

## Economic Empowerment of Islamic Boarding School Based on Ecoprotection

Lestari Daswan<sup>1</sup>, Samsinar<sup>2</sup>, Siti Nur Annisa Aulia<sup>3</sup>, Indra Nola<sup>4</sup>

Institut Agama Islam Negeri Kendari

email: [lestaridaswan@iainkendari.ac.id](mailto:lestaridaswan@iainkendari.ac.id), [samsinar1001@gmail.com](mailto:samsinar1001@gmail.com),  
[sittinurannisaamalia@iainkendari.ac.id](mailto:sittinurannisaamalia@iainkendari.ac.id), [indranola93@iainkendari.ac.id](mailto:indranola93@iainkendari.ac.id)

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### ABSTRACT

*The purpose of this study was to determine and understand the economic empowerment based on ecoprotection and the implementation of the ecoprotection economic system at the Tahfidz Baitul Qur'an Al Askar Kendari Islamic Boarding School. This study uses a qualitative descriptive method using data collection techniques through interview methods, observation and documentation. Data analysis techniques use data reduction, data presentation and drawing conclusions collected by the author for the purpose of solving a problem or to answer research questions. The findings of this investigation show that the Tahfidz Baitul Quran Al Askar Kendari Pesantren has empowered the pesantren economy by creating several business units according to the needs of the students by implementing three types of economic empowerment patterns applied by the pesantren, namely economic efforts centered on kyai, economic efforts of the pesantren to strengthen operational costs and economic efforts for students. The implementation of the ecoprotection economic system in the business unit of the Tahfidz Baitul Quran AL Askar Kendari Pesantren by not allowing external institutions or communities outside the Pesantren to carry out economic activities in order to provide students with both religious instruction and entrepreneurship skills or knowledge, all business units inside the Pesantren are exclusively owned by the school and run by the students themselves. The Pesantren community's welfare and its own economy can both benefit from the installation of this ecoprotection system..*

**Keywords: Ecoprotection, Economic Empowerment, Islamic Boarding School.**

### ABSTRAK

Tujuan dari penelitian ini adalah untuk mengetahui dan memahami pemberdayaan ekonomi berbasis ekoproteksi dan implementasi sistem ekonomi ekoproteksi di Pondok Pesantren Tahfidz Baitul Qur'an Al Askar Kendari. Penelitian ini menggunakan metode deskriptif kualitatif dengan menggunakan teknik pengumpulan data melalui metode wawancara, observasi dan dokumentasi. Teknik analisis data menggunakan reduksi data, penyajian data dan penarikan kesimpulan yang dikumpulkan oleh penulis untuk tujuan memecahkan suatu masalah atau menjawab pertanyaan penelitian. Hasil penelitian ini menunjukkan bahwa Pesantren Tahfidz Baitul Quran Al Askar Kendari telah melakukan pemberdayaan ekonomi pesantren dengan membuat beberapa unit usaha sesuai dengan kebutuhan santri dengan menerapkan tiga jenis pola pemberdayaan ekonomi yang diterapkan oleh pesantren, yaitu usaha ekonomi yang berpusat pada kyai, usaha ekonomi pesantren untuk memperkuat biaya operasional dan usaha ekonomi untuk santri. Penerapan sistem ekonomi ekoproteksi pada unit usaha Pesantren Tahfidz Baitul Quran AL Askar Kendari dengan tidak mengizinkan lembaga eksternal atau masyarakat di luar Pesantren untuk melakukan kegiatan ekonomi dalam rangka memberikan bekal kepada para santri baik dalam hal pelajaran agama maupun keterampilan atau pengetahuan kewirausahaan, semua unit usaha yang ada di dalam Pesantren secara eksklusif dimiliki oleh Pesantren dan dijalankan oleh para santri itu sendiri. Kesejahteraan komunitas pesantren dan ekonomi pesantren sendiri dapat memperoleh manfaat dari penerapan sistem ekoproteksi ini.

