

The Growth Pole Approach to Islamic Boarding School Economic Development: Opportunities and Challenges of LKS in Islamic Boarding Schools

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Abstract:

Community economic development can be done through various financial institutions. Establishing Islamic boarding schools as basis for spreading religious values is great potential for growth to Islamic finance. Micro Waqf Banks (BWM) and Islamic Boarding School Cooperatives (Kopontren) are Islamic financial institutions established in Islamic boarding schools. The existence of these two financial institutions will certainly lead to sustainable economic growth (growth pole). This research examines the growth pillar approach to economic development of Islamic boarding schools. This research method is qualitative research using descriptive analysis. This analysis provides an overview or description of the research subject based on variable data from certain subject groups. The results of this study explain that the growth pole that occurs in Islamic boarding schools' economic development can create a spread effect and backwash effect to utilize quality human resources in economic development activities through LKS at Islamic Boarding Schools. Opportunities faced by LKS in Islamic Boarding Schools are related to the projected number of customers in all Micro Waqf Banks and Kopontren and the challenge of the projection related to the risk of problematic customers.

Keywords: Economics of Islamic Boarding Schools; Growth Pole; Micro Waqf Banks; Kopontren

Introduction

Economic activity is a human activity that is vital in supporting survival. Economic activity can generally be interpreted as human activities in meeting life's needs through procuring goods or services. The main economic activities are production, distribution, and consumption (Rahayu, 2019). Through this economic activity, people can meet their needs and live a decent life. Conversely, if the community cannot fully carry out economic activities, various problems will certainly arise. The problems with economic inequality, for example, are poverty, action, crime, and other social problems (Sudarmanto et al., 2021). Economic inequality that causes various problems in society can have a macro effect on the condition of a country. Regarding the community's economic activities, one that can be used as a reference is the level of economic growth. As a developing country, Indonesia strives to improve people's welfare through encouragement in the economic sector. The level of economic growth in Indonesia in the last five years is as follows:

Table 1. Indonesian economic growth 2018-2022

No.	Year	Growth (%)
1.	2018	5,17
2.	2019	5,02
3.	2020	-2,07
4.	2021	3,69
5.	2022	5,31

Data Sources: Kominfo website

Table 1 shows that during 2018-2020 Indonesia's economic growth has decreased. Even in 2022, it dropped drastically. This is due to the Covid-19 pandemic that has hit the country. However, in 2021 and 2022, the growth movement will improve. In general, economic growth is a change in the condition of a country's economy towards a better one within a certain period (Ningsih, 2020).

The government certainly continues to improve the community's economic efforts through various programs that have been implemented. Optimizing access in financial institutions is a big opportunity to support community economic activities. Cooperation schemes with financial institutions will make it easier for the government to carry out economic equality (Saadiyah, 2019), including Sharia financial institutions, which are also of particular concern to the government in providing access to Sharia-based finance for Muslims. Indonesia, as a country with the largest Muslim population in the world, certainly has a great opportunity for developing Islamic financial institutions. Bank Muamalat Indonesia is a pioneer of Islamic financial institutions in Indonesia. Then continue to develop the Islamic banking sector. In addition, non-bank Islamic financial institutions are also experiencing quite rapid development. Micro Waqf Bank (BWM) is Indonesia's non-bank Islamic financial institution. The uniqueness of this institution is in the form of Islamic Boarding School cooperation in its management. In addition, what distinguishes it from other Islamic financial institutions is that the activities do not have business products. Reporting to the LKMS website, the Micro Waqf Bank scheme is Qardh financing without collateral (Balqis, 2019). The establishment of this Micro Waqf Bank is specifically for Islamic Boarding Schools with the main objective of increasing access to finance and religious values for benefitting communities. Islamic boarding schools are considered institutions that are quite close to the community and are still trusted to spread religious values (Arinta et al., 2020).

