

Entrepreneurship of Raudhatul Ulum Islamic Boarding School on Community Welfare Maqashid Sharia Perspective

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ABSTRACT

This article will discuss Islamic boarding schools which were initially as centers for Islamic studies and then innovated as social economic centers by developing entrepreneurship in Islamic boarding schools and then analyzing them from the perspective of sharia maqashid. This research is qualitative research, with the type of field research (field research). The data sources in this study consist of two data sources, namely primary data and secondary data. Using three data collection techniques: Observation, interview, and observation. The results of the study show that the Raudhatul Ulum Islamic Boarding School has played a dual role, both as an Islamic educational institution and as an economic role in improving the welfare, both internal and external of the Islamic boarding school by operating and developing Islamic boarding school business units in various fields such as trade, services, agriculture, and religious tourism. And it can be concluded that the entrepreneurship applied by the Raudhatul Ulum Islamic Boarding School to the welfare of the community has fulfilled the five principles of maqasid sharia or commonly known as kulliyat al-khamsah (five general principles). The five maqashids are: hifdzu din (maintaining religion), hifdzu nafs (maintaining the soul), hifdzu 'aql (maintaining the mind), hifdzu maal (maintaining property), and hifdzu nasab (maintaining offspring).

Keywords: Islamic Boarding School, Entrepreneurship, Welfare

ABSTRAK

Artikel ini akan membahas tentang pesantren yang awalnya sebagai pusat studi Islam dan kemudian berinovasi sebagai pusat sosial ekonomi dengan mengembangkan kewirausahaan di pesantren dan kemudian menganalisisnya dari perspektif mazhab syariah. Penelitian ini merupakan penelitian kualitatif, dengan jenis penelitian lapangan (*field research*). Sumber data dalam penelitian ini terdiri dari dua sumber data, yaitu data primer dan data sekunder. Menggunakan tiga teknik pengumpulan data: Observasi, wawancara, dan observasi. Hasil penelitian menunjukkan bahwa Pondok Pesantren Raudhatul Ulum telah memainkan peran ganda, baik sebagai lembaga pendidikan Islam maupun sebagai peran ekonomi dalam meningkatkan kesejahteraan, baik internal maupun eksternal pesantren dengan mengoperasikan dan mengembangkan unit usaha pondok pesantren di berbagai bidang seperti perdagangan, jasa, pertanian, dan wisata keagamaan. Dan dapat disimpulkan bahwa kewirausahaan yang diterapkan oleh Pondok Pesantren Raudhatul Ulum untuk kesejahteraan masyarakat telah memenuhi lima prinsip syariah maqasid atau yang biasa dikenal dengan kulliyat al-khamsah (lima prinsip umum). Kelima maqashid tersebut adalah: hifdzu din (memelihara agama), hifdzu nafs (memelihara jiwa), hifdzu 'aql (memelihara pikiran), hifdzu maal (memelihara harta), dan hifdzu nasab (memelihara keturunan).

Kata Kunci: Pondok Pesantren, Kewirausahaan, Kesejahteraan

INTRODUCTION

Economic problems such as rampant unemployment, widespread poverty, limited employment opportunities and other economic problems, make Islamic boarding schools take action to overcome this problem.(Alfiani & Manzilati, 2023) Not a few Islamic boarding schools began to change the system that initially only functioned as a center for Islamic studies and Islamic spiritual centers, then tried to be innovative by developing the potential for economic empowerment in the Islamic boarding schools (Nadzir, 2015).

The latest data collected from the Central Statistics Agency (BPS) in March 2023 shows that there are 25.90 million people or 9.36% of Indonesia's population living in poverty.(t.t.) Even though the poverty rate has decreased from previous years, we must continue to reduce it again because when the poverty level of a country is very low, then the country can only be said to be prosperous. We all have a collective obligation to collaborate in alleviating poverty, which is not only the responsibility of the government (Sultan et al., 2023).

There are three types of pesantren that can be identified based on their curriculum: pesantren *salaf* (traditional), pesantren *khalaf* (modern), and combined Islamic boarding schools (traditional and modern).(Kholish & Wafa, 2022) The establishment of pesantren has many advantages and potentials. Currently, the majority of people only see the potential of pesantren in the field of social education, and religious teaching. On the other hand, Islamic boarding schools also have potential in the fields of environmental restoration, health, politics and technological advancement, but the most significant is economic empowerment for the surrounding community. Thus, pesantren plays a role as a center for scientific development, producing human resources and a means of empowering local communities (Greetings, 2021).

