

Empowerment Model as a Form of Pesantren Economic Welfare with a Triple Bottom Line Approach: A Case Study of Pondok Pesantren Karangasem Muhammadiyah Paciran.

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Abstract

Introduction to The Problem: This research examines the economic empowerment model applied at Pondok Pesantren Karangasem Muhammadiyah Paciran, focusing on evaluating holistic sustainability through the triple bottom line (TBL) framework. TBL is an approach that assesses an organization's performance not only from a financial aspect (profit) but also from its social (people) and environmental (planet) impact.

Purpose/Objective Study: The main objective of this study is to analyze the extent to which the pesantren's empowerment model is able to integrate these three pillars to create sustainable welfare.

Design/Methodology/Approach: Using a qualitative methodology, data were collected through in-depth interviews, direct observation, and documentation studies.

Findings: The research findings indicate that Pondok Pesantren Karangasem has successfully implemented two main TBL pillars very well, namely profit and people. The profits generated from various business units such as plantations and livestock are effectively used to finance pesantren operations and provide scholarships for underprivileged students, demonstrating success from the financial side. Furthermore, the people dimension is realized through the creation of job opportunities for the surrounding community, skills training programs, and the provision of affordable healthcare and educational services, which significantly improve community welfare. However, the research findings also reveal that the commitment to the planet or environmental pillar has not yet been optimally implemented. Waste management from livestock business units and the use of natural resources still do not adhere to environmentally friendly sustainable practices.

Paper Type: Research Article

Keywords: Economic empowerment; holistic sustainability; Pondok Pesantren Karangasem; TBL.

Introduction

Islamic boarding schools, known as pesantren, emerged in the 16th century and have existed since the early spread of Islam in Indonesia, continuing to thrive as a medium for Islamic propagation long before independence (Salsabila, 2023). According to Misjaya et al. (2019), a pesantren is a traditional Islamic educational institution emphasizing religious ethical values as daily guidelines, aiming to teach, understand, deepen, appreciate, and practice Islamic teachings.

Currently, two types of pesantren exist: salaf and khalaf. Salaf pesantren adhere to traditional teaching methods, while khalaf pesantren incorporate modern curricula (Hayati, 2019). Initially, both types focused solely on education, but today, pesantren are expected to address increasingly diverse societal issues (Rangkuti, 2018). The types of pesantren have evolved in response to changing times, challenges, and societal needs.

Pesantren face challenges in development across economic, social, political, cultural, and existential aspects (Basit, 2019). Economic development remains limited, with constraints in governance and economic capability (Hafid, 2021). Research by Mawaddah et al. (2023) indicates that some pesantren rely on endowments (wakaf) and grants for infrastructure but still require students to pay substantial monthly fees or contributions (Sumbangan Pembinaan Pendidikan), leading to complaints from parents due to financial burdens. This financial constraint is a significant reason some children refuse to study at pesantren, as many lack empowerment programs.

Several pesantren have implemented entrepreneurship-based economic empowerment programs. For instance, Pesantren Bahrul Maghfiroh in Malang operates a coffee shop and bottled water business (Aulia & Wulandari, 2022), Pesantren Al-Ittifaq in Bandung focuses on agribusiness (Muttaqin, 2011), and Pesantren Mukmin Mandiri in Sidoarjo emphasizes coffee bean processing by students (Misjaya et al., 2019).

The development of pesantren faces challenges, particularly with the increasing number of pesantren, including 204 salaf and khalaf pesantren in Lamongan Regency (Ihsan, 2025). Among those actively engaged in empowerment efforts is Pondok Pesantren Karangasem Muhammadiyah Paciran, which operates eight business units, including a hospital, pharmacy, primary health clinic (PKU), and an astronomy observatory, reflecting its economic independence and societal contributions. The hospital stands out as a commitment to healthcare and social services.

