



## Islamic Education Model in Poverty Alleviation A Case Study at Joglo Alit Islamic Boarding School Klaten

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### Abstract

*This study aims to analyse the patterns and models of Islamic education in poverty alleviation at the Joglo Alit Islamic Boarding School, Klaten. Using a descriptive qualitative method and a case study approach, this study explores how the boarding school implements Islamic education integrated with community empowerment. Data were obtained through observation, interviews, and documentation, then analysed using the Miles and Huberman model and enriched with Malcolm Knowles' andragogy theory perspective. The results show that the educational pattern at the Joglo Alit Islamic Boarding School is integrative, participatory, communal, and experience-based, where religious education is combined with socio-economic activities such as animal husbandry, agriculture, and entrepreneurship. This study also identified four main educational models applied at Joglo Alit, namely: the double track education model, the community-based education model, the functional education model, and the collaborative education model. These four models are in line with the principles of andragogy, which emphasises learning through experience, relevance to needs, and real-world problem solving. The implications of this study suggest that experience-based and empowerment-based Islamic education models such as those at Joglo Alit can be effective strategies for improving community economic independence.*

**Keywords:** Islamic Education Model, Poverty Alleviation, Joglo Alit Islamic Boarding School

## A. Introduction

Poverty is a condition of deprivation in society, manifested in low income that results in people feeling unable to support themselves on a daily basis (Suyanto, 2001). Poverty occurs due to various factors, including a lack of creativity and productivity, as well as weak exchange rates (Romadlon, 2021). At the global level, the Sustainable Development Goals (SDGs) place poverty eradication as a top priority along with other global development goals, such as good health and well-being, quality education, gender equality, clean water and sanitation, and affordable and clean energy. Therefore, it is important to work together to achieve these goals. In fact, the Millennium Development Goals (MDGs) are a follow-up programme consisting of SDG development projects. One of the goals of the MDGs was to reduce poverty by 50% by 2015 (Pratama et al., 2020). At the local level, Indonesia has long paid special attention to addressing poverty. This is reflected in several articles of the 1945 Constitution (Rizal & Purnairawan, 2024).

The World Bank has released the latest data showing that nearly 700 million people live in extreme poverty worldwide (Conti, 2024). The facts reveal that globally, Indonesia is striving to solve the problem of poverty. The Indonesian government has also tried to overcome this problem by implementing various programmes to improve the welfare of the community, such as the Family Hope Programme (PKH), Non-Cash Food Assistance (BPNT) / Basic Food Card, and Direct Cash Assistance (BLT) Village Funds. However, poverty remains a problem that requires a long-term solution. This is due to the fact that poverty has many aspects, is interdependent, volatile, and complex, and is related to gender institutional systems and specific events located in certain areas (Adawiyah, 2020). These challenges require the latest innovations that can provide solutions to these problems. Poverty is considered a significant and serious problem that has a widespread impact on human life (Al-Athrasy, 2019). In addition, poverty is also a global problem faced by many countries, including Indonesia. Based on data from the central statistics agency, the poverty rate in Indonesia reached 8.57% or 24.06 million people in September 2024, calculated from Indonesia's total population of approximately 281.6 million people (BBC, 2025). Therefore, the issue of poverty must be resolved immediately so that the community can become more empowered.

Education is one way to improve the quality of life for individuals and communities, such as increasing employment opportunities, higher incomes, accelerating economic growth, etc. Therefore, it is hoped that education can be one of the solutions in efforts to eradicate poverty. According to Nur Kholis, education is very important in advancing the standard of living and is a supporting factor for social and

economic development (Kholis, 2014). Furthermore, education is also the most fundamental medium for elevating the status of a nation (Karataş, 2022). In the context of Islamic education, the entire educational process is directed not only at improving socio-economic competence, but also at shaping individuals who are moral, civilised, and oriented towards the common good.

In Islam, education is an effort to preserve and improve human nature and potential so that individuals become true individuals in accordance with Islamic law (Muttaqin, 2021). In addition, Marimba also states that Islamic education is physical and spiritual training in accordance with the provisions of Islam to build character based on Islamic law (Pujianti, 2022). Research by (Kholis, 2014) states that education is one of the progressive things in solving poverty problems, because education is believed to shape human creativity. Namely, practical and applicable abilities that enable a person to solve economic problems, create new opportunities, and increase competitiveness. The attitude in interpreting poverty is also a fundamental aspect in resolving economic weaknesses. Therefore, it is hoped that through Islamic education, a deeper understanding of poverty can be gained. In addition, another study by (Priawan & Iqbal, 2024) reveals that, in Islam, efforts to resolve poverty are considered perfect and integrated, combining various social, economic, and religious aspects. Through Islamic principles, it is hoped that society can become more prosperous and advanced in economic terms.