According to (Nur et al., 2019), financing and assistance from Micro Waqf Banks affect an increase in sales production, business income, and operating profit. The increase in production and sales has encouraged an increase in the economic conditions of customers. Micro waqf banks can play role in empowering small businesses in Islamic boarding schools. Then according to (Ramadhan and Sukmana, 2019), business profits from increasing clients after getting additional capital from Micro Waqf Banks. This is because the capital received by customers, they used to increase business volume and buys additional equipment to support their buying and selling activities to be more productive in running the business. Research (Hidayat and Makhrus, 2021) shows that with efforts to increase business capital, financing is given to poor people who have businesses or have the intention and enthusiasm to

own their businesses. This financing can be accessed without collateral.

Community empowerment through Islamic boarding school intermediaries can realize the main goal of spreading Islamic values and providing access to finance for people in need. The development of the Micro Waqf Bank, since it was inaugurated in 2017 by President Joko Widodo, is currently quite good. It can be seen from the table of growth in the attitude of Micro Waqf Banks in Islamic Boarding Schools throughout Indonesia.

Table 2. Growth of the Establishment of Micro Waqf Banks in Indonesia

No.	Year	Amount
1.	2018	41
2.	2019	56
3.	2020	59
4.	2021	61
5.	2022	62

Data Sources: Islamic Microfinance Institution (LKMS) Website

From Table 2, currently, 62 BWM are standing in several Islamic boarding schools in Indonesia. However, it will create greater opportunities for the community's economic development around Islamic boarding schools. Since it was inaugurated in 2018 until now it has been running for less than four years and has provided a lot of financing, according to the following table:

Table 3. Total Cumulative Financing of Micro Waqf Banks in Indonesia

No.	Year	Amount
1.	2018	13.084.130.000
2.	2019	37.447.879.100
3.	2020	55.562.350.418
4.	2021	81.448.000.418
5.	2022	105.432.517.730

Data Sources: Islamic Microfinance Institution (LKMS) Website

Islamic financial institutions under the auspices of Islamic Boarding Schools are not only Micro Waqf Banks. Long before the discourse on the BWM framework, there was already such a thing as the Islamic Boarding School Cooperative (Kopontren). Suppose Micro Waqf Banks are established in several Islamic Boarding Schools chosen by the government. Whereas Kopontren can be established at every Islamic Boarding School, this is because the management is under the auspices of the related Islamic Boarding School.

Islamic Boarding School Cooperatives is a financial institution in community empowerment at Islamic boarding schools and the surrounding community to improve economic welfare (Chusmeru, 2017). The role of Kopontren is very large in

improving the community's economy around the Islamic Boarding School through access to savings and loans provided to members (Sulaiman, 2016). The current development of Kopontren is also quite rapid, even as reported on the official website of the Main Cooperative Islamic Boarding Schools (Inkopontren) 17 Provinces are members of the Kopontren association throughout Indonesia.

Table 4. Distribution of Kopontren in Indonesia

No.	Islamic Boarding School Cooperative Center (Puskopontren)
1.	Aceh
2.	Sumatera Utara
3.	Sumatera Barat
4.	Sumatera Selatan
5.	Riau
6.	Jambi
7.	Bengkulu
8.	Lampung
9.	DKI Jakarta
10.	Jawa Barat
11.	Banten
12.	Yogyakarta
13.	Jawa Timur
14.	Bali
15.	NTB
16.	Kalimantan Barat
17.	Sulawesi Selatan

Data Sources: Inkopontren website

The table above shows that in the list of Inkopontren members, there are 17 provinces as Kopontren centers in each region. Spread from the west in Sumatra to the east in Sulawesi. This can be a good provision in the economic development of Islamic boarding schools. Economic development through the existence of financial institutions in Islamic Boarding Schools can help improve people's welfare. This is related to the community's economic activities around the Islamic Boarding School. Inkopontren has recorded the total financing of each Islamic Boarding School Cooperative Center (Puskopontren) in the productive business financing sector.

