



# The role of Islamic boarding schools in student empowerment: Study of *Anak Jalanan At-Tamur* Islamic boarding school in Bandung Regency

Muhamad Yusuf<sup>a,\*</sup>, Alwis<sup>a</sup>, Mhd. Rasidin<sup>b</sup>, Doli Witro<sup>c</sup>, Andri Nurjaman<sup>d</sup>

<sup>a</sup> Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, State Islamic Institute of Kerinci, Jambi 37112, Indonesia

<sup>b</sup> Department of Islamic Law, Faculty of Syariah, State Islamic Institute of Kerinci, Jambi 37112, Indonesia

<sup>c</sup> Department of Islamic Economic Law, Faculty of Syariah, State Islamic Institute of Sunan Gunung Djati Bandung, Bandung 40614, Indonesia

<sup>d</sup> Department of Islamic Civilization History, Faculty of Adab and Humanities, State Islamic Institute of Sunan Gunung Djati Bandung, Bandung 40614, Indonesia

## Article Info

### Article history:

Received 11 May 2023

Revised 23 October 2023

Accepted 26 October 2023

Available online 30 August 2024

### Keywords:

Anak Jalanan At-Tamur Islamic Boarding School, economic empowerment, santri (students)

## Abstract

Islamic boarding schools are educational and missionary institutions and a place for developing Islamic economics. However, not all Islamic boarding school institutions in Indonesia or the Islamic world have moved towards developing the Islamic economy. In fact, Islam succeeded because of its strong economic foundation. This article discusses the role of the *Anak Jalanan At-Tamur* Islamic Boarding School in empowering students economically. The method used in this research is qualitative-descriptive. The primary data in this study were the results of observations and interviews. Data analysis techniques are condensation, data presentation, and drawing conclusions. The study results show that the *Anak Jalanan At-Tamur* Islamic Boarding School's role in economically empowering students is through *Martabak* and *Roti Bakar* (toast) Santri. Positive results in terms of skills and finances were felt by those selling *Martabak* and *Roti Bakar* Santri, who incidentally were Islamic boarding school students and college student at the Sunan Gunung Djati State Islamic University of Bandung. Positive results were also felt by the *Anak Jalanan At-Tamur* Islamic Boarding School itself, namely, with the proceeds from the sale of *Martabak* and *Roti Bakar* Santri, the needs of the Islamic boarding school and funding for routine activities and other religious events were met. So, every Islamic educational institution or Islamic boarding school must have its business platform in order to empower independent human resources and for the advancement of Islamic education and da'wah.

© 2024 Kasetsart University.

\* Corresponding author.

E-mail address: [yusufgayo32@gmail.com](mailto:yusufgayo32@gmail.com) (M. Yusuf).

---

## Introduction

Islamic boarding schools are one of the Islamic educational institutions (Yusuf et al., 2023). In the latest developments, Islamic boarding schools are not only educational and da'wah institutions but also become places for developing Islamic or sharia-based economics. Islamic boarding schools can face developments over time, as in the modern era like today, Islamic boarding schools are faced with global economic developments or the era of economic globalization (Mursyid, 2011, p. 173).

So, the research statement is what is the role of Islamic boarding schools in facing global economic developments? This of course, depends on the Islamic boarding school's strategy in preparing the human resources within the Islamic boarding school environment. Then the following research question is what strategy does the Islamic boarding school use?

If you look at the history of Islamic boarding schools from time to time, they have played a role in dealing with various conditions and situations in every development era, including the current global economy. The existence of cooperatives managed by Islamic boarding schools in which students learn various skills and abilities, for example, in sewing and then sell the results directly through the cooperative, is clear evidence of the resilience of the Islamic boarding school-based economy (Mursyid, 2011, p. 175).

Islamic boarding schools in several regions in Indonesia have headed in that direction, such as Pondok Modern Gontor, which emphasizes expertise in foreign languages, and other Islamic boarding schools emphasize grammatical skills in Arabic (*nahwu* and *sharaf*). Other pesantren focus on the development of *fiqh*, such as Ma'had Aly as-Salafiyah as-Syafiiyah, and the Situbondo Islamic Boarding School (Juandi & Yasid, 2016). Meanwhile, Islamic boarding schools that emphasize practical skills in their students are like the Darul Falah Bogor Islamic boarding school, which increases abilities in agriculture. So, from here, the hope is that pesantren, as Islamic religious institutions, should be able to advance society in general, both in science and in the field of people's economy or Islamic economics. This is in line with the mission of the Prophet Muhammad Saw. In his words, religion is the development of civilization.

However, not all Islamic boarding school institutions in Indonesia have generally moved towards the development of Islamic economics. Several Islamic boarding school institutions have the ideology that

Islamic boarding schools are prohibited from teaching things related to world affairs except those related to inheritance law. This often happens in Salaf Islamic boarding schools, which are still traditional and conservative. Therefore, the position of Islamic boarding school institutions today is a dynamic between maintaining their identity as Islamic educational institutions or starting to open up.

*Anak Jalanan* At-Tamur Islamic Boarding School is an Islamic boarding school in Bandung Regency managed by a cleric named *Kiai* Ujang. The world of entrepreneurship or trading in food, especially types of *Martabak* and *Roti Bakar* (toast) is included in the Islamic Boarding School curriculum. The purpose of this *Anak Jalanan* At-Tamur Islamic Boarding School is to have a place for business students. In addition to having religious and general knowledge obtained in formal and informal education, students also have trade and sales skills and noble characters, as exemplified by the Prophet Muhammad Saw.

Some of the descriptions above show the gap between the essence of business exemplified by the Prophet Muhammad Saw and the reality in several Islamic boarding school educational institutions. If all educational institutions and Islamic boarding schools in Indonesia were involved in the economics world, they could be independent and recover from all adversity and setbacks in various fields.

The backwardness of Muslims in education, science, and technology is the result of poverty. One of the solutions is to develop the Islamic economy, especially reviving the economic sector in Islamic educational institutions and Islamic boarding schools. Because the Ministry of Religion, which oversees Islamic educational institutions and Islamic boarding schools, has a priority program for the independence of Islamic boarding schools, this shows the seriousness of the Indonesian government in terms of Islamic economics based on Islamic boarding schools.

In this research, the *Anak Jalanan* At-Tamur Islamic Boarding School in Bandung has become a prototype for other educational institutions and Islamic boarding schools to be economically independent, play a role, and organize strategies in facing current global economic developments. This is also a novelty in this research.

