

The Construction of Islamic Economics: An Effort to Improve Community Welfare at Baitul Muamalat Al-Hikmah Pondok Pesantren Nurul Huda, Blora, Central Java

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ABSTRACT

Islamic economic construction is one approach that is believed to be able to improve community welfare. Baitul Muamalat (BMA) Al Hikmah Pondok Pesantren Nurul Huda, Blora, Central Java, has practiced Islamic economic activities for the welfare of the community. Based on the social construction framework, this article aims to explore the construction of the Islamic economy conducted by BMA Al Hikmah Pondok Pesantren Nurul Huda, Blora, Central Java. Using a qualitative method, this study collected data through observation, in-depth interviews, and documentation studies. The results showed that the implementation of Islamic economics at BMA Al Hikmah Pondok Pesantren Nurul Huda is carried out through various sharia-based economic activities, such as sharia cooperatives, Islamic-based businesses, and social activities such as house renovations for the surrounding community. This article finds that sharia-based economic activities carried out by BMA Al Hikmah Pondok Pesantren Nurul Huda play a role in providing knowledge and enriching people's experience in applying the principles of Islamic economics as a construction of Islamic economics. This article recommends optimizing Islamic economic governance through increasing the capacity of human resources, strengthening cooperation networks with other Islamic economic institutions, and developing Islamic business innovations so that economic benefits can be felt more widely by the community.

Keywords: *Islamic economics, community welfare, pondok pesantren*

ABSTRAK

Konstruksi ekonomi Islam menjadi salah satu pendekatan yang diyakini mampu meningkatkan kesejahteraan masyarakat. Baitul Muamalat (BMA)

Al Hikmah Pondok pesantren Nurul Huda, Blora, Jawa Tengah, telah melakukan praktik kegiatan ekonomi Islam untuk mensejahterakan masyarakat. Berdasarkan kerangka kerja konstruksi sosial, artikel ini bertujuan untuk mengeksplorasi konstruksi ekonomi Islam yang dilakukan oleh BMA Al Hikmah Pondok Pesantren Nurul Huda, Blora, Jawa Tengah. Dengan menggunakan metode kualitatif, penelitian ini mengumpulkan data melalui observasi, wawancara mendalam, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa penerapan ekonomi Islam di BMA Al Hikmah Pondok Pesantren Nurul Huda dilakukan melalui berbagai aktivitas ekonomi berbasis syariah, seperti koperasi syariah, bisnis berbasis Islam, dan kegiatan sosial seperti bedah rumah masyarakat sekitar. Artikel ini menemukan bahwa aktivitas ekonomi berbasis syariah yang dilakukan BMA Al Hikmah Pondok Pesantren Nurul Huda berperan memberikan pengetahuan serta memperkaya pengalaman masyarakat dalam menerapkan prinsip-prinsip ekonomi Islam ini merupakan konstruksi ekonomi Islam. Artikel ini merekomendasikan optimalisasi tata kelola ekonomi Islam melalui peningkatan kapasitas sumber daya manusia, penguatan jaringan kerjasama dengan lembaga ekonomi syariah lainnya, serta pengembangan inovasi bisnis syariah agar manfaat ekonomi dapat dirasakan lebih luas oleh masyarakat.

Kata kunci: ekonomi Islam, kesejahteraan masyarakat, pondok pesantren

INTRODUCTION

Historically, the residents of Sarimulyo village have predominantly engaged in conventional economic practices. For example, individuals from lower-income backgrounds often seek business capital by borrowing from informal daily lenders known as Bank Harian or titil banks. These lenders are favored due to their simple procedures and flexible repayment terms. However, concerns about usury (riba) and exploitative capitalist systems have encouraged the leaders of Pondok Pesantren Nurul Huda to pursue the development of an Islamic economic model. The persistence of conventional borrowing is attributed not only to entrenched community habits but also to a general lack of awareness regarding Islamic economic principles. Borrowing from Bank Harian has become a deeply rooted lifestyle in Sarimulyo and nearby areas. Many low-income

residents feel assisted by the presence of such lenders in their villages. When urgent financial needs arise, such as the obligation to provide *buwuh*, which refers to customary contributions made to neighbors during weddings or circumcision events, residents can easily secure additional loans from Bank Harian. Even those with existing loans are often granted further credit through a rollover system. This pattern of borrowing, driven by financial hardship and the perceived convenience of conventional lenders, has ultimately worsened the community's economic conditions.

To date, studies on Islamic economics have primarily examined the subject from an empirical perspective.¹ Scholars such as Ulum² and Ghlamallah³ have explored Islamic economic systems through both empirical and historical lenses. Public knowledge of Islamic economics has been shown to influence economic behavior aligned with Islamic values. Two dominant trends can be identified in existing studies on Islamic economics. First, many studies focus on the practical application of Islamic economic principles. Second, a number of studies examine Islamic economics from empirical and historical perspectives. Santoso⁴ argues that the construction of an Islamic economic system capable of promoting welfare and social justice must be rooted in *aqidah* (Islamic creed) and articulated through detailed concepts of ownership, the role of the state, and distribution mechanisms, including aspects of production and consumption. Similarly, Ubaidillah⁵ contends that the construction of Islamic economics, viewed through Islamic studies, represents a multidimensional effort grounded in the pursuit of *maslahah* (public

¹ Agustiar and Wahidin Musta'in Bilah, "Penerapan Prinsip Ekonomi Islam Dalam Usaha Binatu Di Desa Kota Baru Seberida Kecamatan Keritang," *DIRHAM* 5, no. 1 (2024): 1–9.

