

## Work-based Learning for Pesantren Economic Development: Evidence from The Idrisiyyah Umrah and Hajj Travel Unit

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**Abstract.** This research aims to examine the Work-Based Learning (WBL) model as an instrument for developing economic independence in the Idrisiyyah Islamic Pesantren through its Umrah and Hajj Travel business unit. The study is motivated by the need for modern pesantren to achieve professional, sharia-compliant financial sustainability while functioning as vocational learning laboratories. Utilizing a descriptive qualitative approach, this research gathers data from final-year students, alumni, and managers acting as mentors through literature studies, institutional documentation, and direct field observations. The results demonstrate that approximately 35–45% of final-year students are actively engaged in operational activities, including administration, customer service, ritual guidance, and departure coordination. This hands-on involvement significantly enhances students' competencies across three main dimensions: technical (travel procedures), social (communication), and spiritual (Islamic service ethics). Furthermore, integrating WBL improves service professionalism via standardized SOPs, strengthens congregational trust, and expands digital marketing reach. The travel unit also generates job opportunities for alumni and provides internal competency recognition for the participating students. This study concludes that the travel business unit functions not only as a revenue source for the pesantren but also as a structured, sustainable work-based vocational education system that effectively integrates economic functions with traditional religious education.

**Keywords:** Work-based Learning, Economy Pesantren, Umroh Travel

**Abstrak.** Penelitian ini bertujuan untuk menguji model Work-Based Learning (WBL) sebagai instrumen dalam mengembangkan kemandirian ekonomi di Pesantren Idrisiyyah melalui pengelolaan unit bisnis Travel Umrah dan Haji. Latar belakang penelitian didasari oleh kebutuhan pesantren modern untuk mencapai keberlanjutan finansial secara profesional dan sesuai syariah, sekaligus berfungsi sebagai laboratorium pembelajaran vokasi. Menggunakan pendekatan kualitatif deskriptif, penelitian ini melibatkan santri akhir, alumni, dan pengelola bisnis sebagai mentor dengan teknik pengumpulan data melalui studi pustaka, dokumentasi lembaga, serta observasi langsung di lapangan. Hasil penelitian menunjukkan bahwa sekitar 35–45% santri akhir terlibat aktif dalam aktivitas operasional, seperti administrasi, layanan pelanggan, bimbingan manasik, dan koordinasi keberangkatan. Keterlibatan ini berdampak nyata pada peningkatan tiga kompetensi utama santri, yaitu teknis (prosedur travel), sosial (komunikasi), dan spiritual (etika layanan islami). Selain itu, integrasi WBL terbukti meningkatkan profesionalisme layanan melalui implementasi SOP, memperkuat kepercayaan jemaah, dan memperluas pemasaran digital. Unit bisnis ini juga membuka peluang kerja bagi alumni serta memberikan pengakuan kompetensi internal bagi santri. Penelitian menyimpulkan bahwa unit bisnis travel tidak hanya berfungsi sebagai sumber pendapatan, melainkan juga sebagai sistem pendidikan vokasi berbasis kerja yang terstruktur untuk mewujudkan kemandirian ekonomi pesantren tanpa meninggalkan tradisi religi.

**Kata kunci:** Pembelajaran Berbasis Kerja, Ekonomi Pesantren, Travel Umroh

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## INTRODUCTION

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia and play a strategic role in shaping students' character, spirituality, and social competence. Throughout history, pesantren have functioned not only as centers for the transmission of Islamic knowledge but also as institutions for community development through scholarly networks, religious propagation, and social empowerment. In the modern era, social transformation and the demands of globalization have placed pesantren in a position that requires broader adaptation, particularly in terms of economic management and institutional independence. Pesantren are expected not only to rely on donations but also to develop productive business units to ensure institutional sustainability and empower surrounding communities (Zaini Hafidh et al., 2025). This phenomenon has become increasingly relevant as many pesantren attempt to strengthen their financial foundations through sharia-based business units, in line with growing attention from both the government and society toward the economic empowerment of pesantren as one of the pillars of Muslim community development (Adhistrina Rahma Anjani; Putri Amanah; Sitti Chadidjah, 2025).