**Kata kunci: Ekoproteksi, Pemberdayaan Ekonomi, Pesantren.**

## **INTRODUCTION**

As the oldest Islamic educational institution in Indonesia, Islamic boarding schools (Pesantren) have a very important role in strengthening the economic independence of Islamic boarding schools. In the era of globalization driven by technology and information, Islamic boarding schools have a very important role in maintaining community independence and competitiveness. The Islamic economic contribution boarding schools to national development has been recognized by many groups. Economic empowerment in Islamic boarding schools is key to increasing the strength of society and motivating individuals to take control of their lives. Empowerment is the process of motivating people or groups to have the confidence to make their own life decisions (Sri Rahma 2023). Islamic boarding schools have consistently made progress at economic empowerment as a viable solution to the challenges of economic development. They prioritize industry as a key sector in their comprehensive plan (Rido Maulidya Ahmad 2022). There must be a system in place to monitor the financial operations of Islamic boarding schools, ensure efficient operations and maintain the efforts made by the Pesantren community. To achieve an independent economy, Pesantren leaders, madrasah heads, institution personnel, instructors, santri group managers, and the entire Pesantren community must exercise caution. (Harmoko, 2017).

In implementing the economic strategy of Islamic boarding schools, it is important to pay attention to the diversity of business units that are more Islamic, efficient, and inventive. Economic empowerment consists of a series of initiatives designed to improve the capabilities of marginalized groups in society, as indicated by their economic circumstances (Syaiful Rahman 2023). Islamic boarding schools are more involved in designing empowerment programs that are in line with the community's requirements. By considering aspects of accountability and transparency, the management of Pesantren economies can be improved to ensure a more stable and effective future. The Tahfidz Baitul Quran Al Askar Kendari Pesantren implements an economic empowerment strategy that focuses on ecological preservation (Franciskus Antonius Alijoyo 2024).

The Tahfidz Baitul Qur'an Al Askar Kendari Pesantren is located in Anggoeya Village, Poasia District, Kendari City, Southeast Sulawesi. Tahfidz Baitul Qur'an Al-Askar Kendari Pesantren is an independent institution that operates independently of government agencies. All rules come from the Kyai or caretaker. Various businesses and enterprises are operated, but after conducting observations, the author found that

sometimes they are inaccurate and lacking in filing, proper administrative records, which caused the cessation or closure of several businesses, such as laundries and fishing boats. This indicates a problem in the financial empowerment of the Tahfidz Baitul Qur'an Al-Askar Kendari Islamic Boarding School. An inadequate economic system is a factor that can hinder economic progress

In a broader perspective, studies on Islamic boarding schools' economic empowerment, particularly in the context of ecoprotection, such as that conducted at the Tahfidz Baitul Qur'an Al Askar Kendari Islamic Boarding School, is very relevant and interesting to explore. Through this research, it is hoped that constructive solutions and recommendations can be found in improving the economic capabilities of Islamic boarding schools, as well as strengthening the role importance Islamic boarding schools in the community's social and economic advancement.

## RESEARCH METHODS

This research employs a descriptive qualitative methodology. The object of this study is the Baitul Qur'an Al Askar Tahfidz Pesantren located in Poasia District, Kendari City, Southeast Sulawesi. This study uses primary data collected directly from nine informants, including business unit managers, students, and the head of the Foundation. While secondary data in this study comes from theses, journals, books, and documents related to the author's research.

Data collection techniques through interviews, observation and documentation. The data analysis technique in this study is through the data reduction stage. After reduction, data related to the research objectives are articulated in sentence format. This provides a comprehensive picture of the research problem. The next stage is to display the data. Researchers will present their findings using sentence charts that illustrate the relationship between sequential and systematic categories. Furthermore, conclusions are drawn based on appropriate field data. Every action taken seeks to increase the validity of the data obtained, thereby strengthening the research results.