Pondok Pesantren Karangasem Muhammadiyah Paciran in Lamongan Regency is not only focused on formal and non-formal education but also strives for economic independence through its business units. Modernization challenges highlight the importance of studying this pesantren as a relevant model, particularly its empowerment strategies and economic welfare improvements. These factors motivated the author to select this pesantren as a research subject to explore its approach to creating an independent and adaptive institution.

This study employs the Triple Bottom Line (TBL) approach to comprehensively understand the success of these empowerment efforts. The TBL approach is relevant as it evaluates economic independence not only from profit but also from social and environmental impacts. The Triple Bottom Line (TBL) framework assesses organizational performance across three dimensions: economic (profit), social (people), and environmental (planet) (Yovita et al., 2023; Ramadhani & Hidayati, 2024; Fauzi et al., 2010). This approach emphasizes sustainable operations by balancing these three aspects in business strategies. Applying this empowerment model in pesantren aims to create equitable economic welfare while considering humanitarian and social responsibility aspects in managing business units. This study focuses on the socio-economic functions of pesantren.

In the context of sustainable finance, the TBL approach serves as an integral framework for achieving sustainable finance, emphasizing economic, social, and environmental sustainability. It ensures

organizations not only generate profit but also manage and minimize negative societal and environmental impacts, with the three dimensions interacting to support sustainability goals (Limijaya, 2014).

The novelty of this study lies in its use of the TBL approach, unlike previous studies by Mawaddah et al. (2023), Salsabila (2023), Nur & Yaqin (2023), Aulia & Wulandari (2022), Pandapotan & Soemitra (2022), Fushshilat et al. (2022), Prapanca (2020), Basit (2019), Irawan et al. (2019), Misjaya et al. (2019), and Sugiono & Indrarini (2021). This study is relevant due to its in-depth TBL application, emphasizing the interconnection of economic, social, and environmental aspects for holistic sustainability. It aims to identify empowerment patterns suitable for pesantren needs and provide practical solutions for their economic development. Thus, the author is motivated to research this topic, titled “Empowerment Model for Pesantren Economic Welfare Using the Triple Bottom Line Approach (Case Study: Pondok Pesantren Karangasem Muhammadiyah Paciran).

Methodology

This study adopts a qualitative approach with a case study method to describe social realities in detail and contextually at Pondok Pesantren Karangasem Muhammadiyah Paciran. This method was chosen for its ability to explore phenomena deeply, capturing the complex meanings of economic independence processes for students. The research focuses on Pondok Pesantren Karangasem Muhammadiyah Paciran, established in 1948 by KH. Abdurrahman Syamsuri. Data collection utilized primary and secondary data. Primary data were obtained through structured interviews and participant observation conducted on-site, while secondary data were gathered from documents related to economic empowerment and activity reports. Informants were selected using purposive sampling based on specific criteria, including teachers (ustadz), students (santri), and community members involved in empowerment programs. Eight informants were chosen, including the Head of the Economic Division, Head of the Education Division, Foundation Secretary, students, community members, and business unit leaders. Data validity was tested using triangulation techniques, including source triangulation (verifying information from different informants) and technique triangulation (comparing data from interviews, observations, and documentation). Data analysis was conducted interactively through three stages: data condensation, data presentation, and conclusion drawing, aiming to simplify and organize data systematically until saturation, ensuring conclusions address the research questions.

Results and Discussion

Overview of Pondok Pesantren Karangasem Muhammadiyah Paciran

Pondok Pesantren Karangasem Muhammadiyah Paciran is an Islamic educational institution located in the northern coastal area of Lamongan Regency, specifically in Karangasem Village, Paciran District. Operating under the Muhammadiyah organization, known for its reformist Islamic movement and pioneering modern education in Indonesia, this pesantren exemplifies Muhammadiyah’s contribution to community development through integrative and progressive pesantren-based education.

Founded on October 18, 1948, by the late KH. Abdurrahman Syamsuri (Yiman), the pesantren is uniquely named “Karangasem,” not derived from a village or hamlet but as the institution’s name. Unlike many pesantren that use Arabicized names (e.g., Al Mu’min or Al Athfal), Karangasem reflects a distinctive identity. The pesantren aims to produce students proficient in Islamic teachings, academically competent, and equipped with technical skills for the workforce and society (Pondok Pesantren Karangasem Muhammadiyah Paciran, 2013).