Thus, this paper discusses the role of an Islamic boarding school called *Anak Jalanan* At-Tamur Islamic Boarding School in empowering the economy of students. Because the role of Pondok Pesantren must be included in all fields, including development and economic empowerment, apart from the pesantren having a place of

business in facilitating all the needs of Islamic boarding schools, it will also be able to produce independent students. This article aims to highlight the role of the *Anak Jalanan* At-Tamur Islamic Boarding School in empowering students' economies.

---

## Literature Review

### Islamic Boarding School

*Pondok Pesantren* (Islamic boarding school) is an educational institution resulting from a combination of two institutions, namely, the *pondok* (*funduq*), a place that studies and practices Islamic mysticism, and the *Pesantren* (Islamic boarding school), itself a place or place for teaching (Lukens-Bull, 2004). Islamic boarding schools are also a means for transforming traditional Islamic understanding in the works of classical scholars (yellow book) to its most essential elements, namely, students and society (Bruinessen, 1999). Islamic boarding schools are Indonesia's oldest Islamic educational institutions (Rahman, 2022). According to Mastuhu, Islamic boarding schools are traditional Islamic educational institutions that aim to study and practice Islamic teachings by prioritizing morals and ethics (Mastuhu, 1994).

This cottage comes from the absorption of the Arabic language, namely, *funduq*, which means lodging or hotel. From this understanding, it is clear that the hut is the residence of the santri. Santri built these very simple bamboo dormitories during the early days of Islam in the archipelago (Dhofier, 2015). Meanwhile, the word *pesantren* also means the residence of the santri. "Pesantren" comes from the word "santri" itself with the prefix "pe" and the ending "an" (read in Indonesia language version). However, Johns claims that Dhofier quoted the term *santri* as coming from the Tamil language, which means teacher of the Al-Qur'an. On the other hand, C. C. Berg states that the word *pesantren* comes from the word *shaṣṣtri*, which comes from the word *shaṣṣtra*, which means holy book (Islam & Aziz, 2020).

### Islamic Boarding School Curriculum

As an institution that teaches Islamic education (Anggadwita et al., 2021; Hendarmin et al., 2021), of course, a boarding school has a curriculum. One of the curricula of Islamic boarding schools is *ngaji*, or the study of classic books (yellow book), which is religious education that is both a form of education and an

obligation in Islamic boarding schools. In building a peaceful Islam, *pesantren* seek to become that identity (Mujahid, 2021). This *ngaji* is studying the text in a classic book to read and understand its contents, in the sense that *ngaji* is how to read Arabic texts, especially the Al-Qur'an. In addition, Islamic boarding schools also provide mental and psychological education for students so they can live in a social environment (Miftahuddin et al., 2022; Rajab, 2014).

The Islamic boarding school education system can be divided into two systems, namely, the *sorogan* system and the *bandongan* system, according to Dhofier, but apart from the two systems, there is also a *halaqah* system and a *hafalan* (rote) system, added Mastuhu. However, of the four systems, there is a *kilatan* (flash) system, often called a *pasaran*, which is held at certain times, especially during the holy month of *Ramadhan*. The individual system between the *santri* and the *Kiai* is called the *sorogan*, the *santri* will choose the book to be studied and then read and will be corrected by the *Kiai*. This method is applied twice, namely, at the beginning to acquire basic skills and at the end to complete a scientific discipline (Lukens-Bull, 2004, p. 66).

Whereas the *wetonan* or *bandongan* system is carried out like a seminar, the students sit on the floor at the edge of the *mushalla* or mosque and leave a space in the middle for the *Kiai* to sit and start the recitation. The *Kiai* reads a few sentences in Arabic, after which he stops and gives meaning in the local language (Javanese or Sundanese). The students write the meaning on the sidelines of the Arabic script in their book. While the *kilatan* or *pasaran* method is an open recitation pattern during the month of Ramadan or school holidays, usually when basic lessons are postponed, regular students are at home, and when students do not go home, they travel to study specific books in the short term (Lukens-Bull, 2004).

### The Figure of a Kiai at Islamic Boarding School

Both Islamic boarding schools, students, and the recitation system at Islamic boarding schools are governed and led by a *Kiai*. *Kiai* himself is a religious scholar or cleric. *Kiai* is a title that cannot be obtained from the formal education system, but it is much more than that. *Kiai* is a title from the community. There are at least four factors for a person to be called a *Kiai*, namely, knowledge, spiritual power, heredity (both spiritual and biological), and morality (Lukens-Bull, 2004).

The term *Kiai* in Javanese is used in many ways. All of these things are used to indicate something or someone who has above-average quality. *Kiai* comes from the word “iki wae”, which can be interpreted as a chosen person, a *Kiai* is a particular person because he is the choice of Allah Swt. The Islamic boarding school, apart from being an Islamic education and da’wah institution which is a place for recruiting prospective scholars who will continue the struggle for the Islamic religion, is also usually a place to improve specific skills, both those of Islamic religious knowledge such as the study of language, interpretation (*tafsir*), hadith, *fiqh*, and others, or practical skills such as agriculture, plantation, animal husbandry, trade, etc. (Murtadho, 2010).

### *Islamic Boarding School-Based Economic Empowerment Potential*

Empowerment can be interpreted as a process in which a person masters the issues that concern them (Kirk et al., 2016; 2017). Individual empowerment can be understood as increased skills and control over one’s life (Kong et al., 2022). Empowerment allows it to be sustainable if there are changes at different levels, such as; in individuals (knowledge, abilities, and self-esteem), in society (institutions), economic opportunities (resources that are not yet available), and the broader legal and political environment (Pereznieta & Taylor, 2014). A practically oriented learning process that supports students to walk in sustainable change and empowerment (Bolmsten & Kitada, 2020). To become an effective and productive generation of the nation and workers, as well as understand the challenges and opportunities in the future (Reimers, 2020).

It has been mentioned in the introduction that Islamic boarding schools have made a paradigm shift in the sense that Islamic boarding schools do not only produce scholars such as clerics or clerics who are experts in Islamic religious sciences such as interpretation, hadith, *fiqh*, and other sciences but farther from that, namely, the religious sciences that have influenced its economic activities, including the Islamic boarding school institution itself, must be the pioneer of the growth of the Islamic economy (Muttaqin, 2016).

The role of Islamic boarding schools in moderate da’wah (Mundzir et al., 2023), da’wah media (Kustiawan et al., 2023), and developing science is extraordinary for Islam in Indonesia. However, it turns out that in the history and education of traditional Islamic boarding schools, several supporting skills were also applied by the leadership of the pesantren, including paddy fields,

gardening, or animal husbandry. *Kiai*, who have rice fields or gardens, usually assign senior students to work on the land, from planting to harvesting. In the case of animal husbandry, it is also the santri who manage the livestock owned by the *Kiai* or those belonging to the pesantren. This is part of the pesantren education carried out by the *Kiai* for his students so that they can live independently after graduating from the pesantren.