² Fahrul Ulum, "Konstruksi Sistem Ekonomi Islam Menuju Kesejahteraan Yang Merata," *Tsaqafah* 11, no. 1 (2015): 113–36.

³ Ezzedine Ghlamallah et al., "The Topics of Islamic Economics and Finance Research," *International Review of Economics and Finance* 75, no. March (2021): 145–60, <https://doi.org/10.1016/j.iref.2021.04.006>.

⁴ Sugeng Santoso, "Sejarah Ekonomi Islam Masa Kontemporer," *Artikel Jurnal // Koleksi Penelitian IAIN Tulungagung*, 2016, <https://doi.org/DOI: 10.21274/an.2016.3.1.59-86>.

⁵ Ubaidillah Ubaidillah, Iffatin Nur, and Ahmad Muhatdi, "Konstruksi Ekonomi Islam Berbasis Interdisipliner : Studi Islam Dan Maqashid Syariah," *Adzkiya: Jurnal Hukum Dan Ekonomi Syariah* 12, no. 2 (2024), <https://doi.org/10.32332/adzkiya.v12i2.9431>.

benefit) from an Islamic worldview based on the Qur'an and Hadith. The prevailing trend in the literature shows that the construction of Islamic economics is often approached normatively. Previous studies have identified two key components in this construction: the value system and the analytical system. However, sociological approaches to the construction of Islamic economics remain underexplored. Specifically, the processes of externalization, objectification, and internalization of Islamic economic principles have yet to be comprehensively examined.

This study addresses the existing gap in the literature by exploring how awareness of Islamic economics is developed and how it influences community welfare. The framework of Islamic economics has the capacity to promote social well-being and to prevent the exploitation of individuals by others.⁶ Specifically, this paper examines the social construction of Islamic economics, the emergence of community consciousness, and the processes through which economic awareness grounded in Islamic principles is formed. A comprehensive understanding of Islamic economics by both institutional leaders and community members, across various dimensions, serves as a critical foundation for addressing longstanding economic challenges.

This study is based on the argument that awareness of Islamic economics is an internalization process that requires a considerable amount of time. The role of Islamic boarding schools, or pondok pesantren, in constructing Islamic economic systems is essential because these institutions are situated at the heart of their communities.⁷ Economic awareness within the community develops through the sequential processes of externalization, objectification, and internalization of Islamic economic values.⁸ The community's habitual reliance on daily moneylenders, known as Bank Harian, served as the foundation for Pondok

⁶ Ulum, "Konstruksi Sistem Ekonomi Islam Menuju Kesejahteraan Yang Merata."

⁷ Zuman Malaka, "Peranan Pesantren Dalam Tatanan Global," *Jurnal Keislaman* 1, no. 2 (2021): 273–89, <https://doi.org/10.54298/jk.v1i2.3370>.

⁸ Peter Berger and Thomas Luckmann, *The Social Construction of Reality* (USA: Penguin Books, 1966), <https://doi.org/10.4324/9781315775357>.

Pesantren Nurul Huda to establish Baitul Muamalat (BMA). As a concrete example of Islamic economic construction, the establishment of BMA and its thirteen branches, located across the districts of Blora, Rembang, and Grobogan, was a direct response to the widespread practice of borrowing from Bank Harian, which operates on high daily interest rates.⁹ Through the lens of social construction theory, this study demonstrates that Islamic economic consciousness can be effectively cultivated through the interconnected stages of externalization, objectification, and internalization.

LITERATURE REVIEW

This literature review examines the development of research on the construction of Islamic economics in the context of community welfare, with a specific focus on BMA Al Hikmah at Pondok Pesantren Nurul Huda in Blora, Central Java. The analysis is conducted using a qualitative approach to provide a comprehensive mapping of prior studies and to identify gaps within the existing body of literature.

Research on Islamic economics and community welfare has evolved progressively over time.¹⁰ The first phase, from 1980 to 2000, was characterized by a normative and conceptual focus, emphasizing the principles of Islamic economics with limited empirical evidence.¹¹ The second phase, spanning from 2001 to 2010, marked the emergence of empirical studies examining the implementation of Islamic economics within various financial institutions and communities, including Islamic cooperatives and zakat organizations.¹² The third and current phase, from 2011 to the present, has seen a growing adoption of community empowerment approaches, with research

⁹ BMA Al Hikmah, "Observasi" (Blora: 3 Maret, 2022).

¹⁰ Muhammad Taufiq Rahman, *Sosiologi Islam*, ed. Rina Febriyani (Bandung: Prodi S2 Studi Agama-Agama: UIN Sunan Gunung Djati, 2021).