Vision and Mission of Pondok Pesantren Karangasem Muhammadiyah Paciran

The pesantren's activities align with its vision and mission:

Vision:

“To form individuals who are bertafaquh fiddin (deeply knowledgeable in religion), balancing spiritual depth, intellectual breadth, and moral excellence to enlighten society.”

Mission:

1. To conduct quality-oriented Islamic education with high competitiveness, based on spiritual, intellectual, and moral values, to produce a generation that serves as rahmatan lil ‘alamin (a blessing for all).
2. To cultivate a generation with a spirit of jihad, dakwah (Islamic propagation), righteous deeds, sincerity, obedience, independence, and cooperation in goodness.

Pondok Pesantren Karangasem Muhammadiyah Paciran The organizational structure is detailed in Table 4.1:

Table 4.1: Organizational Structure of Pondok Pesantren Karangasem Muhammadiyah Paciran

1.	Dewan Pembina	KH. Moch. Anwar Mu'rob
2.	Ketua Yayasan	KH. Drs. Abd. Hakam Mubarak, LC., M,Pd
3.	Pengasuh IIKH. Mufti Labib, MCL	
4.	Kabag. Ekonomi	KH. Fida' Assiddiq, ST
5.	Kabag. Sarana	H. Abd. Madjid Marwan, BA
6.	Kabag. SDM	Drs. Zainal Muttaqin, M.Si
7.	Kabag. Keuangan	H. Zuhron Adlha, SE
8.	Kabag. Pendidikan	Fatih Futhoni, S.PdI, M.Pd
9.	Kabag. Administrasi	Aqil Aziz, S.PdI
10.	Kasir Induk	H. Muhammad Zuhad
11.	Kasir	Imam Wahyudin, S.Ag
12.	Kasir	Kafabi, S.T
13.	wakil kabag. Adm	Ziham Azhar, S.PdI
14.	Tata Usaha	Muhlisin, S.pdI

Source: Data processed by the author, 2025

Educational Institutions at Pondok Pesantren Karangasem Muhammadiyah Paciran

As a prominent and rapidly developing pesantren in Paciran, it hosts formal and non-formal educational institutions supporting academic and religious activities, as listed in Table 4.2:

Table 4.2: Formal Educational Institutions at Pondok Pesantren Karangasem Muhammadiyah Paciran

No	Nama Lembaga
1	PAUD Karangasem 01
2	PAUD Karangasem 02
3	PAUD Karangasem 03
4	MI Muhammadiyah 16 Paciran
5	KMI Ponpes Karangasem Paciran
6	Madrasah Diniyah Awwaliyah

7	SMP Muhammadiyah 14 Paciran
8	MTs Muhammadiyah 2 Paciran
9	Madrasah Diniyah Wustho
10	SMK Muhammadiyah 8 Paciran
11	SMA Muhammadiyah 6 Paciran
12	MA Muhammadiyah 1 Paciran

Source: Data processed by the author, 2025

Business Units Managed by Pondok Pesantren Karangasem Muhammadiyah Paciran

To achieve sustainability and independence, the pesantren develops various business units as part of its economic empowerment strategy. These units support financial sustainability and provide opportunities for students and the surrounding community to engage in productive economic activities, as detailed in Table 4.3:

Table 4.3: Business Units Empowerment at Pondok Pesantren Karangasem Muhammadiyah Paciran

No	Nama Amal Usaha
1.	Koperasi Karangasem
2.	Rumah Jamur
3.	Hidroponik
4.	Bioflok
5.	Poskal
6.	Apotek Karangasem
7.	PKU Karangasem
8.	KBIH Marsy'aril Haram
9.	Catering
10.	RS. Arsy Karangasem

Source: Data processed by the author, 2025

Discussion

1. Empowerment Model for Achieving Pesantren Economic Welfare

Pondok Pesantren Karangasem Muhammadiyah Paciran implements a structured and integrated economic empowerment model to achieve independence and welfare. This community-based model integrates spiritual, social, and economic aspects (Assiddiq, 2025), focusing on synergy among business units, student empowerment, and community involvement. This aligns with findings from Pondok Pesantren Bahrul Maghfiroh, which also adopts an entrepreneurship-based empowerment model through business units (Aulia & Wulandari, 2022).