Modern Islamic boarding school educational institutions have also developed the same pattern. The term standing on its own feet in the economic field has become an accurate slogan. This is because the economic independence of the pesantren will impact the progress of the pesantren. Of course, without leaving the old curriculum, Islamic boarding schools can progress, empower the economy, and provide entrepreneurial skills to students (Ningsih, 2017).

Islamic boarding schools have great potential in the economic field of Muslims. Islamic boarding schools are believed to be able to contribute financially to the surrounding community (Hudaefi & Heryani, 2019). Therefore, Islamic boarding schools must take part or play an active role in the world of economics or entrepreneurship, whose goal is the independence of Islamic boarding schools and the economic independence of Muslims. This is what the *Anak Jalanan* At-Tamur Islamic Boarding School has pursued, in addition to creating a generation that has an intellectual balance between religious knowledge and general science as well as morality and faith that adheres to the teachings of *ahli sunnah waljamaah an-nahdiyyah*; the Islamic Boarding School which a *Kiai* manages, has Islamic boarding school economic forum to improve students’ soft skills in the field of entrepreneurship, namely, *Martabak* and *Roti Bakar* Santri. Indirectly, the *Anak Jalanan* At-Tamur Islamic Boarding School has provided students with apprentice skills that were not obtained at universities or colleges, as revealed by Raska and Keller, in that only 29 percent of students reported having internship experience, and the rest left college without having this ability (Raska & Keller, 2021). To reduce thoughts associated with decision-making confusion and commitment anxiety (Grier-Reed et al., 2009).

### *Previous Research*

As in previous studies regarding Islamic boarding schools and economic empowerment, like the first article entitled *Building Economic Empowerment in Islamic Boarding Schools* by Muhammad Nadzir (Nadzir, 2015), this article discusses that one of the tasks of Islamic

boarding schools is to develop and empower people in all fields, including the economic field, and this is one of the ways for Islamic boarding schools to deal with an increasingly complex society in the future. The research conducted by Muhammad Nadzir discussed the efforts that the pesantren should have made in general (not specifically the case study of a boarding school), such as preparing santri with various expertise, instilling the spirit of an entrepreneur, and there must be an understanding of the pesantren that poverty is the responsibility of the pesantren. So, what distinguishes this article from that article is research gap as well as novelty, the focus on the role of the *Anak Jalanan At-Tamur Islamic Boarding School* in economic empowerment of the students, who are also the santri of the boarding school, and this can, at the same time, become an example and recommendation for other Islamic educational institutions, both in Indonesia and other countries, widely, to be able to be economically independent, whatever the economic container, either in the fields of culinary, clothing, farming, agriculture, and others, so that humans can rise from poverty and ignorance.

Second, is an article entitled *The Role of Islamic Boarding Schools in the Economic Empowerment of People in Indonesia*, written by Muhammad Anwar Fathoni and Ade Nur Rohim (Fathoni & Rohim, 2019). This article concludes that Islamic boarding schools have sufficient resources and capital to become the basis for the economic empowerment of the people. With these resources and capital, Islamic boarding schools can carry out various activities that are oriented towards empowering the economy of the surrounding community. Research conducted by Muhammad Anwar Fathoni and Ade Nur Rohim concluded that pesantren, in general in Indonesia, empower the economy in several aspects, as well as the importance of empowerment. This is the gap of the research with this research, which is focused on economic empowerment conducted by the *Anak Jalanan At-Tamur Islamic Boarding School*, specifically to students who are as well students at the Islamic boarding school. This is also a novelty in the world of Islamic boarding school research and economic sector development. The role of the *Anak Jalanan At-Tamur Islamic Boarding School* is considered successful in economic empowerment of their students in meeting daily needs, meaning that the *Anak Jalanan At-Tamur Islamic Boarding School* can be said to be independent in economic terms.

Third, an article entitled *Islamic Boarding School Economic Empowerment Through Local Resource*

*Development (Study at Daarut Tauhid Islamic Boarding School)* was written by Tirta Rahayu Ningsih (Ningsih, 2017). The article states that Islamic boarding schools must play a role in responding to various social problems, including economic ones. Therefore, Islamic boarding schools must immediately reform community empowerment through the economy. The difference, as well as the above research gap with this research, lies in the focus and object of research. Tirta Rahayu Ningsih focuses their study on the Daarut Tauhid Islamic Boarding School, which has cooperatives engaged in the fields of services and trade. Aa Gym's Islamic boarding school does have a large and robust capital. This is one of them influenced by the figure of Aa Gym as a famous preacher so that it can form many economic institutions. Then what about the small boarding schools that do not have significant capital? This is often a problem, even though the amount of capital does not necessarily determine success in economic terms. *Anak Jalanan At-Tamur Islamic Boarding School*, an Islamic educational institution considered a small boarding school, is considered successful in economic empowerment of the students. This is a real example and novelty in this study, whereby Islamic educational institutions already large or small and developed, have the opportunity to succeed in economic independence.

---

## Methodology

### Research Design

The method used in this research is a qualitative-descriptive method. Miles et al. (2014) reveal that qualitative data are a source of well-grounded, rich descriptions and explanations of human processes. The qualitative method is a research method that seeks to describe an object following the reality at the scene through observation. The object depicted is the *Anak Jalanan At-Tamur Islamic Boarding School*, empowering students. The empowerment carried out is the *Martabak* and *Roti Bakar* Santri business. At the same time, descriptive research has a workflow; identification of problems, constraints, and problem formulation, as well as determination of research objectives and benefits. A structured workflow can facilitate the identification of research problems related to empowering students. Furthermore, it finds the obstacles experienced during research and facilitates formulating research problems. In the end, the objectives and benefits of the research were obtained.

## Participants

In this study, the identities of the participants who were used as informants were not displayed, as their names were reported under pseudonyms (Indrayadi et al., 2021; Mukminin et al., 2017). This is useful for their privacy and identity, so they feel safe as informants. In qualitative research, it is explained that the number of participants is uncertain. There can be one or more (Creswell, 2014a). However, information digging is carried out in-depth to answer research questions. This study used purposive sampling in determining research subjects or informants, namely, the determination of informants with specific considerations or criteria. This selection was made to facilitate researchers in finding accurate data. We invited two *Martabak* and *Roti Bakar* Santri Team members for *Anak Jalanan* At-Tamur Islamic Boarding School to conduct in-depth interviews. There are pseudonyms named informants is Anton and Budi.

The selected participants were students with the status of santri who lived or had lived at the *Anak Jalanan* At-Tamur Islamic Boarding School. This also explains the word “santri or students” used in this study, which is intended for students with the status of santri. The term santri in Indonesia is also used for junior high school and high school students who study at Islamic Boarding Schools.

