

## RELIGIOUS TOURISM: *NGINTUN SANTRI* IN IMPROVING THE ECONOMY AROUND THE BOARDING SCHOOL

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### ABSTRACT

This research explores the potential of religious tourism in the “*Ngintun Santri*” tradition around pesantren, focusing on its impact on the local economy. The tradition of sending santri to pesantren not only has spiritual and social dimensions, but also makes a significant economic contribution to street vendors and the surrounding community. The purpose of this study is to analyze the potential of religious tourism “*Ngintun Santri*” in improving the economy of street vendors around the pesantren, contributing to the strengthening of the local economy, and formulating a sustainable religious tourism development strategy. The research method used was a qualitative approach with a case study, involving in-depth interviews and direct observation. Data analysis was conducted using the Miles and Huberman method, including data collection, data reduction, data presentation, and conclusion drawing. The novelty of this research lies in combining the concept of religious tourism with the local culture of pesantren, specifically “*Ngintun Santri*”, as a new approach to identify the economic potential of specific and unique religious traditions. The results show that the tradition of “*Ngintun Santri*” has a significant impact on improving the local economy.

## INTRODUCTION

**Introduction** The tradition of “*Ngintun Santri*” or sending children to study at Islamic boarding schools has a broad impact, both on the character building and religious values of the santri and on the economy of the surrounding community. In pesantren such as Mabdaul Maarif and Assunniyah, the presence of santri encourages the growth of small businesses around the pesantren, such as food stalls, school supply stores, and laundry services, while the pesantren also employs local residents to help with daily operations, creating new jobs. In addition, regular visits by the santri's guardians increase activity in the local transportation and trade sectors. With good management and collaboration with MSMEs, these pesantren have the potential to become centers of socio-economic sustainability based on religious education and religious tourism, strengthening the local economy while enriching religious traditions.

Religious tourism is an activity that connects visitors with the Islamic religion and also increases local economic activities through business opportunities and visitation participation (Pokhrel, 2024). As one of the tourism businesses, it is expected to contribute to the development, healthy economic growth, economic equity, exchange, and strengthening to contribute to the development of new work practices, healthy economic growth, economic equity, exchange, and strengthening of international cooperation carried out thoroughly and evenly with other sectors. The development of the tourism sector is expected to increase local revenue (PAD), which shows a number of important social and economic aspects. The contribution of tourism to economic development is quite significant (Ati et al., 2024).

Increased religious tourism around the Mabdaul Ma'arif and Assuniyyah Islamic boarding schools has great potential to improve the local economy (Gintulangi & Arsana, 2022). The Ministry of Tourism and Creative Economy (Kemenparekraf) has identified areas such as Sumenep as strategic locations for the development of religious tourism, which is expected to attract thousands of tourists and create jobs for local communities. With the santripreneur program, Mabdaul Ma'arif and Assuniyyah Islamic boarding schools can play an active role in taking advantage of this opportunity, such as providing accommodation, culinary, and local products. In addition, pesantren-based economic development through the self-reliance program also encourages santri and the community to collaborate in creating businesses that support religious tourism (Amalia et al., 2024). This not only increases community income, but also strengthens the role of pesantren as educational and economic centers in their communities.

Tourism supports a wide variety of travel activities supported by the community, government agencies and private companies. One of the most prominent religions in Indonesia is religious tourism, especially in areas that have strong religious traditions (Parmawati et al., 2022). Not only as a place of religious education but also as a place of worship and spirituality in a country with a large Muslim population. development of

spiritual potential, the concept of “*Ngintun Santri*” can integrate religious beliefs with economic activities, also strengthening the role of pesantren as a driving force in regional development. With the right strategy, pesantren-based religious tourism can be an innovative solution in overcoming economic challenges, while promoting Islamic values and local traditions to the outside world (Rida Eka, 2022).

The purpose of this study was to analyze the potential of religious tourism “*Ngintun Santri*” with economic improvement for street vendors around the Mabdaul Ma'arif and Assuniyyah Islamic boarding schools. As well as to contribute religious tourism “*Ngintun Santri*” to the strengthening of the local economy. In addition, this research is expected to formulate a sustainable religious tourism development strategy to provide long-term economic benefits for the community around Mabdaul Ma'arif and Assuniyyah Islamic boarding schools.