In the Indonesian context, Islamic education has a very significant position in society, as it plays an important role in shaping the values, character and social structure of society, while also serving as a historical, cultural and moral pillar in the development of the nation. One of the roles of Islamic education is through education in Islamic boarding schools. Islamic boarding schools are unique places of Islamic learning, with vast potential to contribute to community development, including in poverty alleviation efforts. Pesantren are not only places for imparting religious knowledge, but also various life skills that can develop human potential. One of the Islamic boarding schools that implements an Islamic education model in terms of poverty alleviation is the Joglo Alit Islamic Boarding School in Klaten Regency, Central Java Province. The Joglo Alit Islamic Boarding School is oriented towards community-based Islamic education. It is an educational model that integrates religious values with *life skills* through experience-based learning and active community involvement. This Islamic boarding school is an Islamic-based educational institution that at first glance looks like a typical boarding school, with students reciting the Quran every morning and evening. However, this

Islamic boarding school also empowers the surrounding community through agricultural and livestock businesses managed jointly with the Islamic Boarding School Community Empowerment Programme. The uniqueness of the Joglo Alit Islamic Boarding School lies in the integration of classical Islamic education with collaborative economic empowerment practices. This is something that has not been systematically developed by traditional Islamic boarding schools. In-depth academic studies related to prototypes of Islamic education based on economic independence, both in terms of patterns and models of Islamic education towards the social transformation of the surrounding community, are still very limited. Based on this background, this study aims to analyse the patterns and models of Islamic education in poverty alleviation at the Joglo Alit Islamic Boarding School, Klaten.

## **B. Methods**

This research is a descriptive qualitative study using a case study approach. Case studies aim to empirically examine the background of a problem, the conditions and position of a current event, and the relationship between specific social units as they are (Assyakurrohim et al., 2023). This method will assist in a more in-depth assessment of the Islamic education model as a solution to poverty alleviation at the Joglo Alit Islamic Boarding School in Klaten. The research data was obtained from the community and teachers at the Joglo Alit Islamic Boarding School and was collected through observation, interviews and documentation. The research instruments were validated through triangulation of sources, techniques, and time. The data results were then analysed using the analysis model developed by Miles and Huberman (Tanzeh, 2018). The analysis process involved data sorting, which included simplifying and abstracting the data generated from field notes, then processing and presenting the data to facilitate the drawing of conclusions.

## **C. Results and Discussion**

### **Joglo Alit Islamic Boarding School, Klaten**

Joglo Alit Islamic Boarding School is an Islamic boarding school located in Karangdukuh Village, Jogonalan District, Klaten Regency. This boarding school was founded by Muhammad Qowim with a vision of making the boarding school not only a place of religious education, but also a centre of social transformation for the surrounding community. Initially, Joglo Alit was designed as a Gubuk Tahfidz, an institution focused on teaching the Qur'an. However, over time and in response to the

increasingly complex needs of the community, the boarding school has evolved into an adaptive, open, and responsive institution addressing the socio-economic issues of the village community. (lpm\_arena, 2021).

A distinctive feature of the Joglo Alit Islamic Boarding School is its holistic approach to combining religious education with community empowerment. In general, there are four forms of community-themed education at the Joglo Alit Islamic Boarding School, namely 1) Religious education such as TPA activities, routine recitation of the Qur'an, and tahlil activities. 2) Community economic empowerment, such as the formation of a farmer group called SPR (Sentra Peternakan Rakyat or People's Livestock Centre). 3) Cultural or arts education, such as karawitan (traditional music), dance, and hadroh (traditional singing) activities, and 4) Sports education, such as MMA, pencak silat (traditional martial arts), and jemparangan (traditional archery) activities (Abiddin, 2023). This pesantren is the driving force behind the formation of the Wulang Reh SPR (Sentra Peternakan Rakyat or People's Livestock Centre), which oversees five business groups: cattle, goats, ducks, birds, and fisheries. Through a participatory approach, the pesantren acts as a facilitator that motivates, assists, and organises the community to become economically empowered. The boarding school also establishes extensive partnerships with UGM, UIN Sunan Kalijaga, UII, relevant government agencies, and various social communities to strengthen the technical capacity and knowledge of the community.