## Data Collection

This research focuses on the role of the *Anak Jalanan* At-Tamur Islamic Boarding School in empowering students' economies. Two types of data are used in this study, namely, primary data and secondary data. The primary data in this study were the results of observations and interviews at the *Anak Jalanan* At-Tamur Islamic Boarding School. Field observations and direct interviews are the primary data presented in a narrative and descriptive manner in this article. This study interviewed the owner and senior students who are members of the *Martabak* and *Roti Bakar* Santri team at the *Anak Jalanan* At-Tamur Islamic Boarding School as informants.

In addition to field data, this research is also supported by library materials as complementary or secondary data. Library data were obtained by reading, studying, and understanding the materials that had been collected related to the economic empowerment of students in Islamic boarding schools. The library data are books, scientific articles, research reports, and internet websites.

## Data Analysis

This study's data analysis techniques were data condensation, data presentation, and drawing conclusions (Miles et al., 2014, pp. 31–33). Data condensation was carried out after the data were obtained through observation and interviews. The data obtained are identified, grouped, and simplified. This aims to see the form of empowerment and find out the impact felt by the students. This category is still tentative and may undergo changes, additions, or reductions based on the conditions of the data obtained later. Then, the presentation of data based on data condensation was carried out. The data were presented as is, with no additions or subtractions in a narrative. This is intended to maintain the authenticity of research data. If needed, the narrative can also be strengthened with metrics, graphs, or tables. The last stage is drawing conclusions based on the abstraction or meaning of the data that has previously been narrated. The process of drawing conclusions is also guided by the research questions built previously, namely, that the *Anak Jalanan* At-Tamur Islamic Boarding School carries out the economic empowerment of students. This process of drawing conclusions can be in line with the data processing process because the categorization process in data processing is basically the beginning of drawing conclusions.

## Trustworthiness

To ensure this research can be trusted, we carried out several methods recommended by Tracy (Tracy, 2010), namely, triangulation and member reflection. First, with triangulation of information, we carried out a comparison between the results of observations and participants' knowledge during interviews to avoid subjectivity bias and to test the consistency of the findings. Second, with member reflection, we transcribed the results of interviews to check each member including all members to provide feedback to see which views reflect their true views (Creswell, 2014b).

---

## Results

### *Brief Profile of Anak Jalanan At-Tamur Islamic Boarding School*

The *Anak Jalanan* At-Tamur Islamic Boarding School is located in RT 01 RW 01, Cibiruhilir Village, Cileunyi District, Bandung Regency. The location is

adjacent to several campuses, namely, UIN Sunan Gunung Djati Bandung (Sunan Gunung Djati State Islamic University of Bandung), UPI Cibiru Campus, Padjadjaran University Jatinangor Campus, ITB Jatinangor Campus, and the Institute of Domestic Administration (IPDN). It is also close to several Islamic boarding schools, including Al-Muawanah Islamic Boarding School, Al-Ihsan Islamic Boarding School, and Al-Wafa Islamic Boarding School. The facilities at the *Anak Jalanan At-Tamur Islamic Boarding School* are the two-floor Syarif Hidayatullah (Syahida) mosque, the second floor of the mosque is used as a men's dormitory, toilets, and bathrooms, clothesline, motorbike garage, and bamboo hall, which is often used for various routine recitation activities and activities of other boarding schools.

As an Islamic educational institution, of course, the *Anak Jalanan At-Tamur Islamic Boarding School* has vision, mission, and goals. The vision of the *Anak Jalanan At-Tamur Islamic Boarding School* is: First, faith, worship, and morals which adhere to the understanding of *aswaja an-nahdiyyah*; Second, spiritual balance, namely, religious knowledge and general knowledge aimed at worshipping Allah Swt.; and Third, a soul that must accept, enjoy and be grateful for *khairihi wa syarrihi minallahi ta'ala* (Attamur.com, 2017). In addition, students are also advised to have two attitudes and behaviors, namely, First, special knowledge (religion) to equip themselves and general insight to socialize in society. Second, students should refer to the four pillars of the nation in deciding social issues (Ihsan & Fatah, 2021, p. 251).

Meanwhile, the missions of the *Anak Jalanan At-Tamur Islamic Boarding School* are: First, to create human resources who believe, worship, and have morals adhering to the teachings of *aswaja an-nahdiyyah*; Second, to develop the potential for intellectual balance, which allows devotion to religion, nation, and the state as a form of worship to Allah Swt.; and Third, fostering the soul and morals so that they can accept, enjoy and be grateful for the pleasures of life so that they can live beneficially for themselves and the surrounding environment (Attamur.com, 2017).

As an Islamic boarding school, *Anak Jalanan At-Tamur Islamic Boarding School* has a curriculum for developing education and teaching. In general, the recitation activities are divided into three times, namely, the *ba'da* (after) Maghrib prayer, *ba'da* Isya prayer, and *ba'da* Subuh prayer. As for *ba'da* the Maghrib prayer, education is focused on service, namely, *Madrasah Diniyyah Takmiliyyah* (MDT) *Syahida* children, such as teaching Al-Quran reading, memorizing short letters, prayers, etc.

The *ba'da* Isya prayer is filled with the recitation of the yellow book, while the dawn prayer is filled with the Al-Quran recitation.

The students of the *Anak Jalanan At-Tamur Islamic Boarding School* are divided into three groups. The First is the *mukim* students, who live and study, and carry out all activities at the *Anak Jalanan At-Tamur Islamic Boarding School*. There are approximately 30 *mukim* students consisting of male and female students. Because the *Anak Jalanan At-Tamur Islamic Boarding School* does not have a female dormitory, the female students live in boarding houses around the Islamic boarding school complex; Second, the *kalong* students, namely, students who study at the *Anak Jalanan At-Tamur Islamic Boarding School* but do not live in the pesantren, meaning that after finishing studying, the students return to their homes. Santri, like this, usually at the *Anak Jalanan At-Tamur Islamic Boarding School*, are MDT *Syahida* students, numbering around 40 people; and Third, are *consultive* students, the last type of santri is the type of santri who comes to the *Anak Jalanan At-Tamur Islamic Boarding School* with various life problems which require consultation. This last group of santri involves many students of varied ages and occupational backgrounds.

Apart from reciting the Maghrib prayer for MDT *Syahida's* children, *ba'da* the Isya prayer recitation of the yellow book and *ba'da* (after) the Subuh recitation of Al-Quran, there are also several other programs included in the curriculum of the *Anak Jalanan At-Tamur Islamic Boarding School*, namely, general recitation, such as coaching and reading of *Rotibul Hadad* every Friday night. There is also economic, social, and religious development. Regarding economic development, the *Anak Jalanan At-Tamur Islamic Boarding School* has a culinary business platform called *Martabak* and *Roti Bakar* Santri.