One of the main challenges currently faced by pesantren is developing economic models that not only generate income but are also relevant to the values, resources, and institutional characteristics of the pesantren itself. Pesantren Idrisiyyah, with its extensive tarekat congregation and strong spiritual reputation, presents a unique opportunity to develop business units based on religious services, particularly Umrah and Hajj travel management. The religious travel industry is one of the fastest-growing economic sectors, influenced by the increasing enthusiasm of Muslim communities and the development of pilgrimage travel regulations that emphasize professionalism, accountability, and sharia compliance (Juliana et al., 2025). Supported by strong social capital and solid community networks, Pesantren Idrisiyyah possesses a strategic foundation for developing a competitive travel business unit.

Nevertheless, the existence of a pilgrimage travel business unit within a pesantren should not merely be positioned as a business entity, but rather as an integral part of the pesantren educational system. Therefore, its management orientation should focus on how the business unit is constructed as a planned, systematic learning ecosystem based on competency achievement. In this context, trust-based service remains important; however, beyond trust, the way the educational process is managed becomes a determining factor in the success of such integration (Rochaendi et al., 2022). From the perspective of educational management, the management of Work-Based Learning within the pilgrimage travel business unit should begin with the design of a comprehensive instructional framework. This design includes the formulation of competency-based learning outcomes, the organization of learning materials, instructional strategies, and measurable evaluation systems. Learning outcomes should not only focus on cognitive aspects but also encompass affective and psychomotor dimensions, such as service integrity, professional ethics, communication skills, and technical competencies in pilgrimage travel management (Ejad N. Hamad, 2024).

At the implementation stage, educational management is conducted through experiential learning and work-based learning approaches, in which students (santri) are actively involved in real work situations. This involvement must be systematically organized through mechanisms such as task distribution, role rotation, and mentoring by competent supervisors. In addition, learning standard operating procedures (learning SOPs) are required to integrate educational objectives with work activities, ensuring that every operational activity contains clear pedagogical value. Furthermore, evaluation is an essential aspect in ensuring the effectiveness of educational management. Evaluation should not only be based on work results (outputs) but also on learning processes and the development of students' competencies. Assessments may be conducted through performance observation, reflective learning experiences, and portfolios documenting

students' involvement in various activities. This evaluation model aligns with the authentic assessment approach, which emphasizes the assessment of real abilities within workplace contexts (Munif et al., 2025).

On the other hand, Umrah and Hajj pilgrimages are activities that require both administrative and spiritual preparedness simultaneously. Professional travel management requires strict standard operating procedures, ranging from pilgrim registration processes, document administration, coordination with airlines and accommodations, to the provision of competent religious guides. In this context, the existence of a travel business unit within a pesantren environment functions not merely as a service provider but also as a complex and structured system. Empirically, the travel business unit at Pesantren Idrisiyyah has shown significant development. In recent years, the number of pilgrims served has increased from approximately  $\pm 200$  pilgrims annually to more than  $\pm 500$  pilgrims per year, accompanied by the involvement of students in various operational aspects such as administration, pilgrim services, and assistance during worship activities. In addition, no fewer than  $\pm 30$ – $50$  students are actively involved in the business unit as part of practical learning processes. These data indicate that the travel unit is not merely a supporting business but has evolved into a system with significant operational scale and educational impact.

Within the context of Pesantren Idrisiyyah, the presence of religious guides originating from within the pesantren itself provides a distinctive added value. Pilgrims not only receive travel services but also spiritual guidance aligned with the tarekat tradition adhered to by the pesantren. This approach not only enhances the quality of pilgrims' worship experiences but also strengthens customer loyalty and service differentiation compared to conventional travel agencies that tend to focus solely on commercial aspects. Thus, the existence of the travel business unit in this pesantren deserves academic examination, not merely as a business phenomenon, but as a practice integrating professional services and a value-based educational system that has broad economic and pedagogical impacts.

In addition, community-based marketing strategies constitute a key characteristic of the development of pesantren travel services. Pesantren Idrisiyyah possesses extensive networks of religious study groups, Islamic assemblies, and alumni spread across various regions. These networks provide a relatively stable and sustainable customer base, allowing marketing processes to operate with lower costs compared to other commercial travel agencies (Mendrofa, 2024). The utilization of digital media platforms such as Instagram, YouTube, and official websites further strengthens the travel unit's positioning as a modern, informative, and trustworthy institution. The urgency of this research is further reinforced by the limited number of studies specifically discussing the integration of Work-Based Learning in the management of pesantren-based Umrah and Hajj travel services, particularly within the context of Pesantren Idrisiyyah Tasikmalaya. Most previous studies have focused either on pesantren economic development in general or on travel business practices separately, without examining the pedagogical dimensions embedded within such business activities (Abrar & Widiati, 2025).