Table 5. Puskopontren Cumulative Funding Amount Members of the Main Islamic Boarding School Cooperative (Inkopontren)

No.	Year	Amount
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1.	2020	9.235.675.000
2.	2021	14.344.600.200
3.	2022	17.525.500

Data Sources: Inkopontren website

According to (Fitra and Rasyid, 2016), the Kopontren has a very important role in the economic growth of rural communities, where the Al-Urwatul Wutsqaa Kopontren has implemented programs that can increase community economic growth, namely by providing venture capital loans, trade profit-sharing, machine management leases sewing, shops, and canteens. In research (Chusmeru et al., 2017), the strategy of Islamic boarding school cooperatives in empowering the students' economy is very important by improving and increasing institutional management, recycling, management, finance, partnerships, and the development of agribusiness-based business units to improve the welfare of Islamic boarding schools, students and the community.

Islamic boarding schools have Islamic boarding school cooperatives (Kopontren) to realize their economic independence. As a driving force, the Kopontren must carry out production and distribution processes and fulfill the consumption of goods the Islamic boarding school community needs. Each result of the co-pontren's economic activities can show how far the co-pontren's commitment is in upholding Islamic economic values (Annisa, 2019).

The strategy for dealing with social change in society is the orientation of Islamic boarding schools in community empowerment related to a cadre of scholars, creating reliable human resources, and optimizing their role as community empowerment institutions (Azizah and Ali, 2020). The success of Islamic boarding schools in helping the economy of the surrounding community requires cooperation from all parties. In addition, Islamic boarding schools can be pioneers for the economic revival of the people—the form of economic empowerment through student entrepreneurship to Pondok savings institutions (Lugina, 2018).

According to (Suwito and Tarigan, 2022) research, Islamic boarding schools make all aspects of life, such as economics, politics, and social life, more colorful. Pondok Pesantren is a historical product that continues to grow in every era. The economic assistance program scheme for the people will create prosperity for the surrounding community. Economic development in the Islamic Boarding School area will then be extended to the community around it to gradually increase growth in the area of Islamic Boarding Schools. This is a form of growth pole growth or growth pole. In general, a growth pole is a growth theory that is structured in a region but with the hope that it will impact other regions (Rustiadi and Hakim, 2019). Through two LKS that still exist in Pondok Pesantren, this research wants to discuss the pattern of growth pillars in developing the community's economy. Then provide an overview of the opportunities and challenges of the LKS for the economic development of Islamic boarding schools.

Research Methods

This research is qualitative research using descriptive analysis. In general, qualitative research is a method that focuses on in-depth observation. Qualitative methods in research can produce a more comprehensive study of a phenomenon

(Rukin, 2016). Then the descriptive analysis provides an overview or description of the research subject based on variable data obtained from certain subject groups. The definition of description itself as a research method is by collecting data following the actual, then the data is compiled, processed, and analyzed to provide an overview of the existing problems (Prihatiningsih, 2015).

The data taken is secondary data, namely data that already exists. Secondary data is data obtained or data collected indirectly. Indirectly this is because data is obtained through intermediaries, namely through other people or documents (Fatihudin, 2015). This study uses a literature study, which obtains data from various sources such as books, scientific articles, official websites, and reports on the object data studied. The data will be recorded, read, and processed to help answer research problems. Literary activities are a series of activities related to collecting library data, reading and taking notes, and managing research materials (Restu, 2021). The data obtained will be analyzed based on existing literature in books or scientific articles.

Results and Discussion

The Growth Pole Approach to Islamic Boarding School Economic Development. Pillar growth is a type of growth that is limited to a point. In the development of a region, this growth will lead to a pole. There is visible growth at the poles in question, which can cause a multiplier effect, namely distribution or absorption. The purpose of this dispersion effect, related to the development experienced by a region, can positively impact other regions. Meanwhile, the absorption effect occurs when a developing region absorbs the resources of another region. Islamic financial institution schemes at Islamic boarding schools usually focus only on the benefits for the residents and the surrounding community. This has given rise to the growth of the pillars of growth in the economic development of Islamic boarding schools through the presence of LKS there. Some of the potential effects on the growth pole include two things, namely the spread effect and the absorption effect (backwash effect). The study of the two potential effects of the growth of Islamic boarding school economic centers includes:

