but this approach could not provide satisfactory results. Since the 1980s, the approach has been taken as an individual approach, namely an institutional approach or a group approach, where we have to do it together in a group or joint venture. In this way they can build joint strengths to determine and distribute their productivity.

On the other hand, this group's approach has failed, however, the most realistic approach is when economic organizing is directed at the ease of obtaining access to existing institutional capital and is used to build an economical scale of business.

d. Strengthening Business Partnerships

Strengthening the people's economy or empowering the people's economy does not mean alienating big businessmen or strong economic groups. Because authority isn't about delegating others, it's about giving everyone power. Community economic empowerment in this case is mutually reinforcing, where the big ones develop because of the small ones, and vice versa, the small ones develop because of the big ones.

e. Companion Assistance

The assistant's task is to facilitate the learning or reflecting process, as well as being a mediator to strengthen the business that is owned and a good and right partnership between small and large scale companies.

3. RESEARCH METHODS

This study uses a descriptive approach, in order to achieve the purpose of discussing the role of Islamic boarding schools in empowering the economy of the community around the Islamic boarding school environment. Descriptive research itself is research that seeks to describe a symptom, event, and event that is happening at the present time where the researcher tries to photograph the events and events that are the center of attention to then describe them as they really are. The formulation of the problem cannot be examined using statistical analysis methods, because it contains "how" questions. Qualitative research is research that makes the researcher the key instrument in which there is collection or in a natural setting where there is a pooling of data that aims to interpret phenomena that have occurred.

This research is located at the Nurul Quran Islamic Boarding School which is located in Aik Lalis Hamlet RT 01 Mertak Tombok Village, Praya District, Central Lombok Regency. The procedure for collecting data is through observation, interviews, and documentation. The validity of the data will be through source triangulation, method triangulation, and theoretical triangulation so that data can be presented properly from the informants. The data generated from informants will pay attention to the process of data collection, data reduction, data presentation, and drawing conclusions.

4. RESULTS AND DISCUSSION

Nurul Qur'an Islamic Boarding School Cooperative

Cooperatives are micro-economic institutions that function for the welfare of society, but currently the government is paying great attention to Indonesian cooperatives. This flagship program is expected to be a driving force for the community economy so that it can reach people with low socioeconomic levels. Within the

Nurul Qur'an Islamic Boarding School, in particular, the Nurul Qur'an Islamic Boarding School Cooperative was formed which was initiated on the initiative of the Foundation.

Since its inception, the Nurul Qur'an Islamic Boarding School Cooperative (Koppondren) is expected to prosper the entire academic community in the Islamic boarding school environment, both service users and investors who are together and help each other. The existence of the Pondok Pesantren Cooperative is also a series of boarding schools. Thus the existence of the Nurul Qur'an Islamic Boarding School Cooperative has been recognized by the government.

The objectives of establishing the Nurul Qur'an Islamic Boarding School Cooperative are as follows:

- 1) Making Islamic Boarding School Cooperatives a source of funds for the Institute
- 2) Optimizing finance in the Islamic Boarding School environment
- 3) Aligning Bank activities with Education activities
- 4) Perform service standardization
- 5) Building a syaria'h system according to Islamic principles

The Nurul Qur'an Islamic Boarding School Cooperative from year to year makes changes slowly in order to improve finances that aim to prosper the community around the Islamic boarding school in particular. When it was formed in 2008, its activities were only selling ATK and selling the daily needs of the community such as groceries, LPG gas, rice and other basic needs. With the increasing number of students from year to year, the cooperative started to open new businesses such as Londri in 2014, until then they opened a photocopying and binding service business. With the existence of the Islamic Boarding School Cooperative, it is not difficult for students and the surrounding community to meet their needs. For people who want to borrow capital to open a business, they can also borrow through this Islamic boarding school cooperative.

Catering (Society that provides food students)

Catering is a catering service or better known as catering is a general term for entrepreneurs who serve orders for various kinds of dishes (food and drinks) either for parties or to support the needs of an agency. In this case, the pesantren, to meet the daily needs of its students, works together with the community around the Islamic boarding school to feed its students three times a day. In general, Islamic boarding schools use public kitchens to meet the food needs of their students every day, unlike at the Nurul Qur'an Islamic Boarding School, students can choose who will be the caterer to meet the needs of students every day.

Each catering can only accept a maximum of 30 students to meet their needs every day. With a total of 1,200 students at this time, there are 70 caterers that meet the needs of students every day. There are those who take care of 30 students, there are also 20 students and there are at least 8 students. The pesantren has never burdened catering, the full authority is catering to take how many students to meet their needs. This is a form of symbiosis of mutualism between the surrounding community and the Islamic boarding school where the Islamic boarding school invites students to study while the local community prepares their daily needs. The cost incurred per student alone for food for one month is Rp.

350,000 and the pesantren only collects Rp. 10,000 per student every month from the catering where the students eat.

Laundry

Limited land does not allow all students to have a place to wash and dry clothes. So far there is only a small amount of land behind the boys' and girls' dormitories that are used as places to dry clothes. The large number of students made the cooperative that previously opened a laundry business unable to serve all students, so the Islamic boarding school provided an opportunity for local people who had washing machine and ironing equipment to open a laundry business. In order to protect students as consumers, Islamic boarding schools set the laundry rates to be adjusted to the rates applicable in the laundry business owned by the Nurul Qur'an Islamic Boarding School Cooperative, which is Rp. 5,000 per kilo.