Unlike conventional Umrah travel training programs, which generally emphasize mastery of technical-administrative aspects such as document processing, pilgrim services, marketing, and travel coordination, Work-Based Learning at Pesantren Idrisiyyah integrates technical dimensions with the formation of spiritual character and service ethics rooted in the values of the Idrisiyyah Tarekat. Consequently, the learning process aims not only to produce professionally competent human resources but also individuals who perceive service as a form of worship and devotion. In this context, there exists a hidden curriculum that characterizes the management of Work-Based Learning at Pesantren Idrisiyyah. Values such as khidmah (sincere service), worship discipline, etiquette toward pilgrims, moral responsibility, and institutional loyalty are instilled through habituation, leadership exemplification, organizational culture, and daily work interactions. In other

words, students do not merely learn the operational mechanisms of travel management but also experience the internalization of values through direct involvement in a spiritually oriented work system.

The research gap lies in the limited studies examining the integration model between Work-Based Learning, travel business management, and the internalization of tarekat values within a unified educational management framework. Therefore, this study does not merely describe business activities or job training practices but seeks to analyze how Work-Based Learning is designed, organized, implemented, and evaluated within a pesantren-based travel business unit. The novelty of this research lies in the discovery of a tarekat-based Work-Based Learning model that integrates professional competencies with spiritual character formation in the management of Umrah and Hajj travel services.

Based on this context, this study aims to: (1) analyze how Pesantren Idrisiyyah integrates Work-Based Learning into the operational management of its travel business; (2) describe the role of vocational education in improving students' competencies in administration, pilgrimage services, and marketing; and (3) explain the impact of travel business development on the economic independence of the pesantren and the empowerment of surrounding communities. Through this analysis, the study seeks to offer an implementative model that can be adopted by other pesantren, particularly in developing professional, sustainable, and Islamic value-oriented pilgrimage service business units.

## **METHOD**

This study employs a descriptive qualitative approach aimed at understanding the phenomenon of pesantren economic development in depth through the management of the Idrisiyyah Umrah and Hajj Tour & Travel business unit. This approach was chosen because the research does not focus on testing quantitative hypotheses, but rather on exploring meanings, patterns, processes, and dynamics emerging from travel management practices within the pesantren environment (Rijali, 2018). Qualitative research enables researchers to capture the social, cultural, and religious contexts surrounding how the pesantren implements Work-Based Learning as an integral part of its economic activities.

This research was conducted from January to March 2026 at Pesantren Idrisiyyah Tasikmalaya. The determination of the research period was based on the availability of operational data and the active learning activities of students involved in the travel business unit. The research subjects were determined using purposive sampling techniques, namely the deliberate selection of informants based on specific criteria relevant to the research objectives (Sugiyono, 2016). The criteria for informants in this study included: (1) individuals directly involved in managing the Idrisiyyah Umrah and Hajj travel business unit, such as business leaders or operational managers; (2) religious guides who play roles in assisting pilgrims as well as mentoring students; (3) students actively involved in operational activities as part of Work-Based Learning; and (4) other supporting parties possessing related knowledge and experience, such as administrative staff or pilgrim service personnel.

The selection of informants aimed to obtain in-depth and comprehensive data regarding how Work-Based Learning is designed, implemented, and internalized within the management of a pesantren-based travel business unit. The research design is exploratory-descriptive in nature. The exploratory design was used to investigate the strategies and vocational education practices implemented within the pesantren travel unit, while the descriptive component was used to explain the conditions, work processes, organizational structure, and the resulting economic impacts. The selection of this design was based on the need to provide a comprehensive and detailed description of how Idrisiyyah Travel operates in relation to the educational process of the students (santri) (Creswell, 2011).