The phenomenon of religious tourism development around Mabdaul Ma'arif and Assuniyyah Islamic boarding schools has become a topic of interest to researchers. A study conducted by (Abrori, 2021) shows that pesantren have great potential as spirituality-based tourist destinations, especially if they are well managed through the involvement of local communities. . Islam et al., (2022) who highlighted the importance of careful planning and collaboration between pesantren, government, and local businesses to ensure the sustainability of religious tourism. However, previous research that specifically examines religious tourism “*Ngintun Santri*” in improving the economy around the pesantren is still limited. This creates an opportunity to further examine how local pesantren traditions, which are often only considered as internal activities, can be optimized as a religious tourism that contributes to the local economy. The novelty of this research lies in combining the concept of religious tourism with the local culture of pesantren, particularly “*Ngintun Santri*”, as a new approach to identify the economic potential of specific and unique religious traditions.

## LITERATURE REVIEW

### Religious Tourism

Religious tourism is a form of activity that combines spiritual, cultural and social elements. Religious tourism is often centered on worship activities, commemoration of religious holidays, and pilgrimages to the graves of clerics or respected religious figures (Setiyani et al., 2023). According to (Budovich, 2023), religious tourism has the potential to attract visitors from various backgrounds who want to deepen their spirituality while getting to know local religious traditions. The culture of “*Ngintun Santri*” as part of pesantren life can be seen as a unique form of religious tourism that is not only spiritual but also has an economic dimension that affects the surrounding community. This culture creates an ecosystem of activities that attracts tourists to witness, participate, or support pesantren activities through economic transactions.

However, research related to the economic impact of religious tourism is still limited to general studies on how pilgrimages or religious celebrations increase the income of local communities. (Miya Dewi Suprihandari, 2020) says that religious tourism is a catalyst for economic growth in areas known to have religious significance. The increasing number of visitors has encouraged the development of local businesses, such as accommodation, restaurants, and souvenir shops, which cater to the needs of tourists. This growth has a positive impact on the local economy by creating jobs and increasing residents' income.

Previous studies have not explored a specific culture, such as “*Ngintun Santri*” with economic impacts. This creates an opportunity to further examine how local pesantren traditions, which are often only considered as internal activities, can be optimized as a religious tourism that contributes to the local economy. The novelty of this research lies in combining the concept of religious tourism with the local culture of pesantren, particularly “*Ngintun Santri*”, as a new approach to identify the economic potential of specific and unique religious traditions. Indicators according to (Muharromah & Anwar, 2020): Accessibility, Destination Image, Management Party.

### ***Ngintun Santri***

*Ngintun Santri* is a unique tradition in pesantren life in Indonesia, which symbolizes the close relationship between santri, their families, and the surrounding community. In practice, *Ngintun Santri* involves parents or guardians of santri who come to the pesantren to visit their children, bring various needs, and often also bring foodstuffs or other items that can be utilized in the pesantren environment. According to (Solikah et al., 2024), this tradition is not only a family activity, but also an important moment to strengthen social relations and introduce pesantren cultural values to the wider community. Furthermore, this tradition has the potential to become a religious tourism attraction due to social interactions involving elements of culture and spirituality, which can attract the attention of outside communities to participate or just watch.

However, research that discusses *Ngintun Santri* is still very limited. Previous studies have focused more on the educational dimension and the influence of pesantren on the moral development of santri, while the economic potential of this tradition has not been studied in depth. Rahman (2024) notes that local traditions often have indirect economic impacts, but there has been no research focus exploring how specific traditions such as *Ngintun Santri* can increase the income of communities around pesantren. This research creates an opportunity to further examine the interaction between pesantren local traditions and their impact on economic activity in the surrounding neighborhood, especially in the context of community-based tourism.

The novelty of this research is the identification of *Ngintun Santri* as part of religious tourism that has a direct economic impact on the community around the

pesantren. This offers a new perspective that pesantren traditions are not only a cultural asset, but can also be a driving force for the local economy (Muhtadin & Satiadharmanto, 2023) This research contributes to linking traditional pesantren culture with the concept of community-based religious tourism. Indicators according to (Sudiarta et al., 2022), visiting interest, visiting plans and visiting recommendations.