¹¹ Hilda Maulida Fauziah and Mohamad Andri Ibrahim, "Investasi Saham Syariah Dalam Perspektif Fikih Muamalah," *Jurnal Riset Perbankan Syariah*, 2022, 113–18, <https://doi.org/10.29313/jrps.v1i2.1573>.

¹² Nurul Huda, *Investasi Pada Pasar Modal Syariah* (Jakarta: Kencana Prenada Media Group, 2007).

increasingly highlighting the impact of Islamic economic practices on enhancing the welfare of local communities.¹³

Several key themes have emerged in the literature on Islamic economics and community welfare.¹⁴ The first theme is sharia-based economic empowerment, which explores the role of Islamic economics in enhancing the economic capacity of communities through Islamic cooperatives and sharia-compliant enterprises.¹⁵ The second theme concerns the role of Islamic financial institutions, with studies focusing on the effectiveness of Islamic banks, Baitul Maal wat Tamwil (BMT), and zakat in poverty alleviation.¹⁶ The third theme addresses Islamic economics within the context of Islamic boarding schools, examining how pesantren function as centers of sharia-based economic activity and their impact on surrounding communities.¹⁷ The fourth theme involves governance and regulation in Islamic economics, focusing on the policies and regulatory frameworks that influence the development of the Islamic economic system.¹⁸

This study employs three primary theoretical frameworks. First, the theory of social construction is used to explain how Islamic economic practices are shaped through social processes and interactions within the pesantren community.¹⁹ Second, the theory of Islamic economics emphasizes sharia principles such as justice, balance,

¹³ M.Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2021).

¹⁴ Haris Maiza Putra et al., "Relevansi Kesejahteraan Ekonomi Masyarakat Melalui Pengalokasian Dan Pendistribusian Pendapatan Negara Di Indonesia Perspektif Ekonomi Islam," *Syarikat: Jurnal Rumpun Ekonomi Syariah* 5, no. 1 (2022): 196–211, [https://doi.org/10.25299/syarikat.2022.vol5\(1\).9404](https://doi.org/10.25299/syarikat.2022.vol5(1).9404).

¹⁵ Sugeng Riyadi and Slamet Akhmadi, "Pemberdayaan Masyarakat Pondok Pesantren Berbasis Pengembangan Lembaga Keuangan Mikro Syariah: Studi Kasus Pada Pondok Pesantren Darussalam Dukuhwaluh Kabupaten Banyumas," *El-Jizya: Jurnal Ekonomi Islam* 10, no. 1 (2022): 51–66, <https://doi.org/10.24090/ej.v10i1.6371>.

¹⁶ Mashuri, "Peran Baitul Mal Wa Tamwil Dalam Pemberdayaan Ekonomi Masyarakat," *IQTISHADUNA (Jurnal Ekonomi Kita)* 5, no. 2 (2020): 114–23.

¹⁷ Muhammad Zuhirsyan, "Membidik Potensi Ekonomi Syariah Di Lembaga Pendidikan Pondok Pesantren," *Economica: Jurnal Ekonomi Islam* 9, no. 2 (2018): 319–47, <https://doi.org/10.21580/economica.2018.9.2.2781>.

¹⁸ Muhammad Cahlanang Prandawa et al., "Perkembangan Ekonomi Islam Di Indonesia: Antara Peluang Dan Tantangan," *Jurnal Istiqro: Jurnal Hukum Islam, Ekonomi Dan Bisnis* 8, no. 1 (2022): 29–47, <https://doi.org/10.30739/istiqro.v8i1.1271>.

¹⁹ Berger and Luckmann, *The Social Construction of Reality*.

and sustainability in economic activities.²⁰ Third, the theory of community empowerment is applied to examine how Islamic economics can serve as a tool for enhancing community capacity and welfare through education and access to economic resources.²¹

Previous studies have employed various methodological approaches to examine Islamic economics and community welfare. The first is the qualitative approach, which includes interview-based research, observation, and case studies conducted within pesantren communities. The second is the quantitative approach, which utilizes statistical data to measure the impact of Islamic economic practices on community well-being. The third is the mixed methods approach, which combines both qualitative and quantitative techniques to achieve a more comprehensive understanding of the subject.

This study compares the practice of Islamic economics at BMA Al Hikmah, Pondok Pesantren Nurul Huda, with several other case studies. The first is Pesantren Daarut Tauhid in Indonesia, which has developed a sharia-based business ecosystem involving both the santri (students) and the surrounding community. The second is Islamic microfinance in Bangladesh, particularly the implementation of Islamic economic principles through the Grameen Bank model, which has been effective in poverty alleviation. The third is the Islamic economic model in Malaysia, where stronger government regulation has supported the development and expansion of the sharia-based economic system.

The reviewed literature indicates that Islamic economics plays a significant role in enhancing community welfare. However, gaps remain in the existing research, particularly concerning the long-term effectiveness of Islamic economic practices within the context of Islamic boarding schools. Therefore, this study seeks to address these gaps by exploring the construction of Islamic economics at BMA Al Hikmah, Pondok Pesantren Nurul Huda, located in Blora, Central Java.