Data sources consist of two types : Primary Data, consisting of information regarding the travel management structure, pilgrim service patterns, marketing activities, and student involvement in operational activities. This study uses two types of data sources, namely primary data and secondary data. Primary data were obtained through direct field observations and in-depth interviews with key informants, enabling the researcher to capture phenomena contextually and from the perspectives of the participants. Meanwhile, data obtained from digital media (the institution's official website and social media platforms) were not positioned as the main source of data, but rather as complementary data intended to strengthen validity through triangulation (Lexy J. Moleong, 2009). Secondary Data were obtained from various official documents of the pesantren and the travel business unit, such as activity reports, organizational structures, standard operating procedures (SOPs), and other administrative documents. In addition, secondary data also included academic literature in the form of books, scientific journals, and previous research findings relevant to the topics of Work-Based Learning, pesantren economics, and Umrah and Hajj travel management.

This study employed three main complementary data collection techniques. In-depth interviews were conducted with purposively selected informants, including travel business managers, religious guides, and students involved in operational activities. These interviews were designed to explore information related to the planning, implementation, and evaluation of Work-Based Learning, including the values internalized throughout the process. This technique is particularly important because aspects of Work-Based Learning, especially those related to values and the hidden curriculum, are not fully documented in formal standard operating procedures (SOPs) (Sugiyono, 2016).

Documentation was used to examine written and visual evidence related to the activities of the business unit, such as standard operating procedures (SOPs), activity reports, administrative archives, and publication materials. These data served to confirm and complement the findings obtained from interviews and observations (Glenn A. Bowen, 2011). Observations were conducted directly with a moderate level of researcher involvement, meaning that the researcher was present at the activity site without being fully involved in operational activities. The focus of the observations included pilgrim service activities, administrative processes, the implementation of manasik (pilgrimage guidance practices), as well as interactions among students, managers, and pilgrims. Through these observations, the researcher was able to understand how the Work-Based Learning process was carried out in practice, including mentoring patterns and the habituation of values within work activities (Zhang, 2024).

Data analysis in this study employed the interactive model developed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing. The analysis process was carried out continuously from the data collection stage through to the final stage of the research (Miles & Huberman, 2014). At the data reduction stage, the researcher not only selected the data but also carried out coding and categorization processes based on the research focus. Data obtained from interviews, observations, and documentation were transcribed and then identified according to sections relevant to the research themes.

Specifically, the data were grouped into several main categories, namely:

- 1) Work-Based Learning Planning, including learning design, objectives, and student involvement in the travel business unit.;
- 2) Implementation of Work-Based Learning, such as the forms of student involvement in pilgrim administration, services, manasik activities, and field operations;
- 3) Evaluation and Mentoring, including mentoring systems, student performance assessments, and learning reflections;
- 4) Value Internalization (Hidden Curriculum), including values such as khidmah (sincere service), discipline, responsibility, and service ethics instilled through work practices;

- 5) Educational and Economic Impacts, including the improvement of students' competencies and the contribution of the business unit to the pesantren.

The reduced data were organized into descriptive narratives illustrating patterns, dynamics, and relationships among variables. Data display helped the researcher interpret how Work-Based Learning was integrated into travel operations. Conclusions were drawn from patterns of findings that consistently emerged throughout the study. This process was conducted iteratively by comparing empirical data with theories of vocational education, pesantren economics, and religious service management. To ensure the validity of the data, this study employed source triangulation and method triangulation techniques. Source triangulation was conducted by comparing various documents, publications, and digital information from Pesantren Idrisiyyah. Method triangulation was carried out through the use of interviews, observations, and documentation techniques, ensuring that the findings did not rely solely on a single type of data.

To facilitate understanding of the research stages, this study was conducted through several interconnected phases, beginning from the determination of the research focus to the conclusion drawing process. The research procedure can be described as follows:

- a. In the first stage, the researcher identified the problem and determined the research focus concerning the development of the Idrisiyyah Umrah and Hajj Tour & Travel business unit as a pesantren-based Work-Based Learning model. At this stage, a preliminary study was conducted through initial observations of the travel business unit's activities and the involvement of students in its operations.
- b. In the second stage, the researcher developed the research design and selected informants using purposive sampling techniques. Informants were chosen based on their direct involvement in travel management, pilgrim guidance, and Work-Based Learning activities within the pesantren environment.
- c. In the third stage, the researcher collected data through in-depth interviews, field observations, and documentation. Interviews were used to explore the experiences and perspectives of the informants, observations were conducted to directly understand operational activities, while documentation was used to strengthen and validate the data obtained from interviews and observations.
- d. In the fourth stage, the collected data were analyzed using the interactive model of Miles and Huberman through the processes of data reduction, data display, and conclusion drawing. At this stage, the researcher conducted coding and categorization of the data based on the research focus, such as the planning, implementation, and evaluation of Work-Based Learning, value internalization, and the economic impact on the pesantren.
- e. In the fifth stage, the researcher conducted source and method triangulation to ensure the validity and credibility of the data. This process was carried out by comparing the results of interviews, observations, documentation, and other supporting data in order to obtain findings that were consistent and scientifically accountable.
- f. In the final stage, the researcher developed interpretations of the research findings and drew conclusions regarding the Work-Based Learning management model based on pesantren values implemented in the management of Idrisiyyah Umrah and Hajj Travel.