1. Spread Effect

The existence of a Micro Waqf Bank at an Islamic Boarding School aims to increase the economy of the community around the Islamic Boarding School area. However, with a productive customer scheme, Micro Waqf Bank will participate in its customers' business development. The spread of welfare can be felt by managing the business by customers. Businesses run by Micro Waqf Bank customers can be a form of fulfilling other community needs. As we know, people's basic needs include food, clothing, shelter, and others. Various types of Micro Waqf Bank customer businesses can help meet the needs of other communities. So here, deployment will lead to the fulfillment of needs. Then in Kopontren, it can usually take the form of a santri cooperative that sells various kinds of goods needed by santri. It is not uncommon for Islamic boarding schools to be located in public areas, meaning not in closed areas, so the general public can transact at Kopontren so that the spread that can occur will be the same as the requirements for Micro Waqf Banks, namely as a form of fulfilling the needs of other communities.

2. Backwash Effect

This effect is a form of absorption of gradual growth. For example, an industrial area will require human resources to carry out these industrial activities so that the goal of growth pillars in providing a positive impact on other areas will be achieved. Whereas in the economic development of Islamic boarding schools, this effect can be realized through the operation of the LKS. Of course, in carrying out its operational activities, Micro Waqf Banks require human resources, including parties such as supervisors and managers. Then in Kopontren, which are usually guarded by the santri, some responsibilities such as financial or operational supervisors can also manage other communities. Empowering human resources outside Islamic boarding schools aims to create healthy LKS implementation because it takes someone who is an expert in their field to manage responsibility, for example, financial, managerial, and others.

According to Darnilawati, the growth pole is the potential for developing existing economic elements. It can attract non-existent economic elements, thereby triggering the start of a development process. For these reasons, the growth pole is often used as an economic policy in creating a development strategy, especially in developing countries, so that development policy directions can be planned for regions with superior industries (industrial centers) and get around areas that are not. Relatively passive areas are balanced with relatively developed regions (Darnilawati, 2016).

In the economic growth of Islamic boarding schools, this is a form of economic development that has never existed and is expected to be developed through the types of customer businesses at LKS Islamic boarding schools. For example, for Micro Waqf Bank customers, it can be optimized in several local, regional superior business clusters. So it can be a characteristic of the region. In the future, it can become the goal of other communities in fulfilling the needs according to the regional business group concerned. In the Kopontren, as the provision of goods for the needs of the Pondok community, they can also apply more product variations. Sometimes businesses such as those in the Pondok Pesantren area cannot compete with other retail shops outside the Pondok area. So this needs to be considered so that business continuity in Kopontren can keep up with the demands of today's modern society.

According to Syahputra and Hasnah, the best spending sector in polar growth includes managing local resources. These local resources will become a capital for a region in developing its economy. Like the opinion above, regional characteristics in polar growth are needed to attract other communities involved in economic activities (Syahputra and Hasnah, 2020).

LKS Opportunities in Islamic Boarding School Economic Development

The existence of LKS in a boarding school, in general, can provide benefits from two sides: the economy and religion. Of course, the presence of LKS that focuses on empowering the surrounding community can create the potential for economic development—for example, the qardh financing scheme from Micro Waqf Banks through venture capital assistance without collateral. Of course, this financing can help the businesses of Micro Waqf Bank customers develop more, for example, by increasing the number of products and business infrastructure. On the other hand, as a basis for spreading religious values, LKS at Islamic boarding schools must be able to double up on increasing the spirituality of the surrounding community.

Micro Waqf Banks are characterized by the HALMI (Weekly Halaqah) or the group installment payment model through a recitation assembly. Through this HALMI, of course, there can be spiritual interaction between the companion from BMW and the customer. Opportunities to fulfill the world's needs and the hereafter will be created. Human welfare includes five things: the needs of religion, soul, mind, lineage, and wealth. Micro Waqf Bank's recitation model is a form of fulfilling religious needs, while the other four needs can be fulfilled through the economic activities of the customer's business.