Another program is counseling guidance through the psychotherapy *tasawuf* approach, and this guidance is carried out for the consultive students above to find the best way out in dealing with various problems in life. Developing research and scientific writing is also part of the *Anak Jalanan At-Tamur Islamic Boarding School* program. This supports college assignments through journal articles, thesis, and dissertations (Attamur.com, 2017).

### *The Role of Anak Jalanan At-Tamur Islamic Boarding Schools in Economic Empowerment to Students*

The role that has been and continues to be carried out by the *Anak Jalanan At-Tamur Islamic Boarding School* in economic empowerment to students presented is the result of field observations direct and descriptive direct

interviews following the methods carried out. The results show that *Martabak* and *Roti Bakar Santri*, belonging to the *Anak Jalanan At-Tamur Islamic Boarding School*, are thoughtfully managed by a manager as the person in charge of the field of entrepreneurship which is contained in the *Anak Jalanan At-Tamur Islamic Boarding School* curriculum.

*“The Martabak and Roti, Bakar Santri brands, were born from the idea of a friend of the pesantren leadership to create a pesantren entrepreneurship platform in 2014 with minimal capital sourced from personal money belonging to the leadership of the Anak Jalanan At-Tamur Islamic Boarding School.”*

(Budi, personal communication, 2022).

*“In establishing a pesantren economic forum, named Martabak and Roti Bakar Santri, it is hoped by the leadership of the Anak Jalanan At-Tamur Islamic Boarding School, that the students have productive activities and can be independent, reducing tuition fees for their parents. Therefore, the Anak Jalanan At-Tamur Islamic Boarding School requires its students to seek entrepreneurial experience.”*

(Anton, personal communication, 2022).

*“The early history of Martabak and Roti Bakar Santri is from a coach, a neighbor of the Anak Jalanan At-Tamur Islamic Boarding School and who works at Martabak Legit. Finally, the leadership of the Anak Jalanan At-Tamur Islamic Boarding School asked the coach to teach his students how to make martabak and sell it.”*

(Anton, personal communication, 2022).

The initial students trained by the coach were a manager, Anton, and Budi. Anton is an alumnus of the *Anak Jalanan At-Tamur Islamic Boarding School*, while Budi is an alumnus and the teaching board of the *Anak Jalanan At-Tamur Islamic Boarding School*. After conducting several training sessions until they could do so, the leadership of the *Anak Jalanan At-Tamur Islamic Boarding School* asked them to open their stalls with capital from the Islamic boarding school with a profit-sharing system.

Regarding the development of *Martabak* and *Roti Bakar Santri*, starting in 2014, the first place where *Martabak* and *Roti Bakar Santri* stalls were located was on Street Manisi, Bandung City, in front of

Alfamart, managed by a coach. After one year of running, that is in 2015, *Martabak* and *Roti Bakar Santri* opened a branch in another area, namely, on Street Cijambe, Cinunuk District, Bandung Regency, which Budi and a manager managed.

Furthermore, in 2018, *Martabak* and *Roti Bakar Santri* opened another branch near the *Anak Jalanan At-Tamur Islamic Boarding School*, namely, in the Cibiruhilir area, in front of Indomaret. The Cibiruhilir branch lasted for about a year and was managed by Anton.

*“As for lapak (places), the Street Manisi branch of the Martabak and Roti Bakar Santri for the students was then managed by several alumni of the Anak Jalanan At-Tamur Islamic Boarding School, including Udin for two years, from 2017 to 2019. After that, the Manisi branch of the Martabak and Roti Bakar Santri for the students was handed over to a manager to manage until 2021.”*

(Budi, personal communication, 2022).

*“In 2022, a manager opened two new branches of Martabak and Roti Bakar Santri, the first near his house, in the Cibangkonol area and managed directly by a manager; and the second in the Street Cingingsed area. Then, the stalls on Street Manisi were handed over and managed by Budi, while the Cingingsed branch was handed over and managed by Komar.”*

(Budi, personal communication, 2022).

To this day, the *Martabak* and *Roti Bakar Santri* have eight branches, namely, the Street Manisi, Cinunuk, Cibangkonol, Cinginsed, Majalaya, Sukabumi, and two branches in the Bogor area, all of which are managed by alumnus of the *Anak Jalanan At-Tamur Islamic Boarding School*. *Martabak* and *Roti Bakar Santri* continue to grow, both in quality and quantity.

*“An indicator of the success of Martabak and Roti Bakar Santri is that the quality is outstanding and delicious. In terms of taste, this can compete with martabaks, which are already well-known in the Bandung Raya area. This is proven by the possibility of running out of 5–6 kg of martabak dough per lapak (place) daily. As for the quantity, there are more and more branches of the Martabak and Roti Bakar Santri*

(Anton, personal communication, 2022).



*Anak Jalanan* At-Tamur Islamic Boarding School students are currently studying at UIN Sunan Gunung Djati Bandung. *Martabak* and *Roti Bakar* Santri are present. Apart from being the backbone of the pesantren's economy, such also provides financial support for the *Anak Jalanan* At-Tamur Islamic Boarding School students to finance their college needs.

Santri who join the *Martabak* and *Roti Bakar* Santri team are usually former or final semester students. The empowerment carried out by the *Anak Jalanan* At-Tamur Islamic Boarding School for students is from the willingness of these students to learn entrepreneurship, especially in the culinary field of *Martabak* and *Roti Bakar*. After there is a will, training is carried out until it can be done. The training starts from making dough ingredients to serving it to customers.

*“As for the impact of the economic empowerment carried out by the Anak Jalanan At-Tamur Islamic Boarding School through Martabak and Roti Bakar Santri on students who are involved or who are members of the Martabak and Roti Bakar Santri team, financially, this has been able to help with tuition fees and daily expenses. There are even several students who are part of the Martabak and Roti Bakar Santri team, who have managed to set aside their work as provisions for holding a wedding.”*

(Anton, personal communication, 2022).

The length of training and education for the students of the *Anak Jalanan* At-Tamur Islamic Boarding School, until they understand they are proficient, can depend on the tenacity of the students. Even though during the training period, a manager, as the person in charge of the *Martabak* and *Roti Bakar* Santri, always provided the students with gas and food costs.