In simple terms, the research procedure can be illustrated as follows:

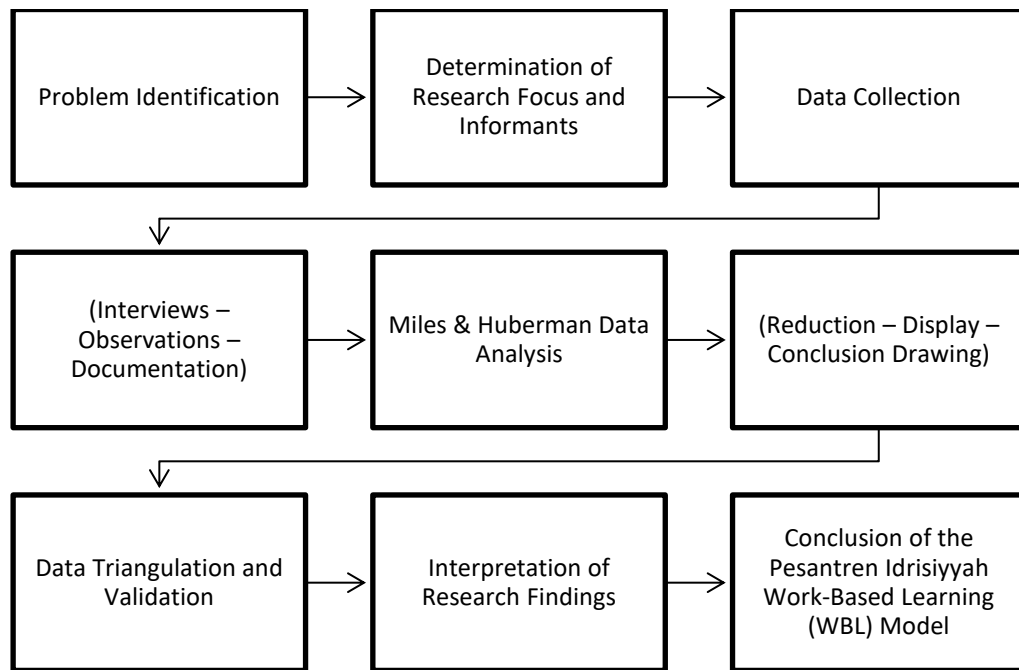


Figure 1. The Research Procedure

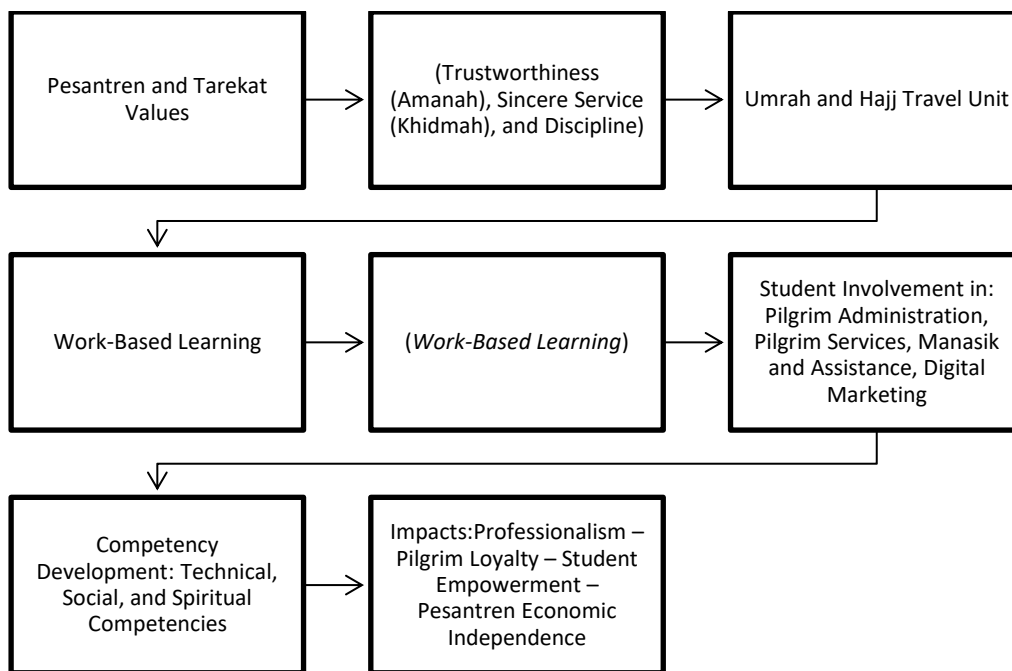
## RESULTS AND DISCUSSION

The results of the study indicate that the development of the Idrisiyyah Umrah and Hajj Tour & Travel business unit constitutes one of the pesantren’s primary strategies for building economic independence while simultaneously developing a practice-based educational system. Based on observations, interviews, and documentation, it was found that Idrisiyyah Travel functions not only as a business unit providing pilgrimage travel services, but also as a contextual learning medium for students through a Work-Based Learning (WBL) model. The study found that the success of Idrisiyyah Travel is supported by the strong social capital of the pesantren in the form of networks of congregations, alumni, and tarekat communities that already possess emotional and spiritual ties with the pesantren institution. The pilgrims’ trust in the pesantren serves as the primary foundation for building customer loyalty and strengthening the sustainability of the community-based travel business.

In addition, the findings show that students are actively involved in travel operations, ranging from pilgrim administration, customer service, documentation, and digital marketing to assisting in manasik activities and departure preparations. Internal data indicate that approximately ±35–45% of final-year students are involved in travel operational activities each year through a structured assignment system based on their respective competencies and interests. The study also revealed that Idrisiyyah Travel implements a modern management system characterized by the existence of service SOPs, a clear organizational structure, a well-documented administrative system, and professional pilgrim service patterns. In practice, all service processes, from registration to the pilgrims’ return, are carried out systematically while maintaining the spiritual values of the pesantren.