The existence of modern Islamic boarding schools, including Raudhatul Ulum, has implemented positive modernity values such as discipline, neatness, punctuality, and hard work. Islamic boarding schools are independent and do not depend on the government or existing power, therefore Islamic boarding schools have always held fast to their purity as independent Islamic educational institutions, not a few even have business units in improving the cottage economy to support the lives of students, teachers and a better society (Chamidi, 2023).

To improve the economy of the local community, the potential of pesantren in economic empowerment can be further explored. This will help reduce the poverty rate among the community.(Zohdi & Baidawi, 2022) The poverty level in an area will decrease if the pesantren economic empowerment model is applied and developed widely there. So that the level of welfare in the region will increase and pesantren can become a pioneer in advancing the economy of the Indonesian people (Fathoni & Rohim, 2019).

A field of study or policy is considered successful in Islamic economics if it directly or indirectly advances human welfare, which is the main goal of sharia (*maqashid shari'ah*). (Suardi, 2021) Presenting problems for humans is the goal of the sharia itself. In this context, problems for humans are related to rizki and the fulfillment of their various needs. *Maqashid Shari'ah* It also serves as a guideline and guide for all aspects of daily life. (Bahari, & Hidayat, 2016) Exist The five principles of maqasid sharia or commonly referred to as kulliyat al-khamsah (five general principles). The five maqashids are: hifdzu din (maintaining religion), hifdzu nafs (maintaining the soul), hifdzu 'aql (maintaining the mind), hifdzu maal (maintaining property), and hifdzu nasab (maintaining offspring) (Novia & Fitri, 2021).

Based on the phenomena that have been discussed previously and previous research, it is urgent to research that the Raudhatul Ulum Islamic Boarding School has played a dual role, both as an Islamic educational institution and as an economic role in improving the welfare of Islamic boarding schools. So the researcher is interested in conducting research on entrepreneurship in the Raudhatul Ulum Islamic Boarding School and analyzing it with a *maqashid shari'ah analysis knife*.

RESEARCH METHODS

This research is a qualitative research, with the type of field study research (*field research*) is research conducted in the field by involving informants in it. In addition, field research is also thorough, thorough, and in-depth. (Hasan, 2002, p. 11) The data sources in this study consist of two data sources, namely primary data and secondary data. Primary data is the main data and provides information directly in the research (Sugiyono, 2023, p. 104). Using three data collection techniques: Observation, interview, and observation. Data analysis techniques are based on the Miles and Huberman model, which includes data reduction by extracting data related to research and then presenting data and drawing conclusions and verification. (Miles et al., 2014, pp. 31-33)

RESULTS AND DISCUSSION

A. Raudhatul Ulum Islamic boarding school

Islamic boarding schools are traditional educational institutions in the Islamic world that focus on religious education, especially Islam, as well as the development of the character and morals of students. Islamic boarding school is a word arrangement consisting of a boarding school and a boarding school. The word pondok (room, hut, small house) is used in Indonesian to emphasize the simplicity of the building. Students usually live in the boarding school dormitory environment, where they receive supervision and guidance, this helps in the formation of character and discipline. Meanwhile, pesantren is defined as an Islamic educational institution with a dormitory or cottage system, where Kiai is the main figure, mosque is the center of activities that animate it, and Islamic religious teaching under the guidance of Kiai which is followed by students as the main activity. (Rojak et al., 2021)

The Raudhatul Ulum Islamic Boarding School (PPRU) Sakatiga is an Islamic educational institution managed by the Raudhatul Ulum Sakatiga Islamic College Foundation (YAPIRUS) which is located in Sakatiga Village, Inderalaya District, Ogan Ilir Regency, South Sumatra. PPRU has a pesantren development program that aims to develop and advance further pesantren by developing programs to improve and develop quality as well as optimize the empowerment of human resources as well as improve and control the quality of pesantren education. (Boys, 2023)

The teaching values given at the Raudhatul Ulum Sakatiga Islamic Boarding School are as follows:

Simplicity

The activities and policies at the Raudhatul Ulum Islamic Boarding School show this value. Students there are not allowed to bring mobile phones, radios, motorcycles, vehicles, wear jewelry, and wear expensive clothes. Caregivers say that clothes don't have to be expensive; The important thing is to be clean, polite, and in accordance with sharia.

Independence

The value of this independence must be seen from the practices of the Raudhatul Ulum students who manage their own life needs. They must clean their beds, school supplies, and cutlery. Since the first-time students entered this pesantren, the principle of independence has been instilled in them.