Entrepreneurial education and training conducted and played directly by the *Anak Jalanan* At-Tamur Islamic Boarding School through the *Martabak* and *Roti Bakar* Santri consist of implementation, concrete manifestation, and clear intention of the pesantren curriculum regarding economic empowerment. Although the *Anak Jalanan* At-Tamur Islamic Boarding School is still classified as a small boarding school institution because it is only inhabited by a few dozen students, it has been instrumental in developing the interests and talents of students in the field of entrepreneurship, especially in the field of *Martabak* and *Roti Bakar* Santri entrepreneurs.

So, the economic empowerment that has, will, and continues to be carried out by the *Anak Jalanan* At-Tamur Islamic Boarding School through *Martabak* and *Roti Bakar* Santri has long been carried out well in advance of a priority program from the Ministry of Religion regarding the independence of Islamic boarding schools.

---

## Discussion

### *The Results of Economic Empowerment conducted by the Anak Jalanan At-Tamur Islamic Boarding School for Students*

There are two results from economic empowerment of students carried out by the *Anak Jalanan* At-Tamur Islamic Boarding School through *Martabak* and *Roti Bakar* Santri: First is ability or skill, and second is financial.

First, the economic empowerment carried out by the *Anak Jalanan* At-Tamur Islamic Boarding School to students in their abilities or skills, is of course, students having entrepreneurship skills, especially in the culinary field of *Martabak* and *Roti Bakar*. This ability starts from making dough to serving and marketing to the public and customers. Of course, this entrepreneurial ability or skill is not easy to instill in everyone because entrepreneurial skills require a strong mentality and enthusiasm and never giving up. This is indirectly taught by a manager, the person in charge of the pesantren economy, to his students in pursuing entrepreneurship.

The Islamic boarding school's economic empowerment through *Martabak* and *Roti Bakar* Santri is not only devoted to students of the *Anak Jalanan* At-Tamur Islamic Boarding School itself but is open to the public. Anyone interested in learning to do *Martabak* and *Roti Bakar* entrepreneurship, be it santri, students, college students, or other elements of society, will be guided by a manager and another team. Even these *Martabak* and *Roti Bakar* Santri have a *Martabak* and *Roti Bakar* entrepreneurship training program for the public. This training is planned to be held in every city and district in West Java, Indonesia.

As for the training that has been carried out, including at the Choblong Cianjur Islamic Boarding School for students in 2021, with the method of delivering theory and hands-on practice, *Martabak* and *Roti Bakar* Santri by the *Anak Jalanan* At-Tamur Islamic Boarding School for the students of the Choblong Islamic Boarding School is demanded and attended by many students, so this fosters the interest and talent of students in the world of

entrepreneurship, especially *Martabak* and *Roti Bakar*. Al-Masthuriyah Sukabumi Islamic Boarding School has also been visited by the *Anak Jalanan At-Tamur* Islamic Boarding School in the framework of *martabak* entrepreneurship training. This training event was organized by the Student Cooperative (Kopma) Al-Barokah Sekolah Tinggi Agama Islam (STAI) Al-Masthuriyah in February 2022.

The entrepreneurship training *Martabak* and *Roti Bakar* Santri were delivered with a presentation of the material first, then practice from start to finish. Entrepreneurship training for final students hopes that when they graduate, these students can fill their time with entrepreneurship (Jabar.nu.or.id, 2022a). The training on entrepreneurship *Martabak* and *Roti Bakar* Santri at the *Anak Jalanan At-Tamur* Islamic Boarding School will continue for all elements of society, including students at SMPIT Al-Ridwan Karawang, which will be held in June 2022. The training for these students is welcomed by the chairman of the foundation with the hope that students will be independent by seeing opportunities for entrepreneurship (Jabar.nu.or.id, 2022b).

Second, the results of economic empowerment carried out by the *Anak Jalanan At-Tamur* Islamic Boarding School to students financially from *Martabak* and *Roti Bakar* Santri for the *Anak Jalanan At-Tamur* Islamic Boarding School itself has been able to support materially the success of various pesantren events, both recurring events every Friday night or events at certain times, such as the commemoration of Islamic holidays or National Day. In addition, other expenses for the *Anak Jalanan At-Tamur* Islamic Boarding School, such as providing rice for students, paying electricity bills every month, and purchasing maintenance equipment for the boarding school and mosque facilities, are also assisted from the sales of the *Martabak* and *Roti Bakar* Santri.

Thus, the impact felt on the students involved in entrepreneurship *Martabak* and *Roti Bakar* Santri or the *Anak Jalanan At-Tamur* Islamic Boarding School institution can be considered positive. In addition to helping the economy of its students, it also helps the needs of Islamic boarding schools in carrying out *tarbiyyah* and Islamic da'wah to students, college students, and society in general.

That is the discussion and findings of research on the roles and results of economic empowerment carried out by the *Anak Jalanan At-Tamur* Islamic Boarding School through *Martabak* and *Roti Bakar* Santri. This empowerment has positively influenced the development of the interest of entrepreneurship students to be economically independent. This empowerment has

made the *Anak Jalanan At-Tamur* Islamic Boarding School independent economically so that the education and da'wah of Islam do not face obstacles in terms of financing.

Economic empowerment that has been carried out by the *Anak Jalanan At-Tamur* Islamic Boarding School can be an example to Islamic education institutions and other Islamic boarding schools, both in Indonesia or abroad, that the Islamic world is able to empower human resources to be independent so that they are free from poverty. The results of the economic empowerment of the *Anak Jalanan At-Tamur* Islamic Boarding School also have a positive effect on the pesantren, which can be economically independent, so that routine recitation events and other religious events can be carried out well with funding from *Martabak* and *Roti Bakar* Santri.

This means that economic development by Islamic educational institutions is excellent and is highly recommended for the development of Islamic education and da'wah itself. In addition, the *Anak Jalanan At-Tamur* Islamic Boarding School is not allowed to "beg" from either individuals or institutions to organize religious events. This is the doctrine of the leader of the *Anak Jalanan At-Tamur* Islamic Boarding School so that students and educational institutions can be economically independent. That is the strategy of the *Anak Jalanan At-Tamur* Islamic Boarding School for the Economic Empowerment of Santri/ Students in Bandung Regency.

---

## Conclusion and Recommendation

Islamic boarding schools should not only produce Muslim scholars who are experts in various scientific disciplines but also must equip their students with the ability to become entrepreneurs so that they do not depend on other people for their lives. Thus, Islamic boarding schools must play an active role. Apart from being educational and da'wah institutions, they must also become institutions for growing the Islamic economy.