## RESULTS AND DISCUSSION

### 1. Analysis of Ecoprotection Economic Empowerment at the Al Askar Baitul Qur'an Tahfidz Islamic Boarding School

Ecoprotection-based economic empowerment programs, such as providing entrepreneurship, business skill training and etc of economic activities. So that the Pesantren is expected not only to produce a productive and spiritually competent intellectual generation, but also productive and economically competent. One of the

Mastery of economic capacity, or the ability to use and manage mechanisms for production, distribution, craftsmanship, and services, is one of the tenets of empowerment (Fitria 2022).

By establishing several business units based on the pupil need, the Tahfidz Baitul Quran Al Askar Kendari Islamic School has strengthened economic of pesantren can help the Islamic school community as a whole. Without interference from organizations or communities outside the Islamic school, the students and the Pesantren themselves established these business units. In the context of Islamic boarding schools, there are three types of business patterns or economic empowerment patterns, namely:

**a) Economic business centered on Kyai**

The leader or kyai of the Tahfidz Baitul Quran Al Askar Kendari Islamic School already runs a modest store and assisted by his wife (treasurer) and after this Pesantren developed, the students or community of this Pesantren were involved in its management so that the students could also gain skills and experience from managing the business unit. To support the needs of the Islamic boarding school, the Pesantren created other business units such as cooperatives, canteens, mini markets and sewing, in addition to helping the needs of the Islamic boarding school, this business unit is also profitable for the students or managers. The Pesantren also created its in order to support its own development needs, the Pesantren also established its own business unit. This way, the community or students at the Pesantren can acquire entrepreneurial skills or experience that they can use after they graduate.

This study is in accordance with Dasucik's (2022) explanation that pesantren-based economic empowerment programs, such as entrepreneurship training, business skills, and other economic activities, are designed to support the tools of pesantren is namely providing religious knowledge. Therefore, pesantren are predicted to be able to produce an intellectual generation that is not only soul competent and productive. Mastery of economic skills, or the ability to use and control production, distribution, and service mechanisms, is one of the principles of empowerment. The ability of Pesantren managers to understand, identify, use, and manage resources. Agribusiness, services, trade, and manufacturing are some forms of empowerment that can be fostered in Islamic boarding schools. Local businesses that are widely established in locations where Islamic boarding schools are located are usually followed by the business fields that are created.

**b) Pesantren economic efforts to strengthen the operational costs of pesantren**

Islamic schools are business entities owned by pesantren that are engaged in community empowerment and improving the welfare of the surrounding community. By

improving the welfare and standard of living of its members, cooperatives also play a role in improving the socio-economic elements of Islamic boarding schools. Pesantren have a very important role in the religious and social fields because they are institutions that are integrated with the community. Therefore, pesantren are required to do several things. 1. Equipping students with special skills, such as farming, trading, working in workshops, and so on, so that after graduating from the Pesantren they are ready to work. 2. Instill an entrepreneurial spirit in students, by providing them with insight from an early age that working is a religious command. Because earning a living to support oneself and one's family is an inseparable part of religious teachings. 3. There needs to be an understanding from Islamic boarding schools that social problems in society such as poverty, injustice, are also the responsibility of Islamic boarding schools as part of *hablum min al anas* and *dakwah bil hal* (Siti Fadhiyah Ilyas.s 2022).

This research is in line with the Tahfidz Baitul Quran Al Askar Kendari Pesantren which has instilled an entrepreneurial spirit in students, where students are given insight or skills from an early age that working is a religious command. Economic empowerment at the Tahfidz Baitul Quran Al Askar Kendari Pesantren by creating or building several business units where the results of several of these business units are used to support the life of the Pesantren and to improve the welfare of the Pesantren and the Pesantren community itself, and most importantly, the profits from several business units can help with the operational costs of the Islamic boarding school. According to the statement from the treasurer, the principal of MA and the canteen manager of the Baitul Quran Tahfidz Islamic Boarding School, their operational costs have been met from the results of several business units that have been formed, so that facilities and infrastructure, welfare of the residents of the Islamic boarding school, construction of dormitories and others can be met.

