

Partnership Pattern of Pesantren Entrepreneurs at Al Asyriyyah Nurul Iman Islamic Boarding School in Strengtening Halal Industry in Indonesia

Dicki Hartanto¹, Kusnadi², Mahdar Ernita³, Sri Yuliani⁴

^{1,3}Economic Education, Universitas Islam Negeri Sultan Syarif Kasim Riau,
Jl . HR Soebranta No. 155 KM 15 Pekanbaru. Riau, Indonesia 28293

²Social Education. Universitas Islam Negeri Sultan Syarif Kasim Riau,
Jl . HR Soebranta No. 155 KM 15 Pekanbaru. Riau, Indonesia 28293

³Teachers Training and Education, Universitas Islam Riau,
Jl. Kaharuddin Nasution No.113, Mapoyan, Pekanbaru, Riau 28284

¹) Dicki Hartanto Contact E-mail : dicki-hartanto@uin-suska.ac.id

Abstract

This study was designed to determine the pattern of entrepreneurial partnerships at the Al-Asyriyyah Nurul Iman Entrepreneurship Boarding School, West Java, Indonesia. This study was an exploratory study with a descriptive and qualitative approach. which is one type of social research that aims to explain a concept used in research. The instruments used were interviews and documentation. The results of this study concluded that the implementation of partnership patterns at the Al-Asyriyyah Nurul Iman Islamic boarding school has 4 patterns, namely: partnering with Bank Indonesia West Java for a red ginger greenhouse grant with a socio-religious pattern, the results of this red ginger are then processed into Nurul Iman red ginger drink products, then partnering with Distribution and Agents, KOA pattern at the Japanese company PT. ASJ Indonesia in making Nurul Iman Carbone Active (NICA), then the OINTIKA Hexagonal bottled drinking water depot and planting black single shallot seeds known as black diamond. Furthermore, all the land owned by the Al Asyriyyah Nurul Iman Islamic boarding school was waqf land, therefore it is categorized as an SR partnership pattern, but because its implementation was integrated with the management of agricultural products, it was also categorized as an agribusiness cooperation partnership, except for fish farming because it is used for entrepreneurial practices, research and consumption of the Islamic boarding school only (not for sale) therefore it was categorized as a Social Religious partnership.

Keywords : *pattern of entrepreneurial partnerships, Entrepreneurship Boarding School*



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INTRODUCTION

The 2019-2024 sharia economic master plan issued by the National Development Planning Agency (BPPN) makes strengthening the halal industry chain in Indonesia one of the main strategies in realizing Indonesia as the center of the world's halal industry by 2024. Several aspects that are the halal industry cluster are halal food, sharia tourism, sharia fashion, halal medicines and cosmetics and renewable energy (Bank Indonesia, 2020).

The determination of the master plan above is strongly supported by Indonesia's condition which has rich natural resources so that it is believed to have great potential that can be developed. In addition, Indonesia is also one of the countries with the largest Muslim population in the world, which is 6.9% of the 273.32 million population (BPS, 2023) The Indonesian government realizes that until today, although the halal industry sector has grown significantly, its role and contribution are still relatively lagging behind other neighboring countries such as Malaysia and even Singapore. Various programs and efforts have been carried out by the government and other related institutions as an effort to accelerate the realization of Indonesia as the center of the world's halal industry, all related agencies synergize in order to provide maximum contribution according to their respective fields.

One sector that is considered to play an important role is educational institutions such as Islamic boarding schools. This is because Islamic boarding schools not only consist of large and systematic communities but also show their resilience and role in human resource development long before the Republic of Indonesia was proclaimed so that it will be easier to become an example of an economic ecosystem, especially the halal industry ecosystem.

Choosing an Islamic boarding school in building a halal industry ecosystem is based on the large number of Islamic boarding schools and the number of students in Indonesia, based on data from the Ministry of Religion in 2022/2023, there were around 39,043 Islamic boarding schools spread throughout the country with a total of 4.08 million students (Pendis Kemenag, 2023).

KH. Maaruf Amin said that Islamic boarding schools have the potential to become economic drivers that benefit students and the surrounding community (Aldi, 2020). Islamic boarding schools need to implement a partnership pattern that invites various parties to continue to develop the empowerment of the community. The partnership pattern can involve various institutions, such as MSMEs or universities (Tribun.com, 2021). Furthermore, the Deputy for Coordination of Improving the Quality of Education and Religious Moderation of the Coordinating Ministry for PMK Agus Sartono said that the economic empowerment program for the community through Islamic boarding schools (PEP) is a form of cooperation formed to realize a common perception and approach in overcoming poverty (Mutiarra, 2021).