²⁰ Idri, *Prinsip-Prinsip Ekonomi Islam* (Jakarta: Kencana, 2023).

²¹ Afriansyah et al., *Pengertian Dan Konsep Pemberdayaan Masyarakat, Pemberdayaan Masyarakat* (Padang Sumatera Barat: PT Global Eksekutif Teknologi, 2023).

METHODOLOGY

A. Type of Research

This study employs an empirical legal research method with a qualitative approach.²² Empirical legal research aims to analyze how legal norms are implemented in practice, specifically in relation to the construction of Islamic economics at BMA Pondok Pesantren Nurul Huda, Blora, Central Java. As Terhart emphasizes, the distinctive characteristic of qualitative empirical research lies in its aim to objectively comprehend the essential and holistic features (*qualia*) of a given social domain.²³

The empirical legal research method in this study aims to explore how the construction of Islamic economics is manifested at BMA Al Hikmah, Pondok Pesantren Nurul Huda, and how it contributes to community welfare. Through a combination of interviews, observations, and document analysis²⁴, this research provides a comprehensive depiction of the implementation of Islamic economics at the pesantren community level. It also offers recommendations for optimizing the governance of Islamic economic institutions.

B. Research Location

This study was conducted at Baitul Muamalat (BMA) Al Hikmah, affiliated with Pondok Pesantren Nurul Huda, located in Blora Regency, Central Java, Indonesia. This location was chosen because BMA Al Hikmah has established multiple branches in various areas, and there is strong community enthusiasm and participation in becoming members of the institution.

²² MB Miles, A. Huberman, and J. Saldaña, *Analisis Data Kualitatif: Buku Sumber Metode*, 1988, <https://www.amazon.com/Qualitative-Data-Analysis-Methods-Sourcebook/dp/1452257876>.

²³ Ewald Terhart, "Handbuch Qualitative Forschungsmethoden in Der Erziehungswissenschaft," in *Entwicklung Und Situation Des Qualitativen Forschungsansatzes Der Erziehungswissenschaft*, ed. Anedore Friebertshäuser, Barbara/Prenzel (Weinheim/München: Juventa, 1997), 27–42.

²⁴ M. Q Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice (4th Ed.)* (London: Sage, 2014).

C. Data Sources

This study draws on two types of data sources: primary and secondary.²⁵ Primary data were obtained directly through interviews with BMA administrators, students, members of the surrounding community, and other stakeholders involved in sharia-based economic activities. Observations were also carried out to examine the implementation of Islamic economic practices within the pesantren, among the local community, and across various BMA branch offices located outside the pesantren.²⁶ Secondary data were gathered from relevant documents, including financial reports of the sharia cooperative, institutional policies related to Islamic economics, legal regulations governing Islamic economic practices, and scholarly literature that supports the analytical framework of this research.²⁷

D. Data Collection Technique

To obtain valid and comprehensive data, this study employed three principal techniques.²⁸ First, in-depth interviews were conducted using a semi-structured format with individuals directly involved in the implementation of Islamic economic practices at BMA Al Hikmah, Pondok Pesantren Nurul Huda. Key informants included pesantren leaders, managers of the sharia cooperative, students engaged in sharia-based businesses, and community members who benefit from Islamic economic programs.²⁹ Second, participant observation was carried out to gain insight into how Islamic economic values are applied in practice and to assess their impact on the everyday lives of community members.³⁰ Third, document analysis involved the collection of official documents, such as reports on the

²⁵ Miles, Huberman, and Saldaña, *Analisis Data Kualitatif: Buku Sumber Metode*.

²⁶ Peter Neijens et al., "Observation," in *Measuring Exposure and Attention to Media and Communication Book* (Amsterdam University Press, 2024), 104–11, <https://www.jstor.org/stable/j.ctv23khmgr.20>.

²⁷ F.C. Susila Adiyanta, "Hukum Dan Studi Penelitian Empiris: Penggunaan Metode Survey Sebagai Instrumen Penelitian Hukum Empiris," *Administrative Law and Governance Journal* 2, no. 4 (2019): 697–709, <https://doi.org/10.14710/alj.v2i4.697-709>.

²⁸ Terhart, "Handbuch Qualitative Forschungsmethoden in Der Erziehungswissenschaft."

²⁹ Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice (4th Ed.)*.

³⁰ Jessica Jacobson, "Observed Realities of Participation," in *Participation in Courts and Tribunals* (Bristol University Press, 2020), <https://doi.org/10.56687/9781529211306-008>.

pesantren's economic activities, regulations pertaining to Islamic economic practices, and relevant academic literature.³¹ This documentation was used to corroborate interview and observation findings and to provide a theoretical foundation for the study's analysis.

E. Data Analysis Technique

The data analysis in this study employed a qualitative approach consisting of the following stages.³² First, data reduction was performed by classifying information obtained from interviews, observations, and documentation according to key themes relevant to the construction of Islamic economics. Irrelevant or repetitive data were eliminated to sharpen the analytical focus. Second, data display involved organizing the reduced data into descriptive narratives, tables, or charts to facilitate a clearer understanding of how Islamic economic practices are applied within the pesantren setting. Third, conclusion drawing was conducted by identifying patterns that emerged from the analyzed data. This process included re-verification of findings from interviews, observations, and documents to ensure the validity and credibility of the conclusions.