### **c) Business Ventures for Santri**

Giving Santri the tools she needs to succeed after graduating from the pesantren. As a result, Islamic schools can expand alongside their establishments. Islamic boarding schools work and fight on their own, without assistance from outsiders or private government organizations. By establishing several autonomous Islamic economic units for their students, Islamic boarding schools institutionally demonstrate the spirit of freedom via tangible efforts, offering real-world examples (*Bi al-Haal*). Generally speaking, it is anticipated that the growth of different financial businesses within Islamic boarding schools will increase funding for these institutions.

Research at the Al Askar Pesantren explains that as a student it is very important to have skills or knowledge about entrepreneurship, with skills students can be independent in terms of economy and these skills are very useful when they are no longer in the boarding school. Students are also equipped with honest, fair, good and correct characteristics in managing a business. By creating their own business units and managed by students or the boarding school community, the profits from several of these business units will also return to the boarding school and the pupils themselves. This is consistent with Nasrullah's findings (2024) empowerment of economic businesses in strengthening which is carried out more on the soft skills of students as general skills that students already have. As for life skills, they provide strengthening skills to interact well in a harmonious manner and how to deal with problems, and hard skills provide specific skills to students for a particular job.

Furthermore, strengthening skills at the Tahfidz Baitul Qur'an Al Askar Kendari Pesantren is integrated into three education systems, namely the Pesantren education system, the madrasah education system, and the public school education system. The integration of the education system generally manifests human resources that are able to balance religious and general knowledge. Students are able to implement Islamic insight in the form of practicing Islamic values in everyday life, as well as skills to be independent in the midst of society. Students are also independent in terms of economy, where during the students' time at the Pesantren they have been equipped with skills or knowledge in managing their own businesses.

## **2. Implementation of Ecoprotection Economic System in Business Units at Baitul Qur'an Al Askar Pesantren Kendari**

Baitul Quran Al Askar pesantren, Kendari develops its economy by means of economic empowerment that implements ecoprotection such as creating its own business units and involving students in their management, so that it can increase the entrepreneurial spirit of students and understand how important economic development is in Islamic boarding schools. This can have an impact on the availability of needs and can help with operational costs and infrastructure in the teaching and learning process or program at the Baitul Quran Al Askar Islamic Boarding School.

According to Muhammad Kholil (2024) there are several strategies to achieve ecoprotection goals. These strategies include:

### **a) Values and Soul of the Pesantren**

The Tahfidz Baitul Quran Al Askar Kendari Pesantren has implemented muslim boarding school values such as religion, discipline, independence, and social diversity.

Meanwhile, the soul of the Pesantren that is implemented is spirituality, living together, and devotion. The values and soul of the Pesantren are very much needed in achieving the goal of ecoprotection, such as instilling in students the characteristics of responsibility, caring, discipline, independence, and devotion. These fundamental principles are then upheld in order to create the empowerment framework that the Pesantren has created. Thus, the Islamic boarding schools can carry out their missions in accordance with their objectives to become centers of community economic activities.

The results of this study are same with the results of Asep Munawar's research (2024) which developed his ideology, namely being above and for all groups and based on five principles of the boarding school, namely: sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom. These basic values are then held firmly to develop the empowerment system that has been designed by the pesantren, which is expected to be able to overcome various obstacles in the business being run.

#### **b) Waqf**

As an Islamic educational institution, waqf will be the initial key to the existence of Islamic boarding schools. Under the waqf body, pesantren will be free from absolute authority under one party, and will abandon excessive individual cults, such as Kyai as the highest authority holder in Islamic boarding schools. With this waqf, all decisions and policies concerning the life of Islamic boarding schools will be determined through deliberation, not unilateral decisions. That way, the principles of democracy, brotherhood, and independence will run well.