Santri entrepreneurs or also called santripreneurs have the meaning of santri (people who study at Islamic boarding schools) who have their own businesses, santri who dare to open independent productive activities. It can also be interpreted as a santri who dares to take risks to run their own business by utilizing opportunities to create new businesses or with an innovative approach so that the business being managed grows to be large and independent in facing the challenges of competition. A very classic debate is the debate about whether entrepreneurs are born (is borned) which causes someone to have an innate talent to become an entrepreneur, or conversely entrepreneurs are formed or molded (is made). Some experts argue that entrepreneurs are born, some say that entrepreneurs can be formed with various examples and arguments. For example, A did not receive higher education but is now a big national entrepreneur. On the other hand, now there are many leaders/company owners who are highly educated but their reputations have not exceeded A. Another opinion is that entrepreneurs can be formed through entrepreneurship education or training. (Hilyatin, 2015)

The implementation of entrepreneurial Islamic boarding schools has not been implemented optimally and evenly so that its contribution to strengthening the halal industry in the country is still considered low. Real conditions in the field show that most Islamic boarding schools have failed to realize their noble ideals as entrepreneurial Islamic boarding schools due to the lack of ability and experience of Islamic boarding school managers in the field of entrepreneurship and the still low partnership system with other parties such as business actors, banking, local government and others.

Based on these conditions, an in-depth exploration is needed to find the pattern of entrepreneurial partnerships in Islamic boarding schools as a key variable causing the failure of developing entrepreneurial Islamic boarding schools in Indonesia. This study examines in more depth the partnership pattern in entrepreneurial Islamic boarding schools at the Al Asyriyyah Nurul Iman Islamic Boarding School, West Java, Indonesia"

METHOD

This research was an exploratory research with a descriptive and qualitative approach. Exploratory research is a type of social research whose purpose is to explain a concept used in research (A. Hermawan, 2008). According to Creswell, qualitative research methods are also defined as research carried out through an approach to understanding the meaning of the experiences of individuals or social groups with the aim of developing a theory (Creswell, J.W. and Creswell, 2018). The qualitative approach is data in the form of sentences or schemes. While descriptive analysis describes what happened during the research, such as recording, analyzing, interpreting the current situation through key informants, namely Islamic boarding school

managers, leaders of Islamic financial institutions or entrepreneurs who are possible to become business partners. This approach can present and analyze facts systematically so that they are easier to understand and conclude with the aim of getting a true picture of the subject being studied. The method must include the method, type and design of the research (as needed); population and sample or research object; research instruments used; and data analysis techniques.

FINDINGS AND DISCUSSION

1) Profil Pondok Pesantren Al-Ashriyyah Nurul Iman

Islamic boarding schools are the oldest educational institutions in Indonesia. With their independent character and unique educational style, these institutions have survived and continued to develop in Indonesia, and are even considered as the indigenous form of Indonesian education. West Java Province has approximately 4,328 Islamic boarding schools, both traditional and modern (gresnews.com, January 6, 2011). It was recorded in Parung District, Bogor Regency, precisely in Waru Jaya Village in 1998, when the reformation was rolled out, the Al-Ashriyyah Nurul Iman Islamic Boarding School was established.

At the beginning of the monetary crisis, the Indonesian people faced many difficulties. At that time, As Syekh Habib Saggaf Bin Mahdi Bin Syekh Abi Bakar Bin Salim, who still lived in the Bintaro Jaya housing complex, felt concerned and sad about this. Many teenagers dropped out of school and were unable to continue to a higher level due to the monetary crisis and the moral crisis that occurred everywhere, making him insist on establishing a free educational institution to ease the burden for those who were unable, generally the Indonesian people. So with his noble determination and will, he was willing to leave the metropolitan city and decided to settle in the village. He finally moved to Waru Jaya Village, Parung District, West Java. The village whose residents at that time were still below the poverty line, the majority of their income only relied on selling melinjo leaves and freshwater fish. The name al-Ashriyyah Nurul Iman itself is taken from Arabic, al-Ashriyyah means modern. With the aim that in the future this Islamic boarding school is expected to be able to become a center for fostering religious education and general knowledge in an integrated and modern manner. Nurul Iman comes from two words *nuur* and *al-iman* which mean the light of faith. With the hope that all students who study here will become scholars (scientists) who have credible religious knowledge and general knowledge skills and in their integration are always inseparable from faith as the light that is the basis of their lives.