### **Pesantren Economy**

The pesantren economy is a community-based economic development concept centered on pesantren as educational and religious institutions. In its implementation, the pesantren economy aims to empower students, the surrounding community, and the pesantren itself through various economic activities, such as cooperatives, micro, small and medium enterprises (MSMEs), and sharia-based entrepreneurship programs. This approach is in line with the values of self-reliance, mutual cooperation, and people empowerment that are at the core of Islamic teachings. According to (Azizah & Ali, 2020), the pesantren economy also plays a role in building the pesantren's economic independence while improving community welfare, thus becoming a sustainable community-based economic empowerment model.

However, there is still a gap in understanding how the concrete mechanism of the pesantren economic model can be implemented effectively to increase the economic independence of pesantren and the surrounding community in a sustainable manner. (Faiza et al., 2023) explained that most studies still focus on the theoretical and conceptual aspects without exploring the practical challenges and solutions needed to overcome barriers in the development of the pesantren economy, such as financing, management, and market access. In addition, research is also still limited in identifying factors that influence the success and failure of the implementation of the pesantren economy in various regions with different socio-economic characteristics.

### **RESEARCH METHOD**

This research method uses a qualitative approach with a case study research type, intending to find out whether *Ngintun Santri* really improves the economy around the pesantren. In this study, the research locations consisted of two pesantren, namely, Pondok Pesantren Mabdaul Ma'arif Jombang and Pondok Pesantren Assunniah Kencong. There are 6 informants in this study, consisting of MSME players who sell around the pesantren (Mr. Tholib, Mrs. Natalia), walisantri (Mrs. Imroatul, Mrs. Marfuh), and the pesantren (Ustadz Abdurrahman, Ning Dewi). The selection of respondents was based on their role and contribution in improving the economy around the pesantren as well as their understanding of *Ngintun Santri*. The data collection technique used observation and in-depth interviews (Moleong, 2018).

Data were collected through two main sources, namely primary and secondary data. Primary data was obtained through in-depth interviews with MSME players who sell around the pesantren, walisantri, and the pesantren. Meanwhile, secondary data were collected from literature, books, journals, and documentation. The data analysis

technique in this study follows the Miles and Huberman method (Umaroh, 2024).. Data obtained from interviews will be collected, after which data reduction. Next is data presentation, and the last is conclusion drawing. The validity of the data in this study is guaranteed through data source triangulation (Nugraha, 2023).

## RESEARCH RESULTS AND DISCUSSION

The “*Ngintun Santri*” tradition has a significant impact on improving the local economy around the pesantren. The presence of santri guardians who regularly visit the pesantren creates demand for various daily necessities, such as food and drinks, which directly benefits street vendors. In addition, this tradition opens up employment opportunities for the surrounding community through their participation in the pesantren's operations, such as cooking or cleaning. This contribution shows how “*Ngintun Santri*” not only functions as a religious tradition, but also as a local economic driver that can be used as part of the development of pesantren-based religious tourism, which can increase community income and strengthen pesantren as educational and economic centers.

### Potential for Religious Tourism “*Ngintun Santri*”

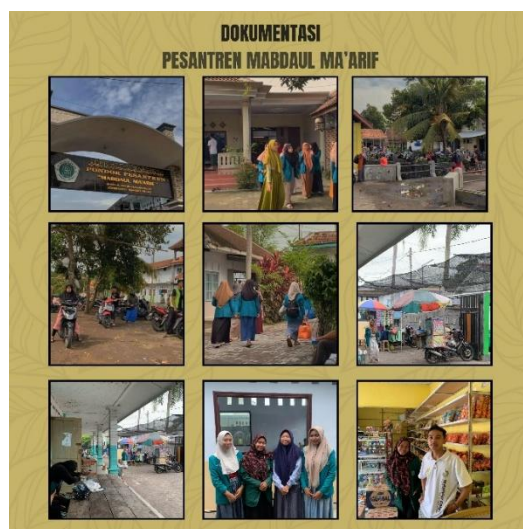
The results of this study indicate that the tradition of “*Ngintun Santri*” has great potential in supporting the development of religious tourism, both as a cultural attraction and as a means of preserving religious values and local wisdom. In accordance with the results of an interview with Mr. TH who is in the area around the assuniyyah pesantren:

*“The role of the pesantren in organizing the “Ngintun Santri” activity or sending students is very important and the way it is managed before the time of sending corona can be every Friday and Sunday. The most important thing is that those who send their children to the pesantren must be from santri families. However, after there are restrictions because after corona the way of managing “Ngintun Santri” is somewhat different, the activities are more detailed, namely sending students there is a time schedule and must be the same as the wethon. So with the large number of students in the Assuniyyah pesantren when a schedule is made like that, the “Ngintun Santri” activity is more organized and organized.”*

