

## **ISLAMIC EDUPRENEURSHIP-BASED STRENGTHENING OF PESANTREN ECONOMY THROUGH HYDROPONIC CULTIVATION AT AL-UTSMANI ISLAMIC BOARDING SCHOOL, BONDOWOSO**

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### **Abstract**

*The COVID-19 pandemic has significantly impacted the financial sustainability of Islamic boarding schools (pesantren), which predominantly rely on student fees. To address these challenges, Al-Utsmani Islamic Boarding School in Bondowoso initiated an Islamic edupreneurship-based community service program focused on hydroponic cultivation. This initiative aimed to (1) enhance the skills of students and administrators in hydroponic farming, (2) promote pesantren economic independence, and (3) integrate digital marketing and agro-tourism strategies. Implemented using the Asset-Based Community Development (ABCD) approach, the program leveraged the pesantren's existing assets, including human resources, infrastructure, and agricultural potential. As a result, students and staff who were previously unfamiliar with hydroponic systems acquired practical farming and marketing skills. The program not only fostered entrepreneurial capacity but also laid the foundation for sustainable economic development within the pesantren environment. Nevertheless, challenges such as limited funding and market access highlight the need for further institutional and governmental support.*

**Keyword:** *Islamic edupreneurship, pesantren economy, hydroponic cultivation, ABCD approach, digital marketing, community empowerment*

### **Abstrak**

Pandemi COVID-19 telah berdampak signifikan terhadap keberlanjutan finansial pesantren yang mayoritas bergantung pada dana dari santri. Untuk mengatasi tantangan tersebut, Pondok Pesantren Al-Utsmani Bondowoso melaksanakan program pengabdian berbasis edupreneurship Islam yang berfokus pada budidaya tanaman hidroponik. Inisiatif ini bertujuan untuk: (1) meningkatkan keterampilan santri dan pengelola pesantren dalam bercocok tanam secara hidroponik, (2) mendorong kemandirian ekonomi pesantren, dan (3) mengintegrasikan strategi pemasaran digital serta pengembangan kawasan agrowisata. Program ini dilaksanakan dengan pendekatan Asset-Based Community Development (ABCD) yang memanfaatkan berbagai aset yang telah dimiliki pesantren, termasuk sumber daya manusia, infrastruktur, dan potensi pertanian. Hasilnya, para santri dan pengelola yang sebelumnya belum mengenal sistem hidroponik kini mampu menerapkan keterampilan bercocok tanam dan strategi pemasaran produk. Program

ini tidak hanya meningkatkan kapasitas kewirausahaan, tetapi juga menjadi fondasi pengembangan ekonomi berkelanjutan di lingkungan pesantren. Namun demikian, keterbatasan dana dan akses pasar menjadi tantangan yang perlu mendapat dukungan lebih lanjut dari lembaga dan pemerintah.

**Kata Kunci:** edupreneurship Islam, ekonomi pesantren, budidaya hidroponik, pendekatan ABCD, pemasaran digital, pemberdayaan masyarakat.

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## **Introduction**

The global outbreak of COVID-19 in 2020, originating from Wuhan, China, brought profound disruptions across all sectors of life, including health, economy, education, and social structures. The rapid transmission of the virus caused widespread panic, and its socio-economic impact extended to nearly every corner of the world, including Indonesia. One of the most prominent consequences of the pandemic was an economic downturn that severely affected community livelihoods and institutional sustainability (Yamali & Putri, 2020).

Within the education sector, Islamic boarding schools (pesantren) were among the institutions hit hardest. Unlike public schools that receive government funding, many pesantren are financially sustained by student tuition fees. The closure of schools, limited student intake, and decreased financial contributions during the pandemic placed pesantren under substantial economic strain. This highlighted a long-standing issue: the lack of a structured economic resilience framework for pesantren communities.

Paradoxically, while pesantren face economic vulnerability, they also possess untapped potential for economic empowerment. According to Nadzir (2015), pesantren harbor latent entrepreneurial capacity that, if mobilized, could transform them into independent socio-economic institutions. The dual identity of pesantren—as centers of religious learning and community development—positions them as viable agents for integrating education with economic productivity, particularly in the agribusiness sector.