Then, he began to build a Boarding School. At first, the students lived in the dormitory behind his house, the house was a grant from Mr. Gembong. With the increasing number of students from time to time, precisely on June 16, 1998 Abah (Al 'Alim Al 'Alamah Al Arif Billah Sayyiduna Syekh Al Habib Saggaf bin Mahdi bin Syekh Abi Bakar bin Salim), along with his wife

Umi Waheeda binti Abdul Rahman (Head of the Al-Ashriyyah Nurul Iman Islamic Boarding School Foundation) pioneered the development by establishing a bamboo kobong (first dormitory) measuring only 3x4 m (three times four meters).

Witnessed by Bogor Regency Government Officials and ambassadors from several neighboring countries, namely the ambassadors of Saudi Arabia, Brunei Darussalam, Singapore and Malaysia on 17 hectares of land, the laying of the first stone for the establishment of the al-Ashriyyah Nurul Iman Islamic Boarding School was carried out. Based on the recommendation of the Head of Waru Jaya Village and the Head of Parung District dated March 10, 1999, and has been registered at the Bogor Regency Department of Religion office since March 12, 1999 with the number: MI-10/1/PP/007/825/1999. DEED OF ESTABLISHMENT Foundation Number 18 dated June 14, 2011, Notary Bambang Suprianto, S.H., M.H. and Land Deed Making Officer Decree of the Minister of Justice and Human Rights of the Republic of Indonesia No. C-319.H.T.03.02-TH.2001 Decree of the Head of BPN NO. 5-X-2002, April 25, 2002

Starting from the awareness that education is the right of all human beings, the determination of Abah and Umi Waheeda to fight for education together was realized with the determination to provide education free of charge but still maintaining quality. Day by day, the name Al-Ashriyyah Nurul Iman is increasingly familiar to the public, its role in the world of education in Indonesia.

As an educational institution, the Al-Ashriyyah Nurul Iman Islamic Boarding School Foundation, founded by Abah (Habib Saggaf bin Mahdi bin Syekh Abi Bakar bin Salim) and his wife Umi Waheeda, has a unique educational formula, namely by combining elements of religious and general education in an integrated manner with the appropriate portions. This system allows the formation of a generation of students who are dynamic and resilient in facing the challenges of globalization while still being based on adequate spiritual abilities. In addition, students are also facilitated in learning special skills such as computers, sewing, technicians, foreign languages, and others. It does not stop here, the Al-Ashriyyah Nurul Iman Islamic Boarding School Foundation also prioritizes students' entrepreneurship education, by establishing a cooperative that oversees various business fields including bread, bottled water, tofu, tempeh, soy milk, organic fertilizer, printing, studio, recycling, waste and forming a Farmer Group Association (Gapoktan) which oversees agriculture, fisheries, animal husbandry and others. This is intended so that the entrepreneurial skills of the students can be honed thoroughly and ready to use, both theoretically and practically.

In practice, educational activities are carried out with a guarantee of free fees for all students who until January 2011 have reached \pm 23,000 students. The free fees are not limited to educational needs, but also to the fulfillment of consumption needs, dormitories, health and others.

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With the guidance of 500 teaching staff from early childhood education to high school, education is organized with formal education units from the early childhood education, elementary school, junior high school, high school and high school levels.

In the implementation mechanism, donors offer types of assistance for Islamic boarding school infrastructure facilities to the foundation. Then when the foundation has agreed, all development activities including the selection of architects, contractors, building materials and other financing are fully handed over to the donors as the funders. The foundation only carries out the mandate to use the building which is completely waqf, so that legally, the facility cannot be converted for other purposes, other than to support the success of the students' learning.

Until 2012, the Al-Ashriyyah Nurul Iman Islamic Boarding School Foundation has owned a number of properties in the form of places of worship, educational facilities, residential facilities, sports facilities, toilet facilities, fishery land, agricultural land and others on land owned by the Islamic boarding school, all of which have waqf status. In the process of finding the form and creating a formula for religious education, Abah is a central figure who is so inspiring in finding a dynamic educational concept that is always relevant to the times. Meanwhile, Umi Waheeda is the main determinant of the direction of general education policy who pioneered the concept and created various new innovations for the world of Nurul Iman education. Thus, the character of education is built well with synergy that complements each other. This is the inevitable reason for the achievement of various academic achievements of the Al-Ashriyyah Nurul Iman Islamic Boarding School Foundation.

2) Entrepreneurial Activities at Al-Ashriyyah Nurul Iman Islamic Boarding School

The Al-Ashriyyah Nurul Iman Islamic Boarding School implemented a non-formal education system that focuses on the ability of students to read yellow qur'ans. As for the formal education level, students will take the C package equivalency examination. This Islamic boarding school has 10 hectares of land from donor endowments that are used for coconut plantations, cattle and goat farms. The partnership system in managing the plantations and livestock is the trusted surrounding community and students who work after school hours. Workers will be given wages according to their respective work.