*“The parties involved in the management of the “Ngintun Santri” tradition are the male pesantren administrators and female pesantren administrators and sometimes assisted by other students. The division of their roles is very much and their jobdisk varies, some are the security, some are guarding the front post in relation to cellphone storage because the pesantren is not allowed to hold cellphones except when “Ngintun Santri” takes place, some are in the female pesantren post interspersed with the call of their students to meet with their guardians, and also cleanliness. So there is its own responsibility. For the involvement of the surrounding community in relation to security, there are already those who take care of it, for example, the parking lot is guarded by*



*the son's own management and there are also several security guards so that outside the pesantren there are also guards. So indeed in the Assuniyyah and Mabdaul Ma'arif pesantrens, most of those who carry out are the pesantren residents themselves plus the security guards. Some local residents also help and sell in the area around the pesantren."*



**Pict 1. interview documentation of mabdaul ma'arif pesantren**

According to the theory presented by (Budovich, 2023), religious tourism has the potential to attract visitors from various backgrounds who want to deepen spirituality while getting to know local religious traditions. Religious tourism can provide a deep experience for tourists, not only in terms of religiosity but also from the cultural aspects inherent in the religious activities of the local community. This spiritual experience, as offered by the tradition of “*Ngintun Santri*” can be an attractive religious tourism attraction for visitors. In addition, this activity also has a role in preserving cultural heritage and strengthening the values of tolerance between religious communities. In this case, the “*Ngintun Santri*” culture not only functions as a spiritual activity, but also creates an economic ecosystem that involves the community in various transactions that support pesantren activities. This activity provides an opportunity for the surrounding community to participate in supporting the pesantren's operations, while increasing their income through the sale of products and services around the pesantren.

This study also supports the findings revealed by (Kumaidi, 2021), who stated that the role of pesantren in managing “*Ngintun Santri*” activities is very important, both before and after the COVID-19 pandemic. Before the pandemic, sending santri was carried out regularly every Friday and Sunday, which provided an opportunity for santri guardians to meet directly with their children. However, after the pandemic, the

management of this activity has undergone significant changes, namely with more structured scheduling and in accordance with predetermined times. This has a positive impact in improving the smoothness and regularity of activities, given the large number of students who must be managed. With good and organized management, this tradition can run smoothly without disrupting other pesantren activities, and provide both social and economic benefits.

The findings of this research can be concluded that the “*Ngintun Santri*” tradition has significant potential in developing pesantren-based religious tourism, both in terms of social, cultural, and economic aspects. Structured management and involving various parties from both the pesantren and the surrounding community, make this tradition an attraction that not only strengthens social relations between santri and santri guardians, but also creates economic opportunities for local communities. With the support of the surrounding community, especially in selling activities, as well as organized management, this tradition is able to have a positive impact on the local economy and the preservation of cultural values. Therefore, further development of this tradition-based religious tourism potential can be used as one of the strategies in strengthening the economic sustainability and welfare of the community around the pesantren.

### **Contribution of “*Ngintun Santri*” Religious Tourism to Local Economic Strengthening**

The results of this study reveal that the “*Ngintun Santri*” tradition has great potential in supporting the development of religious tourism, especially in encouraging the growth of local MSMEs and increasing economic attractiveness around the pesantren area. In accordance with the results of an interview with Mr. TH who is in the area around the assuniyyah pesantren:

*“The exact reason for selling his merchandise is to make ends meet and earn a stable income. The selling concept applied by him is very strategic and planned. On ordinary days, apart from the “Ngintun Santri” day, he sells by reaching out to several locations that are quite crowded and have good market potential. Among them are around SMK Yunisma Kencong, Pasar Baru, and SMAWON Wonorejo, which are known as places with many people on the move. He starts his selling activities by going around to these locations since 09.00 am and continues his journey until maghrib time, indicating that he is committed to working hard throughout the day. Such activities reflect not only a high level of fighting spirit, but also a strategy to maximize market opportunities and achieve optimal profits. The dedication and discipline in carrying out these activities shows a strong determination to achieve despite the challenges.”*