In its development, Joglo Alit Islamic Boarding School has become known as an empowerment-based boarding school, a model that integrates Islamic values, local wisdom, and community economic empowerment. Not only students are part of the educational process, but also villagers who are involved in various training programmes, group organisations, food production, and moral and spiritual guidance. With its "boarding school for the community" approach, Joglo Alit serves as an example of how religious institutions can become shared learning spaces that promote independence, creativity, and improved quality of life for rural communities (ISLAH ISLAMI, 2019).

### **Islamic Education Patterns at the Joglo Alit Islamic Boarding School**

The Islamic education model at Joglo Alit Islamic Boarding School has a different character compared to traditional Islamic boarding schools in general. Structurally, this boarding school not only places the kiai as the central figure, but also presents a collaborative division of roles between caregivers, boarding school administrators, students, and the community. The boarding school develops an educational model that

integrates *resident students* and *community students*, namely villagers who are involved in empowerment programmes. Thus, the educational structure of Joglo Alit is not purely hierarchical, but participatory and community-based, where the function of the boarding school extends from a place of religious study to a centre of economic, social, and leadership learning (Qowim, 2025).

### **Structure and Curriculum: Integration of Religion and Life Skills.**

The curriculum at Pesantren Joglo Alit is not explicitly written, but essentially integrates religious education with *life skills* education. On the religious side, the pesantren continues to implement the basic pesantren curriculum, such as Al-Qur'an recitation, classical Islamic texts, and strengthening of morals and worship. However, this curriculum is expanded with elements of community empowerment education, which includes training in animal husbandry, agriculture, fisheries, entrepreneurship, and group management through SPR Wulang Reh (Qowim, 2025). This integration makes the Joglo Alit curriculum *double track*, namely Islamic education as a spiritual and moral foundation, and vocational education as a provision for economic independence. This curriculum is not only delivered through formal classes but also through hands-on practice, mentoring, group discussions, and cross-institutional collaboration, transforming the boarding school into a vibrant social laboratory. In addition, the curriculum at Pesantren Joglo Alit also emphasises *experiential* learning, where students and the community not only receive theory but also learn through direct practice in the field. Activities such as animal husbandry, land management, feed production, and processing livestock products are used as learning media equivalent to religious studies. At this point, Islamic boarding schools incorporate economic activities into the Islamic education process integrating values such as trustworthiness, hard work, honesty, and social benefit into all productive community activities. Through this approach, the structure and curriculum of Islamic boarding schools not only cultivate spiritual competence but also produce capable individuals who can understand social realities and provide contextual solutions for their communities.

### **Experience Based Learning Approach and Life Needs**

The learning approach at Joglo Alit Islamic Boarding School places the life experiences of students and the community at the centre of the educational process (Qowim, 2025). The methods used are not one-way instructional, but dialogical and participatory, in line with the principles of andragogy in adult education. Students are encouraged to learn through direct practice, such as managing farming businesses,

trading boarding school products, or organising social and religious activities. Through this active involvement, the religious knowledge they acquire does not remain at a conceptual level but becomes the foundation for ethics and spirituality in economic and social activities. Thus, learning at Joglo Alit not only transfers knowledge but also transforms the way students think and act so that they can adapt and contribute in real-life contexts.

This needs-based approach also demonstrates the consistent application of andragogy principles, whereby the learning process is geared towards addressing the economic and social challenges faced by students. Pesantren supervisors act as facilitators, rather than mere teachers, helping students identify their own potential and solutions to their problems. This makes the educational process more relevant and meaningful, as each learning activity is directly linked to improving quality of life. Islamic values such as hard work (*jihad*), honesty (*amanah*), and social responsibility (*ukhuwah*) are used as the moral foundation for learning activities. Through a combination of andragogy principles and Islamic values, Joglo Alit has succeeded in developing an educational model that not only enlightens spiritually but also empowers economically.