RESULTS AND DISCUSSION

A. The Externalization Process of Islamic Economics at BMA Al-Hikmah, Pondok Pesantren Nurul Huda

The process by which an individual comes to understand Islamic economics begins with externalization. At this stage, the individual interprets reality based on prevailing social norms. As illustrated in an interview with Respondent 5, a resident of Puduk Hamlet, Sarimulyo, the following statement was made:

"In the village of Sarimulyo, residents from lower-income backgrounds usually turn to daily lenders, locally known as

³¹ Adiyanta, "Hukum Dan Studi Penelitian Empiris: Penggunaan Metode Survey Sebagai Instrumen Penelitian Hukum Empiris."

³² Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice (4th Ed.)*.

Bank Harian or *Bank Titil*, when they need funds for farming expenses, business capital, school fees, or *buwuh*, which refers to traditional contributions made for community events such as weddings or circumcision ceremonies. However, with the establishment of BMA at Pondok Pesantren Nurul Huda, we have begun to explore and understand their economic activities."³³

From the perspective of social construction theory, the findings from this interview indicate that reality is shaped through a series of stages. The process of externalization refers to how an individual utilizes internalized knowledge to make sense of Islamic economics. Their understanding of the world is constructed through interpretations of reality that align with the prevailing norms and values of their cultural context. As human beings, individuals generate meaning that reflects their ideals and lived experiences.

Furthermore, interviews with representatives of Pondok Pesantren Nurul Huda revealed the process of externalizing Islamic economic principles. The following statement was provided by Respondent 2, a member of the pesantren's administrative board:

"As administrators of Pondok Pesantren Nurul Huda, we have developed an Islamic economic system. Our commitment is to encourage the community to transition from conventional economic practices to Islamic ones. We disseminate this message through religious gatherings, social media, and community outreach programs. One of the social initiatives that has had a significant impact on the community is the provision of housing renovation assistance."³⁴

The statement from Respondent 3, also a member of the pesantren's administrative board, outlines the various approaches employed as follows:

"We employ various approaches, including religious study sessions, Friday sermons, and community dialogues with local leaders. The *ustadz* and *kiai* at the pesantren frequently emphasize during these sessions that the wealth we possess does

³³ Responden 5, "Interview" (27 Februari, 2025).

³⁴ Responden 2, "Interview" (20 Februari, 2025).

not solely belong to us, but that others hold a rightful share in it. In addition, we organize open forums to explain how the housing renovation program operates, from the fundraising phase to implementation. Through these efforts, the community has begun to understand that Islamic economics is not solely about business transactions, but also about sharing and mutual assistance."³⁵

Based on the interviews with both respondents, it is evident that the pesantren actively engages in disseminating knowledge about Islamic economics to the community. These efforts reflect the institution's role in introducing and embedding economic understanding among the public. In accordance with social construction theory, this represents the stage of externalization.³⁶ At this stage, the pesantren actively introduces sharia-compliant economic practices, including the prohibition of *riba* (usury), *maysir* (speculation), and *gharar* (uncertainty), while also promoting the principles of justice and collective welfare.

Based on field observations, one of the flagship programs of BMA Al Hikmah at Pondok Pesantren Nurul Huda is a social initiative in the form of a housing renovation program. This program has significantly influenced the community's understanding of Islamic economics. As a result of this initiative, residents who had long relied on *Bank Harian* as a financial norm began to reassess their practices. Consequently, the housing renovation program has played a transformative role in shifting public awareness toward Islamic economic principles.³⁷

BMA Al Hikmah at Pondok Pesantren Nurul Huda strives to implement Islamic economic values based on the principles of justice, solidarity, and social welfare. Within the context of externalization, the pesantren introduces the concept of *ta'awun* (mutual assistance) alongside the practices of *zakat*, *infaq*, and *sadaqah* (ZIS) as essential components of Islamic teachings that are obligatory for Muslims to uphold. The housing renovation program serves as a tangible manifestation of these

³⁵ Responden 3, "Interview" (22 Februari, 2025).

³⁶ Berger and Luckmann, *The Social Construction of Reality*.

³⁷ BMA Al Hikmah Pondok Pesantren Nurul Huda, "Observasi" (Blora: 2 Juli 2022, 2025).

values. The pesantren actively promotes the notion to students, community members, and donors that providing support to those in need, particularly in the form of adequate housing, constitutes both an act of worship and a social responsibility in Islam. This aligns with the findings of studies conducted by Ulum³⁸ and Agustiar et al.,³⁹ which highlight the positive impact of Islamic economic implementation on community welfare.

The majority of community members have responded positively, particularly after witnessing the tangible benefits of the initiatives. Nonetheless, challenges persist, especially in shifting the mindset that *sadaqah* and *infaq* are not merely voluntary acts but integral components of social obligation in Islam. There are also obstacles related to active participation, as some individuals still perceive Islamic economic activities as being solely concerned with business and material profit. In response, the pesantren continues to promote gradual understanding through more persuasive, evidence-based approaches.