**Pict 2. interview documentation of assunniyyah pesantren**

Based on the results of the interviews above, it shows that the “*Ngintun Santri*” tradition has great potential in supporting the development of religious tourism and encouraging local economic growth, especially through the empowerment of MSMEs around the pesantren. This tradition creates a wave of visitation that brings demand for various products and services, opening up opportunities for local merchants to earn income. This economic impact is not only seasonal, but sustainable, by providing space for the surrounding community to develop their businesses in response to the needs that arise from the routine activities of the santri guardians. Similar to the results of an interview with Mrs. NT who is in the area around the Mabdaul Ma'arif pesantren:

*“Sales of Nestea Ice open stalls around the Mabdaul Ma'arif Islamic boarding school in Jombang District with a very increased turnover. It can be said to be greatly increased because selling Nestea Ice is not every day there is a separate schedule, namely the delivery time of the walisantri (ngintun) on Sundays in a matter of 1 month there are 4x sales. However, there are several other ice sellers so there are limits to the sale of Nestea Ice to balance the competition. The turnover obtained per week is at most Rp. 1,000,000 at least Rp. 500,000 so that this income can open a branch stall. There is also a special pleasure for the traders of the Mabdaul Ma'arif Islamic Boarding School in Jombang District, namely there are basic food parcels in order to thank them for helping to enliven the economy around the pesantren.*

The interview suggested that the “*Ngintun Santri*” tradition has a significant impact on the local economy, as reflected in the trading activities carried out by Mrs. NT around Pesantren Mabdaul Ma'arif in Jombang District. Mrs. NT explained that the sales of Nestea Ice experienced a significant increase even though her selling activities only

took place four times a month, namely on Sundays, according to the schedule of sending santri guardians. Although the frequency of sales is limited, the momentum of the visit creates a surge in demand that has a direct impact on increasing revenue.

However, Ms. NT is also aware of the intense competition due to the large number of other ice traders in the area. This competition makes her have to adapt and find strategies to attract buyers. Under these conditions, Ms. NT was able to achieve a significant weekly turnover, ranging from Rp. 500,000. to Rp. 1,000,000. This success even allowed her to expand her business by opening a branch stall, indicating a positive development in the local economic sector influenced by the “*Ngintun Santri*” tradition. In addition, Ms. NT mentioned the award in the form of a basic food parcel given by the pesantren as a form of appreciation to the traders. This gift is not only a sign of gratitude, but also illustrates the harmonious relationship between the pesantren and the surrounding community. This tradition creates mutually beneficial economic opportunities, while strengthening the role of the pesantren as a center of activity that supports the local economy. This shows that the interaction between religious and economic activities can collaborate with each other for mutual progress.

The results of this study support the findings revealed by (Bahits et al., 2020), who stated that religious sites have great potential to attract visitors and create economic opportunities for the communities around these locations. The existence of religious sites, including pesantren as centers of religious activities, can function as tourist attractions that not only bring in tourists, but also encourage the creation of sustainable economic activities for the local community. In this context, the tradition of “*Ngintun Santri*” in pesantren not only touches on social and educational aspects, but also becomes a driving factor for local economic activities related to the arrival of santri guardians and other visitors.

(Rosid & Falih, 2024) also provides a perspective that is relevant to the results of this study, where religious tourism can serve as one of the main sectors in job creation and increased local economic activity. This increase in economic activity can extend to various related sectors, such as agriculture, trade, and services. This happens if the management of the religious tourism sector involves the local community, so that the economic benefits generated can be enjoyed equally by all levels of society. In line with this finding, this study shows that the existence of pesantren and religious activities around pesantren can create opportunities for the community to engage in various forms of business, be it trade, culinary, or services, which ultimately support local economic development.

Then the research of (Mayasari et al., 2024) highlighted the role of religious tourism in supporting the development of local micro, small, and medium enterprises (MSMEs). In this study, MSMEs around pesantren were proven to benefit from the visits of santri guardians and other visitors who came to participate in religious activities. Not

only that, religious tourism also plays an important role in preserving the cultural identity and religious traditions of the pesantren community. Thus, a well-managed religious tourism sector can contribute to the economic growth of local communities, while preserving and celebrating existing cultural and religious values. Therefore, the successful development of pesantren-based religious tourism is highly dependent on the collaboration between pesantren managers, local communities, and the government in creating a mutually supportive and sustainable ecosystem.