This has been and will continue to be pursued and played by the *Anak Jalanan At-Tamur* Islamic Boarding School through *Martabak* and *Roti Bakar* Santri as a strategy for developing Islamic economics in dealing with the global economy. The economic platform for the *Anak Jalanan At-Tamur* Islamic Boarding School is only seven years old, but the development in quality and quantity is considered very good. The creators of the sale of *Martabak* and *Roti Bakar* also felt the positive impact on students, who incidentally, were students and students

of the *Anak Jalanan* At-Tamur Islamic Boarding School. Financially, college needs and daily living expenses are fulfilled. Apart from that, they also can be entrepreneurs, so it is hoped that when they have graduated, they can take the time to do entrepreneurship.

The *Anak Jalanan* At-Tamur Islamic Boarding School itself has also felt a positive impact from the *Martabak* and *Roti Bakar* entrepreneur forum, which has been able to help materially and financially in the success of several routine agendas and specific events, and has also been able to help in terms of providing rice for students, paying for electricity and maintenance needs of pesantren and mosque facilities. The *Anak Jalanan* At-Tamur Islamic Boarding School is specifically engaged in the field of student economic empowerment to survive by carrying out business developments in the field of *Martabak* and *Roti Bakar* Santri because this can not only help students with their skills but also support tuition fees, especially for final-semester students who need much money to complete lectures.

The implication of research regarding economic development conducted by the *Anak Jalanan* At-Tamur Islamic Boarding School is that Islamic educational institutions that are classified as small can create their own bodies or business containers and produce positive effects both for individual santri/ college students involved or for the educational institution itself. This is a comparison of research conducted at the Darrut Tauhid Islamic Boarding School, which is indeed a boarding school classified as large and has a significant capital. So, success in the management and development of the Islamic boarding school-based economy is not determined by the amount of capital or the number of educational institutions but is by the seriousness and dish in the development of the economy for the common good and the development of educational institutions for Islamic da'wah itself.

Therefore, the recommendation is that every Islamic educational institution or Islamic boarding school should have its own body or a forum for empowering economically independent human resources and for developing Islamic education and da'wah. The future research area of this research is the doctrine of *Kiai* or leaders of Islamic boarding schools in the development of Islamic economics and their implications for independence to individuals, groups, or institutions.

---

## Conflict of Interest

The authors declare that there is no conflict of interest.

---

## Acknowledgments

Thanks is given to all who have contributed to this research, so it can be completed as a scientific article. This research was not funded by any institution but purely on the author's initiative.

---

## References

- Anggadwita, G., Dana, L. P., Ramadani, V., & Ramadan, R. Y. (2021). Empowering Islamic boarding schools by applying the humane entrepreneurship approach: The case of Indonesia. *International Journal of Entrepreneurial Behaviour and Research*, 27(6), 1580–1604. <https://doi.org/10.1108/IJEBR-11-2020-0797>
- Attamur.com. (2017). *Profil Pesantren Anak Jalanan At-Tamur (Pesantren Anak Adam Jalan Menuju Tuhan)* [Profile of Anak Jalanan At-Tamur Islamic boarding school (Anak Adam's Boarding School The Path to God)]. <http://attamur.blogspot.com/2017/07/profil-pesantren-anak-jalanan-at-tamur.html> [In Indonesian]
- Bolmsten, J., & Kitada, M. (2020). Agile social learning – capacity-building for sustainable development in higher education. *International Journal of Sustainability in Higher Education*, 21(7), 1563–1586. <https://doi.org/10.1108/IJSHE-07-2019-0212>
- Bruinessen, M. van. (1999). *Kitab Kuning Pesantren dan Tarekat* [Yellow book of Islamic boarding school and Tariqah]. Mizan. [In Indonesian]
- Creswell, J. W. (2014a). *A concise introduction to mixed methods research*. Sage Publication.
- Creswell, J. W. (2014b). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage.
- Dhofier, Z. (2015). *Tradisi pesantren* [Islamic boarding school tradition]. LP3ES.
- Fathoni, M. A., & Rohim, A. N. (2019). Peran pesantren dalam pemberdayaan ekonomi umat di Indonesia [The role of Islamic boarding school in the economic empowerment of the people in Indonesia]. *Conference on Islamic Management, Accounting and Economics (CIMAE)*, 2, 133–140. <https://journal.uui.ac.id/CIMAE/article/view/12766> [In Indonesian]
- Grier-Reed, T. L., Skaar, N. R., & Conkel-Ziebell, J. L. (2009). Constructivist career development as a paradigm of empowerment for at-risk culturally diverse college students. *Journal of Career Development*, 35(3), 290–305. <https://doi.org/10.1177/0894845308327275>
- Hendarmin, L. A., Rosyidah, I., & Nurmansyah, M. I. (2021). Pesantren during the pandemic: Resilience and vulnerability. *Studia Islamika*, 28(3), 699–705. <https://doi.org/10.36712/sdi.v28i3.24994>
- Hudaefi, F. A., & Heryani, N. (2019). The practice of local economic development and Maqāṣid al-Sharī'ah: Evidence from a Pesantren in West Java, Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, 12(5), 625–642. <https://doi.org/10.1108/IMEFM-08-2018-0279>
- Ihsan, & Fatah, A. (2021). Pancasila and Islamic education: The radicalization model of madrasahs based on Islamic boarding schools in Central Java. *Qudus International Journal of Islamic Studies*, 9(1), 245–278. <https://doi.org/10.21043/QIJS.V9I1.8941>
- Indrayadi, T., Daflizar, D., Irawan, Y., & Helty, H. (2021). Indonesian EFL students' difficulties in recognizing English letters. *The Qualitative Report*, 26(11), 3476–3491. <https://doi.org/10.46743/2160-3715/2021.4846>