The findings of this study reveal a central theme that emphasizes the importance of constructing Islamic economics in a way that fosters public understanding. Respondents strongly agreed on the necessity of having a deep and comprehensive knowledge of Islamic economic principles. They interpret economic realities in accordance with the social norms and customary practices prevalent within their communities.

B. The Objectivation Process of Islamic Economics at BMA Al-Hikmah, Pondok Pesantren Nurul Huda

The objectification of Islamic economics refers to the stage in which individuals perceive socio-economic realities as existing independently of themselves, as external and objective structures. The knowledge of Islamic

³⁸ Ulum, "Konstruksi Sistem Ekonomi Islam Menuju Kesejahteraan Yang Merata."

³⁹ Agustiar and Bilah, "Penerapan Prinsip Ekonomi Islam Dalam Usaha Binatu Di Desa Kota Baru Seberida Kecamatan Keritang."

economics has undergone this process of objectification, as reflected in the statement provided by Respondent 1:

"At first, many community members were hesitant and remained accustomed to the conventional economic system. However, through the outreach and practical applications we implemented at the pesantren, they began to recognize the tangible benefits of this system. Today, the community regards Islamic economics as an integral part of their daily lives, and many have actively contributed to the development of this initiative."⁴⁰

The objectification of Islamic economics can also be observed in the statement of Respondent 7, who has personally experienced the benefits of BMA. The respondent stated:

"I used to regularly borrow money from daily lenders because I had no other options. However, after joining BMA, I was able to access business capital without *riba*, and my enterprise has grown significantly as a result."⁴¹

In line with Respondent 7's perspective, another member of BMA has also undergone the process of objectification. The member stated:

"I used to think that sharia cooperatives were no different from conventional ones. However, after experiencing it firsthand, I realized the difference. Now, I and several other farmers prefer using sharia-compliant financial services because they are fairer and more supportive of our growth."⁴²

In addition to Respondents 7 and 8, Respondent 9 also experienced the process of objectification. This occurred as the respondent acquired knowledge about Islamic economics and ultimately acknowledged and joined BMA, just as many others in the community had done. The respondent observed that BMA Al Hikmah at Pondok Pesantren Nurul Huda operates under a clearly defined economic system, in

⁴⁰ Responden 1, "Interview" (3 Januari, 2025).

⁴¹ Responden 7, "Interview" (25 Februari, 2025).

⁴² Responden 8, "Interview" (3 Januari, 2025).

which all transactions are conducted with honesty and without *riba*. As a result, the respondent expressed a greater sense of security and trust when engaging in joint economic activities through the institution.⁴³

Furthermore, a representative from the administration of Pondok Pesantren Nurul Huda affirmed that a *riba*-free economic system has contributed to improving community welfare. The representative explained:

"One of the key factors is the system's ability to meet their economic needs without involving *riba*. For example, they are able to borrow funds for business purposes without being burdened by exorbitant interest rates. Moreover, concrete examples of community members who have successfully improved their welfare through this system have further strengthened public trust."⁴⁴

These interviews indicate that the process of objectification has taken place.⁴⁵ The pesantren has established written guidelines that govern all transactions in accordance with the principles of *fiqh muamalah* (Islamic commercial jurisprudence).⁴⁶ In addition, the pesantren regularly conducts training sessions for members and the broader community to strengthen their understanding.⁴⁷ Over time, these regulations have been acknowledged and accepted by the community, thereby reinforcing the legitimacy and stability of the system.⁴⁸

The Islamic economic system implemented by Pondok Pesantren Nurul Huda has developed gradually over time. Initially, the pesantren operated a basic sharia-compliant savings and loan system. However, as the community began to recognize the benefits of this model, a collective agreement emerged to expand its operations, leading to the establishment of BMA and other business units.

⁴³ Responden 9, "Interview" (17 Januari, 2025).

⁴⁴ R2, "Interview."

⁴⁵ Berger and Luckmann, *The Social Construction of Reality*.

⁴⁶ Fauziah and Andri Ibrahim, "Investasi Saham Syariah Dalam Perspektif Fikih Muamalah."

⁴⁷ Mohamed Abdeltawab Ibrahim et al., "Leadership at the Helm: Essential Skills and Knowledge for Effective Management in Islamic Economics and Finance Schools," *Heliyon* 10, no. 17 (2024): e36696, <https://doi.org/10.1016/j.heliyon.2024.e36696>.

⁴⁸ Ulum, "Konstruksi Sistem Ekonomi Islam Menuju Kesejahteraan Yang Merata."