The interviews with the two traders, it can be concluded that the “*Ngintun Santri*” tradition has a significant impact in improving the local economy around the pesantren. This tradition not only functions as part of religious life, but also as an economic driver, creating opportunities for the surrounding community to develop small businesses. As seen in the experience of traders around Pesantren Assuniyyah and Mabdaul Ma'arif, this activity creates demand that can increase the income of business actors, both street vendors and those who open larger businesses. In addition, despite competition, the opportunities created allow traders to achieve stable profits and expand their businesses.

More than that, the existence of pesantren as a center of religious activities turns out to play an important role in building a mutually beneficial relationship between pesantren and the surrounding community. Awards in the form of basic food packages to the traders show a sense of appreciation that strengthens the collaboration between the two parties. This not only has a positive impact on economic welfare, but also strengthens social ties in the area around the pesantren. Therefore, the “*Ngintun Santri*” tradition can be seen as an opportunity to develop the local economy and advance the pesantren as an educational center as well as an economic driver in the surrounding area.

Based on the researcher's observations, the main reason for selling is to fulfill the needs of life and get a stable income. The strategy applied in selling is also very planned and strategic. The phenomenon of “*Ngintun Santri*” is an important moment for traders. The number of santri guardians who come not only strengthens the relationship, but also increases the economic turnover around the pesantren. This creates opportunities for traders to increase their sales. Economic activities around the pesantren are growing rapidly thanks to the interaction between wali santri and merchants. The location selection strategy, dedication to work, and the policies applied play an important role in maintaining a balance between the economic needs and the orderliness of the pesantren environment.

### **Pesantren Religious Tourism Development**

The results of this study reveal that the development strategy of pesantren-based religious tourism has great potential in supporting local economic growth, especially in increasing the role of Micro, Small and Medium Enterprises (MSMEs), strengthening tourist attractions, and optimizing support from various stakeholders. This development, as reflected in interviews with Pesantren Assunniyyah and Mabdaul Ma'arif, includes

two main dimensions, namely social and economic. Socially, the “*Ngintun Santri*” tradition provides an opportunity for santri and parents to meet, release longing, and create emotional comfort for both parties, although there is a negative side that affects the comfort of santri who already feel at home in pesantren. Some santri who already feel at home in the pesantren are reminded of home when their parents come, which can cause feelings of not feeling at home. This shows that although the “*Ngintun Santri*” activity creates a positive emotional connection, the psychological impact on santri also needs to be considered in planning further development (Setiyati et al., 2024).

Economically, this activity provides a great opportunity for local merchants, who utilize the moment of the wali santri visit to increase their income. Merchants around the pesantren can take advantage of the increased number of customers, especially during certain days, such as during wali santri visits. This shows that pesantren not only function as educational institutions, but also as centers of economic activity that promote the welfare of the surrounding community. The income received by traders during these activities is strongly influenced by the arrival of wali santri, which fills the surrounding area with quite dense economic activities. (Supriyadi et al., 2017) In addition, this study also revealed that traders around pesantren manage their income wisely. They set aside part of their income for savings, which is used for daily needs, children's education, and to support the continuity of their business. Another part of the income is used to buy raw materials and renew merchandise stock, which allows them to maintain the financial stability of their families and businesses (Nurhasanah et al., 2025).

Despite the initiative of the traders to contribute to the cleaning fund after the “*Ngintun Santri*” activity, the pesantren chose not to collect any fees from the traders, including for cleaning. This policy reflects the pesantren's efforts to maintain transparency and avoid additional burdens for the merchants. Thus, the pesantren plays an important role in creating an independent economic ecosystem, while maintaining a harmonious relationship with the surrounding community. The pesantren's action to not collect fees from traders can be seen as an effort to maintain sustainability and maintain a balance between the pesantren's operational needs and the economic development of the surrounding community. This shows that wise and open management on the part of the pesantren is crucial in ensuring the success of development programs involving local communities (Safitri & Hammam, 2025).

According to a study proposed by (Azizah & Ali, 2020), pesantren can be a sustainable community-based economic empowerment model, which not only benefits the pesantren itself, but also the surrounding community by creating jobs and improving social welfare. This empowerment model is based on the principle of gotong royong, which supports the financial independence and welfare of the community. This research also supports the findings of (Gunawijaya et al., 2023) and (Kisbiyanti et al., 2024), which state that pesantren have great potential to be developed into religious tourism

destinations, with the development of infrastructure, quality management, and the creation of innovative tourism offerings. In this case, pesantren play a role not only as a place of education, but also as a center for community-based economic development that can attract tourists and bring economic benefits to the surrounding community. Collaboration between local communities, government agencies, and site managers is essential to ensure the success of this development (Sentanu & Mahadiansar, 2020).