According to the outcomes, Islamic boarding schools' economic must become independent pesantren even with simple business activities such as entrepreneurship, but one form of economy, namely waqf, has a very large influence and one of the greatest successes besides cooperatives in moeslim boarding schools, according to the leadership, component is a waqf that contributes to their increasing independence in creating educational facilities year after year. This development is of course from the assistance of donors who are always consistent and take part in every development program. It is a happiness and gratitude or that. The development of economic enterprises is the main reference in encouraging the independence of Islamic schools. Not only the construction of learning buildings can be obtained from the results of business units. However, the fulfillment one of the achievements experienced by Islamic boarding schools is the fulfillment of the needs of Islamic boundaries..

According to the outcomes, Islamic boarding schools' economic component is a waqf that contributes to their increasing independence in creating educational facilities year after year.

Waqf is one form of solution to overcome the economy of Islamic boarding schools so that the achievement of Pesantren independence is the goal desired by Islamic boarding schools. As an effort to realize the independence of Islamic boarding schools and also have an impact on the level of development and improvement of the quality of pesantren.

### **c) Maximizing local resources**

On the initiative of independent community leaders, a cultural institution known as Pesantren was born. Pesantren has developed into a strategic asset in the midst of community life since its establishment, especially in terms of economy. With dozens or even hundreds of students living in it, it has become a separate path for Islamic schools. Especially in empowering its economy. These students can be made into positive consumers as well as the community around the Islamic boarding school. Which are basically consumers whose needs can be met by Islamic boarding schools. Pesantren can effectively function as a center of economic institutions for its citizens, both domestically and abroad.

Islamic boarding schools must be able to mobilize and maximize their potential. Namely by maximizing local resources, one of which is students with a million potentials as drivers of the economy, for example, talent development is carried out in Islamic boarding schools, and the useful results can be used to help Islamic boarding schools in establishing cooperatives. This can be played by educators and education, namely by equipping their students with spirituality, management of an organization, or entrepreneurship provisions. So that later, through the resources owned by the students, they will be able to maximize the economic potential of the Pesantren and be able to improve the community's economy.

Since its establishment in 2009, the Tahfidz Baitul Qur'an Al Askar Kendari Pesantren has become an important player in society, especially in Poasia District, Kendari City. With around 1,509 students, this Pesantren is able to become a positive consumer for the surrounding community and its students. Basically, all the needs of the students and the surrounding community can be met by the Islamic boarding school. For its residents, both inside and outside the Islamic boarding school, the Pesantren can essentially be the axis of the economy. The Tahfidz Baitul Qur'an Al Askar Kendari Pesantren has established a business unit to meet all the needs of the students, both for consumables, stationery, books, and health facilities. All of these business units are

managed by the students, so that no one outside the Pesantren works. This is the main advantage of the Tahfidz Baitul Qur'an Al Askar Kendari Islamic Boarding School.

This study is in line with the research of Achmad Luthfi Chamidi (2024) In that case, the economic empowerment of pesantren through the development of local resources that require independence is considered very appropriate as a contribution to the economic empowerment the person. First, in pesantren there are many human resources that can be developed into superior human resources. Second, pesantren and the surrounding community have economic resources which, if managed properly, will become a sustainable economic potential for Islamic boarding schools and the surrounding community. Third, pesantren also have networks between Islamic boarding schools and community empowerment. This aims to develop Islamic boarding schools, not only as educational institutions, but also as an economic movement for the surrounding community.

#### **d) Maximizing Independent Economy**

If the pesantren that follows the current structure implements independence, then the pesantren can run independently without any interference from any party. This means that the pesantren can empower all its members to manage the economy through its economic activities, especially through khizanatullah, or the provision of financing sources, the education system, and expand the network of any party.