The objectification of Islamic economics in Blora refers to the manner in which Islamic economic values are implemented within the socio-economic context to enhance community welfare. As institutions with significant spiritual authority, Islamic boarding schools (pesantren) play a vital role in fostering socio-economic development, such as through the establishment and growth of BMA to support the well-being of the surrounding community. In this context, Respondent 6 stated:

"Initially, I did not have a clear understanding of how the Islamic economic system operates. However, after attending several training sessions provided by the pesantren, I began applying its principles to my business, and, praise be to God, the outcomes have been more blessed and sustainable." ⁴⁹

Interview findings indicate that the Islamic economic system implemented at BMA Al Hikmah, Pondok Pesantren Nurul Huda, has undergone a process of objectification within the framework of social construction. This objectification is reflected in several dimensions, including the institutionalization of Islamic economic practices, which initially operated on a small scale but have since evolved into a system broadly accepted by the community. This growing acceptance has been reinforced through collective experience, as the community gradually recognized the tangible benefits of adopting Islamic economic principles in their daily lives. Additionally, the process has been supported by formal documentation and regulations, including written guidelines and regular training programs, all of which contribute to strengthening the system's structural foundation within the community. As a result, the Islamic economic system has not only gained recognition but has also become institutionalized as an integral part of the community's social and economic life.

The Islamic economic system at BMA Pondok Pesantren Nurul Huda is no longer merely a normative concept but has been objectified through social construction, thereby transforming into a socially recognized and collectively practiced reality. This objectification signifies that the values and practices of Islamic

⁴⁹ Responden 6, "Interview" (14 Februari, 2025).

economics, which were once conceptual in nature, have become embedded within the community's social and economic structures. Through this process, Islamic economics is understood not simply as an idealistic framework but as a set of practical mechanisms that directly contribute to improving social welfare. Public acceptance of the system continues to grow, supported by real outcomes such as improved economic conditions and strengthened social solidarity based on sharia principles. With increasing social legitimacy and the backing of formal regulatory frameworks, Islamic economics within this community has evolved into a sustainable and welfare-oriented instrument of economic empowerment.

The objectification of Islamic economics occurs through several mechanisms that enable Islamic economic principles to become institutionalized and actively implemented in the social and economic lives of the community. First, institutionalization is achieved through regulatory and policy frameworks that embed Islamic economic principles. Second, the implementation of Islamic economics within the social and economic structures of the community is reflected in the emergence of sharia-compliant financial institutions, Islamic cooperatives, and trade systems grounded in the values of fairness and transparency. Community members actively participate in these systems, which promote economic inclusion and foster greater social equity. Third, collective awareness is developed through education and outreach. The objectification of Islamic economics becomes more deeply rooted as internalization occurs through both formal and informal education. Educational institutions, including pesantren, universities, and Islamic economic communities, play a vital role in fostering a comprehensive understanding of Islamic economic systems. Through these processes, Islamic economics is no longer viewed merely as an alternative, but rather as a viable system that offers practical solutions to economic welfare challenges.

C. The Internalization Process of Islamic Economics at BMA Al-Hikmah, Pondok Pesantren Nurul Huda

The internalization of Islamic economics refers to the process by which individuals or groups within a community begin to implement Islamic economic values in their economic activities. Respondent 1 stated:

This process occurs gradually. Initially, community members merely observed and followed the established rules governing economic activities at BMA. Over time, they began to understand key concepts of Islamic economics through religious study sessions and direct practical engagement. For example, at BMA, they learned how to conduct sales contracts (*akad jual beli*) in accordance with sharia principles. Eventually, their engagement evolved from simple compliance to a genuine belief that the Islamic economic system is the most appropriate and should be applied in their daily lives.⁵⁰

The community's awareness and willingness to implement Islamic economics did not emerge easily. Respondent 2 explained the following:

"Certainly, there were challenges. Some community members initially believed that the conventional economic system was easier and more practical. However, through continuous guidance from the pesantren administrators, they gradually came to understand that this system not only provides material benefits but also brings spiritual blessings."⁵¹

Based on the interview findings, the internalization of Islamic economics at BMA Pondok Pesantren Nurul Huda represents a process of embedding Islamic economic values into the daily lives of the local community, particularly in relation to economic and social activities. Islamic socio-economics is an approach that connects spirituality with community welfare, emphasizing that individuals bear both moral and religious responsibility to uphold social and economic justice.

⁵⁰ Responden 1, "Interview" (25 Februari, 2025).

⁵¹ R2, "Interview."

As an example of Islamic economic construction at Pondok Pesantren Nurul Huda, the establishment of BMA was a direct response to the prevailing habit among local residents of borrowing funds from *Bank Harian*, which operates on a high daily interest system. This phenomenon reflects financial transaction patterns that are misaligned with the principles of Islamic economics, particularly concerning *riba*, which is explicitly prohibited in Islam.⁵²

The construction of Islamic economics involves three primary processes as described in the social construction theory by Peter L. Berger and Thomas Luckmann: externalization, objectification, and internalization. In the context of Islamic economics, these stages illustrate how Islamic principles are translated into economic practices and recognized as a legitimate system. The internalization of Islamic economics at Pondok Pesantren Nurul Huda follows three core phases: (1) Externalization, in which the community is initially introduced to Islamic economic concepts through rules and practices implemented by the pesantren; (2) Objectification, where these Islamic principles become embedded within the economic system practiced in daily life; and (3) Internalization, where individuals accept and adopt these values as part of their identity and apply them consistently in everyday economic behavior.