Al-Utsmani Islamic Boarding School in Bondowoso is a case in point. This pesantren not only accommodates thousands of students across diverse educational levels, from early childhood education to higher Islamic studies (STAI), but also holds substantial community assets. These include strategic geographic location, abundant natural water resources, productive agricultural land, institutional completeness, strong alumni networks, and human capital with agricultural expertise. These features present a fertile ground for integrated edupreneurial initiatives grounded in Islamic values.

Despite this potential, most existing community empowerment programs in pesantren have not fully leveraged such multidimensional assets. Previous initiatives related to hydroponic cultivation in East Java pesantren often centered on technical training alone, with limited attention to long-term economic independence. For example, the community service project at Nurul Islam Islamic Boarding School (NURIS) in Jember, while effective in introducing hydroponic techniques, failed to develop a sustainable economic model for the pesantren's financial autonomy (Kuswati, 2022). This illustrates a significant gap in both theory and practice: the absence of an integrative framework that connects technical innovation, institutional strengthening, and entrepreneurial development in pesantren settings.

Several other studies, such as those by Almaarif et al. (2022), Wibowo et al. (2020), and Makki et al. (2020), have addressed empowerment through agriculture or digital economy within pesantren or community settings. However, these studies exhibit limited scope or lack contextual depth. Almaarif's focus was on digital marketing without deep mentoring components; Wibowo emphasized herbal plant cultivation in family settings, not pesantren; and Makki's study on vanilla agribusiness was commodity-specific and did not emphasize the educational integration or sustainability frameworks that are essential for pesantren-based economic models.

Therefore, the research and community engagement initiative at Al-Utsmani Islamic Boarding School offers a novel contribution by addressing these theoretical and practical gaps. It introduces an Islamic edupreneurship-based model of economic empowerment through hydroponic cultivation that integrates multiple components: asset mapping, technical hydroponic farming, digital marketing, agro-tourism development, and continuous mentoring. This model is not only innovative in combining Islamic education with modern entrepreneurship but also contextual, scalable, and sustainability-driven.

The primary objective of this program is to improve the economic self-reliance of Al-Utsmani pesantren through structured and sustainable hydroponic agribusiness. This includes enhancing students' and administrators' skills in modern farming and marketing practices, especially by utilizing digital platforms to expand product outreach. The initiative is built upon the Asset-Based Community Development (ABCD) approach, which ensures that the development process originates from internal strengths rather than external dependencies.

Theoretically, this research contributes to the evolving discourse on Islamic edupreneurship and the integration of economic and educational functions in pesantren. Practically, it provides a replicable model for other Islamic educational institutions seeking economic sustainability in the post-pandemic era. It also addresses the pressing need for inclusive, technology-driven, and asset-based development strategies that are locally grounded and culturally resonant.

The urgency and importance of this research lie in its potential to reshape the economic orientation of Islamic boarding schools. By transforming pesantren from passive recipients of aid into active centers of agricultural innovation and entrepreneurship, this study reinforces the vision of pesantren as pillars of community resilience. In a time when educational institutions must adapt to rapid technological and economic changes, developing a model that combines religious values, local wisdom, and modern enterprise is not only timely but essential.

## **Method**

This community empowerment initiative was conducted in collaboration with Pondok Pesantren Al-Utsmani Bondowoso by applying the Asset-Based Community Development (ABCD) approach as its main operational framework. The ABCD model emphasizes the identification, mobilization, and optimization of local community assets as the foundation for sustainable development. This approach was chosen to ensure that the program was rooted in the internal strength of the pesantren, aligned with its Islamic values, and oriented toward the realization of an independent edupreneurial institution. The use of ABCD also fits with the ethos of pesantren as

self-contained, community-oriented educational spaces with significant untapped potential for socio-economic transformation.

The implementation of the ABCD model began with the Appreciative Inquiry phase. This stage focused on identifying the strengths, values, and aspirations of the pesantren community. Through a series of dialogical sessions involving the kyai, administrators, teachers, students, and alumni, the research team gathered qualitative insights into the pesantren's vision and readiness for transformation. This process also functioned to build trust and institutional legitimacy, ensuring that the proposed hydroponic edupreneurship model was culturally and structurally acceptable within the pesantren ecosystem. The outcome of this phase was a collective commitment to develop the pesantren as a self-reliant educational and economic institution grounded in Islamic entrepreneurship principles.