Initially, business units were established based on visionary leadership initiatives, such as the Karangasem Pharmacy, driven by market opportunities and the foundation's vision for economic development. Beyond profit-oriented units, the pesantren develops educational units like mushroom houses and biofloc systems to equip students with entrepreneurial skills, similar to practices at Pondok Pesantren Nurul Hakim in West Lombok, where student councils drive entrepreneurship programs (Irawan, 2019).

The pesantren employs an effective organizational structure, with business units like the Karangasem Pharmacy, Arsy Hospital (named after Abdurrohman Syamsuri), and workshops managed semi- autonomously under PT UNIKA (Karangasem Business Unit). This structure allows operational flexibility while the foundation oversees alignment with pesantren values. This approach aligns with research on asset-based pesantren independence, emphasizing effective organizational structures and optimal asset utilization (Mawaddah et al., 2023). It also mirrors the independence education model at Pondok Pesantren Mukmin Mandiri Sidoarjo (Misjaya et al., 2019) and Pondok Pesantren Al Amanah Juwangi (Sugiono & Indrarini, 2021), characterized by life skills, integration of religious knowledge and skills, and a learning-by-doing approach.

In implementation, economic empowerment involves multiple stakeholders. Students actively manage educational units like greenhouses and mushroom houses, fostering skills, independence, and responsibility, similar to the berkhidmah model at Pondok Pesantren Mamba'us Sholihin Gresik (Basis, 2019) and practices at Pondok Pesantren Mukmin Mandiri Sidoarjo, Al Amanah Juwangi, and Lintang Songo, where students gain practical experience and ethical business values. Income from these units supports pesantren operations, aids underprivileged students, and funds business development (Salsabila, 2023). The surrounding community is empowered through employment in units like the Karangasem Pharmacy and Arsy Hospital, creating strong socio-economic ties, as seen in Pondok Pesantren Bahrul 'Ulum Jombang (Chamidi, 2023).

The model is reinforced by detailed monitoring and evaluation systems. Each business unit submits regular reports to the foundation, evaluated in periodic meetings. Success indicators include not only profitability but also TBL aspects: people (contributions to student and employee development, social care like scholarships, and community service), profit (financial contributions to the pesantren), and planet (sustainable environmental management). This aligns with practices at Muhammadiyah Universities in Sidoarjo, Surabaya, and Gresik, which offer scholarships and prioritize employee welfare (Prapanca et al., 2020), and the Allianz Peduli Foundation's environmental and disaster management programs, supporting Sustainable Development Goal 13 on climate action (Fushshilat et al., 2022). This reflects Islamic community empowerment principles emphasizing justice, equality, and mutual help (Nadzir, 2015), and aligns with kiai leadership models promoting spiritual and ethical values over material gain (Nur & Yaqin, 2023). The integration of ZISWAF (zakat, infaq, sedekah, wakaf) management with business activities through BMT provides low-cost, solidarity-based capital for empowerment (Pandapotan & Soemitra, 2022).

Empowerment and economic welfare at Pondok Pesantren Karangasem Muhammadiyah Paciran are closely linked. Empowerment enhances the community's economic capacity, leading to welfare. This aligns with findings at Pesantren Modern Al-Amanah Junwangi (Sugiono & Indrarini, 2021), where empowerment enables and strengthens community potential.

The pesantren implements empowerment through:

1. **Entrepreneurship Education:** Engaging students in business units to develop entrepreneurial skills for future independence.
2. **Job Creation:** Employing local community members and alumni in business units, directly improving income and welfare.
3. **Business Partnerships:** Collaborating with teachers, alumni, and the community to market products, boosting their economy.