Internalization is facilitated through processes of socialization. When individuals experience economic hardship as a result of borrowing from daily lenders (Bank Harian), they begin to interpret such practices as *riba*, which is in direct contradiction to the principles of Islamic economics. Consequently, Islamic economics is not merely a theoretical framework but rather a socially constructed reality. It is first produced and externalized by individuals, and later reabsorbed as an objective reality that exists independently of the self. This objective reality, in turn, shapes and influences individuals to engage more deeply with the concepts and practices of Islamic economics. This describes the internalization process of Islamic

⁵² Responden 4, "Interview" (17 Februari, 2025).

economics as it has taken place at BMA Al Hikmah, Pondok Pesantren Nurul Huda, in Blora, Central Java.

The internalization of Islamic economics represents the stage at which Islamic economic values are fully integrated into individual consciousness, becoming part of the community's economic identity and routine behavior. At this point, the community no longer perceives Islamic economics as an external concept but embodies it in everyday practices, including business operations, financial transactions, and consumption patterns. This internalization occurs through education, socialization, and direct experiential involvement in Islamic economic activities.

Drawing on both Islamic economic theory and the framework of social construction, this study explores how the Blora community responds to the realities of *riba* and capitalism. The community surrounding Pondok Pesantren Nurul Huda has developed a conscious economic awareness, emphasizing their role as Muslims in challenging the dominance of conventional economic paradigms. The study demonstrates how the internalization of Islamic economics is actively supported by Pondok Pesantren Nurul Huda. The adoption of Islamic economic knowledge systems forms part of a broader strategic framework. Additionally, the community's reception of social assistance programs, such as the housing renovation initiative, has contributed to improved welfare. In this way, the internalization of Islamic economics at BMA Al Hikmah, Pondok Pesantren Nurul Huda, reflects how individuals identify themselves within the network of social institutions and economic organizations to which they belong.

The study on the construction of Islamic economics conducted by Ubaidillah et al. employed an interdisciplinary approach grounded in the perspectives of *maqāṣid al-sharī'ah* and Islamic studies. Their research classified the value system into four main concepts: *tawḥīd* (monotheism), *nubuwwah*

(prophethood), *khilāfah* (vicegerency), and *‘ālam* (the natural world).⁵³ In contrast, the present study adopts a sociological approach, specifically utilizing social construction theory. The author seeks to contribute a new perspective by integrating Islamic economic values with social theory. In doing so, Islamic economics is not only practiced by the community but also becomes a source of *maṣlaḥah* (public benefit) in the form of improved social welfare. This perspective aligns with the findings of Agustiar and Bilah,⁵⁴ whose study on sharia-compliant laundry businesses demonstrated positive impacts on local communities, including job creation and enhanced economic well-being. It is also consistent with Ulum’s empirical research, which shows that Islamic economics has the potential to generate welfare and prevent exploitation between individuals. Supporting this is the research by Ghlamallah et al.,⁵⁵ who identified significant differences between Islamic and conventional approaches to economic and financial research, highlighting the unique contributions offered by this evolving field.

These findings have important implications for the development of Islamic economics within pesantren environments and the broader community. Further support is needed from various stakeholders, including government institutions, academics, and Islamic finance practitioners, to strengthen the pesantren-based Islamic economic model so that it can be adopted in other regions with similar socio-cultural characteristics.

CONCLUSIONS

The findings of this study indicate that Pondok Pesantren Nurul Huda has effectively developed an Islamic economic system that benefits the surrounding community. Remarkable initiatives such as the housing renovation program (*bedah rumah*) serve as a primary illustration of how Islamic economics, with its emphasis on

⁵³ Ubaidillah, Nur, and Muhatdi, “Konstruksi Ekonomi Islam Berbasis Interdisipliner : Studi Islam Dan Maqashid Syariah.”

⁵⁴ Agustiar and Bilah, “Penerapan Prinsip Ekonomi Islam Dalam Usaha Binatu Di Desa Kota Baru Seberida Kecamatan Keritang.”

⁵⁵ Ghlamallah et al., “The Topics of Islamic Economics and Finance Research.”

social welfare, can be successfully implemented. The well-being of the pesantren and its neighboring environment has significantly improved through stages of social construction, which include the internalization of Islamic economic values by beneficiaries, the externalization of those values into practice, and their objectification through programs tailored to community needs.

This study demonstrates that the development process of Islamic economics at Pondok Pesantren Nurul Huda can be comprehensively explained using the theory of social construction. This theoretical framework offers a robust analytical lens through which to understand how communities articulate, institutionalize, and internalize Islamic economic values. Furthermore, the positive impact of the pesantren's economic programs on community welfare can be understood through the application of Islamic economic theory and community empowerment theory. Together, these three theoretical frameworks provide a holistic explanation of the research problem.

Despite these insights, the study does have limitations. First, it does not provide a quantitative measurement of economic impact, as it relies primarily on qualitative descriptive data. Second, since the research is confined to a single case study, caution should be exercised in generalizing the findings to other pesantren contexts. Therefore, future research is recommended to employ quantitative methods to more accurately assess the economic impact of Islamic economic systems. Comparative studies involving multiple pesantren would also be valuable for gaining a broader and more nuanced understanding of how Islamic economic development unfolds across diverse social settings.

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