Following this, the Community Mapping stage was carried out to establish the internal organizational structure of the hydroponic farming initiative. This process involved the participatory formation of a working group comprised of pesantren members, including santri, teachers, and staff. Functional roles such as coordinator, deputy coordinator, secretary, public relations officer, and team members were designated to ensure clarity in responsibilities and effective management. This mapping enabled the development of a collaborative governance model for hydroponic cultivation, ensuring that all stakeholders had a defined role in planning, implementation, monitoring, and evaluation of the program. The participatory nature of this process reinforced the spirit of collective ownership and grassroots empowerment.

The third phase involved a Transect Walk, a systematic exploration of the pesantren's physical environment to identify appropriate locations for hydroponic cultivation. Together with pesantren leaders and selected team members, the research team conducted site visits around the pesantren complex to assess land conditions, water access, sunlight exposure, and proximity to student housing and kitchen facilities. Locations that met agronomic and logistical criteria were selected as pilot plots for hydroponic farming. These spaces were prepared to accommodate simple hydroponic systems such as wick and NFT (Nutrient Film Technique), which were selected for their suitability to limited space and resources.

Subsequently, an in-depth Asset Mapping process was conducted to identify and classify the available resources within the pesantren that could support the development of hydroponic edupreneurship. This mapping was divided into several asset categories. First, *individual assets* included the identification of students, teachers, alumni, and community members with experience or interest in agriculture, entrepreneurship, or digital marketing. Second, *demographic assets* referred to the pesantren's strategic location in Jambesari Village with access to abundant artesian water sources—an essential component for hydroponic cultivation. Third, *institutional assets* comprised the pesantren's wide network of educational units, from early childhood education (PAUD) to higher education (STAI), which could be mobilized to support curriculum integration and student involvement. Finally, *natural and infrastructural assets* included the pesantren's land, buildings, existing canteen and cooperative, and physical facilities that could be adapted for hydroponic and marketing activities.

To ensure that the program addressed the needs of an Islamic edupreneurial framework, all ABCD phases were infused with a pedagogical dimension. Students were not only trained in hydroponic farming techniques but also introduced to the

concept of *entrepreneurship as ibadah*, where business activities are seen as a form of service to the community and a path to self-reliance (*kemandirian*). Practical training was delivered through a combination of workshops, hands-on field sessions, and mentoring activities in both farming and marketing. The team also conducted digital marketing tutorials using platforms like WhatsApp, Instagram, and Facebook to equip participants with tools for online promotion and sales, aligning the initiative with the contemporary needs of edupreneurship.

Overall, the methodology integrated Islamic values, local assets, and technological adaptation into a holistic community empowerment strategy. The ABCD approach not only fostered active participation and leadership among pesantren members but also laid the groundwork for a replicable model of pesantren-based economic development. This method ensured that the strengthening of the pesantren economy was not externally imposed, but rather emerged organically from within the institution, in accordance with its mission as an Islamic learning center and a catalyst for community welfare.

## **Findings and Discussion**

### **Findings**

The implementation of the community service program at Pondok Pesantren Salafiyah Al-Utsmani began with a comprehensive preparation and orientation phase. This phase was aimed at introducing the concept of Islamic edupreneurship by training students (*santri*) and pesantren administrators in hydroponic cultivation techniques. The goal was to promote pesantren economic independence through environmentally friendly and efficient farming methods. Alongside agricultural skills, participants also received training in digital marketing, allowing them to promote and sell their hydroponic produce more effectively using social media platforms.

This preparatory phase involved a series of structured activities, including asset identification, stakeholder engagement, and field observations. The local asset mapping activity identified several key resources: physical land suitable for hydroponic beds, access to clean water, human resources with agricultural potential, and institutional facilities such as pesantren cooperatives and school units that could support project sustainability. This mapping was followed by a needs and potential analysis, which revealed both opportunities and limitations in technical knowledge, marketing capability, and infrastructure readiness.