Opportunities for the existence of Micro Waqf Banks for the people of Indonesia through the availability of access to financing. Researchers provide projections on the number of people who can benefit from financing from Micro Waqf Banks. Each Micro Waqf Bank will receive funds from the government 4 billion to finance the community. Then these funds can be distributed around 1-3 million to each person. So the projections of researchers are as follows:

Table 6. Projection of the Number of Customers Recipient of BWM Financing

No.	Financing Amount	Projection of Number of Customers
1.	1 Million	4000
Total National Projections (62 BWM)		248.000
2.	2 Million	2000
Total National Projections (62 BWM)		124.000
3.	3 Million	1300
Total National Projections (62 BWM)		80.600

Data Sources: The data is processed by researchers

Another opportunity leads to operational institutions that Indonesia is a country with the largest Muslim population in the world. Of course, the development potential of Islamic boarding schools is also very good. When the existence of Islamic boarding schools is still good, the opportunities for mastery of a Micro Waqf Bank and Kopontren will be wider. When the establishment of BWM and Kopontren gets wider, the wider economic benefits for the people in Indonesia can feel. Although, in general, the attitude of the Micro Waqf Bank is not just a boarding school. For purification, several criteria must be met. So from this, the government should not burden Islamic boarding schools. This is so that more and more Islamic Boarding Schools have micro Waqf Banks in helping to increase access to finance for low-income people.

According to Ramadhan and Sukmana, with the potential of a total of 28,194 Islamic boarding schools (data from the Indonesian Ministry of Religion), Islamic boarding schools have enormous potential to empower people and have a role in trimming the economic center and eradicating poverty, especially the people around the pesantren. Microfinance institutions themselves are a great way to do this in efforts to develop and empower micro-enterprises to alleviate poverty and equal income distribution (Ramadhan and Sukmana, 2019). Kopontren has opportunities in the service variation strategy. Kopontren is usually established to train students' entrepreneurial spirit. It can be developed better related to the general activities of a

Cooperative, such as savings and loans. However, this activity does require more support from the Pondok Pesantren. However, implementing savings and loan activities at Kopontren can increase the potential for the economic development of the surrounding community.

The possibility of Kopontren can also be related to the people who receive financial benefits. The number of Kopontren in Indonesia is 1845 units (<https://ditpdpontren.kemenag.go.id>). Researchers assume that each Kopontren has 100-300 members. The following is the projected number of customers receiving Kopontren financing in Indonesia.

Table 7. Projection of Number of Customers Recipient of Kopontren Financing

No.	Number of Kopontren Customers per Unit	Projection of Number of National Customers (1845 units)
1.	100	184.500
2.	200	369.000
3.	300	553.500

Data Sources: The data is processed by researchers

According to Fitra, the Kopontren has a very important role in the economic growth of rural communities, where the Al-Urwatul Wutsqaa Kopontren has implemented programs that can increase community economic growth, namely by providing venture capital loans, trade profit sharing, sewing machine school rents, shops and canteen (Fitra, 2019).

Then the research results by Anissa stated that for residential activities carried out in the boarding school environment, the economic activity chain cycle could be carried out perfectly, starting from production, distribution, and consumption activities. Regarding business charity, Islamic boarding schools have formed Islamic boarding school cooperatives (Kopontren), a forum for meeting the economic needs of Islamic boarding school residents. Therefore, guaranteeing the halal value chain or halal value chain in each product can be guaranteed more through the role of Koponetren as motors in ecosystems capable of creating better social change (Annisa, 2019).

LKS Challenges in Islamic Boarding School Economic Development

There are opportunities from LKS in Islamic boarding schools. Of course, on the other hand, some challenges must be faced. According to researchers, LKS operational scheme models such as Micro Waqf Banks and Kopontren will face several challenges. The main challenge is related to competition between Islamic finance industries. Micro Waqf Banks only provide financing facilities for the surrounding community. Other Islamic financial institutions can also provide this. Then there is the advantage of Micro Waqf Banks, which eliminate collateral or guarantees that will pose risks such as financing failure. This financing risk factor is another challenge that the operations of Micro Waqf Banks must address.

.Following the current challenges of Micro Waqf Banks related to providing literacy to the public regarding the existence of Micro Waqf Banks. The attitude location inside the Islamic Boarding School will, of course, limit community access.