These efforts contribute to economic welfare, enhancing human resource quality, income stability, and independence. Empowerment is a key instrument for sustainable economic welfare at Pondok Pesantren Karangasem.

Table 4.4: Fulfillment of Economic Empowerment Principles According to Nadzir at Pondok Pesantren Karangasem

NO	Syarat Pemberdayaan	Implementasi di Pondok Pesantren Karangasem Muhammadiyah Paciran
1	Kegiatan harus difokuskan dan menguntungkan pesantren dan masyarakat pada bengkel dan rumah jamur tidak hanya menopang umumnya, khususnya masyarakat yang lebih lemah	Unit usaha seperti Apotek, Klinik, rumah sakit, dan bengkel dan rumah jamur tidak hanya menopang masyarakat pesantren tetapi juga membuka lapangan kerja bagi masyarakat sekitar.
2	Pesantren dan masyarakat sendiri harus melaksanakannya	Unit usaha dikelola oleh pesantren melalui sistem semi-otonom maupun yang bukan semi-otonom, keduanya memberdayakan masyarakat sekitar sebagai pekerja di beberapa unit usaha Koperasi santri (Aliska), kantin, dan unit-unit
3	Kegiatan usaha bersama (koperasi) harus dibentuk dalam kelompok tertentu yang dapat secara aktif diberdayakan oleh santri.	produksi seperti rumah jamur melibatkan santri sebagai bagian dari pendidikan kewirausahaan.
4	Masyarakat sekitar harus didorong untuk saling mendukung dalam kerangka solidaritas sosial.	Masyarakat terlibat dalam produksi jamur, kegiatan sosial pesantren, serta diberi ruang dalam kegiatan ekonomi secara kolaboratif.

Source: Data processed by the author, 2025

The table concludes that the pesantren meets Nadzir's (2015) four main economic empowerment criteria, focusing on human development, fostering solidarity, and involving the community as economic and social partners.

Triple Bottom Line Approach in the Empowerment Model Profit

Business units like the hospital, cooperative, and pharmacy support the pesantren's economic sustainability, funding education and social activities. The Karangasem Pharmacy, with 51% pesantren ownership and the rest held by teachers and staff, provides regular dividends used for educational subsidies, scholarships, and infrastructure development (Rodli, 2025). While not all units yield high profits, they reduce reliance on student fees. The pesantren allocates 15% of business profits to its operations (Assiddiq, 2025). Triangulation with the Foundation Secretary indicates that the semi- autonomous model enhances efficiency but requires improved oversight and transparency (Aziz, 2025). Profits are reinvested for pesantren independence and community welfare, including job creation, business training, and support for local SMEs.

People

Human resource empowerment is central. Students receive formal education and hands-on entrepreneurial training, managing units like cooperatives and mushroom houses (Futhoni, 2025). The

community benefits economically through employment, with 95% of business unit employees being locals, except for specialized roles (Assiddiq, 2025). Data triangulation confirms strengthened social ties and tangible community benefits (Mushabbihah, 2025). The pesantren ensures fair labor practices, offering above-minimum wages in some cases and providing scholarships, affordable healthcare, and social programs for the underprivileged. This reflects Corporate Social Responsibility (Latifah, 2021), with the pharmacy's share system fostering ownership among educators. Internal empowerment strengthens students, teachers, and staff capacities, while external empowerment creates jobs and partnerships, enhancing community welfare.