During the program implementation phase, training on hydroponic farming was delivered to selected participants. The focus was on cultivating easily marketable vegetables such as water spinach (*kangkung*) and pakcoy, using simple and low-cost hydroponic systems. Both theoretical knowledge and practical sessions were delivered in a participatory format. *Santri* and pesantren administrators, many of whom had never worked in agriculture before, gained hands-on experience in building, planting, and maintaining hydroponic systems.

Afterward, a digital marketing training module was conducted. Participants learned how to use platforms such as WhatsApp, Instagram, and Facebook for product promotion. They also learned basic content creation techniques, consumer engagement strategies, and how to manage online orders. The training emphasized the importance of combining conventional marketing channels (e.g., the pesantren cooperative and canteen) with modern digital outreach to expand their potential market.



By the end of the program, the majority of participants were able to operate basic hydroponic systems and apply the knowledge gained in small-scale production. Some santri even began replicating hydroponic units on a trial basis. The pesantren formed a small marketing team tasked with handling product promotion, a sign of growing entrepreneurial spirit within the community.

Nevertheless, several challenges were observed. First, the short duration of the program limited the participants' ability to gain in-depth understanding and technical proficiency. Second, the initial costs associated with hydroponic farming—such as for pipes, nutrients, and water pumps—remained a significant barrier. Third, the distribution of harvested produce proved difficult due to its perishable nature and limited access to a consistent customer base outside the pesantren.

## **Discussion**

The findings of this study underscore the transformative potential of Islamic edupreneurship in empowering pesantren communities. By embedding entrepreneurship within the Islamic educational ecosystem and leveraging local assets, pesantren can evolve from traditional religious institutions into dynamic socio-economic hubs. This transformation supports Gümüşay's (2015) assertion that Islamic entrepreneurship is not only an economic activity but also a holistic practice rooted in social ethics and spiritual values. The Al-Utsmani pesantren experience confirms that when economic activities are framed within Islamic values, they can foster community-wide participation, especially among santri, while reinforcing religious commitments.

The integration of hydroponic farming into pesantren life affirms the effectiveness of the Asset-Based Community Development (ABCD) framework in faith-based institutions. As emphasized by Mathie and Cunningham (2003), community development efforts anchored in the strengths of the people—rather than external deficiencies—are more sustainable. The identification and mobilization of pesantren assets, including fertile land, water supply, and motivated students, proved instrumental in the successful implementation of hydroponic cultivation. Furthermore, the pesantren's strong communal culture provided a fertile environment for collective ownership of the project.

The program also reflects the progressive stages of community empowerment described by Susilo (2021), progressing from basic needs provision to sustainable community movements. By moving into the fourth and fifth generations—characterized by resource mobilization and autonomy—the pesantren community began to exhibit traits of empowered self-management. Santri not only learned to farm but also initiated their own marketing strategies, formed internal teams, and began building a micro-scale business model. These developments align with the observations of Wibowo et al. (2020), who emphasize that true empowerment occurs when beneficiaries become active producers and decision-makers.

One of the key innovations in this program was the use of digital marketing training to enhance the commercial viability of hydroponic produce. The training enabled students to use platforms such as WhatsApp, Instagram, and Facebook for branding and product dissemination. Surya (2024) notes that digital platforms empower micro-entrepreneurs by lowering transaction costs and expanding market access. In the pesantren context, this approach addressed the limitation of local market saturation and allowed students to experiment with virtual engagement, improving their digital literacy and entrepreneurial confidence.

Despite these achievements, the program also highlighted the limits of technology-based interventions when not supported by adequate infrastructure. While students gained marketing skills, they still faced logistical constraints, particularly in post-harvest handling and distribution. Hydroponic produce, being highly perishable, requires rapid sales and sometimes cold storage, neither of which were fully available in the pesantren. Sharma et al. (2020) warn that without cold-chain logistics, small agribusiness initiatives struggle to scale, particularly when engaging in fresh produce markets.

Another critical insight is the role of pedagogical integration in shaping the success of edupreneurial initiatives. Islamic values such as *berkah* (blessing), *amanah* (trust), and *ikhtiar* (striving) were embedded in entrepreneurship training, fostering both spiritual and economic growth. This echoes the concept of faith-driven entrepreneurship as described by Yusoff et al. (2020), which emphasizes that Islamic education can promote integrity, justice, and accountability in business practice. When students perceive their economic activity as part of their religious identity, motivation and ethical commitment are significantly enhanced.