In the field of marketing, Idrisiyyah Travel employs a community-based marketing strategy strengthened through digital media platforms such as Instagram, YouTube, and the official website. This strategy enables the travel unit to expand its marketing reach without losing emotional closeness with the congregation. The findings further demonstrate that the travel business unit makes a significant economic contribution to the pesantren by supporting educational operations, facility development, dakwah programs, and the empowerment of students and alumni as part of the workforce. Moreover, Idrisiyyah Travel possesses added spiritual value through moral

development, tarekat-based approaches, and worship guidance, which serve as its primary distinguishing factors compared to commercial travel agencies.



**Figure 2.** Idrisiyyah Work-Based Learning (Wbl) Management Model

The diagram illustrates that the development of Idrisiyyah Travel forms a contextual learning ecosystem that integrates a work system, education, and the internalization of spiritual values within a single integrated management model.

### **Pesantren Social Capital as the Foundation of Competitive Advantage**

The findings of the study indicate that the main strength of Idrisiyyah Travel lies in the pesantren’s social capital, which is formed through networks of congregants (jamaah), alumni, majlis ta’lim (Islamic study circles), and tarekat communities that have long been emotionally and spiritually connected to the pesantren. The trust of the pilgrims in the pesantren serves as the primary foundation for the development of religious-based travel services. In practice, pilgrims tend to choose Idrisiyyah Travel because of their belief that the pilgrimage services provided are not only professional but also trustworthy (amanah) and aligned with Islamic principles.

This phenomenon demonstrates that pesantren social capital functions as trust-based capital that can be converted into economic advantage. Theoretically, this condition is consistent with Granovetter’s concept of embeddedness, which explains that strong social relationships can reduce transaction costs because economic interactions are built on trust. The field observations show that most travel promotion occurs naturally through recommendations from pilgrims and alumni (word of mouth), resulting in relatively lower marketing costs compared to commercial travel agencies.