- Islam, M. H., & Aziz, A. (2020). Transformation of pesantren in maintaining good character. *HUMANISTIKA : Jurnal Keislaman*, 6(1), 35–48. <https://doi.org/10.55210/humanistika.v6i1.307>
- Jabar.nu.or.id. (2022a). *Dorong mahasiswa berwirausaha, Kopma Al Masthuriyah gelar pelatihan martabak dan Barista* [Encouraging student entrepreneurship, Kopma Al Masthuriyah holds Martabak and Barista training]. <https://jabar.nu.or.id/daerah/dorong-mahasiswa-berwirausaha-kopma-almasthuriyah-gelar-pelatihan-martabak-dan-barista-7zntS> [In Indonesian]
- Jabar.nu.or.id. (2022b). *Ponpes At-tamur Bandung beri pelatihan wirausaha Martabak & roti bakar bagi Santri* [At-tamur Bandung Islamic boarding school provides Martabak & Toast entrepreneurship training for student]. <https://jabar.nu.or.id/kabupaten-bandung/ponpes-at-tamur-bandung-beri-pelatihan-wirausaha-martabak-roti-bakar-bagi-santri-dreg> [In Indonesian]
- Juandi, W., & Yasid, A. (2016). Discourse of Islamic jurisprudence in Indonesian Ma'had Aly between Taqlidy and Manhajy. *Journal of Indonesian Islam*, 10(1), 139–158. <https://doi.org/10.15642/jiis.2016.10.1.139-158>
- Kirk, C. M., Lewis, R. K., Brown, K., Karibo, B., & Park, E. (2016). The power of student empowerment: Measuring classroom predictors and individual indicators. *Journal of Educational Research*, 109(6), 589–595. <https://doi.org/10.1080/00220671.2014.1002880>
- Kirk, C. M., Lewis, R. K., Brown, K., Karibo, B., Scott, A., & Park, E. (2017). The empowering schools project: Identifying the classroom and school characteristics that lead to student empowerment. *Youth and Society*, 49(6), 827–847. <https://doi.org/10.1177/0044118X14566118>
- Kong, S. C., Cheung, W. M. Y., & Zhang, G. (2022). Evaluating artificial intelligence literacy courses for fostering conceptual learning, literacy and empowerment in university students: Refocusing to conceptual building. *Computers in Human Behavior Reports*, 7(June), 100223. <https://doi.org/10.1016/j.chbr.2022.100223>
- Kustiawan, M. T., Rasidin, M., Witro, D., Busni, D., & Jalaluddin, M. L. (2023). Fragmentation of Dakwah media: Exploring exclusive Islam in Indonesia post-reform popular Islamic novels. *Ulumuna*, 27(1), 258–290. <https://doi.org/10.20414/ujis.v27i1.530>
- Lukens-Bull, R. A. (2004). *Jihad ala pesantren di mata antropolog Amerika* [Islamic boarding school-style jihad in the eyes of an American anthropologist]. Gama Media. [In Indonesian]
- Mastuhu, M. (1994). *Dinamika Sistem Pendidikan Pesantren*. INIS.
- Miftahuddin, M., Triyoko, H., Habibi, B. Y., & Iqdam, M. N. (2022). Religious psychosocial healing for the trauma of the children of the terrorists. *Qudus International Journal of Islamic Studies*, 10(2), 319–356. <https://doi.org/10.21043/qjiis.v10i2.14661>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. SAGE Publications, Inc.
- Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mukminin, A., Kamil, D., Muazza, M., & Haryanto, E. (2017). Why teacher education? documenting undocumented female student teachers' motives in Indonesia: A case study. *The Qualitative Report*, 22(1), 309–326. <https://doi.org/10.46743/2160-3715/2017.2640>
- Mundzir, M., Witro, D., Muna, M. N., Asa'ari, A., & Yusuf, M. (2023). Mediatization of hadith and the spirit of Da'wah moderation in infographic content of online media. *Journal for the Study of Religions and Ideologies*, 22(64), 55–79. <http://thenewsri.ro/index.php/njsri/article/view/190> [In Indonesian]
- Mursyid, M. (2011). Dinamika pesantren dalam perspektif ekonomi [Islamic boarding school dynamics in economic perspective]. *Jurnal Millah*, 11(1), 171–187. <https://doi.org/10.20885/millah.vol11.iss1.art8> [In Indonesian]
- Murtadho, M. (2010). *Pesantren dan pemberdayaan ekonomi (Studi kasus Pesantren Baitul Hamdi dan Pesantren Turus di Pandeglang)* [Islamic boarding school and economic empowerment (Case study of Baitul Hamdi Islamic boarding school and Turus Islamic boarding school in Pandeglang)]. Badan Litbang dan Diklat Kemenag RI. [In Indonesian]
- Muttaqin, R. (2016). Kemandirian dan pemberdayaan ekonomi berbasis pesantren (Studi atas peran pondok pesantren Al-Ittifaq kecamatan rancabali Kabupaten Bandung terhadap kemandirian ekonomi Santri dan pemberdayaan ekonomi masyarakat sekitarnya) [Economic independence and empowerment based on Islamic boarding school (Study on the role of Al-Ittifaq Islamic boarding school in Rancabali District, Bandung Regency on the economic independence of student and economic empowerment of the surrounding Community)]. *JESI (Jurnal Ekonomi Syariah Indonesia)*, 1(2), 65–94. [https://doi.org/10.21927/jesi.2011.1\(2\).65-94](https://doi.org/10.21927/jesi.2011.1(2).65-94) [In Indonesian]
- Nadzir, M. (2015). Membangun pemberdayaan ekonomi di pesantren [Building economic empowerment in Islamic boarding school]. *Economica: Jurnal Ekonomi Islam*, 6(1), 37–56. <https://doi.org/10.21580/economica.2015.6.1.785> [In Indonesian]
- Ningsih, T. R. (2017). Pemberdayaan ekonomi pesantren melalui pengembangan sumber daya lokal studi pada pondok Pesantren Daarut Tauhid [Islamic boarding school economic empowerment through local resource development study at Daarut Tauhid Islamic Boarding school]. *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam*, 3(1), 57–78. <http://jurnal.uinbanten.ac.id/index.php/lbrmasy/article/view/533> [In Indonesian]
- Pereznioto, P., & Taylor, G. (2014). A review of approaches and methods to measure economic empowerment of women and girls. *Gender and Development*, 22(2), 233–251. <https://doi.org/10.1080/13552074.2014.920976>
- Rahman, B. A. (2022). Islamic revival and cultural diversity: Pesantren's configuration in contemporary Aceh, Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 12(1), 201–229. <https://doi.org/10.18326/ijims.v12i1.201-229>
- Rajab, K. (2014). Methodology of Islamic psychotherapy in Islamic boarding school Suryalaya Tasik Malaya. *Indonesian Journal of Islam and Muslim Societies*, 4(2), 257–289. <https://doi.org/10.18326/ijims.v4i2.257-289>
- Raska, D., & Keller, E. W. (2021). Turning marketing classrooms and a student organization into an engine of economic empowerment. *Marketing Education Review*, 31(2), 175–182. <https://doi.org/10.1080/10528008.2021.1901234>
- Reimers, F. M. (2020). Transforming education to prepare students to invent the future. *PSU Research Review*, 4(2), 81–91. <https://doi.org/10.1108/PRR-03-2020-0010>
- Tracy, S. J. (2010). Qualitative quality: Eight “Big-Tent” criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10), 837–851. <https://doi.org/10.1177/1077800410383121>
- Yusuf, M., Alwis, A., Putra, E., Witro, D., & Nurjaman, A. (2023). The Role of Anak Jalanan At-Tamur Islamic boarding school in internalizing the values of religious moderation to college students in Bandung. *Jurnal Ilmiah Islam Futura*, 23(1), 132–156. <https://doi.org/10.22373/jiif.v23i1.15358>