Picture 1. Agriculture in Borading School



Picture 2. Livestock activites of Santri

This Islamic boarding school manages its gardens and livestock by buying goats and cows from Lampung to be fattened, while the coconuts will be sold to local bosses. Good relations with the community are created through the contribution of the Islamic boarding school which opens job vacancies in the form of managing coconut plantations and livestock. Because the Islamic boarding school's very good contribution to the community supports harmonious relations between the Islamic boarding school and the community, thus increasing the role of the Islamic boarding school being trusted for animal slaughtering until the (KH. As'ad, 2023).

Based on the processing of interview data with the head of the Kyai As'ad Islamic boarding school, Lc, it can be concluded that the partnership pattern applied in this Islamic boarding school consists of a general trade partnership pattern for the sale of coconut plantation products, the sale of cows, goats and catering services for the local community. Furthermore, it also applies a religious social partnership pattern for infaq, alms and waqf received from donors.

The data source for Islamic boarding school entrepreneurs in the West Java region was selected based on the winners of the One Pesantren One Product (OPOP) activity organized by the West Java government in order to support Islamic boarding school products. One of these Islamic boarding school entrepreneurs is the Al Asyriyyah Nurul Iman Islamic Boarding School in Parung-Bogor. The Al Asyriyyah Nurul Iman Islamic Boarding School is an extraordinary entrepreneurial Islamic boarding school that has 15,000 male and female students from preschool to college levels. The students accepted at this Islamic boarding school come from the poor and destitute and orphans, all of these students are not charged any fees or are free of charge.

The costs required to meet the needs of 15,000 students come from profits from various business units owned by the Islamic boarding school business unit and excellent management. The business units owned consist of: waste recycling, convection, Nurul Iman offset, NIC Babershop, OINTIKA hexagonal drinking water, bakery, tofu, tempeh, soy milk, fisheries, cross-island agriculture, livestock, convenience stores, corn mills, Nurul Iman soap, Bio Gas, culinary arts, sandal factories and others that are processed from upstream to downstream. Sales of some of the

products produced have reached foreign countries such as sandals to Nigeria and black single onions to Japan (Waheeda, 2023). There are many partners who collaborate on various products produced by this Islamic boarding school entrepreneur such as Bank Indonesia, Japanese companies, agricultural management communities and empowerment of Islamic boarding school alumni who also manage various business fields. In addition, the large number of Abah and Umi waqf lands for various fields of agriculture, coal and fish farming have contributed greatly to Islamic boarding schools and the community.

Based on the data above, the partnership patterns applied to the Assyriyyah Nurul Iman Islamic boarding school include integrated partnership patterns, but in general are general trade patterns, distribution and agency partnership patterns, social religious partnership patterns and operational agribusiness partnership patterns.

3) Partnership Patterns at Al-Ashriyyah Nurul Iman Islamic Boarding School

West Java Province is the province with the largest number of Islamic boarding schools in Indonesia. The government and its community are very supportive of the development of Islamic boarding schools, one of the programs implemented is One Pondok One Product (OPOP). Nurul Iman Parung-Bogor is a special Islamic boarding school because it has 15,000 students from Kindergarten to College level with free fees. Another specialty is that the business units owned by this Islamic boarding school have been able to export to Japan and Nigeria. Below will be explained in detail the implementation of the partnership pattern based on the following table:

Table 1 Implementation of Partnerships Program at Al Asyriyyah Nurul Iman Islamic Boarding School, Bogor, Indonesia

No	Partners	Partnership Pattern	Partnership Implementation	Product
1	BI West Java Representative	Social Religious	Grant <i>Green House</i>	Red Ginger
2	Japanese Company	Distribution and Agent	Nurul Iman Carbone Active (NICA), Making a Hexagonal Drinking Water Depot and Planting Black Single Garlic	Charcoal, Bottled Mineral Water, Single black onion
3	Agricultural Waqf Land	Agribusiness Operational Cooperation	Management of Rice, Corn, Coffee, etc. Farming	Berni Rice, Corn, Coffee, Red Ginger
4	Fishery Waqf Land	Social Religious	Fish Culture	Fish
5	Kopontren	General Trade	Convection, Offset, barbershop, drinking water depot, bread factory, sandal factory, tofu factory, tempeh, soy milk, soap factory, bio gas, skincare factory and	Clothing: sarong, peci, skirt, jilbab, batik shirt. Book printing, barbershop, Ointika hexagonal drinking water, tofu,

			waste processing	tempeh, soy milk, soap, bio gas, bread, detergent, skin care, waste processing etc.
5	Online Applications: Bukalapak, Shopee and Tokopedia.	Distribution and Agent	Sales of products through: https://store.nuruliman.or.id	Clothes, detergent, skincare, hand sanitizer, drinking water, detergent, coffee, honey, black diamond etc.