From an Islamic economic perspective, this condition also reflects the values of tsiqah (trustworthiness) and amanah as the foundation of religious-based economic relationships. Thus, pesantren social capital does not only function as moral legitimacy but also serves as a competitive advantage that strengthens customer loyalty, ensures market sustainability, and enhances the competitiveness of pesantren-based travel services within the highly competitive religious tourism industry.

### **Integration of Work-Based Learning as a Pesantren Vocational Model**

The findings of the study indicate that Idrisiyyah Travel functions as a Work-Based Learning (WBL) laboratory for students (santri). Students are not only learners in the classroom but are also directly involved in the operational activities of the travel unit, such as pilgrim administration, customer service, documentation, manasik assistance, and digital marketing. The data show that approximately ±35–45% of final-year students are directly involved in travel operations each year. This involvement is carried out in a structured manner through task distribution based on students' abilities and interests. In fact, students who have completed the practical training receive an internal pesantren certificate as a form of competency recognition in the field of religious travel services.

These findings demonstrate that Work-Based Learning at Pesantren Idrisiyyah is not conducted informally, but has been systematically designed. In the context of Kolb's experiential learning theory, this process shows that learning occurs through direct experience, reflection, conceptualization, and application in real work settings. Through this process, students acquire three forms of competencies simultaneously, namely:

- a. Technical competence, such as travel administration, document management, and departure procedures;
- b. Social competence, such as interpersonal communication, hospitality service, and pilgrim service;
- c. Spiritual competence, reflected in the development of amanah (trustworthiness), discipline, responsibility, and Islamic work ethics.

Further analysis shows that the Work-Based Learning (WBL) system in Idrisiyyah Travel is managed through the POAC management functions (Planning, Organizing, Actuating, Controlling). At the planning stage, the travel management not only designs pilgrimage services but also plans student involvement as part of the educational process. The determination of tasks, division of roles, and integration of values such as khidmah, amanah, and discipline indicate that work activities are intentionally positioned as learning media from the outset. This aligns with the concept of Work-Based Learning, which emphasizes the integration of education and the workplace in developing learner competencies. At the organizing stage, Idrisiyyah Travel applies a dual structure that simultaneously integrates business functions and educational functions. The formal organizational structure manages travel operations professionally, while students are positioned as learners who acquire knowledge through real practice. Organization is implemented through task rotation, mentor guidance, and systematic job distribution. This reflects the concept of situated learning, where learning occurs through active participation in a community of practice.

The actuating stage becomes the core of integration between education and operations. In practice, students do not only perform administrative tasks but also learn through direct interaction with pilgrims and the professional working environment. Activities such as administrative services, manasik assistance, and departure coordination serve as mediums for developing technical, social, and spiritual competencies simultaneously. This shows that learning is not separated from work but embedded within real work experiences, as explained in experiential learning theory. Meanwhile, at the controlling stage, evaluation is conducted not only on students' technical skills but also on attitudes, discipline, responsibility, and service ethics. Supervision is carried out through continuous mentoring, reflective learning, and direct evaluation of students' service quality to pilgrims. This system reflects an authentic assessment approach, as evaluation is based on real performance in work contexts alongside accompanying moral values. This integration produces a distinctive pesantren-based Work-Based Learning model that emphasizes not only vocational skill mastery but also the internalization of spiritual values through a hidden curriculum rooted in pesantren culture and tarekat traditions.

### **Professionalism of Travel Management as a Representation of Pesantren Modernization**

The study also found that Idrisiyyah Travel has implemented a modern management system, as indicated by the existence of standardized SOPs, a clear organizational structure, a well-documented administrative system, and professional service mechanisms. Observations show that all stages of service delivery, from registration, manasik (pilgrimage guidance), departure, to pilgrims' return, are managed in a systematic and well-organized manner. From the perspective of service management theory, service quality is a key indicator of the success of trust-based service organizations. The implementation of SOPs reflects service standardization aimed at ensuring consistent service quality. Interestingly, these SOPs are not only technical in nature but also incorporate sharia values and Islamic service ethics. This managerial modernization demonstrates a transformation in the organizational culture of the pesantren from a traditional charisma-based system toward a professionally governed system. In this way, the pesantren emerges as a hybrid institution capable of combining moral authority and modern managerial competence without losing its religious identity.