### **The Role of Caregivers and Students who are Participatory and Communal**

The caregivers at Joglo Alit Islamic Boarding School play a central role as spiritual guides and learning facilitators. In the context of andragogy, caregivers are not positioned as sole authorities who dictate the learning process, but as companions who help students find meaning in every life experience. Caregivers set an example in their attitudes, behaviour and work ethic, which are an integral part of the educational process. Through a personal and humanistic approach, the caretaker encourages students to learn independently, critically, and creatively in facing socio-economic challenges. The relationship between the caretaker and the students is built on mutual trust and respect, creating a conducive learning atmosphere with a family-like atmosphere typical of Islamic boarding schools.

Meanwhile, santri play an active role as learning subjects who are responsible for their own development. In the educational process, they are not only recipients of knowledge, but also participants in the management of pesantren activities, ranging from agriculture and entrepreneurship to community service. This participation becomes a means of contextual learning that integrates religious knowledge with life skills. Through the *learning by doing* mechanism, santri learn to interpret Islamic values in an applicable way in their daily lives. Thus, the dynamic relationship between the

caretakers and santri at Joglo Alit reflects the principles of andragogy, which emphasises independence, experience, and reflection, making this pesantren a model of Islamic education that empowers (Abu Suhud & Islami, 2020).

### **Religious Activities Oriented Towards Independence and Empowerment.**

Religious activities at the Joglo Alit Islamic Boarding School not only focus on strengthening spirituality, but are also directed at building awareness of independence and social responsibility. Islamic studies such as tafsir, fiqh, and akhlak are always linked to the socio-economic realities of society, so that students understand religion not merely as dogma, but as a guide to life that encourages social action. Every religious activity, whether it be recitation, zikr, or others, is organised using a contextual approach so that students are able to translate Islamic values into concrete actions such as productive work, social awareness, and an entrepreneurial ethos. Thus, religious activities at Joglo Alit become a vehicle for character building as well as a medium for spirituality-based economic empowerment. In addition, religious activities are combined with skills training and economic practices managed independently by students (Qowim, 2025). For example, routine activities such as *majlis taklim* are followed by sharia entrepreneurship practices, organic farming management, or local processed product production. This integration of spirituality and skills reinforces the concept of *ta'dib* (education in manners and deeds) which is the basis of Islamic education. Through the habit of worship connected with productive activities, students learn that true religiosity is manifested in contributions to personal and community welfare. This principle is in line with the spirit of andragogy, which emphasises the relevance of learning to real needs and the importance of experience as the primary source of learning.

Furthermore, religious activities at Joglo Alit also serve as a social instrument in alleviating poverty in the neighbourhood surrounding the pesantren. Caretakers and students from the community actively engage in social activities such as empowering the poor, providing micro-business training, and offering spiritual guidance to local residents. These activities not only expand the role of the pesantren as a centre for religious teaching, but also as an agent of social change that strengthens the community's economy. Values such as *ukhuwah islamiyah* (Islamic brotherhood), *ta'awun* (mutual cooperation), and *amanah* (trustworthiness) form the ethical foundation of each of these activities. Thus, the Joglo Alit pesantren has succeeded in combining religious activities with socio-economic movements oriented towards



independence, forming a transformative model of Islamic education that is relevant to the needs of contemporary society.

### **The Islamic Education Model at Joglo Alit Islamic Boarding School**

Education at the Joglo Alit Islamic boarding school has a unique character compared to other boarding schools in general, because the educational model applied does not only focus on the transmission of religious knowledge, but also on strengthening the socio-economic capacity of the community. Through observation, interviews, and field document analysis, it was found that the education system at this boarding school grew organically from the needs of the community and the social dynamics of Karangdukuh Village. The boarding school functions as a cross-disciplinary learning centre, where Islamic values, life skills, economic activities, and social interactions coexist within an integrated educational ecosystem (Ferianto, 2023). Thus, the educational model that has developed is not limited by a formal curriculum but is shaped by the practices, participation, and real-life experiences of the community. The results of the study show that there are four main educational models that characterise the Joglo Alit Islamic boarding school, namely the double track education model (religious and vocational), the community-based education model, the functional education model, and the collaborative education model. These four models are interrelated and form a flexible, contextual educational structure that is able to respond to the needs of adult society. These models not only strengthen the spiritual dimension of the students and residents, but also develop technical, social, and economic skills through a participatory and experience-based approach. Thus, this overall educational model becomes an important foundation in understanding the role of Pesantren Joglo Alit as an institution that not only educates, but also empowers and transforms the surrounding community.