However, the short duration of the program limited its depth and sustainability. The three-month implementation window was insufficient for full mastery of technical and business components. As Ahmad et al. (2023) argue, pesantren-based entrepreneurship programs require long-term mentoring, integration into formal curricula, and institutional policy alignment to ensure continuity and institutionalization. Without such integration, promising initiatives risk fading after the external support ends.

Furthermore, the financial barriers to hydroponic farming remain a challenge. Although the program promoted low-cost techniques, initial investments for tools, nutrient solutions, and irrigation components can be prohibitive for pesantren with minimal budgets. According to Alon-Barkat and Busuioc (2021), development programs in under-resourced institutions often succeed initially but face difficulty sustaining impact without additional funding channels, partnerships, or government support.

To ensure long-term success, policy support and ecosystem collaboration are essential. Government agencies, universities, local businesses, and Islamic philanthropic organizations (*zakat* and *wakaf* institutions) could form partnerships to provide capital, market linkages, and continuous capacity building. As highlighted by Hassan et al. (2022), sustainable Islamic social entrepreneurship requires multi-stakeholder engagement to align economic, educational, and spiritual goals. The involvement of local governments and educational ministries can further institutionalize these initiatives within pesantren regulatory frameworks.

In conclusion, the integration of hydroponic cultivation and digital marketing into an Islamic edupreneurship framework provides a promising model for pesantren economic empowerment. The Al-Utsmani pesantren case demonstrates how faith-based institutions can adapt to 21st-century economic challenges through asset mobilization, technological innovation, and values-based entrepreneurship. However, the findings also serve as a reminder that structural support, long-term engagement, and policy alignment are essential to turn such initiatives into sustainable movements for educational and economic transformation.

## **Conclusion**

Based on the findings and discussions presented earlier, Al-Utsmani Islamic Boarding School in Bondowoso Regency possesses a variety of valuable assets that support its efforts toward economic independence and institutional development. Demographically, the pesantren benefits from its strategic location in Beddien Hamlet, Jambesari Village, which is endowed with an abundant artesian water supply, an essential resource for hydroponic cultivation. Institutionally, Al-Utsmani is supported by a comprehensive educational ecosystem, ranging from early childhood education (PAUD), kindergarten, junior and senior Islamic schools (MTs Banin/Banat, MA Banin/Banat), a vocational agricultural school (SMK), an Islamic higher education institution (STAI Al-Utsmani Bondowoso), and a vibrant religious assembly (Majelis Sholawat), as well as active alumni and parent associations.

From the perspective of individual assets, the pesantren is equipped with capable human resources, including students, teachers, alumni, and parents who possess diverse talents, particularly in the field of agricultural innovation. It also has physical infrastructure and natural assets such as institutional buildings and cultivable agricultural land. Financially, the pesantren has developed income-generating ventures beyond tuition fees, including agricultural production and a cooperative business unit.

Through this community service program, both students and administrators, who initially had no background in hydroponic farming, successfully acquired foundational knowledge and practical skills. They also received training in marketing strategies, utilizing both traditional sales channels and digital platforms such as social media. These educational and hands-on training activities not only enhanced technical competencies but also fostered entrepreneurial thinking among the pesantren community.

Nevertheless, the program also encountered significant limitations. Chief among them was the lack of adequate funding, which confined the program to introductory-level training and prevented the development of large-scale or commercially viable hydroponic systems. Furthermore, logistical and post-harvest management challenges underscored the need for improved infrastructure and continued capacity building.

Therefore, to ensure the sustainability and scalability of similar initiatives, it is essential for government agencies, philanthropic organizations, and private partners to provide targeted support for pesantren-based entrepreneurial programs. Investment in infrastructure—such as hydroponic equipment, irrigation systems, nutrient supplies, and cold storage—along with long-term mentoring and institutional policy integration, will be critical to transforming pesantren like Al-Utsmani into models of Islamic edupreneurship and community-based economic resilience.

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