Source: Research Data, 2023

Based on the table above, it can be seen that the implementation of the partnership pattern at the Al-Asyriyyah Nurul Iman Islamic boarding school has 4 patterns, namely: partnering with the Indonesian Bank of West Java for a red ginger greenhouse grant with a socio-religious pattern, the results of this red ginger are then processed into Nurul Iman red ginger drink products, then partnering with the Distribution and Agent, KOA patterns at a Japanese company PT. ASJ Indonesia in making Nurul Iman Carbone Active (NICA), then the OINTIKA Hexagonal bottled drinking water depot and planting black single onion seeds known as black diamond. Furthermore, all the land owned by the Al Asyriyyah Nurul Iman Islamic boarding school is waqf land, therefore it is categorized as an SR partnership pattern, but because its implementation is integrated with the management of agricultural products, it is also categorized as an agribusiness cooperation partnership, except for fish farming because it is used for entrepreneurship practices, research and consumption of Islamic boarding schools only (not sold) therefore it is categorized as an SR partnership only.

Furthermore, the general trade partnership pattern for the Islamic boarding school cooperative business unit consisting of convection, Offset, barbershop, drinking water depot, bakery, sandal factory, tofu factory, tempeh, soy milk, soap factory, bio gas, skincare factory and waste processing. Categorized as general trade because it is provided to the public, even developing into a D&K partnership pattern in the form of Nurul Iman Store because it partners with Bukalapak, Tokopedia and Shopee. In another study conducted by Muhammad Nashruddin (2016) at the Darul Yatama Wal Masakin Islamic Boarding School, Jerowaru, East Lombok Regency is one of the oldest and largest Islamic boarding schools in East Lombok Regency, as well as the only Islamic boarding school with the largest agribusiness land. The respondent sample was taken from the foundation administrators and farmer managers as many as 30 respondents. In this study, there were three agribusiness activities observed, namely agriculture, livestock, and fisheries. From the results of the study, it was found that the entrepreneurial model in agricultural activities is the Sakap model (profit sharing), the entrepreneurial model in livestock activities is the kadasan model

with a collective and rotating pen management pattern. And the entrepreneurial model in fisheries activities is the self-management model (direct management).

CONCLUSION

- 1) Entrepreneur Islamic boarding schools have adopted the concept of a partnership pattern that is common to business entities according to Government Regulation (PP) No. 17 of 2013 and the Business Competition Supervisory Commission (KPPU) concerning partnerships. The new partnership pattern found is the Social Religious partnership pattern.
- 2) The implementation of the partnership pattern in entrepreneur Islamic boarding schools in efforts to strengthen the 100% halal industry also applies a social religious partnership pattern and in its implementation, partnership activities are managed by the Islamic boarding school business unit, cooperative Islamic boarding school, foundation, school, and students.
- 3) The general trade pattern is more ideal than other partnership patterns and professionally this pattern is able to export products abroad.
- 4) To the managers of Islamic boarding schools, because it has been proven that the general trade pattern is the most popular and significant partnership pattern in strengthening the halal industry, it is necessary to continue to develop the general trade partnership pattern. In addition, it is also expected to be able to optimize the pattern of social religious partnership assistance so that it is maximally beneficial in strengthening the halal industry.
- 5) For students, not only as information and knowledge about ideal partnership patterns in the context of developing entrepreneurship in the Islamic boarding school environment but also expected to be useful as a means and opportunity to improve their entrepreneurial skills.
- 6) To the partners of Islamic boarding school entrepreneurs, in addition to providing assistance, it is also necessary to carry out coaching and evaluation of the assistance program so that it can be productive.
- 7) To the community around the Islamic boarding school because all Islamic boarding schools essentially belong to the community whose benefits and progress are for the community, it is hoped that they can build more optimal partnerships.
- 8) The government in general is expected to continue to facilitate and provide guidance so that the halal industry in the country becomes one of the mainstay economic development models considering that today Catholic countries such as the Central Philippines are actively encouraging the growth of the halal industry with a target of 120 jobs with a budget of 230 billion pesos or 64 trillion.

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