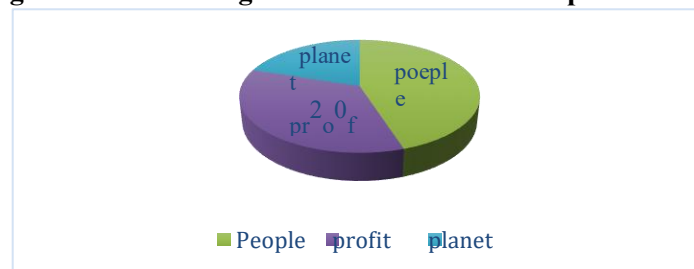
Planet

The pesantren manages waste independently on a 1,500-square-meter former limestone quarry, burning waste daily to prevent accumulation (Assiddiq, 2025). However, current waste management, primarily incineration, causes pollution and does not fully align with modern practices outlined by Zayadi (2018), which include reduce, reuse, recycle, sanitary landfill, and incineration. Long-term plans include systematic waste management, such as converting plastic waste into pellets and fuel, processing organic waste with maggots or earthworms, and managing paper waste, requiring a 200-million-rupiah investment (Assiddiq, 2025). Units like hydroponics, biofloc, and mushroom cultivation are eco- friendly, with biofloc wastewater reused for irrigation. The hospital and clinic have compliant wastewater treatment systems (IPAL). These efforts demonstrate environmental commitment, supporting sustainable production.

Implications of the Empowerment Model for Economic Welfare

The empowerment model yields gradual economic welfare improvements, meeting logistical, food, and healthcare needs internally. It creates new income sources, supporting operations and providing economic opportunities for students and the community, aligning with findings at Pondok Pesantren Al Amanah Junwangi (Sugiono & Indrarini, 2021). The model aims for long-term economic independence while preserving spiritual and social identity.

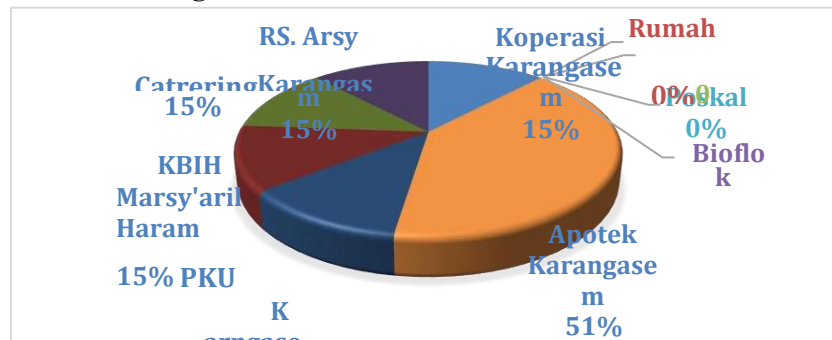
Figure 4.1: Percentage Distribution of TBL Implementation



Source: Data processed by the author, 2025

- People (45%): The highest weight reflects strong social commitment, with 95% local employment and programs like scholarships (Assiddiq, 2025).
- Profit (35%): Profits from units like PT UNIKA, pharmacy, and clinic fund social and environmental initiatives, with 15% allocated to the pesantren (Rodli, 2025; Assiddiq, 2025).
- Planet (20%): Environmental efforts, like waste management and eco-friendly units, show commitment but require further development (Aziz, 2025).

Figure 4.2: Percentage Distribution of Business Unit Profits to the Pesantren



Source: Data processed by the author, 2025

The pesantren mandates 15% of profits from most business units to support operations, except for non- semi-autonomous units and the Karangasem Pharmacy, where the pesantren holds 51% shares (Assiddiq, 2025). This study demonstrates that integrating human resource empowerment, environmental preservation, and economic strengthening can be synergistically implemented by community-based religious institutions. Pondok Pesantren Karangasem serves as a model for productive economic activities, empowering and sustaining its community holistically.

Conclusion

In the profit dimension, the pesantren productively manages units like the hospital, pharmacy, and cooperative, reinvesting profits for education, student subsidies, and infrastructure. In the people dimension, it significantly enhances community welfare through empowerment programs, training, and job creation, ensuring fair labor practices and affordable services. In the planet dimension, initial environmental efforts include waste management on a former quarry, with plans for modern systems, reflecting ecological awareness. Overall, Pondok Pesantren Karangasem Muhammadiyah Paciran emerges as an agent of change, focusing on dakwah, education, and community-based socio-economic transformation, aligned with the Triple Bottom Line principles.

Rafrances.

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