So the big task of each Micro Waqf Bank is increasing literacy related to Islamic finance. This will make increasing access to Islamic finance easier in society (Karim, 2016).

Challenges to Micro Waqf Banks can come from the condition of customers who receive benefits. In this case, it is related to the risks that can be experienced by the institution in the financing provided. Previous researchers have provided projections for the number of customers, so the following is a projected risk that is a challenge for BWM. This is related to problem customers, assuming that around 5% of customers have problems in each BWM.

Table 8. Problem Projection of Customer Risk at BWM

No.	Number of National Customer Projections	Projection of Number of National Customers (62 BWM)	Problem Projection of Customer Risk (5%)
1.	For Financing 1 Million	248.000	12.400
2.	For Financing 2 Million	124.000	6.200
3.	For Financing 3 Million	80.600	4030

Data Sources: The data is processed by researchers

The Kopontren has more varied challenges in managing santri entrepreneurship. This is to show the adaptation side of Kopontren to face the times. Even today, there are various financial transaction service facilities. So this should be used as an opportunity to answer the challenges of diversity in services from Kopontren.

Apart from that, the challenge for Kopontren is also for researchers to make assumptions about projected customers who have problems when they receive financing. The following is the projection of troubled customers at Kopontren in Indonesia, assuming around 5% of customers.

Table 9. Problem Projection of Customer Risk at Kopontren

No.	Number of Customers for Each Kopontren	Projection of Number of National Customers (1845 units)	Problem Projection of Customer Risk (5%)
1.	100	184.500	9.225
2.	200	369.000	18.450
3.	300	553.500	27.675

Data Sources: The data is processed by researchers

Kopontren can become an institution that empowers students and the surrounding community. The existence of Kopontren is no less important than other financial institutions. Even today, the development of Kopontren is very rapid. So it is necessary to pay attention to the operational management of Kopontren towards a healthy institution—monitoring strategy and evaluation of implemented policies

(Disemadi and Roisah, 2019).

Conclusion

Islamic financial institution schemes at Islamic boarding schools usually focus only on the benefits for Islamic boarding school residents and the surrounding community. This has given rise to the growth of the pillars of growth in the economic development of Islamic boarding schools through the presence of LKS there. Some of the potential effects on the growth pole include two things, namely the spread effect and the absorption effect (backwash effect).

Researchers provide projected opportunities for people who receive financing from Micro Waqf Banks, namely when the amount of financing distributed is 1 million rupiahs, and there are 248,000 recipient communities. When the amount of financing disbursed was 2 million rupiahs, there were 124,000 beneficiary communities. When the financing disbursed was 3 million rupiahs, there were 80,600 beneficiary communities. Of course, this can also pose a risk as a challenge, for example, a problematic customers. Researchers assume that around 5% of customers have problems, so when the amount of financing disbursed is 1 million rupiahs, there are 12,400 customers with problems. When the amount of financing disbursed is 2 million rupiahs, 6,200 customers are at risk of problems. When the amount of financing disbursed is 3 million rupiahs, 4030 customers are at risk of problems.

Then in the Kopontren, the researcher also provides an overview regarding the number of people receiving the benefits of the financing. When there are 100 members of each Kopontren, there will be 184,500 customers in Indonesia. When there are 200 members of each Kopontren, there will be a total of 369,000 customers in Indonesia. When there are 300 members of each Kopontren, there will be a total of 553,500 customers in Indonesia. This also has challenges, so researchers protect troubled customers from Kopontren in Indonesia. When there are 100 members of each Kopontren, there will be a total of 9,225 problem customers in Indonesia. When there are 200 members in each Kopontren, there will be 18,450 problem customers in Indonesia. When there are 300 members of each Kopontren, there will be a total of 27,675 problem customers in Indonesia.

This financing risk factor is another challenge that the operations of Micro Waqf Banks must address. The Kopontren has more varied challenges in managing santri entrepreneurship. This is to show the adaptation side of Kopontren to face the times. The researcher realizes there are limitations in managing source data and in-depth analysis regarding significant influences on Indonesian society. So it is hoped that further research can develop research related to the potential of BWM and Kopontren in the economic development of Islamic boarding schools.

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