### **Double Track Education Model**

The Islamic education model at Joglo Alit Islamic Boarding School is built on the principle of integrating religious values and practical skills as a means of poverty alleviation. Religious education is not taught separately from the realities of life, but is integrated with training activities that are relevant to the economic needs of the community. In the learning process, spiritual values such as *sincerity*, *trustworthiness*, and *responsibility* form the ethical foundation of every productive activity. Students not only understand Islamic teachings in a normative sense, but also apply them in the form of economic activities that are considered acts of worship. This integration shows that

Islamic education can be a strategic instrument for improving welfare, as it connects moral aspects with functional aspects of life.

One tangible form of this integration is skills training in agriculture and the creative economy, developed within the pesantren environment. Students are invited to participate directly in organic farming, animal husbandry, processing of agricultural products, and small and medium enterprise management. These activities are not only aimed at training technical skills, but also instilling a work ethic and independence rooted in Islamic teachings. Thus, the learning process at Joglo Alit reflects the principle *of learning by doing* within the framework of andragogy, where learning is based on the real experiences and needs of the students. Through this integration, the pesantren functions as a social laboratory where students hone their spiritual and economic skills that are useful for the community. In addition to improving individual competencies, this integrative model also has a significant social impact on the empowerment of the community surrounding the Islamic boarding school. Training and entrepreneurship activities based on Islamic values create an inclusive and equitable economic ecosystem. Students and alumni who have acquired skills then become agents of change who transfer knowledge to the surrounding community, forming a network of sharia-based micro-enterprises. Through this approach, Islamic education at Joglo Alit plays a role not only as an institution that shapes morals, but also as a driving force for the economy of the ummah. Thus, the integration of religious education and skills becomes an applicable, relevant, and effective model of Islamic education in poverty alleviation.

### **Community Based Education Model**

Pondok Pesantren Joglo Alit implements *community-based education*, a model of education that grows from the needs, potential, and dynamics of the Karangdukuh community itself. The pesantren does not act as an institution that provides one-way instruction, but rather as *a facilitator* that accompanies residents in the collective learning process. The formation of livestock groups, the management of SPR Wulang Reh, and regular community meetings show that education at Joglo Alit takes place through a living and participatory community structure. Knowledge is not created by the kiai alone, but is built together through the experiences, discussions, and daily practices of the community. When analysed through andragogy theory, the educational model at Joglo Alit is very much in line with the principles of adult learning (Yahya et al., 2024). Knowles states that adults learn effectively when: (1) they experience a real need to learn, (2) they are able to engage in learning planning, (3) they learn based on experience, (4) learning is problem-solving oriented (Bagaskara, 2019). All these

principles are evident at Joglo Alit—the community learns about animal husbandry, group management, feed production, or entrepreneurship because of real economic and social needs. They are fully involved in planning and decision-making, while the pesantren facilitates learning that arises from field experience, not from a rigid formal curriculum. Thus, education at Joglo Alit is an authentic practice of andragogy.

The integration of community-based education models with andragogy principles has resulted in tangible social transformation in Karangdukuh. The learning process not only produces knowledgeable individuals, but also shapes an independent and empowered community (Syahrudin, 2019). The community has been able to transition from less productive work to organised livestock farming, develop group leadership, and manage shared assets transparently. These activities are not merely technical education but also value education, such as mutual cooperation, trustworthiness, and social responsibility. In other words, the community-based education model at Joglo Alit is not just a learning strategy but a mechanism for social change born from the awareness, experience, and needs of the community itself a hallmark of mature andragogical education.

### **Functional Education Model**

The functional education model at the Joglo Alit Islamic boarding school is evident in the fact that learning activities continue to be effective through real daily activities. Based on interviews and observations, the curriculum at this boarding school is more *organic* in nature, formed from the needs and experiences of the community and students, rather than from formal documents (Qowim, 2025). Activities such as managing livestock groups, producing fermented feed, fish farming, and group discussions serve as "lesson material" that directly builds knowledge, skills, and Islamic values. Thus, education is functional it arises from activities that are relevant to life, rather than from a rigidly structured curriculum. Malcolm Knowles' andragogy theory explains that adults learn most effectively through experience, real needs, relevance, and problem solving (Bagaskara, 2019). The functional education that takes place at Joglo Alit is very much in line with these characteristics. Residents and students have ample space for independent and participatory learning. They learn animal husbandry to increase their income; learn group management because it is needed to manage joint ventures; and learn work ethics because the activities themselves demand it. All these learning processes occur in the context of real life, thus fulfilling the main principles of andragogy: *learning by doing*, internal needs, and orientation towards solving everyday

problems. In other words, the absence of a written curriculum actually allows for more flexible learning that is in line with the dynamics of adult society.