Togetherness

Life in Islamic boarding schools is filled with a close-knit community where all the fun is shared and religious feelings are intertwined. Ukhuwah (brotherhood) is expected not only in Islamic boarding schools, but also affects the cohesiveness of the people in the community, because brotherhood and unity are maintained after they graduate from the boarding school such as worshipping in congregation, completing work together, studying together, playing, and so on.

Sincerity

The tausiyah that Kiai always conveys to ustadz/zah and santri/wati Raudhatul Ulum, which states that every activity must be aimed at worship, reflects this value. Kiai advised to always be istiqomah and not let other things affect them. Work hoping only for God's sake, not for human supervision.¹

Of the four values taught at the Islamic Boarding School, it is hoped that it can be a provision for them when they are in the community, not only as a religious person for themselves but also able to color the community in the surrounding environment.

¹Ahmad Muhakamurrohman, "Islamic Boarding School: Santri, Kiai, and Tradition", *Journal of Islamic Culture IBDA* 12 (2014), 18.

B. Entrepreneurship at the Raudhatul Ulum Ogan Ilir Islamic Boarding School

Entrepreneurship or entrepreneurship is the main capital for a person to achieve independence, especially independence in the economic field. In a sense, entrepreneurship or entrepreneurship is an attitude or mentality, soul, character, and the ability to create a new opportunity or innovation that is useful for oneself and many people.(Hamdani, 2014) The entrepreneurship program carried out by the pesantren can also foster an entrepreneurial spirit and a creative and independent attitude, but must pay attention to the goals of the hereafter in addition to the material benefits obtained.(Wijaya & Aini, 2020)

The Raudhatul Ulum Islamic Boarding School strives to grow the independence of the pesantren and prosper the community, both internally and externally by operating and developing pesantren business units in various fields such as canteens, photocopiers, student cooperatives, restaurants, hair, lodging, laundry, trimming, religious tourism (horseback riding, water tourism, and outbound), agriculture (rubber, palm oil, and vegetables,) and livestock (swallows, ducks, and fish).(A. Al Bassam, personal communication, August 23, 2024)

Table 1. Table of Business Units at the Raudhatul Ulum Ogan Ilir Islamic Boarding School

Source: Al Bassam Interview, August 2024

It	Form of Business Unit	Types of Business Units	Number of Business Units	Number of Workers
1.	Trade	Student Cooperative (Kopel)	4 units	8 people
		Canteen	10 units	20 people
		Restaurant	2 units	11 people
		Photokopy	1 unit	1 person
		Accommodation	85 rooms	5 people
2.	Service	Laundry	4 Management	72 People
		Shaving Hair	1 unit	4 people
		Cook	2 units	20 people
3.	Agriculture	Vegetables	1 hectare	2 people
		Rubber	3 hectares	2 people
		Palm	50 trees	2 people
4.	Farm	Duck	500 Heads	2 people
		Fish	3000 heads	3 people
		Swiftlet	1 cage	1 person
5.	Islamic Boarding School Tourism	Horseback riding	4 horses	2 people
		Water tourism	1 unit	4 people
		Outbound	1 unit	2 people

This entrepreneurship is the fruit of the desire and desire of the pesantren in its mission to carry out the value of benefits for the community to support and help in

many of the activities of the pesantren. As well as his dedication during the past covid 19 pandemic, where this institution helped bridge the economic recovery of the community in a time that was considered narrow and sluggish.(Abizar et al., 2021) Pesantren also through this entrepreneurship program, making it a means or medium of da'wah to other business actors (Uyuni, 2021).

The Raudhatul Ulum Islamic Boarding School, whose environment is adjacent to the surrounding community, has thousands of students from various regions in the country, as well as alumni who have spread to various parts of the world.(A. Al Bassam, personal communication, August 23, 2024) Pesantren needs the community to play a role in its development, because the needs of pesantren in its business units must also increase along with the increase in the number of students. However, the problem is that not all needs can be met by the pesantren itself, so collaboration is needed between the community and the pesantren to help meet the needs of the students. Currently, there are at least hundreds of people participating in cooperation to meet the needs of thousands of students, both in terms of trade and employment. Although they were given the flexibility to operate and manage business units, they remained under the guidance and supervision of the leaders of the Raudhatul Ulum Islamic Boarding School (Ningsih, 2016).