Because, the ultimate goal of economic management and economic protection is to maximize the role of protectionists in order to maximize the management model that produces logical consequences for the economic independence of the Islamic boarding school. For example, with real efforts, both those that have a direct impact on positive consumption and for long-term efforts. That way, Islamic boarding schools will not lack sources of livelihood to carry out all their activities.

The achievement of shared prosperity is greatly assisted by the way Islamic boarding schools manage their economic business units. The benefits can be seen from various perspectives. In other words, 1. The formation of a model of community leaders (students and community) who are independent in the economic field, 2. The formation of Islamic boarding schools that are independent in the business field, 3. Islamic riding schools become government partners, . The economy of the community (Tahfidz Baitul Qur'an al Askar Kendari Islamic Boidhing School and the economy of the broader community) can be increased, and in all this Tahfidz Baitul Qur'an al Askar Islamic boarding has no resources to implement the Islamic commission.

Ecoprotection in Islamic boarding schools is a responsibility that must be carried out by institutions and communities within the internal environment of pesantren, which are tasked with protecting the businesses they run or run. In the narrowest sense, ecoprotection is a system that refers to the autonomy and utilization of internal and local resources to achieve economic resilience, which gives birth to the Pesantren itself. Ecoprotection also functions as a tool to protect newly established or running businesses and economies (Prayitno, 2019).

The application of the ecoprotection economic system to the business unit of the Tahfidz Baitul Quran AL Askar Kendari Pesantren has been implemented in accordance with the objectives of an ecoprotection system played by Kyai-Ulama, Educators and Education, Institutions and Government, especially the strategy of faith and the spirit of Islamic boarding schools, waqf, maximizing local resources and maximizing independent economy. By implementing this ecoprotection system, PP Tahfidz Baitul Quran Al Askar can support its own economy and can improve the welfare of the community at its Islamic boarding school.

## **CONCLUSIONS**

Based on the research results, the following conclusions can be drawn:

1. The Tahfidz Baitul Quran Al Askar Kendari through the establishment of several business units tailored to the needs of students, including cooperatives, canteens, minimarkets, shops, sewing, drinking water depots, and waqf management, the Tahfidz Baitul Quran Al Askar Kendari Pesantren has strengthened the economy of the Islamic boarding school. The three forms of economic empowerment patterns used by the Pesantren are the economic business of the Tahfidz Baitul Quran Al Askar Kendari Pesantren which is centered on the kyai, the economic business of the Pesantren to strengthen operational costs, and the economic business of the students. These three economic empowerment patterns have been applied in the Tahfidz Baitul Quran Al Askar Kendari Pesantren and with this the Pesantren can prosper its community.
2. Implementation of the ecoprotection economic system in the business unit of the Baitul Quran AL Askar Kendari Pesantren by not allowing external institutions or communities outside the Pesantren to carry out economic activities in order to ensure that students in Islamic boarding schools not only receive religious instruction but also acquire skills or knowledge in entrepreneurship, all business units within these institutions are solely owned and operated by the students themselves. The Baitul Quran AL Askar Pesantren has implemented a strategy so that the goal of ecoprotection can be achieved such as implementing the values and soul of the Islamic boarding school, managing endowments,

maximizing local resources and maximizing an independent economy. With the implementation of this ecoprotection system, the Baitul Quran Al Askar Pesantren can support its own economy and can enhance the community's well-being at its pesantren.

In addition, the researcher provides suggestions to further researchers to be more extensive in explaining and raising issues in the effectiveness and urgency of ecoprotection economy which anticipated to be able to contribute to the growth of economic independence of students in pesantren by holding new business units for students so that they have the opportunity to take part in skills and entrepreneurship education which is expected to be used as an additional business for the Tahfidz Baitul Qur'an Al Askar Kendari Islamic Boarding School. In addition, it is recommended to add variables or replace one of the variables so that further research can provide broader and deeper insights.

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