Even though the cooperative and the community provide laundry facilities, there are still many male students who bathe and wash their clothes in the nearest river. This is caused by several factors, namely the limited money for the students to do laundry and also the habit of the students who often go to the nearest river to bathe in the afternoon.

Islamic Boarding School Development Staff

Islamic boarding schools continue to grow every year with many students coming to study at the Nurul Qur'an Islamic boarding school, therefore good facilities are needed to support learning. With the increasing number of students, the pesantren will automatically improve every year by adding facilities and infrastructure. Based on interviews that researchers conducted with one of the boarding school administrators, every year there is always construction, whether it's the construction of a residential dormitory or classrooms for learning.

This requires a workforce such as building workers. During the construction of Islamic boarding schools, the priority given to Islamic boarding schools in the construction of Islamic boarding schools were construction workers who lived around the Islamic boarding schools. Because in general many people work as farmers and construction workers, Islamic boarding schools have a big role in absorbing labor so that the potential for unemployment in the community around Islamic boarding schools is decreasing.

Businessman

The increasing number of santri goes hand in hand with the growth of entrepreneurs around Islamic boarding schools, both people whose homes are close to Islamic boarding schools or those who do not. Until now there are 8 stalls that provide the daily needs of students and the community, of which 6 of them are located near the Islamic boarding school on the side of the road and 2 of them are located in the complex. These stalls also provide mobile phones that students can rent to contact their families. There are also entrepreneurs who only sell one type of food and drink, such as Geprek Chicken, Kebab, Chicken Noodles, Meatballs, Grilled Sausages, and Boba. The growth of entrepreneurship around the Islamic boarding school environment is a form of public awareness to increase income in meeting daily needs.

The Impact of Economic Empowerment carried out by the Nurul Qur'an Islamic Boarding School on the Surrounding Community.

The relationship between Islamic boarding schools and the community is indeed very close, the two elements cannot be separated. Society needs Islamic boarding schools as well as Islamic boarding schools need society. Nurul Qur'an boarding school develops its economy by involving the community. There are many ways to develop the community's economy, both developed in groups and individually.

The impact of economic empowerment by Islamic boarding schools on the surrounding community is inseparable from the concept of economic empowerment patterns. Communities can borrow capital from cooperatives owned by Islamic boarding schools if they want to open a business. Although in the second point, the infrastructure assistance until now has not been able to do this due to limited capital in providing infrastructure. Institutional strengthening continues to be carried out every year, using a persuasive approach between the administrators of the Islamic boarding school and the surrounding community. The aim is to strengthen partners between the community and the Islamic boarding school.

The results of interviews conducted by researchers with Islamic boarding school administrators and the community involved in the economic activities of Islamic boarding schools show that the existence of Islamic boarding schools is greatly assisted by the community, especially in terms of the economy. Not only absorption of teaching staff, but also helping housewives have more income by serving as caterers (food providers) for students. People who become construction workers generally look for work outside the village now have jobs at Islamic boarding schools as construction workers at Islamic boarding schools. Young people who have just graduated from college can devote themselves to Islamic boarding schools and become teaching staff at Islamic boarding schools,

The existence of Islamic boarding schools also makes the growth of independent businesses around Islamic boarding schools, stalls, sellers of meatballs and chicken noodles, sellers of geprek chicken, grilled sausages, kebabs, boba, clothes and londri sewing businesses and so on which is a rapid development due to the existence of Islamic boarding schools. The development of the private sector like this is expected to help the government in reducing the unemployment rate.

5. Conclusions and recommendations

5.1. Conclusion

Based on the results of the research described above, the researcher draws conclusions related to the discussion regarding the Effect of the Existence of the Lendang Simbe Nurul Qur'an Islamic Boarding School on Community Economic Activities in Mertak Tombok Village, Praya District, Central Lombok Regency, which has been going well until now, with the Pondok Cooperative Islamic boarding schools are able to increase income for boarding school administrators who work in cooperatives and help the community to obtain capital if they want to open a business.

The catering system is to provide opportunities for people who live around the boarding school environment to have the opportunity to earn income from feeding the students every day. In addition, housewives can also increase their income from washing (laundry) clothes belonging to students. The way Islamic boarding schools work with the community like this has been able to improve

people's welfare and help people meet their daily needs. The pesantren also continues to encourage the community to be able to open new business units that can support the economy, people who are experts in making snacks can sell their products in canteens owned by pesantren.

5.2. Suggestion

Based on the results of the research that has been concluded, the suggestions that can be submitted are as follows.

1. For the future, the Nurul Qur'an Islamic Boarding School can develop its economic potential for a number of things that are not related to students, such as opening cattle with the community, or opening a mini market outside Islamic boarding schools as is the case with large Islamic boarding schools in general.
2. For the community, they must be able to increase their entrepreneurial spirit so that new businesses grow, seeing the large market potential with the number of students who increase every year.
3. For researchers, it is hoped that what has been researched becomes valuable learning and can be implemented in everyday life. The knowledge gained both in the campus environment and when doing research in the community

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