The Raudhatul Ulum Islamic Boarding School offers a program that focuses on providing benefits and collaborating with the community at large by prioritizing the aspect of mutuality, namely needing each other and helping each other in the process of meeting the needs of various parties, such as people who live in the pesantren environment and the people who live around it, students who study there, guardians of students who often come to visit their children in the pesantren, as well as visitors who deliberately come for Islamic tourism at Islamic boarding schools.(Abizar et al., 2021) With this entrepreneurship program, in addition to being able to be independent in meeting their needs, the Raudhatul Ulum Islamic Boarding School is able to provide scholarships to dozens of students in need, dispatch free Umrah every year in rotation for nine human resources (HR) in the pesantren environment and improve the economic welfare of the internal and external communities of the pesantren (A. Al Bassam, personal communication, August 23, 2024).

C. Maqashid Sharia Analysis

Maqasid Sharia is the purpose of Allah in determining the laws that intend to achieve the welfare / benefit of the life of mankind and also avoid various damages, both in this world and the hereafter.(Abidin, 2023) There are five principles of maqasid sharia or commonly referred to as kulliyat al-khamsah (five general principles). The five maqashids are: *Hifdzu din* (maintaining religion), *Hifdzu nafs* (nourishing the soul), *Hifdzu 'aql* (nourishing the mind), *hifdzu maal* (to maintain property), and *Hifdzu Nasab* (to keep offspring).(Novia & Fitri, 2021)

Maqasid is divided into three parts, namely dhoruriyyah, hajjiyyah, tahsiniyyah.(Election, 2022)

- 1) *Dhoruriyyah* It means that maslahah for human life must exist as a condition for the realization of human life both in the world and the hereafter, if it is not fulfilled, dharuriyah will cause damage in this world and the hereafter such as eating, drinking, praying, fasting and other worship. (Janah & Ghofur, 2018)
- 2) *Hajjiyyah* is everything that is needed by humans in order to live prosperously and avoid misery. difficulties and narrowness and getting spaciousness. If this mashlahah is not maintained, it will cause narrowness and misery. (Herlinawati et al., 2024)
- 3) *Tahsiniyyah* is something that should exist for the improvement of human welfare. If this mashlahah is not maintained, then human life feels less perfect and less enjoyable, even if it does not cause misery and destruction. For example, in worship it is required to cover the aurah and purify. Tahsiniyyah to complement and perfect dhoruriyyah and hajjiyyah. (Rahmania Alfaatih et al., 2024)

The researcher uses 5 principles of sharia maqashid that are studied to analyze entrepreneurship on community welfare. These five elements can be explained as follows:

1. Guard of Religion (*hifdz al-din*)

Maintaining religion is the main goal of Islamic law because religion is the guideline for human life. Religion contains elements of faith for every Muslim. In addition, there is an element of sharia which is the way of life of a Muslim in relation to his God and with fellow humans.

In general, religion plays a very important role in people's lives. Religion has a great influence on the way of life of people, because it is a divine value that needs to be practiced, believed and interpreted. The loss of religious values in people's lives guarantees the loss of morals, the need for religious science education so that the quality of people's religious knowledge is maintained.

Religious protection by the community around the Rudhatul Ulum Islamic Boarding School is one of the priorities by the management of the Raudhatul Ulum Islamic Boarding School, as evidenced by the many religious activities carried out around the Raudhatul Ulum Islamic Boarding School for the surrounding community. So that this condition will provide motivation to be able to carry out their religious teachings by always worshipping Allah SWT. Because in them there has grown the belief that only Allah can give life and only to Him must trust in everything that is done only to Him.

As in the words of Allah in surah adz-Dzaariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: I did not create jinn and human beings except to worship Me.

By realizing the purpose of their creation in the world, people will always remember Allah as their God and will continue to do good. And with the existence of business units in Islamic Boarding Schools, the community can learn entrepreneurship with profit-sharing practices that are allowed because they are not detrimental and have gone through mutual agreements without any coercion.

2. Guard of the soul (*hifdz al-nafs*)

In caring for the soul in general, it is about fulfilling primary needs well, including the need for food, clothes and a house as a place to live. These three things are urgent needs that cannot be left behind, one of them, because it is related to the benefit of humans. The other most important thing besides these three things is health. Where a person's health is the main capital so that they can work hard to meet primary needs.

The importance of fulfilling human life in ensuring benefits. Human life depends on the fulfillment of clothing, food, and board. Because in achieving the pleasure of Allah SWT, strong physical health is needed to be able to carry out activities. Therefore, through community participation in entrepreneurship in Islamic Boarding Schools, people can meet clothing, food, and boards to keep their souls healthy. And Islamic boarding schools are also in entrepreneurship implementing a black-on-white bound contract system that identifies all work based on humanity and there is no forced working hours and slavery.