The integration of functional education models and andragogy principles has had a significant impact on community empowerment in Karangdukuh. Because education takes place through productive activities, the entire learning process directly contributes to the economic and social improvement of the community. The community does not learn theoretically, but through direct responsibilities: raising livestock, recording group finances, resolving internal conflicts, and building organisational structures. This process not only produces competent individuals, but also strengthens community solidarity and independence. Functional education at Joglo Alit ultimately creates a sustainable learning environment, where all daily activities become a space for developing technical, spiritual, and social skills in accordance with the principles of andragogy, which states that adults learn best through their own life experiences.

#### **Collaborative education model**

Joglo Alit Islamic Boarding School implements a collaborative education model that involves various external partners to strengthen the community learning process. The boarding school collaborates with universities such as UGM, UIN Sunan Kalijaga, and UII, as well as with agricultural agencies, community groups, and other social institutions to support training in animal husbandry, fisheries, group management, and entrepreneurship. This collaboration makes the pesantren a centre of knowledge interaction, where the community can learn directly from experts, academics, or practitioners. Thus, education does not only come from the kiai or within the pesantren, but is an open process supported by a broader scientific network. In andragogy theory, adults learn better when they can access learning resources that are relevant, diverse, and derived from the real world, which differs from the cognitive development of children (Setiawati & Shofwan, 2023). The collaborative approach at Joglo Alit fulfils this principle, as the community and santri interact with various actors who bring new knowledge according to their needs. When the agricultural department teaches fermentation techniques, or academics provide group management guidance, this process aligns with the andragogical principles of *resource-rich learning* and *problem-centred learning*. Adults in Karangdukuh learn not because of a formal curriculum, but because of real collaboration that helps them solve economic, social, and technical problems. In other words, collaborative education expands learning resources so that communities can develop their capacities independently and contextually.

The integration of collaborative education models with andragogy principles has resulted in significant social transformation in the Joglo Alit Islamic boarding school environment. Collaboration with experts has enabled the community to implement modern farming practices, build strong group organisations, and improve their business outcomes. Furthermore, this model fosters community confidence and reflective abilities, as they learn through direct interaction with external parties who bring new perspectives. The community has become more adaptive, creative, and open to innovation because the learning process takes place in a dialogical and equal manner, in accordance with the principles of andragogy that adults learn best through partnership, experience, and relevance. Thus, collaborative education not only enriches technical knowledge, but also strengthens the independence and bargaining power of the community in village development.

The four educational models implemented at the Joglo Alit Islamic Boarding School demonstrate a strong connection as an Islamic education ecosystem based on empowerment. The *double track education* model provides an integrative foundation between religious values and life skills, which is then expanded through a community-based education model, where the learning process no longer takes place individually, but grows from the collective experiences of the village community. This integration is reinforced by the functional education model, which ensures that all daily activities such as farming, deliberating, or managing shared assets become relevant, contextual, and andragogically aligned learning resources. Furthermore, the collaborative education model enriches the previous three models through the involvement of various external partners, making learning more open, innovative, and adaptive to developments in knowledge. The synergistic relationship between these models produces an Islamic education system that not only shapes spiritual piety but also economic independence and social leadership, which are the main contributions of this research finding.

#### **D. Conclusion**

This study concludes that the Joglo Alit Islamic Boarding School has successfully developed effective Islamic education patterns and models for poverty alleviation. The educational pattern at this boarding school uses an integrative approach between religious values and life skills, experience based learning, active community involvement, and empowerment orientation. The four educational models are double track education, community based education, functional education, and collaborative

education. These models have been proven to create a learning ecosystem that is relevant to the real needs of the community and in line with the principles of andragogy, thereby improving the spiritual, social, and economic capacity of the students and encouraging the independence and productivity of the community in a sustainable manner.

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