### **Community-Based and Digital Marketing Strategies**

The findings of the study show that Idrisiyyah Travel's marketing strategy combines both community-based marketing and digital marketing approaches. At the community level, marketing is conducted through networks of alumni, majlis ta'lim (Islamic study groups), tarekat activities, and pilgrim recommendations that function as organic promoters. This model aligns with relationship marketing theory, which emphasizes the importance of emotional bonds, trust, and long-term relationships in building customer loyalty. The emotional closeness between the pesantren and the pilgrims makes the marketing process more natural and effective. In addition, Idrisiyyah Travel also utilizes digital media such as Instagram, YouTube, and its official website to expand information reach. The publication of travel documentation, pilgrim testimonials, and educational manasik content strengthens its professional and transparent image. This combination of social capital and digitalization produces a marketing model that is efficient, cost-effective, and still maintains emotional closeness with pilgrims.

### **Economic Impact and Empowerment as Indicators of Pesantren Independence**

The study shows that Idrisiyyah Travel provides a significant economic contribution to the pesantren. The revenue generated from the travel unit is used to support educational operations, facility development, payment of educators' honoraria, as well as the development of da'wah and social programs within the pesantren. These findings indicate that the travel business unit serves as an important instrument in building the economic independence of the pesantren. From an Islamic economic perspective, an independent educational institution is characterized by its ability to develop sustainable internal sources of income without relying entirely on external donors.

In addition to its financial impact, the travel unit also contributes to economic empowerment through the involvement of students (santri) and alumni as part of its workforce. Alumni participate as administrative staff, departure coordinators, and religious guides. From a community economics perspective, this situation creates a local economic multiplier effect, as economic benefits are also distributed to the surrounding community through sectors such as transportation, catering, and pilgrimage-related supplies.

### **Spiritual Value Added as the Main Differentiation of Pesantren Travel Services**

The findings of the study show that the main differentiation of Idrisiyyah Travel compared to commercial travel agencies lies in the spiritual value added provided to pilgrims (jamaah). Before departure, pilgrims participate in manasik (pilgrimage guidance sessions) that are integrated with moral development, religious advice, and a tarekat-based spiritual approach. From the perspective

of service marketing theory, emotional and spiritual value is part of augmented services that can enhance customer satisfaction and loyalty. Idrisiyyah Travel does not merely provide pilgrimage transportation services, but also facilitates the spiritual transformation of pilgrims through a deep religious approach. The Sufi values of Idrisiyyah constitute a distinctive identity that is difficult for commercial travel agencies to replicate. Therefore, this spiritual strength becomes the main differentiating factor that reinforces Idrisiyyah Travel's position within the pesantren-based pilgrimage service industry.

## CONCLUSION

This study confirms that the development of the Idrisiyyah Umrah and Hajj Travel Unit does not merely represent a form of pesantren economic practice, but also produces an integrative model combining Work-Based Learning (WBL), strengthening social capital, and value-based spiritual service management. In contrast to previous studies that tend to separate pesantren economic aspects from vocational education, this research demonstrates a systemic integration in which business activities simultaneously function as a structured learning mechanism. The theoretical contribution (novelty) of this study lies in the formulation of a Work-Based Learning management model based on tarekat values within a pesantren business unit, which integrates learning systems and working systems into a single ecosystem. This model extends the concept of WBL by incorporating a hidden curriculum dimension grounded in spirituality, thereby producing not only technical and social competencies but also spiritual competencies as part of learning outcomes. Thus, this study provides a new perspective in Islamic education and pesantren management, particularly in explaining how religious values can be effectively internalized through real work practices.

Nevertheless, this study has several limitations. First, it was conducted in a single location, meaning that the generalizability of the findings is limited to the context of Pesantren Idrisiyyah. Second, the data used are primarily descriptive qualitative, which does not fully capture the quantitative relationship between student involvement and measurable competency development. Third, limited access to detailed financial and operational data restricts deeper quantitative analysis of economic contributions. Based on these limitations, future research is recommended to conduct comparative studies across pesantren that have similar business units in order to test the validity of the proposed model. In addition, a mixed-methods approach could be used to more objectively measure the impact of Work-Based Learning, particularly in terms of competency improvement and student work readiness. Further research may also explore the development of this model toward competency certification based on national standards or its integration with formal vocational education systems, thereby providing broader recognition for pesantren graduates in the religious service industry sector.

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