3. Guard of reason (*hifdz al-'aql*)

With this reason, human beings are able to become noble creatures. Intellect is the differentiator between humans and other creatures, and with this intellect it will be easier for people to do anything, whether with a negative or positive orientation.

In practice, human reason is divided into two general categories, namely common sense and unhealthy reason. The unsound common sense is such as stealing, cheating, gambling, and committing immorality. This is the negative side when a person is unable to maintain his or her intellect. Meanwhile, common sense is by not doing the things mentioned above. What the Islamic Boarding School does to maintain its intellect is to fill it with positive things, such as participating in workshops, technical guidance, and participating in public recitation which is packaged in the form of routine studies, reading books, and listening to lectures. Thus, the positive things done are a form of gratitude to Allah SWT.

It is an obligation for Muslims to always maintain reason from things that can eliminate reason, whether food, drinks, or actions to see the importance of the position of reason in Islam.

4. Care for the offspring (*hifdz al-nasl*)

Entrepreneurship or entrepreneurship carried out by the Raudatul Ulum Islamic Boarding School on the welfare of the community also has an impact on the

preservation of descendants. This can be understood because a person who has sufficient provisions in living his life and his life, will always be able to meet the needs of his own life and his family. The need for life here is not only a matter of food and shelter, but how a person can maintain, educate and protect his offspring to become perfect human beings, both in mind, mind and morals. The domestication of offspring will also bring maslahah (goodness) to the community. This is because someone who has good offspring will give birth to generations that can be proud.

The good or bad of future life depends on the quality of the generation. As for what is meant here is a child, children are the responsibility of parents whose quality can start from planning a pregnancy program by maintaining the health of pregnant women, providing nutritious food intake so that healthy and intelligent children are born.

As for improving the quality of children by instilling good morals, paying attention to physical health, and educating them both in formal and non-formal environments. According to some informants, taking care of offspring is a parent's task that starts from maintaining health during the pregnancy process, including providing healthy and nutritious food intake so that the child becomes healthy and intelligent. Paying attention to their future became a top priority during their lives, by paying attention to their health and education. For him, the child is an obligation, so based on his ability, every desire of children to continue their education is always approved by him.

5. Safeguarding property (*hifdz al-maal*)

Property is a mandate of Allah SWT that will be accounted for. Allah says in the Qur'an Surah at-Taghabun verse 15:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Meaning: Indeed, your treasure and your children are only trials (for you), and in the sight of Allah is a great reward.

The fifth maqashid is *hifdz al-maal* or safeguarding property, because property is an important element in a person's survival. The urgency of safeguarding assets in sharia maqashid is as a refinement of some of the maqashid that have been mentioned, because of some maqashid is determined by the strategy in property management.

Regarding the protection of the above property, the most important thing is to pay attention to how to get it. Because the property will later be accounted for before Allah SWT. In the process of looking for wealth, Islam emphasizes that the ways to obtain it must be based on sharia, namely by working and staying away from ways that are prohibited by Islam.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the results of the research that has been carried out, the Raudhatul Ulum Islamic Boarding School has played a dual role, both as an Islamic educational institution and as an economic role in improving the welfare, both internal and external of the pesantren by operating and developing Islamic boarding school business units in various fields such as trade such as canteens, photocopying, student cooperatives, restaurants, hair, inns. The service sector is laundry and barbering. The agricultural sector includes rubber, palm oil, and vegetables. Then the farm includes swallows, ducks, and fish. As well as religious tourism consisting of horseback riding, water tourism, and outbound. The entrepreneurship applied by the Raudhatul Ulum Islamic Boarding School to the welfare of the community has fulfilled the five principles of maqasid sharia or commonly known as *kulliyat al-khamsah* (five general principles). The five maqashids are: *hifdzu din* (maintaining religion), *hifdzu nafs* (maintaining the soul), *hifdzu 'aql* (maintaining the mind), *hifdzu maal* (maintaining property), and *hifdzu nasab* (maintaining offspring).

Suggestion

From the results of the research, the researcher can provide suggestions to pesantren administrators to continue to develop the economic potential in the pesantren and empower the surrounding community which is a means of da'wah for Peasantren. And it is an important note that pesantren must be balanced or not forget the original purpose of the presence of pesantren as a center for Islamic studies. Meanwhile, researchers can further expand the study of Islamic boarding schools from various objects, subjects and broader viewpoints and with other research methods.

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