Based on the researcher's observations, although the income of traders around the pesantren has decreased after the pandemic, the existence of pesantren still has a significant positive impact on the local economy, by creating a stable market for traders, especially during certain moments such as the visit of santri guardians. This shows that pesantren, through the tradition of “*Ngintun Santri*”, not only function as educational institutions, but also as sustainable drivers of the local economy. The presence of pesantren provides an attraction for traders to sell their products, which also boosts the income of the local community. In addition, the presence of pesantren also opens opportunities for other sectors such as religious tourism, culinary, and services, which support each other in strengthening the local economy.

Thus, the development of pesantren-based religious tourism not only has the potential to attract visitors from outside, but also provides significant economic benefits for the surrounding community. Pesantren, with its “*Ngintun Santri*” tradition, has proven its role in creating positive economic impacts through the empowerment of MSMEs, increased income of merchants, and collaboration between various stakeholders. Therefore, further development of this sector, taking into account the existing social and economic aspects, can be an effective model to improve the welfare of communities around pesantren (Arsvendo et al., 2022).

## CONCLUSION

Based on the results of research conducted by researchers, it can be concluded that:

1. The “*Ngintun Santri*” tradition has a significant impact on the local economy around the pesantren. The presence of santri guardians routinely creates economic opportunities for street vendors and micro-entrepreneurs around the pesantren, especially during santri delivery days such as Friday and Sunday. This tradition also provides employment opportunities for the surrounding community in various aspects of the pesantren's operations, such as security, cleaning, and management of the santri's luggage.
2. The concept of pesantren-based religious tourism has great potential to be developed. The “*Ngintun Santri*” tradition not only plays a role in strengthening social and religious relationships, but can also be an attraction for tourists who are interested in pesantren culture. More structured management post-pandemic



also provides benefits in maintaining order and increasing the effectiveness of the implementation of this tradition.

3. There are challenges in maintaining and enhancing the economic impact of this tradition, especially related to the post-pandemic restrictions on santri activities outside the pesantren, which led to a decrease in traders' income compared to the pre-COVID-19 period. However, the presence of pesantren remains a major factor in creating a stable economic ecosystem and supporting the welfare of the surrounding community.

The research process from beginning to end has been carried out by researchers, the following suggestions are given:

1. More structured management of religious tourism. Pesantren can cooperate with local governments and local businesses to develop pesantren-based religious tourism. Infrastructure improvement, tourism promotion, and the establishment of pesantren cooperatives can be strategic steps to improve the economic welfare of the surrounding community.
2. Optimizing the role of pesantren in economic empowerment. Pesantren can be more active in fostering and supporting micro businesses around the pesantren by providing entrepreneurship training, access to capital, and more organized selling facilities. This will help traders to develop and improve their economic competitiveness.

Based on what has been described, the limitations in the above discussion are:

1. The limitation of community participation lies in the limited role of the community in the management of pesantren and the design of religious tourism strategies. Although involved as traders and custodians, this research has not included a broader view or participation of the community in the development of this tradition as a religious tourism destination.
2. Although the community around the pesantren is involved as traders and guards in the “*Ngintun Santri*” activity, their role in the management of the pesantren or the design of religious tourism strategies is still limited. This research has not covered the views or participation of the wider community in the development of this tradition as a religious tourism destination.
3. Variations in the management of the “*Ngintun Santri*” tradition in each pesantren may result in differences in economic and social impacts. This study only discusses two pesantren, without illustrating the effect of different management on the local economy in other areas.

The novelty of this research lies in combining the concept of religious tourism with the local culture of pesantren:

1. Exploring how ngintun, which is a religious and educational activity, can be transformed into a religious tourism attraction that introduces the spiritual values and history of pesantren to the wider community.
2. With increased interest in spiritual tourism, pesantren and the surrounding community can create new economic opportunities through businesses such as homestays, culinary specialties, and souvenirs, which support local economic empowerment.
3. The “Ngintun Santri” activity can have negative impacts, such as making santri who already feel comfortable in the pesantren to remember home when their parents visit, so they feel uncomfortable. In order for this activity to provide positive benefits, pesantren can utilize it by instructing visiting parents to ask about learning progress, such as memorization, recitation, and achievement of targets that have been met.

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